

# The Sabbath Recorder

## INDIAN SUMMER

A silken curtain veils the skies,  
 And half conceals from pensive eyes  
 The blazing tokens of the fall;  
 A calmness broods upon the hills,  
 And summer's parting dream distils  
 A charm of silence over all.

The stacks of corn in brown array,  
 Stand waiting through the tranquil day,  
 Like tattered wigwams on the plain.  
 The tribes that find a shelter there  
 Are phantom peoples, forms of air,  
 And ghosts of vanished joy and pain.

At evening when the crimson crest  
 Of sunset passes down the West,  
 I hear the whispering host returning;  
 On far-off fields, by pine and oak,  
 I see the lights, I smell the smoke—  
 The camp-fires of the Past are burning.

—Henry van Dyke

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

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

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

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

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# The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 12, 1928

WHOLE No. 4,367

Amount Needed June 1, 1928, to  
 Complete the Building  
 \$57,500



This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have one-third of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.

*Our heavenly Father, we feel our need of thee in these times of misunderstandings and unrest. Wilt thou help us to so guard our lips that nothing may come from them that will grieve the Holy Spirit or cause our brother to stumble and lose the way. May our speech always be seasoned with true grace, that we may thereby be able to cheer those who may be ready to faint. Help us to lighten the burdens of our fellows and to strengthen their faith in thee. May no one ever look to us for cheering light only to find darkness instead. Forgive us where we have come short, and strengthen us for better work. Amen.*

**Now Friends, Come On** All over our denomination today minds and hearts are being turned toward the work of completing our first real denominational home, or headquarters for our various church interests.

For more than twelve years our General Conference has been committed to this desirable and much needed enterprise. Our splendid shop part of the building has now been in use some seven years, and it is certainly something to be proud of, that by free will offerings alone this shop has been paid for and equipped, and the lot for the main building has been paid for.

Now for the first time we are making a general drive for enough to complete the work. We have already in hand pledges and gifts enough for one third of the main structure. The worst comment possible to be made on our loyalty to the cause that makes us a people, would be for us to stop here and let an unfinished plan and an empty lot tell their sad story of failure from lack of interest on the part of our people. Every loyal Seventh Day Baptist in all the land would be sorry to see such a failure. And I believe that every one will have reason to be proud of our denominational home when it is done.

This fine building will not only make a commendable headquarters for all our denominational work, but it will say to the world that Seventh Day Baptists have faith enough in their future to build a work shop and office building for their present needs and for the needs of their children in generations to come.

We are encouraged by the general interest in this movement, and we ask everybody to look at the picture of our proposed

building on the back cover, and then study the incomplete picture on the preceding page and see the building grow as the weeks go by.

The picture on our first page will show you from time to time just how fast the building movement is growing. It will certainly grow fast if we all take hold and do what we are well able to do.

**The Riches That Endure, What Will You Do With Yours?** A little study into the question of extending your influence for good into the future, will reveal the fact that the fathers who gave money to build schools and churches, and to endow institutions for good work, really perpetuated for all time their influence by way of actual help for causes they loved. In this study you will see that what they consecrated to the Lord's work was saved to represent them in generations to come, and that what they did not so invest *has long been scattered to the winds*. Thus, the only portion of their wealth that can be found today doing the good work they would like to be doing, if still alive, is what they placed in the Memorial Fund, or in endowments for church and school, or in buildings for the Lord's work.

If you would like to be sure that your accumulated wealth will continue to stand for you in doing good work after your own hands are folded in death, you can secure that comforting assurance in no better way than to place some of your earnings into permanent buildings that will stand for you and show your interest in the Lord's work after you are done with earthly things.

Probably there are many who really mean to devote some of their money to the Lord's good work before they go, but they are simply putting off the matter for a more favorable opportunity. The future is too uncertain for us to risk much delay. The best and surest thing is to start some of it now. Then we may have, as the years go by, the comforting assurance that neither time nor chance can prevent something of yours from doing good work where you would like to have it done. Today you can settle this question. Tomorrow may be too late. *Do it now.*

**Who Would Be Benefited By Liquor Traffic?** Suppose the prohibition amendment could be repealed, and the days for which some political leaders are longing, when they could "put a foot on the brass rail and blow off the foam" could come again, as of old, who would be benefited thereby? What class of people would be helped to better conditions, or made better in character, if restrictions upon the sale of liquor as a beverage could all be removed—or be licensed as in years gone by?

Would the 40,000,000 children and young people below the high school grade receive any help by such a return of beverage liquor? Would 5,000,000 young people, students in high schools and colleges, be helped by such a movement?

What about 20,000,000 or 30,000,000 women in the homes of America, and in various lines of business employment; will any one claim special benefits to them by allowing the sale of liquor?

Take the 2,500,000 railroad employees who are required to abstain by railroad rules, and the more than 30,000,000 auto and truck drivers, now crowding our highways; would any class be benefited by making it easier for them to get intoxicating drinks? What pedestrian or traveler by auto would feel safer if such men could be allowed what they call "liberty to drink," were given them?

Then there are more than 15,000,000 operatives running high powered machines in shops that are filled with workmen; who in such hives of industry would be benefited if the old time drink shops could be restored?

But there is no end to such cases in the present day. It is up to those who oppose prohibition to show clearly just what class of people—what proportion of the American citizens—would be benefited, how home life would be made better, or how the people at large would be safer, if what the "wets" are clamoring for should be allowed?

**Two Wonderful Days in Yosemite National Park** Those who were fortunate enough to find a place in what was known as the "Frank Hill party" of Rhode Island en route to Conference will not soon forget the pains-taking care with which their leader had anticipated every need, and had

planned for extra side trips for sightseeing. It was my good fortune to be one of a company of about twenty who followed Brother Hill's lead in these trips. Everything had been so well planned that we were practically relieved of any worry over transportation. There was no special bluster about our quiet leader, but without any pretense he seemed to bring things to pass. To be relieved of all concern about what to do next and how to do it, adds very much to the pleasure of sightseeing.

We left our train at Merced, Calif., for Camp Curry, the main headquarters for the park. Merced is a beautiful town surrounded by fruit orchards and broad fields of garden land. In the center of the straight broad streets we saw rows of graceful palm trees in a green well-kept plot of grass land, with a concrete driveway on each side. The effect was fine.

Camp Curry is a veritable tent and lodge city, with hundreds of "lodges," or little bungalows and cottages, in which the guests find comfortable beds and other things needful in ordinary hotel rooms. These lodges were built among tall standing trees, and under the shadow of overhanging rock precipices, some of which seemed quite overawing as we looked up in search of their tops. Rev. Claude L. Hill and Secretary William L. Burdick were the editor's companions in tent number 305 of this forest city.

This camp had entertained an average of twelve hundred guests every night for six weeks, and one of the waiters said they had washed more than forty thousand dishes a week. The great dining hall had several large trees growing through holes in the roof. The fare and service in these great eating places were excellent.

Two automobile rides were included in this visit, which enabled us to see the wonderful things that met us at every turn of the road. No pen can describe the scenes. You must see them if you would gain any adequate conception of the Yosemite Valley. Years ago I had studied books and pictures until I thought I knew something of the real story of this great park, and then tried to teach my geology classes about it. But the half can never be told in that way. Of course "the half" was better than nothing for a class in geology, but the real



seeing of it was more wonderful than I can describe.

Do you ask me how it compares with the "Grand Canyon of the Colorado," of which I wrote some weeks ago? To me the Grand Canyon stands alone as regards the *over-awing grandeur* of its scenery. I have seen many so-called wonders of the Old World, but nowhere on earth is there anything of its kind to compare with that mighty ragged chasm in the earth's crust, a mile deep and eight to twenty miles wide.

But here is the Yosemite stretching away over mountains, plateaus, canyons, cataracts, and mighty forests, covering 1,125 square miles! It is a park almost as large as the state of Rhode Island.

As you stand on the rim of Grand Canyon, and look down into the chasm you are simply *stunned!* You instinctively shrink back and stand overawed—almost an overmastering fear possesses you in spite of yourself.

When we enter the Yosemite, to be sure there too is an impression of grandeur, but added to that is the charming sense of a wide stretching, far away field of untold beauty. To me Yosemite is full of happy uplifting surprises at the many-sided scenes of the sublimely *beautiful*. There is no end to these happy turns.

After all said and done, it is the wonderful story such earth scenes tell me by the hand writing of God in rocks and mountains and canyons that is most impressive and instructive.

If I had to write the story of Yosemite from the beginning, I should need a vision of ages, when the world slept without any human being on earth, and with no pen to describe the happenings. The only available record would be that which the rocks reveal. All the data we have to guide us regarding such things as the upheaval of mountains, the chiseling out of canyons by mighty glaciers, the formation of valleys, and the laying down thousands of feet of stratified earth's crust, must be found in careful study of Jehovah's messages in the rocks.

It is no wonder that the Indians—America's early inhabitants—learned to revere the Great Spirit amid such surroundings.

Now I have not told you a thing about the famous big trees of Mariposa Grove. This must wait until some other time.

**Editorial News Notes** The Nortonville, Kan., Church seems delighted with the new pastor, after being without one for some time. Brother Ogden seems to be starting in with the enthusiasm for which he is well known wherever he has served. We are glad for both the church and its new pastor. May the new church paper, "The Nortonville Review," volume 1, number 1 of which has come to hand, prove to be a veritable pastor's assistant.

The leading article, "What Seventh Day Baptists Are Doing," is most timely. It describes briefly and clearly just what all our boards are doing, and the need of loyalty and faithful support on the part of the people. Such an explanation by every pastor to his people would undoubtedly bring good results.

The sectional meetings being held in different parts of the country are serving a good purpose. They carry particular information concerning every phase of our work as carried on by the different boards, to the many people who can not attend the anniversaries at Conference time.

We are glad to see the interest taken in this movement. People who really know all about our various activities in the work of the kingdom, are the ones on whom we can depend in time of need.

### OTHER FRUITS

REV. AUGUST E. JOHANSEN

#### III

Does the Bible contain a single system of ethical and spiritual teachings, which in quality and content is absolutely uniform and unvarying throughout?

Or does the Bible record evidences of a growing apprehension of truth and right, a progress in knowledge and ideals?

Are there any specific instances in which conceptions of God and righteousness at one time held to be true and authentic revelations of the Divine nature and will are later challenged and rejected by a growing spiritual insight or quickened moral conscience?

These questions can not be answered by

any theoretical presuppositions which an individual may hold with respect to the nature of the Bible. It is no answer to these questions to cite with a tone of impressive finality the article of faith which declares that the Bible is "the one infallible rule of faith and practice"—the implication of which is that the Bible is in all parts equally infallible as the rule of faith and practice. These questions are not fairly or convincingly dealt with when one is reminded of what one is traditionally expected to believe, or when one is exhorted in all sincerity to "a simple faith in and acceptance of the Bible," or when one is warned of the supposedly direful consequences to faith and morals which will result if an answer is given which does not harmonize with certain presuppositions.

Nor, on the other hand, are these questions adequately answered if one accepts uncritically and without personal investigation the conclusions of modernism, or if one adopts a position simply because it sounds modern.

Presuppositions, be they of a fundamentalist or modernist variety, may help an individual to discover what he would like to believe, but they do not enable him to discover what the facts justify him in believing.

I shall resort, therefore, to the only method and to the only source which can provide a satisfactory answer to the questions I have raised. To answer them we must undertake an impartial and open-minded investigation of the contents of the Bible. We must use the first of the two methods of approach which I mentioned in last week's article, the approach which asks the question, "What is actually there?"

The Biblical material which I shall cite has been collected as the result of my own attempt to discover through an unprejudiced approach what the contents of the Bible are in so far as they are related to the questions under discussion. I do not claim that the material I present here is exhaustive. But I do assert emphatically that the sole source of my material is the Bible itself; that the compilation of it is entirely original; that no appeal has been made to critical commentaries or to the opinions of so-called "higher critics," and finally, that the selection of my material

has been in no way influenced by any presuppositions as to the authorship, date of composition, sources, internal structure of any particular book, or by any other critical or theoretical consideration. This statement is made simply to make it plain that in gathering this material I followed the principle of direct and impartial appeal to the contents of the Bible itself. The limits of reasonable length will make it impossible for me to give in full all of the material bearing upon the questions I have raised, and I therefore urge the reader to consult carefully such material as I am able to refer to only by chapter and verse. In so far as possible I will condense the citations in order to present the thought which bears upon our discussion, while at the same time I shall seek to avoid mutilating the meaning of the passage and context in any way.

#### I. BELIEFS REGARDING THE SOCIAL CHARACTER OF SIN AND RIGHTEOUSNESS

Careful examination of the Old Testament reveals abundant evidence of the prevalence among the Hebrew people of the belief that the responsibility for sin, and therefore, the penalty of sin, was not limited to the individual actually guilty of sin, but extended also to the social group of which that individual was a member. This social group might be the immediate family or household of the guilty party. It might be the descendants of that individual. It might, indeed, extend to the entire tribe or nation of which he was a member.

As a product of this belief we find in the Old Testament many instances of the punishment of individuals or groups of individuals for a sin committed by a relative or former member of the same social unit. In some instances the relatives were put to death along with the guilty person, sometimes instead of the guilty person.

There was also prevalent, according to the Old Testament evidence, belief in the correspondingly social character of righteousness and of its rewards. Just as curses were pronounced upon an entire group or upon unborn generations for the sin of an individual, so blessings were pronounced upon those related, in one way or another, to a particularly righteous or favored individual. Communities as well as smaller social groups were similarly believed to

benefit by the righteousness of individual members, or by the presence of righteous individuals in their midst.

And the most significant fact for us is that this belief and practice was believed to be the will of God. And, moreover, if we are to accept literally and in simplicity of faith the statements of the Bible, this belief and the practices arising from it were actually the will of God, and violations of this principle led to manifestations of divine disapproval. Let us consider concrete evidence bearing on this point.

The plainest statement of the social-conception of sin and righteousness, and of the penalty and reward they involve, is found in the Ten Commandments: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," etc. This statement no doubt fits the modern scientific conception of heredity, but that this was not meant here is obvious in the light of the illustrations which will follow.

Consider first the statements to be found in the law:

(If the people kill not a man who gives his seed to Molech) "Then I will set my face against that man, *and against his family*, and will cut him off." Leviticus 20: 5.

"An Ammonite or Moabite shall not enter into the congregation of the Lord; *even to their tenth generation* shall they not enter into the congregation of the Lord for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt. . . . Thou shalt not seek their peace nor their prosperity all thy days *for ever*." Deuteronomy 23: 3-8.

Consider next a number of illustrations of the principle of the social character of sin and punishment as carried into execution:

After Korah, Dathan, and Abiram had revolted against the leadership of Moses, not only the conspirators but their wives, and their sons, and their little children were swallowed up when the earth opened her mouth at the command of God. Moreover only by the intervention of Moses who cried, "Shall one man sin, and wilt thou be wroth with all the congregation?" was the entire congregation saved from punishment for the sin of the conspirators. (See Num-

bers 16: 20-22; 25-33, especially verses 22 and 27.)

When Achan appropriated spoil taken in battle the narrative declares that "the children of Israel committed a trespass." And his sons, daughters, and cattle even, were put to death with him for the sin at the Lord's command. See Joshua 7. In Joshua 22: 20 it expressly states that Achan "perished not alone in his iniquity."

The Lord tells Samuel that he will judge Eli's house forever for the iniquity of Eli's sons, and swears that "the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." I Samuel 3: 11-14.

David declares that the guilt for the murder of Abner rests upon the head of Joab "and on all his father's house," and then he adds the terrible curse, "let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread." 2 Samuel 3: 27-29.

A most striking illustration of the principle we are discussing is found in 2 Samuel 21. The Lord visits a famine upon Israel for three years, and when David inquires of him, he tells him it is for Saul and for his bloody house because he slew the Gibeonites. Accordingly David confers with the Gibeonites, who ask that seven of Saul's sons be hung in the place of "the man that consumed us, and that devised against us that we should be destroyed." The request is carried out, the house of the dead Saul is punished by the hanging of the sons before the Lord, and then God becomes again propitious toward the land.

In the story of Ahab we have an instance of a man against whom a curse was pronounced and who afterward repented. In consequence of his repentance the Lord revoked the curse against him and deferred the punishment to the days of his sons. And so, after Ahab's death, Jehu filled with zeal for the Lord sought out the sons of Ahab and slew them all, at least seventy in number. The Lord expressed approval and rewarded this zeal by promising the security of Jehu's house on the throne of Israel till the fourth generation. For the entire story see 1 Kings 21: 20-21; 28-29 and 2 Kings 10.

Finally, when the Lord afflicted Israel with a pestilence because David had sinned

(?) in numbering the people, David defiantly remonstrated with the Lord: "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." 2 Samuel 24: 15-17.

Still more striking evidence of the prevalence and persistence of this belief regarding the social character of sin will be seen when we consider the indications of revolt against this principle which are to be found in the Old Testament itself. Consideration of this material, and also of the idea of the social character of righteousness and its reward, must be held over until next week.

It is necessary, in order to limit each article to reasonable length, to break up somewhat awkwardly the presentation of the material answering the question regarding the evidence of ethical and spiritual progress in the Bible. I am asking my readers, therefore, to hold their conclusions in reserve until I have completed this phase of my series of articles.

#### TEEN-AGE CONFERENCE

The Teen-Age Conference in the Central Association was held the week-end of November 3 and 4, at DeRuyter, N. Y.

The program began this time with an evening session and closed with a short service after the fellowship luncheon at noon the next day.

Registration began at four-thirty Sabbath afternoon, when the cars came in from Verona, Adams Center, and Brookfield. A total of fifty-eight was registered; over forty of these were teen-age people.

The ladies of the DeRuyter Church served a supper and a luncheon at noon Sunday in the church, besides entertaining the delegates in their homes over night.

The evening program began with a song service, followed by a devotional service led by Rev. Lester G. Osborn of Verona. Rev. Loyal F. Hurley of Adams Center was the main speaker of the evening, giving a splendid address on "Youth's Need of the Sabbath."

The next morning at nine-thirty a song service called us together again. After a short devotional service conducted by Rev. A. J. C. Bond, Miss Bernice Brewer spoke briefly on "Factors of Success." This was followed by an address by Mr. Bond, "The Past is Yours; the Future is You."

At eleven o'clock, the recreational hour was enjoyed in a roomy barn some little distance from the church. Both the games and the walk brought us back to the church ready for the luncheon.

An item of interest was the display of an old piece of embroidered tapestry, showing a dragon, which had been worshipped by the emperor of China at one time. The tapestry is in the possession of Mrs. George Burdick, of DeRuyter, to whom it was given by the Carpenters on one of their trips home from their missionary work in China.

A short consecration service after the luncheon closed with the singing of our teen-age consecration hymn, "Have Thine Own Way," and "Blest Be the Tie That Binds," as we joined hands in a circle.

We regretted the illness of Rev. John T. Babcock, which kept him from attending the sessions, but little difficulty was encountered, as he had arrangements planned and had turned over the management to Mr. Raymond Burdick, who made it most pleasant for us.

It has been supposed that the people of the United States need no help from the outside to govern the country. But what shall we say of interference from the outside? Not long after the new prohibition law went into effect the papers reported the president of the International League of Adversaries of Prohibition, with headquarters in Europe, as saying: "We have hundreds of millions of the people behind us and millions of dollars which we will spend in a merciless fight to destroy prohibition in the United States."—*The Baptist*.



# SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

The Onward Movement receipts for October amounted to \$2,479.13, making a total of \$5,188.78 for the four months of this Conference year. This is \$412.60 more than was received in the first four months last year.

Letters for the general secretary should be addressed to 926 Kenyon Avenue, Plainfield, N. J.

### ASSESSMENT OR QUOTA?

(Prepared and used by Rev. Wm. M. Simpson)

*Church member.*—"There is a matter that has been troubling me, and I have come to scrap it out with you."

*Church official.*—"Well, if there is to be a scrap, we may as well begin it here and now."

*Member.*—"Oh, no, no. I don't mean anything personal; but I am sick and tired of the way our denomination is trying to lord it over the local church."

*Official.*—"For instance?"

*Member.*—"Well, what right has the denomination to assess our church \$1,819?"

*Official.*—"The denomination has not assessed our church. You do not know what you are talking about."

*Member.*—"Well, I do; because some one told me it was being done, and I have no reason to disbelieve that person."

*Official.*—"Was he after some money from you?"

*Member.*—"Yes, and he got it, because I would rather give where I please than to be told where to give, and because no one has a right to assess our church and then make it necessary for the church to push me to help pay that assessment."

*Official.*—"This is not going to be a scrap, but a statement of fact, and as it will

take some time we had better sit down and be comfortable.

"For an intelligent man you show more misinformation than I had any reason to expect. It is only fair to you to tell you the whole truth. No church in our denomination is assessed. This is what happens: Our church elects delegates to the General Conference. The General Conference elects a Commission of nine members, three of whom are elected annually for a term of three years. The secretary of the Commission some weeks before the mid-summer meeting of the Commission requests each board of the denomination to submit a conservative estimate of the amount of money needed to carry on its work the following year. Then the Commission at its mid-summer meeting receives these tentative budgets from the various boards, and the finance committee of the Commission studies them, and, if advisable, suggests revision. The Commission adds to these budgets the amount thought necessary for the expense of Conference for the following year and a few other obligations that the denomination has assumed, and recommends the total as the Onward Movement budget for the Conference year, which begins July first.

"Along with the proposed Onward Movement budget the Commission submits to the General Conference an estimate of what each church of the denomination might be expected to contribute, and Conference decides on the Onward Movement budget and the church quotas, and requests the churches to pay their quotas. It is then the privilege of the local church to accept, reject, or pay in part the quota. So you see there is no such thing as an assessment. The suggested quota is the amount which the General Conference hopes the church may be able to contribute. The estimate is based upon the number of members, their ability to pay, the church's relations to the other churches of the General Conference, and the larger interests of the denomination as a whole.

"The local church has the right and the obligation to consider definitely what it will do, and it is the decision of the local church and not of the General Conference that finally determines the amount of our contribution to the work.

"And where the church accepts the quota, it is not an assessment, because, if after an earnest effort it fails to raise the total amount, there is still no legal obligation resting upon it to complete the sum named. The moral obligation and the spiritual privilege is to do our best under the circumstances.

"Now I have told you the facts; can you suggest any change in this procedure that would be fair to the church and the work which it maintains?"

*Member.*—"What did that fellow mean by leading me astray?"

*Official.*—"Oh, he wanted your money, and was either ignorant of the real procedure or else was trying to put one over on you, so as to arouse prejudice against the Onward Movement budget so that he could get some money for a project outside the budget. In either case it was a trick that ought not to be worked on any body."

*Member.*—"Well, it will not be worked on me again, because I now know how the budgets are made up and how the local churches are asked to get behind their responsibility. After this I will help to see that our church really considers its share of the sums needed for all of our missionary work at home and abroad."

Charleston .....	15.00
Reta I. Crouch .....	15.00
L. S. K. ....	10.00
	\$2,057.60

SPECIAL	
Dodge Center Sabbath school	
For Girls' School, China .....	\$ 8.03
Milton	
For Ministerial Relief Fund .....	\$5.00
For Tract Society .....	5.00
	10.00
New York City	
For Missionary Society .....	50.00
Pawcatuck, Mrs. D. Burdick	
For Salem College .....	5.00
Rockville	
For Missionary Society .....	\$1.00
For Tract Society .....	1.00
	2.00
White Cloud	
For foreign missions .....	316.50
Seventh Day Baptist Christian Endeavor	
Union of New England:	
For native worker—Jamaica	
From Hopkinton, First, seniors	\$5.20
From Hopkinton, First, juniors	.88
From Hopkinton, second, intermediates	.88
From Pawcatuck seniors	5.20
From Pawcatuck juniors	.88
From Rockville Christian endeavors	2.62
From Waterford Christian endeavors	4.34
	20.00
L. S. K.	
For debt .....	10.00

Denominational budget	\$ 421.53
Special .....	2,057.60
Balance October 1, 1928 .....	421.53
	32.11
Total .....	\$2,511.24

### STATEMENT ONWARD MOVEMENT TREASURER, OCTOBER, 1928

#### Receipts

DENOMINATIONAL BUDGET	
Adams Center .....	\$ 47.25
Alfred, First .....	128.32
Berlin .....	50.00
Brookfield, Second .....	15.00
DeRuyter .....	90.00
Dodge Center .....	20.50
Farina .....	100.00
Friendship .....	55.00
Hartsville Ladies' Aid society .....	25.00
Marlboro .....	22.25
Milton .....	303.99
New York City .....	46.39
Pawcatuck .....	250.00
Piscataway .....	56.15
Plainfield .....	386.25
Richburg .....	27.00
Riverside .....	250.00
Rockville .....	1.00
Verona .....	15.00
Waterford .....	33.00
West Edmeston .....	50.00
White Cloud .....	45.50

#### Disbursements

Missionary Society .....	\$1,053.45
Tract Society .....	210.96
Sabbath School Board .....	113.60
Young People's Board .....	65.76
Woman's Board .....	125.60
Ministerial Relief .....	124.68
Education Society .....	49.96
Historical Society .....	14.88
Scholarships and Fellowships .....	35.84
General Conference .....	663.36
Contingent Fund .....	13.44
	\$2,471.53
Balance November 1, 1928 .....	39.71
Total .....	\$2,511.24

HAROLD R. CRANDALL,  
Treasurer.

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

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### WORLD PROGRAM SOUGHT

A world united through education, a common language and common understanding, is the objective of plans which Dr. Walter S. Athearn, chairman of the division of character, moral, and religious education in the World Federation of Educational Associations, hopes to formulate after a world tour which he will undertake soon, according to a dispatch from Boston.

Through leaders in the different countries, Doctor Athearn expects to achieve definite understanding of existing conditions which will enable him to formulate plans for an international basis of education. A national department of education in each country of Europe and Asia is one objective. Through these clearing centers the individual problems could be delegated to an international department of education.

In this country a department of education with a secretary in the President's Cabinet has been advocated for a number of years. Such a department was provided for in the Curtis-Reed bill introduced before the last session of Congress. Though this bill was not brought to a vote, the plan for the establishment of a department of education has gained favor rapidly throughout the country, and it is expected that a bill providing for this department will be passed by Congress in the near future.

### DEPARTMENT NEEDED

Education was characterized as the most important activity of the nation, and the great need of a department of education was stressed by Miss Charl O. Williams, field secretary of the National Education Association, in the open forum meeting of the Institute of Public Affairs at the University of Virginia. The ex-

tent of American public school activities was illustrated by pointing out that a million teachers are now employed for the instruction of 27,000,000 children at an annual cost of about \$2,000,000,000. The need of research work, she emphasized, is shown by the high American illiteracy rate.

"In spite of compulsory education laws and free tax-supported schools," Miss Williams said, "we still have in our country a higher percentage of illiteracy than any of the other leading nations. Every day approximately one fourth of our children of school age are absent from the classroom, while at least an equal number belong to the retarded groups, not delinquent or defective, but below the grade where they should be.

"If the farmer's cattle are sick he can write to the Department of Agriculture for practical help. Animal and plant culture have come to be considered duties of the national government, while child culture is neglected. Individual states can command neither the necessary resources, co-operation, nor prestige. A secretary in the President's Cabinet would aid greatly in solving the many problems that are constantly arising and menacing the welfare of the public schools of our land."

### HOME NEWS

NORTONVILLE, KAN.—Doubtless most of the RECORDER readers know that Nortonville is no longer on the pastorless list. Rev. S. Duane Ogden came to us in August.

Until his coming, services were maintained by the church, under direction of the deacons. Among those who filled the pulpit during the summer months, were four theological students from Nortonville and vicinity: Robert Gaston of Atchison; George Stacey of Farmington (who attends our church); Carl Nieman of near Nortonville, and Paul Whitlatch of our village. Among special services was a Bible play, "Whom Jesus Loved," presented by the missionary society, June 9. The Children's day service, June 16, was a miscellaneous program, with a larger per cent of kindergarten and cradle roll participants than usual. On June 30, the program was in charge of Alfred Stephan and his band of

intermediates, who presented most interesting reports of the Teen-Age Conference at North Loup. On August 4, was the demonstration of the Daily Vacation Bible School.

To say that the regular services were maintained is an understatement. Not only were the usual services continued, but a vesper service was instituted at the instigation of the Intermediate Endeavor Society, and under its auspices. While attending the Teen-Age Conference, the young people were much impressed by the vesper service held in North Loup at the close of the Sabbath. They tried conducting a similar service in Nortonville, and the interest and attendance have more than warranted its continuance.

The Daily Vacation Bible School was held July 16-August 3, under the capable direction of Miss Charlotte Babcock of Milton, Wis. Besides supervising the school, Miss Babcock personally instructed two classes: class IV (seventh and eighth grades), and a more advanced class. Other teachers were: Miss Margaret La Mont, class III (fifth and sixth grades); Mrs. Alfred Stephan, class II (third and fourth grades); Mrs. Emma Jeffrey, class I (first and second grades); and Miss Alice V. Jeffrey, the kindergarten class. More than forty children attended. Diplomas were given to the following graduates from the course: Gerald Bond, William Prentice, Norris Wheeler, Vivian Wells, Gertrude McClure of Effingham, Zella Babcock, Harriet Crouch, Austa Stephan, Doris Stephan. The first four mentioned have also completed the advanced work given this year. The demonstration, August 4, consisted largely of the regular hymnology and Bible study work. A play was presented, "The Flag That Flies Highest of All." Picnics of the school included one for the three older classes at Herman Babcock's, and one for the three younger classes on the church lawn. At the close, August 5, the annual Sabbath school picnic was held at Linscott's Grave, Farmington, and was well attended.

A part of the work of the highest class in the Vacation School was the study of the history of the local church. Such a history was compiled by Rev. George W. Hills during his pastorate here, and printed with other matters of local church interest,

in pamphlet form, in 1903. The task of bringing this history down to date has been undertaken by these four advanced pupils: Norris Wheeler, Vivian Wells, William Prentice, Gerald Bond.

The church was represented at both the Conference and the association. Our Conference representatives were Mr. and Mrs. Henry Ring and their three children: Evelyn, Helen, and Donald. At association we were represented by Deacon J. E. Maris, Mr. and Mrs. Carroll Davis, and Miss Viola Babcock. Pastor Ogden, then still a member of the Waterford Church, was present at both Conference and association. Alfred Davis attended association and, though a small boy, can tell you a great deal about it.

August 14 was a red letter day for the church, as it brought the new pastor into our midst.

Rev. S. Duane Ogden is a native of "the West Virginia hills," having been born and reared at Salem. He received his collegiate education at Salem, and his theological education at Alfred and Yale universities, taking his divinity degree at the last-named institution in 1927. His previous pastorates are Hartsville, N. Y., and Waterford, Conn.

Strange as it may seem, the church, which had kept up its services ever since the departure of Rev. H. L. Cottrell for Marlboro, was now prevented from holding services the first two weeks of the new pastorate. The day of the arrival of Pastor Ogden, a ban was placed by the city council on all public gatherings in Nortonville because of spinal meningitis. This ban not only prevented church services until September 1, but made necessary the postponement of all church activities.

On the morning of September 1, a service of installation and welcome was held for the new pastor, in charge of Miss La Mont. The program follows:

Hymn—"Holy, Holy, Holy"

Invocation

Hymn—"My Faith Looks up to Thee"

Responsive reading—"Jesus Begins His Ministry" (Matthew 4: 17-24)

Song—"Ye Christian Heralds"

Scripture reading—"Preachers and Their Message" (Ecclesiastes 12: 8-14; Jonah 3: 1-5; Matthew 3: 1-6; Acts 8: 4-8; Titus 2)

Prayer

Song—"He That Winneth Souls Is Wise"



## Announcements

Offering

Prayer

Announcements and business—Pastor

Business session—Moderator.

Presentation of pastor's letter—Clerk

Call for vote—Moderator

Hand of fellowship—Deacon J. E. Maris

Prayer—Deacon Maris

Solo—"The Lord's Prayer"—Mrs. Cecil Daum

Welcome of the Church—Deacon J. A. Howard

Welcome of the Sabbath School—Assistant Superintendent Earl Stephan

Welcome of the Women's Missionary Society—Mrs. A. P. Burdick

Song—"I Love to Tell the Story"

Welcome of the Intermediate Christian Endeavor—Superintendent Alfred Stephan

Welcome of the Junior Christian Endeavor—President Harriet Crouch

Song of Welcome—"We Bid Thee Welcome"—Mrs. Cecil Daum, Mrs. Harry Gruner

Response—Pastor

Song—"Blest Be the Tie That Binds"

Benediction—Pastor

A reception for Pastor Ogden was held the night of September 8, under the auspices of the missionary society. Mrs. Eldred Zeek presided. Harriet and Rachel Crouch sang a duet; readings were given by Katherine Kenyon and Margaret Stillman; and short talks were made by Rev. J. P. Groh, of the Methodist Church, and Pastor Ogden. The refreshments were ice cream and cake, served in the flower-trimmed basement.

One of the first undertakings of Pastor Ogden was the revision of the order of worship for Sabbath morning, in the effort to make it more unified and more devotional.

A feature of the new morning service is the junior sermon, a brief talk for the boys and girls, immediately preceding the adult sermon. These are much appreciated by the children, and have incidentally given the older ones some good things to think about.

Reports from Conference were given on Friday night, September 7, by Mr. and Mrs. Ring, Helen and Donald. Reports from the Northwestern Association were given by Mrs. Carroll Davis and Deacon J. E. Maris. These were all of much interest.

A phase of the church work which called for the immediate attention of the pastor was the instruction of prospective church members and of those recently received into the church.

Seventeen had received baptism in 1927, some of whom had never taken communion, and the others only once. At the communion service, September 8, the sermon was especially for these new communicants on the text, "This is my body."

During the last week of September and the first week of October, a pastor's training class was conducted for new communicants and prospective church members. Eighteen boys and girls were regularly enrolled in this class. The average attendance was better than seventeen, notwithstanding the competition afforded by a carnival, a picnic, and high school football practice. A demonstration of the work done in the class was given October 4. The Beatitudes were recited in concert. Opportunity was given to the class members to answer in their own words such questions as "What is religion?" "What is a Christian?" "What is prayer?" Bible verses were then called for by reference and volunteers responded.

A one-act play, "I'm from the Church," was presented after vespers, October 20, by the pastor's training class. The theme of the play was the annual canvass.

Decision day was observed October 13, with a sermon on "What It Means to Be a Christian." There were three who responded to the invitation, and three others made their decision the same day.

At the Friday evening service, October 19, following a sermon on "Baptism," this sacrament was administered to eight candidates: Gertrude and Quentin McClure of Effingham, Geraldine Greene of Valley Falls, Vera Babcock, Louise Wheeler, Katherine Kenyon, Ethel Wear, and Melvin Stephan. These young people received the right hand of fellowship October 20, together with Mrs. Glen Babcock of Monrovia, who united with the church by letter from North Loup.

A new step in church organization is the formation of the advisory board, composed of all the officers of the church and the heads of each auxiliary organization. This board meets at the call of the pastor, to confer with him on matters of church activity and policy and, in some cases, to pass recommendations to be referred to the church at large. The first meeting of this board was held September 22.

The pastor and Alfred Stephan attended the conference of ministers and workers at Milton, Wis., September 10-12. A good report of this gathering was given by Mr. Stephan on September 15, at the morning service, at which time Henry Ring sketched the work of the Commission. Pastor Ogden is continuing to bring thoughts from this conference from time to time.

Pastor Ogden, Deacon and Mrs. Maris, and Miss La Mont attended the institute of the County Council of Religious Education at McLouth Methodist Episcopal church, October 2. This is the first time the institute plan has been used in this county. The speakers were: Frank G. Richard, secretary of the Kansas Council of Religious Education; Miss Minnie Stockebrand, specialist in children's work; and Ralph N. McEntire, one of the leading Sunday school workers of our state. Mr. McEntire gave a vivid report of the World's Sunday School Convention. The reports of the institute were presented to our congregation Friday night, October 26.

This church enjoyed a visit from Rev. Erlo E. Sutton, October 3-8. He spoke at our church as follows: Thursday night, October 4, "The Need for Religious Education"; Sabbath eve, "Making Right Choices"; Sabbath morning service, "Behold the Man"; at Sabbath school, "Nature and Work of the Sabbath School Board"; night after Sabbath, to teachers and workers, "Leadership Training." On Sunday night, at the Christian church, he addressed a union meeting of young people on the Volunteer Student World Convention held in the holiday season of 1927-1928, and on the World's Sunday School Convention. Immediately following this gathering, there was a meeting of the Township Council of Religious Education. Deacon Maris, who is a member of the Executive Committee of the County Council of Religious Education, presided. Remarks were made by Rev. Presley Gordon of the Christian Church. Special music was furnished by the Seventh Day Baptist male quartet. An exceptionally good address was given by Rev. Mr. Sutton, using the text, "What is that in thine hand?"

On recommendation of the pastor and the advisory board, the church has voted to separate the local budget from the Onward

Movement budget, keeping a separate account, and having a separate drive for each. October was designated as the month for the local drive, and November for the Onward Movement. On the morning of October 13, the pastor's message was "Stewardship," and the solicitors for the local drive were set apart for the work by special prayer. The solicitors were: Donald Maris, Cecil Stephan, Lucile Prentice, Lois Wells, Alice B. Jeffrey, Margaret Stillman. For the first time in the history of the church, the solicitors were all young people. The day of the drive was October 21. The local budget is \$1,500, and a little more than \$1,100 was reported raised the first day, with most nonresident and some resident members yet to be heard from.

A series of tracts on giving are being distributed by the pastor.

At the quarterly business meeting of the church, October 7, it was voted that the Seventh Day Baptists of Kansas should be part of the Kansas Council of Religious Education. Moderator J. E. Maris, Clerk Lawrence Maris, and Pastor Ogden were appointed a committee to look up and preserve the church constitution and other old records of the church. Miss Margaret La Mont, who has written for the RECORDER, was elected reporter.

The matter of publishing a monthly church paper was taken up at the above business meeting, but was not carried through because of doubt as to financing it. After the meeting, however, Earl Stephan, Henry Ring, Jesse E. Maris, and Asa L. Prentice gave their backing to the launching of the paper. The first issue, "The Nortonville Review," appeared in October, a four-page paper, attractive in appearance, and well worth reading. This paper contains one of a series of articles by the pastor on the Onward Movement.

A temperance program was given in Sabbath school, September 22. On September 29, Miss Edna Wallace, state secretary of the Seventh Day Adventist Sabbath schools, talked to us of her work, at the Sabbath school hour. Also on September 29, the Sabbath school promotion exercises were held. The attendance of the school has been unusually good during the third quarter; twenty-one members have not missed a single Sabbath. Deacon Maris said he



believed it was the best attendance in his memory.

Among recent visitors in our midst were Mr. and Mrs. D. E. Hummel, of Boulder, Colo., former residents of Nortonville. Mr. Hummel, who was prominent in quartet work here some years ago, favored us during his visit by singing in a mixed quartet at a vesper service. Mrs. Robert Bond and children were here from Colorado the last Sabbath in October, en route for Gentry, Ark. Hubert remained to husk corn. Orville Hurley and family are here from Dodge Center, Minn., for the corn husking season. Mrs. Janette Crandall of Leavenworth and daughter, Mrs. Amos Leach of Oskaloosa, attended church October 27. Mrs. Crandall celebrated her ninetieth birthday October 24.

Speaking of nonagenarian birthdays, Mrs. Alma Maris was ninety-two on October 12, and Melworth Stillman will be ninety-five on November 27. E. K. Burdick, who will be ninety-two on December 21, has been unable to attend church for a few Sabbaths because of illness, but was again in his accustomed place at prayer-meeting and morning service the last Sabbath in October.

MARGARET E. LA MONT.

WEST EDMESTON, N. Y.—On the evening following the Sabbath of this week a farewell reception will be given at the Seventh Day Baptist church for the retiring pastor, Mrs. Lena Crofoot, to which all are very cordially invited. All regret that Mrs. Crofoot has resigned the charge here and will return to her home in Berlin to remain with her sister, and she will be missed in every way, as during the nine years of her pastorate she has been very active, not only in her own church but in all affairs pertaining to the welfare of the community.—*Brookfield Courier*.

### WHY JOIN THE CHURCH?

I ought to belong to the Church because I ought to be better than I am. Henry Ward Beecher once said: "The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

I ought to belong to the Church because

of what I can give to it and do through it as well as because of what I may get out of it. The Church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front line trench.

I ought to belong to the Church because every man ought to pay his debts and do his share toward discharging the obligations of society. The Church has not only been the bearer of good news of personal salvation, it has been and it is the supreme uplifting and conserving agency without which "Civilization would lapse into barbarism and press its way to perdition."

I ought to belong to the Church because of memories—memories of things I can never forget—memories of faces that will never fade—memories of vows that are the glory of youth.

I ought to belong to the Church because of hope—hope that lives when promises are dead, hope that paves the way for progress, hope that visions peace and social justice, hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

I ought to belong to the Church because of the strong men in it who need reinforcing, the weak men in it who need encouraging, the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

I ought to belong to the Church, but not until I am ready to join a going concern, not until I am willing to become an active partner with Jesus Christ.—*Nortonville Review*.

A king who wished to express his affection for a private soldier of his army gave him a richly jeweled cup, his own cup. The soldier, stepping forth to receive the gift, exclaimed shamefacedly, "This is too great a gift for me to receive." "It is not too great for me to give," the king replied. So Christ offers us his infinite gift of the Holy Spirit to regenerate and fill our hearts and to abide with us. Think then how much he must have cared that we receive!—*J. W. Ham*.

## WOMAN'S WORK

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

" 'Tis the human touch in the world that counts,  
The touch of your hand and mine,  
Which means far more to the fainting heart  
Than shelter and bread and wine.  
For shelter is gone when the night is o'er  
And bread lasts only a day,  
But the touch of the hand and the sound of the  
voice  
Sing in the soul away."

The ride of two and one-half hours from Williams to Grand Canyon was very pleasant and restful after our long walk in the hot sun. The train was short and the observation platform was large enough to seat all who cared to ride outside. As I returned from an excursion to the observation platform I saw a girl smoking a cigarette, the first one I had seen on the trip, and I may add that on this entire trip I did not see more than ten women smoking. The trains were crowded most of the time. I am loath to believe that smoking is as universal as some of our ultra modern friends wish us to believe.

We reached Grand Canyon at six-thirty Friday night, in time to buy a few post-cards and get our room assignment and walk out to the rim of the canyon to watch the sunset. No words of mine can portray the breath-taking sight that leaped up at us as we came to the edge of the canyon's rim. Just before our train had reached the station the porter had called our attention to a fleeting view of the canyon and we had caught a glimpse of rose peaks and blue shadows, but we received no such impression of gigantic size as came to us as we stood on the rim and watched the shadows creep up the sides of pyramids and towers. We stayed until every vestige of light from the sun had been swallowed up in darkness, and then we sat on, speaking in hushed voices of the wonders that lay unseen at our feet. Then we saw lights flickering from another hotel thirteen miles across the canyon toward Utah, and we tried to

imagine a canyon as wide as that filled with hills of every conceivable shape and of every conceivable shade of color. We found it difficult to imagine, but in the morning it was all there, as far as the eyes could see. By the morning light I was not able to discern the outline of the hotel across the canyon, whose lights twinkled across at us in friendly greeting that evening.

We wanted to be up early to watch the sunrise over the canyon, so I must confess that we did not take many more than the traditional forty winks that night, we were so excited. After the sun had appeared and gilded the tops of the peaks we decided that we should like to walk along the rim toward the east that we might get different views of the canyon.

We walked along, stopping every few steps to exclaim at new beauties, as the sun penetrated farther into the depths. We walked about two miles and wanted to go farther, but concluded that two miles back would give us just about the right appetite for breakfast. We saw ten or twelve other people who evidently were out for the same purpose we were and who made very congenial companions along the paths. These foot paths as well as bridle paths following along the canyon are kept in order by the forest rangers. During this walk we had two very good views of the Colorado River, many miles away, if we were to believe our eyes, and more than a mile below our feet, if we were to believe our guide books. I think our books called it a silver thread, but this morning there was no silver apparent, the sun had not yet caught it. It looked to me more like the bottom of an old cake pan—you know the kind that will "bake a cake that will cut into sixteen pieces" for a church supper, just about that size and color.

After we had returned to our room and had breakfasted we rested awhile and started out again. We had planned to take a walk to the west in the afternoon, but when we realized what we were doing we had gone so far on the westward walk that we finished it before lunch. As we started out we passed a corral where saddle mules were being introduced to timid riders as well as to others more courageous. This was quite a slow process but finally they

were ready to start. There were men, women, and children who were taking an all day ride down Bright Angel Trail to the river below. One woman of quite generous proportions had hard work to keep her steed quiet until time for the start; she looked over the crowd and smilingly said, "Who said I am too fat to ride?" In a moment she said, "You all look guilty." She looked directly at me as she said this, but I long ago learned not to comment on the size of large people, so my conscience was clear on that subject. We stood and watched them as they started off, but the trail soon dipped and they dropped from sight. As we walked on we saw them several times farther on down the trail as they rounded a rock or crossed an open place.

The sun was hot that morning and we stopped frequently in the shade of some tree or a gigantic rock. We appreciated the "shadow of a great rock in a weary land." During this walk we stopped often to look at the canyon and then turned our eyes back across the country to the San Francisco Peaks that showed away in the distance. I decided then that I like mountains of the air better than those of the canyon, because mountains of the air are seen against a background of sky, that is if one is far enough away, while no such background can appear when one looks at the mountains of the canyon.

As we went around a big rock we came suddenly upon a most disreputable looking old Indian, who had some sort of an old burlap sack in his hands. No one else was in sight so he felt at liberty to ask us for what we understood to be "tin cint." As we went on I looked back and saw him standing looking after us, but he was soon lost to sight and he had disappeared when we returned.

We saw many varieties of flowers that were new to us and in one or two places flowers had blossomed and seeds were ripening. We picked little seed pods from some of these plants and hope sometimes we shall learn what they are. There were squirrels running about and rather expecting attention, not so large as our squirrels at home, but expecting just as much attention. We watched a robin for a long time; he was sitting on a branch of a tree way out over the canyon and seemed to be look-

ing down very intently. Birds did not seem to fly out over the canyon, or at least not straight out from the rim where we could see them. We were very much interested in the early morning in watching the flights of two eagles, at least that was what some of our companions of the morning called them. They soared high, and other birds seemed frightened while they were about. When the eagles disappeared for a few minutes, the other birds came out of hiding and twittered away, but as soon as their peculiar cry was heard, giving notice that they were returning, all became suddenly quiet and not a little bird could be seen. I seemed to remember that peculiar cry back through the years of my life when as a little girl in Minnesota I used to stand before the cage where our neighbor, Mr. Ayers, kept an eagle that he had captured. So I was ready to believe they were sure enough eagles, even if all the men in the party had not assured me that they knew them to be eagles.

#### MISS BURDICK AND MRS. WEST VISIT HANGCHOW BORE

MRS. NETTIE WEST

This week has been a little more full than some weeks have been for me. Monday Miss Burdick and I took a day off to go and see the Hangchow Bore. I do not know why it is called the Hangchow Bore, because it is not at Hangchow, neither is it at the mouth of a river by that name. I do not think I ever heard of it until I came to China, but it is a bit famous in these parts. The bore where we saw it is never so high as it is in some other places—the Bay of Fundy or at the mouth of the Amazon—but we thought it well worth taking the trip to see. The mouth of the river where we saw it is very wide, so that the bore was quite spread out, but it was between eight and nine feet high at the side of the river bank according to the measurement of the pole set there, but it must have been sixteen or more when it was the highest. Then the "back wash" came up still higher. The tide was evidently going out from the river, and when the tidal wave came in it seemed to slip as easily over the surface of the water as though it had been greased. It made quite a roaring. Some

years it is much higher than others. This is one of the high years, owing, they say, to so much rain and to the formation of a sand bank in the river.

The bore was at its highest for three days and the railroad had excursions to the place every day. We went the last day, leaving home about five. The train was scheduled to leave at six, but the best seats were well filled by the time we got on. It never does here in China to wait until the last minute to board a train. First come, first served. A story is told of some newcomer in China who arrived five minutes before train time, only to find the train gone. On inquiring why it left early the reply was that everybody had gotten on and so it started. The train ride was three hours and then came a two hour boat ride. This was a very pleasant and delightful ride. The boats were small and propelled by those funny Chinese oars, one end of which is fastened by a long rope to the boat and is worked by two men, usually. The members of the party in our boat soon became acquainted and we had a jolly time. Two of them were our neighbor doctors at Stevenside, two were people who were traveling around the world and had seen a much higher tidal wave off the coast of France. Two were from Tsintau, and had been in mission work in western China until driven out.

The bridges we went under were most picturesque, and they were lined with men, women, and children, who waved at us in a most friendly manner. One small boy even had a tin horn that he greeted us with.

There must have been seven or eight hundred people who went on the excursion the day we went, but the crowd was very nicely handled. Only a limited number was allowed on each boat. Breakfast was served on the train for those who wished, and a box luncheon at the end of the journey while we waited for the bore. We had our own lunch with us, part of which sufficed for dinner and part for supper, for we did not reach home till about eight o'clock.

There is a strike on, of the Shanghai postal service. Some two thousand people are "out," but a skeleton force of four or five hundred are carrying on as best they can. One day there were no deliveries, but yesterday some mail was distributed in the set-

tlement. Fortunately there is not much foreign mail coming in this week till today. We are allowed to go to the office for our mail and they say that mail for foreign countries will be taken to the boats; so we expect this will go out if we get it to the office before three this afternoon. It usually closes for the Empress boats at nine in the evening.

Shanghai.

October 6, 1928.

#### MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with Mrs. L. M. Babcock, October 1, 1928.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. W. C. Daland, Mrs. J. F. Whitford, Mrs. Edwin Shaw, Mrs. Emma Landphere, Mrs. E. E. Sutton, Mrs. G. E. Crosley, and Mrs. L. M. Babcock. One visitor, Mrs. F. O. Burdick, of Boulder, Colo.

The president called the meeting to order and used the leaflet prepared by the board for the use of the local societies as a worship service.

The minutes of the previous meeting were read.

The treasurer read her monthly report, which was adopted. Receipts were \$95.35. Disbursements, \$67.00. The treasurer read her quarterly report, which was adopted. Receipts, \$1,036.37. Disbursements, \$579.52.

The corresponding secretary reported a letter from Mrs. Harold Crandall accepting the appointment of Eastern Association secretaryship.

Mrs. West read extracts from a personal letter from Mrs. W. D. Burdick, in which she states that the women at the group conference at Alfred gave their hearty approval of the plans of the Woman's Board as presented to them.

The committee to prepare the leaflets reported the first one ready for distribution.

It was voted that the corresponding secretary and the treasurer be a committee to secure the necessary stationery for the use of the board.

It was voted that the treasurer be instructed to pay the bills for the typing of the October and November leaflets.

Mrs. F. O. Burdick gave very interesting



items concerning the work in the Boulder Church.

These minutes were read, corrected, and approved.

Adjourned to meet with Mrs. J. F. Whitford for the November meeting.

MRS. A. B. WEST,  
*President,*  
MRS. L. M. BABCOCK,  
*Secretary pro tem.*

### ON OUR SHELVES

Sometimes it seems at Christmas time that we forget all about the true meaning of the day, and fill it with good times, good things to eat, and giving and receiving gifts which add to our luxuries or comforts. Don't we neglect one possible opportunity of doing good? Could we try to give gifts which are helpful and uplifting, instructive and inspirational?

Some time ago, the secretary's office was authorized to make some special Christmas offers of combinations of our books and other publications. Perhaps these will fill the need for the best Christmas gifts.

Rev. A. J. C. Bond has prepared a series of weekly Sabbath mottoes to be hung on the wall. There are fifty-two of them—enough for a year. Then our "Denominational Calendar" will soon be printed, and every family wants one of them. We often fail to realize the value of these publications in our homes, where the children see them, and unconsciously are influenced by their presence. They are designed to acquaint our people with the places, people, and principles of our denomination and our work as Seventh Day Baptists, and this opportunity of impressing such things upon our children should not be neglected. We are including these in the Christmas packages, which can be used as gifts just as they are, or they can be used as three different gifts. Or, if you want these in your own home, and would like to take advantage of reduced prices, here is your chance.

Here are the combinations:

I.	
"Bible Studies on the Sabbath Question," by Doctor Main	\$1.00
"Weekly Mottoes," by Mr. Bond	.50
"Denominational Calendar"	.25
	<hr/>
	\$1.75

II.	
"Sermons to Boys and Girls," Bond	\$1.00
"Weekly Mottoes"	.50
"Denominational Calendar"	.25
	<hr/>
	\$1.75

III.	
"Letters to the Smiths," Rood	\$.50
"Weekly Mottoes"	.50
"Denominational Calendar"	.25
	<hr/>
	\$1.25

The price of any of these combinations will be one dollar between now and Christmas.

The book in the first group, "Bible Studies on the Sabbath Question," by Doctor Main, has been described before in these articles, as a good book for study classes. The other two have not been mentioned. "Sermons to Boys and Girls" is a volume of thirty sermons which have been given to the boys and girls of the Plainfield Church by Mr. Bond. They take up problems that they must face, and give helpful comments on them, with illustrations from every day life. They would make interesting reading for children who like to read, and in the cases where they do not like to, I think it would make an excellent book for bed-time stories. "Letters to the Smiths," by "Uncle Oliver"—Hosea Rood—is a fine book for young folks. The book is written in the form of letters to various members of the family of Smiths, and they discuss different phases of life, escaping entirely the tiresomeness which so often accompanies this form of writing, and showing a fine understanding of young people.

The calendar this year is illustrated with pictures of the campus and surroundings of Milton College, in anticipation of the General Conference which will be held there next summer.

To help us get these orders early, we are offering a copy of Dr. E. H. Lewis' "Critical History of the Sabbath" free with every order that reaches us before the first of December. They will be filled as soon as the calendar is off the press.

BERNICE A. BREWER.

510 Watchung Avenue,  
Plainfield, N. J.

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 3, BOX 165, BATTLE CREEK, MICH.  
Contributing Editor

### REASONABLE SERVICE

Christian Endeavor Topic for Sabbath Day,  
December 1, 1928

#### DAILY READINGS

Sunday—Serve with gladness (Ps. 100: 1-5)  
Monday—No limit to Jesus' service (John 13: 1-17)  
Tuesday—Paul's service (Acts 20: 17-35)  
Wednesday—The spirit of service (Mark 10: 42-45)  
Thursday—Service in daily life (Eph. 6: 6-7)  
Friday—Principle of service (Gal. 5: 13)  
Sabbath Day—Topic: What is our "Reasonable Service"? (Rom. 12: 1-2. Consecration meeting)

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, December 1, 1928

#### DAILY READINGS

Sunday—The Samaritan's good turn (Luke 10: 30-37)  
Monday—Jesus' good turn (Matt. 8: 14-15)  
Tuesday—Good turn for evil turn (Rom. 12: 19-21)  
Wednesday—The good-turn habit (Matt. 25: 34-40)  
Thursday—A kindly deed (Matt. 26: 6-13)  
Friday—Two good turns (Acts 16: 28, 33)  
Sabbath Day—Topic: Practicing the daily good turn (Luke 6: 31-38. Consecration meeting)

#### SOMETHING TO DO

Let each member be prepared to tell of a good turn witnessed during the week. Let the best instance be written in letter form for the "Get Acquainted" column.

### GET ACQUAINTED

Christopher Radford,  
London, Eng.

DEAR CHRISTOPHER:

I have just been reading your brother Robert's letter in the SABBATH RECORDER. I see that you are thirteen years old. That is my age too, so I decided to write to you

through the RECORDER, as Mr. Randolph asked us intermediates to do. I feel interested in the Intermediate Corner because Mr. Randolph is making things so interesting. I am glad that he was here to Conference last summer. We are always glad to see the Seventh Day Baptist ministers from the East.

Mr. Hargis is our pastor and we like him very much. I do not want to miss any of his sermons.

I haven't any cats or dogs to write about, so I will ask some questions about the Mill Yard Church. Did your brother mean that you have only three boys in the church, or in the Intermediate society? We have four boys that are thirteen years old in our society.

What kind of climate do you have? I have read in my geography about foggy London.

Do you have a regular pastor? How many members in your church?

Now I hope you can answer this letter soon through the RECORDER, for I am sure all our intermediates in the United States will be glad to hear a lot about your church. Perhaps sometime I will write you about southern California.

Your friend,

REX C. BREWER

2156 Park Ave.,  
Riverside, Calif., U. S. A.  
October 22, 1928.

### NEWS FROM NORTONVILLE, KANSAS

MARGARET E. LA MONT

The Nortonville Seventh Day Baptist Intermediate Endeavor society is sponsoring a vesper service, held each week at the close of the Sabbath.

On October 6, the society held its weekly Sabbath afternoon meeting at the home of Aletha Wheeler.

The society has purchased a book, Bruce Barton's "The Man Nobody Knows," and presented it to the church library. Cecil Stephan, president, made an appropriate presentation speech at a Sabbath morning service.

The night of September 15, Pastor Ogden entertained the intermediates with a social in the church basement. Enter-

tainment included a parlor athletic meet and a game of denominational facts. The educational feature of the evening was a talk on the work of the Young People's Board.

Another social, October 13, included some very amusing games and stunts. Among these were the game of "last will and testament," and a fanciful story of a kingdom with blanks to be filled (appropriately!) by the names of intermediates.

On October 27, a Hallowe'en party was held at the home of Lulu Hurley. A feature of this occasion was a mysterious journey that had to be undertaken blindfolded. There was a contest in naming objects by touch alone. In another stunt, the victim's path was strewn with such objects as dishpans and coal buckets, between which were eggs. He was cautioned not to break the eggs, blindfolded and led along. Meanwhile, crackers were substituted for the eggs.

All of the above were standard socials.

At a union meeting of the juniors and intermediates, June 9, graduation exercises were held, and the following young people were promoted into the Intermediate society: Gertrude McClure of Effingham, Zella Babcock, Lulu Hurley, Austa Stephan, Doris Stephan, Vivian Wells, Gerald Bond, Robert Crouch, William Prentice, Norris Wheeler.

Prior to July 1, the juniors read the four gospels and won copies of the New Testament. Now they are reading four Old Testament books to win copies of the Psalms.

The juniors are working on their goal chart for points.

Bible verses, arranged in alphabetical order, are being memorized by the juniors.

After the juniors read in the RECORDER about Miriam Shaw's "family," they wanted to help bring cheer to these unfortunate children. So cloth books were made and pictures inserted, also post cards pasted together. A box was packed and shipped to Ann Arbor in August. Miss Shaw wrote a letter of thanks to the children, telling how the first child to meet her as she carried the box was a little colored boy in a wheel chair. With a

smile, he asked, "Have you got something for me?" and received first choice. Another box of good cheer is contemplated by the juniors, and articles are being made to put in it. Its destination is not yet determined.

A standard social and a business meeting were held by the Junior Society on the afternoon of October 21. Among the games was one which required supplying adjectives in alphabetical order.

Pastor Ogden plans to entertain the Junior society after vespers, November 3, with a Hallowe'en party.

### THE MINISTRY

B. R. CRANDALL

(Young People's Hour at Conference)

"Bring me men to match my mountains;  
Bring me men to match my plains,  
Men with empires in their purpose  
And new eras in their brains."

The deepest needs of the human race have not been met by our twentieth century civilization. The world advances, but each man climbs the ladder for himself. "Life," says one of our most thoughtful writers, "grows more and more severe." Pain becomes more inward. Grief and strain advance along with physical security and comfort. Civilization only internalizes the trouble. We are better cared for, but we have more care. We have fewer wounds but more weariness.

"The vast and bewildering achievements in the machinery of our civilization have outgrown our social ethics. Our engines have outgrown our engineers. We find that all the races of men are suddenly in the same neighborhood and we do not know how to be neighbors. The traffic rules of the wilderness are not adequate for our highways. Religion enough to guide an ox team is not enough to drive an automobile."

The prophets of the world today are calling for reinforcements. Religion, science, and democracy must speak the same language. To create a Christian world by loyalty to Jesus and to substitute the religion of Jesus for the outworn theology of the past is the need of the hour. This

need can only be met and the threatening perils of the present hour be avoided by the service of those of our youth who are strong. The apostolic call rings out today as never before since Jesus uttered his great commission.

The call is for men—for leaders. The problem is universal. It is important because of its quality. It is tremendous because of its size. Church membership in the United States increased twenty-four per cent in the last decade, while population increased about eight per cent. The Church is in the condition of an army which needs a largely increased number of adequately trained officers. There are heavy losses among our present leaders. In one denomination 276 ministers died in the last two years, and 171 were ordained to take their places.

Never was the call so urgent as it is today. There is every indication that the stream of history is approaching a cataract, and the direction of the future will be shaped by Christian leaders. What a challenge to young manhood (or womanhood)! What a "Glorious Adventure," as Vaughan Dabney, minister from Boston, calls it. To stand in the midst of the conflict of creed, class, and clan as a prophet of brotherhood; to serve as a social engineer in the building of a new order, the mind of Christ, to deal directly with those spiritual realities which alone can satisfy the world's greatest needs—what a compelling challenge!

I know of no more rewarding life investment, he says, than that of the Christian ministry. It is still perilous enough to appeal to the love of adventure. But it is adventure for the sake of a high cause and not just for the sake of the thrills themselves.

The minister must stimulate and move forward the adult congregation, as well as awaken, guide, and project into the future, a fine company of childhood and youth. He must be student, interpreter, prophet, priest and educator by turn, dealing all the time with human values. Here is a task which so kindles the imagination that one wonders why any young men at all are left today for such prosaic

callings as bond salesmen and mechanical engineers!

It is the business of the home and of the church to help our youth to find themselves in relation to their life tasks. The Protestant churches would do well to note how our Roman Catholic Church brethren recruit men for the priesthood. They begin at the teen age and carry the boys through. The brightest of the altar boys are chosen and the priest can count on co-operation of the home. Much more needs to be done by the home and church in presenting to our youth the actual and attractive features of a minister's influence and service.

The minister is not only the head of the church—he is a leader in the community to direct its thinking. He co-operates with representative men in every walk of life; he is a protector of our civilization; he is key man in the whole social structure. Emerson said, "The ministry is the first office in the world," and John Ruskin declared that "The issues of life and death for modern society are in the pulpit."

The minister is in touch with human needs. His is the one calling where time and opportunity are given to keep this touch through books, travel, and leisure—not for selfish use but that he in turn may contribute his wealth of mind and heart to a needy world.

There is also great attractiveness in the field of human fellowship as the "counselor of the soul." People will open their hearts to him and welcome him into the sacred precincts of their innermost lives. A man may think of his average friend as a good fellow with whom he will talk business in confidence, play golf, or go hunting, but in the hour of spiritual hunger, he wants the fellowship of a man who can help him with his program of living.

Availing himself of these opportunities, the real minister becomes broad-minded and understanding as a leader of men. The narrow minister is such, not because of but in spite of his calling. He is also an executive—in the modern day, possibly even more than is wise—but it should not be forgotten that he takes his



part as one of the directing forces of the greatest agency in the land. Simply from the point of organization and of material interests it is unsurpassed.

Some people think this is only to be found in the business world, but it is a patent fact that the average minister directs larger interests than the average layman. These are a few of the opportunities and possibilities in this great calling and profession. Just so long as individuals confront the problems of life, the ministry will remain the basic industry, the most essential occupation to which men can turn.

The next twenty-five years promise to be red-letter ones for the ministry. By and large, men are religiously receptive as they have not been for many a day. Already pastoral and preaching appeals are having unwonted response. The true prophet who is also a genuine human sympathizer is a much-wanted man, and wherever he appears the church is quickly filled. In view of the remarkably favorable conditions, what adventurer upon the future faces a prospect of usefulness so great, of inward satisfaction in his work so deep, as does the young man who, with scholarly habits, trained gifts of speech, love for his kind, and devotion to Christ, elects the royal profession?

Of course, for the Christian, every calling is a ministry. No matter what a man proposes to do with his life, he will face the need and call to service for the kingdom of God. The world is in need. Leaders we must have, not orators and speech-makers, loudly prating about the greatness of our civilization, but trained leaders, who, knowing the truth, will proclaim it. "Send us one five-thousand-dollar man rather than ten one-thousand-dollar men," was the message Henry Drummond brought back from the students of Japan. "A middlin' doctor is a poor thing, and a middlin' lawyer is a poor thing, but Lord save us from the middlin' man of God," said the cowboy gentleman in *The Virginian*.

Let any young man who is wavering in the choice of a profession glance back over the world leaders, and if there does

not arise in his heart a passion for a sacrificial service, such as the ministry presents, the Spirit of God has surely not yet spoken to his soul. Every great era has been the creation of a preacher of righteousness. Witness *Savonarola* stirring the conscience of Italy from its long sleep. When Europe was playing a parrot's part, mimicking the miraculous and trafficking in virtue, it was a preacher, *Martin Luther*, who brought it up standing. When Luther's influence began to wane, and when darkness seemed again to be creeping over the land, it was a preacher, *Wesley*, trained at Oxford, who spoke the word of God and awoke England from her self-satisfied complacency. When our own land was held in the clutches of a diabolical system which threatened to disrupt the Union, it was a preacher, *Henry Ward Beecher*, whose voice was heard most clearly. And we must not forget our own great leader, *Rev. A. H. Lewis*, whose outstanding presentation of the neglected truth of the Sabbath observance has played an important part in religious and educational life.

But beware of the call that woos with promises of leisure, dignity, and honor. It is spurious. The true call of God is to a life of service. "He that would come after me, let him deny himself and take up his cross daily and follow me." Just as we are seeing that the profession of the ministry is of growing importance because of the world's need so we are realizing that there is a consciousness of that need, and churches are demanding with increasing urgency that they be given trained men. The trained man of the ministry was never more eagerly sought after nor more loyally supported. He it is whose resources of mind and heart will rebuild our broken world.

"But," you say, "shall not our young men wait for a call?" The fact that it has been thought necessary to have some distinct upheaval of spirit or "call" before deciding to study for the ministry may in a way be responsible for the lack of ministers today. While some have discovered that "emotional storms do not always blow one into safe harbors."

How then may we discover his will for us in the matter of a religious vocation? Religious work, like everything else, is more or less of a venture. But one may always be assured of light enough for the next step. Where humility and faith are combined with good common sense, he may be sure that Gods will will be discovered.

There are a few rules by which one may take his own measure. To be fit for ministerial service, one must be deeply religious in personal life; he must be controlled by motives of unselfish service; he must not be indifferent to small services if he expects greater ones.

He must not be too anxious to see his progress. The minister deals with intangibles, and these can not be seen or measured. One who is not content to do his best and think little of the outcome will never be highly useful in religious work. He must have an inner urge which continues in spite of anything. Begin doing along the line you are dreaming. God does not pick out favorites to which to give his calls for special service. He has messages for all, but only those with hearts fully attune can catch or interpret or understand these messages and to these only can he fully reveal his will or call to the great tasks of his kingdom or the rebuilding of the world.

We are on the edge of a great emancipation. The call for leaders was never so insistent. The opportunities were never so vast. As compared with the day that is yet to come, the time in which we live is still only half way from midnight to dawn.

The most impressive Christian ceremony in Jerusalem is the sending forth at Easter time of the sacred fire from the holy sepulchre. When the fire appears after midnight before Easter morning, men waiting near, light their torches and pass the flame to others who carry it over mountain and valley to all the hilltops of Palestine. Standing on the tower on the Mount of Olives one may watch all night as the lights appear on distant and yet

more distant summits. May the holy flame which was kindled by "Jesus Christ and him crucified" be carried by trusty and swift and courageous runners through the dark night of strife and materialism and selfishness to every summit of human life.

Then in that flood of light shall the soul of humanity on the arduous road to Damascus experience such a transformation as came to the Apostle Paul of old.

The church sends out its call for leaders. Let every home give it serious and friendly support. The need is urgent and the task sublime. For he came to be a "Minister!"

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#### YEARLY MEETING OF THE NEW JERSEY, NEW YORK CITY, AND BERLIN, N. Y. CHURCHES

The yearly meeting of the above named churches will be held with the New York Church Friday evening, November 23, and Sabbath, November 24, 1928. The first session will be held at 7.30 o'clock Friday evening. Sabbath morning worship at 10.45. All sessions will be held in the Judson Memorial Church, Washington Square, South, our usual place of worship.

A cordial invitation is hereby extended. Those who will stay overnight will please send their names to the chairman of the entertainment committee, Mrs. William Hillhouse, 425 Edgewood Place, Rutherford, N. J., or to the pastor.

HAROLD R. CRANDALL,

Pastor.

81 Elliott Ave.,  
Yonkers, N. Y.

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As birds in the hour of transmigration feel the impulse of southern lands, and gladly spread their wings for the realm of light and bloom, so may we, in the death-hour, feel the sweet solicitations of the life beyond, and joyfully soar from the chill and shadow of earth to fold our wings in the summer of an eternal heaven.—H. W. Beecher.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

You wanted some more letters so I am writing one.

School has begun. I am in the fifth grade. We are on half time. In the afternoon I do work around the farm, such as picking up corn, watching the cows, watering the horses, throwing the corn over for the cows. In the morning my cousin and I do the horse stables; then we get ready and go to school and do our school work as well as we can.

Yours truly,

FRANKLIN WITTER.

New Market, N. J.,  
October 12, 1928.

DEAR FRANKLIN:

I can not begin to tell you how pleased I was to hear from you again. I like your letter very much. I can see plainly that you are not one bit lazy, and that you take real pleasure in helping your father at home. I just feel that you enter whole-heartedly into everything that comes your way, whether it be work or play. That is the kind of a boy who is sure to be successful when he becomes a man, and is pretty apt to be unselfish and helpful in his dealings with other people. Do not be afraid to write often, for I am always glad to hear from you. I hope many other children will take my request to heart and proceed to write more letters, but yours is the only one that has come this week. However I know you will enjoy the charming little story sent us this week by our kind friend, Mrs. Keller. We appreciate heartily, do we not, her assistance in keeping our page interesting and helpful.

Sincerely your friend,

MIZPAH S. GREENE.

### SHARING WITH OTHERS

MRS. JOSEPH B. KELLER

Bobby was always smiling and happy. One look at his sunny face would make others smile, too. His mother called him "Sunny," because he was always so happy.

Bobby had many pets, and loved them dearly. He was such a kind little fellow that his mother often said he might have as many pets as he could take care of.

One day, while he was feeding his pets, someone touched his shoulder. Looking up, somewhat surprised, he saw a little, dark-eyed girl looking down at him. Jumping up, Bobby exclaimed, laughingly, "Why Betty, come over and look at my new white rabbits daddy gave me this morning."

Little Betty clapped her hands with delight when she saw the little bundles of snowy white fur. "Oh!" she cried. "Oh! what pretty little things."

Bobby felt a thrill of pride as he looked at his little friend. "Some day I'll give you one," he promised.

Then, one day, Betty lost her little white kitten. All day long she called, "Come Fluffy, here Fluffy," but no Fluffy came. The loss of her little pet was more than the child could stand. Betty sat down and cried as though her little heart would break. Bobby was passing at that moment and saw her. He ran to her side, very much surprised at seeing her cry, for she was usually a very merry little girl.

"What's the matter, Betty?" he cried. "Has some one hurt you?"

"N-n-no," sobbed Betty, shaking her curly head, as Bobby found a place at her side. Looking into her tear-stained face, he asked kindly. "What, then? Betty, tell me please."

Between sobs, Betty told Bobby her story, and Bobby indeed felt very sorry for his little friend. Then, remembering his promise, he asked with a smile, "Would you like a bunny? I mean the white ones I showed you one day."

Forgetting, for a moment, about the lost kitten, Betty replied eagerly, "Oh! I would love to have one."

"Well then, come with me," said Bobby, as he led the little girl to his own yard.

Gently picking up a pair of little white rabbits, he placed them in Betty's eager arms. "You may keep them for your very own," he said.

Betty, smiling through her tears, hurried home with her treasure, while Bobby rushed into the house to tell his mother about the lost kitten. "I made Betty happy, mother, when I gave her those two white rabbits."

"Yes, dear," replied mother proudly and tenderly, "you can always make others happy by sharing your blessings with them."

Little Mary had heard that the minister was leaving their church for another pastorate. Her mother had the minister to dinner one Sabbath shortly after and Mary thought she ought to say something polite to him, so waiting for a pause in the conversation, she remarked, "Mr. Johnson, I hear that we are going to have the pleasure of losing you."—*Boston Transcript*.

### DOING WHAT OTHERS DO

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
September 29, 1928)

Text: *For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are not wise.—*  
2 Corinthians 10: 12.

One day I was sitting in a waiting room of a railway station watching the people. That is always an interesting thing to do. There is nothing so interesting in all the world as folks, and I always like to watch people come and go when I have to wait, and have nothing else to do but to study faces.

At this particular time I was interested in a boy and his mother. The boy was working at the slot machine, and his mother seemed to be afraid he would

break it, or get into trouble some way. So she told him to come away. He did not obey her, and so she spoke to him again. Two or three times she insisted that he let the machine alone. But he did not mind his mother. Finally he gave her an answer which he seemed to think ought to settle the question, no matter what his mother might think or say. He said, "Mother, everybody does this." That to him was enough, no matter what even his mother might say.

Now, I know that boys and girls will have to learn how to do many things by watching to see how others do them. You will learn to know what is right by listening to other people to hear what they say, and by watching them to see what they do. But one of the first things a boy or a girl will have to learn is that it is not safe to do what everybody does. You may think that is too bad; and I agree with you that it is too bad. But it is true.

Paul was a great and good man, and that was a lesson he had learned. As a young man he had compared himself with others, and had thought that he was just about right. He measured up pretty well with the people all about him. But one day he got a vision of Christ. He heard the voice of Jesus speak to him. He then knew he had been all wrong. And what do you think he did? Maybe you remember. He went and talked with a man who had been with Jesus, and who knew what Jesus would say to Paul, and what he would have him do. What a change took place in Paul's life! He would take only one standard for his life after that. That was Jesus.

Boys and girls and young people today are in the same danger that Paul faced when a young man. Paul had gotten all over it when he was writing his letter to the Christians at Corinth. But the people in that old city were comparing themselves by themselves, and thought they were pretty good folks if they measured up to someone else.

Now, I said in the beginning that you will have to learn by watching and listening to others. But be careful who those



others are. In the first place, if you see a good many people doing what you have been taught is not right, don't rush to the conclusion that *everybody* does it. In the second place, just remember that the majority is seldom right, and that you can afford to be right with the few. You can not afford to go the wrong road, no matter how many are going that way.

You will make no mistake by listening to your parents. In the first place there is no one so anxious to have you do right and to be happy as your parents are. Others may not care. Your parents do care very much. And then they have been over the road you are now traveling, and they know the way better than you do. They will not lead you wrong.

The one who knows *all* the way, and is familiar with *all* the road is Jesus. Older people can give you good advice, and the right sort of companions will help you to go right. But you are not too young to follow Jesus. He loved children when he was on earth, and he loves them still. Try to live a life like his, and he will help you.

#### MESSAGE FROM PRESIDENT CLAUDE HILL

DEAR FRIEND AND CO-WORKER:

I am calling your attention to an action taken by our General Conference some time ago, which made our Tract Society an agent to procure funds for and to complete the denominational building.

The 1925 *Year Book*, page 217, has this to say: "The General Conference at its last session approved the plan of the Tract Society to make a separate canvass for funds to complete the denominational building."

In regard to its use and desirability, it further states: "The appealing arguments for the erection of this building are that it will meet an actual need, that it will be a fitting memorial to a worthy past, and that it will be an evidence of our faith in the future."

At its October meeting the committee of the Tract Board formally launched the campaign for the remaining \$57,000 required to

complete the building, and in a very short time the plans for the building, literature, and instructions as to the plan of procedure will be in the hands of all our pastors and workers.

As president of Conference I was asked to meet with the committee for the final consideration of these plans, and was persuaded after going over the matter with them that the time had arrived when the work should be pushed to its conclusion. Therefore as president I am willing to consider it an item in the work of the present Conference year, and am asking every church and pastor, board official and college president, to give the matter the consideration due so worthy an enterprise; and that they become familiar with the plans that they may be able to inform others, and in every way to give the movement the help their positions as leaders would seem to justify.

Let us not confuse the matter before us with the idea that this is a Tract Board effort, but rather remember that it is a denominational enterprise, with the Tract Board as our agent.

I would also call attention to the fact that this canvass is made with the idea that it must in no way interfere with the raising of the denominational budget for the work of the present Conference year, and that all our gifts for the denominational building should be over and above what we plan to do for the work of the year that is before us.

Our committee has chosen the present as the time to carry out the instruction of Conference. We are committed to the task. I believe we can do it. When the work is finished we will rejoice in the fact that we have a denominational home. Our Father, I believe, will bless the effort. Let us rise up and build.

Yours in the Master's service,

C. L. HILL,  
*President of Conference.*

"When religious intolerance stalks in the front door of the Church, charity flees out the back door."

## OUR PULPIT

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

### GOOD MANNERS TOWARD GOD

REV. LOYAL F. HURLEY

(Pastor of the church at Adams Center, N. Y.)

SERMON FOR SABBATH, NOVEMBER 24  
(THANKSGIVING SERMON)

Text—Ephesians 5: 20, a.

### ORDER OF SERVICE

CALL TO WORSHIP—Psalm 100

DOXOLOGY—Old Hundredth

INVOCATION

O God, who hast folded back the mantle of the night to clothe us in the golden glory of the day, chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues, through Jesus Christ our Lord. Amen.

RESPONSIVE READING—Psalm 65

HYMN—O Worship the King

OFFERING

SCRIPTURE READING—Psalm 103

PRAYER

HYMN—There's a Wideness in God's Mercy

SERMON—Good Manners Toward God

HYMN—Come We That Love the Lord

CLOSING PRAYER

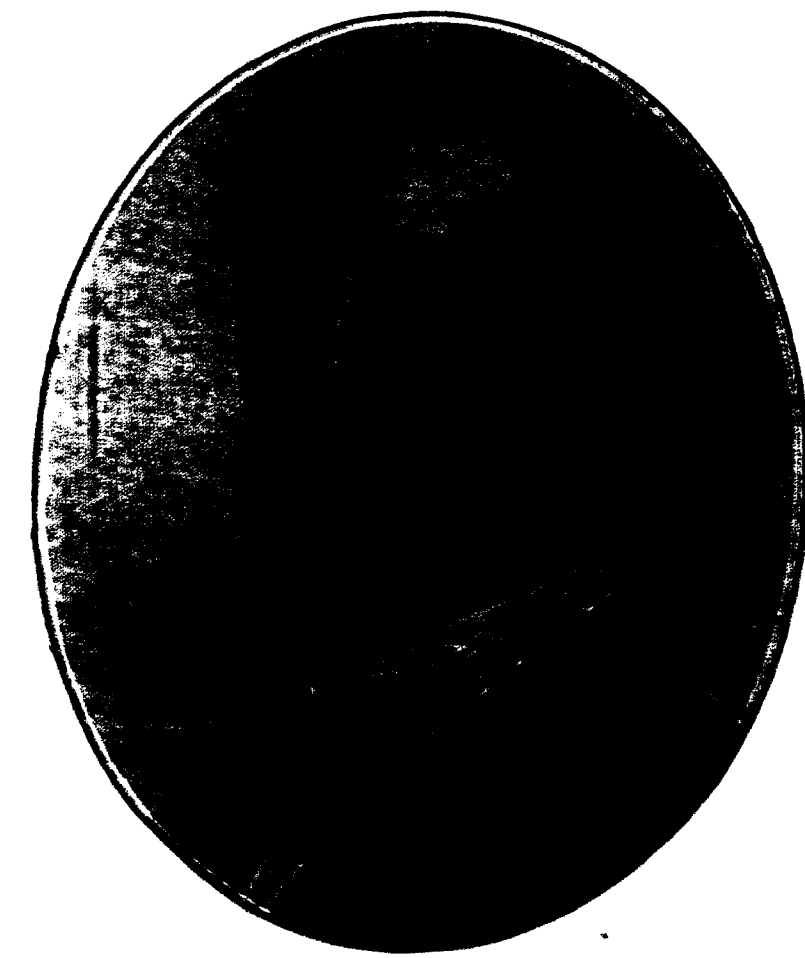
Parents are pleased when their children show good manners. How hard they work to develop those habits of life which we include in the idea of good breeding! When the little one is given a present the parent will ask, "What do you say for your gift?" Thus reminded, the little child expresses the forgotten "Thank you," and the parent earnestly longs for the day when the reminder will not be needed.

One's manners depend upon his soul. Good manners reveal an appreciative soul—except, of course, when one "puts it on" as we say.

Again, they are the result of habit. A child can be taught to say "Thank you" and

"I beg your pardon" long before there is much understanding of what the words really signify. Then the very habit becomes an aid in the building of the finer quality of spirit.

President Daland was leaving the barber shop in Milton one day. At the same instant some were entering. Of course, "Prexy" Daland did not pass through the door first. He stepped back till the others had entered and then passed out. As the door swung shut he heard a cry of pain. Before there was time for his mind to sense the source of the cry he had turned and said, "I beg your pardon," and it was only



a dog! How the crowd in the barber shop laughed! What a joke they thought it was for Prexy to beg the pardon of a dog! They didn't understand that his sensitive heart could not remain untouched at the cry of pain, or unresponsive if he had caused the pain. Only a soul of the finer sort could beg pardon of a dog!

But his responsive spirit got its first training in the simple habits of politeness in his home. And the growing habit and the growing heart had helped each other until the issue was a gracious gentleman. For he is the true gentleman whose heart both feels and expresses the emotions of respect and love, gratitude and praise, or

sorrow and regret, as the circumstances of life call them forth. For our own sake, as well as for others, we need good manners.

What about good manners toward God? Many who would never fail to be polite to their neighbors are very ill-mannered toward him. No expression of respect for his greatness, or love for his tenderness, ever passes their lips. No feelings of regret for failure, or penitence when their sins have wrung his heart, ever stir within the deeps of their being. For all his gracious gifts not one word of thanks! How rude we all can be!

So we need a Thanksgiving day. We need somebody or something or some day to remind us that we have received the good gifts of life, and to ask us the question our parents used to ask, "What do you say?" For our need is not cause for thanksgiving, but the habit of expressing it. We need good manners toward God.

There is always cause for thanksgiving. A man in our town was driving his Ford sedan down the street. At the corner he was struck by a large milk truck going at a terrific rate of speed. I saw the Ford afterward. It wasn't worth a quarter. But when I called on the man I found that he was not badly hurt, and in a few days he was back at work. Everyone wondered how he got out alive. He is a large, heavy man and was thrown right through the side of the Ford. He had no broken bones and no bad cuts. Under the circumstances one would expect that he would have been torn limb from limb. You say he ought to be very thankful. I think he was. But I ought to be more thankful than he. I wasn't hit at all! Were you?

I wish I knew how many millions of people have been saved from starvation since the World War. Belgium, Russia, Germany, Austria, the Near East, China, the flood victims—just think how many folks have been on the border land between life and death! Every single one of them ought to be grateful. But how about us? Most of us do not know the meaning of hunger—and probably never will. We not only receive "our daily bread," but also turkey and cranberry sauce, plum pudding, and pie and cake. About all that some of us are grateful for is that we have escaped the

gout. We need a Thanksgiving day to remind us of our blessings. But we need more than a day, we need a habit. We need good manners toward God—"Giving thanks always."

And his blessings are not alone in food and clothes. Our Father is no utilitarian. He gives both bread and roses! Everywhere is beauty mingled with utility—daisies in the meadow, songsters in the orchard, and music mixed with mathematics. Books and bees, tractors and trees—what a medley of use and beauty! Have you thanked God for his last present "of pure delight"? It is a very ill-mannered person who does not thank a friend for a bouquet. But no lover was ever so lavish with beauty as our Father God. Thank him.

Our newspapers give us a very distorted view of the world. If we judge life by the front headlines we will naturally think that all the race is rotten and society is a stench. A lot of folks talk that way already. Honor is a humbug, manhood is a myth, and love is a lie! Such is their pessimistic outlook. One of our church members said to me, "I don't want to live when honest men get so scarce that we can't do business." What he meant was that society was still more honest than dishonest, more noble than vile.

Do you ever thank God for those who are not criminal, for homes that have no triangle, for men who are honest in business, for officials that can not be bought, for boys that are clean and honorable, for girls that are virtuous and sweet? We still have them because the spirit of God is still striving with men. Thank God for them.

Do you ever thank God for those who labor unselfishly for the good of others; for those who work for the safety of men and of nations; who strive for brotherhood and love in the face of bitterest opposition; who write treaties to outlaw war, and bring the sense of the need of peace to the mind of a whole world? The work of such men is convincing proof that the Prince of Peace is still the moral leader of their souls. For such men and their divine Leader let us thank our Father.

William Pierson Merrill expressed it beautifully in the poem which he calls "An American Hymn of Thanksgiving."

Not alone for mighty empire,  
Stretching far o'er land and sea;  
Not alone for bounteous harvests  
Lift we up our hearts to thee;  
On this day of glad thanksgiving,  
In thy light of truth serene,  
We, the people of this nation,  
Praise thee most for things unseen.

Not for battleship and fortress,  
Not for conquests of the sword,  
But for conquests of the spirit  
Give we thanks to thee, O Lord;  
For the priceless gift of freedom,  
For the home, the church, the school;  
For the open door to manhood  
In a land the people rule.

For the glory that illumines  
Washington's and Lincoln's name—  
Glory of unselfish service,  
Far beyond a conqueror's fame;  
For our prophets and apostles,  
Loyal to the living word;  
For our heroes of the spirit,  
Give we thanks to thee, O Lord.

God of justice, save the people  
From the war of race and creed,  
From the strife of class and faction;  
Make our nation free indeed.  
Keep her faith in simple manhood  
Strong as when her life began,  
Till it find its full fruition  
In the brotherhood of man.

—William Pierson Merrill.

It does not take much reflection to show us numberless causes for gratitude. If Thanksgiving day is used as it should be, we shall pass beyond its hours with better manners toward God. We shall develop more fully the spirit of thanksgiving. We shall "get the habit."

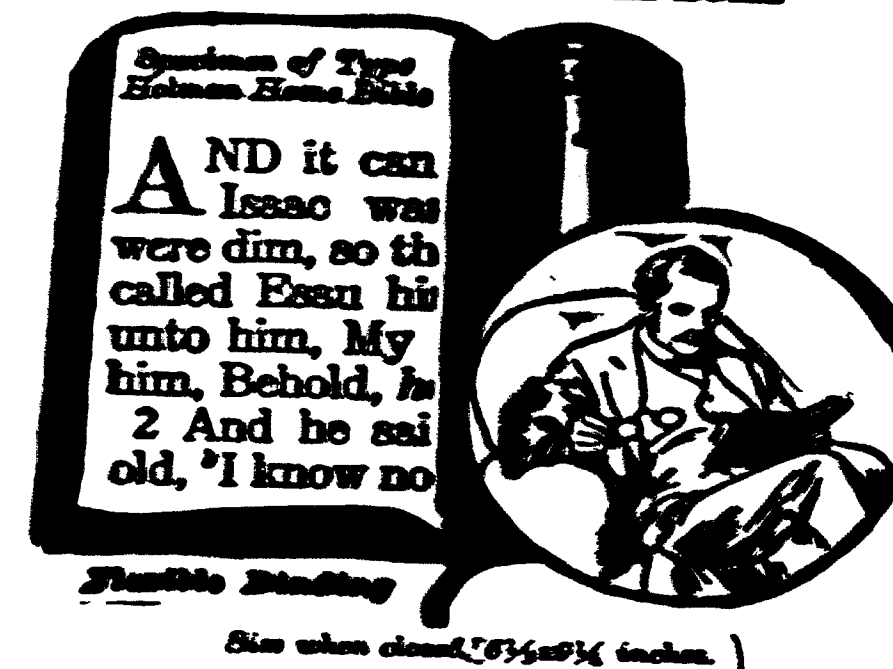
And the "habit of thanksgiving" will result not alone in feelings of gratitude, but also in expressions of praise. Emotions that are unexpressed tend to choke themselves. Many married couples have allowed their love to grow cold just because they never expressed it to one another. It is good for John's love to say "Mary, I love you." Let us say "Thank you" to God.

An aged Virginia minister tells the following story: "No death seemed so pathetic to me as the death of an aged mother in my church. I knew her first as a young girl, beautiful and gay, full of hope and joy. She married and had four children. Her husband died and left her penniless. She sewed, she made drawings, she taught and gave herself scarcely time to eat or

sleep. Every thought was for her children, to educate them, to give them the advantages their father would have given them had he lived. She succeeded. She sent her boys to college and her girls to school. When all came home they gave themselves up to their selfish pursuits. She lingered among them some three years, and then was stricken with mortal illness brought on by overwork. The children gathered around her bedside. The oldest son took her in his arms and said, 'You have been a good mother to us.' That was not much, was it? It was much to her. A flush came over her pallid face, and, with a husky voice, she whispered, 'My son, you never said so before!'"

"Let the redeemed of the Lord say so." Have good manners toward God. Tell it out. Make it a habit—"Giving thanks always."

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Some people are so afraid to die that they never begin to live.—Dr. Henry van Dyke.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### FIFTY-FIFTH ANNUAL REPORT OF THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

*To the Seventh Day Baptist General  
Conference, assembled at Riverside, Calif.*

#### GREETING:

The fifty-fifth annual report of the Sabbath School Board of the Seventh Day Baptist General Conference is herewith presented, and in its presentation we gratefully acknowledge our gratitude to our great Leader for the many blessings that have come to us in the past and gladly renew our allegiance to him, with the hope that the efforts that are made by this board may have some decided part in the extension of the kingdom.

The past year has been one in which we believe there has been an upward trend in Sabbath school work and in the general plan of religious education. While it is generally admitted that there is not the conscientious and enthusiastic interest in religious education that there was some years ago, yet there is evidence that the tide has turned and that in the next few years we may expect an increasing interest and a considerable advance along the lines that are covered by the activities of this board.

The work of the board has gone forward in much the same way as in former years, the most important part being that which is connected with lesson preparation, general field work, and particularly the promotion of the Vacation Religious Day Schools. This has been done under the supervision of the director of religious education, working in harmony with the officers of the local schools. The annual report of the director of religious education, together with that of the treasurer, is appended to and made a part of this report. The proposed budget for the coming year and the annual statistical tables are also included in the report. Because of the change in the time of hold-

ing General Conference, this report is not complete for the entire year in all particulars, but covers the first eleven months.

#### FINANCIAL STATEMENT

By referring to the treasurer's report, you will see that the budget asked for last year has not been realized, only about fifty per cent of it having been paid; and the only reason that the board has been able to carry on throughout the year is that for two or three years before a director of religious education was employed a surplus had been building up, and the board began the year with funds sufficient to tide over the year, even if the budget was not fully met. However, this surplus is now largely exhausted, and if the services of a director are to be retained after this coming year, and the advance program in the matter of supplying adequately improved lesson helps and other publications is carried out, a more generous support of the board and its projects, in a financial way, must be evidenced by the denomination as a whole.

#### PUBLICATIONS

Since there was a sufficient quantity of all numbers of the different courses of both the Junior, and Intermediate Series of Graded Lessons printed to supply the demands of the schools, no work has been done in these courses during the year, and consequently there was but little expense connected with them. Our efforts in this line were confined to the editing and furnishing the *Helping Hand* and providing for two departments in the SABBATH RECORDER. No changes were made in the editorial work during the past year.

#### HELPING HAND

*Editor-in-chief*, Rev. Erlo E. Sutton. *Associate editors*, Hosea W. Rood, Rev. Mazzini G. Stillman. Subscription price, fifteen cents per quarter, sixty cents per year. In lots of ten copies to one address, fifty cents per year.

The average number of paying subscribers for the year was 3,344. There were sixteen free copies sent out. The cost of production was \$1,858.76. There was received on subscriptions \$1,560.23. There is still due on subscriptions \$541.43, and \$81.83 has been paid on advance subscriptions.

#### GRADED LESSONS

1. Intermediate course. *Editor*, Rev. Edward M. Holston. Subscription price, fifteen cents per copy, per quarter.

Nothing has been published in this course during the year. The only cost of production was for postage, bookkeeping, etc., amounting to \$4.95. There were 559 copies of the four parts of each year of the three years' course sold. These were distributed as follows: 249 copies of the first year, 190 of the second year, and 120 copies of the third year. There was received \$77.28 on subscriptions, and \$11.07 is still due on subscriptions.

2. Junior course. Four year course. *Editor*, Mrs. Harriet C. Van Horn. Subscription price, fifteen cents per copy, per quarter.

No part of this course was printed this year. The incidental cost of production was \$9.86. There were sold 232 copies of the four parts of the first year of this course, 296 copies of the second year, 146 of the third year, and 258 copies of the fourth year, making in all 932 copies of all parts. There was received on subscriptions \$145.96, and \$24 is still due.

#### OTHER HELPS

Outside helps, such as teachers' manuals, etc., have been furnished as called for. In addition to what stock was already on hand, the new material purchased this year was \$39.31. There has been received from the sale of such material \$48.35. There is stock to the value of \$30.15 still on hand.

Hosea W. Rood has continued to edit the Sabbath School department in the SABBATH RECORDER, and Mrs. Walter L. Greene has been the contributing editor for the Children's Page in the same paper.

#### FIELD WORK

The work on the field has been done almost entirely by the director of religious education under the supervision of the board and the Committee on Field Work. Mr. Sutton's time has been divided between the work of lesson preparation and actual field work. He has visited many sections of the denomination and has presented the interests in which the board is concerned, emphasizing the importance of the different features of religious education,

encouraging the schools in their work, and suggesting methods of improvement.

In several places he has aided the local pastor in conducting evangelistic meetings. He still has other calls for this kind of work. But his most prominent efforts in field work have been in the promotion and supervision of the Vacation Religious Day Schools. This series of schools was held in the summer of 1927. His report shows that twenty-six vacation schools were held, accommodating nearly twelve hundred pupils. Schools were held in all of the associations. In this work we have had the loyal support of the pastors and Sabbath school officers in those societies where such schools have been held, and the feeling is general that this is one of the most important ways in which the idea of religious education can find its expression. The board stands committed to the continuance of this effort. A full report of this series of schools was printed and distributed throughout the denomination early in the year.

*(Will be continued next week)*

#### Sabbath School Lesson VIII—Nov. 24, 1928 THE PRAYERS OF PAUL

Acts 20: 36-38; Romans 1: 8-10; Ephesians 1: 15-23; 3: 14-21

*Golden Text:* "Rejoice evermore. Pray without ceasing. In every thing give thanks." 1 Thessalonians 5: 16-18.

#### DAILY READINGS

November 18—A Prayer for the Ephesians. Ephesians 3: 14-21.  
November 19—A Prayer for the Colossians. Colossians 1: 9-18.  
November 20—Paul's Exhortation to Prayer. 1 Timothy 2: 1-8.  
November 21—Praying in Faith. Matthew 15: 21-28.  
November 22—The Prayer of the Publican. Luke 18: 1-12.  
November 23—Christ's Intercessory Prayer. John 17: 9-20.  
November 24—Jehovah the Deliverer. Psalm 34: 1-8.

*(For Lesson Notes, see Helping Hand)*

The difference between a false religion and a genuine religion is that the former perishes without State aid and the latter perishes with it.—*Liberty*.

## DEATHS

**BROWN.**—Mrs. Emily Dowse Brown, daughter of Roswell P. and Mary Ann Crandall Dowse, was born at South Brookfield, March 4, 1847, and died October 19, 1928, at her home in Leonardsville, N. Y.

She was one of eight children, all of whom have preceded her to the better land.

She was baptized and joined the West Edmeston Seventh Day Baptist Church in early girlhood. In May, 1869, when the family moved to Bridgewater, she united with First Brookfield Seventh Day Baptist Church at Leonardsville, and for fifty-nine years she has been an active and faithful member of this church.

On December 4, 1873, she was married to George Taylor Brown at Bridgewater. To this marriage were born four children, as follows: Harriet, now Mrs. Edgar Van Horn, of Alfred Station; Edna, now Mrs. Livermore, of Alfred; Myra, of Punxsutawney, Pa., and Helen, of Leonardsville.

With the exception of one year when they lived in Illinois, their entire life was spent in the Unadilla Valley on a farm at Bridgewater and in the village of Leonardsville.

She belonged to a generation of home builders when sacrifice, devotion, and family life were rich in their fruitage, and yielded friendship and ties that were warm and tender.

In a real and vital way she built her life into the community. Religion was a fundamental asset in her life and home, and she endeavored faithfully to inculcate such virtues as industry, thrift, and fidelity in the lives of those about her. She possessed an intimate and unusual knowledge of the people in the valley and was vitally interested in the welfare of all.

That she was widely known and respected was attested by the large company which attended the farewell services, and by the many floral tributes. On account of the illness of her pastor, Rev. F. E. Peterson, the services were conducted by Rev. Edgar D. Van Horn, of Alfred Station, assisted by Rev. Howard Holmes, of Herkimer. The body was laid to rest in the Leonardsville cemetery. Mr. Brown departed this life January 17, 1922.

She is survived by the four daughters mentioned above, five grandchildren, Wayland and Margaret Livermore, Donald, Elizabeth and Eugene Van Horn—all of whom were present at the funeral.

F. E. P.

"We are having a hectic time now with this prohibition business, but it is not so bad as some other things. Just think, 100 years ago, and for many many years, the country was worried far more over slavery, the fugitive slave law and such things. Really our present troubles are small in comparison."

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

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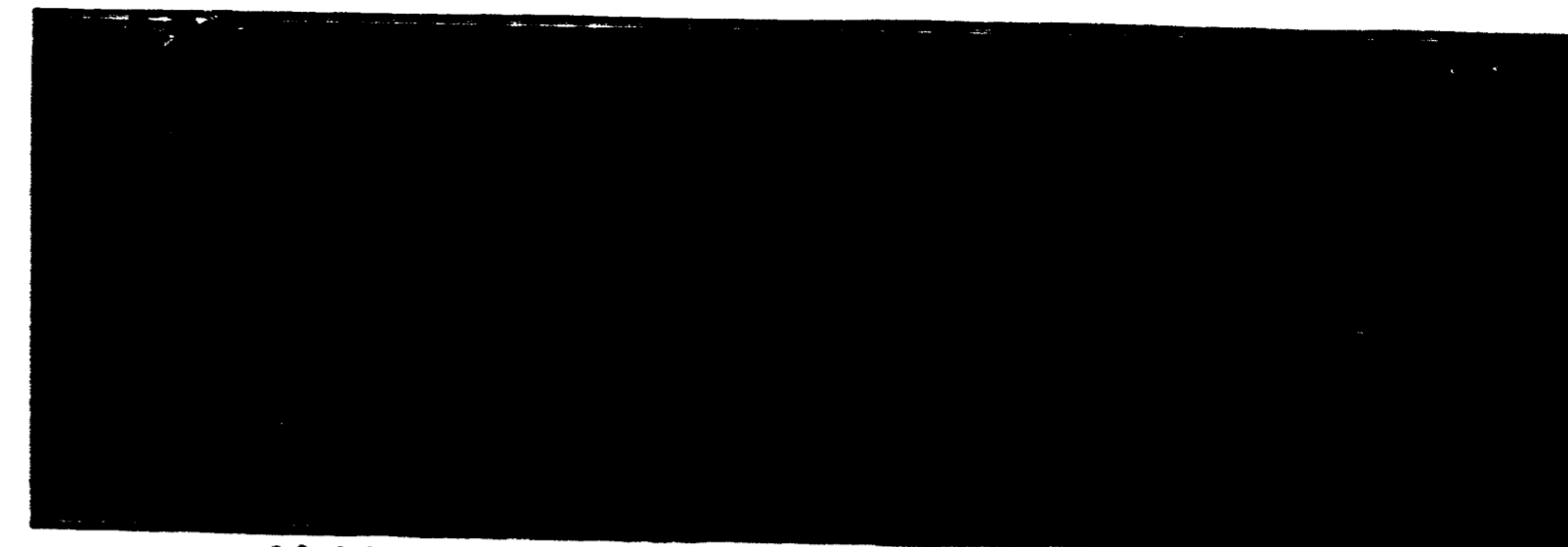
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