

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



- CROW, LEWIS & WICK, ARCHITECTS -

**BASIC STONES**

*T*HERE never was a dream tower  
Which endured,  
Which was not built upon  
The basic stones of  
Truth, labor and courage;  
These are the foundations  
From which eternal structures  
Of beauty  
Have always sprung.

**THE DENOMINATIONAL BUILDING**

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

# The Sabbath Recorder

**THE GOD OF ALL COMFORT**

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. 2 Corinthians 1: 3-4.

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. 2 Thessalonians 2: 16-17.

And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; but ye know him; for he abideth with you, and shall be in you. I will not leave you desolate; I come unto you. John 14: 16-18.

**CONTENTS**

Editorial.—God's Light for Days of Darkness. — The Blessing of True Friendships.—Sympathy and Helpfulness.—Report of Denominational Building Fund .....	322	—Intermediates, Get Acquainted.—Junior Jottings. — Christian Endeavor News Notes .....	336-339
"Is America a Christian Country?" .....	323	Education in Forestry Greatly Needed .....	339
Many Ways But Only One Right Way .....	324	Children's Page. — Our Letter Exchange .....	340
Professor Harold Burdick To Leave for Milton College .....	324	My Church .....	341
Missions. — Missions and Evangelism Promote Good Will on Earth.—Myths About the Jews .....	325-327	General Conference at Milton, August 20-25, 1929 .....	341
Subscriptions to the Denominational Building .....	327	Our Pulpit. — My Ideals for a Life Partner, or the Kind of Woman I Want for My Wife .....	343-345
They Are Going Too Far .....	328	Who Are Responsible? .....	345
Education Society's Page.—A Senior Oration At Alfred Commencement.—Seventh Day Baptists Active During Revolution .....	329-332	Fundamentalists' Page. — Men and Things.—Vital Principles of Seventh Day Baptist Faith.—What Is It To Be Born Again? — Regarding Ptomaine Poisoning .....	346-349
Woman's Work.—The Twentieth Century. — Woman's Activities In Shanghai.—Questions for March.—More About Questions .....	333	Home News .....	349
Living Sons of Ex-Presidents .....	335	Salem College Letter .....	349
Young People's Work.—The Bible. A Daily Guide.—Intermediate Corner.		Sabbath School.—Plan Now for Your Vacation School.—Problems of Boyhood.—Sabbath School Lesson for March 30, 1929 .....	350
		Book for Church Membership Classes .....	351
		Deaths .....	352

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

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*Terms expiring in 1930*—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

*Terms expiring in 1931*—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

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

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

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

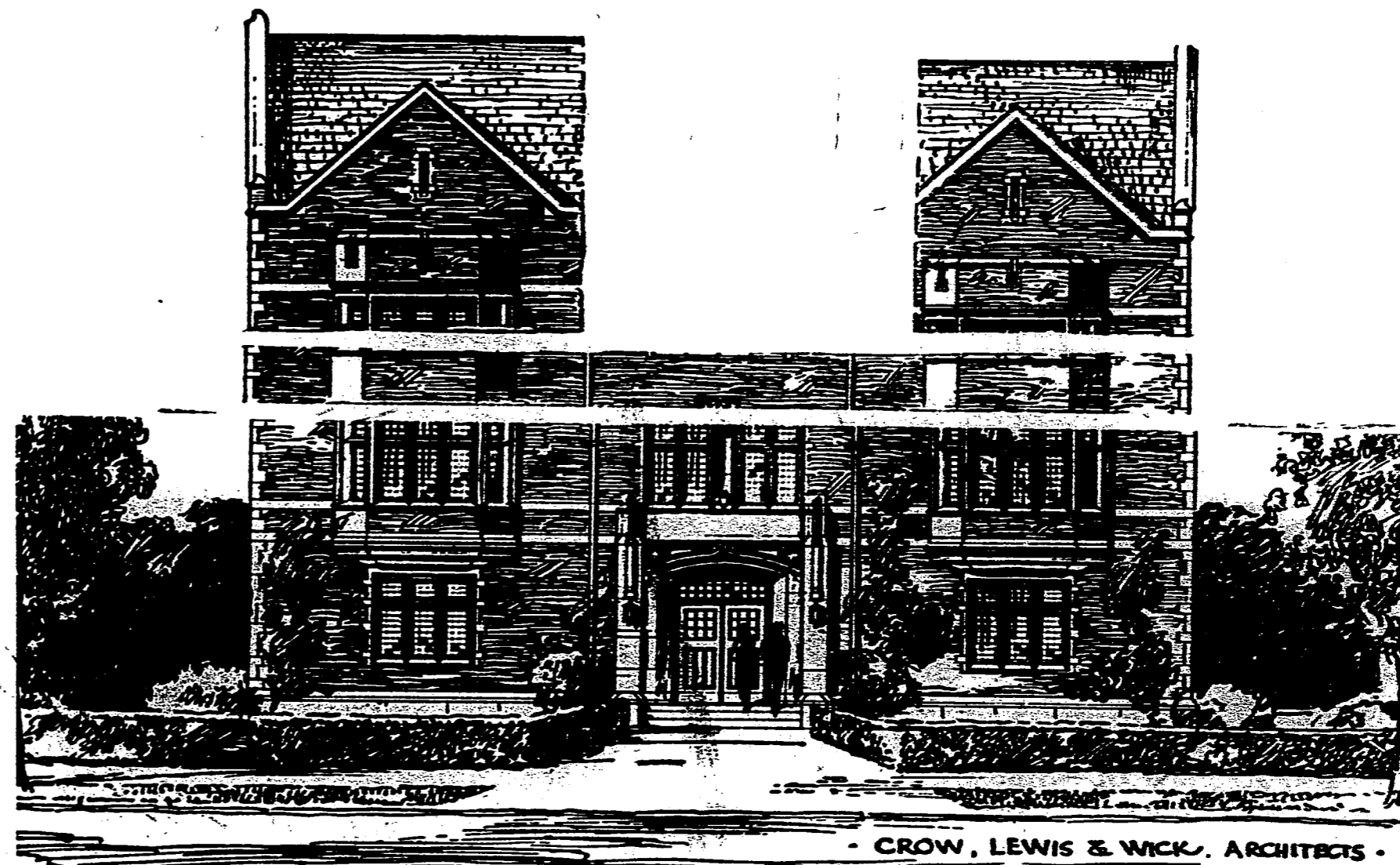
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PLAINFIELD, N. J., MARCH 18, 1929

WHOLE No. 4,385

The Amount Needed on March 12, 1929,  
**\$17,504.03**  
to Complete the Building



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 over three-quarters 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 Father and our God, we thank thee that we may come unto thee for help in every time of need. We are glad to feel that no sorrow or trouble can sink us into depths below thy loving care. Thou art ever present to those who trust thee. Even when we do not seem able to see through the clouds of grief that hide thee, still there is comfort for those who seek thy help. Wilt thou teach us to overcome our doubts and misgivings, and inspire in us the holy desires and devout longings that will bring us nearer to thee.*

*We pray for all who are in any trouble and long for comfort. If thou seest any who are so conscious of their unworthiness that they dare not look up into thy face, wilt thou grant unto them a sense of thy sympathy and love and the assurance of forgiveness through their Savior Jesus Christ. Amen.*

**God's Light For Days of Darkness** I suppose that every one, no matter how happy the outlook may now be, will sooner or later come where he needs the consolations God alone can give. While things go on in a satisfactory way, and the outlook seems bright and his day is sunny, one may not really appreciate the assurances of God's help in time of trouble. There is something pathetic in the way the need of comfort comes to everybody. Health fails, discouragement of spirit, bereavement, loss of friends, disappointments hitherto unthought of take the light out of life and leave one smitten with blindness in darkness that seems impenetrable. Then it is that we all sorely need the consolations of God.

I know there are many who have not yet come into days of deep sorrow, and for whom life's sunshine seems bright, and so it is not strange that they fail to appreciate the promises of consolation. I remember the day in which I visited the catacombs in Rome. It was a bright day, and while we were yet in the open sunshine, the guides placed small lighted candles in each man's hand in view of what was coming to us. How small and useless the candles did seem while in the sunlight! But as one after another entered the cavern those feeble candle flames came out bright in the darkness and very soon we all were walking in their light, and each one then held fast to his candle as if everything depended upon it. They were totally dependent in that darkness upon something which a half hour before they had felt no need of. This is a

picture, if you please, of the way God's promises of consolation come out into beauty and value when our dark days come and trouble shuts out the light.

I pity the man who comes into his days of darkness and sorrow without knowing the consolations that God has promised for such a time. Life to such a one is desolate indeed. Even at best his cross seems heavy, and without his God-given light it would seem unbearable.

Are you in deep distress? Are your friends gone? Is your life broken and your heart stunned? Are you walking drearily about in your grief? Then this is God's time in his sympathy and love to give consolation to the souls of those who need it. It is wonderful to be the child of such a God. If his child keeps close to him God will, in a wonderful way, turn his sadness into peace. "Come unto me all ye that are weary and heavy laden and I will give you rest." Victory will come to those who trust God in the dark, and *through* the dark.

**The Blessing of True Friendships** What would this old world be if it were not for friendships? Whoever seeks a friend should be ready to exhibit in his own life the graces and the beauties of character which he seeks in another. There is no greater blessing in life than that which comes from a discreet and virtuous friend in whom you have perfect confidence.

There is nothing artificial in *true* friendship. The only way to have a true friend is to be one yourself, not merely for what you can get out of it, but for what is actually in it.

I suppose there is no one who does not long for some friend whose heart is in sympathy with his own; who has an ear always ready to listen to his confidences and his troubles; who has a hand which he knows he can safely grasp, and an arm upon which he can always lean. Poor mortals would make sorry work getting on in this world without the mutual esteem between friends that leads to perfect sympathy and helpfulness.

Success in life depends very much upon the kind and quality of your friendships. Therefore be careful in choosing your friends.

**Sympathy and Helpfulness** Toward the last of the preceding editorial you have seen the words "sympathy and helpfulness." Friendship as such, while it has love for a background, is more disinterested than love. Love is more likely to be selfish, while friendship is making every sacrifice possible to help those with whom its possessor is in sympathy.

There is nothing like sympathy to bind human hearts together. It is a quality that always overcomes the evil and strengthens the good in one's fellows. Nothing is so sure to disarm resistance, melt hard hearts, and develop the best in mankind as sympathy.

Sympathy is always in order. It helps in sunshine as well as in storm. By it one is prompted to go out of self in order to assume another's state of mind and to help that other bear his crosses and carry his burdens. He can not be indifferent to anything that affects the welfare and happiness of his friend, and he stands ready to forward any plan or movement in which his friend is interested.

By cultivating the spirit of true sympathy a man comes into close touch with the joys and sorrows of his fellow men.

In time of misfortune there is nothing so helpful as a true, sympathizing friend. This characteristic helps us to understand our fellow men and enables us to see things from the standpoint of another as well as from our own. A greater effort to cultivate the spirit of sympathy and helpfulness would do wonders for our friends in their efforts to settle problems that trouble them.

**Report of Denominational Building Fund** Our treasurer reports the receipt of subscriptions to the Building Fund this week amounting to \$1,399.20.

This makes a total of \$72,495.97 to date. This leaves \$17,504.03 still lacking in order to complete the good work.

We are glad to be able to add one more \$8,000 block to the growing picture on the first page. How glad we will all be when the picture is completed and work can begin.

### "IS AMERICA A CHRISTIAN COUNTRY?"

This is the title of an article in the February number of *Harpers Monthly*, by Charles Fiske. He begins his article by saying, "It must be confessed that the bitterest and most uncharitable things said by church people during the late campaign were said on both sides, in some measure but for the most part by those who lay special claim to represent the true spirit of Christian America. Those who were most bigoted—wanted to keep America Christian, and those who opposed them were equally intolerant and equally sure that they too were Christian Americans. But is this in reality a Christian land? "What is a Christian?" he asks. He then goes on to define what constitutes the difference between a Christian and a non-Christian; then he asks, "Are Christianity and modern civilization really compatible? Can the principles that Christ taught be put in practice under the present state of society? Are there now any real Christians?"

A friend of Mr. Fiske came to him and suggested that Christianity had been found difficult and can not be tried in our modern civilization; the so-called Christian of today knows that the radical teachings of Christ are impractical, and yet he claims to be a follower of Christ. He knows that the teachings of Christ are wholly unsuited to modern, social, industrial business, and financial life. When Christ says: "Lay not up treasures upon earth where moth and rust doth corrupt, where thieves break through and steal, but lay up treasures in heaven, etc.," he also says: "Take no thought for the morrow, what ye shall eat and what ye shall drink, nor where with all shall ye be clothed," and similar requirements equally as radical and uncompromising.

Did he mean what he said? Or have we a wrong translation of what he meant? Certainly such teaching is not practiced by the Christian Church, nor can they be under our present conditions.

Therefore there must be a modification of his precepts, or a rejection of them as absolutely impossible. The religion of Christ can not be a compartment thing; it must penetrate every department of life. God does not require of us anything unreasonable or not in accord with his character as the Father of mankind.

**MANY WAYS BUT ONLY ONE RIGHT WAY**

REV. E. H. SOCWELL

A few years ago it was my privilege to cross Lake Pontchartrain from Madisonville, La., to New Orleans, a most interesting trip across a beautiful lake. The distance I do not recall, but several hours were required to make the trip and, to my surprise, for some little time we were entirely out of sight of land as truly as if we were in mid-ocean. By the kind invitation of our very pleasant pilot, I stood by him for some time and watched him as he guided our good steamer, *Ozone*, upon her trackless path across the wind swept lake.

He said to me, "Pontchartrain is about as rough as I have ever seen it," and the waves certainly did run high, breaking boisterously over the bow of our boat and dashing the spray high in the air. I enjoyed a most pleasant visit with him, and some of the things I learned from him still linger in my mind.—Yes, there are many dangerous places in the lake. No, he did not know where all the dangerous places are. But he knew where the dangerous places *are not*. There were many dangerous ways across the lake, of which he knew very little; but there was one *safe* way, and he knew that thoroughly, and because he knew the safe way he guided our boat across the turbulent waves and brought us into the New Orleans port in safety.

Thank you, kind pilot, you have taught me a lesson that I shall remember. There are many ways across the stormy sea of life, but there is only one right way, and that is marked upon our chart as "love for God and love for man." It would be a long and difficult, yes impossible, task for me in my preaching and personal Christian labor to check up on all the red lights which mark the wrong ways, because while there is but one right way there are many wrong ways, and, like our good pilot, I do not know, nor do I want to know, where all of them are. Then we must bear in mind that the red light is the danger signal, and the danger signal does not point out the right way. It is much easier and much more safe for us when, instead of keeping a look out for danger signals, we look steadily to the white light, "love for God and love for man," which marks out the one right way, and follow on till at last we come into the port of everlasting peace.

**PROFESSOR HAROLD BURDICK TO LEAVE SALEM FOR MILTON COLLEGE**

[The Milton College *Review* has the following information of interest to many RECORDER readers.—T. L. G.]

Professor Burdick received his appointment to the biology department of Milton College, has definitely accepted the position as head of the biology department of Milton College. Definite arrangement was made the latter part of last week, and Professor Burdick will assume his duties here in September, 1929.

Harold O. Burdick attended Milton College from 1915-19 at which time he was graduated with a B. A. degree. After attending two summer sessions and a semester in the University of Wisconsin, he received his M. A. there in 1925 with his major in zoology.

Following his graduate work he spent the year 1925-26 in further work, and during the entire period of a year and a half, he was assistant in zoology.

Professor Burdick received his appointment to the biology department of Salem College immediately after he was graduated from Milton College and has held it during the decade 1919-29. Under his direction the biology department of Salem College has received a great impetus and has grown in amount of equipment, scope of the department, and quality of the work. Especially has this been true since his return from his sojourn at Madison, after which certain new courses were introduced which strengthened the department and greatly added to the apparatus.

Mrs. Burdick was Hannah Shaw, daughter of Rev. George B. Shaw, pastor of the Seventh Day Baptist Church of Salem, W. Va., also a graduate of Milton. Mrs. Burdick was a student of the academy of Milton College the first semester of 1914-15 and the second semester of 1915-16. She was a regular student in the college for two years, 1916-18. Later she completed her college course in Salem, receiving her B. A. degree there. For a time after her marriage, she was librarian of Salem College.

Think seldom of yourself, often of your friends, and every day of Christ—spend as much time as you can with body and spirit in God's out-of-doors—these are the little guide posts of the footpath to peace.

—Henry van Dyke.

**MISSIONS**

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

**MISSIONS AND EVANGELISM PROMOTE GOOD WILL ON EARTH**

There are three attitudes which men may hold, consciously or unconsciously, toward one another. There may be in men's hearts good will, ill will, or indifference toward others; or there may be a combination of any two or all of these. One sentiment may govern the thoughts, feeling, and conduct one hour and the next hour the opposite attitude may be regnant in the soul. Probably no one has ill will toward everybody, and there are very few people who, in spite of their professing better things, do not have to fight contemptuous feelings regarding some people, particularly toward those who may be supposed to have injured them.

Ill will fills the world with misery, but its woes are not confined to the objects of its venom. When present in the heart, it makes a hell thereof, whatever form it may take. Those who slandered and finally put Christ to death injured themselves much worse than they did him. Those who persecute, malign, and rob others damage themselves many fold more than any one else. The peace of God is only for those who are kind and tender-hearted, hindering no one and helping every one with whom they come in contact.

The world is full of strife and the woes produced thereby, and the cause of this is ill will begotten, for the most part, by greed, hatred, lust, jealousy, and inordinate ambition. One race despises another, one nation seeks advantage over another, capital is pitted against labor and labor against capital, one business fights another, one political party berates another, one social caste sneers at another, and one person seeks revenge or some malevolence upon another or advantage over him. That which is back of all strife, from a World War to the fist fight of two boys, is ill will somewhere. As one looks out on human beings, the world over, with this feature of their lives in view, one is amazed and becomes sick at heart;

and sometimes we must be filled with confusion and shame over the lack of a kindly feeling in our own hearts.

All this ill will is repulsive to the Father of mankind. He did not make us and place us in this beautiful world to fight, hinder, and destroy one another. What he wants is good will on the part of every one of his children toward every other one. It is his purpose to produce on this earth a universal brotherhood, completely good. This was set forth at the birth of Christ when the angels sang, "Glory to God in the highest and on earth peace among men." To bring about such a condition on earth and in the hearts of all men is one of the chief objects of Christianity. Its success may be measured by the extent to which it produces good will. In fact the religion of any individual life may be measured by its good will toward others—by the extent to which it comes up to Paul's injunction when he says, "Be ye kind, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." This does not mean that Christ's gospel is passive. It is not. But he who is kind and tender-hearted will be impelled thereby to do all in his power to help others.

Not only is it the purpose of evangelism and missions to produce universal good will, but they have accomplished this end wherever they have been really promoted. Those who have followed the history of revivals during the last two hundred years have observed that one of the marked results, usually realized, has been a better state of feeling in the brotherhood of the church and the entire neighborhood; old troubles have been settled; enemies have become friends; and the ties of friendship strengthened. Since the great war one universal cry has gone up for world peace. It is the prayer of all praying hearts. But what is going to produce peace on earth? Christian missions and evangelism are the supreme factors. Much has been done the last one hundred fifty years towards this end, and to missions and world-wide evangelism is to be given the principal credit for this work. They have joined with commerce and industries of various kinds in awakening backward peoples; but commerce and business have done very little to produce world peace, and often they have caused ill will. If the desire of God, an-

gels, and all good people for world-wide peace is ever realized, it must be done through Christian missions and evangelism. Missions together with the extension of commerce and business, have aroused the backward peoples of the world from the slumbers of ages, and the work of Christianizing them must now be completed or there awaits the world the worst human cataclysm this planet ever saw. God is calling Seventh Day Baptists to have part in this work. The task is difficult, but why hesitate when God calls?

### MYTHS ABOUT THE JEWS

#### MODERN LIGHT ON GOD'S ANCIENT PEOPLE

For four thousand years the Jews have played a large part in the world's history, and it is evident to even a casual observer that their influence in shaping human affairs may be greater in days to come than in the past. This applies to our own land. Out of fifteen million Jews in the world five million are in this country and two millions in New York City alone. Under these conditions they can not be ignored. Their attitude towards Christianity and the Sabbath of the Bible must have much to do in determining the future of the latter. Owing to the Sabbath the Jews are most vitally related to Seventh Day Baptists, and for a time during the last century efforts were made by our fathers to reach them through mission work, but without success. Other denominations have tried to lead them to accept the gospel, and have not been as successful as could be wished. Christians have not understood the Jews, and how far this fact accounts for the results of mission work among them is only conjecture; but it is true that before great success is attained misconceptions must be removed. In the March number of the *Presbyterian Magazine* John Stuart Conning, D. D., superintendent of Jewish evangelism, has an article which is replete with helpful information, and extensive quotations are printed below:

Nothing in the world is so hard to kill as a myth. Hunting whales in the South Seas or elephants in Central Africa is easy in comparison. The proverbial nine lives of a cat only dimly represent the powers of resuscitation possessed by a myth.

That is one of the difficulties in work for the Jews. You are always encountering myths. Only a few months ago the abominable myth

that Jews use the blood of a Christian child in the observance of the Passover, a myth that has been killed a hundred times and more in Europe, suddenly comes to life in Massena, N. Y. The fact is that no race in the world has such an abhorrence of the use of blood in any form as the Jews. All their ceremonial regulations and traditions are against it. Jews are worlds away from being that kind of people.

There is the myth that Jews are one homogeneous race—that they look alike, think alike, speak alike, and act alike. Because of this illusion people generalize about Jews in the most cocksure fashion—they are "mercenary," "tricky," "ostentatious," "pushing," "bad-mannered," "mean-spirited," or any one of a hundred things supposed to be characteristic of "Jews."

The truth is that Jews are seldom alike in anything. There has never been such a heterogeneous people. There is no characteristic Jewish appearance. They look like every race among whom they have lived for two generations or more—Spaniard, Teuton, Briton, American, Slav, Turk, Hindu, Negro. Nor do they think alike. The proverb runs that where you have two Jews you have two diametrically opposed opinions. There is no such thing as a "Jewish vote." They take every side in politics, and on every other question. They are communists and capitalists, materialists and idealists, selfish and philanthropic, bad-mannered and good-mannered, just like the rest of us.

Nor is the myth that Jews are followers of one religion any more true. Doctor Melamed says that only ten per cent of his people are observant Jews and that the number is steadily decreasing. Judaism is divided into various sects, Orthodox, Conservative, and Reform; and each sect is represented by many different types. But the majority of Jews in America are not identified with Judaism in any form. They are frankly religiously indifferent or atheistic. Lewis Browne, writing on "Why Are Jews Like That?" in the *American Magazine*, says, "Many of the most famous Jews do not even remotely conform to Judaism. Indeed, the Jews whose names most readily occur to the Gentiles—Otto Kahn, Leon Trotsky, Justice Brandeis, Emma Goldman, Sigmund Freud, the Rothschilds, Walter Damrosch, Albert Einstein, Charles Levine, Bernard Baruch—these are for the most part either indifferent or hostile to the synagogue." It is this departure of Jews from the traditional faith and from all faith that constitutes an imperative challenge to the church. It bodes ill for any race when religion ceases to be a factor in the thinking of a majority of its people. And no church that is loyal to the purpose of its Founder can ignore the urgency of such an appeal.

Another myth that has gained wide acceptance is that Jews can never be won to the faith of Christ. People often ask in wonder if Jews can really become Christian. This is a myth that Jewish leaders and publicists have been seeking diligently to keep alive. The pity of it is that some Christians believe this. They forget that the first Christians were all Jews, the Twelve, the hundred and twenty in the upper room, the three thousand at Pentecost, and the tens of

thousands who formed the foundation of the Christian Church, not only in Palestine, but in the Diaspora. Even during the Dark Ages there was always a pathway between synagogue and church.

During the nineteenth century, when Protestant work for Jews commenced, De le Roi estimated that 224,000 Jews were received into the Christian Church, a number three times as great, in proportion, as the adherents of all other non-Christian faiths.

Here in America there have been no violent political changes to break up the traditional Jewish life. But other influences have been at work to produce revolutionary results. The effect of American freedom and economic opportunity, the wide distribution of Jews, the influence of educational institutions, the public press, the radio, industrial conditions, social and business contacts, and the prevalence of evangelical religion have all been factors in freeing Jews from traditional prejudices and in opening their minds to a consideration of non-Jewish thoughts. The spirit of inquiry is abroad, and Jews are ready to consider the claims of Christianity and, indeed, of any other faith. Every movement in America that promises any sort of mental and spiritual satisfaction—Christian science, theosophy, new thought, spiritualism, ethical culture, socialism—has a Jewish following.

The Roman Catholic Church, with its accustomed awareness of opportunities for propaganda, has been earnestly seeking to take advantage of this new crisis in Jewish life. One of its brotherhoods has undertaken the conversion of Jews as its special responsibility. Certain priests have been assigned the task of ministering to Jews through churches in neighborhoods largely Jewish. Inter-marriage between the Roman Catholics and the Jews has been encouraged, as this has proved a most effective means of bringing Jews into the church. The outcome of these well planned efforts is that many hundreds of the Jews are now most ardent Roman Catholics.

If Protestant churches can show no large gains, it is wholly because of the meagerness of their service. A number of denominations have made no attempt to include Jews in their missionary program. The Presbyterian Church has now centers of evangelism in twelve cities, most of them quite inadequately equipped. But through these agencies there has been demonstrated the responsiveness of the Jewish people to an earnest, intelligent, and sympathetic Christian approach. One of our missionaries, after being in his field only six months, reported three baptisms, the first being that of a rabbi of unusual scholarship and ability who was subsequently received as a student for the gospel ministry. In a second field twenty-five conversions have been reported in less than three years. In a third field, in which there were seven baptisms within eight months, the missionary reported sixty others in preparation for church membership. In a fourth field as many as seven have been baptized at one time and whole families have joined the church.

The Board of National Missions has also helped and encouraged churches to include their Jewish neighbors in their ministry. Many a church has discovered that Jews, far from being unreachable, are eager to learn about Christianity and to read the New Testament. Some of these churches have twenty or more Jews in their membership. It is estimated that at the present time between one and two thousand Jews are members of Presbyterian churches. Of these sixty-five are ministers. Others are professors in colleges; elders, deacons and trustees in churches; presidents of missionary societies; teachers in Sunday schools; and in other ways active in the work of the church.

One minister testifies, "The most influential and the most generous man in my church is an elder—a Jew." Another says, "The best teachers in my Sunday school are our Jewish church members." A third declares, "The twenty or more Jews in the membership of our church are among its most active and generous supporters. One young woman gives us three thousand dollars annually, fifteen hundred for church support and fifteen hundred for benevolence." It would be easy to greatly multiply these testimonies, but these are sufficient to demonstrate the absurdity of the myth that the Jews can not be won to fellowship with Christ and to an enthusiastic allegiance to his blessed service.

### SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, as reported to the treasurer up to and including March 13, 1929, is shown below.

Eastern Association	
Berlin .....	\$ 220.00
Cumberland .....	13.00
Hopkinton, 1st .....	227.80
Hopkinton, 2nd .....	30.50
Marlboro .....	303.20
New York City .....	2,100.00
Pawcatuck .....	7,618.00
Piscataway .....	1,104.00
Plainfield .....	9,570.50
Rockville .....	52.00
Shiloh .....	1,793.50
Waterford .....	110.00
<b>Total .....</b>	<b>\$ 23,142.50</b>
Central Association	
Adams Center .....	\$ 1,111.00
Brookfield, 1st .....	291.00
Brookfield, 2nd .....	81.23
DeRuyter .....	80.00
Scott .....	.....
Syracuse .....	.....
Verona, 1st .....	15.00
West Edmeston .....	100.00
<b>Total .....</b>	<b>\$ 1,683.23</b>

Western Association	
Alfred, 1st .....	\$ 285.00
Alfred, 2nd .....	15.00
Andover .....	25.00
Blystone .....	.....
Friendship .....	10.00
Genesee, 1st .....	75.00
Hartsville .....	13.00
Hebron Centre .....	.....
Hebron, 1st .....	.....
Independence .....	30.00
Portville .....	1,025.00
Richburg .....	51.00
Scio .....	.....
Wellsville .....	50.00
Total .....	\$ 1,579.00
North-Western Association	
Albion .....	\$ 20.00
Battle Creek .....	.....
Boulder .....	.....
Carlton .....	10.00
Chicago .....	530.00
Cosmos .....	.....
Detroit .....	.....
Dodge Centre .....	.....
Exeland .....	.....
Farina .....	475.00
Grand Marsh .....	.....
Jackson Centre .....	10.00
Milton .....	375.00
Milton Junction .....	1,237.50
New Auburn .....	10.00
North Loup .....	27.00
Nortonville .....	95.00
Stone Fort .....	.....
Walworth .....	10.00
Welton .....	.....
White Cloud .....	.....
Total .....	\$ 2,799.50
South-Eastern Association	
Greenbrier .....	.....
Middle Island .....	\$ 100.00
Lost Creek .....	385.00
Ritchie .....	35.00
Roanoke .....	10.00
Salem .....	552.15
Salemville .....	.....
Total .....	\$ 1,082.15
South-Western Association	
Attalla .....	.....
Fouke .....	\$ 4.00
Gentry .....	.....
Hammond .....	170.00
Little Prairie .....	4.00
Rock Creek .....	.....
Total .....	\$ 178.00
Pacific Coast Association	
Los Angeles .....	.....
Riverside .....	\$ 63.70
Total .....	\$ 63.70
Overseas Churches	
England .....	\$ 106.48
Individual Subscriptions Not Included in Above	
Bequests, L. S. K. subscriptions, etc.....	\$ 8,817.00
Many churches which have not reported are working on the canvass.	
Recapitulation	
Eastern Association .....	\$ 23,142.50
Central Association .....	1,683.23
Western Association .....	1,579.00
Northwestern Association .....	2,799.50
Southeastern Association .....	1,082.15
Southwestern Association .....	178.00
Pacific Coast Association .....	63.70
Overseas Churches .....	106.48
Individual Subscriptions, bequests, L. S. K's, etc.	8,817.00
Total Received since June 30, 1928.....	\$ 39,451.56
Previously Received .....	33,044.41
Total subscriptions to date.....	\$ 72,495.97
Amount needed yet.....	17,504.03
Total Estimated Cost of Building.....	\$ 90,000.00

### THEY ARE GOING TOO FAR

The women of the country give birth to its babies. These babies are fed through long months by the blood of the mother. Any drug in the blood of the mother circulates in the blood of the unborn child, for the child has no circulatory system of its own. How much of an evil the smoking of cigarettes by an adult woman is, we are not prepared to say. How much of an evil the smoking of a cigarette by a baby, born or unborn, is, every reasonable man knows. Thousands of men who have themselves used tobacco all of their lives are becoming incensed of the advertising campaign intended to induce their wives and daughters to smoke cigarettes.

The Michigan *Christian Advocate* of January 24, 1929, denouncing the radio and newspaper advertising by which the tobacco trust is coining the blood of babies into dividends, says: "The trust has over-stepped in its greed." It quotes from the United Restaurant Owners' Association, which appeared before the Radio Commission protesting against the statement of an announcer who said:

"Helen Hayes is truly typical of the young dramatic stars; she is pretty, vivacious, and with her genuine artistic style, will make a great name. She realizes the value of a trim slender figure. She can not afford to nibble a fattening sweet. Instead she lights a Lucky Strike and that is undoubtedly one reason she is called healthy. Here is what she writes:

"Smoke a Lucky; snub a sweet with a disdainful glance. The first time is the hardest, but after you have smoked a Lucky the longing for a sweet disappears in smoke."

The *Advocate* will find in the ranks of its allies uncounted thousands of unchurched men who are not "anti-tobacco" as a general proposition, but who are decidedly against baby killing.—*Methodist Temperance Clip Sheet.*

"Does he stand up to his duty?" The answer to that question shows a young man's character or lack of it."

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### A SENIOR ORATION AT ALFRED COMMENCEMENT

RAYMOND E. FRANCIS

Most ancient, most cherished, and most honorable, among the professions which have served the needs of men is the profession of the teacher. It has acquired this enviable position because of its utility to the race. Beckoning with a finality that must not be ignored, the problems of a most involved civilization challenge that profession to meet a new era. It is an era fraught, perhaps, with germs of self destruction, but an era in which the latent possibilities for good are boundless. The problem that faces every branch of our social organization has become the problem of the teacher. It is the age old problem of evolving a new technique and a new philosophy to satisfy the needs of the times.

Doctor Herbert Weet effectively voiced the import of the new philosophy when he said, "The purpose of an education is to enable us to interpret the other fellow's job sympathetically." How clearly and how definitely that utterance has stated the problem which faces the modern teacher. It is the task of building broad and abundant lives. Plainly it must involve two procedures: first, diagnosis to find elemental factors in the particular life and situation, and second, correlation to establish a live relationship among the various branches of knowledge with the purpose of harmonizing and of understanding comparative life values.

Diagnosis is rapidly becoming a specialized branch in every phase of our lives. Every one from the skilled physician to the successful stock breeder must investigate for facts and start with rock bottom principles before there can be an attempt to build. In the field of teaching that executive is most efficient who can place his finger upon the cause of the abnormal situation before he proceeds to offer a solution.

Many high sounding educational platitudes have gone by the wayside under this searching analysis. Think of the old emphasis upon "A strong mind in a strong body." That might be construed to include everyone from the most fanatic Russian Bolshevik to the most conservative Boston Yankee. There is a great crusade in the realm of human activities to get at the root of things and to understand before a remedy is prescribed. That must be the cornerstone of the new technique in education.

When America was in the pioneer stage of her existence people everywhere understood the why and the how of the various operations in their community life. Today a majority of people have no idea where their own breakfasts come from. The factory worker sees only the bolt which he turns upon the lathe. He does not see a great machine. The mason sees only mud and stone. He does not see a home. Chiropractors trace all sickness to the feet. Dentists howl of the harm in a tooth cavity. Chiropractors knead the spine and are positive that it will cure the stomach. Dieticians tell us to eat correctly and we will never require the services of a physician. Lindbergh pictures the future greatness of America as being in the air. The Union is periodically sure that the back bone of American enterprise is in the coal mines of Pennsylvania. Kaiser Wilhelm thought Germany the Lord's appointed among the countries of the world. Mayor Thompson is sure that Chicago can twist the tail of the British lion until all the municipalities of earth will turn to the windy city for guidance. It is a far cry from this specialized viewpoint, which emphasizes parts rather than entities, to the pioneer times when every disease from appendicitis to ulcers of the stomach came under the classification of dyspepsia and was treated with camomile tea.

Similar specialized trends are to be noted in the educational field. Biology, as too often taught, is emphasized as the most essential thing in human life. Psychology becomes at once the "sumum bonum" that shapes the destinies of mankind. Economics, we are persuaded, looks down from its airplane view of man and serenely dictates the way to unborn Utopias. Greek becomes the only subject that can elevate man above the brute. In this hurly burly of insane

emphasis teachers fail to find any connection between language and mathematics; between mathematics and ethics; between ethics and religion; between religion and science; between science and history. Worst of all, there is often absolutely no connection between the teaching of most subjects and life. Everything is taught more or less as an abstraction. We hear of pure science in a high school which is preparing people to live, not to specialize. Things stand by themselves. They are systems apart. How can a child secure a vicarious twentieth century experience from such sources? Are we meeting the challenge of the new era? Shall we teach a subject or shall we teach a child? Ninety per cent of our high school graduates never enter the portals of a college. Shall we prepare the boys and girls of our high schools for college entrance examinations, or shall they be prepared for life?

Long ago Solomon observed that "from the mouths of babes proceeds wisdom." They have always learned life, not texts. Theirs is an experience in living. It shapes their lives as does no other later knowledge. The future education must be an experience in life. Every step in it must find some vicarious place in a living whole. Men must be trained to understand life values. There must be a development of the physical, mental, and spiritual sides of human nature. Man has never found happiness in any excess. He will never find the life abundant in the many intemperances of unrelated specialization. Lord Bacon once said, "A State of Society is one in which the individuals have suffered amputation at the neck and strut about so many walking monsters, a good finger, a good elbow, a good stomach, but never a man." Go into the dissecting room of a medical college. There you will find revealed all the parts of a man, but there is no man where one once was. The man has been lost in emphasizing his parts.

At stated intervals the housewife moves the furniture out of the house, takes up the carpets, and pays special attention to the particular parts of the establishment. She becomes a specialist for a season, but the house never becomes home until the carpets are replaced and the furniture reassembled. Analysis and specialization in the lives of

men are justifiable only when they are an aid to synthesis. Individuals must be trained in the wholeness of life if they are to enjoy a fruitful and abundant experience.

An electric bulb by itself is a cold frosted globe, unbeautiful, and even repulsive, but when it is fitted into a socket and connected with a circuit, it bursts forth in all its radiance and dynamic power as a helper of man. The candle is a white, unattractive cylinder of grease until it is lighted; then its various properties are united and its radiance shines forth to become symbolic of life, reverence, and beauty. "Can the blind lead the blind?" Can a teacher lead others into the way of life through cross specialization? "Men do not light a candle and put it under a bushel, but on a candle stick and it gives light to all the house."

The modern child faces a complex world. It is a world fraught with latent powers for good and with great opportunity for misunderstanding. The modern educator faces a drastic need and an unparalleled opportunity. Men must cast aside the superficial, the obsolete, and the untenable and learn to live. Educators are builders of life. They are the architects of fate. They must foster the life abundant if they are to uphold the service standard of a great profession.

"All are architects of fate  
Building in these halls of time,  
Some with massive deeds and great,  
Some with ornaments and rhyme.

"Nothing useless is or low,  
Each thing in its place is best,  
And what seems but idle show  
Strengthens and supports the rest.

"In the elder days of art  
Workers wrought with greatest care  
Each minute and unseen part,  
For the gods see everywhere.

"Let us do our work as well,  
Both the unseen and the seen,  
Make the house where gods may dwell  
Beautiful, entire and clean.

"Build today, then, strong and sure  
With a firm and ample base,  
And ascending and secure  
Shall tomorrow find its place.

"Thus alone can we attain  
To those turrets where the eye  
Sees the world as one vast plane  
And one boundless reach of sky."

### SEVENTH DAY BAPTISTS ACTIVE DURING REVOLUTION

The following interesting story is from the pen of Ernest J. Bowden, a feature writer for the Syracuse Post-Standard, and appeared in a recent issue of that paper:

In the early days of the republic there was a great demand for copies of the Declaration of Independence, to stimulate the revolutionists and to educate the laggards.

Some distance from Philadelphia, in the neighborhood of Lancaster, was Ephrata, a German settlement of Seventh Day Baptists. It was enterprising and progressive, and was equipped with a printing press. Its leaders were staunch patriots, and the press was soon busy turning out all the copies that were needed.

Rev. Peter Miller, a member of the Community, was an able linguist, and served the Continental Congress by translating the Declaration of Independence into the principal European languages, and also by conducting its diplomatic correspondence with foreign governments.

So it happened that one of the most obscure of the denominations became linked up with the stirring events of the Revolution.

#### PLACE OF HISTORIC INTEREST

Ephrata still stands, and was visited by the writer in 1922. It was a monastic settlement for both sexes, the brothers and sisters living in different houses. It is no longer occupied, but is maintained as a place of historic interest. The rooms are much as they were one hundred and fifty years ago; the press is still there, and the old hand loom.

Those were Spartan days. Large open fireplaces were the only source of warmth. Beds were far too luxurious for such rigorous devotees; they slept on shelves about a foot wide, fastened against the wall.

The great Saal, or assembly room, is especially interesting. Here the community dined, and listened to their exhortations. It is ceiled with unpainted

boards which tell a strange tale. The brothers worked with bare feet, and seem to have rubbed them with grease to keep them from chapping.

Sometimes they stepped on the boards and left their footprints, and there they are today, as clear on the ceiling as if they had been painted only last week.

#### BRANCH IN ENGLAND

There is also an English branch of the Seventh Day Baptists. The first church was built in London in the year 1617. The denomination was never large; thirty churches seem to have been the limit; but it was vigorous out of all proportion to its size. Its services were attended by able men, among them John Howard the philanthropist, and Thomas Bampffield, speaker of the House of Commons under Oliver Cromwell.

Rev. Samuel Stennett was an eighteenth century leader, and a man of note. He is best remembered as the author of a very beautiful hymn:

"Majestic sweetness sits enthroned  
Upon the Saviour's brow,—  
His head with richest glories crowned,  
His lips with grace o'erflow."

He also wrote, "On Jordan's Stormy Banks I Stand."

#### FOUNDED IN 1671

The faith was introduced into the United States in 1664 by Stephen Mumford, and the first church organized in Newport, R. I., in 1671. There are now about one hundred churches with nearly ten thousand members.

Headquarters are at Plainfield, N. J. The SABBATH RECORDER is the denominational organ. It has a university and seminary at Alfred, N. Y., with colleges at Milton, Wis., and Salem, W. Va.

Except in the matter of Sabbath observance, its faith is identical with that of other Baptists. It is marked by a healthy spirit of broadmindedness. Its members desire to win others by love rather than to persuade by argument. Dean Arthur E. Main of Alfred University speaks for the denomination when he says:

"Without doubt there is only one best way into the kingdom of God. That best

way may be yours, it may be mine; but there must be more than one way, or millions have lost the road.

"Therefore, until in the good providence of God we shall see more nearly alike, let us mutually grant in large measures freedom to think and to teach and preach the gospel of our one Christ, according to our highest convictions of truth and duty."

#### THE SYRACUSE GROUP

Right here in Syracuse there is an outpost of the denomination. It has no church building, but meets every Saturday in the auditorium of the Y. M. C. A. Its minister is Rev. William Clayton.

Mr. Clayton is English by birth and Scotch by descent. In early life he was a Methodist minister. Forty years ago he came to America. For 20 years he was with the Seventh Day Adventists, but found a more congenial home with his present affiliations.

The uninitiated will be curious to know the difference between two denominations apparently so much alike. They both lay sufficient emphasis on the seventh day to incorporate it into their name. But aside from that they have come along different paths. The Adventists, as their name implies, center their thought on the second coming of Christ, and have their distinctive methods of Scripture interpretation.

#### DIFFERENT GOVERNMENT

In church government they are entirely different. The Adventists are strongly organized, under strict laws, and a highly centralized administration. The Baptists are congregationalists — each church a law to itself; and such matters as tithing and the use of tobacco are purely optional with its members.

In his preaching Mr. Clayton adopts the easy and familiar style of Bible exposition. His rich experience has invested every Scripture incident with force and meaning. His gift is in saying the common thing in a new way.

On the recent Sabbath his theme was "Love in Contrast to Judgment." "I came not to judge the world," said Jesus,

"but to save the world." "I can't tell you what love is," said the preacher, "but I know what it does. Every one that loveth is born of God and knoweth God."

#### STORY OF PAUL AND ISAIAH

To illustrate his theme he retold the story of Paul and Isaiah receiving their commissions to preach. These great events are to the Bible lover what Lincoln's Gettysburg address is to the patriot, and never fail to stir the pulse, and nerve the will to action. He found an illustration nearer home in God's love for Dick.

Dick was an outcast, his clothes not worth ten cents. He knelt in blind ignorance in a Seventh Day Baptist meeting.

"What are you doing?" asked the preacher.

"I don't know," said the penitent; "but I know where I am going—straight to hell."

"There is no need for you to go to hell," said the preacher.

He told Dick to pray, but the poor fellow didn't know how, so the minister had to do it for him. After a while a change came. "I don't know what it is," said Dick; "but something has happened, and I feel better. What must I do now?"

#### HELPFUL TO OTHERS

"Have a bath!" said the preacher, and he showed the way to the bath-tub. "And then you shall have a bed for the night, and a breakfast, and a suit of clothes, and a job."

The love of God is never so bright as when it shines in the helpfulness of a brother man.

The local officers of the church are: Dr. Edwin S. Maxson, trustee, deacon and treasurer; Hermon Cross, trustee; and Mrs. Edith Spaid, secretary. In the Sabbath school Mrs. Clayton is superintendent, and Miss Harriet Cross, secretary.

Alfred University is represented in Syracuse by a number of its graduates, among them Professor F. G. Crawford, Dr. W. L. Potter, George A. Burdick, H. B. Bliss, D. F. McLennan, and R. F. Sherwood.

## WOMAN'S WORK

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

### THE TWENTIETH CENTURY

Not unto us, O Lord, the praise  
For what is wrought by sea or coast,  
Through babel shouts and words that boast  
Of conquest, comes the master phrase—  
"Not unto us."

Along the wires the currents fret  
Or fly where there is none to guide:  
The railway climbs the Great Divide,  
And liners sail secure—but yet  
"Not unto us."

Factory, office, mine and mill—  
The shuttles shift, the threads remain:  
The garment still is love and pain  
When woven. Therefore, say we still,  
"Not unto us."

From confident material ways,  
From civilized complacent word,  
From this our age, O save us, Lord,  
And give not unto us the praise—  
"Not unto us."

—E. A. Havelock in  
the "Canadian Forum," Toronto.

### WOMEN'S ACTIVITIES IN SHANGHAI

DEAR MRS. CROSLY:

In writing of our woman's society it seems natural to send the letter to your page. Reference has been made more than once, in letters in the RECORDER, to the cottage prayer meetings of our women, which have been held for several months of the last two years. The plan is for all to come together, here at our home, the first Wednesday of each month for a combined Woman's Christian Temperance Union and missionary meeting. There are often from twelve to sixteen present, occasionally more and sometimes less. If it is rainy there is no meeting, as Chinese women are unaccustomed to going out when it is wet. We sew for the Liuho Hospital. At four o'clock there is a program, usually along temperance lines, a season of prayer when especial subjects may be taken up, then a short business meeting. The dues are one dollar a year, one half of which is sent to the Na-

tional W. C. T. U. One month ago the dire need of a widow in the church and ways of helping her were considered. The last thing we have, that which is usually the first thing in a Chinese home—the ever-present cup of tea and very light refreshments.

On the other Tuesdays of the month the meetings are at some home on the north side where nine homes have been opened to us, some of them several times. On Wednesdays the meetings are held on this, the south side. Here we have been in seven homes beside Mrs. Eugene Davis' and our own. Other church members would welcome us but their homes are too small or others in their families are not friendly to Christianity.

Nowhere is the meeting more heartily welcomed and blessed than in the home of one of the first group of girls in the school, one who has recently been restored to her place in the church after long years of "wandering," as she herself says.

The last time we met there she opened the meeting with, "I wanted you to come. I want to tell you something that has happened." Then followed the story of a "cousin-brother" who had two sons, one of them a Christian the other not, the father lavishing his heart upon the non-Christian, but being very hard upon the Christian son. Recently the former had died and, strange to say, the "cousin-brother" had himself become a Christian. His mother, a woman over eighty years of age and a diligent worshiper in the temples all her life, was interested. Two other old women, one of them an opium smoker, were also included in the good movement. Prayer for all these was asked and offered.

The hearts of others at the meeting were touched and experiences of opposition met in the homes and of answers to prayer were given. Mr. Tong, one of our preachers, is frequently present and explains the Scriptures which the leader, often the hostess of the afternoon, has read.

In this same home sometimes remarkable incidents are told; one, rather gruesome, the man of the house had recently brought home. A certain man had died and it was decreed that one of the sons should go down to Hades with his father. The two bodies were tied together, arm to arm, and leg to



leg. For twenty-four hours the son was unconscious, then he "came back." Yes, he had seen his father and had talked with him. "Was his father at rest?" "No." He had asked him if the food the family had been offering him had satisfied his hunger? "No it had not." Had the paper clothing, paper money, and other things which had been burned for him been of any avail? "No, they had been of no use." Had the priests, with all their incantations and performances, helped him? "No, all that had been to no purpose." The father had then told his son that on a certain street in such and such a house there lived a family by the name of Li. He, the father, had wronged that family or some member of it. The son must go back and make that right before there could be any relief. The story made quite an impression on those who heard it.

It has been interesting to hear of other neighborhood prayer meetings. One of our old girls who has recently spent some months with an aunt in Nanking tells of such meetings there. The husband of another of our girls came for a New Year call and was enthusiastic about some meetings he attends regularly where wonderful answers to prayer are had. Thinking of these widely scattered prayer groups and realizing that probably they are only a small fraction of such influences at work in this land, I found the words of one stanza of Phillips Brooks' beautiful hymn singing themselves over and over in my heart:

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of his heaven.  
No ear may hear his coming,  
But in this world of sin,  
Where meek souls will receive him, still  
The dear Christ enters in.

Very sincerely yours,  
SUSIE M. BURDICK.

Grace School for Girls,  
St. Catherine's Bridge,  
Shanghai, China,  
February 4, 1929.

### QUESTIONS FOR MARCH

1. How many times a year and in what months does the Board of Managers of the Missionary Society meet?
2. What was the amount reported by

the treasurer of the Missionary Board on hand for the Boys' School, January 1, 1929? For Girls' School?

3. What missionary family is being returned to China soon?

4. Who is the general missionary on the Southwest field?

5. What churches and groups were regularly visited by him in 1928?

6. How many miles of travel did he report for 1928 and what results did he report?

7. How many baptisms were reported in 1928 from British Guiana and in what places?

8. What is Mrs. James Stillman doing for the children of lone Sabbath keeping families?

9. Among the suggestions from group conferences, on pages 73 and 102 of the RECORDER, give one that seems to you important. Answer, giving only page and number.

10. What were the receipts of the Woman's Board treasurer for November and December, 1928?

### MORE ABOUT THE QUESTIONS

The Woman's Board is encouraged by the increasing interest shown in the denominational questions. More answers were received to the February questions and greater accuracy was shown.

Again Hammond heads the list, though not with one hundred per cent this time. Sending the most complete list according to membership, this society is entitled to honorable mention. The prize of \$2 goes to Dodge Center, next on the list and as in January, North Loup is third with eighteen perfect papers, and two with only one error each.

One society which sent in a good list neglected to give the number of members so we have no way of computing its rank. Dodge Center is to be commended, not only for its good list but for having on every paper the name of its writer and the name of the society. When one has more than 125 papers from some fifteen or twenty societies, and is, moreover, subject to many interruptions in the process of recording

them, it is very easy for papers to become detached from their proper pile, and then unless name of individual and name of society is given it is quite impossible to give proper credit.

As in the January list, the question about the recently organized church caused considerable trouble. The church in Denver having been specified in the January questions (see RECORDER of February 18, page 209), the February questions referred to a different church, the one at Williamsfield, Jamaica. Due to an error in copying the question read "when" instead of "where," and as it was difficult to determine from the article in January 7 of RECORDER just when the church was organized that part of the question was ignored in the marking of the answers. If number of members and pastor were correctly given, it was counted correct. Most answers also gave the place, and some said "the latter part of the year" or "in November or December."

HATTIE E. WEST.

Milton Junction, Wis.,  
March 7, 1929.

### LIVING SONS OF EX-PRESIDENTS

There are seventeen sons of former presidents of the United States now living. Of these only seven have ever held public office.

James Rudolph Garfield, who practices law in Cleveland, was secretary of the interior under Roosevelt. Theodore Roosevelt, Jr., was assistant secretary of the navy in the Harding and Coolidge regime. Russell Benjamin Harrison, now practicing law in Indianapolis, served in the Indiana House and Senate.

Robert Taft was Republican floor leader in the Ohio House of Representatives. His brother, Charles P. Taft, Second, is now serving as prosecuting attorney for Hamilton County, Ohio.

David Gardiner Tyler has taken an active part in Virginia politics, once serving as a judge. His brother, Dr. Lyon Gardiner Tyler, noted educator and author, once served as a member of the Virginia House of Delegates.

Ulysses S. Grant, Jr., served as secretary to his father during the last year and a half of the Grant administration.

Besides James Rudolph Garfield there are three other sons of President Garfield. Harry A. Garfield is president of Williams College, in Massachusetts; Abram Garfield is an architect in Cleveland, while Irvin McDowell Garfield lives in Boston.

Kermit and Archibald Roosevelt, brothers of Theodore, Jr., are executives in the Roosevelt and Kerr steamship companies, operating in South American trade.

Little is known of Jesse R. Grant, brother of Ulysses S., beyond the fact that in his early days he was a mining prospector and visited the Klondike.

Webb C. Hayes, son of Rutherford B. Hayes, is a retired army colonel and lives on the ancestral Hayes estate at Fremont, Ohio.

Richard Folson Cleveland, who, except the Tylers, is the only son of a Democratic president living, is now practicing law in Baltimore.

Last, but not least, John Coolidge, son of Calvin Coolidge, is now engaged in the railroad business.

### BE A BOOSTER

If you think your church the best,  
Tell 'em so!  
If you'd have it lead the rest,  
Help it grow!  
When there's anything to do,  
Let them always count on you,  
You'll feel good when it is through,  
Don't you know?

If you're used to giving knocks,  
Change your style;  
Throw bouquets instead of rocks  
For awhile.  
Boost your pastor and your church;  
Knock the knocker off his perch;  
Lift the stumbler from the lurch—  
With a smile!

When a stranger from afar  
Comes along,  
Tell him who and what you are—  
Make it strong.  
Never flatter, never bluff,  
Tell the truth, for that's enough.  
Be a booster, that's the stuff,  
Don't just belong.

—Nortonville Review.

## YOUNG PEOPLE'S WORK

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

### THE BIBLE, A DAILY GUIDE

Christian Endeavor Topic for Sabbath Day,  
April 6, 1929  
DAILY READINGS

Sunday—A one-hour man (Ps. 1: 1-6)  
Monday—A cleansing guide (Ps. 119: 9)  
Tuesday—Study the Word (1 Tim. 4: 13-16)  
Wednesday—Be a doer (Jas. 1: 22-25)  
Thursday—Be a reader (Acts 8: 29-35)  
Friday—Be a listener (Luke 24: 25-32)  
Sabbath Day—Topic: Using the Bible as a daily guide (Ps. 19: 7-11; Rom. 15: 4-10; Heb. 4: 12. Consecration meeting)

#### A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

There are many reasons why we should use the Bible as a daily guide. As our physical bodies need daily food in order to live and function, so we need spiritual food in order to grow in spiritual life. We get this spiritual food from the study of God's Word, and we should read it every day.

When our loved ones are taken from us by death, and our lives seem lonely, the Bible is our friend and comforter. The words of our blessed Master are so comforting at such times and seem so appropriate. It is then that the Bible is a real friend.

The Bible is like a lighthouse, for its light shines in the world, not only warning of rock and shoal, but showing the way into the harbor. It has raised men out of the depth of sin and despair, and shown them a better life, the life hidden in Christ. Let us study God's Word more, and radiate its light through our lives.

IF YOU ARE TO LEAD

#### Pray

Pray that a greater interest in Bible study may be developed among the members.

Pray that the teachings of the Bible may be applied to the problems of every day life.

#### Prepare

At the preceding meeting ask the members to come prepared to recite a favorite Bible passage for roll call, and to tell why that passage was selected.

Ask the pastor, the Quiet Hour superintendent, and possibly one or two others to give short talks telling how the Bible should be used in order to be most helpful in every day life.

Prepare a poster announcing the meeting. This motto might be included in it: "If you will read the Bible like any other book, you will soon find out that it is not like any other book."

#### Plan the Meeting

Instead of calling the roll in the regular way, pass a Bible from hand to hand, each one giving his favorite Bible passage when the Bible comes to him.

The roll call and the special talks will probably take most of the time, but try to have a short time for informal discussion of these or similar questions:

How is the Bible different from other books?

How do we use the Bible?

Why should we memorize Bible verses?

From the suggestions of the members place on the blackboard a list of verses or passages which should be memorized. Try to enlist the members to learn these passages within a certain time.

#### WHEN I READ THE BIBLE THROUGH

I supposed I knew my Bible,  
Reading piecemeal, hit or miss,  
Now a bit of John or Matthew,  
Now a snatch of Genesis,  
Certain chapters of Isaiah,  
Certain Psalms (the twenty-third!),  
Twelfth of Romans, first of Proverbs—  
Yes, I thought I knew the Word!  
But I found that thorough reading  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through.

Oh, the massive mighty volume!  
Oh, the treasures manifold!  
Oh, the beauty and the wisdom  
And the grace it proved to hold!  
As the story of the Hebrews  
Swept in majesty along,  
As it leaped in waves prophetic,  
As it burst in sacred song,  
As it gleamed with Christly omens,  
The Old Testament was new,  
Strong with cumulative power,  
When I read the Bible through.

Ah, imperial Jeremiah,  
With his keen, coruscant mind;  
And the blunt old Nehemiah,  
And Ezekiel refined!  
Newly came the minor Prophets,  
Each with his distinctive robe,  
Newly came the Song idyllic,  
And the tragedy of Job;  
Deuteronomy, the regal,  
To a towering mountain grew  
With the comrade peaks around it,  
When I read the Bible through.

What a radiant procession,  
As the pages rise and fall:  
James the sturdy, John the tender,  
Oh, the myriad-minded Paul!  
Vast apocalyptic glories  
Wheel and thunder, flash and flame,  
While the church triumphant raises  
One incomparable Name.  
Ah, the story of the Savior  
Never glows supremely true  
Till you read it whole and swiftly,  
Till you read the Bible through.

You who like to play at Bible,  
Dip and dabble, here and there,  
Just before you kneel, weary,  
And yawn through a hurried prayer;  
You who treat the Crown of Writings  
As you treat no other book—  
Just a paragraph disjointed,  
Just a crude, impatient look—  
Try a worthier procedure,  
Try a broad and steady view;  
You will kneel in very rapture  
When you read the Bible through!

—Amos R. Wells.

### INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH  
Intermediate Superintendent,  
Milton Junction, Wis.

Topic for Sabbath Day, April 6, 1929

#### DAILY READINGS

Sunday—Searching the Word (John 5: 39)  
Monday—Using our knowledge of Scripture (Matt. 13: 52)  
Tuesday—In temptation (Matt. 4: 1-11)  
Wednesday—In preaching (Luke 4: 16-21)  
Thursday—In Bible class (Luke 2: 46-47)  
Friday—Obeying the Word (Matt. 7: 21-23)  
Sabbath Day—Topic: Making good use of the Bible (Psalms 119: 129-136; 1: 1-3; Acts 17: 10-12. Consecration meeting)

#### FOR DISCUSSION

How do you study the Bible?  
How does Bible study help you? (List the helps mentioned.)

#### THOUGHTS ON THE TOPIC

ROBERT CROUCH

"The Bible is a lamp unto my feet and a light unto my path." We are told, "Study to show thyself approved." The ones who read and obey the Bible are those whose

lives are useful and fruitful. The Bible points us the Way and we are to receive of his joy as through love we obey. God gives us light, light means understanding and, understanding comes through careful and prayerful study.

There is no new gospel, no substitute for the religion of the Bible, no better course has ever been laid out, no method of service that can make over a life or be a help to society other than the plan in the Bible.

We should follow a course of daily readings and familiarize ourselves with the jewels and gems of thought, verses to be used for every time of need, when we are not sure of the path to take, times of sorrow, seasons of joy. Plans for service and every phase of life can be directed and guided by the Bible.

HARRY STEPHAN

In my own opinion the way to make the best and most efficient use of the Bible is to use it as it was given, without argument, discussion, or direction. Sermons are given from texts and these texts are only verses or maybe only a few lines, excerpts from a verse. The text, "My Father's house is a place of prayer" is used many times; but here the ministers stop. The Bible goes on to say, "but ye have made it a den of thieves." This is only one illustration but it shows how the Bible is "wrested" with the real lesson given many times left out.

Sabbath, Sunday, and Bible school classes are taught in the most part from books designed by some author for teaching, and contain mainly his opinions, judgments, and decisions on the various Bible "questions," so-called.

God gave us the Bible, a perfect and complete story, through his worldly agents, prophets, disciples, and apostles, to use as he had given it. In this day of modernism and science the main object of the religious teachers seems to be to obscure the plain loving teachings of the Bible by a hopeless confusion of theories, arguments, and assertions based on the foundation of so-called modern scientific discoveries. With the result that atheism, dissensions, divisions, and what not are rapidly destroying, not only the faith of but also the actual life of the Church and world Christianity.

**INTERMEDIATES, GET ACQUAINTED**

Mr. Melvin Kenyon,  
1062 N. Normandie,  
Los Angeles, Calif.

DEAR FRIEND:

My sister wrote a letter for the "Get Acquainted" column and so I wanted to do the same. I was going to write to Venita but my mother said you were nearer my age. I am ten and will be eleven in April.

I know your grandfather and grandmother Kenyon. Mrs. Kenyon teaches my Sabbath school class part of the time. We have lots of snow here and will be glad when summer comes again.

I will watch in the RECORDER to see if you answer my letter. I will look for the answer in every RECORDER.

Yours sincerely,

De Ruyter, N. Y., ARDALE COON.  
February 28, 1929.

**HONORABLE MENTION**

The following intermediates have furnished helpful suggestions on the Intermediate topics for April.

Robert Crouch, Nortonville, Kan.

Harry Stephan, Nortonville, Kan.

Elizabeth Lupton, Shiloh, N. J.

Mary Roberta Clarke, Alfred, N. Y.

Esther Phan, Milton, Wis.

Use these topics in your meetings. Write letters for the "Get Acquainted" column. Get credit for Intermediate work; see RECORDER, September 17, 1928, page 379-380.

**JUNIOR JOTTINGS**

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

This week I sent \$60 to the treasurer of the Tract Society toward the Denominational Building Fund. Only eleven societies heard from to date—if you have neglected to send your money in please do so at once.

If you haven't completely filled the "brick envelope," send what you have on hand and the rest before the end of the Conference year.

**CHRISTIAN ENDEAVOR NEWS NOTES**

BEREA.—It has been a long time since the RECORDER has had any Berea news in it. That does not mean that we have not been doing anything in Christian Endeavor here. It simply means that the RECORDER correspondent has been otherwise engaged.

The card from Mrs. Babcock asked that we tell about the way our society observed Christian Endeavor week. But before we do that you should hear about our "doings" on Christmas eve. Two Ford loads of young folks visited eight homes of shut-ins and sang Christmas carols. Our trip showed the ability of 1925 Fords to cover frozen country roads capably—if not comfortably. During the evening the pastor's car paused in its journeying long enough for the wedding of one of our members to take place at the parsonage. Meathrell's, down the Hughes River, was journey's end. Here we feasted on apples and fried cakes, and warmed our chilly fingers and toes. Carolling on Christmas eve was something new for us; but we all decided we should like to try it again next year.

Our observance of Christian Endeavor week began with the church service, January 26. The sermon was one especially for young people and was from the text, "A vessel unto honor, sanctified and meet for the Master's use, prepared unto every good work." The members of the Christian Endeavor sat in the choir seats, and you should have heard them sing West Virginia's Consecration Song, "There's a New Day Dawning."

Of course we had our regular Christian Endeavor prayer meeting that night. Our president, Bertha Sutton, led it, which means that it was a good meeting. The mid-week prayer meeting of the church was at her home, too, and was led by a Christian Endeavor member.

Sabbath, February second, was our big day. The Christian endeavorers had charge of the regular preaching service. The pledge was divided into four sections, and each topic was given to someone as his (or her) subject for a three minute talk. One of these topics, "How is Regular Church Attendance a Help to Me?" the only one written, accompanies this letter. The others were: "Trusting in Christ, I Promise," "How are daily Bible Reading and Prayer a Help to Me?" and "How Does My Pledge Hold Me True to Jesus?"

Besides these four topics our president read the Scripture lesson; the Christian Endeavor quartet sang "Follow the Gleam"; and the pastor gave a short talk on "Responsibility."

After morning service we all went down stairs to the church basement where we had a basket dinner. At two o'clock we went back up stairs for our regular meeting. We usually meet the evening after the Sabbath, but had our meeting this time in the afternoon to make way for the birthday party of one of our members, which closed our observance of Christian Endeavor week.

On February fourteenth, we had a Valentine's social in the church basement. One of the "stunts" we did was to blindfold each one in turn, then have him attempt to draw a heart. Everyone enjoyed the one hundred yard dash, which proved to be winding one hundred yards of thread on to an empty spool. After an evening of fun in games we went upstairs where we sang several songs appropriate to the day, listened to a paper on the origin of St. Valentine's day, sang several hymns, and closed with prayer and the Mizpah benediction. About forty were there, and several said they would like to attend the Christian Endeavor meetings, although they had never attended.

On February twenty-eighth the United Brethren Church at Pine Low Gap organized a Christian Endeavor society with twenty-six active members. Several of our members attended the meeting. Our pastor talked on "Christian Endeavor as a Denominational, and as an Interdenominational Society."

This letter is pretty long, so I will sign off till next time.

Sincerely yours,

CLARA L. BEEBE.

**EDUCATION IN FORESTRY GREATLY NEEDED**

H. N. WHEELER

Educational work in sections of the country where people's ideas have been long fixed has many obstacles. Each year there seems to be an advance in forestry over the preceding year, but the road is still a long one in these conservative Southern states.

North Carolina some years ago established a forestry department and is gradually making progress in fighting forest fires and in planting waste acres, and sentiment against burning the woods is gradually crystallizing. Here in South Carolina, where I am laboring for two weeks, little

except a little preliminary educational work has been done. After years of effort the state finally appropriated \$4,000, the government put in \$3,400, and a state forester was appointed June 1, 1928. The organization is, of course, not yet perfected.

The need for forestry is great, for of the 19,516,800 acres of land in the state there are but 5,500,000 producing ordinary farm crops, fruit, etc.; 10,500,000 acres are rated as timberland mostly cut over and burned; and 3,500,000 acres once farmed, but now eroded and waste, are idle, and must be planted.

So the forestry problem involves use of nearly two thirds of the land area of the state. That proportion will hold good in nearly every one of the states, except the prairie states, east of the Mississippi River. North Carolina has gone ahead industrially until today it is rated second only to New York State in income tax return.

South Carolina is trying to pattern after it, and is developing its industries, especially textile mills, water power, etc., and is today about to launch a big road building program, with a \$75,000,000 bond issue. But with all its progress, forestry lags behind. Idle acres pay no taxes and support no industry. Fire, as is true in all other states, is the great enemy of the forest. In 1928, which was a favorable one, there were more than 1,000,000 acres of timber land burned in the state, and the average area is 4,000,000 acres. People set the woods on fire to burn the cotton boll weevil, or the cattle tick, to improve the grass, or carelessly by discarding cigar and cigarette stubs.

Forest fires are beneficial to no one, but the educational process to prove it, and change the ideas of century old standing is a task of Herculean proportions. If these idle acres are to be productive, and erosion is to be stopped, trees must be planted and fires kept out of the woods. It is impossible to have beautiful woods, producing timber, sheltering wild game, and making the countryside beautiful and charming if the fire demon rages on unchecked and even abetted.

Put it out of the power of truth to give you an ill character. If anybody reports you not to be an honest man let your practice give him the lie.—*Marcus Aurelius.*

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have received a book from Mrs. Coon. I love it and I am interested in it. I love the story of the blue bird most of all, for it tells us all is song and that his service is ours.

I am your friend,  
LLOYD.

12 Water Street,  
Brownstown,  
Kingston, Jamaica,  
February 5, 1929.

DEAR LLOYD:

It was very kind of Mrs. Coon to give you such an interesting book, and ever so nice for you to tell us about it. I wish the rest of us could hear the story about the blue bird which you love best of all. Could you not write this story in your own words and send it to me for the RECORDER? Please do, as soon as you can.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to read the Children's Page in the RECORDER, and I wonder if you would like to have a letter from a little girl of whom you have never heard. You have heard of my grandfather and you have probably heard of my father; his name is Emmett H. Bottoms. He tells us of your husband visiting in their home when he was about fifteen years old. Grandfather's family lived at Logan, Ala., at that time.

I am eleven years old. I have one brother older than I. His name is Charles; and I have two sisters, younger. Their names are Sarah and Lula. Charles, Sarah, and I like to go to school here very much, but Lula doesn't go to school as she is only four years old.

My father is a minister now. We moved to Salem for him to take studies in the col-

lege. We have found many nice friends here.

Father says he would be glad to see Mr. Greene again, and mother and we children would be glad to see you.

Your friend,  
MARTHA BOTTOMS.

102 West High Street,  
Salem, W. Va.,  
March 3, 1929.

DEAR MARTHA:

Mr. Greene often speaks of your grandfather and his fine, large family. He has very pleasant memories of his visit in their Alabama home. Tonight he has been showing me photos of the family and of the house in which they lived. He pointed out to me which one of the six boys was your father, and which of the two girls was Nancilu's mother. We hope, too, that some day we may be able to see you all.

By this time you have read Nancilu's last letter, and have found out that I have heard of you before, after all. I agree with your cousin that you write interesting letters, and I hope you will write many more of them.

We are very glad that your father has entered the ministry, for in no better way can he serve Christ. Wouldn't it be fine if he came to the theological seminary at Alfred to study? Then you could all visit us here in Andover. I have a daughter, Eleanor, who is also eleven years old. Think what fine times you could have together.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

As we had an interesting missionary meeting recently on Africa, we thought we would write and tell you about it so the juniors might read it.

Frances Polan was the leader and opened the meeting by means of an imitation tom-tom to illustrate the manner in which the natives call together their own groups.

There was a large map of Africa on the wall to make the topic more realistic.

On the table facing the group was a tray with a miniature hut and some trees and a tiny missionary, to represent a scene in Africa. The hut was made of molding clay and the thatched roof was raised later to receive the offering.

The Scripture lesson and sentence pray-

ers were followed by readings illustrative of the Zulu tribe. These described the customs and clothing of the natives. Following this, all of us in turn told what we had learned from the lesson study.

We closed with special music by four junior girls, "Jesus Loves the Little Children of the World."

We hope other juniors will tell us about their meetings. [So do I.—M. S. G.]

Yours sincerely,

TWO JUNIORS.

Brookfield, N. Y.  
March 5, 1929.

DEAR "JUNIORS TWO":

How I wish I could have been present at your missionary meeting. I'm sure I should have enjoyed it as much as you did, for I am, you see, just a grownup junior. I am going to put your letter on file, and copy after it, if I may, in some future Junior meeting.

Sincerely yours,  
MIZPAH S. GREENE.

### MY CHURCH

A good many common church problems would be solved or eliminated if all church members would realize that the church is theirs. Each member has equal privileges with every other member, and each one has responsibilities. Some people act like visitors when they go to their own church, and sometimes get their feelings hurt because they are not shown all the courtesies due to visitors. This only illustrates their whole attitude toward their church and its work. To have any number of members of this kind, and we find some in every church, handicaps the work and growth of the church.

A church member, who has the right conception of his church and its work, loves it and is loyal in every way to it. He is not always trying to see what he can get out of it, but what he can put into it. He realizes that if his church is to increase in numbers and in spirit as it should he must do his full part. If he has really arrived at the right attitude toward Christ and his church, he will be

as slow to criticize the members of his church as he is the members of his family. He will treat and help every member as a brother. He will ever be looking after the church's best interest. His example will be one of the church's assets. He will help by attending the services and inviting others to attend, and will do his part in making his church a friendly church with a warm welcome for all.

The loyal member will give to support his church, not according to what he has given most of his life, nor according to what he believes will appear respectable in the sight of his fellows, but in the light of God's Word and his own conscience will give all he is able. This question is often asked and it is a good one, "What would my church be like if every member were just like me?" A church is always just like its members. God always blesses abundantly the individual who is loyal to him and the church. Let us resolve to make our church better and a greater power for good in the community by being better members.

—Nortonville Review.

### GENERAL CONFERENCE AT MILTON AUGUST 20-25, 1929

The churches of Milton and Milton Junction have plans under way for the entertainment of the General Conference. The two churches are working together. A joint committee has held several meetings and some of the plans are taking definite shape. Provision will be made for the entertainment of a large number of delegates and visitors.

"All roads lead to Milton." If you start out with your autos from New England or California you will find that all your roads will connect up for Milton. You may not have cement roads all the way; but whether you come from north, south, east, or west, you will come into Milton on a good cement road. Likewise all railroads connect for Milton.

It is time churches were making plans for their representation. Milton and Milton Junction bid you welcome.

JAMES L. SKAGGS,  
Pastor of Milton Church.

## OUR PULPIT

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

### MY IDEALS FOR A LIFE PARTNER OR THE KIND OF WOMAN I WANT FOR MY WIFE

REV. ALVA L. DAVIS  
Pastor of the churches at Little Genesee and  
Richburg, N. Y.

SERMON FOR SABBATH, MARCH 23, 1929  
Text—Psalms 45: 13.

#### ORDER OF SERVICE

HYMN—Take the Name of Jesus With  
You

LORD'S PRAYER—in unison

RESPONSIVE READING—Psalms 24; 119:  
9-16

SCRIPTURE LESSON—Ephesians 5: 1-6,  
25-33

PRAYER—(Especially for young people,  
the young people having also a part  
in the prayer service)

OFFERING

HYMN—Yield Not to Temptation

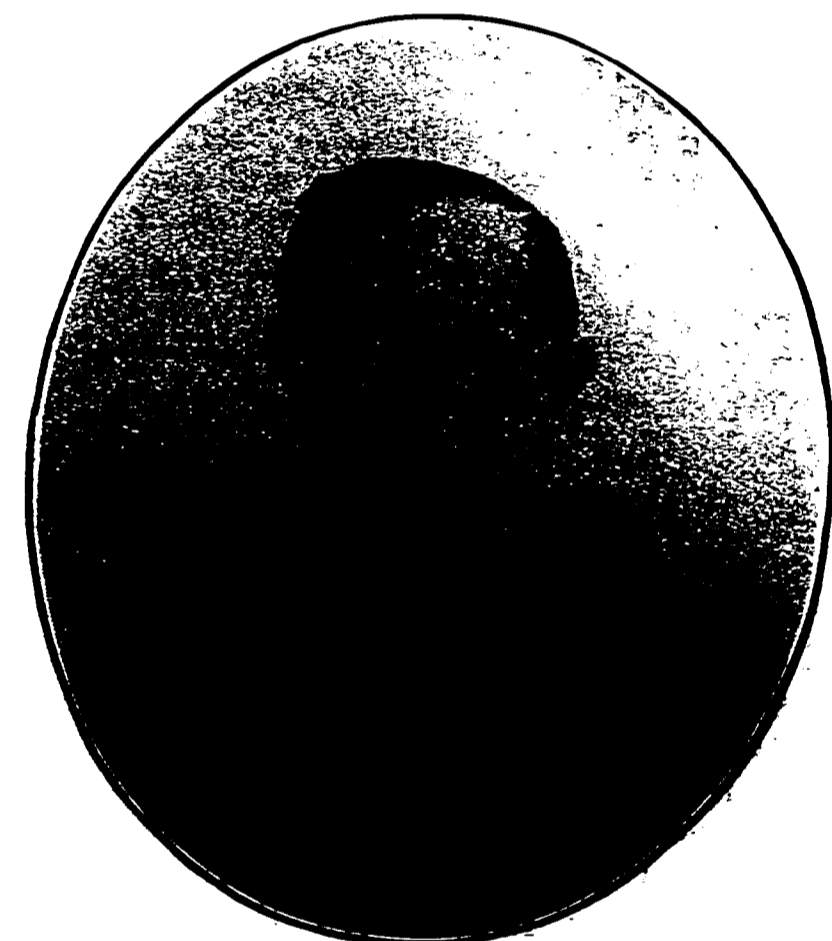
SERMON

HYMN—I Would Be True

CLOSING PRAYER

I am making no attempt to be sensational. Rather, I want to be helpful and practical. The charge is made against young people of today that they hold loose standards and low ideals in reference to each other; that the high ideals, strong principles, and sterling virtues of former days have largely disappeared among the young people of today; and that because of these low standards and broken-down ideals, there is an alarming increase of divorces, broken homes, and domestic unhappiness.

Believing that this wholesale indictment of our young people is unfair, and that our young people are as morally clean as their elders, I have gone direct to the young peo-



"The king's daughter is all glorious within; her clothing is of wrought gold."

#### THE PURPOSE

The purpose of this address is, first, to try to discover the ideals which young people entertain for each other; and, second, to stimulate within them a yearning for moral purity, and to inspire them with lofty ideals of Christian home-building. Ideals are fundamental in home-building, for our ideals largely determine the strength and character of life that enter into all our undertakings.

ple themselves that I might know what they are thinking in regard to each other, and what ideals they entertain about the home which they plan some time to build. It is my hope, too, that by calling attention to these practical questions, that I may awaken thought and stimulate the young people to a discussion of these questions which so vitally concern their future welfare.

Certain questions were sent to about thirty young men and young women of the Little Genesee and Richburg groups. Responses have been general and very gratify-

ing. The replies indicate that these young people have thought out their answers carefully and seriously.

#### THE QUESTIONNAIRE

The following questionnaire was sent to the young men, and with the necessary change, in wording, to the young women:

1. What, in your opinion, are the essential qualities of a good wife; or, what kind of a young woman would you desire to marry?

2. What character do you admire most in a young woman?

3. Do you think a Christian young man should marry a young woman who is not a Christian?

4. What do you consider the chief requisite for a happy wedded life?

#### THEIR ANSWERS

In this address we are considering young men's ideals for young women as set forth in their replies.

1. "What, in your opinion, are the essential qualities of a good wife; or, what kind of a young woman would you want for a wife?"

The young men, it would seem, demand almost all the Christian virtues—and some besides.

One young man says: "I desire one who is a home lover; not necessarily one who stays at home, but one who loves the home, who cares how the home looks; one that wants a clean home." Even more seriously he adds: "The young woman I desire to marry must be a Christian, and not a flapper."

The youngest boy of the group writes, emphasizing the qualities of home-making, saying, "the essential qualities of a good wife are: a good cook, one who can sew, one who can understand folks, and be helpful." He significantly adds: "I desire to marry a woman like my mother." That is a fine tribute to any mother.

A third writes: "She must be healthy—bodily, mentally, morally, and spiritually; of a good disposition and unselfish."

Among other things, another adds: "She must be pure, loving and loyal." Two others emphasize the qualities of "a good disposition, a pleasing personality, self-reliance, and self-control."

The last I shall quote says: "I think sin-

cerity is one of the desirable qualities a person should look for. If they are not sincere before marriage they may not be after marriage. A girl should have a practical knowledge of the duties of a wife and mother. A girl may learn to cook, sew, etc., after marriage, but it is much more convenient and conducive to a happy home if she has learned these arts before marriage. Some fellows seem to enjoy girls who can do what the gang does and smile, but I admire a person with individuality. Most fellows like to associate with a girl who is not, as the college slang expresses it, 'beautiful but dumb,' but pretty and accomplished. Of course a good wife must realize the value of money. . . . Last, if a fellow is thinking seriously of establishing a home and the rearing of children, he admires a girl who is religious."

To sum up, then, qualities demanded under number 1 are these: true love, good home-maker, self-reliance, self-control, good disposition, sincerity, good health, unselfishness, purity, pleasing personality, individuality, accomplishments, good cook, and good house-keeper. And all but *two* say she should be a Christian.

2. "What character do you admire most in a young woman?"

Most answers could not be confined to a single requisite as the *most* admired. We give here only short excerpts.

One says: "High ideals and firmness in holding to them." Another admires the power of resistance. He says: "The character I admire in a young woman is that which can defy the devil and his temptations." A third says: "There are two characteristics which I would mention; they are, sincerity and accomplishment." Another adds: "A good disposition."

A fifth replies: "The character which I most admire is that of neatness in her person, and that she does not go with young men who drink or hang around pool rooms." "Above all," he says, "she should be a Christian." Another names "unselfishness." Others add "industry," "temperance," etc.

Here we have: moral convictions, high ideals, firmness, neatness, companionship, sincerity, accomplishment, unselfishness, industry, temperance, with Christian character standing first.

3. "Do you think a Christian young man should marry a young woman who is not a Christian?"

Here the consensus of opinion is decidedly negative. One young man puts it: "Absolutely not." Another says: "I don't think I would go so far as to say a Christian young man *should* marry a young woman who is not a Christian. It would seem if the girl truly loves the man she would become a Christian. I believe that a man and a woman should agree religiously before marriage. If they can not agree they should not marry."

Two young men are of the opinion that it would be all right if the man and woman truly love each other. One puts it this way: "A young man could marry a young woman if there is real love between them, and thus he might help her to become a Christian."

All other replies were decidedly against a believing Christian and a non-believer marrying, some expressing themselves to the effect that to wait until after marriage to reform people, or to harmonize religious ideals, was dangerous.

4. "What do you consider the chief requisite for a happy wedded life?"

Here the young men appear at their best. They are almost unanimous in affirming that two requisites for a happy wedded life are, true love and Christian ideals.

One expresses it thus: "Compatibility, unselfishness, true love, common purposes, and Christian living." (You see, he just couldn't say it all in one word.)

Another young man, looking toward the *running* of the home, says: "You should own your own home (house), with conveniences in it. The wife should look after it, and the husband earn the money to care for it. They should work together; they should never quarrel; they should not forget God."

Two answer by saying: "Both should be true Christians."

For sake of brevity, but one other will be quoted. He says: "It is not necessary for a man and woman to hold all their interests in common, but I think some common interests are necessary for a happy life. Life together must be a period of surrender for both parties." Then he tells us of a man who has been married over sixty years, and whose married life has been

very happy, who said: "We knew we could never agree, so we agreed to disagree."

#### SOME CONCLUSIONS

This questionnaire reveals the fact that young men have pure ideals for young women. That is a hopeful, promising fact. It has been said that the character of a nation may be largely written from the way the men of the nation regard womanhood. If she be considered a chattel, a servant, a slave, a mere plaything of man's passion, then in this her degradation, man also will be degraded, and the strength of the nation will inevitably decay.

On the other hand, if woman be given a high place, if she be exalted to her high and true place of honor and esteem, manhood likewise will be exalted. Tennyson aptly sings:

The woman's cause is man's; they rise or sink  
Together, dwarfed or godlike, bond or free.  
If she be small, slight-natured, miserable,  
How shall men grow?

The fact that young men, today, hold exalted ideals of womanhood promises well for the future. It may be objected that these ideals, as expressed to me, are from Christian young men, which are not held by others. This may be true. But what lower ideals could we desire for young women than these? Would we have them molded, or fashioned, after anything less worthy and pure? It but argues for a wider acceptance of the principles and teachings of the gospel of Christ.

Young men, we honor you for your noble and lofty conception of womanhood. But these place upon you the sacred responsibility of being worthy of such womanhood. I can wish nothing greater for you than that the one who shall come into your life shall in some large measure fulfill your ideals. As Shakespeare sings, so may you:

She is mine own;  
And I as rich in having such a jewel,  
As twenty seas, if all their sand were pearl,  
The water nectar, and the rocks pure gold.

Young women! The young men have set a high standard for you. You should cherish high and holy aspirations. You should have a purposeful aim. You were not meant for a "butterfly existence." You must discover that life holds for you some deep and solemn meaning. For the attainment of that aim, beauty, talent, education, life itself, is but a means.

#### WHO ARE RESPONSIBLE?

It is my belief that the majority of our people do not want the Eighteenth Amendment abandoned. It was made a part of the Constitution because there was need of it. The people want it enforced and obeyed.

The first duty of a good citizen is to obey the law. The highest law of the land is the Constitution. Part of the Constitution is the Eighteenth Amendment. It was put into the Constitution by an overwhelming vote, passed by Congress, and ratified by the legislatures of 46 of the 48 states. Action contrary to the law is a crime and the offender is a criminal.

For the widespread disobedience to the liquor law as embodied in the Constitution the business leaders of the country are very largely responsible. Had our business leaders frowned upon instead of encouraging bootlegging, had they observed the law and encouraged its observance, had they raised their voices in protest of public and private violations, had they used their money and their influence to obtain a fair trial for one of the best measures ever adopted by this or any other country—in other words, if they had supported the Constitution of the United States—our public officials (including our judges), our children, our servants, our employees, and the thinking public generally would without question have caught the spirit of law observance—a very necessary requisite if we are to have a safe and permanent government.—*W. C. Durant.*

Every day of meeting sorrow superbly makes the life more grand. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe. Sorrow is not given to us alone that we may mourn. It is given us, that having felt, suffered, wept, we may be able to understand, love, bless.—*By the Author of "What Is Worth While."*

To be a true and worthy wife should be the aim of every young woman. Love must be the foundation of every true and happy home. For no less worthy motive ever consent to go to the marriage altar. Because you are the custodians of love, you hold man's destiny in your hands. Another has said: "There is no greater human power that can come into a man's life than that which emanates from the pure love of a noble woman; a love that penetrates as does perfume, that never sleeps, that divines every thought and feeling, that turns service into pleasure; such a love transforms and transfigures."

You should have clear ideas of the honor and greatness of being a home-maker. Believing, as I do, in the widening sphere of woman in the modern world, I still believe that the greatest, the most divine work of woman, is to create a perfect home. For this divine task careful preparation is needed before marriage. There needs to be a conception of the importance of the home—health, sanitation, domestic science, and money values.

Cultivate divine ideals. Above all things, be a Christian woman. Without this divine aid you can not reach the highest possibilities of womanhood and motherhood. Out of a close relationship with Jesus Christ shall flow those lovely graces of gentleness, faith, modesty in dress and conduct, and that angel, purity, which is the very crown of womanhood.

"The king's daughter is all glorious within; her clothing is of wrought gold."

May it be yours, whether as wife in the home, or out in the work-a-day world in some other worthy task, to fulfill the ideal which says:

"She is good; her hopes live where the angels live. Her kindness and gentleness are sweetly tempered with that meekness and forbearance which are born of faith. Trust comes into her heart, as rivers come into the sea. And in the dark hours of doubt and foreboding, you rest fondly upon her buoyant faith as the treasure of common life; and in holier musings, you look to that frail hand, and that gentle spirit to lead you away from the vanities of worldly ambition, to the fullness which the good inherit."—*Dream Life.*

## Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.  
Contributing Editor

### MEN AND THINGS

The address of Ralph H. Coon, author of "Our Young People and Prayer," which appeared in this department, February 25, is 2324 Spaulding Street, Berkeley, Calif. If interested in the Prayer League, write him.

Several inquiries concerning the deficit on the *Exponent* have been received. We are glad to report the deficit canceled, with a balance on hand of \$2.54.

A little over a year ago, Henry Fairfield Osborn, one of America's greatest scientists, wrote me confirming the following utterance of his: "I regard the ape-man theory as totally false and misleading. It should be banished from our speculations and from our literature on purely scientific grounds. . . . The 'Dawn Man' belonged to a distinct family, the Hominidae, ground loving, alert, capable of tool-making. The ape belongs to a distinct family, the Simiidae, tree-loving, sluggish, incapable of tool-making." Recently addressing the students of Union Theological Seminary, he is reported as saying: "We are rapidly coming up against a blank wall in biological science, and when we do, our studies will be restricted to *modes and processes of evolution which we know to exist*. . . . If the bones of a man that existed fifteen million years ago are ever dug up, they will be of a man which has as fine potentialities, fine hands, and limbs not different from ours. *Man has his own ancestry.*"

Now comes Dr. Austin H. Clarke, a Harvard graduate, famous author and writer on scientific articles, saying: "So far as concerns the major group of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from the other. Each is a special animal-complex, related more or less closely to all the rest, and appearing, therefore, as a special and distinct creation."

The Bible says God created each "after his kind." It is strange they are just finding it out!

### VITAL PRINCIPLES OF SEVENTH DAY BAPTIST FAITH

II

Under the subject, "Vital Principles of Seventh Day Baptist Faith," March 4, we discussed specifically, "Our Belief as to Authority." In closing we said, in substance, that through all our history the Bible has been our chart and compass by which we have guided our lives; and that we will never permit it to be lowered from its place of authority.

In the light of our attitude toward the Bible through all our history, the modern boast that we have no confession of faith, no creed, no church polity, is but meaningless twaddle. The direct appeal to the authority of the Old Book has inspired us in every age of our history, and lighted the fires of martyrdom for those who dared to make the Word of God their final court of appeal. Thank God for this history. Nor will we under the withering blight of unbelief, nor the fire of criticism, allow the Bible to lose its rightful place of authority.

2. *Our Belief as to Salvation.*

Salvation is another pillar in our faith. This has been our belief all through our history, and we believe it is still held today by the great majority of our people, namely: that man, whom God created in his image, was sinless; that through deliberate choice he fell, becoming lost in sin; that God sent his Son to redeem and save that which was lost; that he died on the cross as our substitute, the just for the unjust—"He who knew no sin was made sin for us that we might be made the righteousness of God in him" (2 Corinthians 5: 21); that he was buried, raised from the dead after three days; that he ascended into heaven; that he poured out the Holy Spirit upon the Church; and that he will come again in judgment.

This is evangelical faith; it is Seventh Day Baptist faith. It is Christianity. Where such a faith is held in sincerity there the Holy Spirit abides, and where the Holy Spirit abides there is a church. The church may have its defects, and be beset with errors, but it is his church. Let this faith be

denied, you may have a social organization, or a sect, but *these do not constitute a Christian church.*

Such a faith as this unites Seventh Day Baptists in spirit, purpose, and aim with all other Christians who hold this evangelical faith. Such a faith is primary and fundamental with Seventh Day Baptists. These are the main things in our religious life. They come first; they should be held there. It is the very gospel we are to preach. We lose out, and we ought to lose out, when we try to substitute something else for these *first things.*

Our fathers lived, worked, suffered, and died for such a faith—a faith which was anchored in the redemptive, dynamic power of the supernatural Christ. Nor will we forsake it now. They staggered not at a miraculous Christ—miraculous in his birth, in his work, in his death; miraculous from his birth to his ascended glory.

And the history of our foreparents—their works, faith, suffering and martyrdom—can not be laughed out of court, dispensed with as "old-fashioned," or rejected under the plea of "freedom of thought" with any hope of satisfying Christians with evangelical faith—not until these new apostles of modernism shall give us a substitute that shall challenge martyrdom for the very gospel for which they laid down their lives.

### WHAT IS IT TO BE BORN AGAIN?

REV. E. A. WITTER

There is much in the Bible that declares the fact that a life must be changed, made over, in order that it may become fitted for companionship with God; that it may be prepared for the heavenly home that Jesus said he would go to prepare for his children. In John 3: 3, Jesus in his conversation with Nicodemus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Whatever our thought of God, of life, and of the future may be, we can not consider these words to Nicodemus without being made to feel that man in his natural state, man unchanged through contact with, and devotion to, some higher, holier being or power can not be fitted for the future of life, or perfect acquaintance with God,

In the sixth verse of this same chapter Jesus declares, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Man in his fleshly nature is of the animal kingdom. If the animal nature be left to itself, man develops into a monster of an animal. He becomes the most beastly of all beasts. It would be beyond our power to imagine the beastliness of the man animal left to himself. We have but to acquaint ourselves with the nature and condition of the lower strata of human society to become aware of this fact.

The superior intellectual nature of man was given him as a safeguard against himself and against others of the animal kingdom. While this superior intelligence is a mark of honor God has placed upon man, it is not enough to fit him to see the kingdom of God and lift him into companionship with God. This was the truth Jesus was seeking to impress upon the mind of Nicodemus. It was hard for him to understand what Jesus meant. Again and again we ask the question, "What is it to be born again?" Nicodemus could not get away from the thought of a new physical birth. Jesus had in mind something else.

In the natural birth a new life comes into being subject to certain laws and conditions. These are all in harmony with, and partake of, the things that are in keeping with the physical, the animal life. There must be food, shelter, exercise, and rest, if the life is to continue. These laws being satisfied, there is increase of size and power. This has to do with the fleshly nature.

Here was Nicodemus, a strong, well-developed, upstanding man, a ruler of the Jews; and yet Jesus said this is not enough. "Except a man be born again he cannot see the kingdom of God." "Except he be born of water and the spirit he cannot enter into the kingdom of God."

Had this been all that Jesus gave for the enlightenment of the mind I presume we would be as much in the dark upon this matter as was Nicodemus, but blessed be the name of the Lord he did not leave the world without enlightenment. "That which is born of the flesh is flesh, that which is born of the spirit is spirit." The spirit enliveneth, sanctifieth the flesh, and both natures together become a new creature

through the new birth, the quickening, the purifying of the life forces through the in-breathing of the spirit of Christ. The human, the physical is dead through sins until enlightened and quickened by the new life imparted to the spirit nature of man by the reception of the Holy Spirit. The possession of the Holy Spirit changes, purifies, ennoble all the elements of the being. The eyes are opened to see new and better things in life. The physical bearing is enlivened and shrines forth a hidden beauty emanating from the spirit within. This is the Bible teaching of being born again.

#### REGARDING PTOMAIN POISONING

LOIS R. FAY

There is much in current literature that is of a nature to cause ptomaine poisoning in moral and spiritual life. Such ideas should be rejected, just as tainted food is rejected.

A popular current magazine recently gave space to very unreasonable thoughts expressed by a sick man regarding our Lord Jesus Christ. It is only out of charity the expressions are not called blasphemous, for it is true that a mind in a morbid state will take a perverted view of very lovely and precious things. The sick man died after expressing himself, and it is as entirely unnecessary to perpetuate the foul expressions as it is to let tainted food stand around in good company to foul the atmosphere.

Among our divine gifts are those senses which tell us when things are apt to poison us, but these senses may become inoperative through disuse or abuse. Our taste for food and drink is one of these gifts; our conscience is another. If we abuse any of them by perverted habits they will not operate as they were intended.

A homely illustration of the decided influence of habit upon life occurred in our town recently. A man who had a flock of ducks, placed them one recent spring on an island in the middle of a pond. He left them there all summer and in the fall thought he would dress some of them for his own table. This experiment proved very unsatisfactory, for the ducks had been confined to a con-

tinuous diet of frogs, worms and kindred water products, which lent an exceedingly gamey flavor and odor, such as no culinary skill could cover or dispel. Another country-wide illustration is that habit which is the basis of the liquor traffic. By habitually drinking beverages which are irritating to the digestive organs, the senses become so depraved they will break laws, both human and divine, rather than curb that craving.

Similar possibilities exist with the power to read. Habitual indulgence in smutty literature or in other sin creates an ill savor in our souls and causes us to disregard our duties to our neighbors and to God.

There was once a small boy whose mother used to read to him at retiring time as most good mothers do. Stories of a martial nature he seemed to understand, and they absorbed his interest, but the Bible made him restive. He could not seem to assimilate its teachings nor understand its lessons. Later developments revealed that he had acquired the habit of deception, and this habit perverted his reasoning powers. In later life, when he found how necessary truth is, many of the truths of the Bible were revealed to him.

When a boy, with his mother reading to him as he lay in a ponderous four-posted bed, the narrative of the man whom Jesus cured and who took up his bed and walked, seemed impossible to him. Later when he visited the Orient, and saw the manner of life there, he saw the possibility of a man's carrying not only his bed, but even his complete domestic furnishings.

Now let us not be carried away by the opinions of those who cast aspersions against the true and noble. Let us not feed our souls upon the writings of those who doubt the truth of the Bible. Time will reveal some secret sins in the lives of the doubters, that are perverting their senses and tainting their savor of life.

Just at present it is unpopular to listen to what is exemplary, devout, or didactic. Popularity feeds on literature that is rakish, sporty, and smutty, and some churches lean to what is popular.

The government of the nation has appointed inspectors to check the use of foods that will cause ptomaine poisoning of the body tissues. None of us wish civil law to dictate in matters of religion; but if the Church is remiss in what it feeds its youth, God will raise other servants who will carry out his plan of salvation.

Jesus said, "It is not the will of your Father which is in heaven that one of these little ones should perish." May our hours of reading be spent on "Whatever things are true, whatsoever are honest, whatsoever are just, whatsoever are pure, whatsoever are lovely, whatsoever are of good report."

#### HOME NEWS

NORTH LOUP, NEB.—Rev. W. D. Burdick, of Plainfield, N. J., arrived in North Loup Friday evening and held a service of conference meetings at the Seventh Day Baptist church. From here he went to Nortonville for the same purpose and will visit other churches on his way home. He will be in Battle Creek, Mich., for the dedication of the new church this month. — *Editor "Loyalist."*

In same paper our church reporter says:

We have been favored by having Rev. W. D. Burdick, general secretary of the denomination, with us this week. He had charge of the meeting on Friday night and gave the sermon Sabbath morning. He has been telling us of the work of the different boards and the importance of each with regard to the whole work of the denomination, and to us individually.

On Sabbath afternoon the intermediates and Christian endeavorers united with others, and Mr. Burdick impressed us with the need of evangelism in our work. "Our aim should be saving, helping, teaching. We must not only teach people how to die but the much more important way to live." He explained the proposed change in the calendar, and the reduction of our budget by reducing the size of our year books.

Another meeting was held on Sabbath night. This time the subjects discussed were the Historical Society and the denominational building. Sunday night the Sab-

bath Tract Society and the Missionary Society were studied. The Missionary Society was organized in 1818. It is located in Westerly, R. I. Mr. Burdick gave a strong plea for more workers and more money to carry on the work. There is a great need of men for the ministry. Through lack of funds some fields must be abandoned. Twelve new pastors are needed in the home fields. Monday night the work of the Education Society and the Woman's Board were discussed.

Brother Burdick's talk Tuesday evening was on the Sabbath school and Young People's boards. He recalled to our minds how Robert Raikes of England established the first Sunday school, but that forty years before this a German Seventh Day Baptist, of Ephrata, Pa., formed one in his church. More than that, the earlier one was a real Bible school, while Raikes' school was one on Sunday to take the place of the non-existent public school, as we know it, for poor children.

#### SALEM COLLEGE LETTER

DEAR FRIENDS:

The Student Loan Fund, now \$4,695.33, is proving a wonderful blessing to many students. The fund is growing daily. The Library Building Fund is one hundred six days old and has reached \$1,338.24 in cash. This also is growing daily. A fund has been started for a new music building. The offering was made March 4, in the first Methodist church of Salem, when Professor Clark Seidhoff and his fifty voices and many other musicians joined in giving a great musical concert. The plate offering for this beginning was \$142.73.

On the new Salem College program for 1929 Mr. Ottis Swiger and I are meeting with almost unanimous response from the citizens of our community. A total of \$6,400 in cash has been raised and turned in already.

Everywhere we go we are finding many new students for Salem College.

My love and appreciation to all who are sending us help at this time.

(REV.) O. P. BISHOP,  
Department of Buildings and Finance,  
Salem College.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### PLAN NOW FOR YOUR VACATION SCHOOL

Many communities are happy because of the coming of the Vacation Religious Day School. This is a phase of religious education that has received hearty approval and has been welcomed by pastors and parents as a means of bringing religious education more nearly on a par with the work done in the public school.

The Vacation School is no longer an experiment. For more than twenty years it has been tried, half that time among Seventh Day Baptists, and with each year there has been a growing interest. It now constitutes a vital part of the educational program of many local churches as well as an essential part of the educational program of the communities where the churches are located.

The Vacation School is one of the best agencies to reach children and bring them to profess Jesus Christ publicly. The way to produce a high type of citizenship is to begin with the education of the children and to make religion an essential and natural part of their education. The business of the church is to save people from their sins. The conserving of child life through Christian nurture and training is of infinitely more value than the rescue method used in reaching adults. As recently stated by the Bible School Lesson Committee through a sub-committee on curriculum, "The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and his way of life, and membership in a Christian church; the Christian motive in making of all life-choices, the whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles." This is evangelism in its truest sense, and the Va-

cation School provides a high grade evangelistic agency. It inculcates vital moral and Christian principles under the direction of well qualified and devoted teachers. It makes the vacation period one of joy and a blessing to the church and community.

The pastor should take the lead in planning for this work. It is necessary to see that a supervisor who is qualified for the work is chosen well in advance and that qualified teachers are provided. The pastor should be aided by a well chosen committee. Ample funds for the expenses of the school should be provided by the church or Bible School. On account of the financial straits in which the Sabbath School Board finds itself, it can not aid financially except in rare cases and in mission churches.

Please bring this matter before your church at once and let us know your plans that we may be able to co-operate in any way we can.

Yours truly,  
ERLO E. SUTTON,  
*Director of Religious Education.*

### PROBLEMS OF BOYHOOD

I have here before me a book with the above named title. It is a course of ethics for boys of high school age. It is a series of good talks to his boys by Franklin Winslow Johnson, principal of the University High School of Chicago. It is especially interesting to one who was once himself a *real boy* and has a fairly good memory of his boyhood. These problems as mentioned by him are not new. I am writing down some of the things he said to his boys that should be worth while to those who read the RECORDER. They are upon "Speech: Slang and Profanity." In part he says:

The habit of using slang is very common. Where does slang originate? Does it serve any useful purpose? Would a newspaper account of a baseball game be just as interesting if written without slang? It might be a valuable exercise for you to translate such a "story" into such English as your language teacher would approve in class. Some slang expressions may seem more expressive and picturesque in a particular case than other words. The chief objection to slang is that it is made to take the place of more carefully chosen

words. At the present time expressions so inane as "I should worry" and "I should say" are heard over and over when they do not mean anything at all. They indicate that he who uses them is ignorant of the words he really needs.

Whatever defense might be offered for the use of slang is absolutely no excuse for profanity. In the Ten Commandments we find, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Was profanity wrong before this commandment was written? Would it be wrong now had the commandment never been so written? The real essence of profanity is irreverence. Why is irreverence sinful? Read the teachings of Jesus in Matthew 5: 33-37. What did Jesus mean when he said, "But let your communications be yea, yea; nay, nay; for whatsoever is more than this cometh of evil."

Swearing is a habit easily acquired, and not easily broken. He who is profane in speech does not think much of the meaning of his words, but uses them to give emphasis to his speech. In this respect swearing is like slang, showing lack of discrimination in the use of language. Is swearing less wicked because used without thought of the real meaning of the words? Boys are not likely to swear in the presence of their mothers or others for whom they have respect. What does this show?

What kind of people are most given to profanity? In what places do you most hear it? Why is profanity so frequent in connection with athletics? There is said to be more swearing in football than with any other game. Why is this so? Football coaches often swear at a player who makes a misplay; and "cursing up" a team between halves is a frequent practice supposed to put "pep" into a team. Many a school would not tolerate such a thing; and many a coach would send a player from the field who is profane. Would a team with such a coach be more likely to win? Would you rather, or not, play on such a team?

Though you may know of some strong and able man who is profane, do you think profanity is at all common among truly, strong, capable men?

I hope this talk of a high school principal to his big boys may set every boy who

reads it to thinking. I do not believe that any boy who reads the SABBATH RECORDER ever swears. I do not recollect ever hearing any Seventh Day Baptist, whether young or old, use profane language. So far as I know, profanity is very uncommon in these days. Last week I heard a man speak God's name lightly in the presence of ladies, and I was shocked. He did it in common conversation as easily as if well used to it. I am sorry he did it, for I would like to think well of him.

### Sabbath School Lesson XIII.—March 30, 1929

#### Easter Lesson

THE FUTURE LIFE.—Matthew 25: 31-46; Mark 12: 26, 27; Luke 24: 1-12; John 14: 1-6; 1 Corinthians 15: 3-20, 50-58; 1 Thessalonians 4: 13-18; Revelation 22: 1-5.

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life." Revelation 2: 10.

#### DAILY READINGS

March 24—The Empty Tomb. Matthew 28: 1-10.  
March 25—Victory Over the Grave. 1 Corinthians 15: 50-58.  
March 26—Faith Removing Doubt. John 20: 11-18.  
March 27—Our Resurrection Assured. 1 Thessalonians 4: 13-18.  
March 28—The Father's House. John 14: 1-10.  
March 29—At Home With the Lord. 2 Corinthians 5: 1-10.  
March 30—The Christian's Inheritance. Psalm 23: 1-6.

(For Lesson Notes, see *Helping Hand*)

### BOOK FOR CHURCH MEMBERSHIP CLASSES

Knowing that many churches hold at this time of year a class led by the pastor for boys and girls, working toward church membership, we would like to call your attention again to the book we have here for that purpose, written by Rev. W. M. Simpson, "Church Membership for Juniors." This book is a series of lessons to be studied under a leader, such as the pastor, and includes a set of Perry pictures to be used with the lessons. The copies are fifty cents each. A sample will be sent on request.

BERNICE A. BREWER.

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## DEATHS

**McKEAN.**—George W. McKean, the son of Scotch immigrants, was born in Newark, N. J., on August 26, 1856, and died on his farm on January 16, 1929, being 72 years, 4 months, and 20 days of age.

He, the survivor of six children born to George and Martha McKean, came to Dodge County with his parents in 1857. The last thirty-eight years of his life were spent on a farm in Ashland township.

He was married on November 30, 1882, to Nellie M. A. Langworthy. To this union were born four children: Earl of Minneapolis; Riley of Dodge Center; Elwin of Tomah, Wis.; and Mary, who preceded him in death in 1921. Besides his wife he leaves to mourn his death three sons, four grandchildren, and many other relatives and friends.

Funeral services, conducted by Rev. E. M. Holston, were held at his late farm home and burial was in the Riverside Cemetery.

E. M. H.

**McKEAN.**—Nellie Langworthy McKean was born in Adams County, Wis., June 26, 1859, and died at her home in Ashland township January 19, 1929, aged 69 years, 6 months, and 23 days.

She was married to George McKean November 30, 1882, and four children were born to this union.

Her passing is mourned by three sons: Earl of Minneapolis; Riley of Ashland township; and Elwin of Tomah, Wis.; one brother, U. S. Langworthy, of Dodge Center; two sisters, Mrs. Jennie Babcock of Milton, Wis.; and Edna of Dodge Center; many other relatives and numerous friends.

She early professed faith in Christ and had been a member of the Seventh Day Baptist Church of Dodge Center for nearly sixty years.

Mrs. McKean had been in poor health for many years. During these years she was cheerful, patient, and never complained. Throughout her entire life she was thoughtful of and kind to others. Her finished work has been well done.

In April she suffered a slight stroke of paralysis. During her last few days she was afflicted with pneumonia and Bright's disease.

Funeral services, conducted by Rev. E. M. Holston, were held in the Seventh Day Baptist church on Monday, and burial was in the Riverside Cemetery beside her husband, whose burial occurred the previous Thursday.

E. M. H.

## THE SABBATH RECORDER

**THEODORE L. GARDINER, D. D., Editor**  
**L. H. NORTH, Business Manager**

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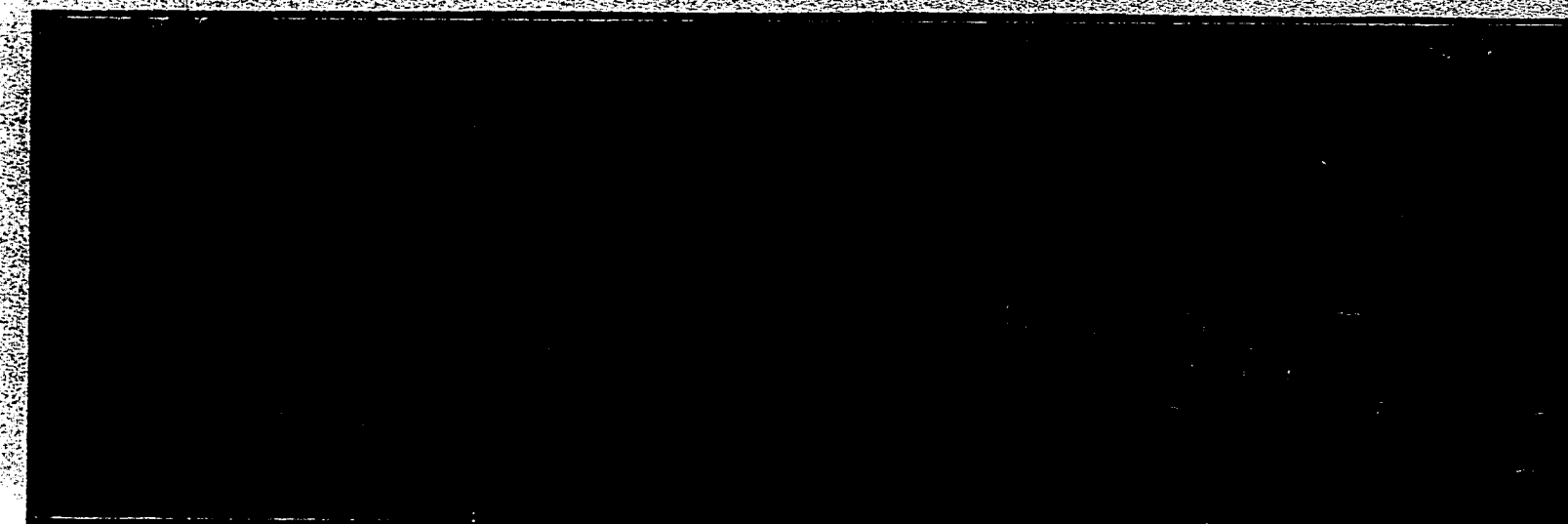
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From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat;  
'Tis found beneath the mercy seat.

There is a place where Jesus sheds  
The oil of gladness on our heads—  
A place than all besides, more sweet;  
It is the blood-bought mercy seat.

There is a scene where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy seat.

There, there on eagle wings we soar,  
And sense and sin molest no more;  
And heaven comes down our souls to greet,  
And glory crowns the mercy seat!

—Stowell.

## CONTENTS

Editorial.—What is Christ to Me?— Your Own Cross is Best for You to Bear.—Report of the Building Fund . . . . .	354-356	Sunset Memories . . . . .	369
The Changed Cross . . . . .	356	Young People's Work.—Needed Bible Messages.—Intermediate Corner.— Intermediates Get Acquainted.— Junior Jottings.—Fun-O-Gram.— How Is Regular Church Attendance a Help to Me?—Christian Endeavor News Notes . . . . .	370-373
In Appreciation . . . . .	357	Children's Page.—Our Letter Ex- change.—Wild Flowers of Spring . . . . .	374
Missions.—Pastoral Evangelism.— Making Bricks Without Straw.— The Policy Adopted By One Board. —Monthly Statement . . . . .	358-360	Home News . . . . .	375
Our Young People Are Loyal . . . . .	360	The Passing of the White House Spokesman . . . . .	378
Out of the Past . . . . .	361	Our Pulpit.—The Danger of Spiritual Famine . . . . .	379-381
Education Society's Page.—English Industry and Higher Education.— To Every Ambitious Young Ameri- can Approaching Manhood . . . . .	364-366	Fundamentalists' Page.—The Test of Belief . . . . .	382
Subscriptions to the Denominational Building . . . . .	366	Deaths . . . . .	384
Woman's Work.—From Jerusalem to Jericho, the Jordan, and the Dead Sea.—Workers' Exchange . . . . .	367-369	Sabbath School Lesson for April 6, 1929 . . . . .	384