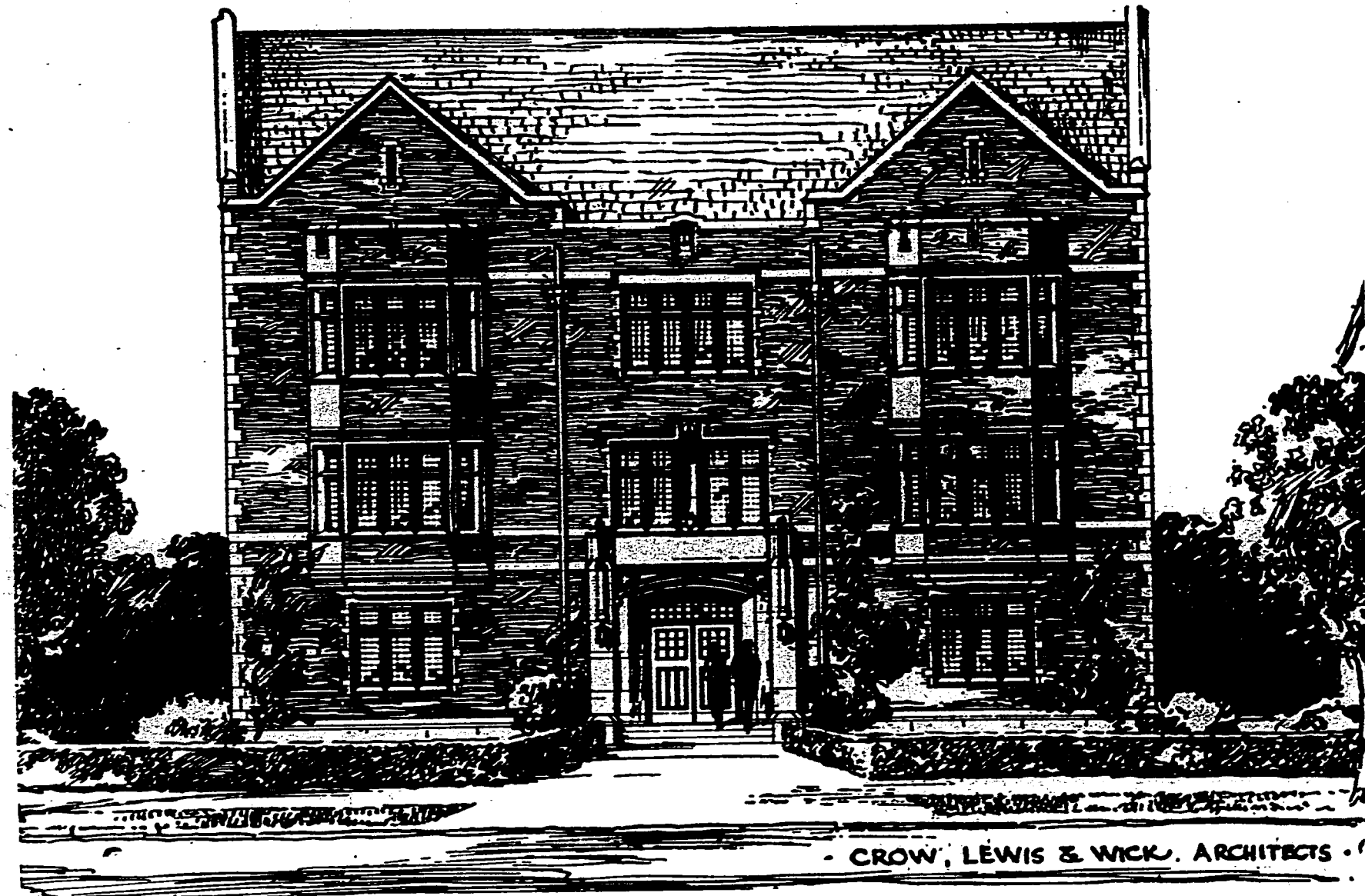


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



Ambassador Debuchi said with regard to the meetings of the World's Engineering Congress in Japan in 1929:

"May we not hope that this meeting will mark . . . the beginning of construction work of a spiritual nature which will bridge the Pacific with materials even more enduring than the granite and steel which have gone to the building of those magnificent structures . . ."

May the erection of the Denominational Building mark a new beginning in construction work of a spiritual nature with materials more enduring than those which have gone into its making.

THE DENOMINATIONAL BUILDING

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

The Sabbath Recorder

WHAT IS REPENTANCE?

Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the soul from the way of midnight to the point of the morning sun. Darkness drops from the face, silver light dawns upon it. Do not live day by day, trying to repent but fearing the struggle and the suffering. Manly regret for wrong doing never weakens, but always strengthens the heart. Some plants of bitter roots have white blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature.

—Henry Ward Beecher.

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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.

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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)

President—Corliss F. Randolph, Maplewood, N. J.
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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., JUNE 17, 1929

WHOLE No. 4,398

Our heavenly Father, we look to thee for thy blessing upon all the associations as thy people meet in their annual gatherings to renew their strength and to help one another in their Christian life, and in service for thee.

Thou knowest all the trials and crosses thy children have to meet and bear in every section where we meet to attend to the kingdom work, and to strengthen one another for the bearing of burdens.

May all the dear churches where associations meet, be greatly strengthened and better fitted to meet the emergencies and to bear the crosses. May we all be better fitted to be the light of the world as the meetings go forward. In Jesus' name. Amen.

The Eastern Association On June 6 I At Westerly, Rhode Island discovered that the New Haven and Boston trains run on Standard time. So I missed the train I should have taken in New York for Westerly, R. I. Therefore it was four-thirty by my time before I could leave New York. But it was a fast train and enabled me to reach Westerly just as the Eastern Association was beginning its opening praise service.

It seemed good to be in the old Pawtucket church again; for here is where I began my preaching in 1874, just after graduation from Alfred. For four months it was my privilege to serve here as supply while Pastor George E. Tomlinson was away in search of health.

This church asked for my ordination in the General Conference at DeRuyter in 1874. Some of the happiest memories of my early ministry are connected with this dear old church.

The fathers and mothers of more than fifty years ago are all gone, but I am glad to see so many of their children, bearing the old names, still here, making a large congregation.

I do not know when I have seen so large an attendance at the beginning of any association as was present on this occasion; and I have attended a good many associations.

The theme announced on the program for the meetings was: *To instill pride in our denomination through history and to increase our good work in bringing all the world to Christ, as set forth in article 2 of the Constitution of the Eastern Seventh Day Baptist Association*—"The object of this association shall be to promote . . . the cause of our Lord Jesus Christ, generally in the world."

President George B. Utter was in the chair and made the opening address, which we give elsewhere in this RECORDER.

After the praise service in which all joined in such songs as "He leadeth me," and "What a friend we have in Jesus," Pastor Clayton A. Burdick led in prayer and spoke words of cordial welcome to the visitors and delegates. He prayed for the blessing of God to abide in all the homes and churches represented here, and expressed thanksgiving for all the mercies bestowed upon us as a people, and prayed for grace and help to live right before the world.

You will enjoy reading President Utter's strong, practical address on another page.

"God will take care of you" was sung by a good strong chorus, and the congregation was ready for Brother W. L. Burdick's

SERMON

He feels that great interests are at stake this year in our associations, and gave a practical historical talk. He reviewed our early history, beginning in England and in Newport, R. I., giving important data regarding our early life in America two hundred fifty years ago. The struggle for soul liberty to accept the Bible only as authority was referred to.

He made a brief review of the early struggles by which came the separation of our brethren from the Baptists, and the forming of the Seventh Day Baptist Churches in Hopkinton and elsewhere.

Some of the ablest men of the colony became Seventh Day Baptists. More than two hundred were baptized within a few years.

Members of our churches took important

part in the state work which established the principle of democracy here. Roger Williams did much in the movement for freedom of conscience. Our people did a good deal toward forming a free and independent state.

Four governors were Seventh Day Baptists, and some became members of Congress. Some seventy-five or eighty of our men have been legislators, who helped to mold sentiment in public affairs.

What good will this splendid record do us now if we do not arise and go on with our good work? We must be true in our efforts to uphold the principle of separate Church and State. If we are not vigilant here the cause must fail. It will never do to be idle now. Let us remember well our past, and be true to the present and to the future.

Second, our Bible is being attacked again with vigor and we must be true and abide by it. The world needs the Bible today as much as ever it did. Then the world sorely needs the *Bible Sabbath*. It is ours to exalt and magnify that.

Then it is our duty to help complete the evangelization of the world. This, too, is what our fathers tried to do. God calls us to do it, as much as ever.

This good meeting closed with the song, "Faith of our fathers."

Friday at Westerly The first part of the **Eastern Association** forenoon was devoted to business. The audience was not so large as last evening, but the interest was good. Brother Polan led in devotions, reading Hebrews 13: 1-5, 6, 8, 9, on the subject of brotherly love. He spoke of the beautiful teaching about the Christ being the same yesterday, today, and forever.

The Bible means so much to us; and if you are asked to give it up, just tell the critic to please give you something in its place.

Then followed a season of prayer in which several took part.

The next hour was devoted to business—the appointing of committees and the reading of letters from the churches. The delegates from sister associations brought their messages: Rev. Edwin Shaw from the Northwestern, Rev. George B. Shaw from

the Southeastern, and Rev. H. L. Polan from the Central Association.

Rev. Theodore J. Van Horn, our delegate of last year, told of his visit to the Southeastern Association at Salemville, and other work for this association. These messages were full of interest.

The sermon this morning was by Rev. Theodore J. Van Horn, of New Market, N. J.

He read the Psalm saying, "I cried unto God with my voice in time of trouble," etc. It was a cheering text, and he wanted us to look not on the blue side, but on the bright side—the sunny side of life.

He recalled many cheerful expressions in the Psalms, such as "I remember my song in the night," "I will remember the years of the Lord's hand," and others with a cheerful influence, for the help of his audience.

Troubles are all with us and not from God. The fault is ours when we fail to rise above our "blues."

We put God too far away. We do need to bring him near, laying aside the weight that so easily besets us, and looking unto Jesus. There is still "life for a look at the crucified One."

Let the thought of God grow large and bright in our sight. We are small but God is great.

It is easier to believe the Bible than the theories of scientists about the universe, and the love that sent Christ. God has a glorious plan for every soul who will trust him. The nearer we get to God, the stronger is our faith in his infinite resources.

The responsibility for Sabbath truth is on us. It requires patience on our part and earnestness for the truth. Let us face the world with the thought that truth crushed to earth shall rise again. These are the years of the right hand of God. He is our refuge and strength, and it was faith in him that gave character to our early fathers and made them strong and true.

Moses and Elijah talked with God, and that made them strong. We too must get near and commune with him if we would become strong. We need men and women ready to stand true for God and truth regardless of crosses, and burdens that may come.

Let us become strong men and women whom our children's children a hundred years hence may be proud to own.

THE SABBATH SCHOOL BOARD

Rev. Carroll Hill had the opening exercises of the Sabbath school hour on Friday afternoon. Prayer was offered by the editor of the *SABBATH RECORDER*.

Professor Edwin Shaw had charge of the program.

There were three addresses and a round table discussion in which the time was well occupied. Rev. E. F. Loofboro spoke on what the Sabbath school has done for us as a people.

He thought that most of our present church members have come from the Sabbath school. The old fashioned revivals are unpopular, and we must make more of our Sabbath school work, by which our children shall be trained for the Church and Christian work.

In places where new churches have been established they have been preceded by Bible schools as the first steps toward church organizations.

The Sabbath schools are now the real church-builders. The work in them must lead to open profession of Christianity. Thus the Sabbath school is really the church at work, laying foundations and building up the kingdom.

Rev. William Simpson spoke on "Religious Education in the Homes."

He placed great stress on the thought that if parents at home do not accept the responsibility and recognize the great importance of home training there must be some wayward children. Fathers and mothers can not place all responsibility on the church and escape blame when their children go wrong.

In all too many of our homes the ideals are not high enough to secure the safety of the children. Please get your Bible and in Deuteronomy, sixth chapter begin to read at the seventh verse (Deuteronomy 6: 7). "And thou shalt teach them diligently unto thy children." It will be a good thing to commit a few verses there to memory so thoroughly that you can not forget them.

Every home should be a little Sabbath school for the children. Teach the importance of the Sabbath by precept and *example*

as well. If parents had the right attitude toward duties to God, they would be a great help to the Church.

The last exercise consisted in quite a general discussion regarding the need of proper Sabbath school helps. But the editor's deafness must excuse him from trying to report what was spoken here and there in the audience.

MEALS

Meals were served on the cafeteria plan very reasonably, and such excellent meals would be hard to find outside of New England. Really I do find it difficult to describe the excellency of our dinners and suppers, served by the ladies of the Pawcatuck Church. They certainly did have a busy time, but the work was so well systematized that it was made as easy as possible.

Friday Evening Brother Simpson conducted the vesper services this evening, using a set of lantern pictures, which were interesting.

The regular prayer meeting service was led by Pastor George Shaw. He read the fifteenth Psalm and based his remarks on the points made in that short chapter, namely: walking uprightly, working righteousness, speaking the truth, backbiting not, honoring them that fear the Lord, and putting out money to usury.

After a few words regarding historical matters and memory of the fathers, Brother Shaw gave a very practical talk—as he usually does—and then opened the meeting for prayers and testimonies. There were one hundred forty-five persons present, and after several prayers, and the song, "I gave my life to thee," forty-seven persons followed with testimonies. It was a good meeting, enlivened by such songs as, "I love to tell the story" and "I need thee every hour."

It seemed quite like a good old-fashioned testimony meeting. Indeed, I think more such meetings in these days would be a great help to our churches.

Sabbath Morning Ten-thirty on Sabbath **At Westerly** morning—found a large congregation ready for worship. The day started in early with a rain, but it ceased by meeting time and we had a very good day, with cool temperature.

The church room was made beautiful and inviting by willing hands that had placed four large bouquets, mostly of lilies, about the pulpit. In the corner to the right stood a fine standard, capped by the American eagle, and bearing a large United States flag, all of which tended to promote the spirit of patriotism.

Promptly on time the large organ filled the house with music and soon the friends in the choir corner, led by John Tanner, united in praise.

Pastor Clayton A. Burdick had charge of the services. He read for an opening selection the Psalm beginning, "The people that walked in darkness saw a great light"; and the choir and congregation responded with, "Glory to the Father, Son, and Holy Ghost."

"Praise ye the Lord," was a good anthem to follow that reading. Then Carroll Hill read the Scripture lesson, and the choir followed with "How firm a foundation ye saints of the Lord," after which a prayer was offered by Rev. L. A. Wing, pastor of the Berlin Church. His prayer was one of thanksgiving and praise for all our blessings, and for grace and strength to bear all our burdens.

After the prayer came the offering for the boards, amounting to \$290.

Then came the good old song, "Come ye disconsolate," and we were ready for the sermon by Pastor Harold Crandall.

It was a strong, practical sermon, showing how our life is shaped by the ideas of God which we cherish. Christ believed in the *individual* rather than in the State as a unit in life. He presented a personal, ever-present God; and beautiful living was Christ's ideal.

Brother Crandall spoke of the present as it points to the past and on to the future. We have a good history. Our fathers laid foundations upon which we should be proud to build.

Our denominational building is more than a memorial; it points to future progress.

We have a special and distinctive truth entrusted to our promotion. To this we must be true.

Brother Crandall's sermon will appear in the sermon department soon. Look for it.

"Onward Christian Soldiers" was a good song to follow this sermon.

At the dinner hour one hundred forty people were fed in the church parlors. The ladies of the church certainly had their hands full. Everything went on like clock work, and great credit is due to the workers and entertainers.

The Onward Movement After devotional **At the Association** services by Brother T. J. Van Horn, in which he drew helpful lessons from the story of Elijah under the juniper tree and its result, the audience joined in the song, "Joy to the world," and we were ready to listen to Rev. Willard D. Burdick on the Onward Movement—present, past, and future.

This movement is in its fifth year and is showing signs of neglect in all too many churches. Its first object is to promote higher spiritual life and to make us more godly. Its second object is to aid our ministry and help young men to prepare for the minister's work, and its third object is to promote progress in our various lines of work. For the first years we did well and had no debt. But now we are getting in debt, and some of the work must fail if we do not awaken to the need of funds.

We have done well in comparison with some other denominations, when we consider the *special* objects calling for money. But it will never do to let our regular work suffer and go down. There are only three more weeks in the Conference year, and it will be a calamity if we allow the work to go by default.

The next step for our churches should be nearer to Christ. The world expects much of us. Let us live so it will have confidence in us.

The Tract Board The second theme on **At the Association** Sabbath afternoon was the work of the Tract Board, presented by Secretary A. J. C. Bond. There were one hundred fifty-five present at this meeting.

After some special remarks regarding our history on the Sabbath question, Brother Bond took up the Tract Board's program for work and gave an inspirational address. First there are our publishing interests. By this work we become better acquainted as a scattered people, and also inform the world upon the important Sabbath truth. Then there is the denominational building

matter, which we are carrying forward according to the wish of the denomination. Its progress is becoming a great inspiration to old and young.

He then spoke at length upon the summer camp plans for the young people, the Teen-Age Conference at Nortonville, Kan., last June, and other plans for our young people. If we are to have a bright future we must plan to hold our college-trained young people true to the Sabbath. Educated young men and women are our hope for the future.

We need special training classes in connection with our schools to bring our own young people together and teach them the truth. There should be special conferences for and by the Seventh Day Baptist young people.

There is no question of creeds more important than the Sabbath question. The Sabbath brings God present every seventh day as no other day can. The hope for Sunday as a sacred God-appointed Sabbath is gone. The question is fast coming to be one of Sabbath or no Sabbath, and Seventh Day Baptists will be greatly needed.

THE MISSIONARY SOCIETY

President Clayton A. Burdick had charge of the missionary hour, which followed that of the Tract Society on Sabbath afternoon. His opening address was brief. He regards the opening for mission work in China to be better than ever it was. China is more willing to listen to our missionaries now because it has so much confidence in the United States. The signs are growing better in China for us, owing to the attitude of our own missionaries, some of whom have been doing a great work there during the war troubles.

Brother Samuel H. Davis was the principal speaker of this hour. He felt that time was all too short for an extended address, and he could not speak of the money question now. He was deeply interested in the matter of *universal brotherhood*, like Paul on Mars' Hill.

He spoke at some length upon the fact that there are so many classes needing help, who can not mix; and yet they are children of one blood created by the same God. Human organs are the same in all men, no matter to what nation they may belong. All have to learn by the same method, and all

have the same moral possibilities. They all need the same Savior. They are created of one blood. There must be some way for these classes to meet on the common ground of salvation.

Abraham Lincoln saw not the color of the skin but that of the heart. The different nations all belong to Christ and all are calling on us for salvation truths. Mission work is needed in every land. Many in our own land on home fields are also looking to us for the gospel—really calling upon us for help.

The practical questions are: *Whom* can we send? *Who* will go? *How* can we send them?

We would like to send some Moses, or Isaiah, or Elijah, or Paul. One man said, "I would like to be a *Simon* helping Christ carry his cross." Jesus permitted him to help. And now Christ offers to help us with our crosses.

I wish our entire denomination could have enjoyed the feast of this great session, and received the inspiration it gave to those who were there.

Young People's Work The evening after Sabbath was given to the young people. There was a good service of song and devotion, led by Brother M. B. Swinney. He read the twelfth chapter of Romans, and after his prayer, all united in singing "I love to tell the story." The choir was made up of young people.

We have a fine prospect here for our future if all the young people remain true to the Sabbath. It was certainly an inspiration to listen to their songs and other services.

The main exercise of the evening was a Song-a-logue, entitled "The Ambassador to Young People." It consisted of alternate addresses and songs about Francis E. Clark, the leader in Christian Endeavor.

The service was full of interest, but being copyrighted, we can not give it here. It was something like a dialogue with one part read and the other sung.

Pastor Carroll Hill of Waterford Church read a fine paper which will appear in the Young People's Department of the RECORDER.

There were present at this meeting one hundred seventy people.

Eastern Association On Sunday morning at **The Last Day** ten o'clock President Utter called the association to order, and Pastor Wing read Scripture and opened by prayer.

After an hour of business the Woman's Board took charge according to the program, and held a very interesting session.

Mrs. Harold Crandall presided, and six women took part in a most interesting program.

Mrs. J. C. Irish sang, "The Beautiful Garden of Prayer," and the session was open for addresses.

The program had three general divisions—the *Past*, the *Present*, and the *Future*.

The first division had two parts, as follows:

1. Activities of Women in Christian Work Previous to 1881, by Mrs. Theodore J. Van Horn.

2. The Organization and Early Years of the Woman's Board, by Mrs. John H. Austin.

Then came a solo by Mr. Carroll Hill, "O Jesus thou art standing."

Then followed the second division—the Woman's Board Now, by Mrs. Willard D. Burdick.

Under the third general division—the *Future*—Mrs. Ahva J. C. Bond presented a paper on Seventh Day Baptist Women and the Years Ahead.

Every speaker had an excellent paper, all of which are promised for the Woman's Work in the SABBATH RECORDER.

There were seventy persons in the audience when this hour opened, all of whom had a real treat in the fine program.

The special work for this year was given due emphasis. The women are anxious to help wherever they can in denominational work as conducted by all our boards.

I hope our readers will enjoy and profit by these good addresses as they appear in the Woman's Work of our paper.

SUNDAY AFTERNOON

The Education Society had charge of this session. The program was arranged by Rev. Edgar D. Van Horn. It was not fully carried out, but resolutions regarding the work were discussed at considerable length.

Brother Loofboro led in the devotional service. He read the second chapter of Second Timothy, where Paul advised his

"son Timothy" to study to show himself a workman that need not be ashamed. The lesson and comments made by Brother Loofboro were especially appropriate for the opening of the education hour. He assured us that the session on education has to do with serious business. We should study to be "approved unto God." The first two chapters have several excellent points for students to study.

After the reading and comments brethren Bond and Loofboro offered prayers, and the meeting was open for business. The letter to sister associations was approved as follows:

LETTER TO SISTER ASSOCIATIONS
The Ninety-second Eastern Association to Sister Associations.

GREETINGS IN THE MASTER'S WORK:

The Eastern Association is in the closing hours of its ninety-second session, held with the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., from June 6 to 9, 1929. The meetings have all been well attended and the unseen presence and influence of our heavenly Father felt at all times.

In view of the fact that the association this year was held on historic ground, and realizing the challenge of such a history to future efforts of our denomination in helping to bring the world to Christ, the executive committee appropriately chose this theme for the meetings—To instill pride in our denomination through history and to increase our good works in bringing all the world to Christ, as set forth in article 2 of the Constitution of the Eastern Seventh Day Baptist Association—"The object of this association shall be to promote . . . the cause of our Lord, Jesus Christ, generally in the world."

In all the programs and sermons a thread of historical color was woven, opening with the address by Missionary Secretary William L. Burdick, "The Challenge of Our History," and running through the music by the use of the old church hymns in the congregational singing. The good sermons and addresses, each, had their soul-filling, inspirational messages, built on the foundation of the past and pointing to the great need for spreading the kingdom of God and the gospel message to the world. The climax of the whole session came in the closing address by Mr. Carlton M. Sherwood of New York and Boston, the executive secretary of the Citizens' Committee of One Thousand, and extension secretary of the International Society of Christian Endeavor, who presented the world's needs and the part Seventh Day Baptists have in the world's work.

The delegates from our sister associations—Rev. Edwin Shaw from the Northwestern; Rev. George B. Shaw from the Southeastern; and Rev. Herbert L. Polan from the Central and Western—have willingly filled their places in the program and brought us encouragement and inspiration with their messages and presence.

We have appointed the following delegates to represent the Eastern Association at your sessions

THE LAST EVENING

There was a large audience present to hear Mr. Carlton M. Sherwood, extension secretary of the International Society of Christian Endeavor, and executive secretary of the National Citizens' Committee of One Thousand.

In the devotional service all were requested to stand together and unite in singing, "Guide me, O thou great Jehovah." It was sung as a real prayer; and the next song was, "I am thine, O Lord, I have heard thy voice." Nothing could be more appropriate than this after the song in prayer that had just been given. The chorus too of this song is really a prayer, "Draw me nearer blessed Lord to the cross."

The thirteenth of First Corinthians was read by Brother Polan. He used the word "Christ" instead of "Charity" in this reading: the effect was beautiful.

In the song, "Come into my heart to stay, Lord," was used with the audience repeating the words, "Come into my heart." The leader said this is the world's greatest need today, and all stood and sang it again. It seemed like a real prayer by all in concert.

A few words of farewell were spoken by Pastor Clayton A. Burdick before the lecture, so that when the speaker had finished there might be nothing but the closing benediction.

When President Utter introduced Mr. Sherwood, he said, "We have a speaker who knows what is going on." This brought rousing applause from the audience.

After some pleasant introductory remarks about our people, of whom he had known something, Mr. Sherwood soon had the close attention of his congregation in the subject, "Where do we go from here?"

He had not come to talk of traditions, but to speak of the great question of carrying on Christian work. Where do we go from here? is a most important question. What is our creed about this subject? It contains a fundamental thought about life. A creed is a life. What is yours about Christ? Do you say *back* to Christ or *forward* to Christ? Back to Christ is unimportant. Better to say *forward* to Christ. Progress means *on to Christ*. It is going toward him.

and commend them to you with our best wishes: Rev. George B. Shaw to the Central Association in 1929.

Rev. Harold R. Crandall to the Western Association in 1929.

Rev. W. D. Burdick to the Southeastern in 1929.

Rev. H. L. Cottrell to the Southwestern in 1929.

Yours in the Master's service,

ELISABETH K. AUSTIN,
Corresponding Secretary.

Then came a solo by Carroll Hill, "Abide with me." The past, present, and future have been made quite prominent in all these sessions, and were not forgotten when the delegates turned to the discussion of the resolutions on religious education.

The board was commended for high ideals and the discussion was full of interest to those who could hear. This was one of the most interesting sessions of this association.

The following officers were elected for the coming year.

OFFICERS ELECTED

Your nominating committee would submit the following report:

President—Jesse G. Vars, Berlin, N. Y.

Vice-president—Mrs. Lena G. Crofoot, Berlin, N. Y.

Corresponding secretary—Miss Matie E. Greene, Berlin, N. Y.

Recording secretary—Miss Lida Bentley, Berlin, N. Y.

Assistant recording secretary—Miss Myrta Greene, Berlin, N. Y.

Treasurer—Everett C. Hunting, Plainfield, N. J.

Delegates to sister associations:

Southwestern in 1929—Rev. H. L. Cottrell.

Alternate—Rev. T. J. Van Horn.

Central, Western, and Southeastern in 1930—Rev. C. A. Burdick.

Alternate—Rev. A. J. C. Bond.

Due to the fact that the delegate to the Central, Western, and Southeastern associations as appointed by the association in New Market a year ago, Rev. Paul S. Burdick, has left this association, and the alternate, Rev. William M. Simpson, will leave for his new pastorate the latter part of this month, we recommend the following delegates to fill these vacancies:

To the Central in 1929 (joint with the Southeastern)—Rev. George B. Shaw.

To the Western in 1929—Rev. Harold R. Crandall.

To the Southeastern in 1929—Rev. W. D. Burdick.

Respectfully submitted,

WILLARD D. BURDICK,
L. A. WING,
ELISABETH K. AUSTIN,
Committee on Nominations.

I am glad I am not my grandfather. I can live longer and see more now in half the time than he could. Some old timer may reject railroads because they are not mentioned in the Bible. Scripture does mention creeping things, but not railroads.

We can see more now in a few minutes than our fathers could in all day. We are looking *forward*. We believe in the future. We do not know just *where*, but we are surely going *somewhere*.

Religion is not a backward movement. Please do not put it back. We are not going back to Christ but forward to him. This is the most progressive movement in the modern world. We enjoy many things because Christ is the great progressive teacher, who came to a world of many gods. That was the kind of world he found. But today, all the good will and fraternity in brotherhood come by Christ. We must walk in the way of the Son of man to freedom instead of slavery.

Men who follow Christ lead the world forward and not backward. All we have today that is worth while came from our religion.

What wiped out slavery? Christ came bringing conviction of freedom to human hearts. So too must go all *class distinctions*.

Woman has advanced and taken higher life because Jesus lifted up womanhood. He made much of motherhood, and gave dignity to women as no other teacher had ever done.

The best followers of Christ were practically young men, not so many old men. Luther began at twenty-nine. Most great forward movements have been carried by young men. There is indeed a great chance for young men. Thank God for that. He has given a gospel by which young men can lead the world if they will.

There is a reality in *spiritual* life. The life beyond is what inspires and leads on. Jesus is today leading in all the best things of modern life.

Has this Christian battle closed? O God, I hope not. It is still going on. Very many who feel that the end is near are conscious today of the everlasting arms upholding in

the fight. It is wonderful to be able to face the end without a fear or misgiving.

Christ in human hearts is the greatest and most important thing in life. The gospel for the nations is the all important thing. It is winning the prohibition battle today. If Christians stand together and keep up the fight for one generation, they will gain the greatest victory of all the ages. May God give them courage to stand true.

The heathen need Christ more than anything else in civilization.

War too must go, and in the future, men will point back to Paris to show that solutions made there brought an end to war. The Eighteenth Amendment made liquor sales illegal, and so the pact of Paris will outlaw war and make that illegal. Peace is on the way. The last war was too terrible to think of. The world wants no more war. If it has to have another, our civilization will perish.

As Christians we must go out into life determined to win men to Christ.

As the speaker closed the benediction followed, and the congregation sang, "God be with you till we meet again."

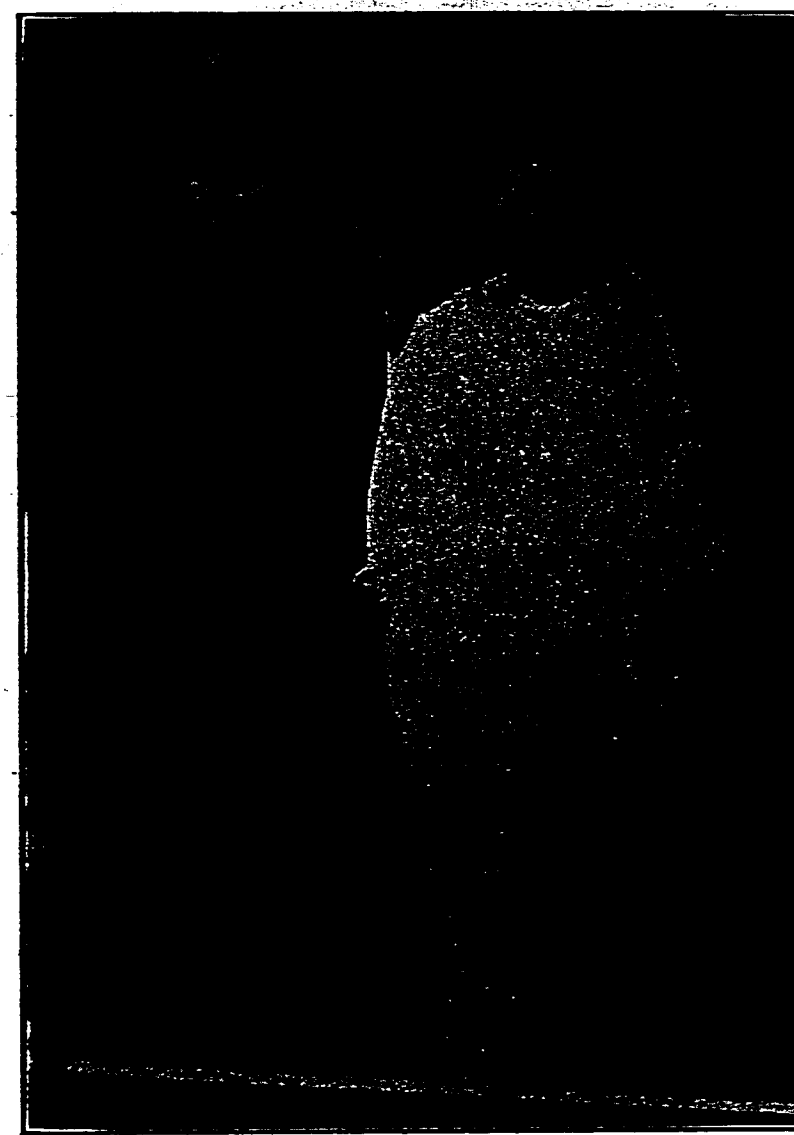
Trying to Correct A Mistake In the RECORDER of May 27, the account of the golden wedding of Brother and Sister M. I. Stout appears on page 657. The cut which we give here should have appeared with that article.

We sometimes have to wait until the last hour before going to press for our cuts, which are made in New York, to come to hand; and on a few occasions we have had to hold some article over because the cut was not received. In such a case the printer knows just what to do, for it is the editor's business to write the word "cut" or "use with cut" on the upper left hand corner of the manuscript. With those words there the manager knows what to do in case the cut has not arrived.

The fault was all mine in this case, for I forgot to write "Cut" as I should have done. So in went the article, and after that paper was delivered, the cut came to hand.

Now here it is. You can place it with

the account of the golden wedding if you wish to do so. We are sorry for the mistake. I think it is the first one of the kind in more than twenty-one years, and we hope no other will happen.



PRESIDENT GEORGE B. UTTER'S ADDRESS—EASTERN ASSOCIATION

So this is the president's address. This is the way they put it in the program. Every convention must open with the president's address, so I presume that is why we have one.

You, who have come from the outside, we desire to thank in advance for the message which you are about to bring. We know that we will be the stronger in his work because of your coming.

I have wondered just what I would say. Being the president, I suppose I am privileged to say most anything, and perhaps the expectation is that I will at least speak along the line on which we may build for this "little conference."

Why are we all interested in the growth and welfare of the church? We have had our experiences. I think I have had my share of them.

Late one January day I sat under the hot sun on the coral strands of India. The water was lapping at my feet as it laps here. It was the same water. It was the same sand, and there were the same children who hurried to my side, who were making boats, and who were building forts in the sand. But I was a sight to them—I was a foreigner. As I sat on the sand they tried to talk to me, but there was only one who could act as interpreter.

He was a little eight or nine year old urchin who spoke perfect English. He was clean. He said he went to a mission school.

In Ceylon I sat beside a chauffeur. He was barefooted, but wore a shirt and jacket like my own. He was intelligent and educated. I asked him if he was a Buddhist and he said no, he belonged to the Church of England. That is why he was different from others we passed on the street in that holy city of Annuradapura, sacred to Buddha.

In conversation with him, he told me that his parents had been converted by Christian missionaries years ago, and it was because of their conversion that he was in the particularly happy position in which I found him.

I stood in one of the great towers of a church in Vienna, and there with my guide we looked across the Danube. We saw the plains where that great horde of Mohammedans bound for the murder of Christians and the conquering of Europe were turned back. He pictured the story to me, and then told me that he was not a Christian, that he did not even believe in God. He said that once when he was in the South Seas a heathen chief was starving his people because he would not give them grain which he had in the storehouses, but he, the non-Christian, bought grain and fed the starving.

This man who said he did not believe in God, who did not believe in Christ, practiced the teachings of the Christ. Of all the religions, none teach love for one another except the religion of Jesus Christ.

Who can say that leading the world to Christ does not pay? Those of us who have seen how they live in the heathen unchristian lands, and have seen these evidences of good done by the teachings of Christ, have

seen the break-up of the worshipers of other leaders, know what Christ means to the people of the earth.

It is because of the love and the faith which Christ taught that Christianity is what it is today. It is because of this love that our great Christian nations are holding out their hands to help the more unfortunate.

You know, I like to think of the Christ as a strong man, vigorous, muscular—a strong man without hate, and with love in his heart. Perhaps some of you, too, have seen Michelangelo's Judgment Day in St. Peter's, Rome. There sits Christ, the vigorous athlete, calling the saints to heaven and sending the sinners to purgatory—giving them another chance to find their way to heaven too.

Christianity now for nineteen hundred years has been spreading its influence throughout the world. It has been carrying the principles of our Master into all the homes of the land as well.

It has always seemed to me that the Seventh Day Baptist Church is one church that has been aggressive in good works. It is a denomination that has had a conviction that it was necessary to keep all the commandments of God. And because of that conviction it has been given strength to go out and do its share in "the cause of our Lord Jesus Christ generally in the world."

And do you know, if it were not that kind of church I think I would quit. Let us look around us. Where is the denomination that does any more for others than ours, according to our strength? We do as we are able, and perhaps sometimes contract to do more than we should.

The reports that will come in from the churches of the Eastern Association tomorrow will show to what extent we are carrying on.

Let us look back. Nearly one hundred years ago our denomination felt the need for doing some work for others, and not merely living along by ourselves. The denomination at the time seriously considered going to Ethiopia, down along the southern shores of the Red Sea in Africa. There with thousands of Sabbatarians it was felt that our call was particularly opportune.

But instead the way was opened to China. Among the earliest missionaries from America to that country were the Carpenters,

who went out from this denomination, and from the work started by them our missionary work in China has grown.

There are people in our denomination who feel that we are not making a sufficient number of converts to make the work worth while. I, personally, am not discouraged because of such failure. Why should we expect our workers in the foreign field to build a great Seventh Day Baptist Church in China, when we who are workers on the home field in America have failed to do so here?

I am satisfied if we are having our part in the world work, bringing Christ's love to the world. We must go on. We must build additions to our hospital and our schools in China so that we may have a share to a greater extent in finishing the work in China, started so long ago.

We have answered the call to British Guiana and Jamaica. For the last three or four years we have sent workers there in response to the call to "come over into Macedonia and help us."

We are few in number, but we have big hearts. We have heard the far call from over the seas, and we must not forget the old work, the old love. We must not spread too thin our support as a result of our great desire to do good work. We must do well that which we have undertaken.

The man who does not believe in foreign missions, crying for work at our own back door, too often does not recognize the work at hand he might do. He neglects the work by his own hand which he says he longs to do.

You and I have looked at this beautiful window as we have sat here on Sabbath mornings. There stands Christ at your door and my door, telling us of the needs of the world. Over there in the far distance on the horizon are the cities of the world, the cities of America, cities in China. There are the minarets of the mosques, and steeples of churches, roofs of schools, the homes in South America, the Orient, the homes of New England. And there stands Christ knocking at the door of all of them. He is willing to enter if we but say the word. He stands prepared to make the house aright, to make the world livable and neighborly for all of us. Such streets, such by-ways as there are needing Christ, need-

ing a clean-up that the world may be freer from disease, wars, and hatred!

So we are here meeting in the old Pawcatuck church in Westerly. We have come from all over New England, New Jersey, and eastern New York State.

We must have a theme. All good meetings have something to talk about. So we have taken as our text the second article of the Constitution of the Eastern Seventh Day Baptist Association which says in part: "The object of this association shall be to promote . . . the cause of our Lord Jesus Christ generally in the world."

So we want to show that our place in the world is not only to observe the Lord's Sabbath but through obeying his commands, develop character, responsibility, and interest in things which create a better world and tend to draw the world to Christ.

All through the meetings there will be a thread of history. This church has things to be proud of. Its people have been men of conviction, who have known what it means to sacrifice. Our belief in the Sabbath has made us different. We have believed something, and we have believed it vigorously. That is what gave our forefathers character. That is what made them leaders in their communities.

To drift with the mob is the easy way. But to combat the tide gives us strength. To stand steadfast for principles, to believe something in spite of the inconveniences, builds strong men. What more does the world need today than strong men?

We hope to show that our interests still are not self centered. More than all, we may be able to show our people here in their association meeting the good works we are doing, and the need for greater effort.

If we can instill a pride in the old denomination, if we can point the way to greater support in spreading the "cause of the Lord Jesus Christ generally in the world," the president of your association and his officers will feel that these meetings have been well worth while.

WESTERN ASSOCIATION, NILE, N. Y.,

JUNE 20-23, 1929

THEME—THE INCREASING CHRIST

Thursday Evening

7.45 Song service—Led by Miss Margaret Davis
Devotional service—Conducted by Rev. Hurley S. Warren

8.00 Report of executive committee
Messages from visiting delegates
Introductory sermon—Rev. A. L. Davis

Friday Morning

9.30 Vacation School Leadership Training
10.30 Song service—Miss Margaret Davis
Devotional service—Rev. Hurley S. Warren
10.45 Report of delegates to sister associations
Sermon—Rev. Harold R. Crandall

Friday Afternoon

1.45 Song service—Miss Margaret Davis
Devotional service—Rev. Hurley S. Warren
2.00 Tract Society hour
3.30 Vacation School Leadership Training

Friday Evening

7.45 Song service—Miss Margaret Davis
Devotional service—Rev. Hurley S. Warren
8.00 Sermon—Rev. Edwin Shaw

Sabbath Morning

10.30 Morning service—conducted by the Nile Church
Sermon—Rev. W. D. Burdick
(Children's service)

Sabbath Afternoon

2.30 Song service—Miss Margaret Davis
Devotional service—Rev. Hurley S. Warren
2.45 Address—Rev. W. L. Burdick

Sabbath Evening

7.45 Young people's service
Sunday Morning
9.30 Vacation School Leadership Training
10.30 Song service—Miss Margaret Davis
Devotional service—Rev. Hurley S. Warren
10.45 Business
11.00 Sermon—Rev. Herbert Polan

Sunday Afternoon

2.30 Song service—Miss Margaret Davis
Devotional service—Rev. Hurley S. Warren
2.45 Addresses—The Increasing Christ—
1. In the Home—Mrs. Dora K. Degan
2. In the School—Dean J. N. Norwood
3. In the Church School—Rev. W. L. Greene

THE AMERICAN BOY

What we have a right to expect from the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and be able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of man of whom America can really be proud.

—Theodore Roosevelt.

ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Two more Sabbaths in this Conference year.

Western Association, Nile, N. Y., June 20-23.

Southeastern Association, Lost Creek, W. Va., June 27-30.

Letters have been sent to all of the churches urging that generous contributions be made for our denominational work during the two remaining weeks in June.

THE SNOW HILL ANNUAL MEETING AND ANNIVERSARY SERVICES

About two months ago Mrs. Burdick and I accepted an invitation to attend the annual Love Feast of the German Seventh Day Baptist Church of Snow Hill, two and one-half miles north of Waynesboro, Pa., on June 1. As their church building was erected in 1829 they had arranged for anniversary services suitable to the occasion to be held on Sunday, June 2.

After a pleasant day's drive over fine roads we reached the place often spoken of in that section as the "Nunnery," it being so known in early history, about sundown, and were cordially welcomed by Elder and Mrs. Pentz and their son and wife, with whom we remained until Monday morning.

For days the people had been preparing for the meetings. A new steel ceiling had been put in the church and the room freshly painted, which made it look very attractive. Many hours of hard work had been spent in preparing the house, with its many beds and large dining room for the expected company, and as they showed us through the spotless rooms and we saw the neatly made beds with their rare coverings, and the long tables set in readiness for the morning, we realized something of the hard work and long hours of preparation and of the care taken to make the coming guests comfortable.

(On pages 1138 and 1140 of "Seventh

Day Baptists in Europe and America," you will find pictures of the "Nunnery" and rooms in it with a brief description on page 1139.)

The time of the year was ideal for such a meeting. Friday evening, although the family was very tired and but few guests had arrived, we went up into the Saal, or chapel, over the dining room for our evening worship. The old benches and table were arranged as they were when used before the church was built, and the setting of the room and the old clocks reminded us continually of the past.

I had the rare privilege of reading some verses from a Bible over one hundred years old and we sang from old hymn books containing words only, printed in both German and English, the music being chosen, as in old time, according to the meter of the hymn. Elder Pentz offered an earnest prayer and the service was closed with an appropriate old hymn.

Sabbath morning was clear and cool, and people began coming early. The Sabbath school was held at nine-thirty, the *Helping Hand* being used in the adult class. At the close of the lesson Mr. Frank H. King, of Salemville, gave an interesting and helpful address.

Following the morning sermon by Willard D. Burdick we went to the dining room where dinner was served, much as it was in olden times. The long tables were neatly covered with oilcloth, and the benches accommodated something over sixty people at a time. The rare old dishes were used—steel knives with bone handles, two-tined forks, large white bowls for coffee. There were no plates or spoons. Bread was piled at each place, butter was on small plates, cucumber pickles in dishes, and apple butter in beautiful deep round dishes, brownish in color.

The occasion was thoroughly enjoyed and all ate heartily, none of us seeming to have any difficulty in dipping into the apple butter dish with our wide bladed knives and spreading it thickly on our slices of bread. The simple meal was very satisfying to all, unless to an occasional antique admirer whose appetite was taken away by the old cutlery and the rare old apple butter dishes. (Elder Pentz has been offered \$5 apiece for the sixty of these that they have.)

The evening meal was served in the same way. At the close of each meal a hymn was sung from the old books, Elder Pentz leading.

On Sunday regular hot meals were served, potatoes, peas and beans, cold sliced beef, and delicious cake. Some amusement was caused by trying to capture peas with a two-tined fork but no one went hungry.

Sabbath night came the regular Love Feast service, quite a large number taking part in the humility service of feet washing, led by elders Pentz and Bechtel and certain of the women. This was followed by the serving of the Lord's Supper by elders Pentz and Bechtel.

During the meetings sermons were given by elders W. K. Bechtel, J. A. Pentz, W. L. Davis, and Willard D. Burdick. The Salemville male quartet, consisting of two men and a son of each, all Kings, sang several selections during the meetings, and many words of appreciation of their music were heard. At the anniversary service on Sunday Miss Emma Monn gave an interesting historical paper about the Snow Hill Church. This was followed by remarks by Elder Pentz upon the organization and history of the church and the buildings. Willard D. Burdick gave an address on "The Church, Past and Present." During the anniversary services a Sabbath school class sang "Faith of Our Fathers."

The meetings were very well attended. Forty-five were present from Salemville, a few from Ephrata, and a number from Waynesboro and other near-by places who were descendants of early members of the church and who feelingly acknowledged the help that the church had been to them in early life.

The fellowship and cordiality of the people there were thoroughly enjoyed and the memory of the meetings and the friends there will ever be a bright spot in our thoughts.

MOTHER'S DAY AT VERONA, MAY 11, 1929

The church was prettily decorated with many white trilliums and branches of plum blossoms. The program of the services follows:

Variation of Home Sweet Home, Sylvia Babcock.

Instructions to Parents, Scripture passages, Flora Smith.

Instructions to Our Children, Scripture passages, Mrs. Lelia Franklin, Mr. Marion Dillman.

Song, "Faith of Our Fathers."

Description of a Virtuous Woman, Scripture passages, Floyd Sholtz.

Description of an Ideal Home, Scripture passages, Alice Hyde.

Song, "Faith of Our Mothers."

A Prayer for Mothers, Alta Dillman.

Prayer, Ira Newey.

Welcome, Helen Davis, Dorothy Williams.

"That's What God Made Mothers For," solo, Marjorie Stone.

A song-a-logue, "Your Mother and Mine."

Song, Ira and Ruby Davis, Sylvia Babcock.

Solo, Mrs. Zella Vierow.

Pantomime, "Lights of Home."

Benediction, Stuart Smith.

In the evening a mother and daughters' banquet was very much enjoyed, with a good attendance. The tables were very prettily decorated in pink, green, and lavender streamers and candles, and at each place a little fan of one of the above colors was stationed by the plate.

The theme of the evening was "Our Treasure Chest." This treasure chest is the gift of motherhood to her children. The toastmistress was Mrs. Raymond Sholtz. The toasts were as follows:

"Mother's Gifts to the Chest," Mrs. Allen Lennon.

"A Daughter's Contributions," Mrs. Floyd Sholtz.

"What I Have Found There," Mrs. James Woodcock.

"What I Hope to Find There," Bernice Lennon.

"To My Mother," Harriet Franklin.

Solo, "Pal of Mine," Eula Lennon.

Reading, Gene Woodcock.

Duet, Gertrude and Gladys Hyde.

Reading, "The Family has a Holiday," Mrs. Warner Thayer.

Piano solo, Mrs. Stanley Warner.

Farewell song.

During the banquet the song leader, Sylvia Babcock, kept up a lively spirit of good humor, which every one joined in and enjoyed.

MISSIONS

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

OUR HISTORY—ITS CHALLENGE

(Substance of address delivered by the missionary secretary at the opening session of the Eastern Association, Westerly, R. I., Thursday night, June 6, 1929)

It is well occasionally to get our bearings, to consider that from which we came and whither we are going.

History may be defined as the record of the unfolding of human lives and institutions. Sometimes the unfolding is forward and sometimes it is backward.

Seventh Day Baptist history in America had its beginning when Stephen Mumford and wife came to Newport from the Seventh Day Baptist churches in England in 1665, two hundred sixty-five years ago.

We know very little about Stephen Mumford except that he was a Seventh Day Baptist in England before he came to Newport, and had stood with the Seventh Day Baptists in the old world in their struggles for the principles of the Reformation.

To understand the founding of our first churches in America we need to glance just a moment at conditions in Europe out of which Stephen Mumford came. The Reformation with its struggles, martyrdoms, and other excesses was at its height in England as well as in Scotland, Germany, Netherlands, Switzerland, France, and other countries. In the Reformation some gained a clearer vision and stepped farther out into the light than others as the struggle went on, and distinct stages of attainment may be traced in England and elsewhere. First, Henry VIII overthrew the rule of the pope and popery and established the English Church with its episcopacy, and a State church. But more advanced reformers objected to the episcopacy and a State church and established a church governed by a presbytery, taking the Bible as the only rule of faith and practice. The Separatists, or Independents, came out farther into the light and objected to a church with the presbytery and established churches with a congregational government, but still de-

pendent more or less upon the State, thus denying soul and civil liberty. The Baptists, with a clearer vision of the truth than any of these in this great struggle, arose and declared against popery, an episcopacy, and a presbytery, joined with the Congregationalists in advocating the independency of the local church and the Bible as the rule of faith and practice, and then insisted on soul liberty, civil liberty, Bible baptism, and a regenerated church of baptized believers.

Seventh Day Baptists stood with the Baptists in these fundamental things of the kingdom of God, and then went a step farther and insisted on the teachings of the Bible regarding the Sabbath. The point to note in this connection is that Seventh Day Baptists, in the struggles of the Reformation, swung out into the clearest light and were its highest product.

Stephen Mumford came out of this movement. Our first churches in England had been in the midst of the struggle for more than fifty years. Some of the foremost men of the English Reformation at this time were Seventh Day Baptists. For instance, Rev. Peter Chamberlen, M. D., who was physician to three English sovereigns; Thomas Bampfield, who was at one time speaker of Parliament; Rev. Francis Bampfield, his brother, who during his eminent career was incarcerated many years for his faith and finally died "a prisoner of Jesus Christ"; and Rev. Dr. Edward Stennett, the first of four generations of eminent Seventh Day Baptist ministers in England, all lived at this time. And doubtless Mr. Mumford had been associated more or less with them. He came to America only three years after Elder John James, pastor of one of our churches in London, was dragged from his pulpit on the Sabbath and soon hanged, his head placed on a pole on London Bridge, his heart burned, and the four quarters of his body placed on four of the gates of the city, the four nearest the place where the church worshiped. Mr. Mumford may have witnessed the martyrdom of Mr. James and the ghastly scenes which followed, and it is fair to presume, at any rate, that he was familiar with these things and the long imprisonments of other Seventh Day Baptists when he came to Newport in 1665.

Upon his arrival he joined the First Bap-

tist Church of Newport, as there was no Seventh Day Baptist Church, and before many weeks several members of this church had been led by him to keep the Sabbath, and among them three people living in this part of the colony, Ruth Hubbard Burdick, Joseph Clarke, and Bethiah Hubbard Clarke, his wife.

These remained in the First Baptist Church in Newport for five years and withdrew only after the elders in the church, four in number, made it unbearable for them to stay longer in the church. Virtually they were driven out.

The seven constituent members of this first Seventh Day Baptist Church lived in Newport. Just when the Sabbath keepers in the western part of the colony joined the church we do not know, but it was within a few months or weeks and may have been in a few days. From the beginning meetings were held regularly. Elder John Crandall lived here and was a member of the church and a meeting house was built where the minister's monument stands in the Hopkinton cemetery, about 1680. Both congregations were one church and, so far as we can find, it was never called the Newport Church, but was spoken of as "The Church," or "The Congregation." It appears in the church records as the "Church of Rhode Island and Westerly," by Rhode Island was meant the island, and by Westerly the towns of Westerly, Hopkinton, Charleston, and Richmond.

Elder William Hiscox was chosen pastor, but there is no evidence that he was ever ordained and we know he was not for many years, though he served the church faithfully for a generation. This was because of their opposition to ecclesiastical orders. The idea that Seventh Day Baptist ministers in an early day, or any day, were the only ones who had any voice in the Seventh Day Baptist churches is pure imagination.

The branch of the church in this section grew much faster than the congregation in Newport, and by 1708, when the two congregations became separate churches, this congregation numbered seventy-two church members and that in Newport forty-one. The Newport Church never became a large congregation, though it contained at times some of the most eminent men in the colony, and its affairs were closed out in 1872,

two hundred years after the separation from the First Baptist Church. The church located here (Western Rhode Island) had a steady growth for many years; one thousand were added in one pastorate, and often two hundred in one year. It reached its largest number in 1816, when it numbered nine hundred forty-nine. Very early other churches commenced to be formed from it and this continued until fifteen congregations had been set off; the entertaining church of this association is one of them. The church worshipping in Ashaway inherited the corporate name and property, but the traditions, spirit, and achievements belong to the other New England churches as much as to the First Hopkinton Church.

When our first church in America was formed there were only five other Baptist churches in the colonies. And there were not three thousand souls in this colony. It was only thirty years after Roger Williams came to Providence, sixty after the first permanent settlement in America, and only seven of the original colonies had been established. These churches were already hoary with age when the Declaration of Independence was signed.

The struggles of the Reformation had been transferred to this continent, and Rhode Island alone was making the fight for the principles for which Baptists stood. The colony founded by Roger Williams was a new experiment in civil government. It was the only state in the world based on the absolute separation of Church and State. In it no man was compelled to be religious or to observe any of the forms of religion. Every one was given the privilege of worshipping God according to the dictates of his conscience, or not to worship at all. It was a misdemeanor for the state to meddle in these matters. Seventh Day Baptists of that day stood with Roger Williams and Dr. John Clarke in making this experiment a success. All the other colonies and the rest of the world said a state founded on such principles was bound to fail. But the people of the colony, Baptists, and Seventh Day Baptists, made the experiment a success, and made it possible for the same principles to prevail when the colonies became the United States of America, one hundred twenty-five years later.

The part Seventh Day Baptists played in

this struggle is indicated by their prominence in state and business affairs, as well as in things that pertain to the church. They have furnished three governors and a fourth was affiliated with our churches. Governor Benedict Arnold, who succeeded Roger Williams as chief magistrate, or governor, was evidently a member of our Newport Church, though we do not have absolute proof. Governor Richard Ward was a member of the Newport Church and governor of the colony in 1741 and 1742. Samuel Ward, son of Richard Ward, was governor of the colony in 1762, 1765, and 1766, and a member of Continental Congress. He would have signed the Declaration of Independence had he not died of smallpox just before the signing took place. George H. Utter, a member of this church (the Pawcatuck Church), was governor of the state and a member of Congress.

From the very beginning of the colony there have been one or more members of these churches in the colonial or state legislatures nearly every session. One church alone has had between seventy-five and eighty of its members in the colonial and state legislatures, and these men gave nearly three hundred years of service in this capacity.

Seventh Day Baptists played a prominent part in the founding of Brown University and in administering its affairs for many decades. Colonel Job Bennett of Newport was treasurer of Brown University from 1767 to 1775, and several other Seventh Day Baptists served as trustees. Henry Collins of Newport, a member of the Newport Church, and a man of unusual culture and refinement, was in his day one of the foremost men in the colony, a patron of arts, literature, and one of the founders of Redwood Library, having given the land upon which it now stands.

Time forbids that I should mention the part that Seventh Day Baptists have acted in the business and educational affairs of the state. It is fair to say that the members of no denomination, when numbers are considered, have played a more important part.

To recapitulate, this then is our heritage: Our forbears stood for the highest and best in the English Reformation and helped to bring about its achievements in the midst of suffering, imprisonment, and martyrdom.

They stood with Roger Williams and his compeers in making a state founded on the principles of civil and religious liberty a success; they have been among the foremost in education, business, and civil affairs; they founded the churches from which the most of our present churches have sprung; in their veins flowed the best blood the world has ever seen; and in their lives they showed forth as noble characters as ever graced this earth.

What then is the challenge in this heritage? In a general way it is to complete the work of the Reformation. The Reformation began long before the time we call the Reformation. It did not begin with Luther and Melancthon in Germany, or with Henry VIII in England, or with Knox in Scotland, or with Calvin and Zwingli in France and Switzerland. It began long before Wycliffe and Huss, the Lollards and Waldenses, and others. As the Reformation did not begin in what we call the Reformation, so it did not end in that period. It is not completed yet. Some of the things have only been partially achieved in this country or Europe. The challenge is that we complete the work, and in this connection I wish to mention three or four items.

1. One of the things which our fathers struggled to achieve was the separation of Church and State. This is far from being accomplished in some of the countries of Europe, and it has not been entirely brought about in England, even, after four hundred years of effort. It is still a live question in the United States. There are forces at work here which if successful will undo the work of the past, and it is ours to see that this is not done. There are efforts still being made by those professing to be Protestants to secure religious legislation, and the pope of Rome is still seeking for temporal power the world over. In this respect Rome has not changed in heart and purpose. Never before was there so much danger from this source in this country as now. I am grieved when I hear such men as "Billy Sunday," and others, praising the Catholic Church and berating Protestant churches. This is no day to stir up religious prejudice and hatred, neither is it a time to forget present dangers and those things for which our fathers struggled, suffered, and died in the Reformation and our colonial days. In the main

Rome stands for the same things regarding her place in civilization and relation to the State, the Church, and the individual that she did in the Reformation, and Protestants stand for the same things for which they labored and suffered martyrdom, though there are Protestants who, purposely or ignorantly, lean to Rome and the things of Rome. It is ours, remembering the past, to complete the work of the Reformation, and lovingly win Rome herself away from her errors.

2. One of the things over which the great battles of the Reformation were fought was the Bible, and that battle is still on. Baptists and Seventh Day Baptists and others took the position that the Bible in the hands of the individual and interpreted by him, with the aid of the Holy Spirit, is to be taken as authority in matters of religion and morals. The Reformation was built on this principle; it never could have succeeded without it. Men need the Bible as their guide yet, and the achievements of the Reformation will be swept away without it. It may be that superstitions have grown up regarding the Bible. If this is true, they can and will be corrected in due season. But it is no time to handle the Book in a careless way and with ruthless hands. I do not fear for the Bible, but I do fear for Protestants and Protestantism unless the Word of God holds its place; and I fear more for those who are not wise in its handling. If they suffer from their ruthlessness, they have no one to blame but themselves.

3. Seventh Day Baptists stood for the Sabbath of the Bible. This is why they came to have a separate existence. If this position is not sound, there is no excuse for our existence. But the world needs the Sabbath today as much as ever, possibly more. God knew what man needed when he instituted the Sabbath. The need has not passed. All things tend to show that there can be no Sabbath without God's word back of it. To give the world this, God brought Seventh Day Baptists into existence, and we must be true to our mission in this hour.

4. Our forbears, to the best of their ability, under their circumstances and with their resources, endeavored to bring men to the world's Savior and to advance his kingdom. They struggled through the cen-

turies and led up to this day of great worldwide missionary movements. All the world is awakened and this work must be carried on toward completion by us of this generation or disaster comes. The challenge to us is to complete the work. It is God's purpose that we should have part in this colossal undertaking. We have our share of the culture; we have our share of the wealth; and the doors of the world are open to us and calling for us to come. We must not hesitate and falter. A few months past a submarine, in a collision, went to the bottom of the sea off the coast of Block Island, twenty miles from us. It was months before it could be raised, though immediate effort was made. Some forty men were imprisoned in its steel walls. When the divers went down, they thought they heard knocking inside, as though the imprisoned men were asking for help. Months afterwards when the Federal Government was able to raise the submarine and open it up, they found that, with hammers, those men had been pounding on the steel side of their prison walls pleading for help. The world at home and over all the earth is incarcerated in the prison walls of sin, and through these open doors and other ways, men are calling for us to save them and theirs. This is the challenge of the past reaching back to the cross of Christ, and we must not in this hour of great opportunity fail the world's Redeemer and those whom he loves and for whom he died.

REV. AND MRS. CROFOOT ARRIVE IN CHINA SAFE AND SOUND

MY DEAR FRIENDS:

It is now a week since our arrival in Shanghai, and for the first time I have sat down to the typewriter to try to do some letters to the folks back home. One reason why we have not written sooner is because there has been no fast mail going, and another reason is an old one—we have been busy. For though I have not yet taken on any responsibility in the school there have been plenty of other things to do. Not the least of them is trying to settle ourselves in the same house in which we have lived since it was built, especially for us, twenty-five years ago.

Not a small amount of the necessary repairs and cleaning had been done before our

arrival, but no small amount was still to be done after we came. Carpenters, painters, tanners, and plumbers have been at work more or less of the time since we came. Of course, too, it requires much time and mental effort to look over things that have been unseen for three years and sort them into classes according to their probable usefulness or otherwise.

The hemming in of our property by the building of new three-story buildings on three sides of us is of course very noticeable, but for that we had been prepared by letters. Other changes are quite as noticeable. Only one of the six Chinese teachers employed for more or less time in the Boys' School now, was teaching there when I left. But three of the new ones were known to me. And of the pupils only three were here when we left, though two of the new ones were known to us, being from our own families.

Among other matters that attract attention are the change caused in the appearance of the Sabbath school by the fact that several of the classes now meet in the school buildings instead of in the church, and the improvement in the church service brought about by the development of the choir. The widening of the street in front of the church, throwing the church door into the street, makes for a larger attendance of strangers at church service, as does the large number of new buildings in the vicinity.

What one hears about political conditions is not reassuring. Corruption in the government is said to be as bad as in the old days of the empire. And the country is vexed by communists in addition to the older troulbers. Unity is still to be attained. Our daily papers, and I suppose yours also, report rather serious fighting about Canton in the past few days. There was martial law in Shanghai on May 9, the day of national humiliation on account of the fifteen Japanese demands of 1915. I went into Chinese territory on that day and was stopped by a soldier and examined for concealed arms.

I find serious difference of opinion as to the best place for building the new school buildings. At the mission business meeting last Monday night it was decided that the next step should be the appointment of a

joint committee representing the two schools and the church, which should have the task of trying to come to a decision and make a recommendation to the Missionary Society in America. Three members of the committee are to represent the committee of management of each of the schools, and three are to represent the church. The joint committee will contain both Chinese and Westerners, the former probably being in the majority. The task of the committee will be a real one—perhaps greater than the task of deciding on the site of the Battle Creek church—but it is hoped that the committee can reach a decision that will meet the approval of the Missionary Board, as well as of the majority of the Chinese constituency of the schools here and of your missionaries. But it can not be done by mere human wisdom.

Yours faithfully,
J. W. CROFOOT.

*St. Catherine's Bridge,
Shanghai, China,
May 12, 1929.*

NEVER MIND—PUSH AHEAD

The price for achievement is set—pay it you must.

You can't make a real success without real enemies.

You can't hold a strong position without strong opposition.

You can't seem right to any if you don't seem wrong to many.

A useful life can't be entirely peaceful and carefree.

You must do your duty as you see it.

Every earnest man in every generation has paid the price of individuality.

The greater you are, the greater penalty of your progress. The farther you go the wider your range, the more you increase the points of contact with which you must reckon, and therefore, you multiply your battle against misconception and slander and malice.

In every sphere men gibe and sneer—even the peace of the ditchdigger is threatened by the unemployed laborer who covets his job.

So long as you aspire, others will conspire—so long as you try others will vie.

You'll have hostility to face in every place and at every race.

Go straight ahead to your goal.

So long as your conscience isn't ashamed to acknowledge you as a friend, don't give a rap for your enemies.

—Dr. Lewis C. Sheafe.

WOMAN'S WORK

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

ORGANIZATION AND EARLIER YEARS OF THE WOMAN'S BOARD

MRS. JOHN H. AUSTIN
(In Woman's hour, Eastern Association)

You have all often heard the expression, "the rise and fall of man." But I am to speak of woman. The second chapter of the Bible speaks about rise or creation of woman, and the every next chapter tells of her fall. And so in every generation since, there have been both good women, and those whose works have saddened the Lord. I would like to recall to your minds, the good deeds of some of the women of the Bible.

We think of Mary, the mother of our Lord; of Hannah, of old, and what sacrifice she made when she promised her only son to the work of the Lord. We think of Elizabeth, the mother of John the Baptist; of Dorcas, whose life was so full of good works; of Deborah, who was a prophetess and one of the judges, who helped to deliver Israel; Queen Esther, who was willing to lay down her life to save her people.

So far as can be learned from the earliest records, the first person upon this continent converted to the keeping of the Bible Sabbath, (on March 11, 1671) was a woman, Tacy Hubbard, wife of Samuel Hubbard; and he began its observance a little later. No doubt it was her life that helped him to change his mind about keeping the Bible Sabbath. Among the forefathers of our people, men of sterling worth, intellectually and spiritually, fitted to stand shoulder to shoulder, as they did, with Roger Williams in the maintenance of religious liberty, let this pre-eminent foremother retain her place, even first, down through the generations of loyal successors. Since that beginning, the women of our denomination have never ceased to stand fearlessly for their conscientious convictions of right and righteousness.

Mrs. Ann Lyon, in her grief at the loss of her talented and only son, made a gift to Alfred University in the establishment of

the Industrial Mechanics Department, as his memorial. Her gift led the way so that in later years a desire began to grow in the minds of our most active women of the denomination that we, too, like other denominations, might have an organization, especially for missionary work. This thought had been among the women for some time, and early in a session of the General Conference at Lost Creek, W. Va., in 1884, Mrs. A. K. Witter, who had been very much interested in the movement, spoke on the subject, and an informal meeting of women was called.

Previous to this meeting Mr. and Mrs. L. A. Platts had drawn up a very simple plan for the organization of such a board. This plan, with some slight modifications as to officering, has remained the working plan of the Woman's Board for years. The board was first located in Alfred, but later removed to Milton, Wis., where it is located at present. The effort of this board principally was to secure the co-operation of all existing Ladies' Aid societies, also to form the organizations of such societies in all churches where they did not already exist, and to make them strong radiating centers for the work of the Master, throughout the denomination.

A Miss Bailey of the Northwest, a very efficient worker among women's organizations, did much to make the Woman's Board a success. About this time the Tract Society was publishing a little paper, called "The Light of Home." Miss Bailey became connected with it editorially, having charge of the home department. A little later this was discontinued, and in the spring of 1888 a department of Woman's Work was opened in the SABBATH RECORDER. This also was conducted by Miss Bailey, chiefly along missionary lines. She was followed by Mrs. Rebecca Titsworth Rogers, and she in turn by Mrs. Henry M. Maxson. It was about this time, too, that Miss Bailey opened correspondence with Miss Susie Burdick of Alfred; and in 1889, through agreements between the Missionary and Woman's boards to send out missionaries, Miss Burdick was sent to the China field.

Perhaps it will be of interest to the Ladies' Aid of Westerly to know that way back somewhere in the 90's, thank offering

boxes were distributed by the board for the work of the master. As the missionary work continued to grow, it was thought wise to send a missionary doctor to China. So, according to history found in the "Seventh Day Baptists in Europe and America," I find that Dr. Ella F. Swinney of Shiloh, N. J., was appointed to that position, and sailed from San Francisco, November 7, 1883.

This was six years before Susie Burdick went to China.

As long as I can remember, the Woman's Board has had a page in the SABBATH RECORDER, and it is with much interest that every week I turn to that page to read its letters; for to me it seems like reading the news from home, as so many of them are friends of mine. It is from the RECORDER that we learn what our missionaries are doing, both at home and abroad. And those of you who do take and read the RECORDER will recall reading that most interesting letter of Susie Burdick's about the aged Chinese Bible woman, who had been a very devoted worker in our mission for years. Then there was the memorial written about our dear sister, Mrs. D. H. Davis (a sister of Doctor Gardiner), who spent so many years of her life in China and was so full of good works.

I have only just touched here and there on the many good things our board did in its early history, but we today are all making history. Is it such that our daughters and granddaughters, yes and sons, will in the years to come be proud to speak about? Are we setting a good example for our children in doing the Lord's work; and being happy in the doing, or are we complaining about the many calls for this and that, and so letting them see that we are not interested enough to take time to carry on the good work, so humbly but nobly started? If not, then let us all, "be up and doing, with a heart for any fate; still achieving, still pursuing, learn to labor and to wait."

An elderly employee of a London profit-sharing company, on receiving his first profit warrant, turned to the manager and said: "Goodness and mercy have followed me all the days of my life, but this is the first blinkin' time they have ever overtaken me!"

—*Christian World.*

TIME AND MANNER OF SABBATH OBSERVANCE

MATIE E. GREENE

(Address on Sabbath Rally day, Berlin, N. Y.)

In the account of creation, we read in the first chapter of Genesis of that which is designated first — the division of *time*. "And the evening and the morning were the first day." (Genesis 1: 5.)

The time element, entering into the very genesis of creation, proves its importance. The observance of that time element by God himself forever anchors our minds. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." (Genesis 2: 2, 3.) So we find God, the Creator, blessing the seventh day because he rested on it. *Dare* we say that the *day* does not matter, in the face of God's special blessing and designation?

Then when Moses received the tables of stone from God, the one command which consummates man's duty to God, which clinches his spiritual Sonship, is the command, "*Remember the Sabbath day to keep it holy.*" (Exodus 20: 8.)

Does it matter how we regard it? In Leviticus 19: 3, the Sabbath observance—duty to God, is linked to duty to parents. Does it matter what we *do* on the Sabbath? We read how the Jews watched Jesus to see if he would heal on the Sabbath, and when he did, accused him of law-breaking; (Mark 3: 1-5). Luke 4: 40; Mark 1: 32 tell us of the Jews who brought their sick and diseased to Jesus "when the sun did set," to be healed.

Does it matter *when* we observe? by the clock? by the sun? As Sabbath keepers we are committed to the Bible alone—"from even unto even shall ye observe your sabbath." (Leviticus 23: 32.)

We find, then, two elements in the time—time of the *week* and time of the *day*.

Is the command of God worth considering? Is it binding? Is it a blessing or a necessity, or both? As Sabbath keepers we recognize the importance of taking the *Bible*, not the edict of *man* as our rule of faith and practice. This means that we *must* keep the Sabbath. Now, committed to that phrase of time—the time of the week

—can we subscribe to the second phrase—the time of the day? Unless we are inconsistent, we *must*. If the Sabbath is important; if one day is to be observed by us because God rested on that day and blessed it, then the *when* of that day, is as important.

When the merchant of Tyre brought ware into Jerusalem on the Sabbath, Nehemiah protested, urging upon the minds of the people the fact that Sabbath desecration had caused "all this evil," and that their further desecration would heap added evil upon Israel. (Nehemiah 13: 15-18.)

Nehemiah felt the time of the day as important as the time of the week—he says, "And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath." (Nehemiah 13: 19.)

Do we observe the time of the day as did Nehemiah? If the observance of the Sabbath means anything to us; if God's command is to be obeyed; if the teachings of God's prophets are true; if the life of Christ is our example; the practice of the early church our special gratification, then we must, in simple consistency go the whole way of obedience, and keep the Sabbath "from even unto even"—beginning as did Nehemiah, when it *began* to be dark *before* the Sabbath, and continuing its observance till *after* the Sabbath. Is it what we *profess* or what we *do* that counts with God and man?

We profess to keep the Sabbath—of God—not the day authorized by the papacy. Do we live up to that profession if we are inconsistent at either end of the Sabbath?

Will God accept our *profession* and overlook our *practice*? "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." (Numbers 15: 32, 33; 35, 36.)

Dare we, in the face of this record, say the way we keep the Sabbath does not matter? If our inconsistencies could be between us and God—the adjustment would be a simple matter; but we know that when we fail to measure up to the full stature in our profession, our example, our influence, radiates upon, not one or two, but upon the whole town. There is nothing that appears to give more smug satisfaction to some than to call attention to the practice of certain Sabbath keepers.

Is our example drawing men to God and his sacred Sabbath? Do we command the respect of people? If we do not, then we are become stumbling-blocks—and we all know what God teaches regarding these. We know that our practice has tripped our profession, and we are failures.

Can we afford to be failures? Is that as simple as it sounds? Truly not; for we are only heaping up condemnation against ourselves for the day of judgment when each shall be judged according to the deeds done in the body.

Let us consider too, some of the promises that go with Sabbath keeping: "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then there shall enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem, and it shall not be quenched." (Jeremiah 17: 24, 25, 27.)

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee

with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isaiah 58: 13, 14.)

Would it have paid the nation to have kept the Sabbath? Would it pay the individual? Are we honorable or lawbreakers? If honorable, we must remember the Sabbath given as a perpetual covenant between God and his people; we must remember that Sabbath desecration brings upon a people the wrath of God and leads to exile—for us, not the exile into Babylon, but the spiritual exile into the deepening twilight of conscience, where we may have no part in bringing in God's kingdom.

"Wherever the will of God is done there is his kingdom, and the new spiritual life. This kingdom is heavenly in origin and nature, and is destined to last forever."—(Statement concerning Faith and Order of Seventh Day Baptists.)

MEMORIAL POEM

HONORING JESSE F. RANDOLPH, 1841-1928

REV. AHVA J. C. BOND, D. D.

(This poem was read at a memorial service held at Salem College in connection with the annual commencement, June 4, 1929)

Life is measured not by clock ticks;
Years may full or empty be;
Time but gives a chance to each one—
Carves each his own destiny.
Live for self, and life is empty
At the setting of the sun.
Length of years when filled with good deeds
Brings its crown of glory won.

Change the figure. Time supplieth
Threads for fabrics, coarse or fine,
Warp and woof in rich abundance:
Man must choose his own design.
In and out the shuttle runneth,
Back and forth as each may will:
Tapestry of richest pattern;
Plainest pad for doorway sill.

Long he wove with care and patience;
Now we view the finished whole
Of his life-web spread before us.
As its patterns we unroll
Let us mark specific panels,
Samples of his toil and care:
Twisted threads of time inwoven
With true Christian faith and prayer.

Pattern one. See youth aspiring,
Hesitant, with fear enwrapped,
Looking toward the far horizon,
Struggling, fighting, handicapped.
Youth's appeal ne'er went unheeded,
Needed not repeating twice;
Loan, or gift, he gave, and with it,
Wisdom's word of good advice.

Pattern two. The scales of justice
Weighing balanced judgments out:
Safety for the law-abiding,
Fear to those the law would flout.
District justice, city mayor,
Seeking not to serve himself;
Building better life-relations,
Making peace instead of pelf.

Pattern three. Majestic state-house,
Lofty dome and massive wall,
Spacious grounds, paths leading through them;
His to legislative hall.
Like the Randolphs of Virginia,
Old Dominion, Mother state,
Made he laws for the young daughter:
Right to strengthen, wrong abate.

Pattern four. See pictured maples;
Glimpsing through, a church of God.
Manse, with flower-bordered garden,
Trees, and lawn with velvet sod.
Not in trees or grounds or buildings
All his Christian walk and way:
Faithful in his Sabbath worship,
Honest, humble, day by day.

Pattern five. A building standing
In a queenly eastern town:
Substance symbolizing spirit,
Holy Truth's material crown.
His the first gift, thus inspiring
Others, till erected there
Is the happy consummation
Of a people's faith and prayer.

Pattern six. A college campus,
Rolling grounds and classic halls,
Caps and gowns, ambitious students—
Boys and girls whom learning calls.
Patron of the higher learning,
Music and the finer arts,
Highest aims of life he crowned here;
Hope to youth here still imparts.

Pattern seven—sacred number—
Symbol of the life complete;
See the figure of an old man,
Trembling voice, unsteady feet.
Last I saw him in the city
Seat of law and legal lore:
"Tell the boys"—in weakness spoken—
"When I'm able I'll give more."

True of him as wrote the poet
Saying, "What I gave I have."
Church and state and school and people,
He in these will ever live.
Thus in Time's enduring fabric
Rarest threads now intertwine;
Thankful hearts for generations
Will his memory enshrine.

When a co-ed falls in love it doesn't affect her studies as much as it does the boy student.—*Thomas Arkle Clark of the University of Illinois.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
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Contributing Editor

OUR NATION

Christian Endeavor Topic for Sabbath Day,
July 6, 1929

DAILY READINGS

Sunday—Men with ideals (1 Sam. 12: 1-5)
Monday—Fruitful land (Exod. 3: 8, 17)
Tuesday—Justice (Prov. 14: 34)
Wednesday—Welcome to strangers (Exod. 22: 21-23)
Thursday—The Bible (Josh. 1: 8)
Friday—Law (Rom. 13: 1-8)
Sabbath Day—Topic: What has made our nation what it is? (Deut. 8: 1-14, 17, 18. Consecration meeting)

TO THINK ABOUT AND DISCUSS

What has made our nation what it is?
The providence of God.
The ideals of the early settlers.
Suffering and struggle.
High ideals of justice.
Respect for law.
Great leaders.
Great resources.
Educational opportunities for all.
Religious freedom.

Is our nation making the most of its privileges?
How can it be made better?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
I trust you are marking your work on the Junior chart each month so it will be an easy thing when I send for reports the last of June to return it to me with the proper credits on it. This is really the easiest and surest way to send me a report of your year's work. If you do not understand how to mark it just drop me a letter stating your difficulties, and I shall try to explain it more fully.

The societies having the highest efficiency in their work for the year will receive recognition of it at Conference. Let us put Junior work "on the map" in our church, for the juniors and older young people well trained in Christian work are the greatest assets of any church.

WATERFORD'S ANNUAL REPORT

[The following splendid report from the Waterford society was sent to the Young People's Board, and we are taking the liberty of publishing it.—R. C. B.]

During the past year Christian Endeavor prayer meetings have been held regularly on Friday evenings, occasionally with the church prayer meeting.

At present we have fourteen active members and five associate members. We have gained two new members in the past year, and lost one.

There have been various ways used to earn money. On August 15 a pay social was held on the church lawn. At that time ice cream and cake were served. Each member was supposed to earn one dollar and report how it was earned at the September business meeting. The sale of magazines was taken up again this year. In November candy and cards were sold at the Ladies' Aid supper. A musicale was also put on in November. The Christian Endeavor society took charge of the sale of denominational calendars this year.

In November a Thanksgiving basket was taken to a family of lone Sabbath keepers.

The first of the year the society voted to give another dollar for the support of a native worker in Georgetown. We voted to buy five gallons of gas each month for Pastor Hill's car. In November we voted to give the entire collection at consecration meeting for missionary work. Five dollars was given Rev. William L. Burdick for coming to Waterford for mission study classes.

On June 19, 1928, a dinner in honor of Pastor Ogden was enjoyed at Chasanba Lodge in Groton.

Captain Conner of the Salvation Army had charge of the Christian Endeavor prayer meeting on July 20.

In August a Christian Endeavor prayer meeting was held at Pleasure Beach, hoping to interest some of the young people there.

On September 9, four of our members went with Mr. Darby, of the Niantic Baptist Church, to the Odd Fellows' Home in Groton, to help in the service there.

Mrs. Hill was sent as a delegate from the society to the group conference at Ashaway.

In January the Waterford society entertained the Ashaway societies and was entertained by the Pawcatuck society. Our so-

ciety went to Niantic in February for a Valentine social.

On April 5 several members went to Wilimantic to hear Dr. Daniel Poling speak.

During the winter months a mission study class was held under the leadership of Mrs. Hill.

Respectfully submitted,
SELENA SWINNEY,
Secretary.

PRAYER FOR FRIENDS

DEAN ARTHUR E. MAIN

The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.

Pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.

Dear Lord, kind Lord,
Gracious Lord, I pray
Thou wilt look on all I love
Tenderly today.
Weed their hearts of weariness;
Scatter every care
Down a wake of angel-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
Oh, divide, I pray,
This vast treasure of content
That is mine today.

—James Whitcomb Riley.

Love prays, because before love can bless, it must be allied with wisdom and power. It is hard to know what is best. It is so easy for love to injure when it is seeking good; it is so difficult to make its small means of succor available for the need it sees, that true love is always prayerful. And it prays for the highest, "that ye may stand perfect and fully assured in all the will of God."

—W. R. Nicoll.

God has made the prayer of faith a potent agency in the universe, and if we would have the influences of the universe work together for good to one with whom we are linked by visible and invisible ties, we owe it to that loved one, to ourselves, and to God, to pray in faith for his protection and guidance.

—H. C. Trumbull.

Intercession is the very safety valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray!

—Frances R. Havergal.

PRAYER

O Lord, our Guide, our Friend, our continual and unfailing Hope, thou hast given us the joy of human friendships and crowned our lives with love. We commit to thee our friends and all the interests which are precious to our hearts, assured that what is rightly dear to us is also dear to thee, and that thou carest for the needs of all with power and knowledge far beyond our grasp or thought. For those with whom we live from day to day, that we may serve them with wise as well as deep affection; for the absent, that we may be constant in love and prayer, and yet not anxious, knowing that thy care is better than our gifts; for all whom we have offended or neglected or misunderstood, we ask thy blessing in the name of Christ, the Savior and the Friend of man. Amen.

"THY KINGDOM COME"

The Father is a King and has a kingdom. The son and heir of a king has no higher ambition than the glory of his father's kingdom. In time of war or danger this becomes his passion; he can think of nothing else. The children of the Father are here in the enemy's territory, where the kingdom, which is in heaven, is not yet fully manifested. What more natural than that, when they learn to hallow the Father-name, they should long and cry with deep enthusiasm, "Thy kingdom come." The coming of the kingdom is the one great event on which the revelation of the Father's glory, the blessedness of his children, the salvation of the world depends. On our prayers, too, the coming of the kingdom waits. Shall we not join in the deep longing cry of the redeemed, "Thy kingdom come"? Let us learn it in the school of Jesus.—Andrew Murray.

CHILDREN'S PAGE

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

SOME FACTS ABOUT OUR NATION

Junior Christian Endeavor Topic for Sabbath
Day, July 6, 1929

MRS. HERBERT L. POLAN

This is the regular consecration meeting.

Open the meeting by all standing and repeating, first the pledge, then the salute to the Christian flag, then the salute to the American flag. Remain standing and sing with bowed heads and no instrument the last verse of "America."

Decorations—large motto—"Blessed is that nation whose God is the Lord."

Bunting and flags—pictures of Washington, Lincoln, Garfield, McKinley, Roosevelt, and Hoover, and any other great statesmen.

There is a beautiful painting of "The Signing of the Declaration of Independence," of which copies may be easily obtained.

Invitations to this meeting may be cut in the shape of Liberty bells, or bells may be used in the meeting, with questions on the backs.

Suggested songs:

"Flag of the Free."

"Hail, Columbia."

"Columbia, the Gem of the Ocean."

"Our Native Land, Columbia."

"Flag of the Stars We Love."

(These are all found in "American School Songs" and should be more familiar to us all.)

Questions:

1. By what principles was our country established?

2. What does our Constitution say about freedom?

3. Make a word picture of the first "Fourth" as you imagine it was.

4. Name five great men who helped establish our government.

5. What does our Constitution say of religious freedom?

6. What do you think about religious freedom?

THE QUARREL

(Continued)

M. S. G.

Just as Betty Lou hurried into the school-room, she heard Dorothy telling her teacher in a very excited little voice, "Oh, Miss Hall! I was so frightened down stairs. Betty Lou took a hot poker out of the furnace and tried to scorch my face with it."

"Oh, oh!" exclaimed Betty Lou. "She is telling another wrong story. She is! She is! There isn't a spark of fire in the furnace. How could I scorch her face with a cold poker?"

"There, there!" said Miss Hall, quietly but firmly. "Sit down, little girls, and tell me all about it. Now Dorothy, did Betty Lou really say she would burn your face with a poker?"

"She didn't say poker," replied Dorothy, "but she held it above her head and said my face would get scorched."

"Is that what you said, Betty Lou?" asked her teacher.

"I said those words," said the little girl, "but I didn't mean I would scorch her face."

"What did you mean then?" asked the teacher.

Betty Lou was just going to explain when Dorothy burst out crying and said, "She did, too, mean it," and all the other little girls nodded their heads.

Then Betty Lou grew so angry that she screamed, "Dorothy has told an awful story. I'll get even with her, so there!"

After that she was not allowed to tell her side of the story, and Miss Hall said, "It is hard for me to decide what to do about this since I was not present when it happened. All those who saw and heard this quarrel must decide for me. If Betty Lou is guilty and should be punished, raise one hand."

Every little girl raised her hand, so the poor child could not play with the other children the rest of the day, but must sit quietly in her seat.

At the close of school, Dorothy went up to her teacher and was going to tell her the whole truth about the quarrel, but just then Betty Lou made a horrid face at her, so she only said, "I'm sorry I tattled on Betty Lou."

"Go outside now, girls, and try to make up," advised their teacher.

When they were out of doors the two

cross little girls stood on the sidewalk and looked at each other defiantly.

"I didn't tell a wrong story on you," said Dorothy. "I said your very own words."

"You know I didn't try to hit you with the poker," replied Betty Lou. Then she ran home to tell her troubles to mother, who always understood.

"Please, mother, I do not want to go to this school any more. I do not like the children or the teacher. Why did we come to this hateful town?"

Her mother kissed her tenderly and said, "It is wrong for my little girl to talk this way. Get your golden text for this week and read it to me. I think that will help you."

Betty Lou opened her Sabbath school quarterly and read slowly, "Who, when he was reviled, reviled not again."

"What does it mean?" came the question.

The child thought a few moments and then replied, "I think it means that Jesus didn't get angry and talk back to people when they said mean things against him."

"That is right, dear. When you go to school tomorrow try to practice this rule."

The next morning, Betty Lou started for school with two more nice, rosy apples. Dorothy was going by just as she reached the sidewalk, and Betty Lou held out the biggest and reddest apple and said, "Here, Dorothy, let us walk to school together. I am sorry I was cross."

(Continued next week)

THE GROWTH OF HABIT

(Composed by Victor L. Taykor and given by three children at an entertainment some time ago at Albion Mountain, Port Maria P. O., Jamaica, B. W. I.)

"Sammy, oh, Sammy! just guess what I have in my hand."

"You know, as I do, Jane, that you have nothing at all, not even a pin."

"Yes, Sammy, my dad just gave me a twenty shilling bill. Look at it, will you? Ha! ha! where do you think I could get twenty shillings? My papa wants twenty shillings right now and can't get it."

"Then, Jane, why did you lie? Are you not responsible to God for all your words?"

"I lied not. I only made a little sport."

"Made what! 'Little sport!' Show me in the Scripture where Jesus made one. I think you deserve a good lashing. But we will wait until another time. 'Little sport!' How foolish you are.

"Your grandmother began by making 'little sport' till she became a little thief. She continued in that way until she became an everlasting big one. And at last she died a highway robber.

"Your mother, Emily Wilson, was worse. Your father was in no wise better. Your stepfather died a liar, a thief, and a robber. All began by making 'little sports.' 'Little sports.' Dear me! The word 'little' means big, and the word 'sport' means lie. Therefore know and understand this, 'little sport' means big lie!"

"But, uncle Jack, was I to blame?"

"Be off at once, and no more chatter about it. But know that your lesson is summed up in this way: At first only an egg, next a chick, then a full grown fowl. Or, a sixpence, then two shillings, then a pound, then at last the breaking of the Chinaman's shop.

"Always remember this, 'Shun every appearance of evil,' and 'A little leaven leaveneth the whole lump.'"

Considering calmly the fact that religion is the first errand of existence, and the chief import of your life-charge itself, give yourself to it in set times of thought and spiritual endeavor. No matter what your present feeling may be, or how great your want of feeling, no matter how indifferent you may be or how dark as regards all Christian subjects, set your times of prayer not for a mere experiment, but as a fixed appointment never to be discontinued. Go to it in the cold to get heat. Go to it in the dark to wait and watch for the light. Go to it without inclination, pleading the promise of God's Spirit to give you inclination. All this is in the rational conviction that as religion is your greatest practical concern, God will be waiting on his part to open the gate for you; to greet, accept, and bid you everlasting welcome.—

Horace Bushnell.

OUR PULPIT

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

"THAT WHEREAS I WAS BLIND, NOW I SEE"

DAVID SUNG

Student in Chicago University

SERMON FOR SABBATH, JUNE 29, 1929

Text—John 9: 25.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

(Delivered at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches)

The five hundred thousand Chinese Christians would today like to tell the world as living witnesses of the life and transforming power of Jesus as manifested in China. We are conscious of the fact that the heart acceptance of him has resulted in the new birth of our nation. We can say, as the blind man did in the ninth chapter of the Gospel according to John, "One thing I know, that whereas I was blind, now I see." That was the most unique way of expressing human gratitude toward our Lord. A decade ago, we were blind. We couldn't see what was right and what was wrong. Because of our blindness devils crept into our house and weeds grew in our yard. A nation was back almost in everything. May I this morning give you my testimony as to how we were blind and how now we see?

In the first instance, I would like to refer

to the evil of opium. Twenty-five years ago men and women who smoked opium were respected. Opium trade was permitted by law. For that reason I should say we were blind. What a change we have now after Jesus has opened our eyes! The smokers are struggling manfully to rid themselves of the pernicious habit. Opium dens are being forced to close. Millions of sets of instruments of opium smoking are being burned publicly. Institutions are organized to take the full measure to fight opium through education. The government has issued regulations and control against opium smoking by minors and those who are sick and old. Our eyes see, and moreover our Lord gave us power to fight and defeat this devil, this monster, that we call opium.

In the second instance, we were blind for we had eyes but they could not see the rights of women. The most cruel tradition of "Three things woman must obey" was imposed upon the fair sex. When a woman was a daughter, she had to obey her father. When she was a wife, she had to obey her husband. And in case the husband died, she had to obey her son. We let the awful principle that a woman without any learning was virtuous, drive our mothers and sisters into illiteracy. We let the most inhuman practice of foot-binding prevail for centuries. As Jesus passed along, he had our eyes washed and made us see that these things were wrong. A great salvation has come to our Chinese women for they are now fully emancipated. They are being called out to their true place in the social life. Most of the young Chinese women are educated, if not all. Girls' schools are found in practically every city. Recently co-education has been encouraged, and most colleges and universities are opened to girls as well as boys. We see that girls sometimes are brighter in study than boys. Today we also see that they have assumed leadership in government and professional activities. We have three women members on the administrative board of the Nationalist government. Lady physicians and trained nurses are everywhere. Woman journalists are growing in number. It has been quite a common occurrence for a young woman, married or unmarried, to address a mixed audience upon a popular subject. The old

custom of having marriages arranged by the parents without consulting the parties concerned is done away. Love marriages are the order of the day. In olden days men and women were kept apart. Like Samaritans and Jews, they had hardly any dealings with one another. All that is gone. Nowadays we are free in contact as you are, friends. Is not that all the gift of Jesus, that whereas we were blind, now we see?

In the third instance, our eyes for the public welfare did not function at all a generation back, because people in general were very much self-centered. Government officials were mostly corrupt. Every enterprise was at a standstill until Christ opened our eyes. What a miracle has taken place since then! Within the last twenty years cities are being modernized, highways are being built. Public health is being taken care of. Experiments in education and rural reconstruction are going on. There are many people actually doing reconstructive work in their own localities. It was our Lord Jesus who opened our eyes and made us see.

In the fourth and my last instance, I would say that we were blind so far as our spiritual and religious eyes are concerned. We have taken and accepted many religions and worshiped many dieties. The earliest religion we had was Taoism. It became degenerated into a system of superstition and extravagant spiritualism. Later we accepted Buddhism when it was introduced from India. Yet it offered no permanent satisfaction. With regard to Confucianism, it is in fact not a religion. There have been many and various opinions. At last the non-religious significance of Confucianism has been officially pronounced by the Educational Conference in 1911. Confucianism is a unique system of ethics, but as a religion it is most misleading and most unsatisfactory. As Dr. T. C. Chao, professor of philosophy in Yenching University, Peking, China, said, "Confucianism has been one of the main causes of China's arrested development in that it did more than any other system to confirm China in the slough of materialism through spiritual isolation." Yes, indeed, Confucius himself was not sure about the existence of God; in his development of the five relationships—that between

prince and minister; father and son; husband and wife; elder brother and younger brother; friend and friend—he passed over the greatest relationship of all—that between God and man. We all, no doubt, confess that Confucianism has been the backbone and unifying force of China and is one of the reasons for the marvelous survival of our civilization. Confucius belongs to the priestly type of world-leaders as against the prophetic type, that is to say, he is one of the conservators of civilization. By his sound moral judgment and devotion to his call to preserve the best elements in our past civilization, he holds China together. As soon as our Lord opened our eyes, we immediately saw that Jesus did not come to destroy but to fulfill Confucianism. The law was a tutor leading men to Christ; so is Confucianism. The law was supplanted by the teaching of Jesus; so must Confucianism be. "When that which is perfect is come then that which is imperfect shall be done away." Christianity supplements Confucianism. In a letter Professor Chao wrote to his American friend in 1927, I found what would best illustrate this point of view held among the Chinese Christians today. He writes: "We have been hearing, not perhaps without a measure of patience, that we must interpret Christianity in terms of Chinese culture. There is a good deal in it. But what we really need is a thorough understanding of the teachings of Jesus, and a direct experience of Christ through a living of his kind of life. The Christian message is clearly far above what Confucius can offer and what his followers can give. Mankind wants God. My personal opinion is that God can be found in clear expression only in the Lord incarnate, our Lord Jesus Christ. The greatest task ahead, it seems to me, is a creating of the direct experience of God through our faith in Christ. The Christian message lies clearly in the definite faith in God as Father, with whom his believing children can have personal communion through the living of a life as exemplified in Jesus, a life of moving and conquering love. It is clear that Confucius has not given us a gospel, a simple yet magnificent gospel, of the love of God the Father, who wants us all to be like Christ, and to have the most

abundant life that contains in it a wonderful peace and joy and a contact with everlasting reality."

Well, by this life-transforming power of our Lord Jesus Christ, China is now a new nation again in spirit as well. She has been endeavoring to do away with opium. She has been giving a full emancipation to women. She has been working unselfishly to develop public enterprises and group affairs. She has been coming to know and accept Christianity. This is her testimony to the world—"One thing I know, that whereas I was blind, now I see."

CO-OPERATION AND ARBITRATION

There is a great deal said about helping the farmer these days. If anyone knows anything about the farmers, they will have to admit that they do not receive as much for their labor and capital invested as other labors and industries do at the present time.

I think that all the farmers would ask for would be to be put on an equality with other labors and industries.

We will have to admit that this is an age of organizations. We see them springing up all around us, and their object is to keep their products at as high a price as possible.

It seems to be hard for the farmers to get thoroughly organized. If they should get so organized, and no doubt they will in time, and use their power as other organizations have, there would be a great uprising against the farmers all over the country, and yet they would only be doing what other labor organizations have done. Now if it should come to a struggle between the farmers and the people, the farmers could hold out the longer, as what they produce will sustain life, and that is what the others do not produce.

Then a great problem would come before the people as to how the prices of the different products of the country could be equalized so all would receive about the same for their labor, and interest on their money invested.

I claim that the only satisfactory way to run a democratic and Christian government is through co-operation and arbitration. Now how could this be worked out so as to equalize the prices on the different commodities in a satisfactory way?

I think it could be done by or through a court of arbitration presided over by a board of arbitration where the delegates or representatives of the different organizations can meet showing about what they were receiving for their labor and investments at the price they were receiving for their products. Then it would be up to the court to equalize the prices on the different products so all would receive about the same for their labor and capital invested.

The prices set by this court should remain the same until changed by the court. There should be chance to appeal to the court for a change of decision in case there was a chance of an unjust decision in the price of their products.

Now the time has come when we will have to create our own markets, as we can no longer depend on foreign markets. If we should have a surplus in any thing, we could try and work out some plan to profitably dispose of it. If it could not be profitably disposed of, the court should have the power to curtail its production.

There would have to be a number of these courts scattered over the country, but they should all co-operate in their work. I am only writing this to get this idea before the people. Probably someone can work out a better plan along these lines. If peace and good will are ever established on this earth, there will have to be some plan devised to equalize the price of all the different kinds of labors and their products.

—B. P. Mattison, Rutledge Home, Chipewa Falls, Wis.

A Complete and Systematic Study of the Sabbath THE SABBATH IN DIVINE REVELATION AND HUMAN HISTORY

BY
Geo. A. and Mabel D. Main

Reviewed and Edited by Reverends Davis,
Osborn and St. Clair.

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Fundamentalists' Page

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

THE OLD TESTAMENT—AN INSPIRED BOOK

II. TESTIMONY EXAMINED

In our first article (June 10), examining the testimony establishing the theory of verbal inspiration, we drew only upon the Old Testament, quoting from the records themselves scores of passages in which the writers declared that God had put his words and his message in their mouths; that such expressions as "Thus saith the Lord" occur hundreds of times in the Bible; and that the historical books as well as the books of prophecy, claim divine authority, a "Thus saith the Lord," for their existence. We now turn to another source for the corroboration of the verbal inspiration of the Old Testament, namely, *the utterance of Old Testament writers as introduced in the New Testament.*

2. Old Testament Teachings Quoted in the New Testament.

There can be no doubt that the writers of the Gospels and the Acts of the Apostles regarded the Old Testament as the word of God, and verbally inspired — that is "God-breathed." Let us examine some of these references.

Concerning the birth of Jesus, Matthew says: "Now all this is come to pass, that it might be fulfilled which *was spoken* by the Lord *through* the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son," etc. (Matthew 1: 22), thus quoting Isaiah 7: 14. Here it is not the prophet, but the *Lord speaking through the prophet.* Again, Matthew says: "It is written *through* the prophet" (2: 5); "It is spoken *through* Isaiah the prophet" (3: 3), quoting in the first reference, Micah 5: 2, and in the second, Isaiah 40: 3. For similar references, see Matthew 4: 14-17; 12: 17; 13: 35; 21: 4.

We find other writers making the same use of Old Testament Scripture. In Luke 3: 4 we read, "As it is written in the book

of the words of Isaiah the prophet, The voice of one crying in the wilderness, prepare ye the way of the Lord," etc.—a quotation from Isaiah 40: 3-5, in which the prophet declares "the mouth of the Lord hath spoken it."

John tells us that the rejection of Christ's message was in fulfillment of prophecy, quoting Isaiah 53: 1, and 6: 10. Likewise he tells us that the casting of lots for Christ's garments was "that the Scriptures might be fulfilled" (John 19: 24).

The Book of Acts is full of such references. On the day of Pentecost, the Holy Spirit came in harmony with what "had been spoken *through* the prophet Joel." See Acts 2: 16-21. Again, when Peter and John reported to their company of their arrest and their defense before the sanhedrin, they considered it to be in fulfillment of the Scripture (Psalm 2: 1-3), spoken "by the Holy Spirit by the mouth of our father David thy servant" (Acts 4: 25).

Stephen's defense before the high priest is full of Scriptural references, gleaned from the Word of God, rehearsing their history as being God-inspired and God-directed. It was "God's hand" that led them, "God's voice" that spoke to them, "living oracles" that guided; and punishment was in fulfillment of what was "written in the book of the prophets" (chapter 7).

Paul quotes Isaiah 49: 6, saying, "So hath the Lord commanded us" (Acts 13: 47). In Paul's closing message as recorded in the last chapter of Acts, he refers to Isaiah 6: 9, 10, saying "Well spake the Holy Spirit *through* Isaiah the prophet unto your fathers." See also Acts 15: 15; 13: 40.

3. Christ's Use of the Old Testament.

When Satan tempted Jesus, three times he made answer by saying, "It is written!" "It is written!" quoting from Deuteronomy 8: 3; 6: 16; and 6: 13. (Matthew 4: 1-10.)

In confounding the Jews, he said: "If ye believed Moses ye would believe me, for he wrote of me" (John 5: 46). "For David himself said by the Holy Spirit," etc. (Mark 12: 35.)

He declared that the prophet (Malachi) had written concerning John the Baptist (Luke 7: 27). In Luke 20: 17, he uses these words: "What is this that is written,

The stone which the builders rejected, the same is become the head of the corner?" Quoting Psalm 118: 22, he declares that he himself is the fulfillment. Scores of other references could be given of Jesus' use of the Old Testament, showing that he believed in the absolute trustworthiness of the records.

4. Direct Teachings Concerning the Old Testament.

But Jesus and the apostles are not limited to quotations from the Old Testament Scripture. They make definite statements. Jesus said: "The Scripture can not be broken" (John 10: 35). He further declared that he came "not to destroy the law, or the prophets: I am not come to destroy, but to fulfill. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5: 17, 18.) Here Jesus affirmed the absolute indestructibility of not only the Ten Commandment, but the entire Old Testament records "till all be fulfilled." Furthermore, he affirms that *thoughts and the words*, even to the smallest letters, are bound up together, and that whatever affects the one affects the other.

Now I am perfectly familiar with how the modernist regards such a statement — that it is an antiquated, narrow-minded declaration; that enlightened, or liberal-minded scholarship must reject such a literalism, or at least treat it with indifference. But I am frank to say that it is perfectly foolish, and absolutely inconsistent, to quote these words of Jesus to defend the permanency and the binding force of the Ten Commandments and then reject them when we attempt to apply them to the whole Old Testament. These words apply just as truly to the prophecies of Isaiah, or Jeremiah, or Ezekiel, or other Old Testament books, as they do to Exodus 20: 1-16.

It should be of little concern to the Christian whether he be considered liberal-minded, or scholarly, or up-to-date. In this matter we should be prepared to take our stand with Jesus Christ, the greatest scholar that ever walked this earth, and if necessary go outside the camp bearing our reproach for Jesus' sake.

Peter declared: "Knowing this first, that no prophecy of the Scripture is of any pri-

vate interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." (2 Peter 1: 20, 21.)

"Prophecy" here, doubtless, refers to the written Word of God. In fact, Peter affirms that the will of man had nothing to do with any part of the Old Testament; but that the whole of it, from Genesis to Malachi, was inspired by the Holy Spirit.

Paul says the same thing in even stronger language. Says he: "All scripture is given by the inspiration of God, and is profitable" (2 Timothy 3: 16). All Scripture, literally, is *God-breathed*. And as Paul is referring *only* to the Old Testament, it literally means, the whole of the Old Testament is *God-breathed*.

I am not unmindful that the Revised Version translates it thus: "Every scripture, inspired of God, is also profitable." This translation seems to be more pleasing to those who like to discredit the theory of inspiration. So they interpret this to mean that some of the Scripture is inspired and some is not; some of it is profitable and some of it is not—accept it or reject it, just as we like. However, it is well to remember that not all the translators of the Revised Version accepted this translation. The King James' Version is retained in the margin. Some of the best Greek scholars affirm that the King James' translation is the more consistent Scripture as well as the more consistent Greek. However, many scholars affirm that the Revised Version is just as positive in its teaching the inspiration of all Scripture as the King James' Version. In fact, some very able scholars, believers in verbal inspiration, prefer the Revised Version, interpolating a single word (a perfectly legitimate thing to do in translating), making it thus read: "Every scripture (because) inspired of God, is also profitable." The consensus of scholarship is that it makes little difference which translation is followed. Both teach that Paul regarded the Old Testament as the inspired Word of God—the whole of it, not just fragments of it.

In our next article we will examine the teachings of the New Testament concerning its inspiration.

MARRIAGES

ANDERSON-BEARD.—On June 5, 1929, in the Seventh Day Baptist church, at Los Angeles, Calif., Pastor Geo. W. Hills officiating, Mr. John Anderson, of Santa Barbara, Calif., and Miss Opal Louise Beard, of Oregon City, Ore.

DEATHS

AYARS.—Viola Anna, the daughter of Edo and Laura Sheppard Ayars, was born April 16, 1917, near Shiloh, and died May 20, 1929, at Salem, N. J., aged 12 years, 1 month, and 4 days.

Her twelve years had been spent at Jericho and near Canton, N. J. Last March she moved with her parents into Salem, N. J., where she died.

Although she had never made a public profession of Christ, she was a good girl and of a very sweet disposition. She loved her mother and never liked to be separated from her.

She is survived by her father and mother, six brothers, five sisters, a grandmother—Mrs. Sheppard of Greenwich, a member of the Shiloh Seventh Day Baptist Church—and many other relatives and friends.

The funeral services, conducted by Pastor Herbert L. Cottrell of Marlboro, were held from the residence of the undertaker, Mr. Roy J. Allen, on May 23, 1929, at Salem, N. J. The burial was made at Greenwich, N. J.

H. L. C.

Sabbath School Lesson XIII.—June 29, 1929

REVIEW. PROPHETS AND KINGS OF JUDAH'S DECLINE.

Golden Text: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jeremiah 31: 3.

DAILY READINGS

June 23—Isaiah's Inspiration. Isaiah 2: 1-11.

June 24—Hezekiah's Reign. 2 Chronicles 29: 1-11.

June 25—The Suffering Saviour. Hebrews 9: 23-28.

June 26—The Message of Jeremiah. Jeremiah 2: 1-13.

June 27—The Sure Word of Prophecy. 2 Peter 1: 12-21.

June 28—Judah Taken Captive. 2 Chronicles 36: 11-21.

June 29—Hoping in Jehovah. Psalm 130: 1-8.

(For Lesson Notes, see *Helping Hand*)

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THEODORE L. GARDINER, D. D., Editor
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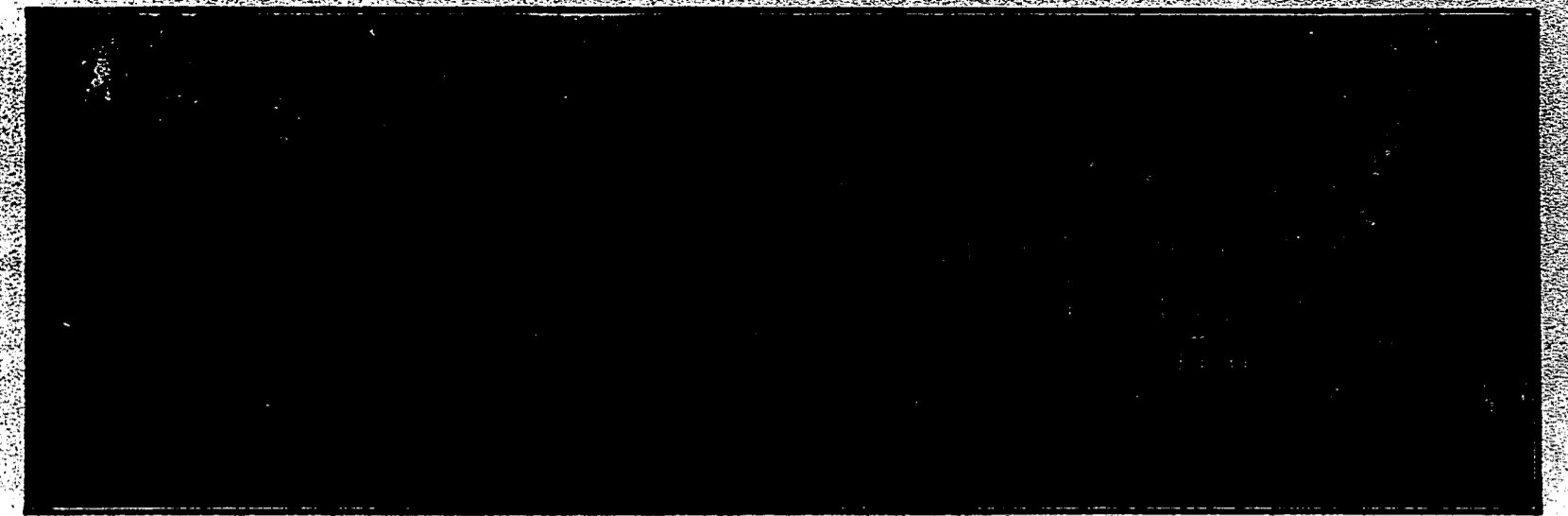
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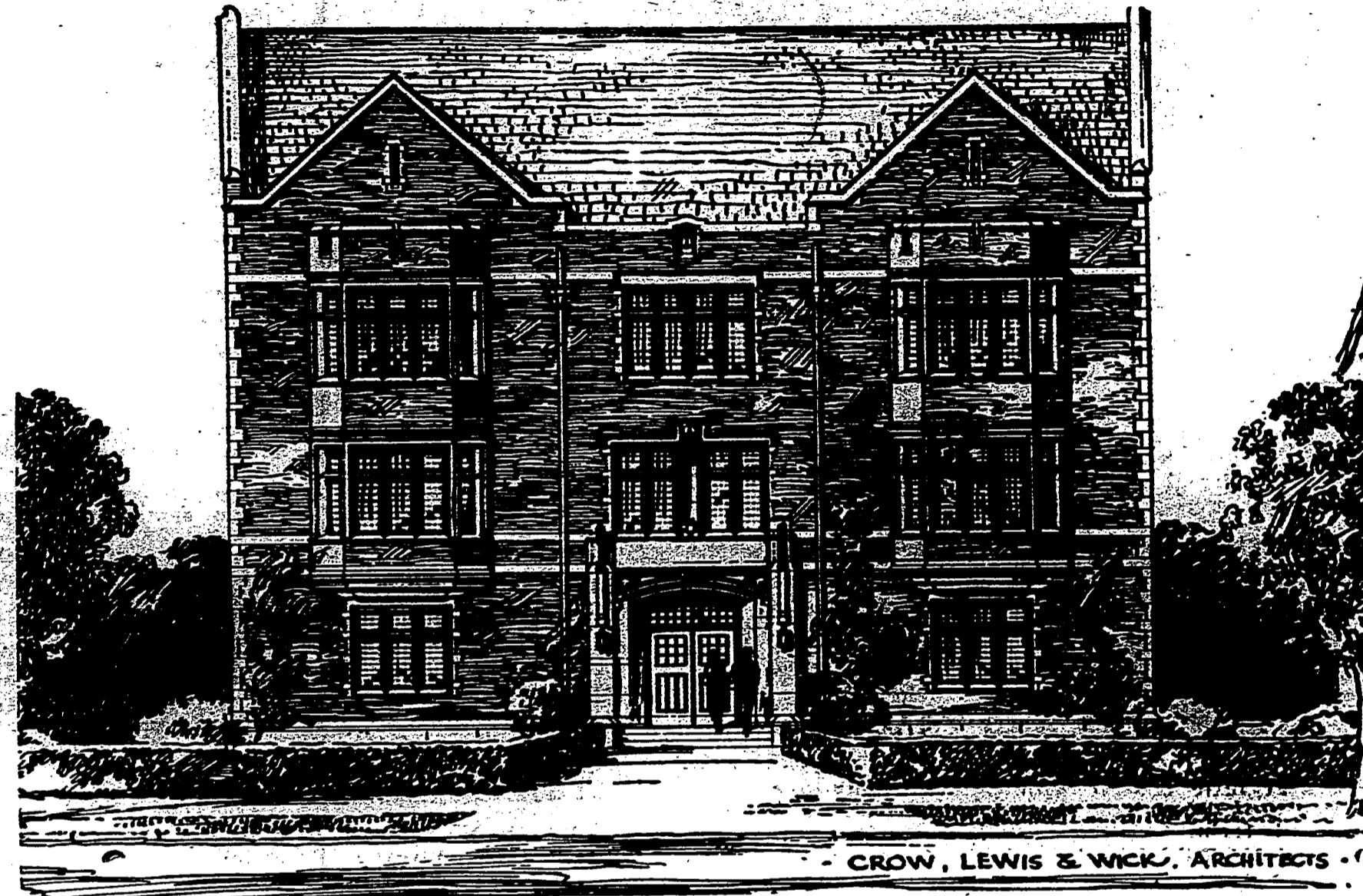
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The Sabbath Recorder

Seventh Day Baptists need to watch, it seems to me, lest we offer to the Church and the world an unspiritual and unethical Sabbath, part Christianity and part that Judaizing legalism against which the Apostle Paul protested so vigorously. Such sabbatizing on any day will lead to dead formalism or to desecration—two of today's spiritual dangers. But the Sabbath of Genesis and of Jesus is universal, Christian, free.

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—Dean Arthur E. Main.

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