

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



“There Is No Excellence Without Great Labor.”

—Quotation used in a recent sermon by the Rev. T. J. Van Horn.

The Sabbath Recorder

WORK

Let me but do my work from day to day
 In field or forest, at desk or loom;
 In roaring market-place or tranquil room
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray,
 “This is my work, my blessing, not my doom;
 Of all who live I am the only one by whom
 This work can best be done in the right way.”
 Then shall I see it not too great or small
 To suit my spirit and to prove my powers.
 Then shall I cheerful greet the laboring hours
 And cheerful turn when the long shadows fall
 At eventide, to play and love and rest,
 Because I know, for me, my work is best.

—Henry Van Dyke.

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SEVENTH DAY BAPTIST DIRECTORY

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

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

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WHOLE No. 4,411

Our Father in heaven, we do thank thee for the blessed Christian spirit that prevailed in our General Conference this year. That thou hast moved so many to come from far and near to help plan for the good work, we render to thee thanksgiving and praise.

We pray that the inspirations revived in these Conference days may be the means of awakening interest in the Master's work in all our dear churches. Wilt thou lead them all onward and upward day by day in the coming year. In Jesus' name. Amen.

My Unfinished Address Sometimes an address might just as well be cut in two in the middle, especially if the first half contains the best of it. But in case the very best thoughts are yet to come, and one is cut short for want of time, then the effort becomes a failure. This seems to me to have been the case with my effort on Tract Society day at Conference.

By spending too much time on a review of the SABBATH RECORDER work and its history, my time was up when I was half done and I had to stop. Now I am going to finish that address here with the pen. I trust you will regard my reason for so doing a worthy one, when I tell you about it. I had in my hand, that day, some words of appreciation for the loyalty and helpful enthusiasm of Brother Frank J. Hubbard, of blessed memory, whose heart was earnestly set upon the movement for a Denominational building from the very first. I had selected several paragraphs from his pen to present to my audience, and have regretted ever since that I used so much time for something else, that the last half of my speech had to be omitted.

As the walls of the new building are nearing completion, I can not help feeling that "Frank's" joy would be full if he could have lived to see the good work well done.

Here are some of his words which I had clipped from the RECORDER to read at Conference, in which I know you will all be interested. They were written at different

times, and are fair samples of Brother Hubbard's ideas about the building.

And so we are presenting for your consideration suggested plans of a building which will not only house our interests, but which will be a material inspiration to a higher denominational life—a building beautiful in its exterior and harmonious in its interior appointments, that would point Seventh Day Baptistward in every brick and stone. Just as a church expresses the community spirit, so this edifice would be a rallying point denominationally—a building that would cause our boys and girls to lift their heads a little higher in the knowledge that it was theirs and expressed in visible substance the teachings of their lifetime—a building that would cause our older members to feel a still greater pride in a denomination which believes enough in its future to build it into such an enduring monument.

There is a past and without it Seventh Day Baptists would not be here today discussing the hopes, the aspirations, and the problems of the future, and for that past so replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected in their memory would be well worth while.

But a Denominational Building, as we have thought of and planned for it, is no mere monument of the past—we are building for ourselves, that we may better carry on our appointed work, and we are building for the next generation that they may be inspired to reach out for larger and better things.

Are we ready to admit just because we are not numerically as strong as some of these other peoples and sects, that we should not attempt to build a little place of our own that stands for the faith we profess? If we are, then let's drop the whole thought of the Sabbath and all efforts to keep it alive.

Why a home for our families, why a church for our community, why a building for our denomination! Why? Because each one of them is the natural and logical expression of the love that we have for the home and church and denomination. You would think a man or woman pretty poor stuff that didn't think more of home and the love of family than of anything else. You just as naturally carry that thought to the church, and now we are carrying it to the denomination. I say "we are carrying it" advisedly, for the heart-throb of our people comes to me from all over the land, telling in dollars and telling in words of the interest this and that one has in the matter, and one can not receive, week after week and month after month, a constantly increasing number of subscriptions to this fund

and not realize that the people are becoming more and more interested in this project.

In this *New Democracy* which some roll lightly under their tongues as a meaningless phrase, but which is actually the most vital, living condition which this generation will have to meet, the world is turning to no-Sabbath, and will never come back to a worshipping Sunday. Shall the Sabbath be swept out with the tide, or shall we stand in the breach and save that precious jewel which Jehovah gave to the world?

Why not then do this thing—build something that will be a memorial for the generations that have gone before and that are responsible not only for your *being*, but are responsible also for your love of God without which you would not be a *man* or a *woman*. Build it for the next generation, a sign to them that we had a faith which they must live up to, but above all, build it for *this* generation, build it for *yourselves*—to strengthen your conviction in the things that are good. Put your treasure into it of soul and mind and money and then you will build this building as a symbol of the belief we have been expressing through the ages—"The seventh day is the sabbath of the Lord thy God."

And so I look upon the building as filling a material need, and I look upon the drive for it as a training that will crystalize us as a people, through sacrifice and striving, into a denomination that will emerge in the front rank, strong, dominant, purposeful.

Missionary Day Thursday, morning and
At Conference afternoon, from ten until
four was given to the program of the Missionary Board.

There had been a busy hour for business from nine to ten o'clock, in which several committees reported, and the delegates to the Federal Council presented their statement.

Promptly at ten o'clock, Brother Clayton A. Burdick with those who were to have a part in the program of the Missionary Board, came upon the platform and entered into the work of a busy day full of good things.

Brother Charles Thorngate led in a prayer which was full of the missionary spirit. The annual reports, of thirty-four pages, were distributed, and President Burdick spoke of the general outlook and opportunities of the mission fields. He said: China is *awakening* and progress is being made. It takes a long time, but today the opportunities for helpful work there are better than ever. Missionary labor there

tells now even better than in other times. There has been a good number of baptisms this year.

Kingston and Jamaica are also doing well. We pray that God's blessing may continue to rest upon our work there.

But what of America? There are too few preachers to supply all the fields where help is very much needed. Home or foreign work is all the same to me, and I long to see the good work both in the homeland and in lands beyond the seas, blessed by the gospel of Christ. Time seems long, and the work goes slowly, but the Missionary Board is not discouraged.

Brother Sheafe and Miss Crichelow of Washington, were on the platform with other speakers, and he introduced his address with a song entitled, "Will the Lighthouse Shine on Me?" The song book he used several times was entitled, "Songs and Spirituals of Negro Compositions for Revivals and Congregational Singing." We give our readers two stanzas, the first and the last of this song:

WILL THE LIGHTHOUSE SHINE ON ME?

I heard the voice of Jesus say,
"Come to me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

Chorus

Shine on me, shine on me,
I wonder if the lighthouse will shine on me;
Shine on me, shine on me,
I wonder if the light-house will shine on me.

I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

Pastor Sheafe is a strong singer, speaking every word so all in that great audience could hear. Two or three times during the meetings he was recalled to sing again.

At the close of this song, he really made a strong, wideawake address, full of spiritual fire.

By way of introduction, he said we are all sizing up one another. People read the newspapers, signs in the street cars, and notices along the way; and they also read one another. They read you and you read the people and size them up. They are doing the same by you. This is what we are doing here.

The one thing most needed is the true

missionary spirit. The world must see Jesus in me and in you or no good will come. Christ must be found in you. Paul said, "Christ liveth in me."

If you ask who I am; I am a child of God, a brother of Jesus Christ, a citizen of the kingdom of heaven *now*, not some time in the hereafter.

Paul and Silas were in a dungeon *praying* when God sent help to open the door and showed them a field for a great and good work. The kingdom was near.

It seems strange that the highest nations on earth, while reading the same Bible, worshipping the same God, and accepting the same Christ, will at the same time pray for strength to kill one another!—*Strange indeed!*

May God bless our Missionary Board in sending forth messengers for the Prince of Peace! May the blessed work be prospered in all their fields.

SECRETARY BURDICK'S ADDRESS

Brother Burdick reminded the people that the printed annual report was in their hands to read and carefully study. So he did not propose to say much about that. He would gladly answer any questions concerning it.

No great change has taken place in regard to the work. It has been maintained during the year.

I *must* speak of the great *needs*. The entire denomination has needs, and I am interested in all our boards; I am not a partisan. I am simply engaged to work for the Missionary Board, but am anxious for all.

One great need is *consecration, spirituality*, not merely sentiment. This means yielding one's self to God and saying, "Have thine own way with me." This is not always easy to say. It means "have thine own way with my life—my pocket-book—my doings." "Help me that in all my activities thy cause and thy work shall stand first in my thoughts and plans."

Our cause must have more friends and more workers or it must soon go down. We simply *can not* retrench. Our schools and colleges and boards are told to "cut according to the cloth," which would mean absolute failure. *We must go forward!* There is no other way to succeed. It is not Christ-

like to urge us to retrench; and I believe the people are going to arise and come up to our help in the great work. Every sign about us shows that we are *well able to supply our needs*, without taking on any heavy burdens, if we only will.

We do not seem to realize how fast time flies, and how much is left undone after so many centuries, which Jesus told his followers to do. He told them to go into all the world and make disciples, and to baptize them. Yes, indeed! More than that—he told them to *teach* them all things pertaining to his kingdom.

And now, after many centuries, millions are drifting away to the land of the lost.

It is the real business of the Church to bring men into fellowship with Christ; and this is a work well worthy of our *very best* powers,

We must prepare ourselves for such a work. We do need *trained* denominational *leaders*—men on our boards, and in our Commission. Methods are constantly changing, and trained men are needed to study conditions and to devise the best methods for successful work.

Men are needed, as well as money. We need more men to carry on in distant fields without too much dictation from boards that can not know faraway needs and conditions.

It is also our duty to furnish needed help to those who are laboring to lead others to Christ. Pastors and teachers need help.

The Church is Christ's evangelizing agency, and any church that has lost the evangelizing spirit is a dying church, and needs more evangelizing work. The live church should have a passion for bringing men of the world to Christ.

By simply having the truth will never take us to heaven. We can not reach heaven on flowery beds of ease; we *must work*. If we are to live and grow as a people we must be more efficient today than ever before.

We can not retrench now without failure. If we give up now, it will be, "*Almost but Lost*." The hope for us now depends on our *consecration* and our purpose to go forward rather than to retrench. It must surely be fatal with us if at this critical time we shall try to be satisfied with "*Almost*."

The Quiet Hour At the close of Secretary William L. Burdick's earnest appeal regarding our great needs, Brother George Shaw's quiet hour made a beautiful and appropriate closing for this half day of the mission's program.

He related the story of Israel's journey and wanderings until they were near to the land of promise, and it was said of them that they were "not far from the Promised Land." But they hesitated, and being discouraged, did not press onward. Then and there began a sad wandering in the wilderness and desert for all that generation. They were *almost* but not *in* the land of Canaan, when the sad wanderings of death began.

There was a time when Christ said, "Ye are not far from the kingdom of God." Many are today not far from the kingdom. Whosoever lives near to the church but does not care for it; whosoever has the Bible near at hand but fails to heed its blessed teachings, may be said to be not far from the kingdom of God. The sad part of it all is, "Almost but not in."

Our promised land is one of growth and service. If we are idle, not doing what we can, we too are almost but not in the kingdom. And the saddest part of it all is that our end of a life of neglect may come and we may die and be outside the kingdom.

Our special mission calls for faithful, consecrated work.

Afternoon With Missionary Society The afternoon session of the Missionary Society in Conference was also a strong, uplifting session. The first address on the program was on "Home Missions as the Foundation of Foreign Missions," by Verney A. Wilson, Jackson Center, Ohio. You will find this address in the Missions Department of this RECORDER.

Some Problems of the Southwestern field, was spoken of by Rev. Ellis R. Lewis, missionary of Gentry, Ark.

His first point was an appeal for higher ideals among our people. He said: "If Seventh Day Baptists are to meet the pressing needs of these times they must take higher ground in spiritual things." There is a wonderful power which you can feel when you come into the presence of those who live near to Christ.

His prayer was: "O God, show me myself and help me to do thy will. Help us to pray for others as well as for self. Wilt thou open the young man's eyes that he may see. May the Lord help us to feel our responsibility, and to understand that little good can come by simply praying for others while we are doing nothing to help them.

We do have an individual *responsibility* for those who are going wrong all about us. This thought was strongly emphasized by Brother Lewis.

His closing thought—"God help us to see what we ought to see, to be what we ought to be, and to do what we ought to do."

HOME MISSIONS AND EVANGELISM

The last address on the missionary program was by Secretary Erlo E. Sutton, in which he emphasized the need of evangelical efforts to revive our churches. The spirit of evangelism must prevail if home missions are carried on.

The speakers before Brother Sutton, in different meetings, had said much that he had prepared to say, so he hardly knew where to begin; but he soon found himself using Christ's words, "Go preach repentance and remission of sins, beginning at Jerusalem."

My heart, said he, has been moved as I have seen the great need of missionary work in all the land. It is sad to see such flocks of Young People in many communities where the churches are *dead*, and where nothing is being done to reach them.

Home missions *must be* active among Seventh Day Baptists or we die!

All along the line, scenes of genuine revival are greatly needed in this days.

We are doing nothing, or very little at most, in many fields wide open to us. We are praying in a general way for the cause of missions and for church revivals. We even pray for missionaries to be raised up, and at the same time withhold our sons from entering the ministry. We are not willing for God to call our boys.

We should help communities where our help is needed, and if we neglect to feed the home fires, we thereby rob the foreign fields. Indeed we do need more of the spirit of evangelism. I can but wish we had a little of the old fashioned "Methodist blood," to start and carry on campaigns of revival work in our own churches. Then

they might show some concern for the unconverted all about them. We should have spiritual life enough to convert some of our neighbors. We need men with such messages as John L. Huffman, Charles M. Lewis, and others gave their hearers. They called them "*revivals*." Many of them gave us our best leaders, and we do *need* more such revivals. If we could have such a work this year our next General Conference would show different results.

I verily believe that if we had the evangelists our problem would be solved. As long as we miss reaching the *hearts* of men we are missing the mark.

May God give our dear people the real vision of the lost world, of our duty to it.

Rev. C. G. Scannell On Thursday afternoon the Missionary Society had a new voice proclaiming the message of salvation and exalting the true Sabbath, in the person of Rev. C. G. Scannell, of Rothville, Mo.

Brother Scannell is a lone Sabbath keeper who was converted while trying to prove that Sunday is the true Sabbath. This Conference was his first chance to meet our people. Only eight months ago he knew nothing about Seventh Day Baptists; and he was glad indeed for the messages our missionaries had brought to him, and that he had been guided to our people and to this General Conference.

He had been a pastor in the ^{Baptist} Methodist denomination, and would be glad for a chance to work as a minister among us. He manifested an excellent spirit, was earnest, conscientious, and a man of culture. His story was quite touching and people were favorably impressed. We trust that some door will soon be opened for him to enter the Lord's work among us.

This has been a wonderful day, full of the missionary spirit, and several enthusiastic addresses have stirred our hearts. The presence of Rev. Ellis R. Lewis of the Southwest, Brother Scannell, Pastor Sheafe, and Miss Crichlow—all new-comers in the Conference work—and the fact that three new churches had applied for membership, gave a marked uplift in the spirits of our people. It is seldom that so many hope-inspiring things come to the front in one Conference.

Thursday Evening At Conference On the evening after missionary day, as the evening shadows began to darken the earth, the great company in the auditorium was greeted with the song, "Come Thou Almighty King," at the beginning of which a thousand people arose and helped the great choir to fill the house with worshipful praise. Then the great choir sang, "Crown Him with Many Crowns"—all three stanzas—and the vesper services for half an hour were selections from Handel, consisting of solos, duets, quartets, and choruses. It was a great concert. There were thirty-five in the choir; and in the full chorus on the platform, there were seventy-five or eighty singers.

AN OLD FRIEND INTRODUCED

As the vesper service closed, Dean Norwood, in his own happy way, introduced Professor Otho P. Fairfield, who was the teacher in Latin and English in Alfred University from 1896 to 1908, while Brother Norwood was a student there.

As he presented this guest, Brother Norwood said: "If I am so fortunate as to live to be as old as he is, I shall be glad if a dozen persons love me as we all love him."

Brother Fairfield spoke pleasant words of old Alfred and the good friends he found there. While he does not see everything as we do, he congratulated us for standing true to our ideals, and our willingness to sacrifice for them.

Here again, a chorus of men—twenty in all—began to assemble between the platform and the audience, and sang together:

THE SURE REFUGE

Loudly roar the storms of sin,
Fierce without and fierce within;
He alone can victory win,
Whose feet are on the Rock.

Chorus

Rock of ages, refuge sure,
That forever will endure,
Mid the storms it stands secure,
Rock of ages, refuge sure.

Strong temptations now assail,
What against them can avail?
He alone can sure prevail,
Whose feet are on the Rock.

(Chorus)

Now above the foe arise,
Seek to gain the immortal prize;
Pow'rs of evil he defies,
Whose feet are on the Rock.

(Chorus)

This prepared the way for an excellent sermon by Rev. Alva L. Davis of little Genesee, N. Y. His subject was "The Pre-eminent Name." Text: "Thou shalt call his name Jesus; for he shall save his people from their sins." Also: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be like wool."

Brother Davis preached a strong, helpful sermon, but the stenographic report of it has failed to come to hand, so I have to be excused from reporting it here. Perhaps he will be glad to furnish it for our sermon page. I hope he will.

A Day of Important Business Several items of business came up for settlement on Friday morning. An excellent spirit prevailed, and important matters were promptly disposed of, as they came up in the annual reports.

The Woman's Board was changed from Milton, Wis., to Salem, W. Va.

The committee to whom the matter of church union was referred made the following report, which was adopted:

ON CHURCH UNION

Your committee to whom was referred the resolution concerning the question of church union would recommend:

In view of present movements toward church union, that this General Conference ask the committee on denominational administration to study the whole question of church union, and to present to the next session of the General Conference a statement of our position with reference thereto.

Respectfully submitted,

J. L. SKAGGS,
L. A. WING,
C. A. BURDICK,
E. E. SUTTON,
A. L. DAVIS,
A. J. C. BOND,
Committee.

At ten-fifteen in the morning Brother A. W. Vars presented the interests of the Memorial Board. He spoke of the loyal fathers who established this board with its funds, the income of which should go on forever supporting our good causes. They set a good example for us to do something while we are living that will go on doing good after we are gone,

He presented Secretary William C. Hubbard's annual report, and read the first page as follows:

FIFTY-SEVENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

To the Seventh Day Baptist General Conference, assembled at Milton, Wis.

GREETING:

For nearly three score years your Board of Trustees of the Seventh Day Baptist Memorial Fund has made annual reports to Conference, and again at this time presents a complete, detailed accurate financial statement for the year just ending, and, as always, welcomes your constructive criticism.

The board recognizes and is governed by the laws of this state, safeguarding and controlling the investment of trust funds. This fund, a bulwark of strength to the entire denomination, is carefully guarded, the officers handling funds are under surety bonds, and the annual audit is thorough and exacting. The cost of administering it is very low.

The total of the funds now in our hands is \$601,839.84, and the income therefrom for the year is \$36,372.80. The principal reason why the corpus of the fund is less this year than last is because the Paul M. Green Bequest to Milton College was turned back to the treasurer of Milton College, as trustee, because by the terms of the will of the late Paul M. Green, he failed of provision of will to give your Memorial Board proper authority of investment of the fund. See explanation by the treasurer in his report.

The board is now composed of the following men: William M. Stillman president; Alexander W. Vars, vice-president; William C. Hubbard, secretary; Asa F. Randolph, treasurer; and Orra S. Rogers, Edward E. Whitford, Clarence W. Spicer, Nathan E. Lewis, and George M. Clarke.

The terms of William C. Hubbard, Clarence W. Spicer, and Nathan E. Lewis, all of Plainfield, N. J., expire this year by limitation.

For your convenience, the articles of incorporation, the by-laws, and a suggested form of bequest are appended to the treasurer's report.

Respectfully, on behalf of the board,

WILLIAM C. HUBBARD,
Secretary.

June 30, 1929.

The Committee on Ministerial Relief reported, and expressed the need of enlarging this fund, as it is now too small to meet the needs. After several had spoken a committee was appointed. This fund is to supplement small salaries and to aid super-annuated ministers and missionaries.

All through the meetings the song, "Faith of Our Fathers," seemed to be a favorite, when the audience needed a little rest. It was sung several times during the week,

ONWARD MOVEMENT

STATEMENT ONWARD MOVEMENT
TREASURER, AUGUST, 1929

Receipts	
DENOMINATIONAL BUDGET	
Albion, "Dedicated new money"	\$ 5.00
Alfred, First	121.07
Alfred, First, "Dedicated new money"	2.00
Alfred, Second	115.50
Edinburg	7.11
Gentry	5.38
Little Prairie	3.00
Lost Creek	37.00
Milton	90.10
Milton, "Dedicated new money," H. W. Rood.....	1.00
New York City.....	16.22
Pawcatuck	200.00
Ritchie	1.00
Ritchie, "Dedicated new money," Rev. C. A. Beebe....	1.00
Riverside, "Dedicated new money"	1.00
Salem	519.75
J. H. Coon, treasurer, Conference collections	1,011.48
W. H. Tassell, M. D.....	10.00
F. C. Wells, Honolulu.....	50.00
Interest	12.06
	<u>\$2,209.67</u>
SPECIAL	
Gentry	
For Missionary Society.....	\$ 2.50
New York City	
For Missionary Society debt.....	73.72
Welton, J. O. Babcock Bequest	
For Missionary Society.....	\$6.79
For Tract Society.....	6.80
	<u>13.59</u>
Pawcatuck, "Dedicated new money"	
For Missionary Society.....	40.00
Seventh Day Baptist Christian Endeavor Union of New England	\$1.50
Hopkinton, First, seniors	8.00
Hopkinton, First, intermediates..	1.00
Hopkinton, Second, intermediates	1.50
Pawcatuck seniors	7.00
Pawcatuck juniors	2.00
Rockville Christian endeavorers..	3.00
Waterford Christian endeavorers	6.00
For native worker, Jamaica.....	20.00
For Mr. Berry's salary, Georgetown	10.00
	<u>\$ 159.81</u>

Denominational budget	\$2,209.67
Special	159.81
Balance August 1, 1929.....	74.19
Total	<u>\$2,443.67</u>

Disbursements

Missionary Society	\$1,196.58
Specials	153.01
	<u>\$1,349.59</u>
Tract Society	\$ 300.96
Special	6.80
	<u>307.76</u>
Sabbath School Board	146.74
Young People's Board.....	69.52
Woman's Board	19.36
Ministerial Relief	154.44
Education Society	57.86
Historical Society	19.36
Scholarships and Fellowships.....	46.20
General Conference	188.98
	<u>\$2,359.81</u>
Balance September 1, 1929.....	83.86
Total	<u>\$2,443.67</u>

Received this Conference year:
Denominational budget

Specials

Total

HAROLD R. CRANDALL,
Treasurer.

81 Elliott Ave.,
Yonkers, N. Y.,
September 1, 1929.

ANNUAL STATEMENT OF THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The Trustees of the Seventh Day Baptist Historical Society present their thirteenth annual statement to the Seventh Day Baptist General Conference.

Heretofore the annual statement of the trustees has constituted a part of the report of the General Conference's Committee on Denominational History; but, last year, that committee was discontinued, and its functions vested in the Historical Society. Consequently, this is the first annual statement of the Historical Society presented directly to the General Conference.

The activities of the society during the year closing on June 30, 1929, include the following:

1. Co-operation with the New England churches in holding the usual service in connection with the annual pilgrimage of

those churches to the old Meeting House of our mother church at Newport, R. I.

2. Co-operation with churches, individuals, and other agencies in promoting a development of interest in our denominational history.

3. Collecting literature and other objects of historic content or other value to our people.

4. Co-operation with the Building Committee of the Trustees of the American Sabbath Tract Society in charge of the erection of the Denominational Building.

It is gratifying to observe the growing interest manifested in the work of the Historical Society. This is attested by the receipt of numerous unsolicited contributions to the library and museum of the society.

It may be out of place at this time to enumerate these many gifts; but it surely is not amiss to call attention to a bequest received within the year from the estate of the late Loisanna T. Stanton of Alfred, N. Y., of a collection of antique furniture and other objects bearing a unique denominational history. The trustees of the society have learned, informally, of other collections of value, the owners of which expect to present them to the library and museum.

Since the celebration of the 250th anniversary of the constitution of the Newport Church, when the society drew heavily upon its slender resources to meet the necessary expenses incident to the celebration, including the erection of a commemorative tablet suited to the occasion, the funds of the society have been carefully conserved for use in fitting up its quarters on the top floor of the new Denominational Building; and the current expenses of the society, from year to year, including the purchase of certain valuable books, ranging from \$25 to \$100 annually, have been paid from the private purse of the president of the society.

When the time approached for letting the contract for the new Denominational Building, and the Building Committee reckoned up the funds available for that purpose, it was found that \$2,900 of the funds in hand had been contributed in the form of annuity gifts, the proceeds of which would not be available during the life-time of the beneficiaries. Of this sum, \$2,000 was given to

be devoted specifically to that part of the building used by the Historical Society, although the donor placed the fund in the hands of the trustees of the Tract Society. Besides, when the plans for the building were drawn, it appeared to be beyond the bounds of probability that sufficient funds would be contributed within a reasonable time to complete the top floor, to be occupied by the Historical Society. Believing that it would be far more economical to have the entire building completed at once than to wait until later when other funds would be available and the cost of completing the building would necessarily be much greater than now, besides the great inconvenience caused by the additional construction at a later date, to say nothing of the loss to be sustained by the library and museum by the delay; the trustees of the Historical Society, in order, therefore, to permit the award of a contract, with a needed margin of safety, for a *completed* building, advanced funds for that purpose to the amount of \$775. Possibly more may be needed before the completion of the building.

In the course of the year, the treasury has been further drawn upon for a valuable addition to the Sachse Collection. These two expenditures, aggregating \$800, are the only drafts made upon the treasury during all the years constituting the period above mentioned.

For the Historical Society to function properly; namely, to collect material needed for its needs and make it available for proper use, will require more funds annually for some years to come than it has been receiving. The furniture required for the suitable preservation of the library and museum, including book and display-cases of suitable material and type, is always expensive. Much of the needed office furniture, as well as that for certain other purposes, it is hoped will be contributed by those in possession of such articles with a denominational history.

A very modest beginning of an endowment fund has already been made; and the claims of the Historical Society in that respect are presented to those who may be interested in perpetuating the work of the society. Gifts for that purpose may be

made during the life-time of the donor, or by bequest.

The annual report of the treasurer is appended herewith, as a part of this statement.

ETHEL L. TITSWORTH, *Treasurer*
in account with the
SEVENTH DAY BAPTIST HISTORICAL SOCIETY
For the year ending June 30, 1929

Dr.

To Balance on hand July 1, 1928		
Checking Account	\$ 703.83	
Savings Account	1,006.67	
		\$1,710.50
To Onward Movement Contributions	\$ 225.31	
To Collection, Newport, R. I. ...	17.20	
To Income from Endowment Fund	2.13	
To Interest on Savings Account	58.90	
		303.54

Cr.

By American Sabbath Tract Society for Denominational Building	\$ 775.00	
By A. D. Barter, copy Ephrata Martyr Book for Sachse Collection	25.00	
		800.00
By Balance on Hand, June 29, 1929		
Checking Account	\$ 148.47	
Savings Account	1,065.57	
		\$2,214.04
Decrease during year.....	\$ 800.00	
Increase during year.....	303.54	
Net decrease	\$ 496.46	

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
ENDOWMENT FUND

Gift of Esle F. Randolph, Great Kills, New York, in memory of his son, Franklin F. Randolph	\$ 50.00
E. and O. E.	

Plainfield, N. J.,
July 1, 1929.

ETHEL L. TITSWORTH, *Treasurer.*

Examined, compared with books and vouchers, and found correct.

Plainfield, N. J.,
August 12, 1929.

WILLIAM M. STILLMAN,
Auditor.

Submitted for and in behalf of the trustees of the Seventh Day Baptist Historical Society.

CORLISS F. RANDOLPH,
President.

ASA F. RANDOLPH,
Recording Secretary.

Plainfield, N. J.,
August 15, 1929.

LIBERTY—AS ONE OF THE GOALS OF THE SERVICE CLUB

(A paper read before the Daytona Beach, Fla., Lions Club, August 6, 1929)

GEORGE A. MAIN

PRESIDENT WALT, FELLOW LIONS:

The Lions' slogan is: "*Liberty, Intelligence, Our Nation's Safety*"; and Lion literature is overflowing with such words as loyalty, initiative, merit, integrity, service, *new ideals* in business and profession, revealing to us something of the lofty aims of the founders of Lionism.

Should we consider these beautiful words and phrases merely as a source of inspiration, essential in such organizations as ours, but to be passed by with little regular thought? Or, are they goals toward which every Lion should strive, aimed to give us a glimpse of the ideal future, a vision of the possibilities in human relations which must come, and *will* come, when the matchless *ideals* of Lionism become *realities*?

Increasingly the conviction has been growing on me that at the heart of these eloquent truisms lie possibilities of worldwide happiness and usefulness, the significance and magnitude of which may be far beyond our most daring dreams. Such conclusions carry with them the sense of personal responsibility. Can *I* do anything to hasten that great day when the lofty ideals laid down by the founders of Lionism shall indeed become the ruling forces of mankind?

Lionism itself furnishes the answer: Lions are expected to make *use* of the powerful agencies of friendship and good fellowship in the transmission of *ideas* and *ideals*. I would be untrue, then, to my pledge as a Lion, if I neglected to make use of this privilege of laying before you some of *my* ideas and *my* ideals respecting liberty, which, through the laws of Lionism rightfully belong to you. For the very presence in Lion literature of the words: liberty, initiative, integrity, service, certainly implies that the possibilities in these respects are as yet unattained and that Lions should do their bit in their attainment.

The particular phase of liberty to which the ideas and ideals of this paper relate is that affecting the beliefs and practices of religion; for in this respect our country has woefully fallen down in securing ideal lib-

erty. And, lest any of my hearers may be fearful that I am about to present a sectarian religious paper, I hasten to say that the subject discussed here is vital to every religion; that sectarianism is not discussed; that the elements of true liberty entirely surmount any idea presented herein which anyone might erroneously think savored of sectarianism and that the problem is distinctly one of Lionism, and should be known to, considered by, and acted upon, by every loyal Lion.

So far as our Federal laws are concerned, the advocates of religious liberty can find little fault. The Constitution of the United States positively forbids Congress from enacting any legislation respecting the establishment of religion or the free exercise thereof; and Congress, so far, has steadfastly refused to pass any religious legislation. It should be noted, however, that, in bold defiance of the Constitution, the advocates of Sunday Blue Laws have, year after year, placed before Congress bills aimed to establish Sunday, the first day of each week, as the exclusive Sabbath of the United States and the District of Columbia, and providing heavy penalties for either work or play on Sunday, only to meet defeat on the definite grounds of their unconstitutionality.

Now the speaker is not unmindful of the deep seated effect of home and church training on our lives, and of the fact that many of us, perhaps all in my hearing, were brought up to believe that one of the essentials of religion is Sunday observance. Nor is it the object of this paper to oppose Sunday observance—its object being solely to secure rights to those who differ from that belief, regardless of their grounds therefor.

Lions, however, of all men, can fearlessly face the truth, no matter where it may lead them. And there are few truths more firmly established than these: that the Pilgrims came to these shores to find religious freedom; that the Constitution of the United States was ordained to secure the blessings of liberty; and that our whole scheme of popular government is presumably based on the principles of absolute equality and liberty, for Christians and non-Christians, for religious and unreligious, alike.

From the Florida Bill of Rights we learn that the early Floridians had the same high ideals of religious liberty that are found in the Federal Constitution. In fact our State Bill of Rights not only prohibits all state legislation pertaining to religion but, by its guarantee of full religious liberty to the entire citizenship of Florida, actually denies even to municipalities the authority to enact Sunday ordinances—provisions for future liberty which, by the way, are found in the bills of rights of practically all the other states of the Union.

Unlike the United States Congress, however, the Florida and many other state legislatures, pressed unduly by religionists imbued (as we believe) with the spirit of religious intolerance, have enacted laws providing both fine and imprisonment for those who insist on the right to either work or play on Sunday, contrary to the bills of rights positively denying to the legislatures this authority to enact religious laws.

Fortunately these religious laws and similar laws of other states are recognized as antiquated and are seldom enforced; the reasons why they should not be enforced are ample. Nevertheless, their presence on the statutes of this fair state is a repudiation of the fundamental principles of liberty; is an ever-present menace to those who wish to fish or play golf or work on Sunday, contrary to the particular religious system held by those who penned the Sunday laws; and bespeaks our continued opposition as contrary to the avowed lofty ideals of liberty for which Lionism stands.

Unmistakable as was the intent of the founders of both our nation and our state to give absolutely the same religious liberties to Mohammedans or the followers of Confucius as are given to believers in the one God, there are those who profess to believe that our country was destined only for believers in Jehovah God—that is for Jews, Catholics, and Protestants. To meet this argument it is therefore necessary for us to determine to what extent Sunday laws may conform to the beliefs and practices of Jews, Catholics, and Protestants.

An intelligent body of men need hardly be reminded that Saturday, and not Sunday at all, is the only weekly rest day of the

(Continued on Page 333)

MISSIONS

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

HOME MISSIONS AS THE FOUNDATION OF FOREIGN MISSIONS

REV. VERNEY A. WILSON
(Conference address, Milton, Wis.)

That home missions are fundamental to foreign missions is agreed upon. I have, for quite a while, been interested in missionary work, and especially foreign mission work. Foreign missions require the life interest of people, and when we lose interest in foreign missions, we lose every interest. The beginning of mission work was a fundamental enterprise, and goes back to the time of Christ.

When Christ came to earth, he was assigned to an area of about nine thousand square miles. Christ, when he came to the world, established home missions, although the people at the time were innocent of the work. When he established these, he was doing something the people did not understand. After he had lived among his people for three years, he came to the end of his life. Was it true that Christ came to this earth, lived, and died—in vain? No! Jesus Christ was the founder of home missions. He was the greatest missionary who ever lived. He established mission work, and Christ—the founder of missions—was the greatest missionary who has ever lived or will live.

Those who would follow in the steps of the Savior need courage and support. Jesus said, "Go ye to all parts of the world and preach the gospel." Now the people who would be missionaries have the whole wide world to go into. Christ's disciples knew but part of it.

If missionary work had moved west instead of east, we would be in the same position that China and Japan are now. Religion came to the country because Christ founded home missions. This is but a general view of missions. To be a little more specific, if Jesus Christ left his home to go out into the world to preach the gospel,

is it not true that if we love him, we should do the same? We would have more territory than Jesus had, but we would have more to work with also. Christ established missions and he is depending on us to send the Word of God to all of the world. Before we can do anything in the foreign field, we must strengthen our home missions. How can we expect to make good away from home when we do not at home? If we are going to have foreign missions, we must have strong backing. Christ is the foundation. We are laboring with him. We must take Christ into our work, and then we strengthen ourselves only through him.

You all remember David Livingstone who prepared himself for a foreign mission. His disappointment only made a way for him to go into a greater field. God prepares men for places in the world. He provided a place for Livingstone. We often look at men as becoming great in this field because of their difficulties, but it is because they have overcome these same difficulties that they have become great. In any work, one must learn to overcome obstacles that get in the way. Christ helps us to do that.

In mission work, we must overcome difficulties at home first. The foreign field is looking to the home mission as its foundation.

Not many people have overlooked the great work of the missionary. If we would carry on mission work, we know that Christ was ahead of us and has smoothed the way, and that he will help us if we go to him. But before going into a foreign field, our home mission is the place for our work. Even Christ's work began with home missions, and Jesus Christ was the originator of the great work that is going on today. In our work we have him to depend on. If we lose sight of our goal, we have lost sight of God. We must keep our eyes on the goal—go forward—and by and by we will reach our goal. But it takes ourselves, and our all.

Mission work is like the story of the two houses. One was built on the sands, and the wind and rain came. It fell. Another house was placed on the rocks. It remained through all the storms. Our missions may be compared with one of these houses. If they do not have firm foundations, they can not stand. Are our missions founded on Christ?

WOMAN'S WORK

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

If some poor burdened toiler o'er life's road,
Who meets us by the way,
Goes on less conscious of his galling load,
Then life indeed does pay.
If we can show one troubled heart the gain
That lies always in loss,
Why then we, too, are paid for all the pain
Of bearing life's hard cross.
If some despondent soul to hope is stirred,
Some sad lip made to smile,
By any act of ours, or any word,
Then life has been worth while.
—Ella Wheeler Wilcox.

LETTER FROM MRS. GEORGE THORNGATE

I don't believe anyone in writing up Liuho affairs has ever told about our little "Ladies' Aid" society. Although it is a very tiny affair it may be of interest to some societies at home, if only in contrast.

In the first place I'm not just sure what our name is, as I haven't got hold of the Chinese word for it yet, but it may be called the Temperance Society, as a similar group in Shanghai is. We organized a little over a year ago—a very loose organization, however. It has been an effort to get the women to do something on their own initiative, the first object being to encourage the women to do something they enjoyed doing *together* as Christian women. Of course our Liuho ladies are very backward in the art of organization, and for awhile the thing insisted on dying a premature death every time the foreign hands were removed, and having to be wound up again. But this last six months the ladies seemed to catch the idea and do more of the planning for themselves.

We meet (theoretically) every other Wednesday afternoon in Doctor Palmberg's pleasant sitting room in what I call the "parish house." The buzz of the sewing women comes up from the work rooms to join our buzz. Several of the workers who show an interest in Christianity or are already church members bring their pretty

cross-stitch work and sew with us. A group of eight or nine collect by degrees and Mrs. Tsu, the Bible woman, is the hostess who begs us to be seated and brings a steaming cup of tea from the kitchenette. Some are at work on shoes (cloth, you know), others knitting or sewing on garments. We hope some day to interest the group in work for others, but are content at present to have them derive social benefit from the meetings.

As the needles fly, the tongues wag quite as freely as in "Ladies' Aid" at Milton, or North Loup or Salem! Of course, most of the conversation goes by me, though I usually prick up my ears when the talk is about the hospital or church work or the children. Some of the questions they ask me are very funny and I giggle when I think how they would sound at home. And gossip is meat for any gathering of women in any language, I reckon. I can always tell by the leaning forward and dropping into stage whispers when two toothless old ladies get to comparing notes, even though I couldn't understand the story if I tried!

After another cup of tea accompanied by crackers or little Chinese cookies or some of Doctor Palmberg's sponge cake. Mrs. Dzau reads a chapter from Pilgrims Progress. When I was a youngster and read—under duress—Bunyan's famous book, it impressed me as nothing but tiresome reading, but now I can understand its appeal. The progress of Christian is very real to these pioneer Chinese Christians. "Yes, yes, that's so" they will nod and exclaim as she reads about the difficulties he encountered. Then they usually have stories to tell of their own experiences in struggling toward the Christian's goal and in trying to influence the members of their families. This I always rejoice in as most worth while. Another thing the women do is to try to teach verses of Scripture to those who can not read the precious words. We do it in true Chinese style, droning the syllables over and over till they finally stick in the untrained minds of country women—and even me. The patience of those who can read with the ones who can not, is an inspiration to me.

Mrs. West, Miss Burdick, Winthrop Davis, our three boys, and I are occupying Miss Burdick's Mokanshan house this sum-

mer. Today we seem to be caught in the tail-end of a typhoon, with clouds racing by and occasional scurries of rain. This week Miss Burdick came up and Anna West went down, both using the convenient new auto road from Hangchow to the foot of the hill. Earlier in the summer we had Mabel West, an "old" school girl, Miss Liu, and Miss Holway of Bridgman School with us. One week-end Doctor Davis and Doctor Thorngate came walking and hallooing up the mountainside, to our joy. David and Stephen have had to stay at home with light cases of mumps much of the time but the rest of us have enjoyed the various activities of the community, especially planned for missionaries who have little contact with other foreigners during the year. This week we older folks have attended a four morning conference concerning the "five year evangelistic program for China." We were impressed by the unity and earnestness of the group and hope that other missionary bodies were as unanimous in adopting the progress suggested by the National Christian Council, and that out of the discouragements of the past few years may grow a church more worthy of the living Christ.

The hospital at Liuho has been having to turn down patients for lack of room, and the doctors are correspondingly busy. Another year will find us prepared to care for more patients if our plans go through. A good deal of interest seems to be manifested in Liuho and Shanghai in the proposed new cottage for tuberculosis patients. We are looking forward eagerly to September 6, when Doctor Crandall's boat is due in Shanghai.

Sincerely,

HELEN THORNGATE.

Mokanshan,
August 11, 1929.

LIBERTY—AS ONE OF THE GOALS OF THE SERVICE CLUB

(Continued from Page 330)

orthodox Jew; that Sunday laws are an injustice to them; and that, so far as they are active at all, they oppose them.

The Roman Catholic Church, it is generally known, claims to have *originated* the practice of Sunday observance; declares

that Sunday observance has no Biblical foundation at all; and teaches that Protestant Sunday-keeping is an obvious recognition of Catholic supremacy in religious matters. Roman Catholics, however, are among the strongest opponents of Sunday laws. It is evident that Protestants, only, are demanding Sunday legislation.

Now, because this is a so-called "Protestant country," there are those who feel that Protestants should be especially considered by helpful religious legislation, and that Sunday laws are favored by practically all Protestants. To meet this argument it is therefore necessary for us to investigate and find out to what extent Sunday laws *are* in agreement with the beliefs and practices of Protestantism.

In our analysis of Protestantism we find four distinct groups, widely differing with respect to their attitudes on the weekly rest day and Sunday legislation:

Group No. 1, The No-Sabbathists. This group holds that the Biblical Sabbath was done away in New Testament times, citing certain writings of Paul as evidence thereof. Though some of these are nominally Sunday keepers, consistency prevents their advocating Sunday laws, and most of them are strong opponents thereof.

Group No. 2, The "One Day Is as Good as Another" Group. These Protestants dispute the Sabbath-abrogation theory, hold that one day each week is a Sabbath and should be so observed religiously, but affirm that it makes no difference which day is made the Sabbath, simply one day in each seven. Their belief in the Sabbath *principle* to some extent lines them up with strict Sunday keeping. Few of these, however, are found to be advocates of Sunday legislation.

Group No. 3, The Saturday Keepers. This group advocates the observance of *Saturday* as a Sabbath, beginning, not in accordance with the Roman time at midnight, but extending from sunset to sunset as observed in Old Testament Scriptures. This group is opposed to all religious legislation.

Group No. 4, The Sunday Legalists. This group holds that Sunday is the *only* logical day for Protestants to observe and that it should, by stringent legislation, be

forced upon the entire citizenship, not only on Protestants, but on Jews, Catholics, unreligious and irreligious, alike.

This group, strange to say, has no uniform reason to present for either its observance of Sunday or its enforcement on others. The Roman Catholic Church explains *their institution* of Sunday observance on the grounds of the divine authority of the church to *appoint* holy days. But the Sunday legalists do not claim such authority for themselves; they deny that the Roman Church is their head; and they rarely attempt to defend Sunday keeping from any definite passages of Scripture, because this appears to be impossible.

It is this comparatively small group of Protestant Christians who have succeeded in securing the passage of laws contrary to both the Federal and state constitutions, and who are most active in urging the strengthening and enforcement of these intolerant religious laws.

Now, the question that interests us is not which, or if *any*, of these four groups is in the correct line of reasoning. The question is whether *any* Protestants have the right to force their theories of religion on *anyone* else, not to say on *all* others.

The answer to this question, if any is to be found, must be in the New Testament Scriptures. We therefore turn to the Bible to see if there exist there any grounds for either Sunday observance or the enforcement thereof on others. The task of determining what the Scriptures have to say concerning Sunday is greatly simplified by the fact that there are only three Sundays, or *first days* of the week, mentioned; and we will examine each of these three to see whether or not it has any religious significance for us.

One of these certainly refers to a religious meeting held on the first day of the week, the *only* religious meeting mentioned in the entire New Testament, or in the entire Scriptures, as being held on the first day. The weakness of this passage of Scripture as a defense of Sunday observance lies in two aspects of the case: First, the meeting was held after the sun set Saturday night and therefore on the first day of the week, which began with the Saturday night sunset; but it was held before

midnight, and therefore not on Sunday at all according to Roman time as now reckoned. Second, there are numerous references to meetings held on the seventh day, the day preceding the first day of the week; hence this one meeting could be hardly deemed as either indicating or as establishing a precedent. This mention of the first day of the week certainly presents no sound reasons for Sunday legislation.

The first day of the week is again mentioned in a letter from the Apostle Paul directed to the new Christian Church at Corinth, in which letter Paul suggests to the Corinthians that the first day of the week would be an appropriate day on which to determine how they had prospered during the previous week and to lay aside a share for the worthy poor. There is not the remotest suggestion in this verse of Scripture of either Sunday observance or of even a gathering of the people; on the other hand, we are clearly informed in a previous passage that that particular church at Corinth held its meetings on the Sabbath, that is, the day before the first day of the week. There are certainly no grounds for Sunday laws to be found in that passage of Scripture.

Another, often mentioned, first day of the week is the Sunday associated with the resurrection of Christ. There are, in fact, some who base their observance of the first day of the week on the assumption that Christ rose on Sunday. The simple fact is that *none* of the gospel writers state when the resurrection did occur. It is recorded that the tomb was found to be empty on Sunday morning. It is also recorded with equal clearness that the tomb was found to be empty before sunset on Saturday, the day before; thus absolutely disproving Sunday resurrection, but suggesting at least that Christ rose on Saturday, which is therefore the day those should observe who desire to commemorate, each week, the resurrection. It should be plainly noted, however, that there is no Scriptural command or example set which suggests that we should commemorate the resurrection by any weekly rest or worship, and that, therefore, if the resurrection had occurred on Sunday there could not exist, in such a fact, any grounds for Sunday legislation.

Thus we see that this group of Sunday legalists has no Scriptural grounds for compelling others to accept their particular ideas as to Sunday keeping; for the Scriptures utterly fail to yield one single argument either in "defense of Sunday observance or of Sunday legislation."

Now, in spite of the fact that the burden of proving the justice of Sunday laws should rest with their *advocates*, and in spite of their inability to justify these religious laws either within or without the Scriptures, there are those who insist that Saturday Sabbath keepers should show sufficient reasons for their beliefs or be compelled to fall into line with the majority and recognize Sunday as the rest day.

No claim is made that the position of those who observe Saturday is in any sense unassailable, yet it has some merit, as all other religious doctrines have, and to meet the demand that they should defend their beliefs, if to have liberty, a few of their arguments are presented here.

The observers of the Saturday Sabbath hold: that the seventh day Sabbath originated long before the first Hebrew was born, and that for that reason the Saturday Sabbath can not be said to be in any sense exclusively Jewish; that the seventh day was the Sabbath of the entire world until the beginning of the Christian era; that Christ and all his apostles observed the seventh day Sabbath, exclusively; that they taught its continuance and permanency; that adherents to their Saturday-keeping faith have continued almost, if not entirely, without interruption since Bible times, and that their present apparent obscurity is largely due to opposing religious legislation; and that consistency demands of all followers of Christ and the apostles the recognition of Saturday, not Sunday, as the weekly Sabbath for rest and worship.

I have here a chart of the world's languages which reveals the antiquity and universality of the Saturday, seventh day Sabbath, as perhaps nothing else can do. This chart records the names to each of the seven days of the week, way back in the beginnings of human relations when the languages were first formulated, in all of the one hundred and fifty-nine principal languages of the entire world.

From this chart we learn: that not one of the world's languages designates the *first day* of the week as Sabbath, which means rest day; that more than one hundred peoples besides the Jewish called the seventh day of the week "Sabbath," or its equivalent, conclusively proving that these people *used* the last day of the week as a Sabbath or rest day when the languages were formulated; that the *only* languages which attach any religious significance to the *first day* of the week are those of Roman Catholic countries; and that their designation of the first day of the week as "Lord's Day" did not contemplate its substitution for the weekly Sabbath, since in each of these Catholic languages the *last* day of the week is still designated Sabbath, as in the many other languages. This chart should leave no doubt in the mind of anyone that the seventh day of the week was the one weekly Sabbath of primeval man, and that as such it continued until the time of Christ.

The almost complete shift from the universal Saturday Sabbath to Sunday is easily accounted for. Early in the Christian era a Roman emperor issued a decree that all in his realm should thereafter observe Sunday; this being the first Sunday legislation on record. This was in accord with the plan of the Roman Catholic Church. Hence loyal Roman Catholics do, and possibly should, observe Sunday in obedience to their church. When certain Catholics of the Reformation *protested* against their church and formed the various Protestant denominations, they quite naturally brought with them from Roman Catholicism many of its doctrines, including that of Sunday observance. Thus Sunday keeping became the practice of Protestantism, as it was and is of Catholicism.

At first these protesting Catholics acknowledged a certain amount of continued allegiance to the Roman Church; but at length they denied all allegiance to the Roman authorities and claimed that they had returned to the Scriptures, unconditionally. This pretended return to the Scriptures at once raised the question as to rational defense of Sunday keeping, and they began at once to seek Biblical grounds for the seeming change from the Sabbath of Scriptures to the Sunday of Catholicism. Their

inability to find definite Scripture of Sundayism explains the variety and more or less conflicting reasons now offered in defense of Sunday observance.

The definite teachings of the Scriptures concerning the weekly rest day are these: Throughout the entire Scriptures we find numerous and oft repeated references to the *law* and the *commandments*. These laws and commandments are again and again declared to be *good, just, perfect, and withall, unchangeable*. The great Founder of Christianity, himself, affirmed that the law was to last forever, and that even the *very least* of these commandments must be obeyed if we would be his followers. Both Christ and Paul habitually obeyed the law and the commandments and taught others to do so.

When speaking or writing of the law and the commandments in this manner, these two great leaders, and others, could have meant only the Ten Commandments of the Old Testament—the group of laws which many an eminent jurist has declared to be the greatest code of morals ever written. The fourth of these commandments records what seems to have already been known to the entire world, judging from their designations for the seventh day of the week, that is that the seventh day was the Sabbath of God and man—explicitly commanding *rest* on that day and the use of the other six days, including Sunday, as days for work. This plain law of God is contrary to the Sunday laws, and obedience to it is virtually prohibited by them.

I have endeavored in this paper to exhibit accurately and clearly the reasons why Sunday laws are a denial of the liberty, not of any one sect but of a multitude of good American citizens. By keeping our statutes entirely free from Sunday laws and from all other religious legislation, and by that alone, can we attain to the true liberty which history, Scripture, and reason unite in teaching belongs to us—the liberty pledged to us by our Federal and state constitutions; and the liberty for which, it seems to me, Lionism must stand. Can we consistently stand for laws which provide fine and imprisonment for the thousands who conscientiously feel that they are under no obligations to rest on Sunday? Or that they

should have the right to auto, golf, etc., on Sunday without violating our laws? Or which provide fine and imprisonment for those who prefer to keep the laws of *God* and his Sabbath, rather than the laws of *men* and their Sunday?

And I may say in closing that it is my belief that in every lofty word of Lionism lies the solution to some great world need; that each of them has possibilities, when thoughtfully unfolded, of great and lasting good to mankind. And may I express the hope that each of you, as time goes on, will unfold other great treasures of Lionism, as I have endeavored in the case of an unpopular but eminently just cause, to pass to you *my ideas and my ideals of liberty* (which is), *Indeed Our Nation's Safety*.

HOME NEWS

LITTLE PRAIRIE, ARK. — The Little Prairie Church, in local terms, is "on the hills" just out from "the bottoms."

The farmers during these days are enjoying a much needed leisure and as the bayous are teeming with fish—bass, trout, drum, croppy, cat, carp, and buffalo—"fish fries" are of common occurrence.

Last Sunday, by special invitation of our first day friends, we attended an occasion of this kind on Flat Lake.

There were sixty-three present, and I feel safe in saying there were two bushels of fish consumed; and the following Thursday the Sunday school of the "Camp Shed" M. E. Church had a "fish fry" picnic, at which our four-piece band furnished the music.

Five delegates from here attended the Southwestern Association at Gentry. Alfred Mitchell, one of these delegates, was baptized while there, by Pastor Severance. He was received into the church the next Sabbath.

A number of first day children have been attending our Sabbath school the past quarter.

The services of the church have been maintained with the usual or possibly a slightly increasing interest.

Several sociables have been held in the past few months.

Pastor Lewis was with us a few days just prior to the association. His daughter, Miss Bessie, was with him and aided in

the music with her cornet. We were much surprised that they did not stay with us longer.

As many throughout the denomination have shown a deep interest in work here and have aided materially in fitting up the church house and parsonage, a word in regard to these things might be in place here.

The buildings are situated, one on either side of a two acre lot, which is covered by a beautiful grove. Several of the trees are entwined by rattan and other vines. The parsonage, just before we left, was treated to one heavy coat of paint on the outside, the men and boys of the church aiding in this work, several of the women helping on the inside.

On the inside are four rooms with closets and bath room.

The bath and kitchen are not finished.

A bed room, dining, and front room are nicely finished in paper and paint. The upper part, not an attic, is partly finished and we have used it as a sleeping apartment. There is no well on the place, but a large tank has supplied the place with plenty of filtered soft water.

On either hand, almost within calling distance, are very desirable neighbors.

Wild fowl are very plentiful in the fall and winter, as are also fur bearing animals and wild animals, edible. All the above are protected by law, there being "open and closed" seasons; for instance, two parties, known by the writer, shot a wild turkey during the "closed season," and it cost them twenty-five dollars each.

I should have mentioned in describing the property that there is a good sized building back of the parsonage used as a car shed on one side; the other side as a store room for tools, wood, etc. There is plenty of wood for the cutting. The winters are very mild, thermometers seldom indicating lower than twenty degrees above zero. With very few exceptions the roads are passable for cars every day in the year. Dirt roads to Tichnor, ten miles distant; from here to De Witt, seventeen miles farther, roads are gravel and asphalt.

I am being explicit in these descriptions, hoping that some one may be led of the Spirit to spend a few months with the peo-

ple at Little Prairie. Mrs. Myrtle Mitchell is clerk of the church. The post office is Nady, Ark.

During the next school year we will be located at Milton, Wis.

Anyone wishing to write us please address us here.

C. C. VAN HORN.

September 8, 1929.

DERUYTER, N. Y.—Rev. H. R. Crandall and family left Tuesday morning for their home in Yonkers, N. Y., to resume his work as treasurer of the Onward Movement, and as pastor of the Seventh Day Baptist Church of New York City.

Their stay among us has been a joy and a blessing, not only to the church, but to the community as well, and we bid them God-speed in their larger field of labor.

The attendance reached as high as seventy-four at one service. A vote was taken in the church last Sabbath to extend our thanks to the Missionary Board and to Mr. Crandall and family for this most helpful service.

—DeRuyter Gleaner.

The world is full of unrecognized people, men and women, boys and girls. We do not see their names in the paper. We do not find them heralded on special programs. Their names are just as good as some other people's, and when you see them in print you know how to pronounce them, and when you hear them speak you know what they are talking about. But they do not have "the public ear!" The world is made up of just such people—the folks who do things, the unseen people, the unheard people, God's really great people. You have them in every congregation, the people who "make the wheels go round." Both classes of people are needed. But give me the good woman who is willing to throw her shawl over her shoulder, slip around to the back door of a neighbor, so as not to interfere with your work, and talk church matters over for an hour, encourage, plan, and cheer ahead the good work of the kingdom.

—Selected.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BEREA, W. VA.
Contributing Editor

THE DEVOTIONAL LIFE

Having finished in September a series of lessons on Loyalty, we take up in October the study of the Devotional Life, a thing which is a very important and necessary way of keeping ourselves loyal. As we take up different phases of this subject, let us endeavor to emphasize their unity, and the need both of setting high ideals, of keeping close to God in our own prayer life, and of expressing ourselves openly, so that our experience may be a help to others.

WHO'S WHO

I have aimed to have the October topics written by a group of our younger ministers. The helps for this week are written by Carroll L. Hill, student in Yale Divinity School, and pastor of the Waterford, Connecticut, Church. The others are by Duane Ogden, pastor at Nortonville, Kansas; Harley Sutton of Middle Island, now a student in Alfred Seminary and pastor at Nile, New York; and Hurley Warren, who has just taken the pastorate at North Loup, Neb. Our old friend, Lyle Crandall, whom we saw at Conference on his wedding trip, will continue his helpful Quiet Hour talks. The addresses from the Conference program, which will appear this month, will be a help, too, in furthering the devotional life.

C. A. B.

IDEALS WORTH LIVING FOR

Christian Endeavor Topic for Sabbath Day,
October 5, 1929

DAILY READINGS

Sunday—The Christ life (Phil. 1: 21)
Monday—Pleasing God (John 8: 29)
Tuesday—Faithfulness (Dan. 6: 4)
Wednesday—Love. (1 Cor. 13: 1-13)
Thursday—Faith. (Mark 11: 23, 24)
Friday—Generosity (Mark 11: 25, 26)
Sabbath—Topic: Ideals worth living for. (Phil. 3: 7-14; 4: 8; Gal. 5: 22, 23. Consecration meeting)

CARROLL L. HILL

There is an extra-fare train called "The Broadway Limited" which runs between New York and Chicago. It is the "crack" train of the Pennsylvania Railroad, making the run in twenty hours. It could not do so except that other trains make way for it. At present it is the ideal of that road.

Suppose that one should try to run "The Broadway Limited" from New York to Chicago in twenty hours by using all possible sidetracks, and stopping to manipulate every switch along the line. It would be about as possible as a successful life without worthy ideals. Every life needs ideals.

In the Scripture lesson Paul mentions at least fifteen ideals. They are listed below with their opposites. (List on the blackboard.)

Pauls list	Their opposites
Truth	Falsehood
Honesty	Dishonesty
Justice	Injustice
Purity	Impurity
Loveliness	Unloveliness
Good report	Bad report
Love	Hate
Joy	Sorrow
Peace	Strife
Longsuffering	"Hair-triggered"
Gentleness	Harshness
Goodness	Evil
Faith	Doubt
Meekness	Arogance
Temperance	Indulgence

Which of these two lists would you rather see in your friends? Why?

In how far is the list that Paul gives practical for young people today?

What other ideals can you think of?

When is it all right to compromise with one's ideals?

What are your ideals?

YOUNG PEOPLE AT CONFERENCE

Aside from the pre-conference meetings, which were reported last week, the young people's activities were of three sorts: (1) the regular program of the Young People's Board, and the Christian Endeavor meeting; (2) the breakfast hour discussions, which were a new fea-

ture; (3) the social activities. I want to speak first of the morning discussions, because they continued throughout Conference, and were a new, and apparently very successful, idea.

WHY A SEVENTH DAY BAPTIST?

On Tuesday morning at breakfast in the dining hall, the topic for discussion was, "Why I am a Seventh Day Baptist."

Pastor Loyal Hurley gave his Biblical sanctions for keeping the Sabbath. It is impossible, he said, to judge any institution apart from its history. The Sabbath has its historical basis in the Bible. Measured by Christ, an institution must be judged on its highest levels. The Sabbath has low levels; it has been regarded merely as a day of physical rest, a holiday; but measured according to Christ it is a day wholly dedicated to God and to the good of man.

Miss Glee Ellis spoke of other reasons for Sabbath keeping: the influence of home training; the fact that the Sabbath has remained unchanged throughout the ages; conscience compelling us to follow Jesus; consistency, which will not allow us to pick out of Jesus' teachings those things that suit us, and discard others. It is as hard, she said, in these days, to keep Sunday as to keep the Sabbath.

There was not time this morning for open discussions, but these questions were taken up later and discussed with great interest.

CHOOSING OUR LIFE WORK

Carroll Hill opened this discussion, Wednesday morning, by speaking on the ministry as a life work. He centered his thoughts around two questions: What is life?, and, What do you demand of life? After naming several inadequate definitions of life, he characterized it as a measured part of eternity. Life is like a symphony, in which each part is essential to the whole. The preacher has a great opportunity, because he deals with a much neglected area of life, which is often allowed to run down, much like an overcropped farm. We need consecrated leaders from among the young folks, to assume the burden of progress.

Dr. W. B. Lewis of Battle Creek spoke

of choosing lifework as a Seventh Day Baptist layman. He asked the question, Does being a Seventh Day Baptist limit one in the choice of a lifework? It need not to any great extent, he said, providing we have backbone and will work hard, will locate near a Seventh Day Baptist church, and seek help from others of our own faith.

The theme discussed by Dr. A. L. Burdick of Milton was, Aims in Life. We should enter into no form of life work without careful consideration. Our work should be more than a job, more than a means of earning money. It is men that count, not the jobs they are in.

The discussion this morning centered mostly around the extent to which salary should influence a young man considering the ministry (this was interpreted largely in the spirit of Dr. Burdick's talk) and the problems confronting a school-teacher who must go out of a Sabbath-keeping community to teach. It requires grit and backbone, and also pretty keen judgment, for a teacher to hold to the Sabbath under such conditions, and also to fit into the religious life of the community.

QUESTION BOX AND AWARDS

On Friday morning, Gene Lowther of Salem took charge, and the preceding discussions were reviewed interestingly, with several new thoughts brought out. The question of why we keep the Sabbath created considerable discussion. It is evident that Seventh Day Baptist young people are a vital part of a constructive age, and most of them have reasons of their own, rather than merely the matter of inheritance, for Sabbath keeping.

Throughout the week a Christian Endeavor question box had been hung up in the dining hall, and on Sunday morning, Russell Maxson, the newly-elected president of the Young People's Board, produced the questions for discussion. Here are some of the gleanings:

We need more variety in our Christian Endeavor meetings to make them more interesting, and we need to stick closer to the topic.

The prayer meeting committee, if it has help from others, can work up a

pride in well prepared meetings, which will induce better preparation by leaders.

The religious education superintendent of the board, Miss Dorothy Maxson, will soon send out bulletins to the societies, outlining study courses for the year.

The Young People's Board is working toward the employment of a full-time field secretary for young people's work, but the way is not yet clear for it.

From now on, the board will endeavor to get the year's program into the hands of the societies by August 1.

At this time the awards to the societies were announced. The social awards, consisting of books helpful in social work, were taken by Nortonville intermediates, Little Genesee, and Ashaway. Little Genesee for the second time captured the silver loving-cup for Activities Chart rating, their standing being 1907, while Berea was second with 1243. The stewardship pennant went again to Westerly.

YOUNG PEOPLE'S BOARD PROGRAM

As usual, a session of Conference, this time on Sabbath afternoon, was given wholly to the young people for their program. This opened with a Quiet Hour, a deeply spiritual service led by Hurley Warren, in which he was assisted by the Milton Student Evangelistic Quartet, consisting of Ellis Johanson, Maurice and Walter Sayre, and Loyal Todd. The quartet also sang at other times, and added much to the spirit of the meetings.

The program consisted of addresses by six young people on the theme of Christ Living—in the Individual, in the Home, in the Church, in the Nation, Among All People, and Tomorrow. These talks were given by Russell Jett, Neal Mills, Loyal Todd, Hubert Clarke, Miriam Shaw, and Ruth Hunting, and will be published on this page in the next few weeks.

CHRISTIAN ENDEAVOR MEETING

In forty-five minutes, just before supper on Sabbath, we drew very close to Christ, as the young people met in the college chapel under the leadership of Marjorie Burdick, with the topic, "Acquaintance with Christ." There was very little outward expression, but during a period of quiet music, we had opportunity for quiet meditation on themes that

had been placed in our hands. The hymns we sang — "We Would See Jesus," "Master Workman," "Are Ye Able?"—were such as would give us a clearer picture of Jesus; finally, we read in concert some of the thoughts of great men about him, and closed with a spiritual, "Lord, I Want to Be a Christian," by the quartet, and prayer.

SOCIAL ACTIVITIES

On the first day of Conference, following the afternoon session, Mrs. H. L. Polan took charge of a standard fellowship social, on the college campus. Lines had been marked out on the campus to represent the letters "S. D. B." and the young folks were arranged on these lines and a picture taken. Then we grouped ourselves according to associations, and the leader called on each one for a stunt of some kind. There was some quick thinking, but some good stunts. The Southwestern Association sang, "Arkansas," the Eastern pulled off a clever stunt with Marjorie Burdick giving a realistic impersonation of a ticket agent, and others also had good ones. The Southeastern Association fell down entirely on this, as there were only three of us. The devotional part of the social was carried on in the same way, each association giving a passage of Scripture in concert, or singing a song. It was a good test of our knowledge of the Bible. The social was closed with prayer.

The one outstanding event for the young people, one of the high points of each Conference, is always the fellowship breakfast. It deserves a write-up all its own, and so we are leaving it until next week.

C. A. B.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—By more private prayer (Matt. 6: 5-15)
Monday—By consecration (Rom. 12: 1-2)
Tuesday—By emphasizing the pledge (Ps. 22: 25)
Wednesday—By careful preparation (Phil. 4: 8)
Thursday—By cultivating brotherliness (1 John 3: 11)
Friday—By full use of our abilities (1 Peter 4: 8)
Sabbath Day—Topic: How may we make our meetings more helpful? (1 Cor. 12: 1-11, 27-31. Consecration meeting)

Topic for Sabbath Day, October 5, 1929

SUGGESTIONS FOR THE LEADER

1. So plan your meeting that it will be unusually helpful, and thus answer the question of the topic.

2. The *pledge* should be used in every consecration meeting. Can you devise some new way of using it in the program?

3. A roll call is expected in a consecration meeting. Let each member be notified beforehand that he is to make one or more suggestions as to how "we may make our meetings more helpful." These suggestions may come as answers to the roll call. These suggestions should be kept by the prayer meeting committee and put in practice in future meetings.

4. Make use of special music.

5. Attention to flowers and decorations will be helpful.

6. Preparation is the heart of a helpful meeting—a prepared program, a prepared leader, a topic studied by all, and last but not least, a group prepared to worship. The helpfulness of a meeting is often determined before we come together.

A PICNIC AT LAKE GENEVA

Sunday afternoon, September 1, 1929, will long be remembered by a company of young people from Milton Junction and Walworth as a time of real pleasure.

For some time the young people of the Walworth Seventh Day Baptist society have been possessed with a desire to increase and strengthen the tie of friendship with the Milton Junction young people, who gave them such an enjoyable musical entertainment at the last quarterly meeting.

In keeping with this desire, an invitation was extended to Milton Junction young people to join us in a picnic supper on the grounds of W. M. Davis on Lake Geneva. There were twenty-five who joined in the pleasures of this occasion.

The best of bathing can be had on Mr. Davis' beach, and most of the company had their fill of that sport. Others had a good time playing croquet, and others throwing and catching ball. All were young, in spirit, at least, and entered into the sports of the occasion with zest.

It was at the supper table, laden with a bountiful feast of the good things that tempt the appetite, that all seemed to be at their best in harmless jokes and pleasant repartee, not forgetting to fill themselves with the dainties. Mr. Davis is a generous, gentlemanly host.

All voted the occasion very enjoyable, expressing the hope that it should be repeated in the future. A desire for a write-up in the RECORDER was expressed, and one of their number appointed to do the writing.

SCRIBE.

PIONEER DAYS IN NEBRASKA

THE GRASSHOPPER PLAGUE OF 1874

[In a recent North Loup *Loyalist*, Mrs. Jessie T. Babcock, of that place, gives a vivid description of the grasshopper plague in the early days of their pioneer life there.

Many of us remember very well the heart-rending accounts, and the deep concern we felt for the loved ones we knew who had "gone out West" to establish homes. Our older readers will recall the experiences of 1874, as they read Mrs. Babcock's description. Her husband, Edwin Babcock, was the little boy called "Eddie" in this account.—T. L. G.]

It would take the pen of a John G. Neihart to describe the grasshoppers, and yet even our poet laureate failed miserably when he attempted it. Probably that was because he never saw them. Those who did, can never forget that hot July Sunday in 1874. There was not a cloud in the sky; the sun glared as though he knew of the devastating hand that would grasp this blooming land. Perhaps we children wondered why the grown-ups watched the southern sky with so much concern (for even they did not realize the coming terror), and when father came in right after dinner and announced, "The grasshoppers are coming," it was only curiosity that took us out to view the black cloud rising over yonder. But it was not a solid storm cloud, it was a shifting, disintegrating cloud, shot through with streaks of silver, like thousands of little fishes flashing in a turbid stream. It made us think of the prince's cloak in the old fairy tales, "shot with threads of gold and silver." The light of

the sun grew dim, as the edges of the cloud spread over it, and looking up, the sight was so beautiful that even a little child will remember it as long as she lives. Think of the most beautiful snow-storm with the sun shining on it and you will have an idea of the sight. The upper air was full of great fleecy flakes of silver, crystal, and opal turning and twisting in the sun-light. Who would think such beauty could hide such ruin—like a beautiful, flowering vine covering a rattler's den. To paraphrase the old hymn, "Behind a smiling providence, it hid a frowning face."

Soon the grasshoppers began to drop. The real name is "locust," but they were always called grasshoppers. The sun was entirely obscured, the bright day was dark, the gleaming flakes changed to dark ugly bodies. There was a faint whistling in the air, a pelting of the earth like heavy rain-drops, and soon the whole world was changed from a fresh green to a dirty brown. The ground was so covered that you could not step without crushing a dozen, except for one thing, that when your foot came down the grasshoppers were not there, they were up in your face. We children went everywhere with our hands waving in front of our faces until we became used to the pests.

And hungry! no small boy could be hungrier. We could actually hear them eat. They turned up their noses at nothing that grew and some things that did not. Nearly every family rushed out with sheets or quilts to cover up some favorite spot of garden, only to find next morning the bedding riddled with holes. Some even found their way into the houses and ate holes in muslin curtains at the windows. They were so numerous that it was not long before nearly every green thing had disappeared. A row of potatoes was so completely covered it looked like a long, solid mound of insects. Bushes, corn stalks, and even branches of trees were bent to the ground by their weight.

Shake or drive them off! why you might as well, like a modern King Canute, sweep back the waves of the sea! Perhaps a modern airplane could have showered a poison spray on them, but this was more than a generation too soon. There was

nothing the settlers could do but stand by and watch their crops and their hopes disappear together. What had been a row of onions became a row of holes in the ground, each in the shape and size of an onion. A field of waving corn was soon a field of little stubs, and even the stubs finally were gone and the rows of sod were filled with holes where the roots had run. The pests actually gnawed at wooden handles of tools till they felt rough to the touch.

Elder Babcock's father came out on a visit during the inundation. He had heard of it, of course, and had written indignant letters to his son about his exaggerated tales. The stories, he said, could not possibly be true and it was sinful to pervert the truth in that way. He admitted the fields looked bad, but the story of the rake handle was absurd. The next morning he wandered out to the barn alone. Pretty soon he came back carrying a pitchfork. "Eddie," he said to his oldest grandson, "You can tell me any kind of a story now and I'll believe it. I found this fork covered with grasshoppers, and look here!" He held out the perfectly new pitchfork and it was true, the tines were rough. Whether the insects spewed out an acid that ate into the metal or whether there was some other explanation, Eddie never knew, but it cured grandfather's incredulity. He always believed that grasshoppers ate anything.

This terrible visitation which lasted from two to four years was not confined, by any means, to the Loup valley, but spread all over the West. Though there had been several before, this was the worst and longest, but it has also been the last. Their natural breeding grounds, out toward the Rocky Mountains, have been so changed by agriculture and weather, that the Rocky Mountain locust is almost a thing of the past. For a long time, people held their breath at any dark summer cloud in the northwest, but two generations of children have grown up since those harrowing days, with never a thought of the grasshopper except as one of grandpa's old stories.

Beware of a religion that costs you nothing; that never denies any pleasure for Christ's sake, and which never makes any gift for Christ that means any loss to you.

OUR PULPIT

"BUT I HAVE CALLED YOU FRIEND"

SERMON BY E. H. SOCWELL,
DODGE CENTER, MINN.

SERMON FOR SABBATH, SEPTEMBER 28, 1929

Text—John 15: 15.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

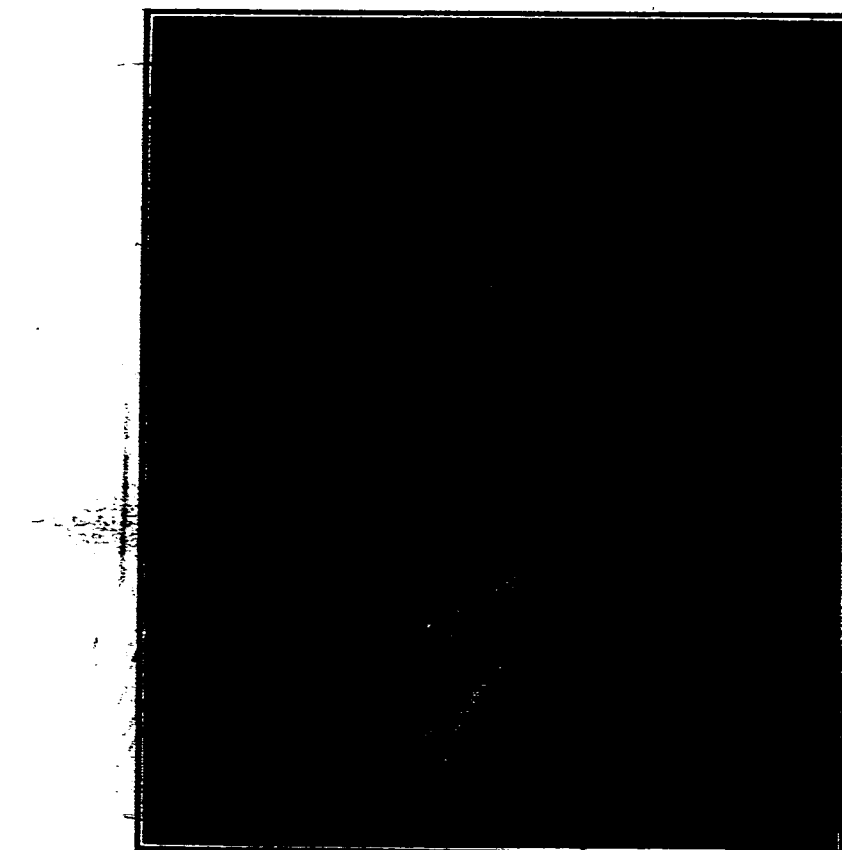
HYMN

CLOSING PRAYER

Friend. The word friend is expressive, it is a dear word to me. It means so very much. There are many definitions of the word friend. Here is one, "A friend is one who knows all about you and still loves you." Here is another, "A friend is one with whom you can laugh, with whom you can weep, with whom you can pray, and through it all he understands, he sees, he knows, and loves you." And one more, "A friend is one with whom you are not obliged to be careful. You can make mistakes and accidentally may even say and do many wrong things; it makes no difference, he still loves you." Still other definitions are in mind, but these will suffice, and they are all good. We all appreciate friends, but sometimes we do not appreciate as we

should till it is too late, and we are deprived of our friends. I have seen banks of expensive flowers laid upon and sometimes almost covering the casket while the one who was so quietly slumbering beneath the lid had received very few kind words or kind deeds during life. But life is a struggle. So many things go wrong. People lose their money, they lose their homes, and sometimes they lose a friend who has proved false to them.

It is said, and possibly may be true, that



we have no more true and faithful earthly friend than our dog. We may lose our money, we may lose our home, we may lose our health, and even our good name, but our dog still clings lovingly to us; he is still our faithful friend. It hurts when one whom we have trusted and in whom we have confided turns from us, yet it sometimes occurs, and we are left in sorrow. I am thankful that I am so rich in friends. Out on the broad mission field where I have labored, I have friends, dear, loving friends, and so many of them and such good and kind and sympathizing friends. I have sometimes almost thought that no one else had quite so many or quite such good friends as I have, and yet I have none too many. Yet it is true that friends do some-

times drift away from us, and we are obliged to give them up; but then, you know that false friends are like our shadow; they walk with us when the sun shines but desert us when we enter the shadow; and we each have long since learned that none but true friends journey with us when our pathway leads up hill. Well, so much for earthly friends. But I have a friend, a dear friend, who loves me and whom I love in return, and I want to talk to you about him. I know this friend so well, and he knows me and he has been my friend for a long time, through ever so many busy years. He knew me and loved me before I knew him. When I was a little boy on the frontier, herding great droves of cattle upon the wild and beautiful prairies, this friend knew me. I was a poor boy and I herded cattle with my feet bare and they sometimes were cold. I have frequently stood on the warm sod where some of the cattle had been lying and in this way warmed my chilly feet. When the sun shone and when the storm broke in fury, I was on the prairie with my herd. I had no shelter; I was often cold, wet, hungry, and tired, but, through all those days this friend knew me and loved me, and somehow I came to know him and to love him, and for seventy long, eventful years he has been my constant friend. He walks with me and talks with me; he loves me and I love him. Other friends who walked beside me during those years, so long past, have become weary and have laid down by the wayside and walk with me no more. I am looking over the great divide where loved ones who were so faithful and true are beckoning me. Their names and faces come floating back to me on the wings of memory, but they are gone and I sometimes get a little lonesome as I long for the touch of the hands that are vanished, and for the sound of the voices that are hushed. But I have a friend who stays by me while other dear ones leave me for the farther shore. He walks just at my side and I have trusted him for so many years and in so many ways, and I love him more than I can tell.

But it does not matter how good a friend may be, if he is not accessible. Not long since, a builder and contractor had engaged to erect several buildings in a certain part of a city. He had purchased several thousand dollars worth of material and was ready to

ship his material to the site, and begin building, when to his surprise, he learned that the side track which he had expected to use belonged to a very wealthy private individual. He was obliged to secure the use of this side track or he was ruined. He went at once to see the owner, but outside of the office he was met by a man with brass buttons on his coat, who demanded a pass. The contractor had no pass, and was turned back. But he had a great need and he went again and again during the day, with the same result. Just before closing hour, however, he gained admittance and told the wealthy man of his need. When asked how long he had been waiting, he replied, "I had a great need and have been waiting all day." The wealthy man said pleasantly, "I am sorry you were kept waiting, but I am glad you came. I was once a poor man and a laborer; I know just how anxious you are and I am glad I can help you. It is a great pleasure to me to give you the free use of that side track. I want you to use it the same as you would if you owned it." This man was an accessible friend, so too the friend of whom I am talking is accessible. I had a great need; I went to Jesus and he opened his arms of love and said, "Come unto me." He knew my great need and he whispered so kindly in my listening ear, "I am glad you came." He then pointed to the nail prints in his hands and feet and to his pierced side. He caused me to realize more fully the agony, sorrow, suffering, and death on the cross, and said to me, "I am glad to give you the free use of all these; take them, the price I paid for his death became life for me and I took your redemption; take them freely." Then him as my friend, and I am glad.

I am poor, but my friend was poorer than I ever was, because he "Had not where to lay his head." He knows just what it means to be lonesome, because there was a time when all his friends deserted him and left him among his enemies; on the cross, even his Father forsook him and left him to taste that awful death, which is the penalty for sin for you and for me. In the loneliness of his soul he cried out, "my God, my God, why hast thou forsaken me?"

He knows what it means to be in sorrow, because there was a time when he was "sorrowful unto death." He knows just

what it means to be tempted as I am. He knows all about this life that I am living, and into his listening ear I can whisper all my needs and troubles and he hears, he knows, and he loves me. I am glowing old; I am nearing the end of my journey, and I look up to him and murmur;

"I know I'm nearing the holy ranks
Of friends and loved ones dear;
For I brush the dew on Jordan's banks
And the crossing must be near."

And I hear his gentle answer, "I have crossed the safe dark, cold stream, I know all about it, I will go with you." What a friend! What a wonderful, loving friend! And my friend will be your friend. He will be glad to be your friend, and I feel sure that you want him just now, don't you? To take him as your friend means to share the friendship and love of one whom the world rejects. It may mean to lose the friendship of those who live to be popular. It means to love the humble, the poor, the "down and out," and live to be a help to such, but it also means to have Jesus as your friend, and this is the greatest need you can have. The greatest need that lost men and women have today is not Christianity. Do not be startled. No, not Christianity, with all the frills and foibles with which the Christianity of our day has been embellished. It is not necessary to enumerate the many questionable, yes, sinful, practices that have crept in and seduced the once pure Christianity from its divine origin to the human institution as we know it today, but it is alarming to note how many of these practices are sanctioned by professing Christians of our times as being harmless, which by our forefathers were regarded as extremely sinful; and the evil influence that this change in sentiment and practice is exerting upon the Church is proving that our forefathers were right; it is a cause for profound humiliation.

No, I repeat it, the greatest need of lost men and women is not this changed Christianity, but Christ. Not Christ hedged about with many false and bewildering theories and claims of a falsely named science, but Jesus, stripped of all grave clothes and standing before needy men and women as the tender-hearted, sympathetic Son of God.

Professed Christians have hedged Jesus about with a variety of church creeds and church politics, by a denial of his miracles, by a denial of his divine origin, and a denial of his glorious second coming. He is hedged about by many who profess to be his followers, by questionable amusements, by dishonest dealings, by unkind remarks, by obscure stories, and by church quarrels; and many needy people who are disgusted with such hollow profession are turning away from it and at the same time are rejecting the world's Redeemer, without being fully aware of it. I wish I could brush away all these sinful hindrances and in some way show the needy ones just Jesus—Jesus as he really is. I wish I had the power to bring before lost men and women my friend as free and untrammelled as the Jesus who talked so kindly to that immoral woman whom he met at Jacob's well.

Had she knocked at some of our doors for aid, we would have driven her from our home. Satan would have swept her out his back door; but my friend saw in the poor, sinning woman, sterling qualities, almost smothered by sin, that would shine as diadems in his crown, and he received her as one of his redeemed ones. I wish I could show you my friend as the kind loving Jesus who met Mary at the tomb. I wish I could bring you my friend as he sat by the wayside and the needy ones were crowding about him. How I wish I had the power to show you my precious friend placing his hands of love upon the head of the leper who fell at his feet and healing him. Could I but show you my friend healing the blind men who had felt their way through the darkness to him. Can I cause you to really see my friend toiling up a lone hill, weary and broken-hearted, and then see him suffering and dying, nailed to a rough wayside cross? *This* is my friend that I love so dearly, and whom you need so badly. When you are well and the sun shines, you do not feel the need of Jesus, but the sun does not always shine; clouds overcast the sky, perhaps at the open grave of one whom you loved; you hear the clods as they fall upon the casket lid and how heavy your burden, how crushing your sorrow, if God is gone and you are a stranger to my friend.

What are you going to do with Jesus?

The time will come when the question for many to solve will be, "What am I going to do *without* Jesus?" If you are debating the question, what you will do with Jesus, come to Calvary and settle it now.

A little girl was willful and wild and wanted her own way. Her father took her to his camp on the side of an active volcano. She ran here and there from the path and would not listen to her father. Finally they came into the gloomy canyon; darkness deepened till it was lighted up only by the flames of the volcano. She shuddered as she looked far down the fearful chasm and heard the terrific rush of the waters; she ran to her father and begged to be taken into his arms. She now clung to him, putting her little arms about his neck and wetting his cheek with her tears. She wanted to be with him now.

So, too, the time will come when we each will want Jesus as our friend. May the friend of the friendless take us out of ourselves, free us from the narrow circle of our little interests, and lead us out into the breadth and outreach of heavenly interests. Help us to be a friend to everybody and especially a friend of thine, that in thy companionship we may come to know what true friendship is. And of each of us may it be true:

"When at last I near the shore,
And the fearful breakers roar,
'Twixt me and the peaceful rest,
Then while leaning on thy breast,
May I hear him say to me
'Fear not, I will pilot thee.'"

RELIGION, THE BIBLE, THE MODERNIST

DEAN ARTHUR E. MAIN

The true scientific spirit is intellectual honesty; and the following from Professor Ellwood's *Christianity and Social Science* will serve as an introduction to this article.

"We live in an age of science, and readjustments in every field of knowledge and of practical endeavor must be made to conform with the scientific spirit. Modern thought, whether or not it is an outcome of modern science, is rapidly shaping itself into conformity with the scientific spirit. The acid test of scientific method is being applied to every form of practical endeavor. Nothing can hope to escape the scrutiny of science. It is already making rapid headway in the very fields which have hitherto been occupied unshared by religion and ethics. Both religion and ethics should welcome the tests which

the scientific spirit proposes to apply to them. If there is truth in the values which they have endorsed, surely such truth will in time be corroborated by the independent, dispassionate investigations of science. Why the advance of scientific knowledge, if we can learn to use such knowledge rightly, presents the best hope for continuous human progress in the future, should be clear."

This is only to say that men who have the true scientific spirit want critically established knowledge systematically arranged, so that relations and values may be seen plainly.

The position taken here is essentially what I have believed and taught for many years. However, one's convictions are deepened and one's outlook enlarged by such books as these:

The Faith of Modernism, Shailer Mathews; *The Modern Use of the Bible*, Harry Emerson Fosdick; *The Common Creed of Christians*, William P. Merrill; *Five Present Day Controversies*, Charles E. Jefferson; *The Reconstruction of Religion*, Charles A. Ellwood; *Education for Christian Service*, Yale Divinity School; *Christianity and Social Science*, Charles A. Ellwood; *Christianity in a New World*, various writers; *Imperialistic Religion and the Religion of Democracy*, Wm. A. Brown; *In a Day of Social Rebuilding*, Henry S. Coffin; *Creative Christianity*, George Cross; *The Social Teaching of Jesus Christ*, Francis G. Peabody; *Man's Social Destiny in the Light of Science*, Charles A. Ellwood; and *The Journal of Religion*.

In the light of the spirit, method, and results of modern science; and in their bearing upon the interpretation of the world of matter, thought, and language, it seems reasonable to the modernist to look upon the two very different stories of creation found in the first and second chapters of Genesis; and upon sublime references to creation and the Creator found in the eighth, nineteenth, and one hundred and fourth Psalms, and in similar Scripture, as being pictorial, primitive, and poetical.

These are not sources of good science, but they are foundations of good religion. The great God of power and holiness is in them all.

The modernist quite agrees with the late Rev. Dr. and Professor A. H. Strong, an eminent and conservative theologian, once

president of Rochester Theological Seminary, who, in the fifth and last edition of his great treatise on theology says that there is evolution in the Bible as well as in science.

The Hebrew Psalmist praises God for teaching his hands to war. The Hebrew prophet would have men's hands taught to beat swords into plowshares and spears into pruning hooks, and to learn war no more.

Jesus was uncompromisingly opposed to unrighteousness; but he said, Blessed are the peacemakers.

The Psalmist said of his enemies, who cry in vain to Jehovah for help:

"And I pulverize them like dust before the wind; I crush them like the dirt of the street."

Jesus set no pattern for such language or feeling.

Samuel, Elijah, and Elisha, great men as they were, were not on the same level of human compassion and fraternity as, for example, Hosea, Amos, Micah, and Jeremiah.

There is a moral and social gulf between the imprecatory sixty-ninth Psalm and the one hundred and thirty-seventh Psalm of revenge, and the Sermon on the Mount and the thirteenth chapter of First Corinthians.

Doctor Strong was right: There is evolution in the Bible as well as in science.

Is all this against the Bible? By no means. It is a vindication of the sacred Book, if indeed it needs any.

Our confidence in the Bible and our appreciation of its excellence ought to grow if we believe that God progressively reveals himself, his will, and ways, to inspired men, according to their advancing disposition and ability to perceive the revelation and experience the inspiration.

The Bible is the Book that my father and mother read and loved. It is the book that our esteemed Doctor Gardiner has studied reverently these many years and interpreted to hundreds to their spiritual edification.

The Bible has been to millions of souls and is now the living and life-giving word of God. It will become increasingly so as it is lifted from the realm of the mechanical and verbal to the realm of spirit and life.

Religion, here, means the religion of the Bible; that is, an attitude of mind toward

God, man, and the world, and the expression of that attitude, in harmony with the Hebrew and Christian Scriptures. The two great conservators of religion are the Church and Synagogue, whose work should be supplemented by the home and the school.

Committees were recently appointed by the Federal Council of the Churches of Christ in America and the Central Conference of American Rabbis to co-operate in promoting mutual understanding and goodwill between Jews and Christians, and in efforts to lift Americanism, religion, and social relations to the highest possible plane.

Modernism means a point of view, a way of approach, that seems to be required by present-day science, psychology, ethics, sociology, and the historical and literary criticism of the Bible, when we come to the study of religion.

Historical criticism seeks after the historical background or setting of the Bible and its many books. When, where, by whom, for whom, under what social, moral and political conditions, etc., was the given Scripture written?

Literary criticism discusses literary forms in the Bible, as being history, biography, prose, poetry, parable, allegory, literal or figurative, etc.

In its nature and ultimate aim, modernism is a constructive principle, and a protest against an attitude of indifference toward the things of religion and morals.

Anti-slavery agitators and temperance reformers have been destructive towards existing wrongs, that men might become socially constructive with the ideals and practice of human freedom and individual sobriety.

A new idea, if it is truth; new ways of expressing permanent truth, if they are improved ways; and new methods of investigation, interpretation, and application, if they are right, can not but be destructive towards old and no longer useful beliefs, language-forms, and methods of procedure, in order that there may be a new structure of better materials and upon a firmer foundation.

It is toward such stable results that modernism tends, because it is an intelligent and honest endeavor to understand thoroughly

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Fundamentalists' Page

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

"A SCIENTIFIC INVESTIGATION OF THE OLD TESTAMENT"

REV. LESTER G. OSBORN

In order to "show that intelligent Christians have a reasonable ground for concluding that the text of the Old Testament which we have is substantially correct, and that, in its true and obvious meaning, it has a right to be considered a part of the 'infallible rule of faith and practice' that we have in the Holy Scriptures," Professor Robert Dick Wilson, of Princeton Theological Seminary, has written a volume entitled "A Scientific Investigation of the Old Testament." He says, "I use the phrase 'Scientific Investigation' because I am trying to judge the Old Testament documents in the light of the facts made known in the documents of the nations who surrounded and influenced the people of Israel through all its history from Abraham to Ezra." Doctor Wilson, of all scholars, is most qualified to take up such a study, for he has spent a lifetime in investigating original sources, having mastered some forty-five ancient languages. When he speaks, other scholars on both sides of the Atlantic listen to and heed his utterances.

In speaking of his method, he states: "The method followed may be called the evidential method; because I have sought to follow the *laws of evidence* as applied to documents admitted in our courts of law. I presume that the *prima facie* evidence of the documents of the Old Testament is to be received as true until it shall have been proved false. I hold, further, that the evidence of manuscripts and versions and of the Egyptian, Babylonian, and other documents outside the Bible confirms the *prima facie* evidence of the Biblical documents in general, both as to text and meaning; and that this text and meaning can not be corrected or changed simply in order to be brought into harmony with the opinions of men of our generation. To demand that we

should verify every statement of any ancient document (or modern for that matter) before we can reasonably believe it, is demanding the impossible. The most that we can reasonably require is that the author of the document and the document itself shall stand the test of veracity wherever their statements can be examined in the light of other testimony of the same age and provenance and of equal veracity. Examined in this way, I contend that our text of the Old Testament is presumptively correct, that its meaning is, on the whole, clear and trustworthy, and that we can as theists and Christians conscientiously and reasonably believe that the Old Testament as we have it is what it purports to be and what Christ and the apostles thought it to be, and what all churches have always declared it to be—the Word of God and the infallible rule of faith and practice."

In the preface he gives "a statement of the conservative and radical views as to the time of the composition of the books of the Old Testament." I think it might be well to reproduce that statement here for the information of all who are interested in the study of the Old Testament. First he gives the radical position.

"The radicals claim, in general, that the Canon was not completed till about 100 B. C., and in particular:

"1. That the first six books, that is, the Pentateuch and Joshua, were composed by at least a dozen redactors out of five or more other books (J, E, D, H, and P), which were written from 900 to 450 B. C.; although, with the exception of Eza, the authors and redactors of the five books are alike unknown to history, either as to name, time, or provenance. The sources of their information are also unknown to history, and consequently no one can rely upon the veracity of any statement in the Hexateuch. The books of Moses are simply a mythical and confused account of the origin of the people and institutions of Israel.

"2. That the book of Judges is 'hardly strictly history,' but 'probably traditions preserved among the individual tribes'; and that it was put in its present form 'by a hand dependent on P,' i. e., after 450 B. C. Most of the critics now admit that the larger part of the books of Samuel and Kings is from original sources written at the time of, or

shortly after, the events recorded in them. Ruth and Esther are romances, idylls, or historical novels. Chronicles, Ezra, and Nehemiah have some historical matter; the rest was invented for one purpose or another, mostly to exalt the priestly caste.

"3. As to Hosea, Amos, Obadiah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, Ezekiel, and most of Jeremiah, the conclusions of the radical critics as to authorship and date are not very different from those of the conservatives. Jonah and Joel are placed after the captivity; Micah and Zechariah are divided into three parts and scattered over three or more centuries. Isaiah has a dozen or more authors, scattered over four centuries. In all the books anything looking like a prediction is ruthlessly cut out and attributed to some unknown redactor of an age at, or after, the event. Daniel, because of its apocalypses, is placed about the middle of the second century B. C.

"4. As to the other books, the radical critics are united in declaring that the Lamentations were not written by Jeremiah, nor the Proverbs, Ecclesiastes and the Song of Songs by Solomon. Some parts of Proverbs and all of Ecclesiastes are by many assigned to Persian or Greek times. As to the Psalms, most of the critics now deny that David wrote any of them, and many critics put the Psalms after the captivity and assign many of them to Maccabean times. Job is generally assigned to the sixth century B. C.

"On the other hand, the conservative position is, in general, that the Canon of the books of the Old Testament was completed in the fifth century B. C., before the succession of the prophets ceased. As to the particular portions of the Old Testament, their view is:

"1. That the Pentateuch as it stands is historical and from the time of Moses; and that Moses was its real author, though it may have been revised and edited by later redactors, the additions being just as much inspired and as true as the rest.

"2. That Joshua, Judges, Ruth, Samuel, and Kings were composed from original and trustworthy sources; though, in the case at least of Kings, they were not completed until about 575 B. C.

"3. That the prophets Hosea, Joel, Amos, Jonah, Micah, and Isaiah were all written

about or before 700 B. C.; Obadiah, Nahum, Habakkuk, and Zephaniah before 600 B. B.; Jeremiah, Lamentations, and Ezekiel, between 650 and 550 B. C.; Daniel, Haggai, and Zechariah between 550 and 500 B. C.; and Malachi in the fifth century B. C.

"4. That there is good and sufficient reason for concluding that the headings of the Psalms are as a whole correct; that it is probable that all of the Psalms were written before 400 B. C.; that Ecclesiastes and the Song of Songs and most of the books of Proverbs, may, for all we know, have been written by Solomon; that Esther, Ezra-Nehemiah and Chronicles were written before 400 B. C.; and Job at 550 B. C. or earlier."

In concluding his preface Professor Wilson says, "Let me reiterate my conviction that no one knows enough to show that the true text of the Old Testament in its true interpretation is not true. The evidence in our possession has convinced me that at 'sundry times and in divers manners God spake unto our fathers through the prophets,' that the Old Testament in Hebrew 'being immediately inspired by God' has 'by his singular care and providence been kept pure in all ages'; and that, when the wisdom of men and the law of God alike has failed to save humanity, in the fulness of time, when all the preparation was complete, God sent forth his Son to confound the wisdom of man and to redeem those who come under the law. Thank God for the holy oracles. Thank him yet more for 'the unspeakable gift' of his love, who brought life and immortality to light in his gospel."

We would like to quote further from this splendid book, but space prohibits. It is scholarly and convincing. It was published by the Sunday School Times Company in 1926 and may be purchased through their book department. If you wish to make a thorough study of the evidence in support of the Old Testament as it stands—the Word of God—procure the book by all means.

"God has promised to forgive the penitent. He has pledged his word that forgiveness on his part shall follow the act of repentance on your part. The forgiveness of the prodigal was as sure and as sincere as was his repentance."

LETTER FROM O. P. BISHOP

The Sabbath Recorder,
Plainfield, N. J.

The annual board meeting of Salem College was held yesterday, together with the annual meeting of the stockholders; and while others will probably report the meeting, there are a few special things that I want to mention. They were delightful meetings and everybody was unanimous and hearty. Some of the "high spots" in the wonderful reports yesterday are:

Number of graduated..... 90
The treasurer received and disbursed \$ 75,601.23
Total resources, permanent.....\$414,959.24

The deficit for this year was only \$5,-811.20—the smallest deficit reported by any college in our entire section—while more than \$10,000 in cash was added to the permanent funds.

A budget has been adopted for next year that will balance the college accounts for that year. Every department is forced to live within the budget.

Four new funds were started during the year, the largest of these being a Student Loan fund of \$5,268.13; and the next largest being a New Library Building fund, \$2,639.45.

The board of trustees was enlarged—and will be increased from time to time; Mr. Orra S. Rogers of Plainfield, N. J., and Mr. Darwin M. Davis of Clarksburg, W. Va. were elected as trustees.

Your financial secretary traveled more than twenty-two thousand miles, spoke more than two hundred times, and raised, in cash for the Salem College program, \$15,783.23; besides various other items, gifts, and donations.

Due credit was given Mr. Ottis F. Swiger who has assisted your financial secretary a large portion of this year.

More than one thousand people contributed to the college this year; the five who gave the largest sums are: Mr. George H. Trainer, Salem, W. Va.; Mr. R. T. Lounds, Clarksburg, W. Va.; Mr. Samuel Davis, Westerly, R. I.; Mr. Charles Cottrell, Westerly, R. I.; and Mr. Darwin M. Davis, Clarksburg, W. Va.

Every available house in Salem is rented and occupied, and it seems that we are to have a full school beginning September 16.

Salem College has a good name; and is probably doing the finest piece of Christian education work in this entire section.

A great effort is to be made this year to get one or more new buildings for Salem College.

O. P. BISHOP,

Department of Buildings and Finance.
September 6, 1929.

RELIGION, THE BIBLE, THE MODERNIST

(Continued from Page 347)

the great facts and truths of religion and morals and to state them in the best language of today.

The question then, is, What is the effect of modernism upon our religion and our Bible? This is a question much talked and written about; and not always, it seems to me, in an intelligent, fraternal, and patient spirit and manner.

My own conviction is that it will make religion seem more reasonable, increase our sense of its reality and universalism, and strengthen its hold upon mind and heart. And it will make the Bible more intelligible, and greatly magnify its place in the realm of religion and morals. To me the Bible is a more human book than it was in my earlier years; and more divine. Its humanness makes more plain its divine-ness. As Wernle says, Jesus thought and spoke in Jewish molds; but what he said he said for the world to hear.

In our discussion a few important and reconciling principles ought to be borne in mind:

1. Most people in intention are sincere and honest.

2. We do not deal with many finalities, but with varying tendencies, changing emphases, and growing content, in thought and speech.

For example, many a common word, like friendship, loyalty, patriotism, religion, goodness, love, is the symbol of a content of meaning that grows with our increasing knowledge and experience.

3. Modernists and literalists are not so far apart that there are no points of agreement. Indeed, in the great, essential facts, truths, and principles of religion, there is much accord. It ought not to be otherwise

in a cosmic physical and spiritual order, of which we, free and reasonable beings, are a part.

But modernism and literalism do travel along different paths to reach their religious attitudes and convictions. We express our beliefs in terms that are not alike. And we do not choose the same ways and means by which we hope to gain, preserve, and multiply moral and social values. But this is not a good reason why either side should be impatient, extreme, or dogmatic, in an ill sense.

My general proposition here may be illustrated by reference to the first chapter of Genesis; the Book of Jonah; and to doctrines of the Person of Christ.

In connection with the creation story the supreme thing is to find God as maker of all things. Modernism does not "replace the first chapter of Genesis by a theory of evolution." It does believe that evolution, development, or progressive change, is a good name for the method that our Creator chose to follow in bringing existence from lower to higher levels, from the "beginning" to man in his likeness and in the possession of great "dominion." One understands the story to be a literal narrative; another places the great geological periods between the first and second verses; another understands the word day to mean an indefinitely long period; and still another believes that the account of creation is a picture story, set in the frame of a working week. Let us take the road that is most sure to bring us to God; but we need not insist that everybody else should travel by the same path.

Whether the book of Jonah is an allegory or a literal narrative, it is a protest against narrow nationalism, a setting forth of the boundless love of God for all of his creatures, and a tender plea for foreign missions.

The Person of Christ was a theological storm center, especially in the early centuries. A unique Person, called Jesus Christ, had entered into human history. What was he? Among the answers given were these: The Holy Spirit took the place in him of a soul; there were in him two unblended distinct natures, human and divine; he was super-human but yet a creature; he was just an eminently good man; and, according to one of the creeds, the

Father is a Person, the Holy Spirit is a Person, and the Son is a Person, but there are not three Persons, but one.

Now the modernist devoutly believes that the word of God became flesh and dwelt among us, that God was in Christ reconciling the world unto himself.

But in biology, metaphysics, psychology, and theology, he may differ with the fundamentalist and with some ancient creeds.

4. We should distinguish clearly between long-ago creeds as finalities and religious beliefs of today.

The Apostles' Creed declares belief in the resurrection of the body.

"Here surely, one may say," writes Dr. Merrill, "is an outgrown fancy, untrue for most thinking men and women of our time. That this body of ours shall rise and live we can neither believe nor desire. Undoubtedly, were we writing a creed for today, we would not include such a phrase. It comes in as an inheritance from Hebrew thought. The body meant much to the Jewish believer. A New Testament scholar gives an interesting explanation of Paul's phrase, 'a spiritual body.' He reminds us that Paul's problem was to reconcile Hebrew and Greek thinking. The Hebrew thought of the future life as bodily; the Greek thought of it as spiritual. Paul united both views in the assurance that we shall have a 'spiritual body.'"

"Many Christians of today have practically left behind this idea, that our very bodies will in some way be re-formed and re-animated in the life to come. Many good and faithful believers have come to feel that it is a matter of comparative indifference whether the resurrection of Christ was physical or purely spiritual. We should all see this at least, that the most serious mistake is that of those who say that Christ's resurrection, or ours, cannot be *real unless it is physical*—as if the spiritual were not more *real* always than the material!

"What did the men who framed the creed mean, when they said, 'I believe in the resurrection of the body!' What vital realities lay below the form of words? Here are some of the meanings; are they not real and precious to you?"

"I believe in the continuity of personal existence; in the religious importance of the body, and of common, homely, earthly things; that the bodily life counts in the eternal life, that common things are the material out of which the spiritual grows; and that, if I am to be a right and whole Christian, I must care for my body as well as for my soul; for my body is vitally concerned with the outworking of eternal life." To say 'I believe in the resurrection of the body,' is simply our way—clumsy, archaic, but an honest, homely way—of saying, 'I believe that the life that is to come is real, vital, vivid, personal, intimately bound up with the simplest acts and facts of my daily life, physical as well as spiritual.' Meaning this, it carries large implications. So this phrase,

in form a stumbling block, in spirit links the glory there with the work of the kingdom here, and confesses the eternal significance of the daily, homely, bodily life."

In *The Journal of Religion*, Professor Haydon says:

"In one sense modernism is the struggle of the future to free itself from the clinging hands of a dying past; in another it is the anxious effort to adjust old values to a new era of larger knowledge and more complex activity. Sometimes, in the past, the change has come swiftly with much dread and aching of heart; more often it has been the result of a slow, unconscious drift of the generations. Today, however, all the religions of the world have been shocked into awareness of a strange and startling transformation of the religious problem of the planet. Modernism is now a world issue, and that it should be the same for all religions is a new thing under the sun. Never before, in human history, have all religions faced the same problems, the same tasks, and the necessity of adjustment to the same science. The movement today has a novel and deep significance. It means that the leaders of the world religions are striving to conquer the new elements of intellectual insight and material achievement for the spiritual realm, to infuse a religious spirit and ideal into the civilization created by modern science. A successful modernism, therefore, would mean a new religious consciousness for the race, a deliberate advance to a common religious world view, a unified religious ideal for all mankind.

"Today, true to the religious ideal, modernists in all the religions of the world are fearlessly facing the new problems, grappling with the implications and results of modern science, and striving to transform the old religions that they may move triumphantly into the new age."

(Continued Next Week)

Sabbath School Lesson XIII.—Sept. 28, 1929

SIGNIFICANCE OF THE EXILE AND THE RESTORATION.

Golden Text: "The loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Psalm 103: 17.

DAILY READINGS

- September 22—Ezekiel's Vision of the Restoration. Ezekiel 11: 14-25.
 September 23—Daniel a Man of Prayer. Daniel 9: 1-10.
 September 24—The Value of Courage. Joshua 1: 1-9.
 September 25—The Restoration Promise. Jeremiah 29: 10-14.
 September 26—The Temple Rebuilt. Ezra 6: 13-18.
 September 27—The Excellency of the Law. Psalm 19: 7-14.
 September 28—Confidence in God. Psalm 61.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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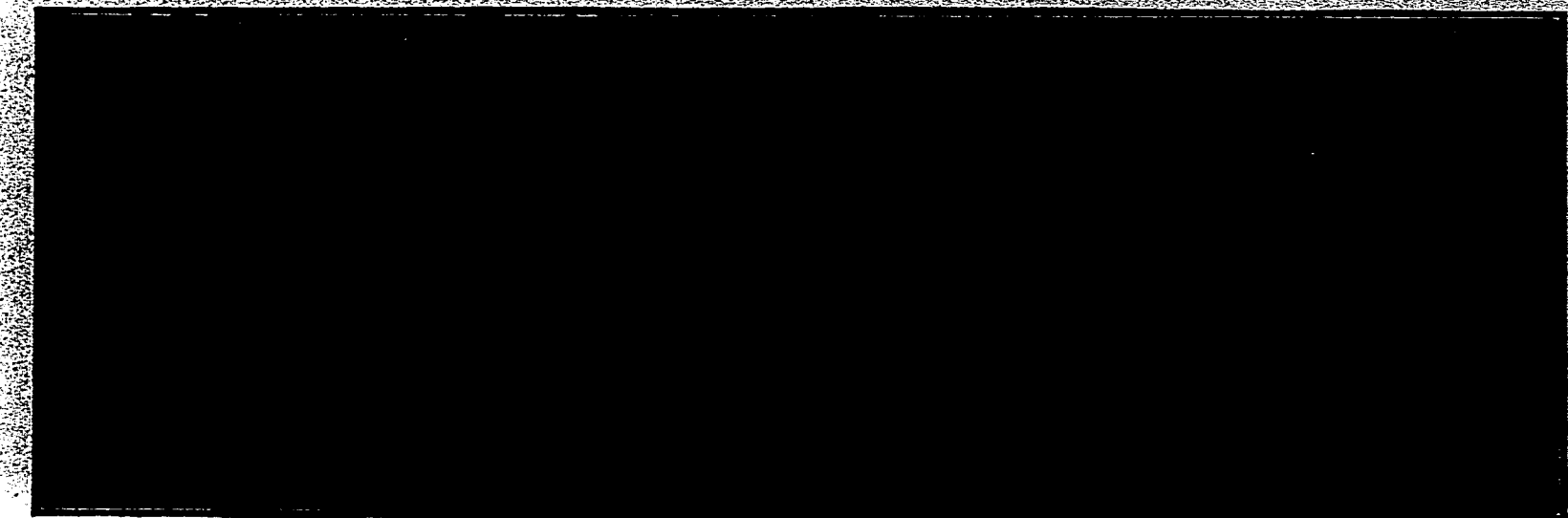
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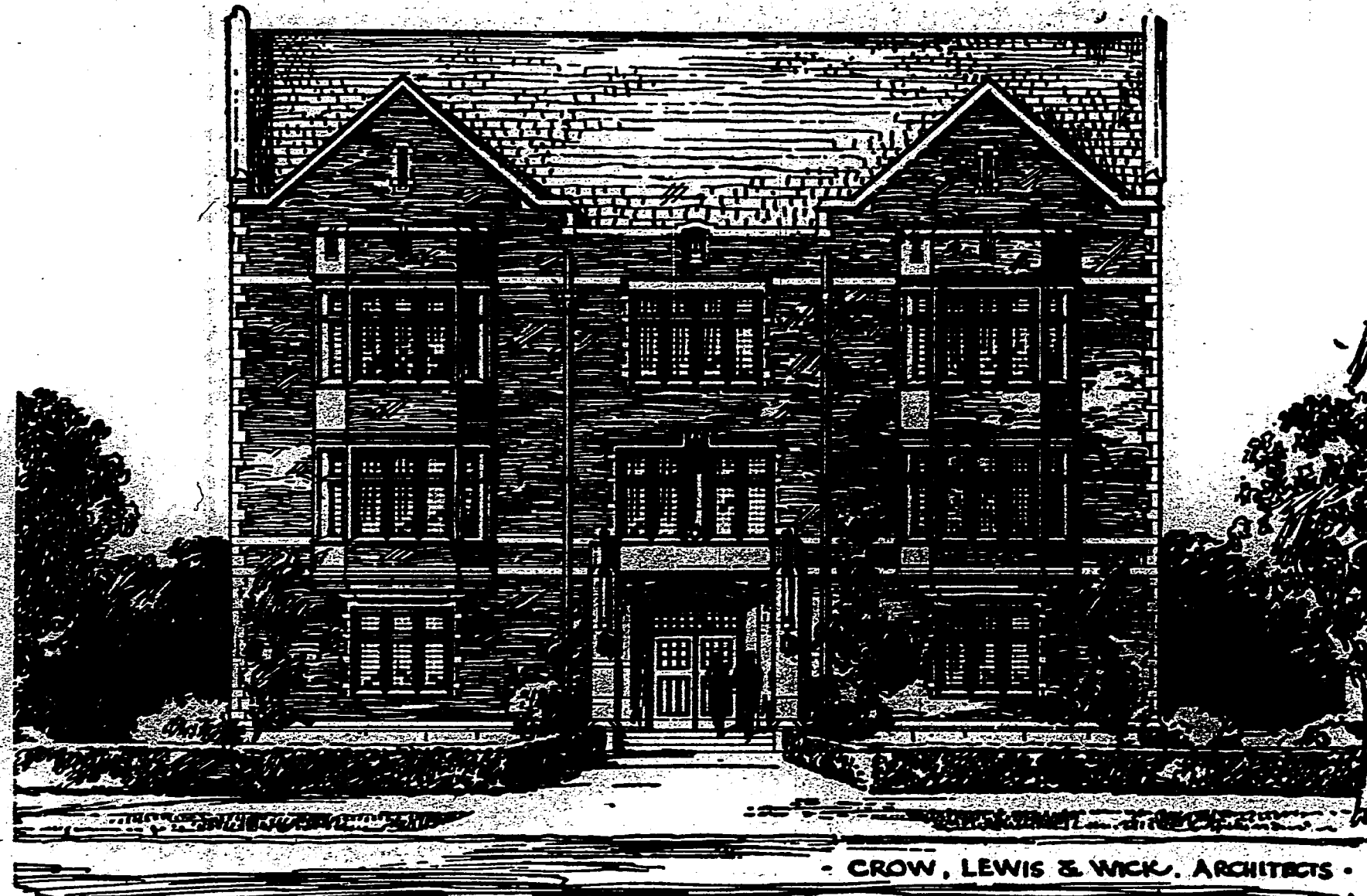
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—Quotation used in a recent sermon by the Rev. T. J. Van Horn.

The Sabbath Recorder

MAN'S MEASUREMENTS

A man's no bigger than the way
 He treats his fellow-man!
 This standard has his measure been
 Since time itself began!
 He's measured not by tithes or creeds,
 High-sounding though they be;
 Or by the gold that's put aside;
 Or by his sanctity!
 He's measured not by social rank,
 When character's the test;
 Or by this earthly pomp or show,
 Displaying wealth possessed!
 He's measured by his justice, right,
 His fairness at his play,
 His squareness in all dealings made,
 His honest, upright way.
 These are his measures, ever near
 To serve him when they can;
 For man's no bigger than the way
 He treats his fellow-man!

—Exchange.

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