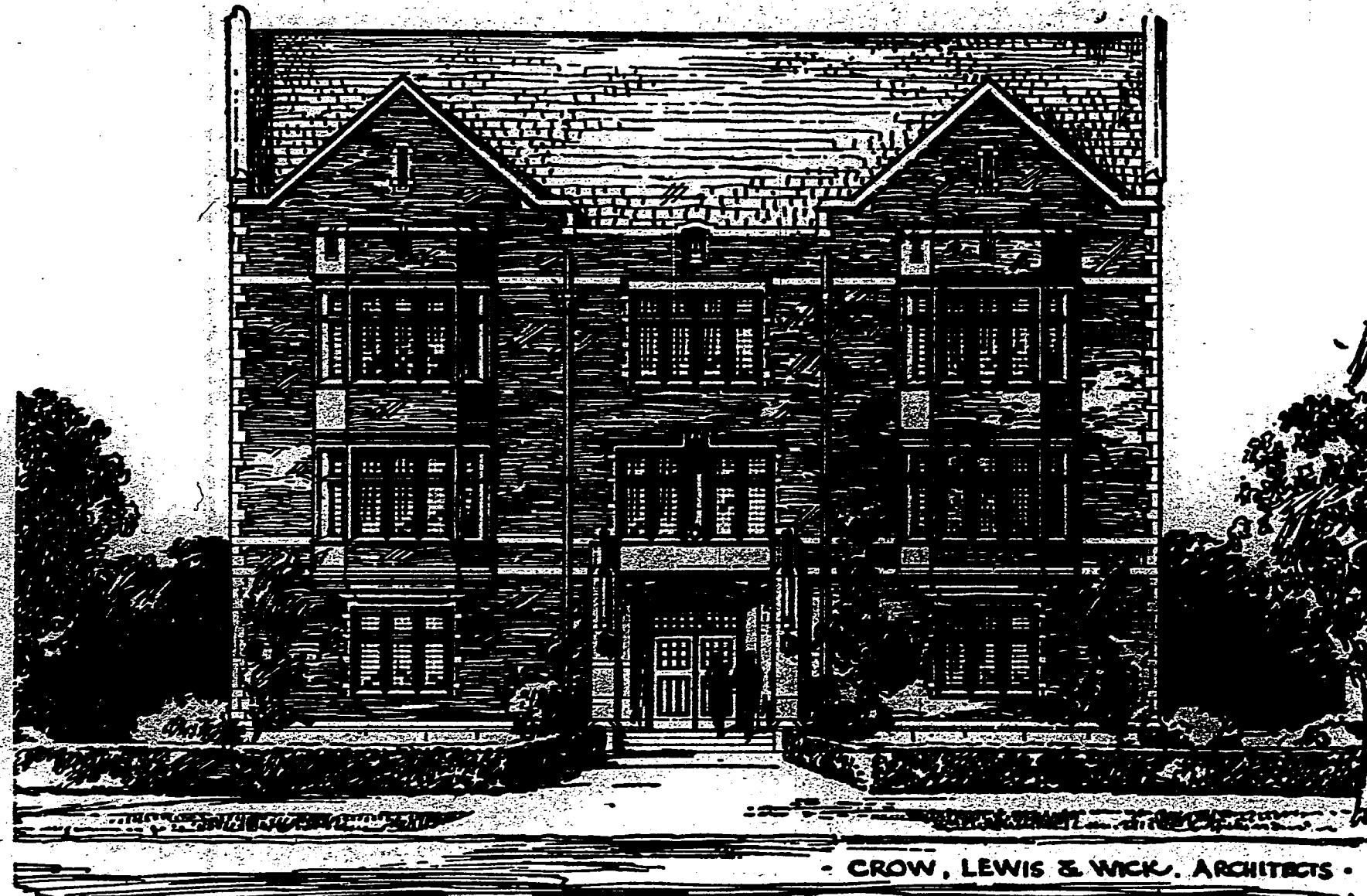


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



“There Is No Excellence Without Great Labor.”

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

The Sabbath Recorder

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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(INCORPORATED, 1916)
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 23, 1929

WHOLE No. 4,412

Dear Lord, our heavenly Father, as we go forth in these autumn days, in the beginning of our Conference year, wilt thou help us all to remember our needs as a people, and the plans we made in our annual gathering to provide for them. Help us to see how easily we may meet all demands for thy good work if every one is interested and does his part. Grant thy blessing upon our every effort; give the needed spirit of consecration; help us to be true and loyal workers in the cause we claim to love. Bless every effort to advance the Sabbath cause in the hearts of men. In Jesus' name. Amen.

The Historical Society at Friday morning, at ten forty-five, Brother Corliss F. Randolph, the president, called the Seventh Day Baptist Historical Society to order. As President Claude Hill turned the meeting over to him, he made appropriate reference to his first visit to our old Newport church, and spoke of the stream of history like a river from the throne of God.

President Randolph's annual statement was given our readers in last RECORDER. His opening remarks on the story of the past and hope for the future, set forth the purpose and the objects of the organization. It plans to preserve all literature of whatever kind that helps to tell the story of Seventh Day Baptist life and growth. It treasures up pictures and antiques that will illustrate the scenes and activities of other days.

It will, from time to time, hold meetings to commemorate events in our history. It hopes to have another at Newport this fall, with an interesting program.

The society has the right to purchase and hold property. Its great end is to promote the welfare of the Seventh Day Baptist denomination. We must know the past if we are to go forward, and this society hopes to provide ample material for our study and our help in future forward movements.

Secretary Asa F. Randolph read the annual report.

At eleven-fifty Brother George Shaw took charge and gave us an excellent lesson for the

QUIET HOUR

He read in Revelations, twenty-second chapter, the story of the Tree of Life in the Paradise of God, the leaves of which are for the healing of the nations. It is a beautiful picture of an ideal, with its twelve manner of fruit. There is love of God, prayer, and alms, and Christian graces, as fruits of the Tree of Life—all the different kinds of fruit where men are interested in all good work. It bears its fruit "every month." This fruit is constant, to be found in Seventh Day Baptist homes and churches, and where we toil. It means "Christian all the time," every day.

Its leaves are for healing of the nations. It means blessed peacemakers.

The Church has the medicine for this healing, the power to bring forth all kinds of fruit. It is ours to bear fruits of Christian living. Brother Shaw made this Scripture a blessed lesson for us all.

Sabbath Eve at Conference people always expect a great meeting characterized by the spirit of prayer and praise on the eve of the Sabbath.

At seven-thirty the auditorium was well filled, and the half hour of vesper services was full of good things. There were selections from "Elijah," two solos, a trio, and two choruses by the choir.

The first solo, "It Is Enough," was by Mr. H. R. Sheard. The second, "O Trust in the Lord," was by Mrs. Clark M. Todd; and the trio, "Lift Thine Eyes," was by Misses Ethlyn Sayre, Dorothy Babcock, and Mrs. G. Merton Sayre. These, with the two choruses, "Watching Over Israel" and "He That Shall Endure Unto the End," made a full half hour of song which prepared the way for the service of conference and prayer.

Rev. H. C. Van Horn led this part of the meeting, and a large number spoke for their Master, after his remarks.

Notice was given out that all who objected to paying for meals on the Sabbath, could simply sign a card, and pay for food on Sunday.

The Conference meeting was opened with prayer by Brother Wing, and a season of silent prayer with all heads bowed.

Dean Arthur Main had suggested a passage of Scripture by telegram for this meeting, which was read by Rev. M. G. Stillman as follows:

"We have thought of thy loving-kindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness."

Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever; he will be our guide even unto death."—*Psalms* 48: 9-14.

Brother Van Horn referred to the four days full of good things. We have been made glad by social joys and happy friendships. The reports of good work done, and plans for future work have been inspiring.

Now the Sabbath is here. It is God's day, and we are here to prepare for a good Sabbath. "Not only so"—were the suggestive words he quoted from Romans 5: 3, as a key note to the thoughts of the hour. Paul speaks of being justified by faith, and rejoicing in the hope of glory. He is thrilled with his experiences, but has something more to add, when he says, "Not only so."

So we have had blessed good seasons in these days. This is good and pleasant, but *not only so*, what is to be the outcome? When we get home what will come of it all? Will we be a better people in the home church? It is indeed good to be here, but not only so, let us go home to rejoice in the work and to carry the burdens with greater zeal.

After the song, "I gave my life for thee," the next hour witnessed many testimonies in the great congregation.

Sabbath at Milton At nine o'clock in the morning, about one hundred sixty persons met at the church for a communion service, which was led by Pastor Witter of

Walworth, and Brother J. H. Harley of Albion. The theme for the hour was "The Savior's Surrender."

In the auditorium everything revealed the painstaking care of the ladies in keeping the great room in order day by day. The bouquets and platform decorations this morning had all been refreshed and changed, so when the great congregation began to assemble, every thing was ready for them.

At ten-thirty, Pastor James L. Skaggs, of the local church, opened the meeting and all united in singing, "Praise God from whom all blessings flow," and stood while the pastor made a brief prayer for God's blessing upon the service of the day.

That was a great volume of song when the standing people united in "Praise my soul the King of heaven; to his feet thy tribute bring."

The Twenty-third Psalm was then recited in concert; and the anthem, "Blessed be thou Lord God of Israel," followed by Brother Polan's prayer, left nothing undone which could prepare the hearts of more than twelve hundred people for the sermon by Rev. Clayton A. Burdick, president of the Missionary Board.

Unfortunately the report of this excellent sermon never reached me, but I know it was good because everybody said so.

THE CHILDREN'S MEETING

At the same hour of the sermon in the auditorium, Rev. William M. Simpson was holding a children's meeting in the college chapel, and I improved the opportunity to visit this service. Mrs. W. D. Burdick was helping in this work. I do not see how two more appropriate persons for such work could be found. There were more than one hundred of the young people without counting the visiting "grown-ups."

The general program was the same as that in the large meeting. The children enjoyed the songs and the Scripture readings, and Brother Simpson told them two stories, "The Call of Samuel" and "The Line of the Golden Light."

This last story was about a little girl going around the world in search of a light that could make her little blind sister see. She overcame all obstacles until she found the "Line of Golden Light." Gladness was

expressed that Jesus can do so many things for us.

The young people gave some excellent and interesting music. One played the violin, and another made good music on a bright, new hand saw.

It seems to me that this line of good Conference work with the children is full of promise for our future.

THE OFFERINGS

The offerings in the great meeting Sabbath morning amounted to \$585; and in the children's meeting, it was \$7.50, making \$592.50 in all.

On Sunday evening enough was collected on the plates to bring the entire offerings up to just a little above \$1,000.

The Young People The "young people" were great workers in this General Conference. Of course we expected to see them no less than three times a day, busy as bees in the great dining hall, and lending a help hand wherever they could in a general way.

But the Conference program every morning had an opening item, "Young People's Breakfast Hour, Round Table Discussion," for five mornings, with a different leader each day. Such questions as, "Why I Am a Seventh Day Baptist," "Choosing the Ministry For a Life Work," "Choosing Life Work as a Layman," and various Christian Endeavor problems were discussed. These meetings had to be brief each day, but such sessions are full of promise, and very much worth while.

Then on Sabbath afternoon the program of the Young People's Board was led by Brother Johanson. The theme for the session was "The Living Savior." Christ Living in the *home*; in the *Church*; in the *Nation*; Among *All Peoples*; and "Christ Living Tomorrow," were the five sub-divisions of the theme, "The Living Christ," treated by five different young people.

We have many examples of Christ living in individuals. Christianity has spread over the world by individual influences. This is true in regard to the home, the Church, the nation.

There were several good papers which are promised for the SABBATH RECORDER.

Those who have known our General Conference meetings for fifty or sixty years,

must be deeply impressed with the wonderful improvement—real evidences of growth—in our denomination since those earlier days.

When you feel discouraged about the outlook today, just look back a few years, study the changes for the better that have come, and you ought to take courage and go hopefully forward.

"Negro Spirituals" On the evening after Sabbath, the program announced "Negro Spirituals" in connection with the "Vesper Service." Mrs. Chrichlow and Pastor Sheafe were both in the choir, and the entire orchestra sang, "Coming for to carry me home." The effect was very fine, and the great congregation seemed much pleased.

Several spiritual songs by Brother Sheafe, were sung with good effect, such as "Hold out your line," "Will the light shine on me," and "Every time I feel the Spirit in my heart I will pray."

Finally, when he sang, in his own impressive way, "When the clouds are hanging low keep your eye on Jesus, and shine," there was great applause until he responded to the call for "more." This time he sang, "By and by when the morning comes, and all the saints get home, we will tell each other, and we'll understand it better by and by."

His face shone with the feeling of this song, and the audience certainly did enjoy it.

Pastor Ogden's Sermon After the song services on the evening after the Sabbath, which ended with "Oh, worship the King," the sermon was by Rev. S. Duane Ogden.

His theme was: "OMITTING VITAL THINGS." Text: "Why call ye me good and do not the things which I say?"

When Jesus found his disciples questioning as to who should be greatest, he taught them plainly that their only hope of entering the kingdom was by repentance and turning from their sins. Quarreling over the matter got them nowhere. They were wasting valuable time in contending over such matters.

The main thing is not gained by controversy over creeds and theories, but by doing the Christlike things. What does Christ

require of me but to do justly, love mercy, and walk humbly before God.

We need to distinguish between *theology* and *religion*. Theology means man's thoughts about God; religion is a *life*. There is no clash between true science and true theology.

When the disciples asked what a man must do to be saved, Jesus gave them no creed to believe, but said, "He that doth the will of my Father." He drew men to God by force of his *character* and not by theories and creeds.

Why call ye me good and do not the things I say? Too many regard the sermon on the mount as *impractical*. They love a friend but hate an enemy.

Not every one who calls Jesus "Lord, Lord"—subscribes to man-made creeds of orthodoxy—shall enter the kingdom. The idea of loving *brotherhood* is fundamental.

By this ye may know: if ye have love for one another and for your fellow man—for outsiders and for other races.

It is not Christlike to send missionaries to other races and then turn a cold shoulder to members of those races when we meet them. We are living epistles, and whether we like it or not, our lives are telling the story. It is sad when we profess all right and then fail to do the things our profession calls for.

There must be a harvest for every one, and it will be according to the seed we sow.

Hell is not a place but a *condition*. It begins here, and we can not hope to escape in the hereafter if we disregard the relation between our seed-sowing and the inevitable harvest.

I believe we are at the turning point as a people. We are entering upon great days, and must go forward now or fail. It is up to us to decide which it shall be.

We do need workers; but we also need a loyal people to back them up, *just as much*. We do not need a new gospel—or new truth—but we need new statements of the truth so young people can understand. If we can not go forward in a way to interest and hold the young people, our doom is sealed.

God help us to forget self and to be absorbed in interest of the kingdom of God.

At the close of this sermon President Claude Hill made a strong plea, emphasizing

ing the thought that there is a crisis at hand even in this Conference. How shall we meet it? God is calling for some of our young people to enter the Master's work. Shall we go home to do better work for the Church and for God? Will we heed these calls, or will we go home only to forget all about them?

When an expression was called for, a goodly number responded, promising better work for God in the coming year.

The closing song was:

"Lead on, O King eternal!
The day of march has come;"
Henceforth in fields of conquest
Thy tents shall be our home.

Through days of preparation
Thy grace has made us strong,
And now, O King eternal,
We lift our battle song."

The Education Society The Education Society held its Conference session on Sunday morning, August 25, with Rev. Edgar D. Van Horn presiding.

The devotional service was by Pastor Sheafe, who began by singing in a very impressive manner the minstrel song: "I'm going through." Then he spoke of these blessed days in Conference, the last one of which is now here, and reminded us that its record is with God, and it is ours to carry out the plans made here.

He told a story of one who kept complaining because the team did not move fast enough to suit him; whereupon the leader exclaimed: "*Stop your growling and push!*"

Now let us all decide to *push* in the good work we are trying to do as a people. God is our refuge and strength, a present help in trouble. Sometimes I fear we are too apt to forget that this is God's cause.

It is good to be living in such a time as this because it *calls for something*.

Then he sang, "I must have Jesus with me every day," and closed the devotional services with an eloquent and touching prayer for greater consecration in the year to come.

President Van Horn, in his opening words, said, "I hope every heart here will say, *I'm going through.*"

His plea for spiritual contributions on religious education was clear and strong. We need loyal, *intelligent* education for

practical life. We must have Christian ideals in college life.

Mrs. Hurley Warren had an excellent paper on the question, "Can Women Make Their Way Into the Ministry?" This paper appears in the *RECORDER* of September 2, page 270. If you have not read it, it will pay you to do so. If you have read it, you may find it worth while to read it again.

Indeed, since writing the last sentence I have read it through again, carefully; and now I wish every family into which the *SABBATH RECORDER* goes would make a careful and conscientious study of every point in it. Please do not forget—it is on page 270, of the issue, September 2.

President Paul E. Titsworth was the next speaker. We are always glad to hear him, and he had a timely and practical subject, "*College Youth and Religion.*"

There were three points or phases in religion, emphasized by Brother Titsworth: first, knowledge of self; second, spirit of fairness toward others; and third, to know God and walk humbly with him.

He thought that the main difference between this generation and those gone by, is one of *misunderstanding*. He had not found the young people in college as hopelessly irreligious as some seem to think. The point of view is somewhat different. People today are franker in expressions and less afraid to speak out. There is a general clamoring for *reality*. Young people are seeking *light*. And we must accept the responsibility of talking religion in language they can understand.

At the close of this masterly address, the old Milton College Quartet of years ago, gave us one of their old-time songs, which was greatly appreciated. These "old boys" were given a warm welcome by the congregation, and after singing, "Come Spirit come, with light divine," they were recalled for another song.

Professor Van Horn recalled the fact that our colleges were established by men of God. Religious motives had much to do with their founding, and our colleges should be filled with the Christ spirit. The fathers regarded religion as the main thing for the welfare of the boys and girls, and we need to build religion into the lives of our young people.

He spoke in high terms of the godly men

of years ago who had helped him to do his best, for which he is very thankful.

His appeal to college teachers to do their best to help young people solve their problems, and to save them from drifting away, was most timely; for the tendency to lose sight of our Christian philosophy of life in these times is very great.

This good service was closed with the old Alfred song, written by Rev. L. C. Randolph, called the "Alma Mater Song." It is so full of the Christian ideals and spirit of this education hour that we give it here:

ALFRED'S ALMA MATER SONG

Nestled away 'mid the Empire State hills,
'Neath the watch care of sentinel pines,
Where the murmuring song of the brook hums
along,
And the favoring sun ever shines.

In a valley so fair, where the forest trees share
Dominion o'er hillside and glen,
Stands the pioneer college of Western New York,
Alfred, the mother of men.

She was founded in tears, cemented with blood,
And nurtured through yearnings and tears;
Her monuments fair were the heroes who stood
Undaunted throughout trying years.

Each stone was a prayer, and her battlements
there
Were memories of purposes strong;
Staunch daughters and sons were her monuments
fair,
As they lift up their grateful song.

Others may boast of prestige and size,
Of numbers and power and fame;
But Alfred's pride lies in manhood's clear eyes
And womanhood's high, stainless name.

Old Alfred we say, Alfred now and for aye,
Kenyon and Allen and Main,
And the gallant young leader we honor today,
Her honor and power maintain.

Hail to thee, Alfred, thou guide of our youth,
Sweet, benign mother, all hail!
Ring out thine anthems of duty and truth;
May thy clear, ringing music ne'er fail.

—L. C. Randolph.

Lone Sabbath Keepers The lone Sabbath keepers had a good program at the General Conference. Lyle Crandall presided and three excellent papers were read: "Lone Sabbath Keeping, from the standpoint of little children"; second, "from the standpoint of the young people;" and third, from the standpoint of the family.

We have all these papers for the RE-

CORDER and feel sure you will enjoy them when they reach your home.

Rev. Willard D. Burdick made the closing address on the subject, "That Which Satisfieth."

After a few words about the five pleasant years of service as general secretary, he took up the subject, "That Which Satisfieth," with Isaiah 55: 1-2 for a text: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

In Ecclesiastes something is said about the wisdom which does not satisfy, and in the last words of that book we find: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

We find that human experience is the same the world over. Worldly vanities and mere human wisdom do not satisfy the soul. The war-mad nations found no satisfaction, no pleasure in their strife. Seekers after money are never satisfied in heart and soul. Men must seek better things. They must stop missing the mark if they would find peace and satisfaction. All are sinners and come short of the much-desired peace with God.

What is the remedy? Is there no hope? Must Christianity break down? A Japanese, facing the question, asked, "What about Christ?"

There is no other way to perfect satisfaction. Even the wisest Jews admit this. In a conversation between some Protestants and several Jews upon this matter, one of the latter exclaimed, "There is no way out except by a practical application of the principles of Jesus."

Friends, no other remedy has been found. When this question was troubling the disciples, Jesus asked, "Whom do you say I am?" And when they confessed Christ, accepting his gospel as the remedy, then it was that their "hearts burned within them." They were satisfied.

A noted Mohammedan said: "Christ will conquer, because he cures of sin and gives

that which satisfies the soul. Jesus is not only our Savior, but he is our *Teacher*. Whosoever believes and follows him finds that which satisfieth.

To be out of harmony with God is misery. What a world this would be if everybody would come into right relations with God. There would be joy unspeakable all over this old world.

Multitudes in all lands know nothing of Christ as a Savior. Fifty-five millions never go to church. Fifteen million families have no religious literature in their homes. It is a glorious work to offer Christ to them.

While some will not heed, still there are many who yearn for the peace the gospel message would give. Can we be satisfied to withhold that message? Are we doing what we can to give it?

It is ours to lead to conversion; but we must not stop there, we must teach, and train for heaven.

As a people we need enthusiasm in the Lord's work. We must not be discouraged, but must sustain the work as we have planned. We can not retrench. You would not be satisfied to check the work for which we have made arrangements here. Let us go home determined to do it one hundred per cent on the dollar. Then we can come to Conference next year well satisfied. Let us show our love to God by our zeal in his work.

Congratulations At the close of Brother **And Assurances** Burdick's address in lone Sabbath keepers' hour, Pastor Sheafe and Mrs. Crichlow sang, "Take your burdens to the Lord, and leave them there." Then Brother Sheafe expressed his pleasure over the privilege of meeting with Seventh Day Baptists for the first time. He thinks we have a wonderful history, a good name, and a splendid background.

His comparing us with David before Saul was quite apt. When David met only ridicule and contempt, he stood firm in the name of the Lord; and remembering what God had done for him in the past, he trusted him to give him victory in the future. He could not fight in Saul's armor, he must make use of the weapons God had placed in his hands. With his sling and chosen stones from the brook he overcame the giant.

Brother Sheafe made David's stones stand for texts as follows: (1) *God is.*—Believe in God and go forward. (2) *God can.*—Is anything too hard for him? (3) *God will;* and (4) *God does.*

If we trust the God of our past to give victory in our future, we too can overcome all the giants of prejudice, superstition, and false theories, for "*the battle is the Lord's.*"

The Woman's Hour In the program of the Woman's Board, the audience was treated to a play in three acts entitled, *The Rock*. It represented the development of the character of Simon Peter, as shown in Bible story.

The principal actor, Simon Peter, did his part well, and was supported by the excellent acting of competent helpers. Twenty persons represented characters in the play. The congregation greatly enjoyed this entire evening. Peter, by discipline, became the "rock."

The last thing before final closing of this great Conference, the following resolution was passed by a standing vote:

RESOLUTION OF APPRECIATION

In view of the careful, conscientious, and thorough services of Rev. Claude L. Hill, throughout the entire year; in planning the excellent programs of the six days during this Conference week; and knowing, as we do, his efforts to impartially provide for the interests of all sections of the denomination, as well as for the work of all the boards; and in due recognition of the able, prompt and painstaking manner in which he has presided here and forwarded the programs of this Conference; therefore be it

Resolved, That here in Conference assembled, we express to President Hill our high appreciation, and our sincere thanks for all the ways in which he has served us.

We wish him God speed, and many years of delightful service as pastor and leader of our churches.

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING

The eighty-sixth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 15, 1929, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corlis F. Randolph, Alexander W. Vars, Asa F' Randolph, Ethel L. Titsworth, Ahva J. C. Bond, Wil-

liam M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Irving A. Hunting, Harold R. Crandall, Frank A. Langworthy, George R. Crandall, Theodore J. Van Horn, Bernice A. Brewer, Winfred R. Harris, Mrs. Theodore J. Van Horn, Mrs. Harold R. Crandall, Arthur L. Titsworth.

The reading of the minutes of the last meeting was waived.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the board of directors prepared by the corresponding secretary, the business manager, the treasurer, and the leader of Sabbath promotion was presented and adopted.

(See *Year Book* for this report.)

The special annual report of the treasurer of the corporation, as required, in section 3 of Article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. Y.), Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of section 3, article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1929.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. Y.) is as follows:

In the Permanent Fund in the hands of the treasurer	\$ 62,521.19
In Life Annuity gifts	17,983.50
	\$ 80,504.69

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:

American Sabbath Tract Society Fund	\$ 1,198.71
George H. Babcock Bequest (15%)	43,886.49
Eugenia L. Babcock Bequest (two-ninths)	10,090.82
Eugenia K. and Francelia Burdick Fund (one-half)	6,005.16
Edward W. Burdick Estate (approximately 7%) ..	587.59
Mary E. Rich Fund (one-half)	1,125.00

Sarah P. Potter Bequest.....	1,000.00	
Nathan Wardner Estate (one-third)	2,589.10	
	<u>66,482.87</u>	
	\$146,987.56	

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

Frank J. Hubbard Gift, Plainfield, N. J.	\$ 500.00
Gift of Martha Irish Burdick, Cuba, N. Y.	10.00
(Replacing from income amount of inheritance tax)	
Bequest of Addie S. Witter Billins, Wisconsin Rapids, Wis.	238.00
	<u>\$ 748.00</u>

Following is a summary showing investment of funds in the hands of the treasurer:

Mortgages	\$ 71,900.00
Stock—Ashaway National Bank	50.00
Deposited in Plainfield Savings Bank	8,554.69
	<u>80,504.69</u>

E. & O. E.
 ETHEL L. TITSWORTH,
Treasurer.

September 1, 1929.
 Attest:
 CORLISS F. RANDOLPH,
President.
 ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J., September 1, 1929.

The receipt of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY—1929-1930
 OFFICERS

- Corliss F. Randolph, President
- William C. Hubbard, Vice-President
- Clarence W. Spicer, Second Vice-President
- Alexander W. Vars, Third Vice-President
- Winfred R. Harris, Recording Secretary
- Asa F' Randolph, Assistant Recording Secretary
- Miss Ethel L. Titworth, Treasurer

BOARD OF DIRECTORS

- Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Asa F' Randolph, Miss Ethel L. Titworth, Ahva J. C. Bond, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Otis B. Whitford, Harold R. Crandall, Frank A. Langworthy, La Verne C. Bassett, George R. Crandall, William L. Burdick, Edgar D. Van Horn, Theodore J. Van Horn, Nathan E. Lewis, Courtland V. Davis, George M. Clarke, Winfred R. Harris, Mrs. Theodore J. Van Horn.

By vote, Irving A. Hunting, Asa F' Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1930.

Minutes read and approved.
 Adjourned.

CORLISS F. RANDOLPH,
President.
 ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY ANNUAL MEETING

The eighth annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday September 15, 1929, at 2.30 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present—Corliss F. Randolph, Alexander W. Vars, Asa F' Randolph, Ethel L. Titworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Irving A. Hunting, Harold R. Crandall, Frank A. Langworthy, George R. Crandall, Theodore J. Van Horn, Bernice A. Brewer, Winfred R. Harris, Mrs. Theodore J. Van Horn, Mrs. Harold R. Crandall, William C. Hubbard, Laverne C. Bassett, Arthur L. Titworth.

The reading of the minutes of the last meeting was waived.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution. The annual report of the board of trustees prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath promotion, was presented and adopted.

(See Year Book for this report.)

The special annual report of the treasurer of the corporation as required by section 3 of Article IV of the constitution was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.), Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of section 3, article 4, of the constitution and by-laws, I herewith submit the following report of the

financial condition of the society as of June 30, 1929.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

General Fund—cash on hand \$	313.87	
Less indebtedness to Building Fund	1,500.00	
	<u>\$ 1,186.13</u>	
Maintenance Fund—cash on hand—checking account \$	1,278.32	
Plainfield Savings Bank—cash	1,750.00	
Loan to publishing house account new press	5,000.00	
	<u>8,028.32</u>	
Building Fund—cash on hand, checking account \$	24,080.13	
Plainfield Savings Bank—cash	19,600.00	
Loan account equipment notes	5,941.39	
Loans on bond and mortgage	6,000.00	
Liberty Loan Bonds.....	1,150.00	
Loan to General Fund....	1,500.00	
	<u>58,271.52</u>	
Denominational Building: ✓		
Site	\$ 18,500.00	
Building—printing plant..	39,793.25	
New building—in process of construction—cost to date	7,109.88	
	<u>65,403.13</u>	
	<u>\$130,516.84</u>	

Those responsible for the publishing house at Plainfield submit the following statement:

<i>Assets</i>	
Current:	
Cash (including petty cash and postage deposit)...	\$ 5,774.96
Accounts receivable	7,374.19
Notes receivable	163.32
Paper stock, materials, work in process, etc....	4,880.49
	<u>\$ 18,192.96</u>
Deferred:	
Unexpired insurance	\$ 167.72
Miscellaneous	227.31
	<u>395.03</u>
Fixed:	
Plant (appraisal value, 1922 appraisal)	\$ 43,669.38
Less depreciation	16,561.61
	<u>27,107.77</u>
	<u>\$ 45,695.76</u>

Liabilities

Current:	
Accounts payable	\$ 656.99
Bills payable (Tract Society for Miehle press loan)	5,000.00
Accrued payroll	171.54

Reserve, accounts receivable	134.45	
	<u>5,962.98</u>	
Fixed:		
Capital	\$ 25,975.37	
Surplus	13,757.41	
	<u>39,732.78</u>	
	<u>\$ 45,695.76</u>	

For summary of receipts and disbursements see the annual report of the treasurer.

ETHEL L. TITSWORTH,
Treasurer.
 E. & O. E.
 September 1, 1929.
 Attest:

CORLISS F. RANDOLPH,
President.
 ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J.,
 September 1, 1929.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1929-1930

OFFICERS

- Corliss F. Randolph, President
- William C. Hubbard, Vice-President
- Clarence W. Spicer, Second Vice-President
- Alexander W. Vars, Third Vice-President
- Winfred R. Harris, Recording Secretary
- Asa F' Randolph, Assistant Recording Secretary
- Miss Ethel L. Titworth, Treasurer

BOARD OF DIRECTORS

- Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Asa F' Randolph, Miss Ethel L. Titworth, Ahva J. C. Bond, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Otis B. Whitford, Harold R. Crandall, Frank A. Langworthy, LaVerne C. Bassett, George R. Crandall, William L. Burdick, Edgar D. Van Horn, Theodore J. Van Horn, Nathan E. Lewis, Courtland V. Davis, George M. Clarke, Winfred R. Harris, Mrs. Theodore J. Van Horn.

By vote Irving A. Hunting, Asa F' Randolph, William C. Hubbard were elected the Committee on Nominations for the year 1930.

Minutes read and approved.
 Adjourned.

CORLISS F. RANDOLPH,
President,
 ARTHUR L. TITSWORTH,
Recording Secretary.

ONWARD MOVEMENT

AN APPEAL FOR HEARTY CO-OPERATION

All who have read the proceedings of the last session of the General Conference which have been published in the RECORDER are familiar with the fact that the Conference appointed a committee to make a thorough restudy of the problems involved in our present unified budget plan, the subject of denominational administration, the proper adjustment of the church quota, and other related problems. This committee is to report at the next session of the Conference, a year hence. In the meantime, the collection of money to meet the needs of the denominational budget, just adopted, has been placed in the hands of a committee composed of five members of the Plainfield Church. The members of this committee were located in a single church because their work is primarily of a business nature and will require frequent meetings and close co-operation, which would be impossible were the members of the committee scattered over the denomination.

It is the general purpose of this committee to appoint a representative in each church to promote the interests of the budget. The committee expects to carry on a campaign of information and "follow up" work during the year in an effort to secure the fullest possible financial support of the denominational program.

It will take a few weeks for the campaign planned by this committee to be put into effect. In the meantime, however, the committee wishes to urge that since the budget adopted by Conference calls for an increase of about seven per cent over that of last year that, pending the securing of new pledges, everyone will continue his contribution on the basis of last year's budget plus such addition of seven per cent.

A study of the reports of the various boards, and particularly the consideration of that part of President Hill's address which refers to our financial affairs, must convince every thoughtful person that the welfare of our denomination depends very largely upon the willingness of its membership to give

adequate financial support to the program which we have adopted, and this committee earnestly desires your full co-operation to that end.

ALEXANDER W. VARS,
WILLIAM C. HUBBARD,
ORRA S. ROGERS,
GEORGE M. CLARKE,
COURTLAND V. DAVIS,
Committee.

Plainfield, N. J.,
September 16, 1929.

RELIGION, THE BIBLE, THE MODERNIST

DEAN ARTHUR E. MAIN

(Continued from last week)

Modernism believes that science, metaphysics, psychology, philosophy, theology, ethics, social science, art, history, and experience, so far as they interpret *reality* correctly, must be in harmony. Nothing can be true in one of these fields of universal existence and contradict truth in another. For illustration, a professor in our university says that what is true in biological science must be true in medicine.

I have been told that a former professor of philosophy here once said in a public address, referring to some idea and its expression, "That may be true for theology, but it is not true in philosophy." I venture to say that that statement was neither philosophical nor scientific.

The great Hebrew prophet of the Exile said in substance to the Gentile peoples, Go forth and survey the course of human history, and then come back to judgment, or to intelligent decision, and tell me, Who is God, Jehovah or idols? This was an appeal of Hebrew theology to heathen reasoning for vindication.

A poet of ancient Israel exclaimed:

"Wherewith shall a young man cleanse his way?
By taking heed thereto, according to thy word."

Then in thought he leaps to the skies and says exultantly:

"For ever, O Jehovah, Thy word is settled in heaven.

Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
They abide this day according to thine ordinances;

For all things are thy servants."

That is to say, the word of Jehovah which

expresses the divine thought, or will, or law, when heeded, will make pure the way of a young man. This same word rules on earth and in the heavens disclosing a thousand wonders—day and night, the seasons in their course, and that surpassingly splendid sight, the eclipse of the sun.

Modernism is not breaking away from the historic and essential convictions and inner attitudes of the Church. It is not rejecting the authority of God's word, his law, and His grace. But it is breaking away from ancient forms of expressing religious points of view and ideas.

To the modernist the Bible is not a storehouse of proof texts as some have appeared to think; but a living and life-giving word. It is the product of developing religion and morals and of richer and richer experiences of God. Hence all parts are not on the same level of historical and moral worth. It is a record of human achievements in reasoning, sentiments, language and literature, religion and morals—achievements in harmony with then existing and recognized scientific, social, ethical, and religious standards.

In language mythical and legendary in form but not in essential spirit and meaning—as in the second and third chapters of Genesis, and chapters 8: 20, 21, and 11: 5; in narrative, prophecy, poetry, allegory, and in other language forms, the Bible puts before us the progressive self-revelation of God to men, and the growing disposition and capacity to respond to that Divine self-manifestation, by aspiring souls.

A Hebrew poet, captive in Babylon, writes:

"By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive, required of us songs,
And they that wasted us required of us mirth saying,
Sing us one of the songs of Zion.
How shall we sing Jehovah's song
In a foreign land?"

With aroused feelings of resentment he exclaims:

"O daughter of Babylon, that are to be destroyed,
Happy shall he be, that rewardeth thee
As thou hast served us.

Happy shall he be, that taketh and dasheth thy little ones
Against the rock."

The real heart of this poem was religious loyalty. But the form of expression was not Christian. The heart of religion for us is not in ancient, static theological and creedal patterns, but in patterns taken from the scientific, economic, ethical, social, and religious readjustments required by our modern and expanding life and relations.

Modernism lifts the Bible, as a source, into the sphere of religion and morals; and leaves it, not a textbook in agriculture, physics, astronomy, and geology, but if one may so say, the appreciative and indebted friend of all advancing knowledge and increasing light.

The modernist does not think that the first books of the Bible were written by one man—Moses—but that they are an edited compilation of different documents; or that the Book of Psalms is one book, but several, with David as only one of the writers; or that one man wrote both the first and second part of our Isaiah. This makes the Bible a new Book to us—a Book that can stand the test of historical and literary study.

The discourses of the eighth century Hebrew prophets were largely occasioned by contemporary or near-at-hand social, moral and political conditions. At the heart of them, however, there are enduring principles. Hence New Testament writers find in the Old Testament sermons, for the gospel era, illustration, fulfillment, sources, and hope.

Promised deliverance from Babylonian captivity suggests the glad news of human redemption from the bondage of sin.

In the seventh chapter of Isaiah it is written that a virgin—rather a young woman of fit age for marriage and motherhood—shall soon bear a son whose name will be Immanuel, meaning, God is with us. The writer of our first gospel seems to find in the birth of Christ a fulfillment of this Scripture. But Doctor Jefferson, a modernist, and a believer in the virgin birth of our Lord, says that there is no reference at all to Mary, or Jesus, or to his birth. The near-by birth of the boy Immanuel was to be a sign to the unworthy

king Ahaz, who was wearying men and God, that the statesman prophet was speaking in the name and by the authority of Jehovah when he announced the coming of both punishment and deliverance. The chosen name was a symbol of the presence of God among his troubled people.

The New Testament does not teach that acceptance of the virgin birth doctrine is essential to the forgiveness of our sins, to discipleship, to church membership, and the right to preach the gospel of God, or to belief in the incarnation. Even the great English theologian, Canon Gore, says that faith in Jesus must rest where it did from the beginning, upon his life, teachings, death, and resurrection, and not upon a secondary matter, the question of the manner of his birth.

Professor Sanday in his discussion of St. Paul's use of the Old Testament furnishes a good illustration of his method. He employs Old Testament passages very freely when just the words themselves seem to him to suggest the ideas that he wishes to set forth. For instance, he refers to the nineteenth Psalm for proof that all Israel had heard the things of religion:

The heavens declare the glory of God.

Day unto day uttereth speech.

Their line is gone out through all the earth,
And their words to the end of the earth.

His (the sun's) going forth is from the end of
the heavens.

Now all this is not against the authority and value of the Bible. It simply means that we need to know more than we once did about the methods followed by Bible writers; more concerning their way of reasoning, and their chosen language and literary forms.

Modern historical and literary criticism, guided by spiritual insight, may readily discern the permanent religious content in the apostle's heart; and also tell us that his mind and speech patterns were influenced by rabbinical models, and belong to the first century, not the twentieth.

It is not certain patterns of belief, but living, life-giving, and life-sustaining faith and confession, that make one a Christian

and worthy of Christian and Church fellowship.

The modernist rests his hope of attaining the eternal beauty and glory of a life like the life of Christ, on what Jesus taught as the essentials of religion and goodness.

As Doctor Merrill says:

"One of the tremendous needs of the world is the need of a Christian conception of God. Men have done in the name of God, they still do, what they never could do in the name of Jesus Christ. If our praying, our social intercourse, our whole scheme of thinking, feeling, and living, were based on an unshakable conviction that God is just like the Master we read of in the gospel, would we not live a life at once more human and more godly, more simple and more high, more helpful to others and more glad at heart?"

To believe thus really in Jesus Christ, *our Lord*, would mean also that we would exalt him and his gospel and his teachings and ideals above all other standards and laws and authorities.

"We say we do that. We write into our creeds the statement that Jesus Christ is the great Head of the Church. We call him King of kings, and Lord of lords. But over all our life hovers the echo of his reproach, 'Why call ye me Lord, Lord, and do not the things that I say?' If we genuinely made him and his gospel authoritative in the life of the Church, so that no other opinion could stand against his judgment, so that his tests would be ours, so that no doctrines could be held as essential which he does not clearly count vital, we simply could not hold back the Church from a real unity, and from a speedy victory over all the world's forces. We have considered precious certain matters about which he cared nothing, and have slighted what he thought of supreme importance. It is the plain fact that large sections of the Christian Church still put great stress on doctrines and practices and forms of administration which simply have no place anywhere in the gospel, of which, so far as we know, our Lord Jesus Christ never spoke, and for which he cared nothing. Most of the matters about which good men dispute, the questions that distract the Church, and lead to divisive controversy, are matters about which Christ never said a word, or else spoke of them only to show that he held them to be of secondary importance. What are the subjects on which the Church has divided, or held apart, in recent years? Three of them stand out conspicuously: *Apostolical succession*, the question whether we can have a valid church without episcopal ordination; the *inerrancy of the Bible*, the question whether every statement in it is literally true; the *virgin birth of our Lord* himself, the question whether this is a statement of literal fact, or a symbolical and imaginative setting of the truth; these have been the storm centers of recent ecclesiastical history. And our Lord Jesus Christ never mentions one of them! By all means let us hold to them, if we believe them to be true; by all means let us try to win other people to believe them, if they mean much

to us. But to hold the Church apart for any or all of these, to make of any of them tests of good standing in the Church, to set up anything as necessary which Jesus does not clearly hold to be essential, is absolutely incompatible with a real faith in him as our Lord and as Head of the Church. We need to take our faith in Christ seriously; to make him the judge, and his ideals our authoritative standard, to count nothing fundamental which is not clearly fundamental in the mind of Christ. If once the Church of Christ should thus actually believe in Jesus Christ as our Lord, the glory of the Lord would be revealed, and all flesh would see it together.

"We have touched but the hem of his garment in this study; we have seen but a tiny fragment of what it would mean to *believe*, heartily to *believe*, in 'Jesus Christ, his Son, our Lord.' Thank God there is still salvation just in touching the hem of his garment! Think what it would mean, every man in the Church, every woman, every child, if we should go out of the door of the church each Sabbath to *live* all the week in the faith that Jesus is the revelation of God and of us, of what God is and what we may be. Such a faith would send us to these four precious books, to search them for the way of life. We would read and study the life and teachings of the Master as we never have before. For he is the way, the truth, and the life, and we must know him, if we would know God, and ourselves, and the way to live rightly and blessedly.

"To believe, really to believe, in Jesus Christ as Son of God and our Lord, and to live in the flesh through the power and in the beauty of such a faith, would mean that you believe in the life of service as the most satisfying life, in the life of self-sacrifice as the noblest and most honorable career, in the sacredness of common things and relations and ways, in the possibility of achieving real godliness here and now; and it would mean a warm, glowing sense that everywhere and in all things God is with you, as definite and loving and friendly a Comrade as Jesus was with the twelve, as helpful to you and through you as Christ was to the people who knew him. Would it not be worth everything to have such a faith and to live by it?"

"Such a life lies open to every one of us. There is no one who can not *believe* in Jesus."

Modernism thinks that it alone can save religion and theology, as expressed outwardly in varying ways, from becoming "set" as clay and cement grow hard and unyielding in their forms.

We can not agree with those who say that to accept the theory of evolution is to do away with our religion and our sacred Book. Rather, we need both religion and evolution, as religion becomes more scientific and rational, and science more religious and spiritual.

In the presence of devastating disease

the modernist does not exhort men to be piously resigned to a divine and inscrutable Providence; but to bestir themselves, discover, and then intelligently and devoutly obey those laws of God in nature that relate to physical health and sickness.

Amid the horrors of earthquake, fire, and accident, the modernist, in the largeness of a hope that embraces eternity, thankfully agrees with the wisest of all interpreters of existence, Jesus of Nazareth, the Savior and Master of us all, who said to a listening multitude:

Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God.

And to his disciples:

Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father . . . Fear not therefore; ye are of more value than many sparrows.

Not a *sparrow* falls; not a sparrow *falls*, unnoticed and forgotten by its Maker!

An immanent Providence "views with equal eye a hero perish, and a sparrow fall."

Shall men, women, and children, of infinitely greater worth than sparrows, fall out of life, and beyond the sight and care of their God and Father?

Modernism has no fear as to the results of fair, scientific, and thorough historical and literary criticism of the Bible.

General U. S. Grant, in his "Personal Memoirs," referring to the stirring events of 1865, says: "The much-talked-of surrendering of Lee's sword and my handing it back, this and much that has been said about it, is the purest romance."

Historical criticism may throw doubt upon a hundred related incidents of the Civil War; but it can not relegate to legend the great events and names, such as, the Civil War itself, slavery, the Emancipation Proclamation, Bull Run, Lookout Mountain, Lincoln, Grant, Lee, Gordon, Sherman, and other distinguished men.

Whatever may yet come from Biblical criticism the modernist, by faith, sees the Church and Synagogue building more and more on everlasting certainties, as on foundation stones taken from the realm of religious fact, truth, and experience.

Whence came the royal men and queenly women of many lands and centuries? Modernism answers, by way of the universal

reign of law, and as the great philosopher, Professor Hoffding, says, by way of the mysteries of existence.

In the case of actual or supposed miracles, modernism, as Shailer Mathews suggests, does not ask first, Were they miracles? but, Did they take place? If critical, historical, and literary inquiry answers, yes; then the cosmic order and the yet unfathomed mysteries of reality have a place for them.

Modernism does not emphasize first of all some theory of human salvation, but a personal and living Savior and Lord. We therefore preach in the first place not any one of the historical patterns of the atonement doctrine, but an atoning Redeemer, God in Christ, reconciling the world unto himself.

It is said that in a church at Brighton, England, made famous by the great preacher, Robertson, there is a window with the well-known picture of Christ among the doctors. An inscription says: They were thinking of theology, he of God.

Now the modernist believes in theology, in churches, and in ecclesiastical machinery; not however, when they have become *set*; but only as they further the onward-sweeping movements of heaven's redeeming purpose.

Modernism believes in great freedom of inquiry, thought, speech, and action, as essential to human progress—a freedom limited only by common sense and moral reason. It does not believe in narrow and narrowing dogmatism and sectarianism. They hinder unity, fellowship, and Christian co-operation.

The late Dean Stanley, in speaking of the Holy Supper, said:

"When diverging creeds shall learn
Toward their central source to turn;
When contending churches tire
Of the earthquake, wind and fire,
Here let strife and clamor cease
At that still small voice of peace,
'May they all united be
In the Father and in Me.'"

There are many things about existing denominationalism to be greatly regretted. Two hundred fifty denominations do not seem to be needed. But intelligent and tolerant denominationalism should be clearly distinguished from sectarianism. It is the name we give to different schools of thought

in the realm of religious faith and practice, just as there are schools of thought in law, medicine, pedagogy, statesmanship, economics, and other great departments of human thought and activity.

The Church: Protestant, Anglican, Roman, and Greek, and the Synagogue, face a situation, religious, moral, industrial, racial, national, and international, that they only can meet, and they only by fraternal united effort.

Modernism sees little or no use in dividing events into the natural and supernatural. Extraordinary and not-understood occurrences frequently become ordinary, intelligible and non-miraculous. I like what Sabatier says: From heaven's point of view everything is natural; from our point of view everything is supernatural. That is to say, all things need God.

It is quite right for religion to have one center in the hope of immortality.

"'Tis life, not death, for which we pant,
More life, and fuller, that I want."

But if it is to drive from the minds of men the idea that any kind of might excepting loving-kindness makes right it must have another center in moral, social, economic, political, and international idealism.

Jehovah God is sovereign and transcendent; but modernism wants a God who is also immanent all the way from the microcosm to a macrocosm; from the electron to inconceivable vastness; from protoplasm to the immortal soul.

The modernist agrees with the Hebrew poet, and with the literalist, that by the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth; that he spake and it was done; he commanded and it stood fast. But while they were happy who in a prescientific age or in an anti-scientific attitude thought they explained God's relation to the world by a quick creation out of nothing, and by miracle, the modernist thinks himself still happier in the scientific and reverent belief that cosmic unity, the reign of law, and the process we call evolution, witness to an immanent and hitherto working God.

A new world revealed by science, philosophy, and in nearby and far-extending human relations, calls for a scientific and

rational economic, ethical, social, and religious re-adjustment of ourselves to it, individually and by groups in ideals and in action.

This new world of mutually related and inter-dependent men and things is an unparalleled opportunity for service by the skilled and competent. And a great problem before modernism is to become understood and trusted by the people, that it may help many souls, troubled now by dogmatic literalism, to cling intelligently to the eternal principles of truth and right, and to do justly, love kindness, and walk humbly with our God. This means to sanctify science and philosophy, socialize religion, and spiritualize every social order from the home to the entire race.

We live in a divinely ordered universe. The supreme Orderer is our Creator and universal Father. Therefore under cosmic being and unity I trustfully put these hypotheses: a great and good God; the reign of law; the divine method of evolution; a redemptive purpose; and eternity. This is the path along which imperfect and groaning existence is struggling, waiting, hoping, for redemption into the perfect.

And may I be permitted to say that in this faith and hope I find anchoring assurance, intellectual shelter and rest, and religious satisfaction.

Alfred, N. Y.

MORAL HAVOC OF LAW VIOLATION

Prohibition is the law of the land, and the violation of it, especially by bootleggers and their patrons, is working us untold harm.

I do not ask you to observe the law simply because it is the law. "Obey the law because it is the law" is a dictum that does not hold at every point. We should be honest enough to admit it. It may be dangerous to say so, but the truth is often dangerous. We are, however, not responsible for its consequences; only for what we do with it. I urge you to obey the law because of the moral havoc the violation of it is working.

The bootlegging business is inherently immoral. It can not exist without vio-

lating the most elementary principles of morality. Lying, perjury, forgery, bribery, assault, murder, are among the regular and necessary tools of the trade.

To say that its consequences are deplorable is to speak feebly. They are appalling. The moral perversion of those engaging in it, the crimes of violence by which it is attended, bad as they are, are not the worst evils. The worst feature is the corruption of our public officials by the wholesale bribery made possible by the great profit of the business. In many places it has resulted in an alliance between the officers of the land and criminals of a most desperate sort. It is poison in the nation's blood. Our children will be suffering from its effects when we are in our graves.

Any other business carried on in this way would be pronounced infamous by the decent judgment of mankind and there would only be approval and rejoicing when the law laid its heavy hand upon it, as it would be sure to do.

Now, do the guilt and infamy of this business rest wholly upon the men who engage in it? Whose money is it that tempts these men into it? Whose money supports them in it? Whose money buys their motor cars, their trucks, their watercraft, their firearms? Whose money is it that goes in bribes to the officers of the law?

If the receiver of stolen goods, and the man who knows that a murder is about to be committed and does nothing to prevent it, is regarded and treated in each case as *particeps criminis*, can the bootlegger's patron go altogether clear of the infamy of the business and the responsibility for the consequences?

—William R. Taylor, D. D.,
in "Presbyterian Advance."

A religious contemporary has shocked some of its readers profoundly by saying: "Heaven will hardly be heaven if you can't do something *or* someone—at any rate that's what makes heaven here." Strange what a difference the omission of a little "f" makes. Of course it was the printer again.—*Presbyterian Advance*.

MISSIONS

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

MISSIONARY ACTIVITY A TEST OF CHRISTIAN DISCIPLESHIP

At the heart of all true missionary activity there is and must be a passion to lead men to Christ, the Savior of men. There must be an intense desire that those who know not the joys of sins forgiven and the blessedness of fellowship with Christ shall be led to him, and that those who have grown cold in their love and delinquent in their service shall be revived and helped to higher ground.

One may engage in any or all forms of missionary activity solely for the purpose of building up one's church or denomination, or for the comfort of having something to do, or for the satisfaction of being joined with respectable people in worthy undertakings; but without a passionate desire that others may know the blessedness of Christ's way of life, missionary and evangelistic activities become formal, lifeless, and Christless. With this passion burning in the soul of the disciple, all endeavors reaching out to others become missionary in their nature. Whether our activities for others are missionary or not does not depend upon where they are performed or upon their outward form, but upon what their purpose is and whether the soul is aglow with the desire to lead men into fellowship with the Father.

This passion to lead others to Christ and his way of living is, in no small measure, a matter of cultivation, as is any Christian grace. From the very nature of things there is in man's soul a desire to help others, but in the sinful life it is submerged beneath selfish ambitions. In regeneration it comes to be regnant; but if it remain thus, it must be fed and strengthened constantly, for in the multiplicity of duties, the stress of life, and struggles with men, it is likely to be crushed out. If cultivated, it should become stronger as the years go by. The disciple who has been a follower of the Savior twenty years should be more aflame with

the desire to rescue sinning men than the new convert is, but often the reverse is true. We may well ask ourselves, "Do I have a burning desire to see men come to Christ for their own good?" and again, "Has this desire grown in my heart as the years have passed by?" and once more, "If it has not, what is the reason?"

A professed Christian will not be very much concerned about leading others to Christ unless he himself knows the blessedness of fellowship with the Savior and a life devoted entirely to him. And if he does know the unspeakable joys of Christ's way of living, how can he be indifferent about others knowing the same? Furthermore, one's power with God and men depends upon one's desire to help men to God. When we, in public or private, urge men to accept Christ, men are saying, "Do they really care?" And unless we give evidence that we do care, and care very much, our words "become as sounding brass and a tinkling cymbal." When I listen to an elaborate plea, in sermon or exhortation, for men to come to the Savior, I find myself asking, "How much do you really care? Is your heart aflame?" As I have been writing these words I have been asking myself, "How much do you care?" No class of people need more to give themselves searching self-examination than those who would help others to the world's redeemer. A flaming heart is necessary; but how cold our hearts are!

Missionary and evangelistic work is reaching out, in both desire and effort, to others at home and abroad, and it is not left to us to debate whether we undertake this work or not. When we became Christ's followers we dedicated ourselves to it. That men come to the Father was and is the great passionate desire of the Son of God, and if we are his disciples, we are committed to it now and always. "If any man would come after me, let him deny himself, take up his cross daily, and follow me." We are never Christlike unless our souls burn with a desire that others know the joys of sins forgiven and peace with the blessed Father.

The greatest achievement of life is to be used by the Holy Spirit in leading men to the Redeemer. The supreme purpose of the Christian Church is not alone to aid

those in its fold to higher heights in the Christian life, but also to help men everywhere to break away from lives of sin and begin the better life. The first and greatest object of a group of churches organized into a denomination is to hasten the world's evangelization. In saying this we are not belittling any lesser purpose of denominational organization; but the evangelizing passion, purpose, and effort must never be second. Missionary activity is the test of Christian discipleship with the individual, the church, and the denomination.

LETTER FROM MISS SUSIE M. BURDICK

Rev. William L. Burdick,
Ashaway, R. I.

DEAR SECRETARY BURDICK:

If one were to give a little account of July activities in our mission in Shanghai, it might be well to put the wielding of fans well in the forefront. It has been a hot, dry month but, in all fairness, the good breeze almost always to be found somewhere should be mentioned.

After school closed there were about two weeks of real vacation, then work for some commenced again. Two of the regular teachers in the Girls' School, Miss Li and Miss Lucy Zung, came back and they have been helping five resident and six day pupils to make up work. Some of the girls came back to help in the Daily Vacation Bible School, and all together there has been quite a family in the school.

Before any announcement of the Daily Vacation Bible School had been made, squads of eager children were coming to register. When the time came to open, not all of the two hundred registrants were here. The largest number any one day was one hundred sixty-five. As the heat has increased, the number has fallen off; now, the third week, there are from one hundred ten to one hundred twenty in attendance. In the native city they started with sixty and now have about fifty.

In the City School Mr. Dzau Sing-kyung has had the responsibility and the teachers are former pupils in that day school. Here four boys represent the Boys' School and five or six girls the Girls' School. One is pleased to see the interest and zeal they are

putting into the undertaking. One is impressed with the good order that obtains. It is in great contrast to the time when these schools were first opened. Classrooms in both Boys' and Girls' School building are used, but for assembly they have to go to the church. The passing from one room or building to another has to be in single file and in orderly fashion. The subjects taught are much the same in the two schools. Chinese characters, arithmetic, hygiene, singing, drawing, hand work, story telling, where the Bible comes in as it does in larger measure on Sabbath mornings. In the city this morning I saw a little English being done. It is a good work and fine to see the interest the young teachers take in it. Nearly all the teachers here come to the daily prayers just before noon.

As I write this we are ready for a gathering of the teachers this afternoon for a social time in honor of Doctor Davis' birthday.

It has already been mentioned in the RECORDER that one of the results of the many tenement houses on all sides of us is that many people drop in for various services at the church. Mr. Tong, the evangelist, proposed opening the building each evening this week for especial services. Much has been said of late about "visual evangelism" and certain societies have prepared charts. Mr. Tong has been using these. Doctor Davis has been standing by him in these meetings, last evening taking part and after the services distributing a quantity of gospels. Most of the attendants are men and boys and we have been impressed by the way they stay through. A few get up and go out and a number stand near the door, but the majority sit down and remain. Last night there must have been about one hundred fifty there. Seventeen have written their names as interested in further study and in becoming Christians.

Other interests have claimed our attention, but these are the outstanding undertakings.

Very sincerely yours,
SUSIE M. BURDICK.

Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
August 1, 1929.

MONTHLY STATEMENT

August 1, 1929-September 1, 1929

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand August 1, 1929.....	\$ 21,221.11
Olive M. Weeks, missionary work.....	5.00
Ashaway National Bank, loan.....	2,000.00
Woman's Board, General Fund.....	25.00
Willing Workers, Albion, Wis., Boys' School, China.....	5.00
Willing Workers, Albion, Wis., Girls' School, China.....	5.00
Willing Workers, Albion, Wis., Jamaica.....	5.00
Washington Trust Co., interest credit.....	10.21
Onward Movement treasurer, Missionary So- ciety.....	1,196.58
New York City Church, Debt Fund.....	73.72
Marie S. Russell and Mary A. Stillman, Mis- sionary Society.....	40.00
Gentry Church, Missionary Society.....	2.50
Seventh Day Baptist Christian Endeavor Union of New England, special, Jamaica native worker.....	20.00
Seventh Day Baptist Christian Endeavor Union of New England, special, Wm. A. Berry's salary.....	10.00
	<u>\$ 24,619.12</u>
Cr.	
Industrial Trust Co., draft interest on Amanda Burdick Scholarship.....	60.00
Bank of Milton, account salary H. E. Davis..	200.00
D. Burdett Coon:	
July salary and traveling expenses...\$159.10	
Taxes on church lot.....	26.25
H. L. Mignott's salary.....	50.00
Special native worker.....	20.00
	<u>255.35</u>
Wm. L. Burdick, July salary, traveling ex- penses, and office supplies.....	203.38
Royal R. Thorngate:	
July salary account, child's allowance and native workers.....\$141.67	
Taxes on church property.....	33.05
Wm. A. Berry's salary.....	10.00
Special, Wm. A. Berry's salary.....	10.00
	<u>194.72</u>
Cherry Creek National Bank, account salary R. R. Thorngate.....	25.00
Wm. L. Burdick, clerk hire.....	33.33
C. C. Van Horn, July salary.....	41.67
Ellis R. Lewis, July salary and traveling ex- penses.....	153.75
L. D. Seager, July salary.....	66.67
Verney A. Wilson, July salary.....	41.67
R. J. Severance, July salary.....	41.67
Clifford A. Beebe, July salary.....	25.00
Charles Thorngate, July salary.....	16.67
W. L. Davis, July salary.....	25.00
Hurley S. Warren, July salary.....	22.23
Angeline P. Allen, July salary.....	16.67
E. H. Bottoms, July salary.....	33.33
C. A. Hansen, July salary and traveling ex- penses.....	123.75
S. H. Davis, cablegram to Shanghai.....	12.00
Washington Trust Co., payment of loan at In- dustrial Trust Co.....	2,000.00
Wm. L. Burdick, traveling expenses.....	100.00
S. H. Davis, four months interest on loan at Ashaway National Bank.....	40.00
Verney A. Wilson, August salary.....	41.67
Treasurer's expenses.....	28.00
Total expenditures for month.....	\$ 3,801.53
Balance on hand September 1, 1929.....	20,817.59
	<u>\$ 24,619.12</u>
Bills payable in September, about.....	\$ 3,500.00

Special funds referred to in last month's report now amount to \$22,212.46, balance on hand September 1, \$20,817.59, net indebtedness to special funds \$1,394.87. Other indebtedness to loans \$7,500. Total indebtedness \$8,894.87.

S. H. DAVIS,
Treasurer.

E. & O. E.

A MEMORY OF VALLEY FORGE

In 1824, General Lafayette visited this country, which he had helped to make free over forty years before. He was then an old man of nearly seventy years.

There was a brilliant reception in his honor. A slowly moving line of stately guests passed by him, and he greeted each with a courtly grace. Presently an old soldier came up, clad in a worn Continental uniform. In his hand was an old musket, and across his shoulder a piece of an old blanket. The old soldier straightened up his bent form and gave the military salute. As Lafayette returned it, tears started to his eyes. The tattered uniform, the ancient flintlock, the silver-haired soldier, even older than himself, recalled the dear past.

"Do you know me?" asked the soldier. Lafayette's manner had led him to think himself personally remembered.

"No, I can not say that I do," was the frank reply.

"Do you remember the frosts and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, general, you were going the rounds at Valley Forge. You came upon a sentry in thin clothing and without stockings. He was slowly freezing to death. You took his gun, saying, 'Go to my hut. There you will find stockings, a blanket, and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'

"The soldier obeyed. When he returned to his post, you, General Lafayette, cut the blanket in two. One half you kept; the other you presented to the sentry. Here, general, is one half of that blanket, for I am the sentry whose life you saved."—*Our Dumb Animals.*

Education can not solve the problem that is filling our prisons.—*Archdeacon John Dodshon.*

YOUNG PEOPLE'S WORK

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

S. O. S.

I am editor of this page and yet it is not mine. It is yours, and you control it and its destiny. Regardless of whether I do my best or my worst, you can make or break it. So let's try to make it the best young people's page ever. How? By sending the best material ever to fill it, of course. Do you ever have anything interesting in your Christian Endeavor society? Write a good newsy letter and send it in. Two letters a year from each society would put home news on this page every week. Does anyone ever give a helpful paper or talk in your meeting? It would be helpful to the rest of us. We had some fine things from the New England Union last year; they can do as well again, and so can the rest of us. Come on, RECORDER correspondents, "get busy!"—C. A. B.

JESUS TEACHING US TO PRAY

Christian Endeavor Topic for Sabbath Day,
October 12, 1929

DAILY READINGS

Sunday—Pray humbly (Luke 18: 9-14)
Monday—Pray without ceasing (Luke 18: 1-9)
Tuesday—Pray in faith (Mark 11: 22-24)
Wednesday—Pray forgivingly (Mark 11: 25, 26)
Thursday—Pray for the kingdom (Matt. 9: 38)
Friday—Pray in Jesus' name (John 16: 23)
Sabbath—Topic: Jesus teaching us to pray
(Matt. 6: 5-13)

S. DUANE OGDEN

This is a topic concerned with prayer and learning to pray from Jesus, so there should be much time and attention given during the meeting to prayers. The leader should definitely plan to have a number of the endeavorers lead in brief prayers. Perhaps he will want to assign a prayer to each of five or six more people for their part of the meeting. Or arrange to have a prayer from each one at some time during the meeting. This can be worked in various ways, if all will not volunteer (the leader

can usually know whether to expect this or not). One way is to have each one offer a prayer in a series in the order of standing or sitting. (It is much better not to have the entire group stand through a long prayer or series of prayers, since people can not worship well if they are uncomfortable. Let the group sit and each one stand to offer his prayer, or if preferred, let him sit with bowed head as he prays.) Other suggestions for handling the prayers are: a chain prayer, in which each person who prays names the one who is to follow, the leader designating who is to begin and end the chain; voluntary sentence prayers; a series of brief prayers by persons named by the leader in advance, and so on.

Let the songs and hymns be chosen by the leader (or in conjunction with the chorister) on the subject of prayer. Some good ones are: "Prayer Is the Soul's Sincere Desire," "I Must Tell Jesus," "Lord for Tomorrow and Its Needs," "More Holiness Give Me," "What a Friend We Have in Jesus," "O Master, Let Me Walk with Thee," "Dear Lord and Father of Mankind." There are many others.

Some thoughts to be developed by talks or discussion, or by the leader in his talk, or by all three methods are: (1) What true prayer is (Is praying to be seen of men real prayer at all? Is it true praying to thoughtlessly "repeat the Lord's Prayer" as we so often do? Why are the prayers we utter in secret more certain to be the real prayers of our hearts?); (2) Simplicity in prayer; (3) Directness in prayer; (4) The need for clarity and definiteness in our praying (Why are vague generalities, so often indulged in, not apt to be effectual praying?, etc.); (5) Unselfish prayer; (6) Does most of our praying go beyond mere asking for things to be bestowed? (Compare the prayer that I may be what I should and become the best that is possible for me to become with the prayer that certain things may be bestowed upon me.); (7) The different ways in which God answers prayer (granting, denying, waiting until the right time for the granting, indirect answers, causing us to find the answer to our own prayers, etc.); (8) What are some things we ought not to pray for? What should we pray for? (9) How should we pray? (By asking merely, or is there more

than that to be done by us?) (10) How to use the "Lord's Prayer" effectually in group praying.

THOUGHTS FOR THE QUIET HOUR
LYLE CRANDALL

"The effectual, fervent prayer of a righteous man availeth much." The attitude of our mind in prayer is very important. We should go to God in prayer, feeling humble, realizing our utter dependence upon him, and having a sense of sorrow for our sins. We should have our minds open to receive whatever he will give us, and it is only when in this state of mind that he can speak to us. Our prayers must come from the heart and must not be said, "to be heard of men."

I heard a man pray once, and in his prayer he seemed to tell God what he should do for him and others. There was no expression of humility, but a domineering spirit seemed to be manifested. The man seemed to forget his dependence upon God, but rather placed himself on an equality with him. I think this is a wrong attitude to assume in prayer. God likes the prayer that comes straight from a contrite heart, from one who feels his unworthiness, and longs for a higher plane of living.

"Every true desire in the heart of a Christian finds response in the heart of God."

FELLOWSHIP BREAKFAST AT
CONFERENCE

Among my pleasantest memories of Conferences have been the fellowship breakfasts. I am sure it will be so this year.

We were afraid of rain, and preparations had been made for it; but Friday morning of Conference dawned beautifully, and found Seventh Day Baptist young people to the number of nearly two hundred already on their way toward Riverside Park, on the Rock River near Janesville. The cool morning air and the ride from Milton had had its effect on our appetites and we were glad to find that breakfast was prepared and soon to be served. The long line-up began, and soon we were all having an enjoyable time about the picnic tables, eating and visiting.

The sun was well up and was shining gloriously across the water when we left the tables to gather at the river bank and sing "Holy, Holy, Holy," under the leadership of Carroll Hill. Ralph Brooks then read as a Scripture lesson the fourteenth Psalm, a preparatory thought for Doctor Norwood's address. We joined then in singing "O Master, let me walk with thee," and in a season of sentence prayers, then the talks of the morning were given, all upon the theme of Crusading with Christ.

Alberta Simpson's topic was "Youth's Greatest Privilege," which she defined as acquaintance with Christ. If we are acquainted with him, she said, we will try to live like him. Our Christian life is our business, our social life. We live in the spirit of Christ when we bring him into our friendships. We need a deeper spiritual life; we need to develop more the prayer life, which is essential not only to life, but to growth. Christ needs our youth, our courage, and we have it in us to help him if we will.

After this fine-spirited talk, Miss Vivian Hill gave us a clear-cut challenge in "Youth's Obligation in Citizenship." As youth attacks new problems, she said, quoting from Stanley High, it has few facts and little experience, but needs to express its opinions now before courage dwindles. Are we, she asked, as young people, expressing ourselves clearly on the great moral issues of the day; how do we stand on the liquor question? Do we think too much about others' opinions, or have we courage for the right? She spoke of the need to co-operate in opposition to demoralizing tobacco advertising, of the great influence of the movies, which Roger Babson considers as the cause of the crime wave. Are we living positively, to show whether we are right or wrong?

In speaking on "Youth's Opportunity in World Peace," Kenneth Camenga told us that youth holds the past, present, and future in its hands. We will form public opinion in the next few years. After ten years, we are still blaming things on the war. It rests with youth; shall we have war?

Following this address, Duane Ogden, in a few well-chosen words, voiced the feeling of the young people of the denomination in

appreciation of the work of Mrs. Frances Babcock and Doctor Johanson, who are retiring as executive officers of the Young People's Board, after a number of years of faithful service. Carroll Hill then sang "Jesus Calls Us," and Dean Norwood followed with the closing talk of the morning.

Doctor Norwood's talks are always peppy and pithy, and this one certainly was, as he discussed "Youth Crusading with Christ." If we are to crusade with Christ, he said, we must first of all be consecrated. What kind of people are we? Many of us are superficially minded. There is a common philosophy abroad: "I don't believe what I can't see." But how much can we really see? You have never seen Milton College, the dean said; you have never seen the state of Wisconsin; you have never seen me. What you see is merely the outward or physical form of something which is inner, and spiritual. We must be imbued with experiences in the inner life, to crusade with Christ.

The meeting closed with prayer, a season of silent prayer, and singing, "Where he leads me I will follow." We left in time to reach Milton for the nine o'clock business session of Conference, feeling that we had been for a little while at a height of experience with our Master.

A CLOSING WORD

I can not hope that these articles for the last three weeks will give an adequate picture of young people's activities at Conference to those who were not there; but perhaps to you who were there, the reading of them will revive and help to fix in your minds some of the high points, as the writing of them has done for me. And to others, it will help you to share in some measure the good things which we enjoyed so fully.—C. A. B.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—True to God (Num. 12: 7)
Monday—True to our friends (1 Sam. 18: 1-4)
Tuesday—True at home (Eph. 6: 1-8)
Wednesday—True in our work (Col. 3: 22-25)
Thursday—True in our speech (Matt. 5: 33-37)
Friday—True in every task (1 Peter 4: 10)
Sabbath Day—Topic: I would be true (Heb. 12: 1-2)

Topic for Sabbath Day, October 12, 1929

SUGGESTIONS FOR THE LEADER

Plan to bring out the differences between being true and being false.

You have opportunities of being true every day—true to your word, the pledge, your friends, yourself, your home, your conscience, your country, etc. Discuss how.

Great care is needed sometimes to tell the true from the false. If you look at a recent photograph of yourself you will think it is a very good representation of your features. The camera was true to you. If you look in the mirror you will also expect to see a true reflection of your features; yet in one case above the image is reversed; the hair is parted on the wrong side; if you close one eye the image has the other eye closed; the representation is false. Which is false and which is true?

To whom are we untrue—

- If we make a promise and do not do it;
- If we do not pray and read the Bible every day;
- If we let down a friend;
- If we make ourselves believe that wrong is right;
- If we neglect little duties about the house;
- If we fail to do what we believe is right?

STOOD BY HIS FLAG

During the American Civil War a dozen rough but brave soldiers were playing cards one night in a camp. "What on earth is that?" suddenly exclaimed the ring leader. In a moment the whole squad was listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ring leader approached the tent on tip-toe.

"Boy, he's a-praying," he roared out. "Three cheers for the parson!" shouted another man of the group as the prayer ended. "You watch things for three weeks. I'll show you how to take the religion out of him!"

The recruit was a slight, pale-faced young fellow about eighteen years of age. During the next three weeks he

(Continued on page 380)

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR SISTER GREENE:

Good afternoon. I hope when this reaches you, it may find you well. I am just writing you to tell you about my country, how it is formed. I am living in the country. My home is on a plain. When I am leaving the road to come where my home is, I have to go up a valley. When I am going to school I have to pass a spring; also when I am going to church.

We have all kinds of fruit. We have grapes, oranges, breadfruit, bananas, mangoes and pears, and plenty more kinds of fruit.

Our country is very bushy and dark, and also hot. The road has many hills and it is very rocky, but it is very lively.

I am very thankful for those books that you send for us and also the young folks.

I am only twelve years old and am only in fourth book. I am trying my best to do right.

I am your little sister,
ETHLIN BROWN.

*Nile Gully, Jamaica,
Bonny Gate P. O.,
August 18, 1929.*

DEAR ETHLIN:

I was very much pleased to receive your good letter, and to learn so much about your country. I should like to visit there, and how I should enjoy eating some of your good fruit. We do not have so many kinds here. We raise apples, cherries, grapes, plums, pears, and peaches, and besides have fruit sent from other places.

I am happy to hear you say that you are doing your best to do right, but do not forget to ask the dear Jesus to help you.

I hope you will write again soon.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I read the stories and letters on the Children's Page in the SABBATH RECORDER. I

have thought many times I would write to you. Since reading what you wrote about being disappointed often because you did not get letters from the boys and girls, I thought I would write to you today because I do not want you to be disappointed every time.

Of course you do not know me but I know Mr. Greene. He visited us last summer. My grandfather calls him his boy. Now I guess you can tell who my grandpa is.

I help in singing at church and Sabbath school. In Sabbath school we say our A B C's in Bible verses. We also learned several Psalms and other Bible verses.

I am nine years old. I am in grade A 4, or the high fourth. Our school begins September 10. I will be glad to be back in school.

From your friend,
ADELAIDE DAVIS.

DEAR MRS. GREENE:

I have thought I would write to you for a long time, but have not gotten to it.

We have a cat. He is yellow and white. He is part lynx and has a stubby tail. He weighs about sixteen pounds, and his name is Bobby. He likes to hunt. He bows his head very politely when he is hungry and wants his meat.

We had some chickens but we gave them to my Aunt Bess.

My sister's name is Adelaide. She is nine years old and will be ten in December. She is writing a letter, too.

I like to go to school. I am eight years old and am in the third grade.

We read Bible stories and the Children's Page in the RECORDER on Sabbath.

At school we read a story about a bear that was always into everything. One day his mother said, "I am going to the store and if you are a good little bear I will bring you some more honey. There is just enough for father, so don't get into it." Then she went away.

The little bear liked honey very much, so he got it down and ate it all up.

When his mother came home she saw the bottle was empty, and she said, "Why Teddy! Why did you eat that honey? You shall not have any more. I hope this will teach you a lesson."

After that, when she went to the store, she took him with her.

With love,
WINIFRED ADELLE DAVIS.
264 W. 42nd St.,
Los Angeles, Calif.,
August 24, 1929.

DEAR ADELAIDE AND WINIFRED:

There isn't room for me to write to you this week, but I surely will answer your splendid letters as soon as I can.

Sincerely your friend,
MIZPAH S. GREENE.

OUR MILLET FIELD

MARY A. STILLMAN

The lawn west of our house needed re-seeding, and the farmer who plowed it suggested that we put in a cover crop of millet this year and then plow again before we planted grass; accordingly this summer we have quite a field of grain.

Millet belongs to the grass family but grows taller and more luxuriantly, and has a large head of little black seeds. If you have bought bird seed you must have noticed, mixed with the hemp and canary seed, the little round millet seeds. Our field affords a feast for the wild birds this year.

The first to come were the chipping sparrows recently hatched in the clump of lilac bushes nearby; then came a family of slate-colored juncos, with the white feathers beside the tails showing as they fly. But the prettiest birds that come to the feast are the goldfinches with their yellow bodies and black wings. They are sometimes called wild canaries. It is funny to see a goldfinch alight on a millet stalk and swing back and forth until it is still enough for the seeds to be reached.

The Wilson's thrush or veery which lives in our yard is more interested in cut-worms and grubs than in any kind of seeds.

The ruby-throated humming birds which have been feeding on our larkspur all summer, pay no attention to millet; their sharp little beaks are not strong enough to crack seeds, but are just right for probing deep throated flowers. Now that the larkspur has passed they have turned their attention to the petunias in the garden.

Yesterday when I was in the garden near

the petunia bed, the humming birds were feeding at the other end of it. I stood perfectly still and at first they did not notice me. Then the little lady started to come to my side; when a few feet away she discovered me and stopped her forward flight in midair, beating her wings to keep herself balanced. She alighted on one strand of a corn tassel and chipped at me as much as to say: "Go away! Don't you see I need that honey to feed my babies?"

Once I saw a humming bird's nest. It was hardly as big as half an English walnut and was made of the down from the cinnamon fern. The outside was covered with gray lichens like those on the tree, so it looked merely like a knob on a branch. It contained two white eggs no bigger than pea beans. The little birds when hatched could not have been larger than honey bees. The mother feeds them by putting her long beak down their throats and pumping in partly-digested nectar from the flowers. The father's bright colors are so attractive that he thinks it wise to stay away from the nest, so all the care of the children falls on the brave little mother. Let her own the petunia bed, if she wants to!

TWO GREAT FRENCHMEN

There is little doubt that future generations will record the names of two civilians as high, if not higher, than that of any military man, among Frenchmen who have contributed most to the maintenance and the stability and welfare of their nation. During and since the war, Raymond Poincare and Aristide Briand have been continuously in the public service and have steadfastly stood for those policies which they honestly believed would make for the highest welfare of the nation. Just before the final completion of his victory in the matter of the American war debt, Premier Poincare felt obliged to retire because of a grave threat to his health. Briand accepted for the tenth time the premiership and secured a three months' truce in internal politics in the interest of the settlement of pending international problems. These two Frenchmen have proved themselves great by the intelligence and singleness of their devotion to the welfare of their country.

OUR PULPIT

PREPARE TO MEET THY GOD

REV. J. T. DAVIS
Riverside, Calif.

SERMON FOR SABBATH, OCTOBER 5, 1929

Text—Ezekiel 33: 8.

ORDER OF SERVICE

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



Any effort on my part to give an exegesis of this text would be superfluous, for it seems brief and complete. The theme chosen was possibly suggested by hearing, over the radio recently, the experience of one of the leading pastors in Los Angeles. He was traveling up grade in Virginia, which did not seem strange to me; but when he said he looked at the speedometer and saw they were going fifty-six miles an hour, I sat up and took notice, and I judge he did, for he said he looked out the window and saw the words of the theme, "Prepare to meet thy God." I understand he dropped his face in his hands, and when glancing again at the speedometer they had gained another mile in speed. Can you imagine his consternation as he looked at another

signboard with these words, "Where will you spend eternity?" This may seem far-fetched and somewhat humorous, but I believe the Scripture quoted, with the theme and text before them, is worthy of Seventh Day Baptists' consideration. I say, worthy of Seventh Day Baptists' consideration, because I understand that Seventh Day Baptists accept the Bible as the word of God, and if so, the theme and text we have chosen are the words of God.

If we so accept these words, then, virtually, God says to us, "If we see a man sinning and we fail to warn him, and he die in his sin, God will require his blood at our hands." Are we giving this warning? If not, is not the theme, "Prepare to meet thy God," and the text applicable? Should this be given in public or appear in print, there may be those who may question the wisdom and our right to draw this conclusion. We do not expect an answer to our question from those taking the rational or scientific view of the Bible, for, after years of experience along this line, we, upon bended knees, had to promise God to accept by *faith* that which we could not account for from a scientific standpoint, before we found peace.

Having found that peace, which, thank God, has not been taken away, we have tried to stand with the fundamentalists, although we do not quite understand them. From the fundamentalist preachers and writers, we get the idea that all that is necessary is to believe the Bible, and you can be a good Christian fundamentalist regardless of your obedience or disobedience. But if you doubt the Bible, then the question will be, "Where will you spend eternity?" A few years ago, when located as pastor of a Seventh Day Baptist church in a certain town, I often heard the pastor of the First Day Baptist church say, "I believe the Bible from cover to cover," yet he said to me, in a private conversation, "Of course, if you take the Bible as it reads, the seventh day is the Sabbath." Was he a Christian fundamentalist? Not long since, I sat in a church on Sunday morning, and saw a man, seemingly old enough and intelligent enough to know that the Greek word, rendered "baptize," is also rendered "to dip, to plunge, to submerge"; yet he stood before that congregation and said to a child, "I baptize thee in the name of the Father, Son, and Holy Spirit"; then he sprinkled a few drops of water on its head. Had I been, in his place and said to the child, "In the name of the Father, the Son, and the Holy Spirit, I dip you, I plunge you, I submerge you," what would the public have said? What would God have said of me? Yet would I not have been as truthful as he? On Sunday before Memorial day I sat in our union memorial service, to hear one doctor of divinity thank God for this Sabbath day, and another tell the Lord something about this Lord's day, each, seemingly, intelligent enough to know that God blessed the Sabbath because he rested after six days of labor, that he could not rest from his labor, in any sense, before labor had been performed, and that Christ said, "I am Lord also of the Sabbath day," and knowing the facts, above stated, could not have meant Sunday.

Now I'm not going to say that God does not recognize these men as good Christians, for I've never known the mind of God. I've never been his counselor, hence it is not for me to say, but it is for me to say that if they, knowingly, can do so and be Christians, I can. Notice, I say, knowingly, for the Book that I promised God to accept

as his word, teaches me that God is just, and I can not conceive of a just God punishing one for the violation of an unknown law, unless the ignorance is willful, in which case God's mercy alone, not his justice, is their only hope. If we turn again to the Bible for instruction. 1 John 3: 5 tells us that sin is the transgression of the law; and since iniquity is defined as sinful, it follows, according to our text, if we see a man transgressing the law and do not warn him, and he die in his sin, God will require his blood at our hands.

Is not this enough to cause Seventh Day Baptists to sit up and take notice? But I can almost hear some saying, "Oh, they keep the law in spirit, for the letter killeth but the Spirit giveth life." I believe in a spiritual service. I can not believe that God is pleased with a service that is given merely because the letter requires service, for the letter killeth, but the Spirit giveth life. But the question arises, at once, can we serve in the spirit, and willfully violate the letter?

When James G. Blaine, was candidate for President and failed to declare himself on the temperance question, as requested by the W. C. T. U., I went to the Prohibition party, remaining there till prohibition became a law. Am I still a prohibitionist, if I vote with a whisky party, and even aid the bootlegger in his work, purchasing and distributing his goods; am I prohibitionist, in spirit? Do I keep the spirit of the law? I certainly do, if Christians can knowingly violate God's law.

Since I promised God to take the Bible as his word, and since it teaches that the seventh day is the Sabbath, and so stated in his fundamental law, and also that sin is the transgression of the law, and we are instructed to warn the sinner of the error of his way; then if I am honest with my God and with my fellow man, I must speak the truth. And if this is true of J. T. Davis, it is true of every Seventh Day Baptist. Brethren, will you come to the rescue? Shall we show our young people that we have some object in life? I heard one of our leading men say, some forty, possibly more, years ago, that God loved small things, so he kept the Seventh Day Baptist denomination small. I did not believe it then; I do not believe it now. For so far

as I have observed in nature, where there is action, there is growth.

A few years ago I was asked to speak on aggressive Sabbath reform before a Conference committee meeting, and at the close one of our leading men said, "We need to indoctrinate our own people." But while we are doing this are we doing our duty to the world? In the days of Lewis, Potter, and Wardner, we had aggressive workers, and were growing. While under this method of indoctrination, what do our records show? "These we ought to have done and not to have left the other undone." Do Seventh Day Baptists believe this text? If so will we heed the call, to warn the sinner of his sins? Or will we have his blood required at our hands?

Now, it may be asked, "What have you proved?" Possibly, nothing. We are attempting to state facts rather than make an argument from these facts.

But, we conclude, if Seventh Day Baptists accept the Bible as their guide, the principles taught in the Old as well as in the New Testament are of God. Hence the principles taught by Ezekiel, Amos, and Malachi, apply today. Not only does Malachi 3: 6 say, "I am the Lord, I change not," but Christ says, "I am in the Father and the Father in me, I and the Father are one." While Hebrews 13: 8 says, "Jesus Christ the same yesterday, today, and forever." I therefore conclude, if God is just, if he changes not, he will require of Seventh Day Baptists more than indoctrinating our own people. He will require that we go to a sinning world, and warn it of its sins, and if we fail, he will require its blood at our hands.

DON'T WORRY ABOUT YOUR COMPETITORS

Don't worry about your competitors. They are the spice of life. They are the zest of business.

If it weren't for your competitors, there would be moss and ivy all over you and your business.

There would be no contest—no race—no prizes—no sporting spirit of any kind.

If you are not doing well, don't blame your competitor, blame yourself.

You are losing more money by neglect than you are by competition.

You are losing more by waste—by lack of team play—by jogging along in a rut.

If your competitors are ahead of you, be a good loser. Don't squeal and make excuses.

Then play the game harder. Go at it with all the brains you have and all the brains you hire.

Don't settle down to a tail-ender with a grouch. Make up your mind to win.

Show your competitors that you're still in the running.

Then, when Christmas comes, you might send a present to every one of your competitors, with a card saying: "Many Thanks for Having Kept Me Alive During the Past Year."

Yes—Why not?

—Selected.

CONTAGIOUS COWARDICE

The direction which Moses gave for the warfare of his people are orders that mean victory.

Many an army has melted away because a single soldier's heart has melted away. It is easy to rush forward when one is part of a phalanx, but it is very difficult, almost impossible, to breast a stream of soldiers who are headed for the rear. If your neighbor breaks and runs, his neighbor will break and run.

How can we make sure that we shall not be caught up in this contagion of cowardice? Only by cultivating an independent spirit long before the crisis. Only by training ourselves in bravery through a course in self-discipline. We must make ourselves so firm in courage that we shall stand alone, though all men fall away—yes, and rush forward against the foe, though they are a battalion and we are by ourselves. For we are never by ourselves, if we are in the right. An invincible Comrade is with us. He is himself a battalion; yea, an army of armies, for he is the Lord of hosts.

—Selected.

Fundamentalists' Page

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE AND THE FEDERAL COUNCIL OF CHURCHES

(The following statement was prepared by Rev. A. L. Davis and read by him at the last General Conference)

The relation of the Seventh Day Baptist General Conference to the Federal Council of Churches of Christ in America is one with possibilities of disfellowship and discord, which in our opinion warrant a fraternal word of warning and the suggestion of a restatement of the objectives and ideals to be served through our relation to that organization.

This seems necessary for two reasons.

First, the insistence and emphasis on church union by the speakers and representatives of the Federal Council; and, second, the assumption on the part of the Federal Council that it can speak for the denominations related to it on civic, social, and industrial questions.

As to church union, Seventh Day Baptists can not be other than disturbed and irritated by the assumption that formal church union is a consummation to be sought, and the corollary to this that Protestantism would strengthen and enlarge its contribution to the kingdom in a formal union more effectively than through denominational channels. And they use the word Protestant to include Seventh Day Baptists, thereby always proceeding upon the assumption that union is a desirable if not a necessary objective to be reached.

Much of the discussion is based upon what Seventh Day Baptists believe a clear misapprehension of the content and implication of the intercessory prayer of our Lord in the seventeenth chapter of John. Seventh Day Baptists can not but object to this program, for the following reasons:

(a) Our conception of the ordinances is such that we believe that they must be maintained, both as to form and symbolic value, and retain the content given in the New

Testament by our Lord as the final expression of his will and command.

(b) Our conception of ecclesiastical polity, which we believe is based upon clear New Testament teaching, is such that we can not disturb or merge the free and unembarrassed authority and autonomy of the churches by any alignment with overhead ecclesiastical control, whether in the form of an episcopacy, or presbytery, or hierarchy. To us this is not a matter of preference, but it is a matter of loyalty to what we conceive to be the mind of Christ on this subject.

(c) Any organic church union would of necessity call for some form of authoritative creed. Seventh Day Baptists have never agreed to an authoritative creed written by themselves and for themselves, and certainly could not be expected to subscribe to a creed made by an inclusive ecclesiastical body such as any form of church union would necessitate.

Until the tide of unionism shall so overwhelm us as to submerge these three basic conceptions of Seventh Day Baptists we can not but look with disfavor upon the present objectives of Christian union designed to include Seventh Day Baptists. When thus Seventh Day Baptists are submerged, it would mean the loss of their unique contribution to the kingdom of God and the destruction of their churches as divine units in the kingdom.

This body, being a delegated body of carefully limited functions, can not delegate to another the right to perform its delegated functions. It follows, therefore, and should be thoroughly understood by the Federal Council itself and the public in general that its expressions on such questions can not be regarded as the authorized expressions of the Seventh Day Baptist General Conference.

After reading the above statement, Mr. Davis presented the following resolution, and moved its adoption:

"Resolved, That this General Conference appoint a carefully selected and representative committee to study the whole question of our relation to the Federal Council of the Churches of Christ in America and report to the General Conference next year a clarifying statement of our relation to the Federal Council."

After considerable discussion the above resolution was referred to a special committee to consider whether such a committee should be appointed. This committee, after making some modification in the resolution, recommended that the resolution be referred to the special committee which, in the meantime, had been appointed by President Hill, namely, a committee to make a restudy of our unified budget, quotas, administration, and other related problems. I have not a copy of the resolution as it was finally passed by Conference, and so can not give space to it here.

No doubt the position of Seventh Day Baptists concerning the question of church unity will be made clear at our next Conference. And such a clarifying statement will, in our judgment, be in the interest of denominational harmony. It should have been made long ago.

STOOD BY HIS FLAG

(Continued from page 373)

was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him. "Oh, the little ranter is no better than the rest of us," answered the big ring leader. "He's only making believe pious. When we get under fire you'll see him run. These pious folks don't like the smell of gun powder. I've no faith in their religion!"

In a few weeks the regiment broke camp, entered the wilderness, and engaged in a terrible battle. The company had a desperate struggle. The brigade was driven back and when the line was reformed behind the breastworks they had built in the morning he was missing. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face: "Boys I

couldn't leave him—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave and tenderly laid the remains therein. Then as one was cutting the name and regiment upon a board, the big man said, with a husky voice: "I guess you'd better put the words 'Christian Soldier' in somewhere! He deserves the title, and maybe it'll console him for our abuse." There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and, again and again, looked at the inscription.

"Well," said one, "he was a Christian soldier, and," turning to the ring leader, "he didn't run, did he, when he smelled powder?"

"Run!" answered the big man, his voice tender with emotion, "why, he didn't budge an inch! But what's that to standing for weeks our fire like a man, and never sending a word back? He just stood by his flag and let us pepper him—he did!"

When the regiment marched away, that rude head-board remained to tell what a power lies in a Christian life.

—Selected.

BUSINESS AND RELIGION

When a man becomes a Christian he can not sever his relations with the world in which he lives. He is in the world although not of it.

From the very beginning of the Christian era the relation of the Christian to the affairs of this life has been a problem. In apostolic times some of the disciples gave up business and sat down to wait for the second coming of our Lord. They gave up their regular employments and spent their days in idleness. As the centuries passed another mistaken notion possessed many of God's people. They felt that it was impossible to lead the victorious life while entangled with the affairs of this world, and so they separated themselves in monasteries and convents and caverns and caves. But these of holy aspiration in time became cesspools of iniquity.

It is the will of God that his people engage in the ordinary vocations of this world in order that they may earn their daily bread and at the same time show forth the saving and keeping power of Jesus Christ.

It goes without saying that there are limitations as to the kind of business in which Christians may engage. It is our duty to love God supremely and our neighbors as ourselves. The Christian can engage in no business that is contrary to the will of God or that works evil to his neighbor. God is the silent partner of every Christian. We are laborers together with him. Business is evil if it works evil to our fellow men. If our gains means loss to others, if our prosperity brings adversity to others, then our business is evil. In all honorable business others will share the benefits with those who conduct the business.

But even if the business is in itself a proper business there are limitations upon the Christian as to the conduct of that business. There are many dishonorable ways of conducting an honorable business. Whatsoever a Christian does must be done in the fear of the Lord.

—Selected.

A MAN'S LIFE

A man's life consisteth not in the abundance of the things which he possesseth." Can it be possible? From the way men are seeking possessions we would not believe it. Think of what they will sacrifice and do for possessions. The cold of Alaska, the heat of the tropic, and the fevers of South African jungles do not deter them. The perils of the sea, the loneliness of the prairies, and the heights of the mountains do not stop them in their mad rush for possessions. Yet we are plainly told that these things do not constitute a man's life. It seems strange that so much energy should be mis-directed.

The Bible never discourages the possession of things. There is nothing against it. It does emphasize the fact that a man's life does not consist of these things. Men may have possessions, and

they may not harm him. It is wrong when the things begin to possess the man. It is wrong when a man begins to estimate his life by his possessions.

A man owes something to himself. He must first of all be a Christian. This is the first and most important thing. Whether he has things or not matters little. His possession of Christ is all-important. "Wisdom is the principal thing; therefore get wisdom." This wisdom is the kind of which the wise Solomon wrote, "The fear of the Lord is the beginning of wisdom." Then there is the development of character. God encourages men in one kind of covetousness. He even commands it. "Covet earnestly the best gifts." Patience, meekness, gentleness, faith, love—power to be and power to bear and power to do—are worth while. Things are trivial. Character is supremely important. A man's life consists not in the abundance of things he possesses, but in the number and quality of the graces he acquires, the strength and beauty of the character he develops.

There are other people. Men owe something to others. The foolish man would tear down his barns and build bigger ones that he might store his goods. Selfishness is death. The selfish man is standing in the shoes of the rich fool. The trouble with the rich man was that he had the mistaken idea that possessions counted. In reality a man's life consists in helping others to possess. The best possible possession is eternal life. The best use a man can make of his time, his influence, his prayers, his efforts, is to lead others to Jesus Christ. In this way both a man and his friends may be rich toward God.

The poorest men in the world are not the men with the least money. The poorest men are those who become stumbling blocks, causing others to stumble. The richest men are not those who have the most money, but those who are Christians and endeavor to lead others to the Savior; those who develop their own character and aid others in spiritual growth. Poor indeed is the man who lays up treasure for himself

and is not rich toward God. Rich indeed is he who is rich in faith, rich in hope, rich in love, rich in good works—rich toward God. Whatever our financial rating may be, we may be millionaires in character and heirs of eternal glory.

—Selected.

NOTICE

The semi-annual meeting of the Northern Wisconsin and Minnesota churches will be held with the New Auburn church October 18-20, 1929. The New Auburn church will celebrate its fiftieth anniversary at that time.

MRS. A. M. NORTH,
Corresponding Secretary.

MARRIAGES

KAGARISE-BLOUGH.—At the home of the bride's parents, Mr. and Mrs. N. Orlo Blough, of New Enterprise, Pa., August 31, 1929, by Pastor W. L. Davis, John W. Kagarise, of New Enterprise, Pa., and Ella Frances Blough, of New Enterprise, Pa.

DEATHS

BROWN.—William Ellsworth Brown, son of William Henry and Mary Brown, was born at Monroe, Wis., on January 12, 1863, and died suddenly September 5, 1929.

During his late boyhood and early manhood Mr. Brown found employment in many parts of western United States, which gave him a liberal education through travel.

He was united in marriage with Addie Bond of Nortonville, Kan., on August 31, 1903, living in and around Nortonville, later in Washington and Oregon, finally coming to California about ten years ago, where they have resided most of the time since.

Mr. Brown was a student of the Bible, was interested deeply in its message, though he never united with any church.

He leaves to mourn his going, besides his wife, two brothers, Chas. Brown of Cummings, Kan., and Harry Brown of Glendale, Calif.; also three sisters: Mrs. Lottie Arthur of Farmington, Kan.; Mrs. Mamie Arthur of Topeka, Kan., and

Mrs. Alta Ryan of Kansas City, Mo., also many friends in and around Riverside.

He was a kind, thoughtful husband, good neighbor, and friend to many.

G. D. H.

EBERSOLE.—Isaiah Samuel, son of Jacob and Sarah Mock Ebersole, was born August 31, 1876, and departed this life August 14, 1929, aged 52 years, 11 months and 14 days.

He was married to Miss Lucy F. Kagarise March 24, 1898, and to this union were born eleven children, six sons and five daughters, as follows: Ada Blanche (deceased); Hazen of New Enterprise, Pa.; Mrs. George Ober of Woodbury, Pa.; Roscoe of Altoona, Pa.; Warden of New Enterprise; Jacob of New Enterprise; Mrs. Allen Snyder at home with her mother; Melda, Fred and Freda at home. All the children living were present to comfort their mother at the death and funeral of their father.

Brother Ebersole professed Christ at about the age of twenty-seven years. He was so urgent about his baptism that he requested his acting pastor, Rev. D. C. Lippincott, to baptize him at night, after the meeting had closed. He then united with the Salemville Church and proved to be faithful in all his duties to his church. He served his church for many years as trustee. The last business transaction of his life he did for his church.

He was a man who took great interest in community affairs. He was a charter member of the Patriotic Order of the Sons of America, and also a faithful member of the Salemville Band. He served his commonwealth for nearly fourteen years as constable.

He was faithful and loving in his home life, loyal in every respect to the highest home ideals, solicitous for the best for every member of the household. He taught his sons sound and honest business principles as he practiced them in all his dealings with his fellow men.

Mrs. Ebersole, his faithful and devoted companion, had the privilege of ministering to his needs to the peaceful end, surrounded by her children who beautifully supported her in her last loving service to her companion and their father.

Besides his companion and children he leaves seven grandchildren, other relatives, and a host of neighbors and friends to mourn their loss. Yes, our loss is his gain.

There is, as usual, an aching void which can only be filled by a loving, compassionate, comforting Savior, who has promised to be a companion to the widow and a Father to the fatherless.

The farewell services were held in the German Seventh Day church at Salemville, Sabbath Day, August 17, 1929, at ten-thirty o'clock in the morning, conducted by his pastor, Rev. W. L. Davis, assisted by Rev. David Detwiler of the Church of the Brethren. The large number of people in attendance was evidence of the high esteem in which he was held.

The body was laid to rest in the nearby cemetery with appropriate ceremonies by the Patriotic Order of the Sons of America and his pastor.

May our heavenly Father help each of us to say:

"I may not know the reason why
Dark clouds so often veil the sky,
But though my sea be smooth or rough,
The Lord knows why, and that's enough.

"I may not know why I am led
So often in the paths I dread,
But, trusting him, I'll press my way;
The Lord knows why—I will obey.

"I may not know why death should come
To take the dear ones from my home,
But, though mine eyes with tears be dim,
The Lord knows why—I'll trust in him.

"So, though I may not understand
The leadings of my Father's hand,
I know to all he has the key—
He understands each mystery.

"O yes, he knows, the Lord knows why
These things are ordered from on high;
And though dark clouds may hide the sun,
The Lord knows why—his will be done."

W. L. D.

FITZ RANDOLPH.—Ora Morris Fitz Randolph was born November 24, 1871, at Greenbrier, Doddridge County, W. Va., and died September 2, 1929, at Salem, W. Va. His father was Judson F. Randolph, and his mother Mary Elizabeth Morris.

April 28, 1912, he married Halcyon Thornberry, by whom he had one son, who died in infancy in 1913. He leaves his wife and three sisters: Mrs. Etta Bailey of Salem, W. Va.; Mrs. Ida Justice of Lima, Ohio; and Mrs. Blanche Sutton of Milton Junction, Wis.

Brother F. Randolph led a quietly attentive life, and was a conscientious Sabbath observer. He was baptized by Pastor George B. Shaw in 1922, and later united with the Lost Creek Seventh Day Baptist Church. He was buried at Greenbrier, his birthplace, where he had spent the larger part of his life. The funeral was conducted by Pastor E. A. Crites, in the absence at General Conference of Pastors H. C. Van Horn and George B. Shaw. Brother Ora had been in feeble health for long years, especially for the past five, in which, mostly, he made his home in Salem with his sister, Mrs. Etta Bailey.

J. F. B.

HUNT.—Nelson F. Hunt, son of George T. and Emerancy Satterlee Hunt, was born near Durhamville, N. Y., October 24, 1883, and died August 6, 1929, aged 45 years.

He had always lived in the vicinity where he was born. Surviving are one sister, Mrs. Alfred Briggs, and two nieces, of Durhamville. At the age of fifteen he was baptized by Rev. Martin Sindall, then pastor of the Verona churches, uniting with Second Verona. When Second Verona disbanded, he united with the First Verona Church, of which he was a member at the time of his death.

Funeral services were conducted by Pastor Lester G. Osborn at the home of his sister, Mrs.

Alfred Briggs, and the body was laid to rest in the "West" Cemetery near the old Second Verona church at State Bridge.

L. G. O.

RANDOLPH.—At Salem, W. Va., September 28, 1929, Ida V. F. Randolph, in the sixty-third year of her age. She was the daughter of Samuel and Rachel G. Bond Randolph. She was born March 12, 1867.

Her entire life has been spent in Salem. Early in life she accepted Christ as her Savior under the preaching of Elder S. D. Davis, and was baptized by Elder J. L. Huffman. She was a faithful attendant and loyal supporter of the Salem Seventh Day Baptist Church.

Many years ago she became a member of the family of her uncle, the late Jesse F. Randolph, where she lived as a daughter. When "Uncle Jesse" and "Aunt Fannie" became old and feeble they leaned much upon Ida, who gladly cared for them.

She is survived by her aged mother and a sister, Cassie F. Randolph. In the absence of her pastor the farewell service was conducted by Pastor E. J. Woofter of the Salem Baptist Church.

G. B. S.

VAN HORN.—Our community was shocked, and the friends and relatives were much grieved by the sudden death of Wilbert Leolin Van Horn. He was a young man in the bloom of life, yet in the midst of manly vigor and strength he was cut down. He was born October 26, 1907, on the farm north of Garwin, Iowa. This was his home, his entire life.

Last Sunday morning, June 30, 1929, he left his home for the day. He was cheerful and happy as he went. In the afternoon while swimming in the Iowa River, near LeGrand, he was drowned. His age was 21 years, 8 months, and 4 days. He leaves to mourn his death his mother, Mrs. L. A. Van Horn of Garwin; three sisters, Mrs. Frank Hurley, Mrs. Ray Lippincott, and Mrs. Luen Lippincott, all of Milton, Wis.; and four brothers, George and Frank of Milton, Wis., and Orell and Alen of Garwin, also many other relatives and friends.

The funeral was held in the Seventh Day Baptist church in Garwin, Iowa. Rev. G. B. MacCanon, pastor of the Church of the United Brethren in Christ in Garwin had charge of the service. A quartet of young people of the community sang; the pall-bearers were also young men. Burial was in the Garwin cemetery.

G. E. M. C.

"Half the City Council Are Crooks" was the glaring headline.

A retraction in full was demanded of the editor under penalty of arrest.

Next afternoon the headline read, "Half the City Council Aren't Crooks."—*Lethbridge Herald*.

Sabbath School Lesson I.—Oct. 5, 1929

RECOGNIZING OUR DEBTS TO OTHERS.—Nehemiah 4: 15-23; Mark 12: 28-34; Romans 15: 1-7; Philippians 2: 1-8; Colossians 3: 12; 4: 1; James 2: 14-17.

Golden Text: "Not looking each of you to his own things, but each of you also to the things of others." Philippians 2: 4.

DAILY READINGS

- September 29—Love to God and Man Enjoined. Mark 12: 28-34.
- September 30—Making Faith Valid. James 2: 14-17.
- October 1—Christian Social-mindedness. Philippians 2: 1-11.
- October 2—Spiritualizing Social and Domestic Relations. Colossians 3: 12-4: 1.
- October 3—Human and Divine Co-operation. Nehemiah 4: 15-23.
- October 4—Social Obligations Rejected. Matthew 19: 16-22.
- October 5—Proclaiming the Glad Tidings. Psalm 4: 5-10.

(For Lesson Notes, see *Helping Hand*)

The more you observe husbands, the more you wonder why some ladies feel sensitive about not having one.—*Publishers Syndicate*.

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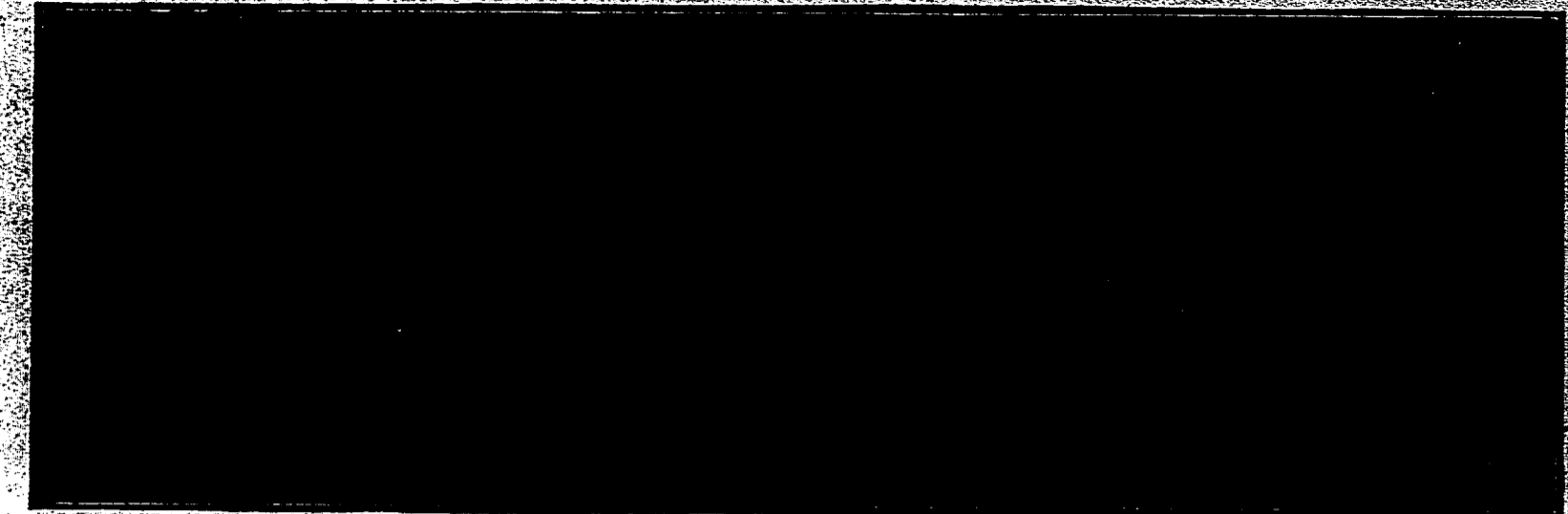
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“There Is No Excellence Without Great Labor.”

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

The Sabbath Recorder

Our Budget Committee, with Alexander Vars as Chairman, makes a strong and important plea in last RECORDER, page 362, for the hearty co-operation by all our people in their efforts to secure a wise and satisfactory solution of our budget problems.

It is almost pathetic to see the evidences of burdened hearts with the members of this committee of five, to whom Conference has entrusted this important work. If our people in all the churches could realize something of the anxiety of these brethren, and enter into loyal sympathy with them in efforts to meet our needs for the work, there would be no deficits at the close of this Conference year. But failure to do so will certainly endanger the future of our good cause. Friends, it is up to you to say whether we succeed or fail. Turn to page 362 of last RECORDER and study that message.—Editor.

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