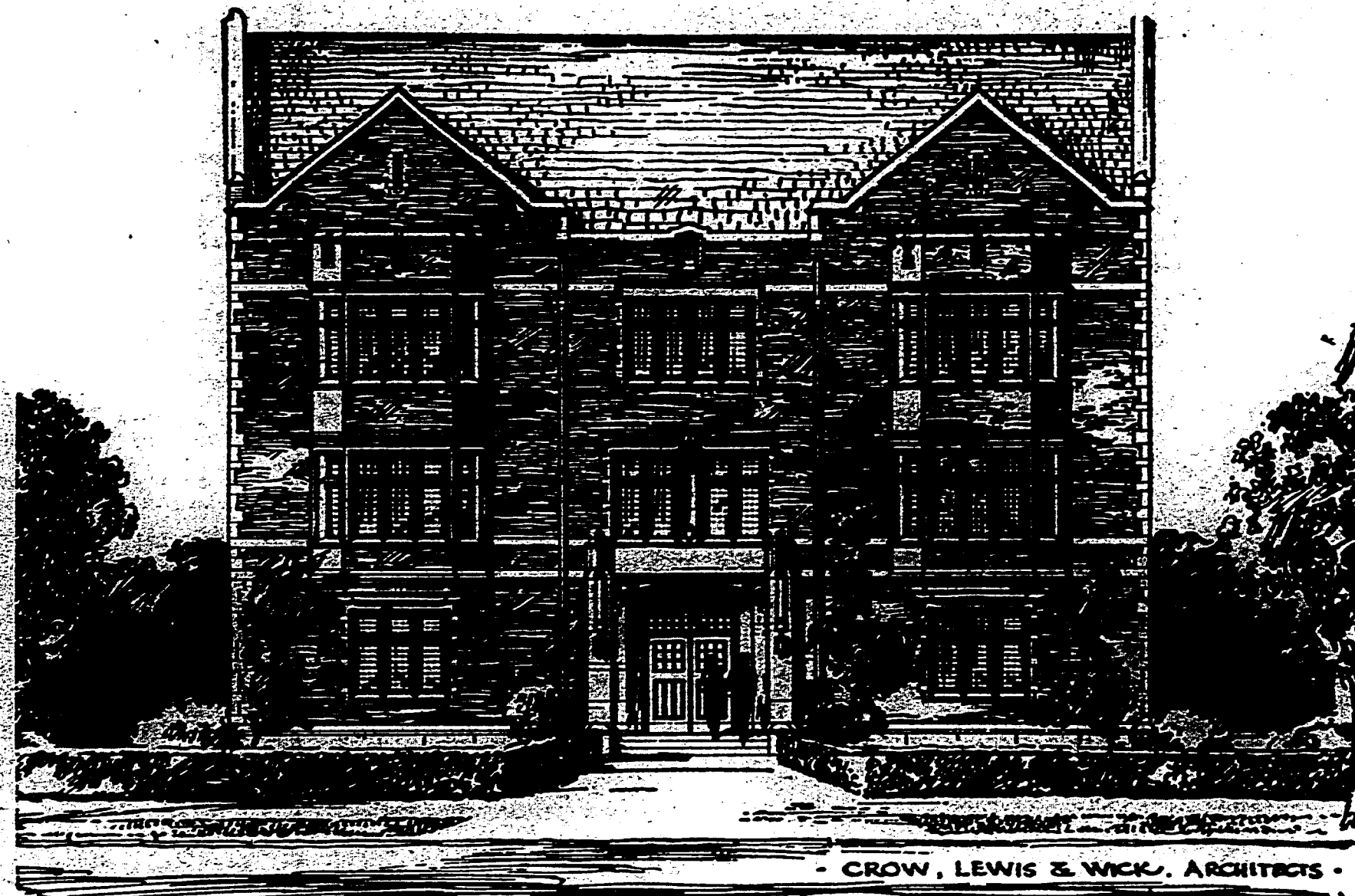


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



- CROW, LEWIS & WICK, ARCHITECTS -

“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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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.

President—Claude L. Hill, Farina, Ill.
Vice-Presidents—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

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Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 61 Elliot Ave., Yonkers, N. Y.

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

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Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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

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

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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Central—Mrs. Jay S. Brown, Brookfield, N. Y.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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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

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

VOL. 107, No. 13

PLAINFIELD, N. J., SEPTEMBER 30, 1929

WHOLE No. 4,413

Our heavenly Father, we thank thy holy name for the way in which thou hast led and upheld us as a small denomination entrusted with the duty of light-bearers for thy holy Sabbath truth.

We are thankful for the record made by our loyal fathers and mothers of years gone by. We pray for a double portion of their self-sacrificing spirit in these years of trial and temptation. Help us, we pray thee, to be true to the Bible Sabbath. May we have a higher conception of its importance and its real meaning as a means of bringing thee near, lest we forget thee and wander away into worldliness and sin. Be thou our present help in these times of temptation and trial. In Jesus' name. Amen.

"Blessed Is the Man That Keepeth The Sabbath From Polluting It"

Our Bible teaches us that the Sabbath is a holy convocation. "It is the sabbath of the Lord in all your dwellings." The Lord said, "Hallow my Sabbaths and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Proper Sabbath keeping is one of the most interesting and essential duties set forth in the Bible. For Seventh Day Baptists loyalty to God's holy day is all-important, because this is the one thing that makes us a separate people. For us to be unfaithful to the Sabbath, or to lose sight of its holy purpose and spiritual meaning, would result in denominational suicide.

The way we treat the Sabbath; the estimate we place upon it in our Bible studies, in our homes, in our churches, and in the world about us, will settle the character of our denominational life. Not only that, but it will determine the quality and helpfulness of our influence as a people in the religious world.

Some way, I can not help feeling that we are in danger of losing sight of the real spirit and meaning of true Sabbath keeping. The influence of the Sunday-keeping world all about us strongly tends to rob the Sabbath idea of the high spiritual character given the true Sabbath by our God and Creator.

Living as we do among the multitudes who regard the Sunday as a pleasure-seeking holiday, and among church people who do not seem to attach any special spiritual sacredness to the rest day they claim to regard as a sabbath, we as a people need to guard against the widespread influences which tend to rob the Sabbath of its essential, holy, and sanctified meaning.

Unless we do this as best we can; unless we emphasize the essential sacredness of God's holy day, calling the Sabbath a delight, and welcoming it as God's sign of his blessed presence, as the years go by when the character of our children is being formed, this all-pervading, unspiritual atmosphere of the multitudes is bound to tell upon our boys and girls.

I am really fearful that our people are failing to emphasize as they should this one fundamental truth God has entrusted to them, and that by this neglect we are likely to be the losers.

Seventh Day Baptists will always stand in the front among those who exalt the gospel of salvation through Christ. And while they do this, it is also their duty to exalt Christ as the faithful observer of the seventh day Sabbath, of which he said he was the Lord, "in the beginning."

True loyalty to God's holy day means loyalty to all the precepts in God's law which reveals man's relation to his Maker and to his fellow men.

Indeed, observance of the Sabbath law comes nearer to being the true measure of our spirituality than does the keeping of any other one of the Ten Commandments. The Sabbath was made a test of loyalty by God himself more times than was any other precept. Time and again, when his people forgot him and wandered away, did he charge them, first of all, with turning away from the Sabbath. And when urging them to return from their wanderings, his first plea was, "Return unto my sabbath."

More than once the curse was pronounced upon them because they had forsaken the

Sabbath. And blessings were promised to those who remembered the Sabbath day to keep it holy. ; people become earnest, loyal Sabbath keepers.

There was a natural reason for placing so much emphasis upon Sabbath keeping. If you know a man's attitude toward the Sabbath you may understand pretty well his attitude toward religion. Just in proportion to his lack of reverence for the Sabbath, by so much is he lacking in spiritual life. The Sabbath does not stand alone, but it has to do with the attitude of the entire Christian world toward the Bible itself.

For religious teachers to assume any attitude that tends to undermine faith in God's Word is nothing short of an indescribable calamity. So long as words are visible symbols of thought, just so long will it remain true that the ten words of God contain the world-recognized expression of the Divine will regarding the day of the Sabbath, and the reason why one specific day is regarded as holy time, and is connected with the Sabbath idea rather than any other day.

If people claiming the Bible as the Word of God and the only rule of faith and practice, shall assume an attitude which discounts Bible authority on this vital question, their teachings must tend to undermine the entire system of religion and to destroy reverence for God's revealed law.

Just this thing is happening all about us today! Nothing is clearer than that there is an alarming and widespread loss of faith in the binding force of this most explicit command of God; and as a natural result, a general disregard for spiritual things.

ARE WE DOING OUR BEST?

Friends, are we guarding our own churches against this infection as we should? True denominational loyalty calls upon us to study well the causes of this widespread loss of conscience regarding important Bible truth. I fear that we are not emphasizing this fundamental truth in our own churches as we should. We are in danger of leaving the impression upon our young people that the Sabbath question is not so very important after all. There should be no lack of warm-hearted, enthusiastic instruction regarding God's estimate of the Sabbath if we would have our young

GOD'S SIGNATURE TO THE LAW

Did you ever think that the Sabbath commandment is the only one of all the ten that tells you what God made that law? It is really our God's signature to the Ten Commandments. A Baal worshiper could claim every one of the other nine, and say of each, "That is all right. It is Baal's law." But when we come to the fourth commandment, this one tells you what God gave the law. It is placed in the middle where, scholars tell us, ancient writers placed their signature to important documents.

No other gods can claim the authorship; no one of all the hosts of heaven—not even the sun, can make the claim. But the God *who made them all* is the one who gave to man this wonderful law, to keep them from forgetting him.

Therefore the Sabbath commandment is the very last one that should be ignored. It was given at creation for man, lest he forget his God, and it stands as God's signature in the Ten Commandment. The Sabbath was given at creation to be a perpetual reminder of God among men. The all-wise Creator knew what was needed to keep man from drifting away from him, and so he established the sacred day—precious as a reminder of himself for all time. Christ honored and kept it all his life, and gave no hint of any change.

The history of our race proves that as fast as any nation becomes sabbathless it becomes godless. And just in proportion to the loss of reverence for the Sabbath as a holy, consecrated day, do the people become skeptical and irreligious. America is fast following in the way of sabbathless, skeptical nations, and God's holy day is being given up for a holiday.

Indeed, God fearing, conscientious men who revere the Sabbath, and who call it a delight, are becoming all too rare; and the tendency to drift away from God and spiritual things is all too common.

The Natural Result With what is written **Of Inconsistent Teaching** ten in the last paragraphs above, in mind, it is but natural to look for the causes of skepticism regarding important Bible truths.

Let me ask: What else could be expected

when leading Christian teachers deliberately set aside the God-given Sabbath, defined in this central commandment as a memorial of the Creator to keep man true to him, and in its place establish a day consecrated to a heathen deity? Leading teachers extol the Bible as the only rule of life, and then by the most illogical and unscriptural methods deliberately set aside the first and plainest command in it for a human substitute.

When the ordinary Bible reader finds that religious teachers, after urging loyalty to Bible truth as their only hope, turn about and place a common civil day in the place of God's holy day, the inconsistency is so great—the shock is so terrible—that I can not see how any thoughtful man can escape the undermining influences.

Here are some examples to illustrate my meaning: A world renowned Baptist divine, writing for a Sunday school quarterly of that people said concerning the Sabbath:

"It was not merely a Jewish institution, as many absurdly suppose. It antedated Judaism by thousands of years. It was ordained by God at the very beginning of human history, and the son of God declares that it was made, not for any one people, but 'for man,' as man. The Decalogue, of which the Sabbath law was a part, was indeed formally promulgated from Sinai, and yet that law was in the world from Adam to Moses. Sinai only made to blaze before the eyes of men, laws that had lost their vividness. Every one of the Ten Commandments had a beneficent reason underlying it, and that reason will last for all time. The rest of the Sabbath is more needed now than ever before, because we are living at such a furious pace."

All this is good Seventh Day Baptist doctrine. So is the following from one of the great Presbyterian leaders in a centennial sermon. He said:

"God in his Word, by a positive and perpetual commandment, binding on all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him. Nothing will bind the conscience but the authority of God. The reverence for this day arises necessarily out of the doctrine that the fourth commandment, like all other precepts of the Decalogue, is of moral and perpetual obligation. It has behind it the authority of God. It is made for man in every age. It is a blessing both to the body and soul. Neither the family, nor the Church, nor the State can do without it."

I suppose such cases could be multiplied indefinitely. The question persists in regard to the inevitable outcome where such teachings as to theory are set forth in har-

mony with the Bible, and as to practice are violated fifty-two times in every year. Example is more powerful than precept where the two do not agree. And for men to preach so strongly the perpetual, binding force of the Sabbath commandment, while in practice they desecrate that sacred day every week of their lives, and by the thinnest kind of sophistry attempt to substitute another day in its place, must certainly tend to stultify Bible truth in the hearts of men. Indeed, how can it be otherwise than a mighty conscience killer with the multitudes who are pointed to the Bible as their rule of life?

If, as the last quotation says, "Nothing will bind the conscience but the authority of God," is it any wonder that the public conscience is so dead regarding the so-called sacredness of the "American Sunday"?

No wonder that both the great men quoted above lamented the fact that "the Sabbath has lost its sacredness in the hearts of the masses." What other result could be expected from such examples?

The very atmosphere the world of today has to breathe must be poisoned, so far as faith in the Bible is concerned, by such inconsistent teaching regarding the Sabbath of Jehovah.

It seems to me that any thoughtful person must know that none of the splendid passages about the Sabbath in the Bible had reference to Sunday. "God blessed the sabbath day and hallowed it," was never spoken of the first day of the week. And when Christ, who was true to the Sabbath all his life, said he was Lord of the Sabbath, he had no reference to the first day of the week; and when he said the sabbath was made for man, he did not mean Sunday.

He lived and died true to the Sabbath, and never left as much as a hint that any change was to be made. And years after his death the disciples wrote of the Sabbath as being the day before the first day of the week.

When all such things are ignored in order to bolster up mere human theories about Sunday, we do not wonder that the masses lose confidence in the Bible as a rule of life; nor it is at all strange that "the Sabbath has lost its sacredness in the hearts of the masses."

What Can We Do About It? In view of the conditions described above, in which the public influences endanger our very existence as a people, what can we do to help matters? We can not escape the responsibility of standing for the rise or the fall of the Sabbath. As a people we do need to wake up and do our best.

First, then, denominational loyalty demands that we study well the causes of this widespread loss of conscience regarding Bible truth, and that we carefully guard our own churches from infection therewith. I greatly fear that we do not realize the importance of true sabbathism as we should.

Really, I wonder if this fundamental truth is taught in our own homes as it should be?

Are we going so easy about the importance of the Sabbath that our young people get the impression that father and mother do not regard it as being so very vital after all?

Second, are we careful enough about our example as Sabbath keepers. Will our attitude toward doing business on the Sabbath always give the impression that we do hold the Sabbath in high esteem, and that it does bring God near when rightly kept?

Third, we ought to take special pains to help our young people in choosing their life work so they can be true to the Sabbath. Something might be done by united efforts to establish some Sabbath-keeping business where they can find employment. And in our own business places there should be some pains taken to give good loyal Sabbath keepers the preference. This spirit would encourage our boys to prepare for the work we could offer them.

Fourth, when our pastors do preach upon the Sabbath question, if they are made to feel that their own church members do not like it if this is done when Sunday folks are present, the effect is strongly against such efforts.

Seventh Day Baptists who seem disturbed when sermons on the Sabbath question are preached when hearers of other faiths are present, are certainly hindering the cause they claim to love.

I believe it is not only our privilege, but our duty to preach upon this question in our own churches and public gatherings. And if our own people hang their heads when-

ever this question is touched for fear some hearer may be offended, the influence upon our young people is strongly against our good cause.

There are two good reasons why we should frequently teach the truth about the Sabbath, namely, for our own preservation, and because it is our duty under God to give the light to others. Finally, if we act as though the Sabbath were a burden instead of a "delight," and talk as if Seventh Day Baptist young people have a poorer chance and a harder row than others have, and if we seem easily to apologize for them when they turn away for larger openings, then we can hardly expect the next generation to be true. This spirit in home life is squarely against denominational loyalty.

On the other hand, if the spiritual atmosphere of our home life is filled with the thoughts that exalt God's truth above all else, if it fills our children with the spirit of true consecration and inspires them to glory in the cross until they count it a privilege to deny self in order to be true to God, then we have nothing to fear for our future. There will be loyal men to carry on after we are gone.

Some Things We Owe to the Jews In these times when the fight against the Jews in the land of their fathers is attracting the attention of the entire civilized world, it seems appropriate to call special attention to the valuable things given to us by the children of Abraham.

It requires only a glance at the world's history to see that the magnanimity of the Jew is indeed a most wonderful thing. After millions of their number have been ruined by Asiatic Turkey, during the generations of persecution, Hebrews all over the world have given time and treasure in efforts to help, not only Jews, but Christians in the lands of their fathers. They have stood in the front ranks as helpers in the "Near East Relief" movement.

It is natural enough for the Hebrews to long for a quiet, peaceful home in the "promised land," where there is plenty of room to spare. And as the sad stories of massacres keep coming, it is but natural to think of the injustice of it all, in view of the blessings that have come to earth through the Jewish people.

First of all we owe the Jew for our Bible, with its inspiring prophecies, its truths of monotheism, its exalting and uplifting Psalms, its sublime hymn of the creation by the God who made the heavens and the earth.

Then we owe to the Jew the supreme gift of the Savior. Christ himself was a Jew, a child of the Hebrew prophets, in whom abides the glory of the Jewish people, the desire of the nations, the light of the world. "In him was life" and the spirit of love. He was a Jewish boy, became a Jewish man, who lived his life on earth among the Jews.

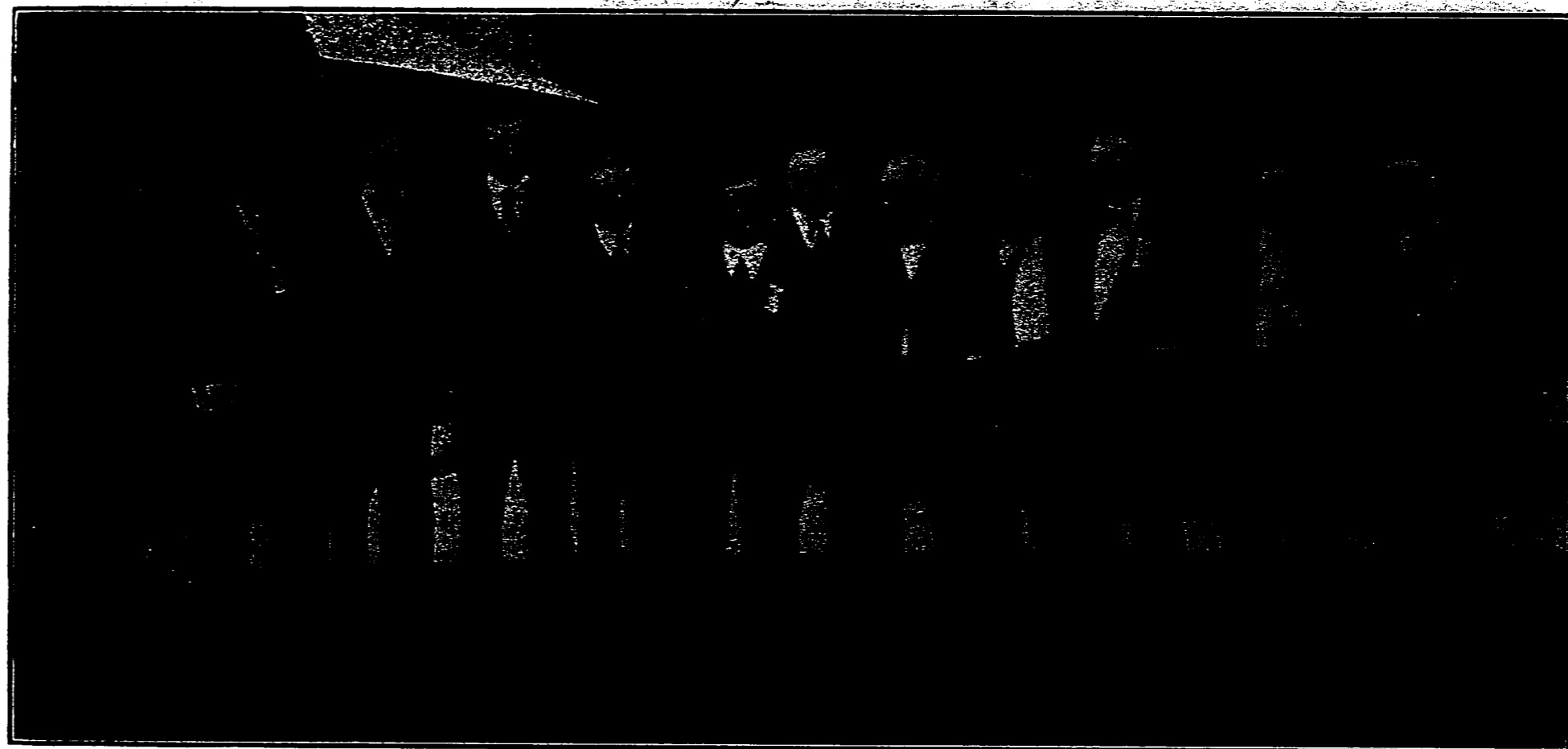
He chose Jews to be his messengers of

salvation, and he offers us liberty and blessings and peace.

Surely, the world owes too much to the Jews to stand quietly by and see the remnants of this God-chosen race, mercilessly persecuted in the land of their fathers.

Conference Officers And Commission Just before leaving Milton a friend handed Brother North a picture of the members of the Commission and the Officers of the General Conference, twelve persons in all.

You will be interested in this picture. Read the names of the men from left to right:



Rev. H. L. Polan, Rev. C. L. Hill, Rev. Loyal Hurley, Secretary Paul Saunders, M. H. Van Horn, Secretary W. D. Burdick, C. F. Randolph, Treasurer J. H. Coon, Rev. E. D. Van Horn, Treasurer H. R. Crandall, George M. Ellis, Edward E. Whitford

An Explanation The helps on the Junior topics for the Children's Page for several weeks up to November, were mailed in August for the RECORDER, but for some reason they never reached the editors. We are

very sorry to have the writer disappointed after taking pains to prepare them. Mrs. Polan was the writer, and we hope she may be able to duplicate the topics for the month of October.

TRACT SOCIETY AT CONFERENCE— REPORT OF TREASURER

July 1, 1928-June 30, 1929

History gives us the record of what has been done and the key to the future. Some of the best presidents of this country have been those who were the best historians—who knew what had happened, and what

were the contributing causes to that happening, and what was the significance to the future. Figures are not just digits arranged in certain order. They show the past history and the current situation just as clearly as if the story were in narrative form.

You have the report of the treasurer be-

fore you in detail. We may read in the figures of the General Fund that the work in Holland, in England, and in Jamaica has been strengthened and encouraged by the help that the appropriations for printing and General Sabbath Reform work have given these countries. The ability to spread the printed word on these continents—this comprises the foreign end of our Tract Society program. We may read of the Special Sabbath Reform work through the spoken word, by our young people's work and general discussion conferences and through the dissemination of Sabbath literature by means of the SABBATH RECORDER, *Helping Hand*, and other periodicals — this represents the home end of our program. All these plans are to help establish a higher plane of Sabbath living and Sabbath keeping, both among the older and the younger people, to conserve and make attractive the Sabbath to those who have held it dear through the years, and also to attract to it those who have come to feel that the Sabbath is a "delight, the holy of the Lord." All the expenses payable by the General Fund are incurred toward advancing one of these two ends.

The ability to accomplish the payment of these expenses has been gained mainly from the Permanent Fund, and from the gifts through the Onward Movement, each of these sources contributing almost half the total receipts. Conference and association collections, gifts from the Woman's Board, proceeds from the sale of books and tracts, make up the rest.

Last year on June 30 we had a balance of \$1,813 in the General Fund, which I reported at Riverside as a "zero" balance. By that I meant that we really should be able to carry over a greater balance than that, for even though on June 30 the balance was \$1,813, immediately upon the arrival of July 1 the obligations for the next year begin and must be met, and would just about absorb the balance, since the salaries and appropriations and interest on Annuity Gifts are payable on that date, all belonging, however, to the next year's obligations. There were no outstanding bills at that time, and only a small loan of \$500. This year the balance is \$313, and there is an obligation of \$1,500. It would not have been necessary to incur this

obligation or to spend all of last year's balance of \$1,813 if the entire amount from the Onward Movement, \$6,750, had been received instead of only about half that amount, \$2,838. One of the contributing causes to this situation is undoubtedly the magnificent support given this year to the colleges, to the program of the erection of the new churches, and to the canvass for the Denominational Building. But these were all *capital* accounts and should not be confused with funds to be raised for *current* expenses, such as through our Onward Movement.

The support given to these things, far from indicating a lessening of interest in things denominational, denotes a quickening of the desire to give and to give generously.

"There is no excellence without great labor" to quote from a sermon from Rev. Theodore J. Van Horn. I think you have accomplished a marvelous thing this year. I would like to commend the splendid spirit and work put into this project of the Denominational Building. I wish I could make you feel how we were conscious of the cooperation of all of you who were working to make it a success. I wish you could realize the fascination of those last few days of the canvass when letters and telegrams were coming in announcing the results of days and weeks of work among you, showing that the gifts were made possible through sacrifice. The spirit of some of the letters from those who wanted to give but who could not was such as to make us feel that we had been enriched by several hundred dollars. Do you realize that we have raised \$83,000 to complete this project that has been on the minds and hearts of the people for thirteen years? I think it is a showing that is little short of marvelous. I have here the report of the entire amount analyzed as to churches and associations as of June 30. A few copies of these reports will be on the bulletin board for you to examine, and they are appearing to you at just the same time that those who are not at Conference can read them in the RECORDER. The accomplishment of the past year is significant, I think, of the future. It is true that where your treasure is there will your heart be also, but it is just as true that where your heart

is there will your treasure be. I believe that next year will be the best year yet of our denominational giving. We have a large program before us as a denomination—and a constructive one—and I believe we can look back upon the year with deep satisfaction as to what our hands have been able to accomplish in constructive work.

Do you know the legend of the Japanese stone cutter? The little Jap sat day after day upon his rock, cutting stone, chip-chipping. He became discontented with his work and longed for a job that would give him more power. One day the sun beat upon him unmercifully in its warmth. In his discomfort he said, "I would be the sun." In a twinkling he was changed into the sun, and he beat upon the earth and he gloried in his power, until one day a cloud came before his face and dimmed his vision, and annoyed him. Instantly he said, "I would be the cloud." And he was changed into the cloud. All went well until the cloud, filled with the moisture from the earth, tried to hold it, but the moisture eluded him and it became rain upon the hillside. He saw that the rain was more powerful than he, and once more had his wish granted, this time that he become the rain. The rain went happily upon his way, and one day it beat upon a rock in its storming and tried to destroy the rock but it was of no avail. It was too powerful against it. "I wish to become the rock." As the rock all went well until one day came a little short-legged man with tools, who sat upon the rock and chip-chipped away, not heeding the rock's dismay and wrath. "I would be that little man. He is more powerful than I." And again the little Japanese stone cutter was sitting upon his rock, chip-chipping.

What does this teach? Contentment, yes. But also a mastery over circumstances and a possibility of doing what we wish if we wish it hard enough.

Let us make this year such that when it shall have become history we shall be glad to look back upon it.

"There is no excellence without great labor."

ETHEL TITSWORTH,
Treasurer.

HENRY FORD ON RELIGION

Writing in a recent issue of the *Christian Herald* concerning Henry Ford, Cameron Wilkie says he is often asked whether the manufacturer is a church member, and he reports that he is. He belongs to an Episcopalian church in Detroit. He says further that Mr. Ford reads the Bible every day. He pledged himself to do this, Mr. Wilkie says, along with President Wilson during the war days, when Evangelist J. Wilbur Chapman was touring the country. Speaking of the Bible, Mr. Ford is represented as saying: "All the sense of integrity, honor, and service I have in my heart I got from hearing the Bible read by a school teacher in the three years that I was privileged to go to a little, old-fashioned grammar school." Asked what was his "reaction" to religion, Mr. Ford said: "Religion is like electricity. I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I see its power and its results in that light there. I see it turn the wheels of industry. I know that it lights up the dark places of the earth. I know that it warms our hearts and that it makes the world better. I see and admit its effectiveness even though I do not profess to understand it at all." A few days before Mr. Ford had advised a certain young man to go into the ministry and he told his interviewer why he had done so: "Because for a long time now there will be great need for men of that profession. What we need, however, is more religion and less professionalism in our ministry; and we need it mixed into industrial life. . . . It's all in the sermon on the mount. You can take the sermon on the mount, put it down into industry anywhere, and it will work. You don't need to work up to it. You can slap it right down anywhere, today, tomorrow, in any business, and it will work completely. You don't have to build up to the sermon on the mount. That sermon on the mount is action—religion put into action."

True resignation is "putting God between one's self and one's grief."

MISSIONS

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

EVANGELISTIC WORK—GOOD REPORTS CONCERNING

The autumn often proves the most favorable time for special evangelistic endeavors. From reports at hand it appears that some of our pastors and missionaries are taking advantage of this fact, and we trust others are. Two letters recently received bring good news regarding work attempted since the close of the General Conference, one month past. The first bit of information concerning evangelistic work comes from Little Genesee, N. Y., and a quotation from a letter written by the pastor of this church, Rev. A. L. Davis, gives in outline what this church is doing. He says:

DEAR BROTHER BURDICK:

I think I told you while at Conference of our evangelistic campaign which we were planning for this month (September). These services are now in progress, having begun last Sabbath day. Our evangelists are two consecrated young women, graduates of the Binghamton Training School. The meetings have opened very favorably, with fine attendance. Sunday evening we had about two hundred and fifty in attendance, and last night around one hundred and fifty. I can not speak too highly of these young women. They are of winning and pleasing personalities. Miss Brainerd, the preacher, is the finest lady preacher I ever listened to, simple and direct, but with a masterful ability of putting her message over. She holds her audience remarkably well. The singer, Miss Geiger, is a fine chorus leader, a good leader with children and young people. In fact she is also a good speaker. These evangelists are not Sabbath keepers; they never worked with Sabbath keepers before, but they are in love with us and we with them. They believe the Bible and they present the gospel message attractively and convincingly. They have been with us five days, but we have faith to believe that God is going to use them for great good among us. * * * I am sure, too, if our denomination would free itself from the grip of cold intellectualism, and come back to the old-fashioned method of presenting the gospel to a needy, sinful world, we would again witness the revival of religion which we so much need today. * * * I am sometimes appalled at the lack of spiritual life in our churches.

The second letter bearing good news regarding evangelism is from our general missionary in the Southwest, and is found in his monthly report, which is given below in full:

DEAR BROTHER BURDICK:

The time for another monthly report finds us in this place with the Little Prairie Church (Arkansas). The meetings are just begun and I can not say how long they will continue.

Belzoni, Okla., showed good interest and resulted in two new heads of families confessing Christ. Another meeting near us made it expedient that we hold only week-end services.

At Stonefort (Illinois), one man, long a wandering child, like another prodigal, turned his steps toward his Father's house. For these we do thank God and take courage. No other results are known to me.

Expenses are as follows: Stonefort as a side trip, \$22.50; Belzoni, \$18.65; Little Prairie, \$21.40; total, \$62.55.

We sincerely request your prayers for us in this work that we may be divinely led.

Sincerely yours,

ELLIS R. LEWIS.

LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

In spite of perplexing problems and tremendous difficulties the work of Seventh Day Baptists in Jamaica is moving forward. We have made close to the same numerical gain the past year that we made the previous year. About ninety people have been added to our church rolls. Some ten names have been stricken from the rolls. Of those gained this year more than fifty are converts to the Sabbath. This indicates that Jamaica is ripe for Sabbath reform, and that our growth is to be most largely by converts from the first day world.

We now have in Jamaica nearly four hundred Seventh Day Baptists. During the year we have organized one Seventh Day Baptist company, two Seventh Day Baptist Sabbath schools, and one Seventh Day Baptist Church. The church was organized with twenty-eight constituent members.

All of our churches are financially poor. But many of our people are rich in grace. We often wish our folks in the States might attend the devotional meetings here. Hearts would be touched, interest aroused, and mis-

sionary zeal increased. Such has been our experience in recent visits to our Bowensville, Albion Mountain and Bath churches. Prayers and testimonies on the part of practically the entire membership of these churches are tender, true, and earnest. It would seem as though they ought to melt hearts of stone. Our devotional services are not of the noisy and boisterous kind, but they are strong and hearty. These and other churches prove to us we have a future in Jamaica.

Up a winding, rough path through the brush and trees from our church booth in Bowensville we have our little room where we cook, eat, and sleep when with this church. On the last Sabbath we were there, while eating our lunch after the morning service boys and girls began coming to visit us. They continued to come till they numbered twenty. We had a delightfully nice quiet time. They sang together, starting their own hymns, many gospel songs. They did it all in a beautiful way. A more quiet and better behaved company of boys and girls you never saw. When unloading our goods at the Mission House in Albion Mountain, where we stay when with that church, another company of boys and girls was on hand to greet us. When the car was empty and ready to be moved a little farther up the hill, where it was to be parked while we were with this church, I piled twenty boys and girls into the car for the little ride. It was a happy time for them and me. They are right on hand too for the devotional meetings of the churches. They do not wait to be separated from the older folks. At the proper times and places in the presence of all they freely quote passages of Scripture, and offer their little prayers. They are being trained in the ways of God. Do you wonder that I love them and their fathers and mothers? There is a future for our denomination here.

We had excellent services in Bath, where we found the church holding together in praise and thanksgiving to God for a great salvation. On Sabbath I received a good man, a convert to the Sabbath, into membership in the church. On Sunday night we dedicated the rebuilt booth which is now located on their own church lot in a very fine location in the village. This service was attended by a good company of people

that more than filled the booth. Many Sunday people were there. All three of these churches are taking definite steps looking toward the erection of permanent church buildings. Each of them has started a fund for this purpose. They are determined to be true and loyal Seventh Day Baptists because they believe this is the Bible way.

At present there are eight places wanting our services just as soon as we can get to them. Yes, there are more than these calling for us. In four of these places Sabbath converts are waiting for baptism. The cause of God is marching on in Jamaica. But, in our human weakness and unworthiness, we are not equal to these things. We must have the prayers and sympathies of God's people to assist us in the mighty task.

Sincerely yours,

D. BURDETT COON.

Dufferin,
No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.
July 10, 1929.

LETTER TO THE SMITHS

NUMBER II

To Cousin Henry Smith:

I will undertake to speak of some other interesting features of our recent General Conference.

It is pleasant for me now, Cousin Henry, to remember, and think upon, the good spirit of harmony in all that was said and done while we were in session at Milton. In the first place all the local arrangements seemed so well made and apportioned among the people there upon the various committees that everything was quietly done, decently, and in order. There is something truly beautiful in well organized effort when the people have a mind to work. It was so under Nehemiah's capable management and division of labor. And then there was the wholesome spirit of brotherly love that seemed to prevail among us every one of the six days we were in session. It is good for us who were so fortunate as to be there still to dwell upon it in memory. In particular am I glad and happy that I can not recall any kind of dissension among those present. This good spirit and general

harmony led more than one to say that in every way it was the best kind of Conference spiritually.

The talks, sermons, addresses, reports of officers, various boards, and committees—seemed to have been well prepared in thought and purpose and presented in language clear and direct. You have before this, of course, read from the *RECORDER* the excellent address of Brother Claude L. Hill, pastor our church at Farina, when as president of the Conference he called the first session to order. You can see for yourself that he touched clearly and directly upon the various activities and problems in which our denomination is concerned. It contains much interesting information for us and opens up a large field of thought for every one of us. I may say here that Claude Hill made a most excellent presiding officer. Every subject upon the program of six days received prompt attention. I have heard that some asked him if, having to give so much time to the many details of the program for a week, did not make him very tired, and that he quietly replied, "No, not a bit of it. I had that all arranged and in order before it began." There is a suggestion in this for all of us.

I would like to speak of several items on the program if I had time and space. I must ask you to read from the *RECORDER* of September 2, the paper read by Mrs. Hurley S. Warren upon the subject, "Can Women Make Their Way Into the Ministry?" It is indeed a timely topic in these days when we have so much and so urgent a call for pastors for our churches, and so few young men are ready, or willing, to respond as Isaiah did; and when some of our educated and devoted young women are wishing to enter some field of active religious service.

Mrs. Warren has evidently been thinking deeply upon this question, and the thoughts she has given us are well worth the consideration of both young women and young men. Our older church people are going one by one to the home awaiting them beyond the river, and are deeply pained because of the seeming indifference of many of those who should be ready and glad to take their places. Mrs. Warren looks at this matter seriously and with anxious concern.

Those who will carefully read this paper of hers at the Conference can find in it a delicate sense of humor that is good for a pastor's wife to have—a kind of humor that is a means of grace. While this bit of humor may be found by reading Mrs. Warren's printed paper, it was made doubly manifest by the barest glimpses of a smile now and then as she read. It is the woman who can appreciate and manifest as man can not do, the *delicate* sense of humor.

By the way, Mr. and Mrs. Hurley S. Warren at the Conference were on their way to the North Loup pastorate. I was glad to know about it, for I have a special interest in North Loup and its people, for in a special way they are "my folks." I am sure the boys and girls there will find the parsonage a pleasant place with the parson *plus*.

UNCLE OLIVER.

AMERICA AND ENGLAND

We two are one,
And so shall ever be;
Not by man-made law,
'Tis God's divine decree.

We two are one,
Let crafty critics cease;
Solemnly we are pledged
To keep perpetual peace.

We two are one,
In spirit and in speech;
While wisdom's at the helm
There can not be a breach.

We two are one,
Base traitors then beware;
Our enemies may plot,
But are impotent to scare.

We two are one,
Held by friendship's hands;
The trust that we possess
We share with other lands.

We two are one,
Abreast we stand for right;
Aloft we hold the torch
Of freedom's holy light.

We two are one,
And so shall ever be;
Not by man-made law,
'Tis God's divine decree.

—Grenville Kleiser.

"Watch for kindness and that which is helpful; ignore the unpleasant utterance of thought which so often hurts."

WOMAN'S WORK

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

Be what thou wouldst have all men think thou art,
O thou who'dst banish fear;
Say to that inmost heart of thine:
What rarer jewel can I keep,
Within this hiding place of mine,
Than my own conscience clear?
—Agness Greene Foster.

MINUTES OF A MEETING OF WOMEN OF THE GENERAL CONFERENCE

Twenty-two ladies met in the Davis room of the college on Sunday afternoon.

Mrs. A. B. West, president of the board, called the meeting to order and Mrs. M. G. Stillman offered prayer.

Mrs. West called upon Mrs. H. C. Van Horn of Lost Creek, W. Va., president elect of the new board, to bring a message to the women present.

Mrs. Van Horn presented Mrs. Earl Davis of Salem, W. Va., another member of the new board. Among other things Mrs. Van Horn said she believed the first duty and privilege of woman is still in her own home. She hoped, however, the women of the board would be able to find ways and means of leading the women of the denomination to be most loyal to the denominational program.

Mrs. Van Horn called Mrs. West to outline the work done by the board in the past, and Mrs. West gave an interesting summary of the work of the past few years.

It was voted that it is the sense of this meeting that the historical material collected by the board be turned over to the Historical Society.

It was voted that the present editor of the *Woman's Page* of the *SABBATH RECORDER* be asked to continue the work of editor until the first of October.

Appreciation was expressed of the worship services and the lists of questions sent to the local societies during the past year.

Societies represented at this meeting included: Salem, Riverside, Albion 2, Milton 2, Battle Creek, New York City, Welton,

Plainfield, Independence, Walworth, Milton Junction, Andover 2, Lost Creek, Alfred.

MRS. J. L. SKAGGS,
Secretary.

Those who attended the recent session of Conference are perhaps wondering why they have heard nothing in this department of the moving of the Woman's Board from Milton to Salem. I dare say you thought that my work was finished with the Conference. I thought so myself, and I kept no notes to report in these columns. After Conference was over and the officers gone, I was informed that the new board could not organize and secure an editor at once, and I was requested to continue sending copy during September.

I wrote at once to the secretary of Conference, asking for a copy of the report of the committee of women who considered the suggestion of the Woman's Board that the headquarters of the board be changed, and a list of the new members and the term of office to which each was appointed. The letter containing this request went to Alfred, New York, the home of the Conference secretary, and then took a trip to Colorado, where it was delivered to him. I received his promise to send me the required copies when he should connect with the minutes, but as I have not received them I judge the connection has not yet been made, and it is over a month since the election was held.

Two officers, only, were elected at Conference, Mrs. Herbert C. Van Horn, Lost Creek, W. Va., and the corresponding secretary, also from Lost Creek. I think I know her name, but for fear I may make a mistake, I will not tell it to you. I think her last name is Davis (maybe it is Bond or Van Horn). You see my predicament, and will understand that I must leave such announcement to our new editor.

I am happy to tell you that the new editor of the department of *Woman's Work* is Miss Alberta Davis, Salem, W. Va. I am sure you will all welcome her and give her splendid support. I am sure too that many of you will want to write her and tell her you are glad she has this position. Some of you may hesitate about writing because you have never met Miss Davis, but I think I am safe in saying that your letters will be welcome even if you have never seen her.

HOME NEWS

BOULDER, COLO.—Boulder, too, has had "Conference." Sabbath day, August 31, was a day long to be remembered by the Boulder Church.

It had been announced that delegates from Conference would fill in the time of the Sabbath morning service. The church was well filled as the service began—a number being present from Denver.

Dr. Paul Saunders, the secretary of Conference, of Alfred, N. Y., gave a most comprehensive report of the five days of Conference. Doctor Saunders lived here for six years in his young manhood and has many friend here—many of whom he has not seen since his family left here, eighteen years ago. To the Boulder people he is just "Paul," and they surely made an appreciative audience.

After this fine report, Miss Daisy Furrow, nurse at the Greeley Teachers' College of Greeley, Colo., gave a talk which dealt largely with the young people's part of Conference.

Both these reports were greatly enjoyed. Miss Mary Saunders, a teacher of Pleasantville, N. Y., and who is to be married September 11 at her sister's home in Denver to John Waterbury of New York, gave a vocal selection, with Mrs. Mildred Saunders Jeffrey at the piano. It was a joy indeed to have these three beloved friends united in one service at their old church home.

At the conclusion of the service, a lunch was served in the basement of the church to eighty-five members and visitors. Ray W. Rood, wife, and son of Riverside, who were expected to give reports at the church service, failed to reach here in time.

They came just in time to enjoy lunch and the greetings of their many friends here.

Dr. Harry Pierce and family, Mrs. Bertha Osborn and Rev. Mr. Hargis and family, all of Riverside, were expected at this service—but for various reasons they were unable to be here.

David Sung, who is returning to China after a year's study in a Chicago university was in Denver and Boulder from Wednesday until Friday. It was hoped that he might speak at the service, September 7, but he felt that he must hurry on to be ready for sailing September 12.

At the service September 7, Mrs. L. A. Wing, who came on from Milton to visit her sister and husband, Mr. and Mrs. Frank Saunders, and other relatives and friends, gave a fine inspirational talk.

She shared with her hearers some of the new thoughts and ideas she acquired during the days of Conference. After this part of the service, Miss Beth Wheeler gave an excellent report of the things she enjoyed while at Milton. Beth was born in Colorado and was greatly impressed by the large number of consecrated young people at Conference. How we wish all our Colorado young people could have been there to receive inspiration and morale.

Sabbath evening, September 7, an informal reception was held in the church in honor of Mrs. Wing.

A short musical program was followed by visiting and by games for the young people, after which refreshments were served by the committee, Mrs. Rasmussen and Mrs. Ethel Sutton.

Mr. and Mrs. Wing lived here from 1916 to 1922 while Mr. Wing served as pastor of the Boulder Church. They made many friends here and have never lost their love for Colorado and Colorado people. It was a great joy to the many friends here to greet Mrs. Wing again—the only regret being that Mr. Wing was unable to come with her.

A number of picnics for Conference visitors, and a party for Paul and Mary Saunders, arranged by the "old crowd" of eighteen years ago rounded out our "Conference."

Among those present at the service August 31 was Mrs. John Daland, of Milton, who came back here with her sister, Miss Daisy Furrow; after a few days in Colorado they drove to California to visit their brother.

Mrs. Will Muncy and family, until lately of Elkhart, Kan., were also present. Mr. Muncy will come later and they will reside here, at least while the young people are in school.

And so Boulder too has had Conference!

L. R. W.,

Clerk.

NORTH LOUP, NEB.—The Seventh Day Baptist Church extended a hearty welcome to the new pastor and his wife on Sabbath

morning, September 7. The pastors of both the Sunday churches joined in giving the new comers a cordial welcome.

Rev. Leslie O. Greene presented the keys of the parsonage, the church, and the homes in the community to the new pastor. And he responded with good words of cordial acceptance.

The evening after the Sabbath a general social welcome was given with a delightful program and plenty of refreshments.

The RECORDER congratulates this dear old church and hopes that great good may come to both pastor and people.

A personal letter from North Loup assures us that our church there is enjoying its new pastor and wife very much, and the church is deeply interested in its work for the good cause.

The writer also intimates that there is now an opening for a good dentist there, as the one they had has moved away. It is suggested that this might be a good place for one of our people to locate, in case any dentist among us desired a change.

One good thing about North Loup is, we have members there who always have an eye open to the welfare of our church.—T. L. G.

SHILOH, N. J.—The farmers of this section experienced a long, dry period the past summer. Judging by the conversation of some people you might think the Lord had forgotten to send rain—while others had a deep and abiding faith, and felt just as sure it would come.

The Marlboro and Shiloh delegates have returned from General Conference, heartened to do more Christian work.

Eleven students have gone to Salem College, W. Va., from this section.

There was a social at the church for them, and several watermelon parties were enjoyed.

Miss Janette Loofboro has gone to Milton College; Miss Celia Ayars has returned to Trenton Normal School; Everett Tomlinson, to Rider College, Trenton; and Lewis Schaible returns to college in Connecticut.

The horse sheds, which once decorated the east and west sides of the church yard, are a thing of the past, and a horse and wagon are unknown quantities among the church goers. There is plenty of parking space for all the automobiles.

Three railings for the semi-circular cement steps, as planned by the late D. D. Rogers, for the front of the church, have been completed.

The borough school opened with three teachers: Mrs. Sallie Allen Davis, Mrs. Mildred Ayars Ewan, and Mrs. Susie Bivins Davis, all of the seventh day faith.

Gravatt Davis, the oldest son of Deacon and Mrs. Luther S. Davis, has gone to Pemberton, N. J., to teach, and their youngest son, Fisher Davis, was in the company going to Salem College.

The home of the late Deaconess Ida F. Davis is to pass into the hands of Deacon Herbert Davis.

Mr. and Mrs. Wayde Allen, who resided in Salem, N. J., for a number of years, have returned to the ancestral home, and resumed farming.

The new board of education of the borough consists of Benjamin C. Davis, president; Irving M. Sheppard; Mrs. Olive Randolph Lupton; Mrs. Elsie Ayars Richardson; George Fisher; Francis Gillespie; Herbert Horner; Lewis Davis; and Charles Dickinson—all of whom are Seventh Day Baptists. Four of the number have previously served.

Miss Irene Sheppard has resumed her school work as principal at Burlington; Miss Gertrude Davis at Moorestown; Miss Grace Horner has gone to Plainfield to teach.

Your editorial in RECORDER of August 12, on things you can not rub out, reminded me of a story told by one of your brother ministers in our church when you were pastor. Every time a boy was bad his parents drove a nail in a post; until it was nearly full. Then every time he did a good act a nail was pulled out, but the scar was there.

The minister, whoever he was, stood right down in front of us children who were on the front seats. He did more good than he realized—just as you did, when you were here and fought for prohibition and the right, and now herald the staunchness of your thoughts to the world.

Please, dear editor, let me repeat one sentence of the above mentioned editorial.

"Thus it is that all your thoughts, words, and deeds are being recorded in your own character and in the character of others, and in the judgment book of God."

CORA JUNE SHEPPARD.

YOUNG PEOPLE'S WORK

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

TAKING PART IN THE MEETING, WHY AND HOW

Christian Endeavor Topic for Sabbath Day,
October 19, 1929

DAILY READINGS

Sunday—Using our gifts (Rom. 12: 6-13)
Monday—The origin of gifts (1 Cor. 12: 1-11)
Tuesday—Speak in love (1 Cor. 13: 1-3)
Wednesday—Speak to help others (1 Cor. 14:
1-4, 19)
Thursday—Study, then speak (1 Tim. 4: 13-16)
Friday—Preach the word (2 Tim. 4: 1-5)
Sabbath—Topic: Taking part in the meeting,
why and how (Col. 3: 12-17)

A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

One of the topics for daily readings this week suggests one of the reasons why we should testify in a Christian Endeavor meeting, namely, "Speak to help others." I am sure that all of us can remember testimonies from people, which have made indelible impressions on our minds, and which have influenced our lives. It is possible that some lives have been changed by such testimonies. When I was a boy, living in Milton, Wis., there was an old gentleman in our church who always attended the church prayer meeting, and always gave the same testimony. It was, "I like to be one of God's children." I have never forgotten those words. I suppose he never thought his testimony would help someone, but it touched and influenced one life at least.

It is a wonderful privilege to be a child of God. It means much to one. It is worth more than money or honor. So I pass on to you this testimony, which has helped me in my Christian life, and I hope that all of my readers can say with me, "I like to be one of God's children."

We can not know how much good our testimonies for Christ will do to others. It may be that some soul will be won to Christ through your testimony. Let us be ready at all times to speak a word for him.

"WHAT TO BRING OUT IN THE MEETING" HARLEY H. SUTTON

Why Take Part

Because it is our duty to help one another by our experiences and knowledge.

Because Christ sends his message through us.

Because we want our society to be an active one.

Because we want to become worth while workers in the church.

How Take Part

Take part humbly and not proudly. Do not despise the efforts of others. (Verse 13.)

Begin by doing easy things. Do not try to make speeches; a few words are enough at first.

Prepare very carefully every thought but don't hesitate for your thoughts are worth giving.

Take part regularly. We grow interested in the things we keep doing.

To give out we must first take in. We must read the Word of Christ, ponder it, and practice it. (Verse 16.)

How It Helps Us

It teaches us to think on our feet how to express thoughts in words, and how to forget nervousness and timidity.

It helps us to grow in the spiritual life.

By taking part we are confessing Christ.

It teaches us how to study the Bible.

Alfred, N. Y.

FALL RALLY

OF NEW ENGLAND UNION OF SEVENTH DAY
BAPTIST CHRISTIAN ENDEAVOR SOCIETIES

On Sabbath afternoon, September 7, the Christian Endeavor societies of the New England churches with fourteen visitors from Plainfield met with the Waterford society. A very interesting and pleasant time was spent both in the afternoon and evening, and all the services were splendid.

On Sunday the members of the Waterford society piloted their guests to the submarine base, where they were shown around, and they went on a submarine, after which they returned to the parsonage at Waterford, where dinner was served; with Mrs. Margaret Dickinson in charge.

The services on Sabbath day were held in the Waterford church, and the program was as follows:

AFTERNOON, STARTING AT THREE O'CLOCK

Devotional service....President Morton Swinney
Prayer.....Rev. Mr. Darby, of Niantic, Conn.
Hymn—"True Hearted, Whole Hearted"
Address—"Conscience"Everett Harris
Hymn—"O Master Let Me Walk with Thee"
Report of the Young People's Activities at Conference Pastor C. L. Hill
Hymn—"Take My Life and Let It Be"
Address Herbert Hicks

Y. M. C. A. worker of New London

Hymn—"Faith of Our Fathers"

Announcements

Adjourned to hike led by Miss Helen Maxson, after which lunch was served on the church lawn in charge of Mrs. Blanche Burdick and Hiram Barber

EVENING STARTING AT SEVEN O'CLOCK

Devotional service....President Morton Swinney
Scripture—John 21: 1-14.....Everett Harris
Prayer.....Pastor C. L. Hill
Business session
Hymn—"Our Consecration"
Address—"Your Work".....Dr. A. J. C. Bond
Hymn—"Blest Be the Tie that Binds"
Mizpah benediction

MRS. BLANCHE BURDICK,

Recorder Correspondent for the Union.
Ashaway, R. I.

CHRIST LIVING IN THE INDIVIDUAL

RUSSELL JETT

(Given Sabbath afternoon at Milton Conference)

A lighthouse is constructed along the seashore, but it is not being used for the purpose for which it is placed there until a light is placed in its tower. So, it is with the individual. He is not fulfilling his purpose in life until he has taken Christ as his Savior. He is then ready to live and serve his fellow men.

When I was thinking about this subject I thought of a man I have known at Salem since I was a small boy. I have always thought that he lived as near the life a true Christian should as anyone could. He was always finding ways to help people. He could give advice in such a way that it was always helpful. I believe everyone was helped that made his acquaintance.

There have been many manifestations of Christ living in individuals here at Confer-

ence. Any one could not help but be inspired by the wonderful testimonies of Christ's love and what he is doing for the men and women that spoke last night. Such meetings should help impress the value of living a life of service upon all that have the privilege to attend them.

There is a city in Michigan which has a fountain of water in its public square that reflects many beautifully colored lights in its spray. To me, it was a fitting example of how each new experience we have in serving Christ reveals more of his splendor to us.

Sometimes we do not notice the change that Christianity makes about us as much as when it is introduced into a country that has not had its benefits. There you can always notice the change that comes to the people that accept Christianity. Their mode of living is usually entirely changed. Their ways of dressing and acting and their interest in those about them is changed.

In order for the individual to keep Christ living with him he must talk to him through prayer. He must read the Bible in order to keep his teachings fresh in his mind and to get added inspiration. He must go to others and tell them of Christ.

CHRIST LIVING IN THE HOME

NEAL D. MILLS

(Given at young people's meeting Sabbath evening of Conference, 1929, at Milton)

Friends, this is a very important subject. It would take thirty minutes or more to treat it at all adequately. In the brief six minutes allotted to me I will simply outline what I would discuss in a longer speech.

Christ living in the home—this is the very heart of religion! If Christ is not living in the home where will he be found?

Let us consider first, what is it to have Christ in the home? In many homes we see on the walls mottoes saying, "Christ is the Unseen Guest of This Home," or some similar sentiment. Is that a sign that Christ is living in those homes? I have seen such mottoes in homes where I doubted if Christ were really living.

Many families have the habit of asking God's blessing at every meal. Is that always a sign of the living Christ? No doubt it is usually pretty good evidence, but some

of us have seen "grace at the table" practiced where it seemed to be ill-fitting with the rest of the family life.

Family worship or the "family altar" would seem almost a sure guarantee that Christ will be present in the home. But even that may be only a brief ceremony having little effect on the actual lives of the members of the home as they go about their daily duties.

What is it to have Christ present in the home? I believe that he is present only in those homes where his Spirit is shown in all the activities of every day life.

Another question presses for consideration: How can we get the spirit of Christ so that it will show forth in all our daily life? Perhaps a thousand things might be mentioned. I can only suggest a few ideas which, I hope, will set you to thinking earnestly upon the subject. A motto on the wall may serve as a reminder. Asking the blessing at meal time, if thoughtfully done, will help a great deal to bring Christ near to family life. It should not always be done by father or mother, for the children will have more interest in it if they learn at an early age to ask the blessing and take their turn with the parents.

The family altar has been a vital factor in the youth of many a great Christian. There is, perhaps, nothing in the world that will do more to make religion real and vital to children and young people than family worship. But the family altar seems to be disappearing. People say that family worship is impossible in modern life because the whole family can not be together at any regular time during the day. We ought to consider very seriously before we allow the family altar to be lost. If old-fashioned family worship can not be maintained, something else should be found to take its place. Perhaps the "home evening" will do. The "home evening" or "family night" is one evening a week when the whole family, refusing to make other appointments, gathers at home to read, sing, or talk together about some of the problems of life.

Educators today are placing great responsibility upon parents and are scoring them heavily for the failures of youth. It has been said from this platform that the home is the most important place for the

religious training of children. The environment of youth is what the older people have made it. Parents should send their children to church, Sabbath school, and vacation school, but all these can not take the place of the religious training that should be given in the home. The whole responsibility should not be shifted to these helpful institutions, as some parents seem to be doing.

The importance of the home may be illustrated by the story of the frogs who tried to teach the young crabs of their community to walk straight. They gathered the little crabs together once a week and trained them in the art of walking. But it was soon discovered that they were making no permanent progress because the little crabs practiced walking straight only one day a week while all the other days they walked in their same old crooked ways. At last the persevering frogs went to the homes of the crabs, showed the parent crabs how to walk and secured their co-operation in teaching the little crabs. After that the little crabs made rapid and continued progress in the art of walking.

Too much emphasis can not be laid upon the importance of the home as a place to put into practice the principles of Christian living. Parents must not only admonish and direct their children through all the perplexing situations of daily life, but they must be examples, always practicing what they preach, and showing the true Christian spirit at all times. If the next generation is to be saved for Christ, the homes in which it is growing up must be made truly Christian.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Jesus' Quiet Hour (Mark 1: 35)
Monday—Pray privately (Matt. 6: 5, 6)
Tuesday—Pray in faith (Mark 11: 20-24)
Wednesday—Pray with kind heart (Mark 11: 25, 26)
Thursday—Pray in Christ's name (John 16: 23, 24)
Friday—Pray when in need (Matt. 26: 36-46)
Sabbath Day—Topic: Learning from Jesus how to pray (Matt. 6: 5-15)

Topic for Sabbath Day, October 19, 1929

HINTS FOR THE LEADER

The leader's talk might well bring out the fact that the Lord's Prayer was Jesus' answer to the request, "Lord, teach us to pray," Luke 11: 1. Aside from Christ's own example which teaches us how to pray, in the Lord's Prayer we learn from Jesus how to pray.

He teaches us to pray in a loving but humble attitude that calls God "Our Father."

Reverence as well as love must be in our hearts, "Hallowed be thy name." The Hebrew people had a name for God that they never spoke out loud on account of their reverence.

The first thing to pray for is God's work among men, "Thy kingdom come," and a willingness for God's will to be done, "Thy will be done."

Then may we pray for our daily needs, "Give us this day our daily bread."

We must not forget to pray for forgiveness and we must remember to pray only in a forgiving spirit ourselves, "Forgive us our debts as we forgive our debtors."

We need God's help in temptation, "Lead us not into temptation but deliver us from evil."

We should remember in our prayers that the welfare of the world is God's, the power to carry it out, and the glory when it is accomplished, "For thine in the kingdom and the power and the glory."

Every one should learn the Lord's Prayer and use it in his worship, and study it as a pattern for all his prayers, especially the latter, for Jesus said, "After *this manner* therefore pray ye."

What are the world needs that we should pray for today?

What are our personal needs that we should pray for today?

What are the special temptations of today that we would be delivered from?

JUNIOR MEETING AT CONFERENCE

(Arranged and conducted by Miss Charlotte G. Babcock of Milton, associate Junior superintendent of the Wisconsin Christian Endeavor Union. Those of us who were not at Conference missed many fine things, one of which was this Junior meeting.—E. K. A.)

The Junior meeting of Conference was held in the beautiful chapel of Milton Col-

lege at three o'clock Sabbath afternoon. Edward Rood of the Milton society presided. The opening song service was led by Mr. Maurice Sayre of Albion, and he was assisted at the piano by Miss Dorothy Whitford of Milton. Two stirring hymns were sung in which all juniors participated freely, and then a quiet prayer hymn paved the way for the rest of the meeting.

In order that the children might know what places were represented Edward called the roll of the Junior societies and asked those present to stand up, smile, and wave their hands to the others present as the name of their society was called. Ten societies were represented and there were visitors from several churches that do not have Junior societies at the present time. The chairman then introduced to the juniors three interesting people: Mrs. Herbert L. Polan of Brookfield, N. Y., who writes for the Junior topics in the SABBATH RECORDER; Mrs. Walter L. Greene of Andover, N. Y., to whom so many juniors have written through the Children's Page of the RECORDER; and Rev. Claude L. Hill, our president of Conference. Each of these people had a greeting and a message for the juniors.

The worship service of the afternoon was in charge of the Milton juniors, with Elizabeth Daland, president of the Milton society, conducting, assisted by others. A prelude of music played while the girls went to the platform helped all to feel the reverence of those few minutes. Betty gave the following verses as a call to worship:

"This is the day which the Lord hath made
Let us rejoice and be glad in it.

"O give thanks unto the Lord: call upon his name,

Make known his deeds among the people.
"O come let us worship and bow down; let us kneel before the Lord our Maker."

Then she said:

"In our regular lesson today we are going to talk about the things that Jesus would like to have us do every day. So in this period in which we can truly thank God for the things he does for us and ask him to help us do things for him, we are going to find out some of the things that Jesus did every day. On the blackboard (which stood at one side of the stage) is written a song. I will read the story in the Bible that the first

verse tells, then everyone join in while we sing the verse. Jeanette will read the next Bible story and we will sing the verse, and so on until we have finished all of the verses."

She then read Matthew 4: 18-20, and all sang:

"Tell me the stories of Jesus I love to hear,
Things I would ask him to tell me if he were here;

Scenes by the wayside, tales of the sea,
Stories of Jesus, tell them to me."

Jeanette Coon then read Mark 10: 13-17 and everyone sang:

"First let me hear how the children stood round his knee,
And I shall fancy his blessing resting on me.
Words full of kindness, deeds full of grace,
All in the lovelight of Jesus' face."

The next Scripture passage, Luke 8: 22-25, was read by Margaret Lowther, followed by the singing of:

"Tell me, in accents of wonder how rolled the sea,
Tossing the boat in a tempest on Galilee,
And how the Master, ready and kind,
Chided the billows and hushed the wind."

The last verses were read by Lucille Wells and the words sung were:

"Into the city I'd follow the children's band,
Waving a branch of the palm tree high in my hand;
One of his heralds, yes, I would sing
Loudest hosannas, Jesus is King."

The worship period was closed as the audience stood and Rev. H. C. Van Horn of Lost Creek, W. Va., led in a beautiful prayer, after which all sang with heads still bowed, "Into my Heart."

The leader, Frances Polan, of Brookfield, N. Y., took charge. The topic was "What Does Jesus Want me to Do Every Day?" Rachel Saunders of Alfred, N. Y., read the lesson from the Bible, which was Psalms 1: 1-6. Frances then told the juniors what she thought Jesus would like to have her do every day. She had given out questions to several people there and they answered them following her talk. Rev. W. M. Simpson of Battle Creek, Mich., had prepared a talk on the subject which was presented next. He told the juniors that the first Psalm told them certain things to do that Jesus would have them do every day. With the juniors

repeating them after him as he named and discussed them, he gave these seven things:

1. Get up bright and cheery
2. Choose good companions
3. Obey the rules
4. Study the Bible
5. Grow
6. Work well
7. Pray and read the Bible

After the chorus of the hymn, "I'll go where you want me to go," the meeting closed with the Mizpah benediction.

ELISABETH K. AUSTIN,
Junior Superintendent.

LEAF FROM A DIARY

MARY A. STILLMAN

September first! a lovely autumn day.
My hammock's stretched beneath the spreading oak;
The Muses do allure my thoughts away,
(Oh dear, the rope just broke!)

The Muses do allure my thoughts away
From coming duties at the school-bell's call,
While Fancy bids me evermore to stay—
(I nearly had a fall.)

While Fancy bids me evermore to stay
Where naught but pleasure ever does abound;
To watch the bees and butterflies at play—
(There, I'll sit on the ground.)

To watch the bees and butterflies at play
You'd think they had their lessons fully learned,
From summer's work they have a holiday,
(My face is getting burned.)

From summer's work they have a holiday,
Among the bending grasses by the lake.
I like to watch the ceaseless water's spray,
(Oh, there's a horrid snake!)

I like to watch the ceaseless water's spray,
To catch the sunshine's last reflected gleam.
(Dear, dear, that snake is coming down this way;
I'll really have to scream!)

He's driven all the Muses far away.
I know he has by his attack so bold,
And in this horrid place I will not stay,
(Achoo, I've taken cold!)
Tamworth, N. H.

"The poets of today," says a critic; "do at least put plenty of fire into their verses. The trouble with some of them is that they do not put enough of their verses into the fire."—*Passing Show.*

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I live on a farm. My pets are a calf named Jane and a kitten named Tricks. Tricks is full of mischief.

I am eleven years old. This fall I am going to be in the sixth grade.

I go to the Pawcatuck Seventh Day Baptist Church at Westerly. Mrs. Elisabeth Austin is Sabbath school and Junior superintendent. We like her very much.

One day this summer we went to New London. When the colonists named New London, Conn., on the Thames River, they named it after London, on the River Thames in England. New London is bigger than Westerly. Sometimes we go there to shop. It is about twenty miles from our home.

There is a nice park along the side of the river. We had our dinner at the park on the tables. They have many nice things for the children to play on.

In a cage in the park is a big eagle. He is a very cross looking bird. I don't think it is right for people to go and capture wild animals who like their freedom. Do you?

In one of the stores they had a big snake. It weighed three hundred pounds and was twenty-six feet long. It was twenty-four inches around at its largest part. I wish you could have seen him.

I am very sorry when there are no letters or stories for I enjoy the children's Page very much. I have written only once before.

Your friend,
MARGUERITE BEEBE.

Westerly, R. I.,
September 2, 1929.

DEAR MARGUERITE:

I was very happy to receive another fine letter from you. You surely showed your appreciation of the letters and stories on the Children's Page in the very best way, by writing yourself.

I think a farm is one of the nicest places in the world for a home, especially for children. I know, because most of my childhood was spent on a farm near Walworth, Wis. Do you know, I visited my old home a short time this summer, the day after Conference. There is a large pond on the farther end of the farm which we always called the Big Slough. My brother and I and our playmates used to have great fun down at this pond, but never did we think of calling it a lake. This summer, to my surprise, I found that the land around the Big Slough had been bought up by a Chicago company and is being divided up into lots. It is called "Lake Geneva Petite," after Geneva Lake, some miles away. You can guess how funny it seemed to me. Some day on my old playground there may be a park like the one in which you had such a pleasant time this summer.

It does not seem right to keep wild animals caged up when they were born for freedom, but it is a means of education to be able to see the different kinds of animals, and not many of us would ever see them if they were not captured, which is perhaps one of the excuses for wild game hunting.

The snake you saw must have been a "whopper." I would have liked to have seen him, but I should want to keep my distance from him. I'm not fond of snakes, are you?

I hope your father is well by this time. He wrote of being in the hospital early in the summer. You know he is one of "our boys."

Sincerely your friend,
MIZPAH S. GREENE.

A TRIP IN AN AEROPLANE

MARY A. STILLMAN
(As told by her young nephew.)

Oh, this has been the best day of my whole visit; I have been flying! There is a flying field in the next town to ours, but two aviators were killed there and my mother is afraid to have me go up in a plane.

Today my father and I drove to Lakeport where we had seen a seaplane on Lake Winnisquam. My father talked with the aviator, who seemed to know his business, so he consented to let me take a flight and he

went with me. It cost us five dollars apiece for a twenty-minute ride, but that is better than the home price, which is one dollar and a quarter for one minute in the air, not counting the one minute for taking off and one minute for landing.

We climbed into the cockpit and sat down side by side. There was a three-inch safety belt but we did not fasten it. The sides of the cockpit do not come up so far as the sides of an automobile, so we could look over them easily. We taxied on the water for a few minutes to get up speed and then began to rise. It did not seem like going up in an elevator as we were going forward at the same time. The only way we could tell we were rising was by watching the lake and its shores drop away from us. We went up two thousand feet.

There was a celluloid wind shield in front of us, and another in front of the aviator, who sat behind us. We could not talk on account of the noise made by the motor. When we got up speed we flew at ninety miles an hour, but we did not feel the forward motion at all, except when I stuck my elbow out the wind blew my sleeve at a great rate. We did feel some bumps; first one wing would sink down, then the other, and sometimes both together. It was because we were flying partly over land and partly over water that made the air bumpy.

Lake Winnisquam and Lake Winnepesaukee looked so pretty with the blue water dotted with green islands! Houses looked about two inches tall, exactly like houses in a wooden toy village we children used to have. Autos looked about half an inch long and seemed to crawl along like ants. A speed boat on the lake did not appear to be going fast. After what seemed like about five minutes to me (but it was really seventeen by my father's watch), we descended and came down on the water with a good bump.

It was a Waco plane with a three-hundred horse-power Whirlwind circular engine, tapered wings and standard propeller. I take an aeronautic magazine and copy the pictures with little wooden models. I have a lot of different kinds. My, I should like to be an aviator!

Tamworth, N. H.

CORRECTIONS

In Rev. H. E. Socwell's sermon in RECORDER of September 16, on page 344, second column, nineteen lines from the bottom, the reading should be as follows:

"I am glad to give you the free use of all these: take them, the price I paid for your redemption; take them freely. Then his death became life for me and I took him as my friend, and I am glad."

Also on page 345, second column, ninth line from the top, the word "obscure" should be "obscene."

Then on same page, first column, second line below the stanza of poetry, the words, "safe dark cold stream" should be, "same dark cold stream."

DR. FOSDICK WARNS OF PERILS OF MODERNISM

Recently Dr. H. E. Fosdick preached at Riverside Baptist church on the subject "If Jesus Were a Modernist," and warned that his great fear for modernist churchmen is that they may give all their energy to theological readjustments, when the insistence of Jesus was that the chief task is to give light to the world, in business, politics, domestic life, and in every other realm of life. He said: "I am a modernist. I am not attacking knowledge and I am making no cheap and easy retreat to mysticism. The problem of adjusting one's religious thinking to the modern scientific world-view has been my personal problem and in a sense it always will be, and I would not abate one jot or tittle of emphasis upon its significance. But I have watched liberal churches grow sophisticated, absorb their religious energies in theological adjustments, spend their time informing the new world how up-to-date they are, become intellectually complacent, lose out of their religion all the passion of an ethical adventure and the deep resources of dynamic spiritual power, until they were not worth to the community what it cost to run them. May God save us from any such inglorious anticlimax!"

There is nothing a man likes so much as a feminine woman.—*Thomas Arkle Clark, dean of men at University of Illinois.*

OUR PULPIT

DOCTRINES OF THE CHURCH

REV. H. P. WOODSON

Pastor of the church at Charleston, W. Va.
(Sermon delivered at the Washington Union Association, July 27, 1929)

SERMON FOR SABBATH, OCTOBER 12, 1929

Text—1 Corinthians 3: 11

regard to the teachings of the New Testament of the Lord and Savior Jesus Christ.

This, my brethren, is not to expound Seventh Day Baptist doctrines as one who represents the denomination; but what I say, I am sure, we as Seventh Day Baptists will agree on. It is also good, I believe, that our visitors can know what we as individuals and as churches teach as fundamental doctrines of the Church of Christ. As the young people meet here with us at this hour, let them be inoculated with the

ORDER OF SERVICE

HYMN—How Firm a Foundation

PRAYER

RESPONSIVE READING—Psalm 122

HYMN—I Will Trust in the Lord

OFFERING

SCRIPTURE READING—1 Cor. 3: 1-15

HYMN—'Tis so Sweet to Trust in Jesus

SERMON

HYMN—Blessed Be the Tie That Binds

BENEDICTION

"For other foundation can no man lay than that is laid, which is Jesus Christ." The subject assigned me on this program of this association may suggest argument in the minds of a great many present, but the text which I have just read from the writings of Paul to the Church at Corinth, plainly leads us to see that there is but one foundation upon which the Church of Jesus Christ can build its doctrines and faith. As a spokesman for God today, I wish to bring out here the doctrines of the church that are essential unto salvation, fundamental, those tenets of Christian religion, the articles of faith and practice which expose our beliefs that unite us as a people and associate our churches in like faith and practice, yet separating us from others in

sword of the Spirit as to what the faith and practice of Seventh Day Baptists are, "for other foundation can no man lay than that is laid, which is Jesus Christ." Jude writes us we should all "earnestly contend for the faith that was once delivered unto the saints." We should insist that we follow Christ unhampered.

The Church at Corinth had many disputes that caused Paul to write concerning their carnal nature being demonstrated in having divisions over the preachers and their teachings, such as Apollos and Paul and others. But Paul writes that they were only instruments whereby the Lord had given the gospel to them that they might believe and be saved. He pointed out to them that we all are laborers together with

God. We are God's building, his planting. But the thing Paul writes is this, that we take heed upon what we build. We can not say, "I am of Paul," nor can we say, "I am of Apollos," "for other foundation can no man build than that is laid, which is Jesus Christ." There is for us today in all of God's word and in the gospel of Jesus Christ, but one foundation to build on. It must be built to stand the test of ages and the searching, purifying of fire. History shows us of the foundations of the past that have stood these tests. The church of Christ has stood this test founded on Christ Jesus and his word.

In the third chapter of Matthew we read as recorded that the first Seventh Day Baptist "came preaching in the wilderness of Judea and saying, Repent ye, for the kingdom of heaven is at hand." The doctrines he preached were the same that Christ came preaching. John the Baptist, the forerunner of the Master, showed the teaching of Jesus Christ, as if a fan in his hand were purging the threshing floor, separating the wheat and the chaff. He preached in his message complete humility, repentance unto baptism for the remission of sins, for says he, "the ax is laid to the root of the trees and they that bare not good fruit will be hewn down and cast into the fire."

To establish his Church, Christ came into his earthly ministry through the door of baptism by immersion. He taught and preached repentance unto baptism and taught obedience to the Sabbath. He lived a Sabbath keeper and died one. When he arose late on the Sabbath evening as it dawned toward the first day of the week, he did not mention to those whom he met that he had changed the day of rest. There is no record in his Word to show or substantiate any change. His apostles whom he called and ordained, he told to wait until endued with power from on high. When the power from on high came, in the third person of the Godhead, at Pentecost, Peter preached so powerfully the doctrines of the Christian Church that three thousand souls believed and were united to the Church and continued in the apostles' doctrines, the teachings of Jesus Christ.

Toward the end of the second century the influx of half-regenerated pagan philos-

ophers brought in a great declension in the fundamental teachings of the Church of Christ. Then slow changes came about, the sun's day became prominent and gradually displaced the Sabbath of the Lord with the upper classes of the Roman and Greek, so-called Christians. Church authority slowly came to center in the bishop of Rome and finally, in A. D. 538, he was proclaimed and established as the pope. But dissenters who would not receive these anti-Christian changes, who kept the seventh day Sabbath and baptized by immersion and practiced the individual freedom of believers and churches, would not yield to this Romanizing of the Church of Christ. They were persecuted and seemingly driven out of existence, but God prepared them a place in the mountains and valleys to worship him according to the dictates of their own minds.

When the Dark Ages of papal supremacy had come to full, God moved the spirit of reformation in the hearts of many, and these Sabbath-keeping Baptists came forward in the Reformation period preaching and practicing the doctrines of the Apostolic Church. They are what are known today as Seventh Day Baptists. Their doctrines and practices have always held the Bible only as supreme in authority, the only creed, and Jesus Christ the foundation. Seventh Day Baptists still hold, just as the New Testament teaches, the individual believer's right to approach God through Christ our mediator directly, to interpret the Bible for himself, to have his own beliefs about the teachings of God's words, and to freely worship God according to his own mind. They still retain and observe the Apostolic Church polity, founded on the apostles and Jesus Christ being the chief corner stone. In them is the true succession of faith and practice. They are the remnant spoken of in Revelations 12: 17 and 14: 12. "They keep the Commandments of God and the faith of Jesus."

When Seventh Day Baptists took their foremost stand on the Sabbath and baptism in the Reformation in Europe, and Protestants had at that time rejected the seventh day for the Puritan Sun's Day, the divine hand of God sent his message and doctrine of the Sabbath and baptism over to America, which was just being entered

as a new field for religion, exploration, and home making. Here the same doctrinal beliefs are presented in Sabbath reform today; the churches established and organized here of Seventh Day Baptists are the remnant of the Apostolic Church. We hold the same fundamental doctrines as taught in the New Testament:

1. That Christ is the only Head of the Church, which he directs by the Holy Spirit. God "hath put all things under his feet, and gave him to be head over all things to the church." "Christ is the head of the church, the savior of the body." "Therefore as the church is subject unto Christ," Ephesians 1: 22; 5: 23, 24. Seventh Day Baptists refuse to bow to any other authority and insist strongly that Christ our Lord and Master is the sole head of the Church. They contend that for any earthly power to dictate to the Church of Jesus Christ means for that power to usurp the place of Christ."

2. That the Bible is the only guide and law book of authority for faith and practice. Nothing can take the place of God's Word in making known the will of God, for "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Hebrews 1: 1, 2. The Bible is all sufficient for every need of the Church and the individual believer in Christ, as "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

3. That the Church, visible and local, is composed of baptized believers after the New Testament model, having no creedal statements to adhere to, but the New Testament gives us plainly four essential prerequisites for believers to become part of the body of Christ, which are: (a) Regeneration of heart so necessary and plainly set forth in the Apostle Peter's sermon on the day of Pentecost. One should experience a change of heart, he must be born from above and come out of the world and be separate; Seventh Day Baptists have always held this as essential to church membership. (b) Baptism by immersion is the next step in fellowship with the body of

Christ, Acts 2: 38-41, for it is a public confession of faith in the death, burial, and resurrection of Christ. It shows that the believer dies to sin and rises to a new life in Christ, and is following him in obedience. Seventh Day Baptists have always followed the New Testament in Baptism. (c) The Sabbath of the Lord is essential to Christian life. Seventh Day Baptists accept into membership only those baptized believers who keep and observe the seventh day of the week, preaching reform in Sabbath observance and objecting to any substitution for it. For other foundation can no man lay than that is laid. (d) Christian living gives evidence of the regenerate state of the believer in Christ. To walk contrary to the teachings of Jesus Christ, or to hold to a creed does not live the faith, but Seventh Day Baptists hold that Christianity is a life of perfect obedience to Christ and a character built upon the foundation of the word of God and his Son. 1 Peter 2: 21. Not all that say "Lord, Lord, shall enter into the kingdom of heaven." Those who do the will of the Father and Son shall receive the reward, the gift of God which is eternal life. Matthew 7: 21, 24, 25. May we as Seventh Day Baptists, with the message of Sabbath reform and baptism, continue to follow the Christ in all things.

4. The last fundamental doctrine we hold to is that the Church so constituted is independent; its government is vested in the body, with full power to choose its own officers and exercise its own discipline. Yet our church and individual independence does not hinder us in co-operation in the work of Christ which belongs to us all. Built on the foundation of the apostles and Jesus Christ, no other foundation can we accept. Let us look to Jesus, the author and finisher of our holy faith. "For other foundation can no man lay than that is laid, which is Jesus Christ."

A little girl heard her grandmother reading to herself in the hymn in which are the words, "And Satan trembles when he sees the weakest saint upon his knees."

"But, Grandma," she said, "why should Satan let the saint sit on his knees if it makes him tremble?"

Fundamentalists' Page

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

CHRISTIANITY "AS IS"

We are not sold to the proposition that the Hindus are right in saying that they prefer Christ to Christianity, welcoming the one and rejecting the other. Of course, we know what they think they are driving at, but we are unwilling to fall in with all their ideas.

In the first place, all that they know about Christ is due to Christianity; and all they knew about Christianity is because of Christ. The two are inseparable. They stand or fall together. Christianity has been aptly described as "the presence of Jesus among his people, and all that that presence implies." Western civilization and the disillusionment that came with the World War have opened the eyes of those Hindu intellectuals to a lot of things, but they can not justly charge any evil on earth either in their own part of the world or in ours to Christianity.

Harkening to some of these complaints some Christian leaders in America and England are panic-stricken lest we all fail in our alleged business of producing a Christlike world that will come up to the solemn requirements of the Far East. And we are told to take stock of ourselves and make such alterations as will meet the superior ethical demands of those people who are sitting in judgment on our religious program.

They and we are facing nothing new in the world. Along with Christianity have ever gone the accompaniments of government and business and society that are rarely ideal and are never truly Christian. If we were ever so foolish as to boast to the Orientals of our superiority, it was not Christianity's fault. If we were ever so wicked as to wish hell and damnation on our foes in war, that was not a Christian act. If we spend time and money in competitive efforts to build up our sect at the expense of another, that is not due to Christianity. We can, however, like Paul, take some joy in the contemplation of such a

spectacle if "either with assumed or real earnestness, Christ is being made known."

The situation on "the Indian road" is no different from that on the highways and byways of England and America and Africa and Australia, and we can not adjust our message or our methods to some sacred provincialism, lest we find ourselves bowing to the prejudices in every land and cease to be Christian altogether. We must be pure and honest, and Christianity is always that, no matter what some of her adherents may be. But must we coddle those Hindus and shield them from the realities of selfishness and war and cruelty and other things that have always been? Are they such little ones in purity and innocence that they must be kept from any sight of the grim monsters of sin and hypocrisy? Have they just descended from some unknown planet where all the turmoil and rottenness and money-loving that we see here on earth are there unknown? Grant that India has been a paradise of beauty and sinlessness, if we may, the word of our Lord is to take the gospel to them and to every nation and teach them to observe all things that he commanded and to fight the good fight of faith.

Their young men and women have visited us and attended our universities and studied our civilization. If they have gone back and said that India is as well off as America, and if the newspapers and the radio and the movies have conveyed a like intelligence, the responsibility rests on them just the same to embrace Christianity and propagate it and be good in this dark, sinful world, and not wait until salvation is handed to them on a jeweled platter by an angel in glorious array.

If they cherish the notion that the juggernaut and the child widows and the pyre and the insane protection of deadly cobras and the filth and the caste system are superior to the bootlegger and the flapper and the gangster and the political corruption, I wish them joy of their choice. Meanwhile I plead with them to emerge from their hyper-intellectualism and come down from the seat of the scornful, and then engage loyally and unselfishly in the conflict between right and wrong. Let their faith and hope and love match ours. Let them reach down and lift their "untouchables" as we are reaching ours. Let them foster humani-

tarianism and sanitation and science as we do. Let them correct the inevitable mistakes as carefully as we do. Let them seize the torch of civilization and pass it on to others as American Christianity has ever striven to do. For our part, while we deplore the errors and inconsistencies and coldness of our people, and we put ourselves in with them in this confession, yet we rejoice in the onward march of Christianity and we accept its challenge and seek to measure up to its requirements. "As is"—it is the great outstanding, civilizing, salutary agency on the face of the earth.

—Farnum St. John.

MOUNTAIN-SIDE AND SEA-SIDE IN 1929

LOIS R. FAY

It was on the morning of the twenty-third of August, 1929, that I stepped aboard a Willis Knight sedan, wearing Idaho number plates bound for northern Vermont, where lived a friend approaching the age of eighty years, whom I had known for years but had never been able to visit.

My companions were a ten months' old baby boy born in Idaho; his father, a Vermonter; and his mother, a native of my own Worcester County, Mass.

Because of their generous invitation this trip was possible for me at this time. A providential drought, diminishing the summer's crop of blueberries with the usual accompanying number of trespassers, afforded relief from anxiety during my absence, demonstrating the truth that what might at the outset seem like a misfortune, proves to be good fortune, if accepted at the right angle of approach.

It was an ideal day for the trip, neither sunny nor windy nor rainy. More favorable circumstances could hardly be asked for.

So it was with a feeling akin to that of the ancient prophet's, that the good hand of God was with us, as we started at ten in the morning from Princeton, Mass., with the motor that had come from Idaho now headed north.

In ten minutes the home roof was out of sight and its surrounding acres. In

that time we passed the eastern border of the two Wachusetts; through the niche where the last bear was killed in Princeton, about one hundred forty years ago; past the location of the home of Lucy Keyes, the lost child of Wachusett Mountain.

It did not take long to go down Mile Hill, though its new surface was badly worn with the summer's traffic. At the foot of it we turned sharply to the left, bid good-bye to beautiful Wachusett Lake, and from that time our general course was northwest. This turn was made at a T corner. The left-hand turn was ours, for this trip. The right-hand turn would have shown us another beautiful view of the lake and shortly brought us to Redemption Rock, where Mrs. Mary Rowlandson was redeemed from the Indians in May, 1676.

It is pleasant to allude to the more prominent historical episodes of this neighborhood, for the revival of the memory of those pioneer days is as refreshing as the sweet mountain atmosphere where early English settlers blazed trails among the trees, up and down the rugged slopes we now traverse so quickly in motor driven vehicles.

The menace of the Narragansett tribe was subdued by the end of that century. By the end of the next century the settlers had rounded up the last bear that preyed upon their sheep and calves, but another equally serious menace to our beautiful countryside remains unsubdued to the present time. Mrs. Rowlandson referred to it in her diary in these words:

"Then I went to see King Philip; he bid me come in and sit down, and asked me whether I would smoke—a usual compliment nowadays among the saints and sinners. But this no ways suited me. For though I had formerly used tobacco, yet I had left it ever since I was first taken. It seems to be a bait the devil lays to make men lose their precious time. I remember with shame how formerly, when I had taken two or three pipes, I was presently ready for another, such a bewitching thing it is. But I thank God he has now given me

power over it. Surely there are many who may be better employed than to sit sucking a stinking tobacco pipe."

Now the same bewitching thing, in the form of the seductive cigarette, menaces the homes and the woods cleared of savages and bears. Sucking a stinking tobacco pipe has lost some of its charm, but cigarette production has exceeded all reason, and given "Safety first" a hollow, cracked ring. As the wooded slopes of the Wachusetts receded from our vision, and the soil trodden by the Narragansetts and their captive seemed to glide so swiftly from beneath our wheels, I wondered—

Whether we were worthy, as Mrs. Rowlandson was, to see subdued the foe that menaces our beautiful countryside?

But this Willis Knight sedan is not carrying a party who can linger in picturesque or historic scenes. It is pushing on to cover nearly two hundred miles before supper, and in about twenty minutes from home—where a box of Westminster crackers habitually stands on the pantry shelf, replenished of course at intervals—we passed the cracker factory, with a glance of friendly recognition. Ten more minutes brought us to Gardner, where chairs and baby carriages are made. The baby who is our companion in travel had recently been presented with a neat collapsible vehicle all his own, made at the Gardner factory, and it rode with him and us, folded into small space between the two seats under his canvas crib, to be used at his grandparents' home in Vermont, and Massachusetts, and perhaps later as far away as Idaho.

Though only about twelve miles from home, beyond Gardner is new country to me, therefore interesting. I now see for the first time Baldwinville, whence came two itinerant extract vendors, one succeeding the other, for about thirty years. And then Winchendon, famous for its production of toys.

Seventy minutes after leaving home we crossed the state line between Massachusetts and New Hampshire. There is no bump or jar to indicate such boundaries nowadays. Reciprocal relations are

a cause of much comfort. The white sign, that is the only visible indication of the border line, typifies the prophetic peace that prevails among God-fearing communities.

Think of the old days when one tribe could not pass through the borders of another without starting a feud! No fear of the tomahawk or arrow of the savage as one travels from state to state. We ought to join in the Psalmist's hymn of praise which says:

"Praise the Lord, O Jerusalem!
Praise thy God, O Zion!
For he hath strengthened the bars of thy gates.
He hath blessed thy children within thee.
He maketh peace thy borders.
He filleth thee with the finest of the wheat."
Psalm 147: 12-14.

These lines contain two of the words by means of which the presence of Deity is made known to us. In the Hebrew they are Jehovah in the first line, and Elohim in the second.

Jehovah is from a root that expresses that invisible Power which penetrates and sustains the universe, making the mountains stable, and the waves of the seashore unstable.

Elohim represents God as King and Judge, making and executing laws, in all kingdoms—vegetable, mineral, animal, and spiritual.

Not that we have two deities, though there are gods many and lords many; but two views of God are part of the revelation of the Old Testament, and to this God we owe praise for the peaceful state of our borders, especially as he has made us co-laborers with himself in the perpetuation of peace and prosperity.

Princeton, Mass.

ARE WE AWAKE?

I have asked Doctor Gardiner if he will not publish the article below taken from *The Baptist*, that in the light of it we may ask ourselves a few very important and living questions.

The Twenty-fifth Annual Report of the New York State Education Department is a book of very great interest. There is an earnest call for better educated and better qualified teachers for the

schools of the state, and for more libraries for the rural people as sources of knowledge and culture.

Are we awake to the importance of having more and better educated and better qualified young men and women for our pulpits and other kinds of Christian and church work, and as prophetic, forward-looking leaders?

These are days of well-nigh startling changes of thought, speech, and action in the spheres of religion, science, morals, social relations, politics, industry, and trade.

Theology and religious education are related to religion and morals very much as the science of physics is related to matter, energy, light, heat, electricity, etc.; as botany to plants, flowers, and trees; as biology to life; and so on. That is, to say, systematic, scientific inquiry contributes to knowledge, satisfaction, and profit.

Millions of dollars are being expended for the support of our public schools. This is well. How much of sympathy, loyalty, co-operation, and support are we Seventh Day Baptists willing to give for the maintenance and growth of a denominational School of Theology and Religious Education?

ARTHUR E. MAIN.

Alfred, N. Y.

THE TEACHER IS NOT ASLEEP

Schools are opening throughout the United States for the coming educational year. What omens surround the prospect?

Within the last few years there has been much questioning among the people of this nation as to the efficiency of the schools in the performance of their legitimate function. Conservatives in method have lamented the wide departure from the time-honored discipline of the "three R's." Religious conservatives have accused the schools of an extensive perversion of truth, of faith, and of life. Social conservatives have detected the insidious approach of dangerous radicalism. Social radicals have declaimed against the educational goose-step, and the suppression of intellectual freedom in the colleges. Meanwhile, what has

the teacher himself been doing? Has he been dozing in his chair, blissfully unaware of what others were thinking and saying about him?

Not quite so, if we may judge from the findings of the National Education Association in its meeting at Atlanta.

The first flash is found in the luminous words: "We recognize and accept our responsibility for the adaptation of education to the challenge of the rapidly changing economic and social order. We commend President Uel Lamkin for developing a program of 'education for a new world.'" This proclamation sounds like the opening of the sixty-first chapter of Isaiah.

Subject that statement to the following brief analysis: A vital discovery has permeated the education consciousness of this nation. It is the discovery of a rapidly changing order. The change is both economic and social. It is so vast and profound as to be equivalent to the creation of a new world of human relations and of community technique. The process and results of this change may be modified by education. The possibility of such modification presents a challenge to the combined educational agencies of the nation. They are challenged to adopt education to the human requirements of current and coming change. Upon them rests the responsibility of fitting the people by education to achieve the new order successfully and to find a normal social adjustment in it. The teachers of the nation recognize and accept that responsibility. They so proclaim to the world.

That the members of the National Education Association were unaware of the significance of their declaration is not supposable. They knew what they were saying. This is evident from the fact that they went on to set forth particular aims: equal educational opportunity for all children; adult education; the rebuilding of the curriculum; well-trained and adequately paid teachers for all schools; organized teacher participation in school administration; character education and law observance as "the foundation of democratic liberty"; education for international understanding and peace.

Under a sense of such responsibility, having such an understanding of the service with which they are charged and in the pursuit of such aims, the teachers of the nation will enter their school-rooms this month. What greater prophecy of hope has been uttered in these stirring times?

The matter is one of fundamental religious interest. For years the prophetic leaders of Protestantism, Catholicism, and Judaism alike have been directing their telescopes across the fields of swift and complicated social change to the goal of a new world of human relations. And they have been casting about for a religious program and for a muster roll of religious agencies adequate to the demands for the religious guidance of the human race in such an epoch as this, to the end that the current social change may issue throughout in the maximum of social betterment.

More recently, like-minded religious leaders among the non-Christian religions are taking up the same prophetic vision and note. Gradually the possibility has been emerging that men of many minds about God may find themselves of one mind about the spirit and technique of neighborliness. In the light of the Sermon on the Mount many have come to conceive that in the practice of neighborliness in the new economic order, men may even find it easier to be of one mind about God.

Such prophetic souls in different religions find wondrous reinforcement in the pronouncement of the National Education Association. The time seems almost here when the religious forces of the nation will find themselves ready to respond to the nation's teachers in the same tenor: "We recognize and accept our responsibility for the adaptation of evangelization to the challenge of the rapidly changing economic and social order. We are developing a program of evangelization for a new world."

In such a common understanding and purpose may be found the new and true liaison between religion and education. Let the Church salute the school, and

both together salute the new world which they seek together to create.

—*The Baptist.*

A CHEERING LETTER

The Sabbath Recorder,
Plainfield, N. J.

Mr. and Mrs. George H. Trainer have just given Salem College a certified subscription of \$10,000 with check for \$1,000 enclosed as first payment, with the understanding that \$50,000 be raised in cash for a new library building for Salem College. We have, in cash, \$2,639.45 and this subscription will make a total of \$12,639.45, leaving \$37,360.55 yet to be raised. We shall go into the field very soon for the remaining sum needed.

There is great rejoicing here.

Respectfully submitted,
O. P. BISHOP.

Department of Buildings and Finance,
Salem College,
Salem, W. Va.

A GOOD SUGGESTION

DEAR RECORDER:

The writer is relating the following incident, in the hope that it may suggest to our dear young people, in various places, a way in which they might bring joy to the hearts of aged and suffering ones.

When I was a child nine years of age, my grandfather passed away after a painful and lingering illness. A short time previous to his death the young people in the choir of the Congregational Church of the town came to our home, on a beautiful moonlight night, and standing outside his window, gave him a serenade, singing, "Rest for the weary." "Only waiting till the shadows have a little longer grown," etc. It was a great pleasure to him and to the family, and to the writer it was one of the most beautiful experiences in a long life filled with alternate sunshine and shadow.

E. M. A.

De Ruyter, N. Y.

"A liar or dishonest person needs a long memory; an honest man can afford to forget the past."

Lone Sabbath Keeper's Page

INTRODUCTION TO L. S. K. PROGRAM

One of the most interesting things that the Lone Sabbath Keepers' Auxiliary has sponsored this year has been the work of Mrs. Catharine Shaw Stillman with the little children. These letters were mentioned in the report, but in order that you may have a little better idea as to what they are, I will quote from two of them. I wish that you could see them, for a great deal of their appeal is in the little sketches with which they are illustrated. In one letter she says: "Would you like to know what the children who attend our Seventh Day Baptist churches, do in their Junior societies? Many are now learning the 'String of Pearls,' of which I told you. You might learn the Commandments, now, or if you are one of the smaller ones, the Shepherd Psalm. Some are learning to sing hymns. A fine one for us is 'Majestic Sweetness,' which you will find in an older hymn book. The words were written by Rev. Samuel Stennett, one of our own ministers in England, long years ago. When you see the name Stennett as the author of a hymn-poem, you can feel that *that* song belongs more to you than others. Aren't you glad to know that?" "The two booklets you found with this letter are given you by the Tract Society, of which you have heard. Ask mother if you may start this week studying them. If she thinks you are not quite old enough yet, she can put them where they will be carefully kept till she and you will want to use them, as you can learn a great deal from them. Questions and answers are fun—you could 'play school' if you are lucky enough to be two or three, like the Hortons-up-in-Michigan who wrote to us. By the way, I wish you'd start saving your RECORDERS, if you don't always, because next month I'm going to tell you how we can use them." "Would you like to make a motto this month? You could take a piece of cardboard as large as this sheet and work out a pretty narrow border to color. Then print inside this, in fine big letters, this quotation which you'll have mother explain to you: 'The faithful ob-

servance of God's holy day becomes for us a mode of worship and a method of praise.'"

Do you not think that any child would enjoy getting such interesting letters once a month? If you know of any lone Sabbath-keeping children who are not receiving them, send their names and addresses to Mrs. James I. Stillman, Box 1311, Houston, Tex.

One of the replies to the general letter sent out this year says, "Every lone Sabbath keeper should make an effort to win others to the Sabbath." With the co-operation of the Tract society we hope next year to encourage a special study of the Sabbath, for we can not explain to others what we do not understand ourselves. We hope also to interest lone Sabbath-keeping young people in Senior and Intermediate Christian Endeavor programs. We are convinced that a better acquaintance of all lone Sabbath keepers with the problems, plans, and ideals of the denomination is to be desired, and that is one of the things toward which we shall work in the coming year. It will be of mutual value.

We wish also to urge each church and Christian Endeavor society to make special efforts to keep in close touch with all lone Sabbath-keeping members.

As an ideal this year let us strive for these characteristics as

Loyal Lone Sabbath Keepers:

L-oving God and neighbors.
O-beying God's commands.
Y-outh consecrated to Christ.
A-ll working together.
L-iving a Christian life.

L-eading others to Christ.
S-erving wherever we can.
K-eeing the Sabbath holy.

LONE SABBATH KEEPING— FROM THE STANDPOINT OF LITTLE CHILDREN

MRS. EVA C. HORTON, LAKEVIEW, MICH.

DEAR LONE SABBATH-KEEPING MOTHERS:

For months I have felt that we mothers who are facing the same problems ought to become acquainted and be drawn in closer unity; by exchanging experiences we might give each other help. And because

we are so widely scattered I know no other way except to write.

Those who have little children know how our hearts are thrilled by their dependence upon us, and burdened too by the great responsibility. We have to build each little habit day by day and so lay the foundation for their whole lives. Of course we all want to choose only that which is best, and when we have to face the problem of lone Sabbath keeping, the choice is decidedly hard. It may seem easy enough to those who have not tried it, but when one has been surrounded by all the blessings of a Sabbath-keeping community, and felt the joys of active service in the church and Sabbath school, then suddenly finds oneself marooned on the desert island of Lone Sabbath Keeping—there will, of necessity, be a bitter period of readjustment.

It may not seem such a problem to be a lone Sabbath keeper, but it all depends on one's definition of Sabbath keeping. It is not such a difficult task to refrain from work on God's Holy Day—but *that* is not *my* idea of true Sabbath observance. I honestly believe one's Sabbath is measured by the Christian service rendered.

The first year we were in exile, I tried to keep the Sabbath just by ourselves; made it a day of rest, Bible reading, and letter writing. The children studied their Sabbath school lessons, made Bible note-books and posters illustrating the lesson. One of the youngsters found it very interesting, but the other seems to crave the stimulus of other children in all games and lessons. Besides we were located in an unhappy community where the children had never been blessed with church influence. Our rooms were too small to start a Sabbath school class, and I was continually tortured by the conviction that our Sabbath keeping was selfish as long as we were not rendering service to those around us. I wrestled with the problem a long time and finally decided I would cast my influence with the little inactive church that was there. For the second year we kept Sunday as the Sabbath. I organized a Sunday school class; my own children were enthusiastic and God certainly blessed our efforts, for we soon had a larger class than I could manage without help. I feel the children received more help in Christian living this year, but I was

not satisfied. I wanted them to know the blessing that comes from feeling in perfect harmony with God's will.

I prayed God for guidance and I feel he has answered my prayers; for now we have moved to a different community and this year we are all keeping the Sabbath, but not as we kept it before. I want my little ones to follow Christ's teaching and find the Sabbath a day of blessed service—for that is the essence of Christianity—and I know no better way to teach them than by my own example. So we have found a little Adventist Sabbath school in need of help and are all entering heart and soul into the work. The children love to feel they are serving God if only by asking some other little child to Sabbath school or carrying flowers to the sick.

I feel we lone Sabbath-keeping mothers can solve our problem only by finding some sort of service for ourselves and children. Of course our talents differ—some can talk, some can teach, some can sing, while others have the gift of bringing comfort and cheer to the old and sick. But we can all find an open day of service if we try, and Catherine Stillman's letters to the children are a wonderful source of encouragement. I bless her every time they come!

I only wish we mothers could have "round robin" of our own. I feel it would be a real inspiration and help us in our God-given responsibility of teaching our children the blessing of his Holy Day.

LONE SABBATH KEEPING— FROM THE STANDPOINT OF THE YOUNG PEOPLE

MISS BEULAH COON, BOULDER, COLO.

"Prove all things; hold fast that which is good." The Sabbath and Seventh Day Baptists have been proved and are good! Why not hold fast to them? Why, simply because it is inconvenient or difficult to hold fast to them, give them up?

You will all agree that when one is out alone in the world trying to make a living, the easy thing to do is to accept work where Sunday is the day of rest and Sabbath is a work day. It is unfortunate that there does not seem to be places for all of us where conditions for Sabbath keeping are ideal. Positions where one may observe the Sab-

bath are hard to find in most communities. When one does find himself in such a community, the Sabbath and the denomination may tend to become less important factors in his life. There are, however, a number of things that will keep one true, keep one holding "fast that which is good."

I have been asked to tell what has helped me to keep my interest in the Sabbath and the denomination. Please bear in mind that I am speaking from the experience of one who has not always been a lone Sabbath keeper.

First of all, I should like to mention the teaching and example that my father and mother have given me. Home training is the one great foundation for living, whether good or bad, not only for the religious phase, but for all phases of life. If we were all true to our home training, would not the Seventh Day Baptist denomination be a greater and better religious body?

Second, I shall bring to your minds the training given by the Christian Endeavor societies. Here habits of prayer, meditation, and study are formed which help to keep one true to the highest and best things in life. By means of these one is enabled to overcome temptations to side-step or compromise.

These two things which I have mentioned should give one the right start. They will certainly create the interest. But it is one thing to have the interest and another thing to hold it. Certain things have helped here. For instance, the SABBATH RECORDER has kept me in touch with churches where training, mentioned above, was received. It has kept me in touch not only with churches but with friends and acquaintances. It is splendid reading for lonely Sabbath days away from all church privileges.

In our Sabbath school in Boulder we have a young people's class which has worked out a very unique plan. I shall pass it on in the hope that some others may find it helpful. We have what our teacher, Mr. Paul Hummel, calls a "mailing list." All the absent members of the class who are situated where they do not have Sabbath privileges receive each week a letter from the class. In the letter are included comments on the lesson written by Paul and matters of special interest that have been discussed by the class, and written up by the member send-

ing the letter. Paul's comments are practical, helpful, and always hit the mark. Usually they are the keynote of the discussion. Oftentimes a personal note is added. This is not a one-sided affair, however, since the absent ones are asked to send weekly letters to the class. We are supposed to study our Sabbath school lesson and send in our comments. This affords good recreation for Sabbath day, besides helping the folks at home.

The fact that a group of busy young people are so interested in us lone Sabbath keepers that they will take valuable time to write and send us weekly letters helps us to keep our faith. It helps us to "hold fast that which is good."

MARRIAGES

SWANK-WYCKOFF.—At the home of H. E. Ramsey in Botna, Iowa, on Tuesday afternoon, September 18, 1929, by Rev. E. H. Socwell of Dodge Center, Minn., Mr. Earl G. Swank of Manning, Iowa, and Miss Gladys Wyckoff of Botna, Iowa.

DEATHS

BURDICK.—Mrs. Josephine Dunham Burdick, youngest daughter of Maxson and Sarah Ann Dunham, was born in New Market, N. J., September 24, 1863, and died at Little Genesee, N. Y., August 17, 1929.

When she was a child, her mother died; however another loyal, staunch Christian woman soon came to take her place, and proved to be, in every way, a most devoted mother to her. She united with the Seventh Day Baptist Church of New Market at an early age, and remained a faithful member of that church until her death.

She attended school at Alfred, N. Y., where many lasting friendships were formed. It was while a student at Alfred that she met Alberne H. Burdick, a native of Little Genesee, N. Y., and to whom she was married at her home in New Jersey, October, 1887. To them were born four children—Frank F. Burdick of Dunellen, N. J.; Mrs. Edna B. Sanford of Little Genesee; Miss Grace Burdick, instructor of home economics at Wayne, Pa.; and Professor Harold I. Burdick of Milton, Wis.

During her active years Mrs. Burdick was always found faithfully serving in whatever ca-

capacity she was called upon to help—in the home, church, or community. She was a loyal Christian endeavorer; president for several years of the Ladies' Aid society; and active worker in the W. C. T. U.; and in later years, superintendent of the home department of the Bible school at New Market. She was a true friend and neighbor, ready to help in time of sickness and need. Friends or strangers were welcome in her home, for generous hospitality was one of her most prominent characteristics.

About ten years ago she suffered a severe illness from which she partially recovered. Two years later she was stricken with a disease which gradually left her completely helpless, yet her mind remained clear until the end.

Shortly after the death of her husband, about three and one-half years ago, she was removed to the home of her daughter, Mrs. Mark Sanford, of Little Genesee, N. Y. Here many willing hands tenderly cared for her, presenting a most beautiful example of filial love and devotedness. During all these years Mrs. Burdick was a most patient sufferer. She never uttered one word of complaint, but placed her trust in the promises of her heavenly Father. Her favorite chapter was John 14, which was often read to her at night. Her four children "rise up to call her blessed."

Farewell services were held from the home of Mr. and Mrs. Mark Sanford, September 19, 1929, in the absence of the pastor, being conducted by Rev. A. Clyde Ehret of Alfred, N. Y. Burial was made in Hillside Cemetery, Plainfield, N. J.

A. L. D.

Sabbath School Lesson II—Oct. 12, 1929

KEEPING FIT FOR THE SAKE OF OTHERS (Temperance Lesson).—Daniel 1: 8-20; 1 Corinthians 9: 19-27; 1 Timothy 4: 7-12; 2 Timothy: 1-5.

Golden Text: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." 1 Corinthians 6: 19, 20.

DAILY READINGS

October 6—Adventurous Religion. Daniel 1: 8-13.
October 7—Courageous Faith Rewarded. Daniel 1: 14-21.
October 8—Why Self-Control? 1 Corinthians 9: 19-27.
October 9—Seeking the Good of Others. 1 Corinthians 10: 23-33.
October 10—Consecration of Bodily Powers. 1 Corinthians 6: 12-20.
October 11—Self-denial for the Sake of Others. Romans 14: 13-23.
October 12.—Personal Testimony and Praise. Psalm 66: 16-20.

(For Lesson Notes, see *Helping Hand*)

The hours of leisure are the dangerous period in the boy's life.—*John Hays Hammond.*

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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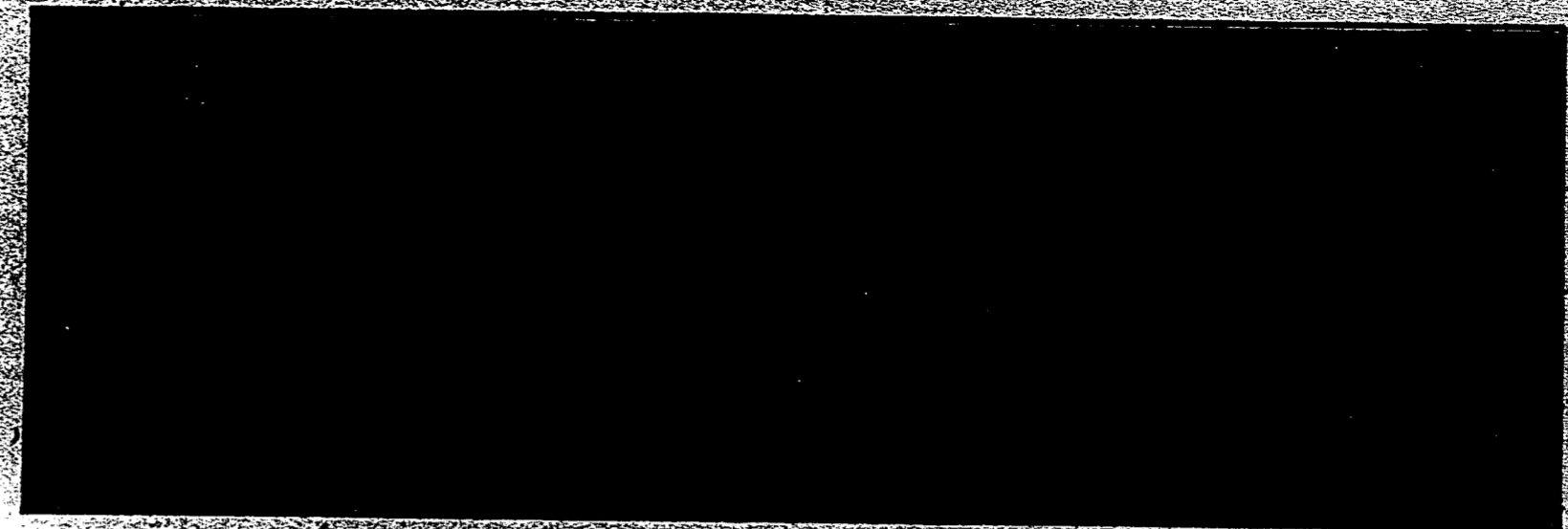
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JUST A LITTLE SMILE

Just a little smile from a friend who passed my way;
But it lingered with me brightening all my day,
Lighting up the darkness in the corner of my heart,
As a ray of gladness bidding trials depart—
Just a little smile.

Just a little smile but I kept it through the night;
It lighted up my dreams like gems in white moonlight;
When I met upon the morrow a friend whose heart was sad,
I passed it gently onward to make her spirits glad—
Just a little smile.

Just a little smile but it traveled on afar,
Shining brightly on its way like a morning star;
I have sent it onward, to play its cheery part;
Some day when I need it I shall find it in my heart—
Just a little smile.
—Shirley B. Watt.

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