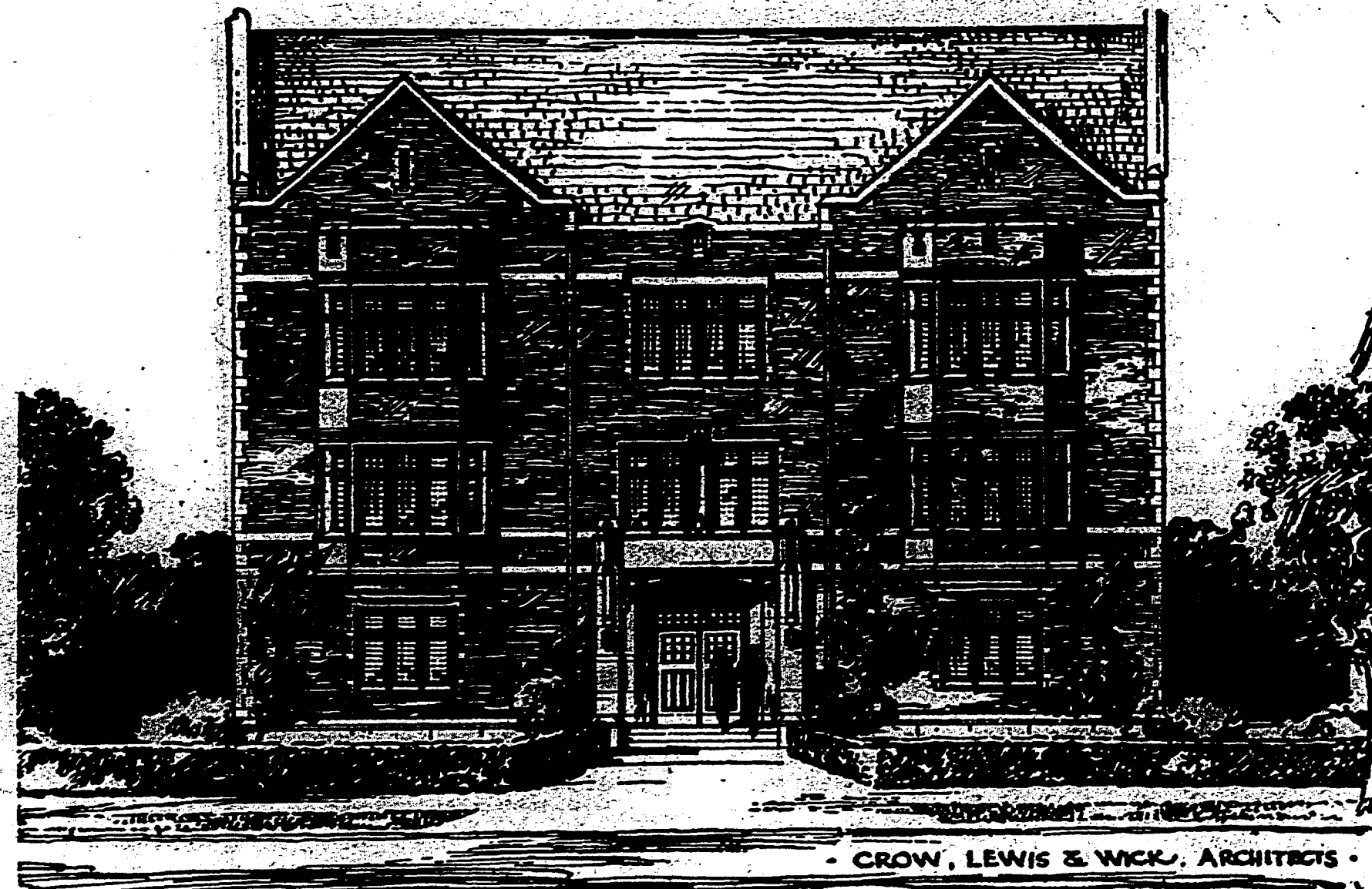


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

“Principle is the spiritual value which gives direction, stability, and worthiness to all human endeavor.”

THE DENOMINATIONAL BUILDING

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

The Sabbath Recorder

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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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.

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Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

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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.

AMERICAN SABBATH TRACT SOCIETY

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Recording Secretary—Arthur L. Titworth, Plainfield, N. J.

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Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

Treasurer—Miss Ethel L. Titworth, 203 Park Avenue, Plainfield, N. J.

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—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

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

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
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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.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo R. Sutton, Milton Junction, Wis.

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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Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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Southeastern—Miss Greta Randolph, New Milton, W. Va.
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George R. Boss, Chairman, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuhø, Ku, China; H. Louie Mignott, Kingston, Jamaica.

The Sabbath Recorder

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

VOL. 107, No. 14

PLAINFIELD, N. J., OCTOBER 7, 1929

WHOLE No. 4,414

Our Father in heaven, we thank thee that thou art also on earth, and that thou art here to lead us in the right way. Wilt thou help us this day that we go not astray either in word or deed. May thy kingdom come day by day in all our hearts. Give us light, we pray thee, for every dark hour. Help us in very deed to be the light of the world, giving good cheer to those who are in trouble, and showing thy way to those who go wrong.

May we ever be loyal to thy law. Help us to bear every cross, and give us the victory through Jesus Christ, thy dear Son. Amen.

Recorder Cheers One of our lone Sabbath keepers, in sending her renewal for the RECORDER, writes as follows: "It would be a real grief to me not to have the dear old paper to read as the Sabbath comes each week. There are many names that are familiar, both by acquaintance and from the printed page. I enjoy especially, the *Pulpit* and the picture of the minister who sends his sermon. My earnest prayer is that our leaders may be directed by divine wisdom in the work given them to do."

Sowing for Others to Reap "Whatsoever a man soweth that shall he also reap," has a much broader meaning than we are apt to give it at first thought.

Jesus suggested this when he said, "One man soweth and another reapeth." God's plans are far-reaching, and under his wise law future generations will be reaping the harvest from our sowing.

If Seventh Day Baptists think just a little of this important matter we shall see that many of the best things in life today have come to us through our forefathers. Then one step further in this line of thought brings the assurance that we too are sowing for future generations to reap.

The law is good. There can be no injustice in it. Of course if we are receiving good things today as the result of what our

forefathers did, it is no more than fair for us to be sowing for the good of generations to come. Indeed, we have no alternative. Whatever we do—good or bad—must have its effect upon those who are to be here after we are gone from earth. Be not deceived. God is not mocked. What we sow, another must reap, whether it be good or bad.

But it is the good work I wish to emphasize here. Good work does not perish. Truth is not lost. Example does not evaporate like the mist. Good deeds, prompted by the Christian spirit, must abide.

Your life is worth most to both Church and State when you sow, not merely for today, but for the generations to come. He who lives for today alone, loses sight of life's greatest end.

The pioneers who braved the wilds in America, clearing up the forests and improving the lands, were sowing for the benefit of those who were to follow, and the people of this generation are benefited thereby. There is no enterprise in our world that does not now reap good from that which toilers of years gone by accomplished while they lived.

Look at our own denomination with our families, schools, and churches in mind, and see how true this principle is. Let me illustrate. Here is our own beautiful house of worship in Plainfield, one of the most attractive churches here. Every comfort has been anticipated and provided for. Half a century ago the fathers generously furnished funds to build it. They loved the good cause and toiled hard to promote its best interests. They have long been gone from earth. Others are now reaping the good from their sowing; and generation after generation will be blessed and the cause helped because the fathers were true and generous with their influence and their money.

The same principle holds true wherever we have a church or a school or any institution of public benefit. One generation

has sown and another is reaping. This principle is being beautifully exemplified in our new denominational building movement.

"From Dan to Beersheba" in the lands where our people live, loyal hearts have been consecrating gifts of money and service to give us our splendid building—indeed it is splendid—the *first headquarters our people have ever owned*, with its accompanying first-class print shop.

We shall begin to reap the good harvest as soon as we can begin to use the much-needed rooms. But this is only the *beginning* of your reaping. You have sown, and under God others for a hundred generations may reap the harvest.

After this generation has passed from earth, this building will stand as a testimony to your loyalty, and as a help and blessing to on-coming generations of Seventh Day Baptists. Every branch of our work will be helped thereby.

In the same way our people for generations have been sowing funds for our schools, for the Memorial Board, and for our various societies. We are reaping from their sowing. And when you think of it; the money that has gone into such work is about all you can find today that is supporting the causes our fathers loved.

Dear friends, let us ponder well this good law of God, "One man soweth and another reapeth." It holds just as true if you sow to the bad as it does when you sow to the good. The real question should be, "What shall the harvest be" in regard to your sowing? If you *neglect* to sow, your harvest will be nothing.

When you settle this question right, I have no fears for our good causes. Your love will be great; your gifts will be generous; your hearts will be glad, and our Onward Movement will never fail.

A Telescopic Bible Study The more I study the Bible from the first chapters of Genesis to the last of Revelation, with the progressive development of God's plan of salvation lying between, the more I can see the need of long-viewed, telescopic vision in order to comprehend it all.

If you have heard of some world-renowned landscape painting which you desire to study in order to appreciate its beauty, you would not think of having each little

object and figure cut out and brought for you to study with a microscope. After treating the painting in that way, it would be folly for you to think you have seen the picture. You might examine every single object in that way, and still not see the picture at all.

I fear that this is about the way some people are studying the Bible. They insist on studying certain texts with a microscopic vision, and lose the wonderful revelation which the telescopic vision would give them. The Bible must be studied in *perspective*, and we must not forget the "sundry times" — thousands of years — "and divers manners"—many authors living under different circumstances who never knew each other—through which our Bible has come to us.

You must find the right point of view and recognize the depths and distances in proper Bible study, if you would secure the full benefits of its teachings.

We can not regard the Bible as though it were written all at once, like some treatise in science; but should remember that thousands of years and many generations were required to develop it, and that the earlier stages of the revelation were prepared in very primitive conditions of society. It was more than two thousand years from Adam to Abraham.

This impresses the student with the fact that there must have been an overruling divine hand in its make up in order to secure the general unity of its character as to the plan of salvation. Men sometimes speak of "Bible times," without appearing to think of the ages which passed while its pages were being written.

In Genesis we have in very condensed form the story of creation, and the foreshadowings of the gospel. The words, "In the beginning God created the heaven and the earth," state a great and far-reaching truth. But no effort is made to tell us how many millenniums of time were covered by the term "*In the beginning*." It was not necessary for man to know how long the earth was "without form, and void," before it was fitted up for the habitation of living beings. God's handwriting in the rocks reveals a work of ages, in which no human hand had anything to do with the record. To me this is "God's other book," and the

Bible story should be understood as in harmony with it.

The simple purpose of the Bible is to reveal the relations between God and man, and to unfold the plan of salvation from sin, the early beginning of which is found in the first chapters of Genesis. When you have read just a few pages of this poetical, symbolical, highly condensed statement—say the first ten chapters of Genesis—you are, in point of time, *more than half way through the entire Bible*. The record begins with the suggestion of a dateless apocalypse of the past, and ends with a vision of the dateless apocalypse of the on-coming future. Between these two we have the development, the unfolding, the growth or, if you prefer to say it, the *evolution* of God's *progressive revelation* of himself, and of his wonderful plan of salvation for sinners. More than a hundred generations of men passed by before the time was ripe for the coming of Christ.

There are several interesting and profitable lines of study regarding the development of God's plans. Let me suggest some of them here:

First, there is the age-long conflict between the good and the evil, with many defeats for the good and apparent victories for the bad; but there is, after all, a continual progress toward final victory for the good. It is indeed a progressive movement. At the first we find two eras of promise only, and one era of shadows. Paul refers to the "shadow of good things to come." For a long time there were only promises and shadows of the better time to come. Finally we have the era of *reality*, beginning when Christ came.

Indeed, Christ is the proper viewpoint from which to study this wonderful, evolving story of the Bible's past and future. You can see what I mean by telescopic vision in the study of such far-reaching matters in time, each one of which has some bearing upon the whole.

Look a moment at the development of the idea of God, in the Bible. In Genesis at first it is a *Creator* God with power as the main attribute. Then came the idea of Lord God — "*Jehovah* God" — which means *Savior* God, with the foreshadowings of redemption.

Then there are evidences of growth or

progress in their ideas of God as a king, as a God of a family, and then as God of a *nation*. Higher and higher conceptions of God came with the prophets and the psalmists, until he became the ideal as a God of matchless grace, revealed through Christ.

By spiritual forces through the ages the God of Genesis came to be more fully revealed in the promised Messiah, until the world is filled with the aroma of a loving, spiritual Savior God.

We would not like to go back to the ideas of God as a king. We prefer the God revealed in Christ, to the God of Abraham. True conceptions of God are the results of progressive revelations.

Again: it took time to develop from a system of ceremonial priests, a system of brave, independent, patriotic prophets such as Isaiah, Jeremiah, Ezekiel, Daniel, and Amos. But God has plenty of time. With him a thousand years are as one day.

It took time to unfold the truth of a *world*-God in place of their idea of the God of a nation. When this stage began to be realized, the *individual* understood that he could be saved as a *man* rather than as a member of a nation, and that too by virtue of his humanity.

Careful, telescopic study will reveal many lines of progressive revelation of important truths in the Bible.

The greatest break in the history comes between Genesis and Exodus, until you come to the break between Malachi and the New Testament. But notwithstanding the long breaks in history, Jehovah God's plans make progress through them all toward the complete victory and the fulfillment of his promises.

Again: When the sword and cherubim, representing justice and mercy, met at the lost Eden, it was not to keep man *away* from the tree of life, as some seem to think. Justice and Mercy appeared there after the fall, "*to keep the way of the tree of life*," which was to appear again in the Paradise of God, beside the river of water of life, where they shall go no more out forever.

This line of study, with Christ as your point of view, and by use of the telescope as well as the microscope, will prove wonderfully helpful if you would fully understand the wonders of progressive revelation.

Messages From The Rocks, The Lord Our Rock Almost everything in nature, God's other book, has been made a consecrated preacher, bringing some blessed message of help and comfort to man. Fields, gardens, trees, fruits, flowers, mountains, clouds, rain, and sunshine have all been used to enforce some wonderful truths. Even the rocks, in ages past, have been made to impress God's care for his children until they have found conspicuous places in the messages of poets and of prophets who sought to honor the Lord, and to reveal his wonderful care and protection.

The Prophet Isaiah spoke of one who should be "as the shadow of a great rock in a weary land." Any one who has traveled over the hills and vales of Palestine and among the rocks of Bible lands, can easily see why the ancients regarded it as "a weary land." If he goes from Jerusalem to Jericho and back in a warm day he will also see why the shelter of the rocks would be highly appreciated.

Then when you think of Israel's distress for drink in the wilderness wanderings, where at two different times they were saved by living water from the rock, and where their great leader found shelter in the cleft of a rock until he beheld the glory of God, it is not at all strange that the Psalmist and the prophets in their generation sang songs in which the rock often stood for their God.

What could be more natural in such a land and after such a history, than for the people to sing, "The Lord is my Rock and my fortress"? Their prayer, "Lead me to the Rock that is higher than I," was just what might be expected.

Regarding a sinner who "lightly esteemed" his God, Moses said, "he (God) is the Rock of his salvation." One of the prophets said, "The Rock of Israel spake to me," and time and again the word "Rock" stood for God and his help.

When we come to the New Testament, Jesus spoke of the rock upon which his Church was built. Whether he had special reference to the strong character of Peter, or to the *mutual recognition* between himself and the man as the rock upon which his Church was being built, I do not say; but there must be such a recognition wherever there is a rock-built Christian.

Jesus spoke of the wise man who built

his house upon a rock, and taught them how to build for his kingdom.

When Paul looked back upon the record Israel made in the wilderness, and upon the teachings of Jesus, no wonder he wrote, "That Rock was Christ."

What could this old world do without rock-built Christians? You can tell them whenever you meet them. I love the good old rock-built songs: "On Christ the solid Rock I stand," "Rock of ages cleft for me," and, "In the cleft of the Rock he will hide me."

Such a Bible study as this will help you to appreciate the blessings that come from many a song service in these days.

Letter From Brother C. Grant Scannell In a personal letter from Rev. C. Grant Scannell, I find I was mistaken as to his previous church connections. He was a Baptist instead of Methodist, so I gladly make this correction.

Brother Scannell writes: "I want to thank you for the notice which appeared in the SABBATH RECORDER of September 16, and desire to thank the denomination for the fine, cordial treatment I received at the time of my visit to the Conference meeting at Milton. This is an experience that will linger long in my memory as one of the bright spots in my life."

He has been hoping for some opening among our people. He has a call to a "large Baptist church," but has not yet decided what to do about accepting. He asks us to pray that the way may be opened.

Some Instructions About Proper Copy For the Recorder I am sorry to have to say anything about the rules for writers to observe when sending copy for publication. I have hesitated some time in the hope that it might not be necessary to say anything. But something must be said, and I am the one who ought to say it. May it be clear enough and at the same time in the right spirit, so the remedy may be forthcoming.

Evidently some typewriters are sorely in need of cleaning. The type is so gummed up that we can only *guess* what some of the words are. It may be that the users do not know that a good washing with alcohol will clean the keys and remedy that trouble.

Then copy should be *double spaced*, and

a good margin left at the edges, so we may have ample room to make necessary corrections.

Here, for instance, is a page of foolscap, with scarcely any space between the lines, and with a lot of corrections to be made. There is no room either between the lines or at the margins for the *more than sixty* corrections on that one page alone, which *must be made* before giving it to the linotype operator! It is hard to distinguish between e and o, or between n's and w's in such copy. The only thing we can do with it is to hire someone to put it into good typewriting before we can use it at all, and pay the cost of doing so.

Again, please do not write on both sides of the sheet. Write on one side only.

If copy is written by hand, please observe the above rule as to spacing and margins.

Be very sparing in use of *abbreviations*. We have to spell out many of them. Here is one letter in which the character for the word "And" is used more than thirty times. Nothing but carelessness causes such mistakes; but they all add something to the cost of the RECORDER at every turn here. They must pass through the hands of the corrector of copy, and get by the linotypers, and the proof readers, before appearing in our paper.

Now friends, you can help us very much, and reduce the cost of publication in the RECORDER by observing carefully these simple rules.

By doing so you will save the editor the trouble of sending copy back for correction, or from having to give it a place in the waste basket.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 15, 1929, at 2.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titworth, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph.

Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Harold R. Crandall, Frank A. Langworthy, Laverne C. Bassett, George R. Crandall, Theodore J. Van Horn, Winfred R. Harris, Courtland V. Davis, Mrs. Theodore J. Van Horn, Assistant Corresponding Secretary Bernice A. Brewer. Visitors — Mrs. Harold R. Crandall, Arthur L. Titworth.

Minutes of last meeting were read.

Minutes of August meeting were approved.

The report of Acting Corresponding Secretary Ahva J. C. Bond was received and adopted as follows:

REPORT OF THE ACTING CORRESPONDING SECRETARY AND LEADER IN SABBATH PROMOTION

Immediately following the last meeting of the Tract Board we closed one of the most successful seasons of Lewis Summer Camp.

Upon invitation of the president of the General Conference I attended the pre-Conference meeting of the Commission held at Lake Geneva, Wis. It was my great privilege to attend practically all the sessions of the Commission, and I endeavored to interpret as far as I was able, and as occasion arose, the spirit and program of the Tract Board.

The program of the board at the General Conference was given in three parts as follows: (1) Reports, (2) Question Period, (3) Discussion.

By this method the work of the board was brought before the delegates by its president and its treasurer, by the editor of the SABBATH RECORDER and the business manager, and by the leader in Sabbath Promotion. Many questions were asked with reference to the work of the board, which we tried to answer as clearly and as fully as time would permit. Several took part in the discussion. Although we would have been pleased to have received more definite and practical suggestions than were given by the speakers, we believe the hour was a profitable one.

Since the appropriation for the Battle Creek Conference on Religion in Our Colleges exceeded the actual cost of delegates, the remainder has been used in publishing a report of that conference. The report will be used as a basis for discussion in groups of young people, and for distribution especially among college young people.

The assistant secretary was chief cook for the boys' camp during the first two weeks of August, and demonstrated her ability to provide and prepare sufficient wholesome food to satisfy a group of boy campers.

Work on the cuts, which was begun some months ago, to be done in spare time, has been completed. A file of all cuts and a complete catalogue of same make it readily possible to locate any cut that has been used in the SABBATH RECORDER.

While arranging RECORDER files for the His-

torical room last summer, the one engaged in that work preserved copies of more recent issues for the Tract room. These have been taken care of, and two issues of tracts have been put away in order. These are the new tracts, "Religion in Our Colleges," and a reprint of "Not Under Law."

With this month I terminate my relationship to the board as acting corresponding secretary, a service which I accepted by consent of the Plainfield Church for one year.

I want to record here my appreciation of the faithful and efficient service rendered the board during the year by its assistant corresponding secretary, Miss Bernice A. Brewer. It is only by her intelligent interest in the work and her fine spirit of co-operation that I have been able to serve as secretary even in the limited way in which I have been obliged to do the work.

The major office task for the next few weeks will be that of preparing the copy for the 1930 calendar and directory. Because of her experience in collecting data last year, Miss Brewer will be able to handle that matter without difficulty. Doubtless her work will continue to have the direct supervision of the Advisory Committee. In the work of distributing tracts she has the help of the Committee on Distribution of Literature. As leader in Sabbath Promotion, my major work with the board will be continued, and I shall be glad to be of service to the secretary's office whenever possible.

A. J. C. BOND,
Acting Corresponding Secretary
and Leader in Sabbath Promotion.

The treasurer, Ethel L. Titsworth, reported the receipt of \$163.50 from the estate of Silas C. Burdick, to be applied to the Denominational Building Fund.

The Distribution of Literature Committee recommends:

That a set of the volumes of "Seventh Day Baptists in Europe and America" be sent to Rev. R. R. Thorngate in South America for his use in the mission there.

Recommendation adopted.

The committee on securing a corresponding secretary reported progress, and by vote the committee was continued.

REPORT OF BUILDING COMMITTEE,
SEPTEMBER 1, 1929

Amount of contract, base bid.....\$65,320.00
Total amount of work done September 1—
\$40,117.00
Amount paid on contract,
June\$ 4,250.00
Amount paid on contract,
July 6,825.00
Amount paid on contract,
August 13,940.00

Amount paid on contract,
September 9,086.00
\$34,101.00
15 per cent withheld..... 6,016.00

\$40,117.00

Percentage of completion of base bid—61%
Amount of insurance to October 1....\$40,000.00

Report adopted.

Attorney William M. Stillman reported that owing to an amendment to the tax laws of the state of New Jersey, the property of the society at 510 Watchung Avenue, Plainfield, N. J., would be exempt from taxation, as all income above expenses is devoted to religious or benevolent purposes.

The action of the president in appointing a committee to nominate committees for the board was by vote approved.

To the Board of Trustees of the American Sabbath Tract Society of New Jersey.

GENTLEMEN:

The undersigned, constituting the committee appointed pursuant to the action of the board taken at the July, 1929, meeting, to consider and report upon the reorganization of the committees of the board, and also constituting the committee named by the president, and subject to the approval of the board, to be elected at the annual corporate meeting in September, to make the usual committee nominations, having considered these matters, respectfully report:

First: We are not ready at this time to recommend changes in the organization of the committees of the board.

Second: Nominations for membership on the various committees are herewith submitted for your consideration as follows:

PERMANENT COMMITTEES

Committee on Revision of Denominational Literature

No nominations for the membership of this committee are now suggested.

Committee on Denominational Building

Jesse G. Burdick, chairman
Theodore L. Gardiner
Alexander W. Vars
William C. Hubbard
Orra S. Rogers
Asa F. Randolph
Nathan E. Lewis
William M. Stillman

Soliciting Committee

Corliss F. Randolph, chairman
Theodore L. Gardiner
Ahva J. C. Bond
Orra S. Rogers
Nathan E. Lewis
Ethel L. Titsworth, treasurer

Leader in Sabbath Promotion

Rev. Ahva J. C. Bond

STANDING COMMITTEES

Advisory Committee

Esle F. Randolph, chairman
Ahva J. C. Bond
Theodore J. Van Horn
William C. Hubbard
William M. Stillman
William L. Burdick

Committee on Distribution of Literature

Jesse G. Burdick, chairman
Edward E. Whitford
Courtland V. Davis
La Verne C. Bassett
George R. Crandall
Iseus F. Randolph

Supervisory Committee

Alexander W. Vars, chairman
Orra S. Rogers
Otis B. Whitford

Committee on Sabbath School Publications

Ahva J. C. Bond, chairman
Theodore L. Gardiner
Edgar D. Van Horn

Committee on Files of Denominational Literature

Corliss F. Randolph, chairman
Asa F. Randolph

Investment Committee

Orra S. Rogers, chairman
William C. Hubbard
Henry M. Maxson
William M. Stillman
Clarence W. Spicer
George M. Clarke
Ethel L. Titsworth

Committee on Young People's Conferences and Summer Camps

Harold R. Crandall, chairman
William C. Hubbard
Franklin A. Langworthy
Nathan E. Lewis
Ahva J. C. Bond
Winfred R. Harris

Auditing Committee

Irving A. Hunting, chairman
Franklin A. Langworthy
Nathan E. Lewis

Budget Committee

Ethel L. Titsworth, chairman
Esle F. Randolph
Jesse G. Burdick
Alexander W. Vars
Ahva J. C. Bond
Orra S. Rogers
Harold R. Crandall
Irving A. Hunting

Nominating Committee

Irving A. Hunting, chairman
William C. Hubbard
Asa F. Randolph

Respectfully submitted,

ASA F. RANDOLPH, chairman;
WILLIAM C. HUBBARD,
A. W. VARS,

Committee.

Report adopted.

Secretary Ahva J. C. Bond presented correspondence from Rev. H. Eugene Davis, referred to this meeting from the August meeting, which was referred to the Advisory Committee for consideration and report.

The treasurer, by vote, was authorized to continue the salary of the assistant corresponding secretary, Bernice A. Brewer, for the fiscal year on the same terms as before. Owing to the retirement, by his urgent request, of Arthur L. Titsworth as recording secretary for thirty-nine years, and a member of the board for forty years, by vote, President Randolph was requested to present a suitable resolution, recognizing this service, at the October meeting of the board. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Secretary pro tem.

THE SABBATH IN THE BIBLE

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

OLD TESTAMENT

The Sabbath in the creation story. Genesis 1: 1—2: 3. (Written to teach the divine creation of the earth and the sacredness of the seventh day.)

The first appearance of the Sabbath in Israel's recorded history. Exodus 16: 13-30. (The manna given. The Sabbath appears as an established institution.)

The Sabbath in the Decalogue. Exodus 20: 8-11. (It occupies a central place in this world-recognized moral code.)

The place of the Sabbath in the amplification of the Ten Words. Exodus 31: 12-17. (The severest penalty must be administered to the one who violated the Sabbath law.)

Moses makes known to Israel the commands of God. Exodus 35: 1-3. (The weekly Sabbath mentioned first.)

Laws for the governing of Israel, including the Sabbath. Leviticus 19: 1-18. (These are not ceremonial, but ethical.)

The Sabbath and other sacred festivals. Leviticus 23: 1-38. (The Sabbath has first place. From it other festivals are dated.)

The Sabbath a time for worship. Leviticus 24: 5-9. (The character of the worship is in keeping with the times.)

An instance of the recognition of the Sabbath. Numbers 15: 32-36. (The penalty administered according to the law.)

Sabbath worship again. Numbers 28: 9, 10. (A special offering for the Sabbath day.)

The Sabbath law in Deuteronomy. Deuteronomy 5: 12-15. (Another version of the Ten Words.)

One purpose of the new temple is Sabbath worship. 2 Chronicles 2: 4. (In Solomon's time Sabbath worship was taken for granted.)

In the time of Elisha the Sabbath was recognized. 2 Kings 4: 17-25. (Incidental references the strongest kind of evidence.)

The temple guards are changed on the Sabbath. 2 Kings 11: 4-12. (Another incidental reference to Sabbath recognition.)

Amos condemns Sabbath breaking. Amos 8: 4-10. (Amos holds high ethical standards. The sins condemned are not ceremonial.)

The Sabbath must be hallowed. Jeremiah 17: 19-27. (Sabbath keeping is a test of loyalty. It is so in many instances.)

A lament over Judah's loss of a Sabbath. Lamentations 2: 6. (Judah is non-religious, having forgotten the Sabbath, etc.)

Ezekiel rehearses the wilderness history of Israel. Ezekiel 20: 10-26. (Israel was disloyal in failing to keep the Sabbath.)

Sins of Jerusalem, including Sabbath-breaking, condemned. Ezekiel 22: 6-12. (Not ceremonial failure, but sin, is the charge. See also Ezekiel 22: 26; 23: 38.)

The Sabbath in Ezekiel's new temple. Ezekiel 46: 1-5. (Ezekiel was both priest and prophet.)

Blessedness of Sabbath keeping. Isaiah 56: 1-8; 58: 13, 14. (Sabbath keeping an essential of right ethical living.)

Ezra reads the law to the people, including the Sabbath. Nehemiah 9: 13-15. (The book of the law had just been rediscovered.)

The keeping of the Sabbath law enforced by a pledge. Nehemiah 10: 28-31. (Commercial interests must not encroach upon the Sabbath.)

The law more emphatically enforced. Nehemiah 13: 15-22. (Time of the beginning of the Sabbath incidentally indicated. See also Leviticus 23: 32.)

A psalm or song for the Sabbath day. Psalm 92. (Title of the psalm.)

NEW TESTAMENT

It was the Master's custom to attend Sabbath worship. Luke 4: 16-21. (The Old Testament was the basis of his teaching, and he knew how to interpret it.)

Jesus teaches on the Sabbath day. Mark 1: 21, 22; Luke 4: 31, 32; Mark 6: 1, 2. (They were in the habit of meeting on the Sabbath day for worship. The authoritative character of the teaching was unusual.)

The grain-field experience, and Sabbath healing. Matthew 12: 1-14; Mark 2: 23-3: 6; Luke 6: 1-11. (Jesus must have been a faithful Sabbath keeper if the fault-finding Pharisees could find no charges more serious than these.)

The Sabbath and the resurrection. Matthew 28: 1; Mark 16: 1; Luke 23: 55, 56. (The devout women, the Master's closest friends, kept the Sabbath according to the commandment.)

Jesus united temple worship with helpful ministry. John 5: 1-18; 7: 14-24; 9: 1-41. (John's Gospel was written more than a half-century after the resurrection.)

Jesus speaks of the Sabbath in connection with the fall of Jerusalem. Matthew 24: 20, 21. (No reference was made to any change of the day of the Sabbath.)

The Sabbath in Antioch of Pisidia. Acts 13: 14-27. (Paul preaches on the Sabbath and makes reference to the Sabbath in his sermon, but with no suggestion of a change.)

Successive Sabbath services. Acts 13: 42-44. (The "whole city" doubtless included many Gentiles.)

The Sabbath in the Jerusalem conference. Acts 15: 12-21. (The Sabbath question was not involved because all Christians, both Jewish and Gentile, were Sabbath keepers.)

The first church in Europe a Sabbath-keeping church. Acts 16: 11-15. (Lydia

was a Gentile woman and a Sabbath keeper, first as a proselyte and then as a Christian.)

Paul taught in Thessalonica and in Corinth on the Sabbath, as was his custom. Acts 17: 1-3; 18: 1-4. (Paul preached to Greeks as well as to Jews delivering the same gospel message to both, with no reference to a change of the Sabbath day.)

SIXTY THOUSAND CHURCHES "DEAD"; LEAGUE STATES CAUSES

[The following article is furnished by the *Woman's Home Companion*. Every Christian in America ought to be deeply stirred over the evidences of a dying Christianity in these years of worldliness and pleasure-seeking. Study carefully this report, and try to think of the sad condition of a churchless world, which must certainly be the outcome unless it is prevented by a genuine widespread revival of religion.—EDITOR SABBATH RECORDER.]

Sixty thousand of the 200,000 Protestant churches are "dead." Within a year they gained no new membership. Perhaps 40,000 more gained one or two new members, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick L. Collins, writing in *Woman's Home Companion*.

"Shall we bury these dead churches?" he asks, quoting figures furnished by the Men's Church League to show the sterility of so many institutions. His answer is that they should be buried; that Christianity owes them a debt for past services and that the debt could be discharged by giving them a Christian burial, not only for their own benefit but for the benefit of the remaining churches.

Declaring that rehabilitation of the churches should not have failed in past years because of the lack of finances, Collins points out that the church has more money than Henry Ford or John D. Rockefeller, United States Steel, or General Motors. Last year, he says, it collected and spent in America alone, \$600,000,000, most of which was wasted on the dead church.

Failure of the churches to show gains in membership are laid to the development of other forms of public gatherings which do away in a measure with the necessity of gathering at a community church for neigh-

borly activities. The motion picture, the automobile, the radio, increased school activities, new subjects taught, all put a great strain upon the Church. Owen D. Young, churchman as well as financier, points out that "It does no good for the Church to wish that the radio and the automobile were not here. They are here. They will stay here, and new and other things will come. Every new advance disintegrates the old order, and only those institutions survive which can adapt themselves to new conditions. Facts are facts and we must take account of them."

The existence of the tired business man, the article adds, with his passion for golf, is another accepted factor in church diminution. But almost as important is the tired business woman. There are nearly ten million of her now; nearly a million and a half between forty-five and sixty-five; more than two hundred thousand over sixty-five. These women come from what was once the bulwark of the Sunday congregation. Now they have little time for church going on their one day off.

The Men's Christian Church League declared that it had been misled for some time by the glowing reports of growth in all churches. They discovered, however, that instead of the 1,115,000 gains for 1928, the figures heretofore have represented births into families inactively connected with the church and of persons who moved from one community to another, being enrolled again and again without being stricken from the rolls of the original church. In short, the poll proved to be entirely inaccurate and the league, continuing its work, found thirty-two per cent of the churches actually sterile.

Setting about to remedy the situation, the league proposes to put its members, as individuals and as Sunday school classes, to work building up genuine, fresh membership. The plan, says Collins, has been shown practical if it can be financed, and there is no excuse for lack of money, in view of what the churches collect and spend, if dead churches are weeded out and the wasted funds concentrated upon those which are alive and thriving. "Parishes which have within them the possibilities of resurrection will live again. There will be no loss of power or momentum, no diminution of opportunity for religious work," he concludes.

ONWARD MOVEMENT

STATEMENT ONWARD MOVEMENT TREASURER, SEPTEMBER, 1929

Receipts

DENOMINATIONAL BUDGET	
Alfred, First	\$ 160.71
Battle Creek	200.00
Berlin	25.00
Edinburg	5.50
Farina	100.00
Fouke	10.00
Fouke, "Dedicated new money"	7.00
Hopkinton, Second, "Dedicated new money"—J. S. C. Kenyon	1.00
Independence	63.00
New Auburn	24.00
New York City	123.65
Pawcatuck	100.00
Piscataway	61.70
Plainfield	172.80
Waterford	16.00
Welton, "Dedicated new money"—Mr. and Mrs. L. A. Hurley	1.00
West Edmeston	25.00
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	\$1,096.36

SPECIAL

Rockville	
For Missionary Society	\$ 5.00
For Tract Society	5.00
For Education Society	5.00
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	\$ 15.00
White Cloud	
For foreign missions	37.54
	<hr/>
	\$ 52.54
Denominational Budget	\$1,096.36
Special	52.54
Balance September 1, 1929	83.86
	<hr/>
Total	\$1,232.76

Disbursements

Missionary Society	\$ 435.12
Specials	42.54
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	\$ 477.66
Tract Society	\$ 109.44
Special	5.00
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	114.44
Sabbath School Board	53.36
Young People's Board	25.28
Woman's Board	7.04
Ministerial Relief	56.16
Education Society	\$ 21.04
Special	5.00
	<hr/>
	26.04
Historical Society	7.04
Scholarships and Fellowships	16.80

General Conference	\$ 68.72
Preferred claim	350.00
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	418.72

Balance October 1, 1929	\$1,202.54
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	30.22

Total	\$1,232.76
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Received this Conference year:	
Denominational Budget	\$3,880.22
Specials	274.60

Total	\$4,154.82
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HAROLD R. CRANDALL,
Treasurer.

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

RELIGION, EDUCATION HAVE MUTUAL NEEDS

Troy, N. Y., September 23—"Religion needs the free atmosphere of the college to keep it from becoming superstition and bigotry. Education needs religion to keep it from becoming selfish and pedantic."

Dr. James Laurence Meader, president of Russell Sage College, proposed this working together of religion and education in his opening address for the new year of the college today.

Russell Sage College is non-denominational and non-sectarian, having, as the president pointed out, "equal respect for each of the many religious beliefs represented in its student body. It believes that religion should be self-chosen and unconstrained."

"It believes that each student should find that kind of worship which for her is best, and that she should devote herself whole-heartedly to the religion of her choice—doing all this in the spirit of 'malice toward none and charity for all'."

The college stands for religion, according to its president, because it believes that no life, whether that of a human being or a community, is complete without it. In his own words, "religion is absolutely indispensable, for each one needs its comfort, its quietness, and its strength."

School Service.

MISSIONS

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

IDEALS AND STANDARDS

"Institutional Financing" is the name of a paper published by Pierce and Hedrick, an incorporated firm established to promote financial campaigns in behalf of educational, religious, patriotic, civic, and other worthy organizations. Recently they adopted a platform setting forth their ideals and standards, and these appeared in the June number of the paper named above. The ideals and standards mentioned in this platform are of a high order and may, with great profit, be followed by churches, boards, commissions, all religious organizations, and all men who aspire to worthy achievement. Two or three items are of especial worth.

The first plank in the platform is a pledge "to devote as much time as possible in the ranks of voluntary workers." One of the great needs in churches today is people who will give time to the church and its work. If there was a compensation of \$1,000 awaiting those who attended church every week during the year, how many pews would be vacant? The most worthy service is voluntary, non-compensated service. Neither God nor any man wants people to do things for him when it is done grudgingly. "Not grudgingly, or of necessity; for God loveth a cheerful giver."

The second item in their standard of ideals is the pledge to demonstrate, by example and precept, the great place of voluntary, non-compensated co-operation. The need in religious organizations for co-operation is no less imperative than that for voluntary service. It is so human to place men as leaders and then fail to co-operate with them. When anyone is chosen to leadership in any place in the church, whether it be as pastor, superintendent, or teacher, he is entitled to the support of all those who would be Christian, provided his plans are at all reasonable. The same principle holds true regarding denominational boards. When a leader's plans are not good, he should be told so in kindness, and he should listen to

reason; but usually it is better to help carry out second-best plans rather than to stand aloof.

The fifth item is also a striking one. It is a pledge to strive "to expand our influence by research and by being students of the problems which confront us." There never was a day when there was a greater need that all who have to do with the matters of Christ's kingdom should secure the widest knowledge possible of facts and conditions, past and present, and should exercise the keenest and wisest judgment. This is true notwithstanding the fact that often times those who make the hardest effort to be students of the problems confronting them think they know the least. Those who are not willing to make the utmost effort "to be useful by being students of the problems which confront us," are not living up to their best, and should hesitate about the undertaking to solve those problems.

All these items may be applied to our Missionary Board. There must be much voluntary, non-compensated service; there should be co-operation with the boards and their officers; there should be the most diligent gathering of facts and study of conditions, and all plans should be formed on bended knee. In fact, every item in this platform of ideals and standards is applicable to our mission work and to that of all the boards, and they are given in full below. Study them and apply them to yourself, your church, and to your denomination and its boards.

IDEALS AND STANDARDS

First, we will each of us individually devote as much time as possible in the ranks of volunteer workers of institutions in which we are personally and traditionally interested.

Second, we will, to the best of our ability, by example as well as precept, demonstrate the great place of voluntary, non-compensated, co-operation.

Third, we will not turn aside from those who lack money but who need counsel and guidance, but will place freely at their disposal our experience, vision, and such co-operation as is possible.

Fourth, we will render full and competent service at reasonable compensation, to those who seek to advance the common good. If unable to do this, we will frankly so state.

Fifth, we will constantly aim to expand our usefulness by research and by being students of the problems which confront us. We will apply research and intelligence in seeking all available experience in order that we may make available such information and data as will be helpful

wherever possible to those who seek to advance the common good.

Sixth, we will continue to expand our business in every legitimate way, both because of the helpful nature of our service and because of our belief in its mission. We will seek increasingly to make our headquarters and our individual members centers of unselfish service.

It is on a platform such as this that we may invite into our councils and as members of our directorate, men whom we can not compensate and who do not desire compensation, but who would recognize in such a program a channel for further investment of themselves in the interests of the common good.

—*Institutional Financing.*

AN IMPORTANT ITEM IN EVANGELISM

Revivals of religion have started under a great variety of conditions, and have been conducted in ways widely different. So far as we know, God has never limited himself to any one plan, condition, or method, and we are presuming a great deal when we undertake to tell how a revival must come about. A manufactured revival is like a manufactured lily; it may look well, but it is not the real article. Nevertheless, both reason and God's Word teach us that an important item in the beginning of an evangelistic effort is that Christ's professed followers shall draw very near to him; or to state it in other words, that they shall yield themselves entirely to him. It is so easy for us to forget that Christ can not use us in his service unless we are entirely submissive to him. We know that he has asked this, but we seem to think that he is only one-half in earnest about it. Several years ago the writer filed away a clipping on this subject which appealed to him very much. It was taken from a sermon, entitled, "Taking Jesus In Earnest," by Doctor Harry Emerson Fosdick, and was found in the *Christian Advocate*. In part it reads as follows:

There is a description of the Christian life expressed by four simple words, "taking Jesus in earnest." There are other ways of approach to Christianity, I know; but this one seems to me the most effective and the most urgent. The weakness and defect of the churches today, is that we are not taking Jesus in earnest. We call him Lord, Lord; but we are not doing the thing that he said. He taught us to place spiritual values above money value, and we are not

doing it. He taught us to love one another; but in our industrial, social, interchurch and international life, we are not doing it. The Western world was put in charge of the most beautiful thing ever conceived, the gospel of Jesus Christ, but our efforts to commend it to the nations are frustrated, because those looking at Christendom from the outside are compelled to think that we are not taking Jesus in earnest.

THE MOST CONVINCING WAY

I want to say a few words about this way of approach.

1. It was the original, and is today the most convincing way. The first disciples responded to the call, "Follow me," and were made to feel that they must reproduce in their lives the life of their Master. When I was a boy, I once went to a country fair, and after other things seen and done, turned aside and entered a quiet tent where was exhibited Munkacsy's famous picture, "Christ before Pilate," and boy though I was, I instinctively pulled off my cap before the figure of Jesus, majestic in his suffering. Ever since then, when brought into that same Presence, I have felt the same impulse to veneration and submission. When I am not preaching myself, I go to hear other preachers, and I find that if the sermon is a discussion of some question of doctrine, no matter how brilliant the reasoning, and whether I agree with the conclusions or not, I come away unmoved and unconvinced, but when the preacher brings me into the presence of Jesus, I am subdued, mastered, conquered.

THE DELUSION OF AN EASY OPTIMISM

2. Taking Jesus in earnest is the most necessary way of approach to Christianity. Not long ago we were possessed by an easy optimism. Misled by the doctrine of evolution, as popularly misconceived, we imagined we were being carried forward and upward inevitably by forces of progress, like those standing on a continually ascending escalator. The disillusionment after the war has changed all that, and we now realize that unless we take Jesus in earnest, our civilization is doomed.

3. It is the most challenging way. We often think of religion as a thing of restfulness and relaxation, the quiet of Sabbath

peace, apart from the world's noise and strife. But it was not that to Christ and to the little band of young men whom he called to follow him; it was a thing of high adventure and great risks and sacrifices.

4. It is the most humbling way. If religion were a matter only of accepting doctrines and joining a church and observing ritual forms of worship, we could do that by ourselves; but if it is following Christ, living his life over again in ours, we can not do that by ourselves; we are forced back upon the resources that are in God. In all our serious dealings with life, we find our way through to God, but much depends upon the way we take. If we reach God at the end of our speculative thinking, the God we find is not the real God at all; but when we are strengthened and enabled to do that otherwise impossible thing, the following of Christ, then we have found the real way to the real God.

It is my fixed intention to take Jesus in earnest. . . . I have come a long way to speak at this Wesleyan Hall in Manchester, but it will be more than worth while if I have moved someone to resolve, "I must take Jesus in earnest."—*From a sermon preached at the Wesleyan Central Mission Hall, Manchester, England.*

A DAY IN A HEBREW BOY'S LIFE

CHAS. F. SAUNDERS

When a good boy awoke in the morning, his first thought was thankfulness to God.

Then after he had said his prayer, he washed his hands. He should not touch any part of his body till his hands were clean. The dish that held the cold water was taken in the right hand, passed to the left hand, and the water poured three times over the right hand, the fingers pointing to the ground. Then the left hand was washed in the same way. Then another prayer was offered, with the hands raised and the palms together. Then came breakfast of bread and milk with some kind of fruit.

After breakfast he went to a school in a synagogue, taught by a rabbi. The rabbi sat on a raised seat, while the children sat on low benches or on the ground. The books were rolls of parchment, unrolled as they were read. The rabbi would read a little and the children repeated what was

read, over and over, aloud, till it was learned, then another passage was given.

The teaching was mainly of the law, interspersed with Bible stories of interesting subjects. Children in those days loved Bible stories, as they do now.

After the morning lesson the noon meal was eaten. (See list of foods below.) Then there was a rest of two or three hours in the shade, for in summer there were six months without a cloud in the sky. Then the children played games, running races, wrestling, boxing, ring games, and others.

A late supper was eaten and after that they sat on the flat roof for the rest of the evening. Here the parents would ask the children to tell what they had learned at the school, and more Bible stories were told. The parents always said grace before each meal. The children said their prayers at bedtime, then slept, and in the morning were ready for another day.

FOODS

Vegetables: beans, carob—a pod, now called St. John's bread—cassia, garlic, hyssop, lentils, onions, peas, cucumbers.

Fruits: Grapes, melons, olives, oranges, pomegranates, prickly pears.

Meats: beef, fish, sheep.

Honey, walnuts.

The fish must have gills and fins.

The wheat, when soft, had the hulls rubbed off, and was eaten raw. It was also roasted in pans and ground into meal from which bread was baked.

There were no forks or spoons, the bread was pinched up with the fingers and sopped in grape juice or meat gravy or butter. The people ate sitting on cushions, and leaning over on low benches, sideways.

Meat was eaten sparingly. Butter was churned in skin bags, hung up on posts and eaten unsalted.

Fruit cake was baked. Honey seemed to be the only sweet; it was eaten in the comb.

They did not eat locusts, but there was a large carob-pod that was called "locust and wild honey."

The people did not have a bad time, believing as they did, that they were God's chosen race and were fulfilling the commands they had received from Moses and the prophets.

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

A WORD FROM THE NEW EDITOR

It is with plenty of trembling and a certain amount of fear that I enter upon this new field of service. But I am hoping and expecting that with the co-operation of those who contribute to the Woman's Page we can continue to make the page worth while and interesting.

I will be glad to hear from all at any time regarding the work, and contributions will be most heartily accepted.

ALBERTA DAVIS,
Contributing Editor.

ACTION OF SPECIAL COMMITTEE AT CONFERENCE

As a result of an appeal of the Woman's Board to the Commission to define its work, the Commission recommended that the president of Conference appoint a committee to consider the whole future work of the Woman's Board. Such a committee was appointed and its report adopted by Conference. The report follows:

Realizing the grave responsibility resting upon us and after careful consideration we unanimously present the following recommendations:

1. We urgently recommend the continuance of the Woman's Board.

2. We recommend that the Woman's Board be located in the Southeastern Association with headquarters at Salem, W. Va.

We feel confident that we are voicing the feelings of all the women of the denomination when we heartily commend the work of the present board. We know they have spent many hours of untiring effort and prayerful consideration in the work of the board; and only at the urgent request of the board itself has any change been suggested.

3. We recommend that the Woman's Board consist of twelve members. That beginning with this year, 1929, one third of

the board be elected for one year, one third for three years, one third for five years, and that no member be elected for more than three consecutive five year terms.

4. We recommend that the new board be entirely free to make its own plans, and formulate its own policies at the suggestion of the president of Conference and members of the Nominating Committee. The committee has submitted a list of names of available women to the Nominating Committee from which elections may be made for membership in the Woman's Board.

MRS. H. C. VAN HORN,
MRS. W. J. HEMPHILL,
MRS. H. R. CRANDALL,
MRS. N. O. MOORE,
MRS. E. J. BABCOCK,
MRS. O. D. CRANDALL,
MRS. C. F. RANDOLPH,
MRS. A. E. WHITFORD,
MRS. G. E. CROSLY,
Committee.

MINUTES OF THE WOMAN'S BOARD MEETING

The first session of the newly elected Woman's Board of the Seventh Day Baptist General Conference was held Sunday afternoon at the college in Salem, W. Va., September 15, 1929, at one-thirty o'clock with the following members present: Mrs. H. C. Van Horn, Miss Lotta Bond, Mrs. George Shaw, Mrs. L. R. Polan, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. Oris Stutler, and Miss Alberta Davis.

The meeting was called to order by the president, Mrs. H. C. Van Horn. Prayer was offered by Mrs. Van Horn. Miss Alberta Davis was elected secretary for the day.

The president explained something of the reasons for the change of location of the Woman's Board and the reasons why it was moved to Salem.

The membership of the board is as follows:

FIVE YEARS' TERM
Mrs. Herbert C. Van Horn,
Miss Lotta Bond,
Mrs. George B. Shaw,
Mrs. Owen T. Davis.

THREE YEARS' TERM

Mrs. George H. Trainer,
Mrs. Roy Randolph,
Miss Conza Meathrell
Mrs. Edward Davis.

ONE YEAR TERM

Mrs. Oris Stutler,
Mrs. L. R. Polan
Mrs. Earl W. Davis,
Miss Alberta Davis.

The first item of business taken up was the election of officers. Miss Alberta Davis was elected editor of the Woman's Page of the RECORDER. Mrs. Oris Stutler was elected recording secretary and Mrs. L. R. Polan, treasurer. The associational secretaries are as follows:

Southeastern, Mrs. Okey W. Davis, Salem, W. Va.

Eastern, Mrs. LaVerne Bassett, Dunellen, N. J.

Central, Mrs. Loyal F. Hurley, Adams Center, N. Y.

Western, Mrs. Agnes Clarke, Alfred, N. Y.

Northwestern, Mrs. Charles S. Sayre, Albion, Wis.

Southwestern, Mrs. Nancy Davis Smith, Fouke, Ark.

Pacific Coast, Mrs. H. M. Pierce, Riverside, Calif.

It was moved and seconded that the board hold its meeting the second Sunday of each month at two in the afternoon, the next meeting to be held with Mrs. George B. Shaw. The motion was carried.

It was voted that the president, Mrs. H. C. Van Horn, and Miss Lotta Bond, corresponding secretary, be appointed a committee to decide on and prepare the Worship Programs for six months.

It was voted that Mrs. Oris Stutler, Mrs. Earl Davis, and Mrs. Edward Davis be a committee on questions and answers for six months.

It was voted that we ask Mrs. Frank Hubbard to represent us at the meetings of the Federation of Woman's Boards of Foreign Missions in America.

It was voted that Mrs. M. I. Stout, of Jackson Center, Ohio, be appointed to represent the Woman's Board at the celebration of the sixtieth anniversary of the organization of the Woman's Foreign Mis-

sionary Society of the Methodist Episcopal Church, to be held October 29, 1929, in Columbus, Ohio.

The president expressed the desire that the board might find new fields of work, and the executive committee, by vote, was instructed to give this special consideration.

It was voted that the Woman's Board urge the societies of the individual churches to promote the raising of the Denominational Budget to the utmost of their ability.

The minutes were read and approved.

It was voted that the board adjourn.

ALBERTA DAVIS,
Acting Secretary.

HOME NEWS

PLAINFIELD, N. J.—The Plainfield Church has just passed the fifth anniversary of the settlement of Brother Bond as pastor. On the evening of September 29, the church enjoyed one of those pleasant annual receptions at the home of Pastor Bond and wife, in which the parsonage was well filled with members of the congregation, and two hours of visiting and music were greatly enjoyed.

The meeting of the Tract Board here every month brings in members from the New York and New Market churches, for a full afternoon's work in denominational matters.

The fine new Denominational Building is attracting a good deal of attention, and receiving many compliments from surrounding neighbors.

T. L. G.

WHEN IS A MAN A SUCCESS?

When is a man a success?

When he refuses to slander even his enemies.

When he does not expect to get good pay for poor service.

When he does not wait until tomorrow to do the things that should be done today.

When he is loyal to his employer and not false to the ones with whom he works.

When he intelligently co-operates with the other members of the organization.

When he is studying and preparing himself for a higher position with better pay.—
The Silent Partner.

YOUNG PEOPLE'S WORK

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

WHAT IS WORSHIP?

Christian Endeavor Topic for Sabbath Day,
October 26, 1929

HURLEY S. WARREN

DAILY READINGS

Sunday—Worship is adoration (Matt. 2: 11)
Monday—Worship is praise (Ps. 67: 1-7)
Tuesday—Worship is meditation (Ps. 8: 1-9)
Wednesday—Worship is prayer (Ps. 91: 1-16)
Thursday—Worship is internal (John 4: 24)
Friday—Worship is reverence (Hab. 2: 20)
Sabbath Day—Topic: What is worship? (Ps. 95: 1-6; John 4: 20-24)

Since the subject is "Worship," let us try to make the meeting worshipful. We talk about God and refer to him—this is in the third person. In worship we commune with the Father and say, "thou"—this is in the second person. What a vast difference!

Worship according to etymology is "worth-ship," which is, as Doctor Coffin says, "a giving God his value." This fact holds a clear and marked meaning for Christian endeavorers.

Doctor Coffin declares that there are four requirements which must be met before public worship is effective: "First, it must hold the worshipers' attention. Second, it must awaken their imaginations. Third, it must stir their feelings. Fourth, it must enlist their consciences."

May we employ these four requisites in planning this meeting.

SUGGESTED WORSHIP PROGRAM

Instrumental prelude (On time)
Scripture—Psalm 95: 1-6 (In unison)
Invocation
Hymn
Offertory (With prayer and music. This is a part of worship and not a mere collection-taking)
Special music (Suitable to subject)
Scripture—John 4: 20-24
Prayer—Song
Sentence prayers

Hymn (Expressing topic)

Leader's talk

Discussion

"An Evening Prayer" (Solo or group)

Christian Endeavor benediction

(This may be adapted in any way that will make it usable. Prepare program at least one week in advance)

WHY WORSHIP?

How can one prepare himself for worship?

What conditions of mind, body, and spirit are essential to effective worship?

What connection exists between "corporate worship" and "corporate service"?

Are you benefited by worship? If so, how? If not, why?

North Loup, Neb.

A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

"O come, let us worship and bow down; let us kneel before the Lord our maker." Worship is prayer. The act of kneeling in prayer signifies a feeling of humility and a desire to worship God. When we get down upon our knees before God we should realize our dependence upon him and our need of his presence in our lives. This humble spirit will draw us close to him, and thus we shall receive a great blessing.

Worship is meditation. It is a good practice to spend a few minutes each day in reading the Bible and meditating on the thoughts read. Within the past few weeks I have been reading passages from the New Testament every evening just before retiring, and have meditated upon the words I read. I have been especially interested in the teachings of Jesus, and they seem more precious to me than ever before. The more I read them, the more his wonderful character is revealed to me, and he seems nearer to me. Let us spend more time in meditation.

I think we need to have more sincere worship and devotion in our prayer meetings. I have been in prayer meetings which seemed too formal. They were opened with a prayer and closed by one, or the Mizpah benediction. A spirit of true devotion seemed lacking. Let us emphasize more the devotional part of our prayer meetings.

CHRIST LIVING IN THE CHURCH

LOYAL TODD

(In young people's hour at Conference)

In these days which, because of the wonderful advance of scientific knowledge, are days of turmoil and rapid change, it is most essential that we have something solid on which we can base our lives. In magazines we read articles which state that the Church is too old-fashioned, that it is behind the times, and that in order to live it must keep up with science. But should the Church keep up with science? What would we have left to aid in stabilizing our lives? The Church must act as a governor for the lives of its members. Science is a wonderful thing—it has helped us all to get more joy out of life—but there is always a danger connected with it for young people. It brings us so many new ideas in such a short time that care must be taken to keep our minds balanced. It is not that our ideas should not change—they must if we would be alert and thinking people—but they must not change so rapidly that we throw aside all restraint and go headlong through life, crashing other lives along the path and in the end wrecking our own like an automobile with a drunken driver.

There must be something to guide every life. What would become of the Graf Zeppelin which is making the world tour if it were without a good pilot? You have all seen young people who belonged to no church and who had nothing to guide their footsteps. No person can be a success in life unless he lives with a high ideal before him. I do not say that it is always the professed Christian who attends church every Sabbath who is successful, but I do say that a high sense of morality is needed in charting one's life, and it is the duty of the Church to furnish this ideal. Christ was a moral man and is now the head of the Christian Church, and so the Church is the thing from which we should derive our high ideals. But in days of doubt people say that the Church is not what it should be—that it has lost the spirit of Christ—and so many turn from it and go elsewhere in search of something—they know not what—which will satisfy their yearnings. For them life becomes a series of trials and

errors, and many become shipwrecked on the rocky shores of despair.

Do you not see a challenge in this situation? It is up to us who profess to be Christians to keep the spirit of Christ alive in our churches. This is not something which can be left to the pastors to do. Too many of us are content to let the church leaders do everything. We go to church, listen to the wonderful music, sit through an inspiring sermon—inspiring if we would let it be—and then go home and do anything we wish for another week, feeling content that we are good Christians and active church members. No, it is not entirely up to the pastor to have a wonderful feeling of Christian fellowship in the church, although it is inevitable that the Christian personality of the minister should greatly aid his congregation. It is rather an individual matter.

No church can expect to control the lives of people if the members are all content to sit on the side lines and with indifference watch the minister and choir play their weekly game of trying to inspire men to live higher moral lives.

You have all probably seen or heard this phrase, "If every member were just like me, what kind of a church would my church be?" Answer it for yourself—what kind of a church would your church be? There is a challenge to every professed Christian in this Conference. Are you going home and drift into the same old rut of indifference and forget the inspiration and help which you thought you were getting at Conference? No, it is up to everyone in this building to go home carrying the spirit of Christ with him, and make the home church a place where people would like to go rather than going for an automobile ride on Sabbath morning.

CHRIST LIVING IN THE NATION

HUBERT N. CLARKE

(Address Sabbath afternoon at the Milton Conference)

Christ does not live in the nation. Nor in any one nation of the earth does the Spirit of Christ live. It lives, or rather it exists, in all nations. The Spirit of Christ is universal, it is everywhere. In many places, it is true, it has not been discovered,

but I believe that it is there just the same. It is something that one can not get away from.

Many people believe and try to tell us that the Spirit of Christ is waning today in the nation, and especially they say that it is true of the college students of the nation. Of course there are exceptions in this part of life, as there are in other things, and it is from these exceptions that some people get the idea that college students are straying away from religion and Christ. I will admit that the religion of the college student of today is far different from that of yesterday, but I believe that it is just as good a religion if not better. The student today thinks more for himself, figures things out, gets his conception of God, then sets his ideals and tries his best to live up to them. He does not allow himself to fall into the rut and then follow it, as has been done so much in the past.

You have heard this afternoon of Christ living as a Savior, Christ living in the home, and in the Church, and you will hear of Christ living in all people and Christ living tomorrow; but does not Christ living in the nation take them all in? For all humanity is the nation, and that includes society as a whole. The nation consists of individuals, and of groups of people, of societies, of churches, and of homes.

In my work this summer I have been in hundreds of homes and have come in contact daily with all types of people from the richest to the poorest, from the dirtiest to the cleanest, from the plain honest-to-goodness dirt farmer to the fanciest of fancy women, and from the factory workman to the bank president, or to mayors of towns; and in all, with very few exceptions, I have found a certain friendliness, sometimes more so than others of course, that sprang up at once. I believe it was the Spirit of Christ that is living in the nation. I found it manifested in practically every home.

Of course a good share of the women liked very much to tell me of their troubles and especially about operations, but many told me somewhat of their idea of God. I was told several times that God was giving us the long dry spell that ruined so many of the crops in Michigan this summer, because of the sins of the people.

But I could not see that God worked that

way, although I did not try to correct their impression. I found the general consensus of opinion to be very much the same as my own impression, that God was the supreme power back of the universe. He rules justly and gives the people their chance to do good or evil. He is their honest and just Judge.

Besides the number of people in the nation in whom the Spirit of Christ lives, there are multitudes in whom the Spirit does not live, and I have been remarkably lucky in finding a vast majority of the former type. It is for this latter type that we must bend our efforts. Let us strive to teach Christ to all men and help them to discover his Spirit, so that he may live in the hearts of all. When that is done, Christ will live in the nation in the full sense of the word, and the world will be a much better place in which to live.

I have often wondered what Christ would do, what he would think, and how he would react to the world of today. It seems to me that if Christ were actually living in the world today he would accept a lot of things that even some of the people of today will not accept. I believe he is a modern God, and that he can see things our way.

But I can not discuss that now as my time is very short. But one question—What would we do, how would we react if Christ were actually here in our presence today, as well as the Spirit of Christ—we must all answer for ourselves. No one can answer for us.

Although Christ, or rather the Spirit of Christ, does live in a large share of our nation, are we to be satisfied with that? No. Let us see that the Spirit of Christ is universal in the true sense of the word.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Heart's adoration (Ps. 103: 1-5)
Monday—Worship in spirit (John 4: 24)
Tuesday—Dangers in worship (Matt. 15: 1-9)
Wednesday—Intelligence in worship (Acts 17: 22-29)
Thursday—Worship acknowledges God's lordship (Rev. 4: 6-11)
Friday—The spirit of worship (Hab. 2: 20)
Sabbath Day—Topic: What is worship (John 4: 14; Matt. 4: 10)

Topic for Sabbath Day, October 26, 1929 FOR THE LEADER

A good definition is a work of art. It takes time and pains. But it is worth trying. The more young people try to define "worship" as time goes on, the more they will appreciate what it means. So in your discussion of the topic try to arrive at a definition of worship. From your thought and reading you will be able to collect many elements that enter into worship.

All will agree on one word that should be in that definition: *God*. "Thou shalt worship the Lord thy God."

Another word that should go into our definition is *Love*. To stand before God afraid and trembling is not true worship. He is our Father and wants us to love him.

Worship is not loving a distant and intangible God. It is fellowship, intercourse, or contact with God. So our third word will be *Fellowship*.

Loving fellowship is a condition of the inner self; it is not dependent on physical contact. We may be in a room full of people and have no fellowship with them. Fellowship and love are deeper than the physical. We can not have physical contact with God, but we can have that deeper contact. We "must worship him in spirit." So let us use some word like *spirit* or *heart*.

We should add the word *true*, for all forms and appearances of worship that are not truly of the heart are not worship.

Now make a definition by bringing these words together something like this: *Worship is the true heart's loving fellowship with God.*

We have mentioned *forms*. This enters into a discussion *about* worship but not *of* worship. Forms may help true worship and they may not. They may be an expression of true worship or they may be a sham. So the word is not essential to our definition.

Discuss your own order of church service from the point of view of worship.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The two new books on foreign missions for juniors this year are "Jewels the Giant

Dropped," by Edith Eberle, and "Going to Jerusalem," by Margaret Applegarth.

The first book is a course on the Philippine Islands. The first part contains ten stories about the life and customs of the people. The second section is devoted to worship services, activities, and suggestions for study work, closing with a set of instructive articles for the juniors' own reading. The project worked out in the study course is the building of a Philippine village. The price of the book in cloth is \$1; and in paper, seventy-five cents.

The second book needs almost no introduction except to say that the author is Margaret Applegarth. There are six chapters with the following titles: "Beginning at Jerusalem," "How the News Spread," "And Then It Reached Our Ancestors," "When Knighthood Was in Flower," "I Saw a Ship A-Sailing," and "Going to Jerusalem." The appendix contains outline and aim of each chapter. It is a story of the spread of the Christian religion and missionary enterprises throughout the centuries. If it seems best, this book may be read by each of the juniors in turn, rather than using it for a study course. The price in cloth is seventy-five cents; and in paper, fifty cents.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the church at eight o'clock. The meeting was opened with prayer by Rev. Henry Jordan. Doctor Johanson presided, asking for Conference reports. Members present: Russell Maxson, Marjorie W. Maxson, Emile Babcock, Ruby C. Babcock, Glee Ellis, Doctor Johanson, Dorothy Maxson, Caroline Klingbeil, Geraldine Maxson, Glen Hemminger, E. H. Clarke, Rev. H. N. Jordan, Virginia Willis, Rev. Wm. M. Simpson, and Floy Clarke.

Doctor Johanson gave a report about action of the Commission on the budgets submitted by this board.

Russell Maxson gave a report concerning arrangements with Miss Marjorie Burdick regarding her work with the Young People's Board. Miss Burdick will spend one month in Battle Creek, studying with the board the problems of our work and of the young people and denomination.

Mrs. Maxson reported on the work of the Conference committee to consider the report of the Young People's Board.

Glee Ellis gave the report of Mrs. Frances F. Babcock on the activities of the young people at Conference. The report is as follows:

The Sunday preceding Conference we went to Milton with Glee. She furnished the transportation. We arrived Sunday afternoon, but nothing regarding the young people's programs was done until Monday morning, when conferences were held with Miss Charlotte Babcock and Mrs. Herbert Saunders in regard to the afternoon programs.

In the afternoon there were the addresses of welcome and response, by Elston Loofboro and Janette Loofboro, followed by a very stirring address by Rev. Hurley Warren on "The Possible You." This is to appear in the RECORDER and we hope that each of you will read it. At five-thirty the Milton Junction ladies served a lovely luncheon. We all appreciated this, as they were all busy otherwise, getting ready for Conference. Rev. G. D. Hargis was toastmaster. There was a roll call of societies. In the evening Mrs. Herbert Van Horn had charge of the quiet hour, after a short program of music. Her talk has already appeared in the RECORDER. Rev. W. M. Simpson, Mrs. Hargis, and Miss Charlotte Babcock gave reports on the Kansas City convention. Tuesday forenoon at the breakfast table Rev. Loyal Hurley and Miss Glee Ellis gave their reasons for being Seventh Day Baptists. Wednesday morning, Carroll Hill, Dr. Allison Burdick, and Dr. W. B. Lewis spoke on "Choosing a Life Work." This was followed by open discussion. On Thursday morning this was continued with Gene Lowther as main spokesman. Friday forenoon at Riverside Park in Janesville was the fellowship breakfast, served by the Milton and Milton Junction endeavors. There was a large attendance. Frances F. Babcock had charge of the program. Sabbath was the main meeting in the gymnasium. "The Living Christ" was discussed by Misses Miriam Shaw and Ruth Hunting, and Hubert Clarke, Russell Jett, Neal Mills, and Loyal Todd. At five o'clock in the afternoon the Christian Endeavor met in the chapel with Miss Marjorie Burdick as leader. On Sunday morning Russell Maxson conducted the "Question Box" and the awards were made. On Tuesday afternoon Mrs. H. L. Polan had charge of the fellowship social, which was held on the college lawn.

I wish to thank the Young People's Board for the privilege of going to Conference.

FRANCES FERRILL BABCOCK.

Report of the nominating committee of Conference was read by Emile Babcock, particularly the personnel of this board.

Pastor Jordan said a few words concerning the rededication of members and dedication of new officers. After the dedicatory services Doctor Johanson, the retiring pres-

ident, welcomed Russell Maxson and Glee Ellis in to the new offices of president and corresponding secretary. The new president then took charge.

Report of the treasurer was accepted and put on file.

Inasmuch as Miss Marjorie Burdick is being employed by the board to serve one month in Battle Creek, beginning October 15, it was moved and carried that the board pay her expenses from Rockville to Battle Creek and a salary of \$100 per month.

The work of mimeographing our bulletins has usually been done by the corresponding secretary. Since the question has been raised as to whether this work shall be done by the secretary or by others, it was voted that this matter be referred to a committee with power, appointed by the president. Adjustments of the corresponding secretary's salary will be made accordingly. The following committee was appointed: E. H. Clarke, Lloyd Simpson, Gladys Hemminger.

Report of the corresponding secretary: She has written three letters, received one. Correspondence was read from Rev. W. D. Burdick.

Voted to refer the filling of vacancies to the new nominating committee.

Voted that the chair appoint standing committees. The following were appointed: *Christian Endeavor Week Committee*—Herman Ellis, Alberta Simpson, L. E. Babcock, Elizabeth Hubert. *Field Committee*—Doctor Johanson, E. H. Clarke, Ruby C. Babcock, Virginia Willis. *Board Activities*—Marjorie Maxson, Helen Simpson, Geo. Crandall, and Glen Hemminger. *Conference Program*—Glee Ellis. *Nominating Committee*—Frances Ferrill Babcock, Geraldine Maxson, and Rev. W. M. Simpson.

Voted that the corresponding secretary correspond with Marjorie Burdick and complete arrangements for the study course she will conduct.

Voted that the corresponding secretary make all arrangements for the sending out of bulletins.

Minutes were read and corrected and the meeting adjourned.

Respectfully submitted,

GLADYS C. HEMMINGER,
Recording Secretary.

Battle Creek, Mich.,
September 5, 1929.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

As there have not been many letters in the SABBATH RECORDER, I thought I would write one.

I enjoy reading the letters and stories in the SABBATH RECORDER.

My Sabbath school class has just started on the intermediate studies.

I have a part police dog. His name is Jerry. He will play ball with me and jump over a fence after the ball. Often he will race with me on my bicycle, but he mostly wins.

I am in the eighth grade.

Your friend,
ROBERT JONES.

Bridgeton, N. J., R. F. D. 8,
September 27, 1929.

DEAR ROBERT:

I am very glad you decided to write this week, for it is the first letter I have received in some time and I was getting anxious. I should enjoy watching your dog play ball. A friend of mine has a German police dog who runs off and hides the ball when the boys are trying to play, which isn't very polite, is it? Perhaps if they would invite him to play with them he might mend his manners. I think your dog must be a swift runner to beat a boy on a bicycle, if you ride as fast as most boys do.

I hope you will write again soon.

Your sincere friend,
MIZPAH S. GREENE.

DEAR GIRLS:

Next week Mr. Livermore has a splendid message for you, too. Watch for it. In the meantime you can enjoy this little poem for the boys.

M. S. G.

DEAR ADELAIDE AND WINIFRED:

Did you think I had forgotten that I was going to answer your letters? You see I

haven't, for here I am answering them this very day.

Mr. Greene told me all about you when he came home from California, so you see I didn't have to guess the name of your grandfather but knew just as soon as I saw your names.

Of course you are both busy in school by this time. I was pleased to know, Adelaide, that you would be glad to be back in school, for that shows you are doing good work. Work well done can not help but make one happy.

I was glad, Winifred, to hear about your yellow and white cat, for our cat is the very same color. However, he has a very long tail. Our neighbor across the street has a yellow and white cat who has no more tail than a rabbit. He is a Manx cat, and you know Manx cats never have much of a tail. This cat, whose name is Dick, will try to chase a string if you fasten it to his little stub of a tail, just as our kitty tries to chase his tail. Dick has some comical habits. Every time he sees a dirty spot on the furniture, or any place that he can reach, he tries to lick it clean. The other day I saw him licking as hard as he could on a post at the corner of the porch, and when he got through the spot he had licked was much whiter than the rest of the post. Another trick he has is to catch flies with his paws, hold them down until he thinks they are dead, then carefully lift one paw a little and peek under; if the fly gets away he will slap one paw and then the other as though he were trying to punish them. He is surely a wise cat.

I am pleased, Winifred, to know that you too enjoy going to school. Children who like to go to school are pretty sure to learn their lessons well. Your story was fine. I hope you will write another soon.

Sincerely your friend,
MIZPAH S. GREENE.

BE TRUE

DEVILLO E. LIVERMORE

Be true, little man, in all that you do.
There are good things coming in life for you;
The Master will give you a work to do.
Then be true to him, little man, be true.

Be true, little friend, when temptations set in
To draw you away into places of sin.

The very best of life's treasures you'll hold
If you keep your heart clean and pure as gold.

Have faith, little man, be strong and brave
To stand for truth and the right to save.
The smile of the Master will make the way
bright;
It surely does pay everyone to do right.

There's a goal of high thinking that makes men
great;
There honor and manhood and true service wait.
By careless endeavor the rich things are lost,
For things worth the seeking are the things
that cost.

The world will need bankers and lawyers and
teachers,
With many a place for good gospel preachers,
But for profit and pleasure and everyday joys
There'll be lots of room for our good farmer
boys.

I greet you bright smile at the dawn of the day;
I love your "good morning" and the kind words
you say;
I've many bright hopes of you all the long way.
Then be true to yourself from day unto day.

BOOKS FOR SALE CHEAP

(From Rev. Frank Peterson's library)

Here is a good opportunity to help Mrs. Peterson, and at the same time to secure good books at low prices, by ministers and teachers who can not afford to pay high prices for them.

It would not be a bad plan for some man who would like to help some college library to order some of them for that purpose. This would help a college and Mrs. Peterson at the same time. Here is the list of books with prices. Those with no price marked can be had for twenty-five cents each. Purchaser to pay transportation:

REV. F. E. PETERSON'S LIBRARY	
16 Vol. New American Encyclopedia.....	\$5.00
10 Vol. Century Dictionary and Encyclopedia.....	2.00
9 Vol. Church History—different authors.....	.35 each
4 Vol. Brierly25 each
3 Vol. (6) Hume's History of England.....	1.50
6 Vol. Gibbon's History of Rome.....	1.50
2 Vol. History of Our Own Times (McCarthy)	
2 Vol. Conquest of Mexico	
The Christian Doctrine of God—Wm. Newton	
Clarke	2.00
An Outline of Christian Theology—Wm. Newton	
Clarke	2.00
Apologetics—Bruce	1.00
The Kingdom of God—Bruce	1.00
A System of Ethics—Paulsen	1.00
The English Reformation and Puritanism—Hulbert	
A Short History of English People—Green.....	.50
Pulpit Power and Eloquence (100 revival sermons	
and outlines)—Barton50
Familiar Quotations Traced to Their Source—	
Bartlett50
Revelation and Ideal—Gordon	
Through Man to God—Gordon	

The Blind Spot—Watkinson	
The Fatal Barter—Watkinson	
The Education of the Heart—Watkinson	
A Biography of Henry Ward Beecher—Beecher and	
Scoville	
The Christ of Today—Gordon	
The Intention of His Soul—Hubert Simpson	
Defense of the Christian Faith—Godet	
New Theology Sermons—Campbell	
What and Where Is God—Swain	
The Universal Element of Christian Religion—Hall	
The Reasonableness of Faith—Rainsford	
The Church and the Changing Order—Matthews	
Weekday Religion—J. R. Miller	
Europe During the Middle Ages—Hallam	
Spiritual Culture and Social Service—MtFarland	
Geike's Life of Christ	
The Church and Modern Life—Gladden	
Professor Drummond's Addresses	
Jesus Christ and the Social Question—Peabody	
The Light That Grows—Dawson	
Sartor Resartus	
The Crucible of Experience—Berry	
Poverty, the Challenge to the Church—Penman	
Modern Cities—Loomis	
Christianity and Progress—Fosdick	
The Supreme Contest—Watkinson	
Problem of Religious Progress—Dorchester	
Beecher's Works—Vol. 2	
The Country Church—Gill and Pinchot	
The Freedom of Faith—Mungir	
Yale Lectures on Preaching—3 Vols.—Henry Ward	
Beecher	
Everyday Evangelism—Leete	
The Investment of Influence—Hillis	
Anchors of the Soul—Herford	
The Sheer Folly of Preaching—McCall	
Seeking Life—Phillips Brooks	
Life Thoughts—Beecher	
Wake Robin and Riverby—John Burroughs	
Kept for the Master's Use	
The Spectator—Addison	
Pendennis—Thackeray	
Guy Mannering—Scott	
Scarlet Letter—Hawthorne	
Hemans and Browning—Hawthorne	
2 Vol. Middlemarch	
Jane Eyre	
Choir Invisible—Allen	
The Minister's Wooing	
Critical History of Sunday Legislation—Lewis	
History of Sabbath and Sunday—Lewis	
The Simple Life—Wagner15
Christian Endeavor—Wells10
Higher Ministries of English Poetry—Gunsaulus	
Religious Perplexities—Jacks	
University of Chicago Sermons	
The Religion of a Mature Mind—Coe	
Tolerance—Phillips Brooks	
5 books by Hawthorne (set)	
Lamb's Essays	
When unmarked, books are .25 each.	
Buyers to pay postage or transportation.	

THE RED CROSS SERVICES

The Red Cross services include: disaster relief, assistance to disabled World War veterans and their families and service to the active military and naval forces, enrollment of nurses for emergency service, public health nursing, instruction in life saving, first aid, home hygiene and care of the sick, and nutrition, volunteer service, the Junior Red Cross, international services.

—National Red Cross, Washington, D. C.

"When you kill time, remember it has no resurrection."

OUR PULPIT

THE SABBATH A SIGN OF THE EVER-LASTING COVENANT

REV. GEORGE E. FIFIELD

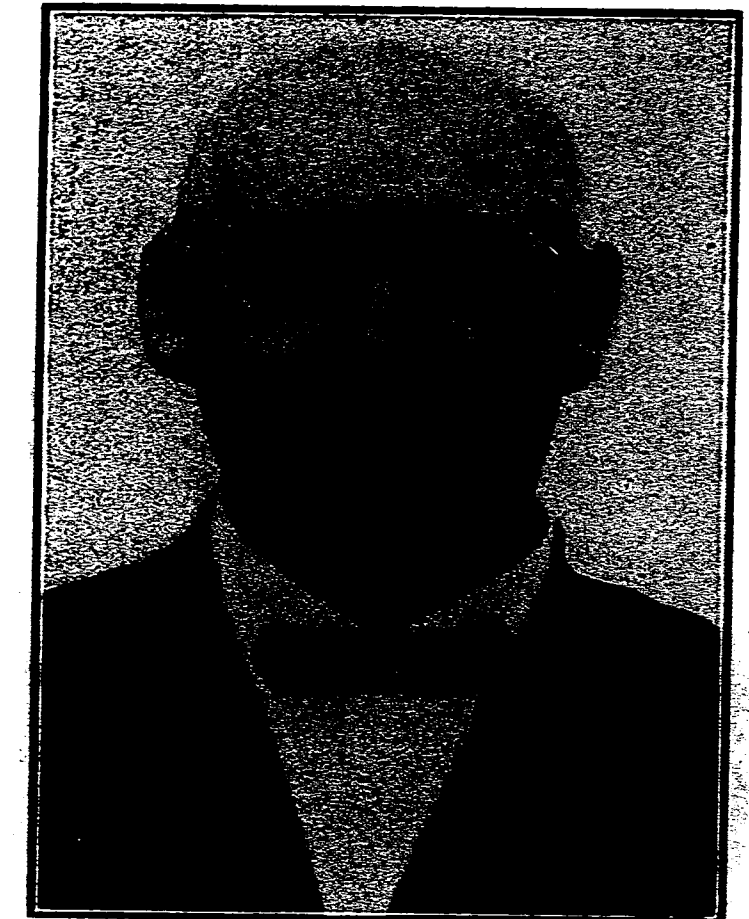
Former pastor of the church at Battle Creek, Mich.

SERMON FOR SABBATH, OCTOBER 19, 1929

(In an effort to conserve some of the splendid material prepared by men who are no longer with us, this sermon is printed. Other sermons by some of our former leaders will be used from time to time.)

ORDER OF SERVICE

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



The creation Sabbath is the Christian Sabbath for Christ created it. "By him (Christ) were all things created." "He was before all things, and by him all things consist." "All things were made by him, and without him was not anything made that was made." "Therefore, the Son of man is Lord also of the sabbath day."

The Sabbath, therefore, is the Sabbath of the Lord, the Christian Sabbath.

But the creation Sabbath is even more emphatically Christian than has yet been made clear.

It is the sign of the everlasting covenant, by which covenant Christ in all ages has

saved all who have put their trust in him. In order that this may be made plain, we must first see clearly what that covenant is, and with whom it is made.

When man sinned, he lost the power to keep from sinning. Life is the power to act. But sin is death, and death is the absence of all power.

The sinner is the *slave* to sin. Sin is the master, and he the servant.

It was thus through sin in the beginning that the race died spiritually, or lost the power to live in harmony with God's spiritual law. That it has no such power the

Bible positively declares. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13: 23. "No man can come to me, except the Father which hath sent me draw him." John 6: 44. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 8: 7.

Thus, left to themselves, mankind is hopelessly lost. But to all who realize this and long for salvation, the Lord says: If you will submit your wills to me, and just as you are, drop into my everlasting arms, I,

through the blood of the everlasting covenant, will make you perfect to do my will, working in you that which is well pleasing in my sight. God would have made this covenant with Israel, at the foot of Sinai, as soon as they learned their own helplessness, if they had grasped the promises by faith, and submitted their lives to him. He did confirm this covenant with every individual who accepted him, and yielded his life to his keeping.

By this covenant, he wrought his ideals in David, taking him from the sheep-cote and making him musician, poet, king, and type of King of kings. And the Lord says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." Isaiah 55: 1. "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55: 3.

The thoughtless, wicked man is an alien from the commonwealth of Israel, and a stranger to both the covenants of promise. See Ephesians 2: 11, 12. When the Spirit of God arrests his attention, and speaks his law to his soul, to convict him of sin, he first tries to make himself better. This is the first covenant, the covenant of works.

The Lord lets him try until he finds how helpless and hopeless he is in himself. When he finds this out, and the hunger of the soul leads him to Christ, and causes him to accept Christ as a personal Savior, then the Lord seals with him his everlasting, or new covenant, and to that man who thus enters this new experience, the old covenant is done away in Christ.

He is no longer a stranger and an alien from the commonwealth of Israel, but a fellow citizen with the saints, and of the household of God. Ephesians 2: 19. Every one whose attention is arrested from the ways of sin by the Divine Spirit, and who yields himself to God, is an Israelite, all others are Gentiles. Paul declares that not to the literal seed, but to this spiritual Israel, pertaineth the adoption and the glory and the covenants and the giving of the law and the services of God and the promises. See Romans 9: 4-8; Galatians 3: 29. In the eleventh chapter of Romans,

Paul teaches that by accepting Christ, the Gentile is grafted into the Israelitish stock, contrary to nature, so becoming an Israelite, and so all Israel, that is, all the real Israel, the spiritual Israel, shall be saved.

As we have seen, man can not save himself. In infinite love, God stoops over the battlements of heaven, holding down this everlasting covenant to every soul who will accept it. It is by his creative power, manifest through this covenant, and by this alone, that a soul can be saved and made righteous. Hence, David prays, "Create in me a clean heart, O God." And Paul says, "We are his *workmanship*, created in Christ Jesus unto good works," and "if any man be in Christ, he is a new *creature*."

But since God is no respecter of persons, since salvation is only by his creative power, why does he not save all men?

It is because he can not save us against our wills, for that would be to make us machines, and so destroy all character.

He does create anew and save by that covenant all who submit their lives to him. Dear reader, if you would be an Israelite, indeed, and be saved with all Israel at last, submit yourself wholly to God, accept this covenant of faith, and rejoice in the glorious fact that God has taken the contract to work out his divine ideal in your life; and in that he, seeing the end from the beginning, beholds you, even now in the glory of Christ's righteousness.

So much for the covenant. Now for the original proposition that the Sabbath is the sign of this covenant. This is plainly stated in the Word. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for *it is a sign* between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31: 13. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a *perpetual covenant*. It is a sign between me and the children of Israel for ever." Exodus 31: 16, 17.

No one will deny that the Lord is speaking here to the same Israel to whom he gave the law and the covenants, and the promises. But we have seen that Paul plainly and positively declares that this was not to the national Israel, but to all who accept Christ. That this also refers to the same perpetual

or everlasting covenant of which we have spoken, is evident; for there is but one perpetual, or everlasting covenant, and through this, and through this only, men are saved and sanctified, and become the true Israel.

The Sabbath is here declared to be the sign between God and the human soul, that God is performing this work of sanctification. On God's part, it is a sign of his creative power, by which he creates us anew, or sanctifies us. Both here and in the fourth commandment, and indeed throughout the Bible, the Sabbath is ever presented as a memorial of creation, and a sign of God's creative power. On our part it is the sign of our soul's submission to him, which permits him to sanctify us. This is no theory, it is a fact. Many a man who cares nothing for God or religion would not outwardly, openly, lie, steal, kill, or commit adultery. They could not do these things openly and evade the law of the land and live in good society. Many a man who cares nothing for God or religion would think it foolish and not in good taste to swear, bow down to idols, or openly proclaim himself a worshiper of another god. These commandments, therefore, do not outwardly mark the man and distinguish between him that serveth God and him that serveth him not.

But when a man conscientiously keeps the Sabbath as he understands it, he does this openly and purposely to recognize God's authority over his conscience, and to submit his soul to him. Hence, it is a sign of the soul's submission to God.

But the Lord says to every one who submits his soul to him, "I will make with you my everlasting covenant, to sanctify you, and to make you perfect to do my will," by my creative power. Therefore, the Sabbath, which is a sign on God's part, of our submission to that power, is, as is plainly declared, a sign of that perpetual or everlasting covenant. But with whomsoever the Lord makes that covenant, he dwells as a living, sanctifying power.

So, if we willingly submit ourselves to him and take up this, his appointed sign of such submission, he says that it shall be to us a sign *between me and you*, that ye may know that I am the Lord which *doth sanctify you*.

God's infinite Word is set to receive all

who submit their wills to him. When the Gentiles took hold of God's covenant, they accepted the Sabbath as a sign of that covenant. God's Word in this was plain, and his promise precious.

"Also the sons of the stranger (Gentile), that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath *from polluting it*, and *taketh hold of my covenant*; Even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isaiah 56: 6, 7.

This promise is good today. The only reason the observance of God's blessed Sabbath has not always been a true sign, as he meant it to be, to distinguish between those who are his and those who are not, is because of the great apostasy which brought in a rival institution, the sun festival.

Men's minds have been clouded and darkened by this apostasy, and many have sincerely accepted Christ as their Savior, who have not seen the true relation of the Sabbath to that everlasting covenant of salvation. But, thank God, the truth that has been crushed to earth shall rise again. God's final Church will be without spot or wrinkle.

Pagan contaminations will be purged away, and the heart fully subdued to Christ by love, until "in their mouth will be found no guile." In this Church, the true Sabbath will have been fully restored to its true place as the sign of the everlasting covenant.

A TRIBUTE FROM THE DOERS CLASS

In the death of Nelson Hunt the Verona Church and Sabbath school lost a friend and brother.

Nelson walked six miles to attend church as long as his health permitted. He was an officer in the Sabbath school for a time and a member of the Doers Class.

He possessed a sunny, cheerful personality, was a lover of flowers and the beauties of nature.

Though handicapped by lameness and poor health, he was able to see the silver lining in the clouds, with the sun shining just beyond.

He leaves to mourn his passing, a sister, two nieces, and many friends.

Verona, N. Y.

C. F. V.

Fundamentalists' Page

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

THE SABBATH A HELP IN CHARACTER BUILDING

REV. E. ADELBERT WITTER

Why should one in these days have a remembrance of the Sabbath?

1. Because it has been commanded by God.
2. Because it is needful for the cultivation of the spirit nature.
3. Because it is a doorway to close and helpful communion with God.

Christian character. What do we mean by Christian character?

Someone has said, "Character is what you are; reputation is what people think you are." I fear it is easy to be more concerned with our reputation than with our character; more concerned with what men think of us than with what God knows about us.

Illustration: A sister in the church said, "When people ask me to what church I belong I say, to the Baptist Church. They do not need to know that I am a Seventh Day Baptist."

Now if character is what we really are, then Christian character must mean that we are Christlike in fact, not just in appearance. It means that we must have that spirit of devotion to the heavenly Father that Jesus had, when at the close of his prayer in the garden, he said, "Thy will be done."

Christian character does not come ready made. It can not be bought, sold, or traded for. Each must build for himself. Our reputation may go along for a time upon the deeds of others, but our character must stand or fall alone. *Illustration:* When in early manhood I went into the machine shop to work, it was in a place where my grandfather had many friends of his boyhood. He asked me to call on them for his sake. I did so for a number of times, and always found the doors of those homes open to me and a kindly interest expressed. After a

time the calls ceased because I wished the doors to be open to me for my own sake rather than simply because of my grandfather.

The real worth of life is to be based upon what we are and what our attitude is toward the problems of life and the interests of humanity rather than upon a reputation that may be ours.

But someone asks, "What has the Sabbath to do with the building of my character?" The Sabbath is a help in character building in that it calls for sacrifice. Some people say that Sabbath keeping does not call for sacrifice. A man in Rhode Island—we will call him Burdick—was a carpenter. He had a job with the bridge gang on the railroad. When it came Friday he told the boss he would not be back to work till Monday, and the boss asked, why. He replied that "Tomorrow is the Sabbath of the Lord and I can not work that day." The boss granted his request, but when there was a special job that needed work to be done Sunday he put Burdick on that job. He continued there for years and was made boss of the job. Why? Because he had developed that sturdy character that was recognized. He was trusty, he was faithful, he was dependable at all times. He proved that whole-hearted Sabbath keeping was a real asset in his life.

Edgar Guest says, "It takes a heap of living in a house to make it home." It makes little difference whether the house be large or small, old or new, it is only a box in which to build a home, and no one knows the real meaning of home who has not put love and sacrifice into the building.

It does cost something to keep the Sabbath as God would have us keep it. If we are willing to pay the price we will find that it has been worth far more than it cost, and the training that it gives will help to win many other battles of life. If the Christian Church fails to meet the needs of the twentieth century it will not be because it demands too much of its members, but because it has lowered its standards and demands too little.

Again, the Sabbath helps in character building because it trains a sensitive conscience. Conscience is a judge and jury in our lives. It weighs the evidence and gives the verdict, but it does not produce

the evidence. Saul of Tarsus had a clear conscience; he verily thought he did God's will when he persecuted the Church. His manner of thought and life had shut out Christ and his conscience had only one side of the evidence. When he knew Jesus, how different the verdict that his conscience gave.

There are Sabbath-keeping homes where the value of wealth or social position is emphasized so far above the real value of Christian character that the children's consciences act with partial evidence. Our characters can not be their best without the information and help which Sabbath keeping and Sabbath service give. *Illustration:* A woman who had been a real leader in religious life and work as a Sunday keeper, told me some months after she had become a Sabbath keeper, that, while she had experienced real joy and heart comfort in her Sunday keeping it was but a shadow compared with the deeper joy and sweeter comfort that was hers after she had found the Sabbath truth.

Again, the Sabbath is a help in character building in that it trains us to heed when conscience speaks. If we follow carefully any of the auto trails across the country we have little trouble in reaching our destination. These trail marks are of no value unless we follow them. The same is true on the pathway of life. If we fail to heed when a well informed and quickened conscience speaks, trouble and disappointment, if not disaster, await us. Careful Sabbath keeping helps us to keep the proper road of life. Some, under the stress of financial need, take places for work where they must work part of the Sabbath and feel to excuse themselves because of the necessity that is upon them. Could we have the real heart experiences of such, it is quite certain that they have found loss of rest and peace of conscience in proportion to their failure to "Remember the sabbath day to keep it holy."

Again, the Sabbath is a help in character building because God made it for man, and God never made anything for man that was not good for him—yes, that was not best.

Christian character depends upon our nearness to God, and the Sabbath is one of the bonds that binds us to him. Christ said

to the Scribes and Pharisees, "In vain do ye worship me, teaching for doctrines the commandments of men." And again he said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

No substitution of the commandments of men can give the same results in character building, as will keeping the laws of God.

The Sabbath teaches us:

1. To pay the price for God's blessings—to put first things first.
2. It trains a sensitive conscience.
3. It connects the wires of our lives to the great source of all power.

"Courage, brother! do not stumble,
Though the path be dark as night;
There's a star to guide the humble,
Trust in God and do the right.
Though the road be long and dreary,
And its ending out of sight,
Foot it bravely—strong or weary—
Trust in God and do the right."

CONFERENCE LETTER TO THE SMITHS

NUMBER III

COUSIN HENRY: By no means the least good in our larger religious gatherings comes from Christian association—personal social contact one with another where many, not yet acquainted, become friends. Under such conditions we are inclined to appear at our best—apt to use a bit of discretion in both word and manner. This should lead to courteous behavior, the practice of which puts a person at ease in social intercourse, which in its best sense is Christian courtesy—a fundamental virtue. Because of this it is wise to provide for our larger religious gatherings opportunities for free social intercourse. It was interesting at our Conference to see various groups making good use of such opportunities.

I am glad to say, Cousin Henry, that at no time did I see upon the campus a pipe or a cigarette. I asked our president, Claude Hill, whether he had noticed anything of the kind. He said he had seen one pipe, but was sure no one of our people was smoking it. While I have it in mind I may truly say that I do not know of any real Seventh Day Baptist smoker, though there may be now and then one.

There was at our meeting a man sitting near me, a minister whose home was in

Missouri. I do not recall his name. He said he had heard of our people and the meeting to be held here, and had come up from his state to be shown what kind of folks we were and what we would have to say in our meetings. He seemed deeply interested all the way through, and glad to be with us. Finding an opportunity in a testimony meeting to do so, he said he was much in harmony with us in our belief in the Sabbath of the Bible. We shall be likely to hear more about him.

There was also in our meeting at Milton a Doctor Sheafe, representative of a large church in Washington, D. C., of colored people who keep the Sabbath. You have read something in the RECORDER about him. Brother W. D. Burdick, having found out about those people, had visited them and come to think very much of them. Doctor Sheafe is an educated minister, an easy speaker who thinks when he talks, and is logical in both thought and expression. He is, too, a good singer. You will, no doubt, come to hear more about him.

There came also to Milton from New Jersey a Mrs. Lillian Critchlow, a member of Doctor Sheafe's church in Washington. She is very much of a lady in appearance and manner—a sweet singer. She played the accompaniments of the songs Doctor Sheafe sang. These two good people were received courteously, and they seemed easily to make themselves at home with us. We were all glad to meet them and make their acquaintance. We shall, no doubt, come to know more of them.

Though the college gymnasium had in it a thousand chairs, at three of the meetings they were all occupied, and some people had to stand. The attendance was good all along.

There were a few other interesting features about our Conference that I will mention in another letter to you.

UNCLE OLIVER.

SALEM COLLEGE NOTES

Additions made to the faculty this year are as follows:

Professor Orla A. Davis returns to the college this year with the Master of Arts degree from West Virginia University.

Professor Davis was principal of Salem Academy until this department was discontinued.

Professor E. J. Lowther, also a former professor, has been spending the past year at the University of Pennsylvania and returns with his Master of Arts degree.

Doctor N. L. T. Nelson, well known biologist, comes to the college this year from Des Moines University; he is a graduate of the University of Chicago, having received his Ph. D. degree.

Miss Elizabeth Bond, who formerly studied in Salem College, has returned to teach piano. Miss Bond recently received her degree of B. S. M. from the New York University School of Music Education. She has studied there for two years.

According to files in the registrar's office, enrollments for the present fall term show a considerable increase over that of last year. The freshman class alone numbers eighty-eight, claiming students from Pennsylvania, New Jersey, Illinois, Maryland, and various parts of West Virginia.

Of the secondary schools sending students to this year's freshman class, Salem High School sends nineteen, West Union High School ten, while Bridgeton High School, N. J., sends seven, and in addition four students in the sophomore class.

Already the Boys' Glee Club is making active preparation for the coming season. David Dodds, president, has plans made for two long-distance trips, one of which will take the boys as far as New York City.

A new idea in regard to resident work is to be tried out in the college this year. Each Wednesday night, beginning at six o'clock, courses in regular school work will be offered. Residence credit will be allowed for work taken in all departments. Classes of special interest to business men and women who may not care to apply credits to graduation will also be organized.

The college anticipates a large enrollment because of accommodations offered to teachers as well as to other professional workers.

"There is an interesting story of production back of every commodity sold; when you know something of the romance of the things you sell, you sell more things."

Lone Sabbath Keeper's Page

LONE SABBATH KEEPING— FROM THE STANDPOINT OF THE FAMILY

L. E. MAXSON, MATHESON, COLO.

DEAR FRIENDS:

First let me say I would not choose to be a lone Sabbath keeper, yet there are compensations.

If you parents are real true Christians and real live Seventh Day Baptists and find yourselves lone Sabbath keepers, the chances for the young folks of your house are still good. I suggest that you always show a real interest in the religious interests in your neighborhood; join in their social events when practical; give them a boost, as we say out here, in anything good; but never compromise yourself as a Seventh Day Baptist. Talk to your own young people of the virtues of neighbor S. but let it be known that you think it would be fine if he would add a practical Seventh Day Baptist life. Is that egotistical? I think not. If I did not feel that the doctrine or belief I am in is the best I know, reason would demand that I change to a better one.

Be friendly with those who differ from you, but be firm in your own belief. Know what you believe and why, and, as Moses told the Children of Israel, teach these things diligently to your children. Perhaps the most potent way to teach is to live what you teach before your pupil. We find the SABBATH RECORDER of great value to keep us informed on all things denominational. Those pages for letter exchange do much to unite the interests of scattered young people. Since one of our boys has written to Mrs. Greene, all our boys have more interest in the Children's Page. I am glad to see pictures in the RECORDER—pictures of the preacher whose sermon I read, pictures of the church of some congregation or of mission buildings, pictures of a Sabbath school class, or other group. I read pictures with as much, or more, interest and profit as the printed matter. In fact, I have often thought when I want to tell you something, I would be willing to have the half of my speech cut out to give space for a

picture. They make folks and places seem real to me.

In your home life, often discuss the various missionaries and their particular work. You and your young folks will be more interested in the things you know the most about.

All the foregoing might apply to others than L. S. K.'s but we have one advantage. Our young folks feel that much of the influence outside our home should not be followed, while you, in church communities, find your young folks copying other young folks, and sometimes the copy is not good.

We find when rare occasions permit us to meet in one of our churches, the little while we are there we get the best influences from the ones we meet, whereas a more intimate acquaintance shows up somebody's shortcomings. If you have pie every day for dinner you will not appreciate it like those who get it only at the picnic. The same holds true to some degree about rare sermons and Sabbath school classes. Here in Colorado we do so much enjoy the yearly visits from the pastor at Boulder. We think it worth while to make special efforts to get with those of like faith once in a while. Once when Conference was coming within five hundred miles, we all planned and worked for a whole year to go, and we went, but it meant real effort for every member of the family. I think it paid. And my wife often says, if you want the young folks to think well of your church or denomination, let them hear you speak well of pastors and leaders, and pass over the sneering and belittling things that are sometimes heard.

Above all, early establish family worship at some regular time of day. Family worship was a part of the daily program where I grew up.

How thankful I am that in early life I took the Christian Endeavor pledge seriously, to pray and read the Bible every day, not stopping at twenty-nine days out of a month. The force of habit has carried me over some bad places. Don't be afraid of habits when they are good.

I have frequently let my young folks know that early in life I made a vow that I would not let my heart run away with my judgment and marry a non-Sabbath keeper. A house divided against itself can not stand.

My early associates were more of the non-Sabbath keepers, and some of the girls were much above the average in character and with plenty of natural attractions. Love hits at unexpected angles, I know, for that was the way it finally and fatally hit me. But my early vow served as a protection.

My observation leads me to believe that many Seventh Day Baptists, old and young, would profit much by becoming more familiar with the Bible itself. Again it holds true that one has more interest in the thing he knows more about.

To hold your power as a leader of your own young folks, make them companions and partners. Where there are Sabbath keepers of another denomination, it is well to meet with them a part of Sabbath day. Acquaintance and toleration broadens one.

Where your family is alone all of Sabbath, there should be some sort of regular study of the Bible. And other good reading, with some lighter reading for relaxation. I see no harm in some time spent in a mountain climb, a hike, ordinary games, and occasionally I have gone swimming with my boys; but avoid getting into too large a crowd for these things or it passes from reasonable relaxation into purely holiday pastime. Where a family is musical (mine is not) this makes a pleasant and profitable use of some time.

Finally, parents, be what you ought to be and there is a very good chance that your young folks will admire you and follow your lead.

"BUREAU OF DEAD MEN'S SHOES"

(Uncle Sam collects treasures of men who have "gone west" and keeps them at Washington pending search for heirs)

Without a doubt one of the most interesting government offices in Washington to some people, if they knew about it, would be what the experts call the "personal effects room."

More popularly known as the "bureau of dead men's shoes," it is indeed such a bureau, for here are stored the strictly personal properties of persons under government protection who have died without leaving legal heirs or whose heirs can not be found. In most cases they were American soldiers and sailors who died in foreign lands or on the high seas. But the collec-

tion also includes the property of soldiers who died in soldiers' homes, and of German spies and others.

This "bureau," the work of which consists of examining, marking, labeling, cataloguing, and filing the objects received, is housed in the old Pension Building. At the present time more than a dozen huge steel cases are used for the filing and they are crammed to the limit with sealed packages. Once the filing is complete the "bureau" begins its efforts to find the heirs. In every case everything possible is done to find some relative—a parent, brother, sister, wife, or child.

A single glance into any of the many packages proves how great their value would be to loved ones, if they could only be reached. But economically they have small value. Yet the world's greatest government spends its time and energies collecting, labeling, and distributing these "priceless" treasures to their rightful owners. Government employees comb the whole globe in their efforts to find the heirs, no matter how trivial the value of the property in question.

Whether it is a faded love letter, a lock of hair, a picture, or what not, Uncle Sam makes the same efforts in every case to search out the heirs. Our consuls in foreign countries who are under the State Department handle the affairs and personal effects of those persons who die abroad. If the heirs can not be found the property is sent to the "bureau of dead men's shoes" and stored while further effort is made to find them.

Nearly all of the packages in the "bureau" contain rings and watches and medals. There are also many other relics, such as lockets, photographs, locks of hair, letters from sweethearts, etc. And many of those whose effects go to the bureau leave real estate, bank notes, bonds, etc. But these are always converted into dollars and deposited in the Treasury in the name of the legal heir or heirs.

As is to be expected most families are overjoyed to have the priceless relics of loved ones restored to them. Their lengthy letters of appreciation attest to this fact. A typical example of how greatly the service is appreciated is found in a story related by Dan Glassman in the *Washington Star*.

A man appeared at the door of the office of the custodian of the personal effects room one day.

"I'm from Iowa," he said.

"Have a seat," said the custodian.

"You sent me this ring a few months ago," continued the Iowan. "It's the only thing I have to remember my son by—my wife is dead. I have no other children. My farm has made me money. I travel around. While in Washington I thought I'd drop in and see the man who sent me this ring—just to thank him. I wander about—so lonesome. No wife, no son. Only this ring. It is my greatest possession. It's a great government that thinks of folks' hearts.—And you are the man who sent me this ring?"

Then the man's eyes swelled with tears, and he broke down, overcome and choked with emotion.—*The Pathfinder*.

DEATHS

HAYWARD.—Judson William Hayward was born near Grand Ledge, Mich., August 18, 1847, and after an illness which extended over a period of nearly two years, entered into rest at his home in Battle Creek, Mich., September 14, 1929.

Brother Hayward was of a quiet, retiring disposition and very fond of his home life. He was a great lover of music and often attributed his fondness for music to the musical ability of his father.

For fifteen years he was an honored employee of the sanitarium, receiving the good will and respect of the employees who knew him.

On September 17, 1917, he was united in marriage to Harriet Davis of Lost Creek, W. Va., who survives him. In 1918 he was baptized into the fellowship of the Seventh Day Baptist Church of Battle Creek by Pastor M. B. Kelley, where he held his membership until his death.

Farewell services were held at Hebble's funeral home in Battle Creek on Sunday afternoon, September 15, 1929, conducted by Rev. Henry N. Jordan assisted by Pastor William Simpson. Burial was in the Seventh Day Baptist plot of the Memorial Park Cemetery of Battle Creek.

H. N. J.

LEACH.—Olive Campbell was the eighth child born to Dennis and Rebecca (Ayers) Campbell. She was born in Walworth, Wis., November 19, 1857, and passed from this life the morning of September 26, 1929, being 71 years, 10 months, and 7 days of age. Mrs. Leach was baptized and united with the

Walworth Seventh Day Baptist Church December 31, 1870. Of this church she was a faithful member till called home. She was married to George B. Leach, at Walworth, October 20, 1881. Her early married life was spent in New York State and in Ohio. In 1893 she returned, with her family, to Walworth, to care for her aged mother in the old home. A son and a daughter were the children that came into this home.

Mrs. Leach has suffered from a stroke for some eight or nine years. The last year she has gradually grown more feeble. While she was a great care, taxing the strength of her husband and daughter, she remained cheerful most of the time. She leaves a husband; a daughter; a sister, Mrs. Hattie Butterfield of Chicago; and a brother, Dr. E. E. Campbell of Milton, besides a host of friends and kinsfolk who feel to mourn their loss.

During these years of failing health her husband has been an ever-present help. He watched over her as a mother would a child. A familiar scene upon the streets, till recent months, was Mr. Leach taking his wife for calls and to church in a wheel chair. The years of care and watching have tempered and strengthened the bonds of companionship. For the last nine years the daughter has given to the parents the comfort of a daughter's love and helpfulness as she kept the home and ministered to their wants.

Farewell services were had from the home church Sabbath morning, September 28, with the pastor in charge, who spoke from Hebrews 9: 27.

E. A. W.

Sabbath School Lesson III.—Oct. 19, 1929

USEFUL WORK A CHRISTIAN DUTY.—Genesis 2: 15; Exodus 20: 9; Nehemiah 6: 3; John 5: 17; 9: 4; Acts 20: 33-35; 2 Thessalonians 3: 6-12; Ephesians 4: 28.

Golden Text: "If any man will not work, neither let him eat." 2 Thessalonians 3: 10.

DAILY READINGS

October 13—The Gospel of Work. John 5: 10-18.

October 14—The Idler Banned. 2 Thessalonians 3: 6-15.

October 15—Christian Conduct for Workers. Ephesians 4: 25-32.

October 16—The Work of a Faithful Minister. Acts 20: 24-35.

October 17—The Call for Laborers. Luke 10: 1-11.

October 18—Inspired Workmen. Exodus 31: 1-11.

October 19—The Master Workman. Psalm 8.

(For Lesson Notes, see *Helping Hand*)

Poverty is dishonorable, not in itself, but when it is a proof of laziness, intemperance, luxury, and carelessness; whereas in a person that is temperate, industrious, just and valiant, and who uses all his virtues for the public good, it shows a great and lofty mind.—*Plutarch*.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. James H. Hurley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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

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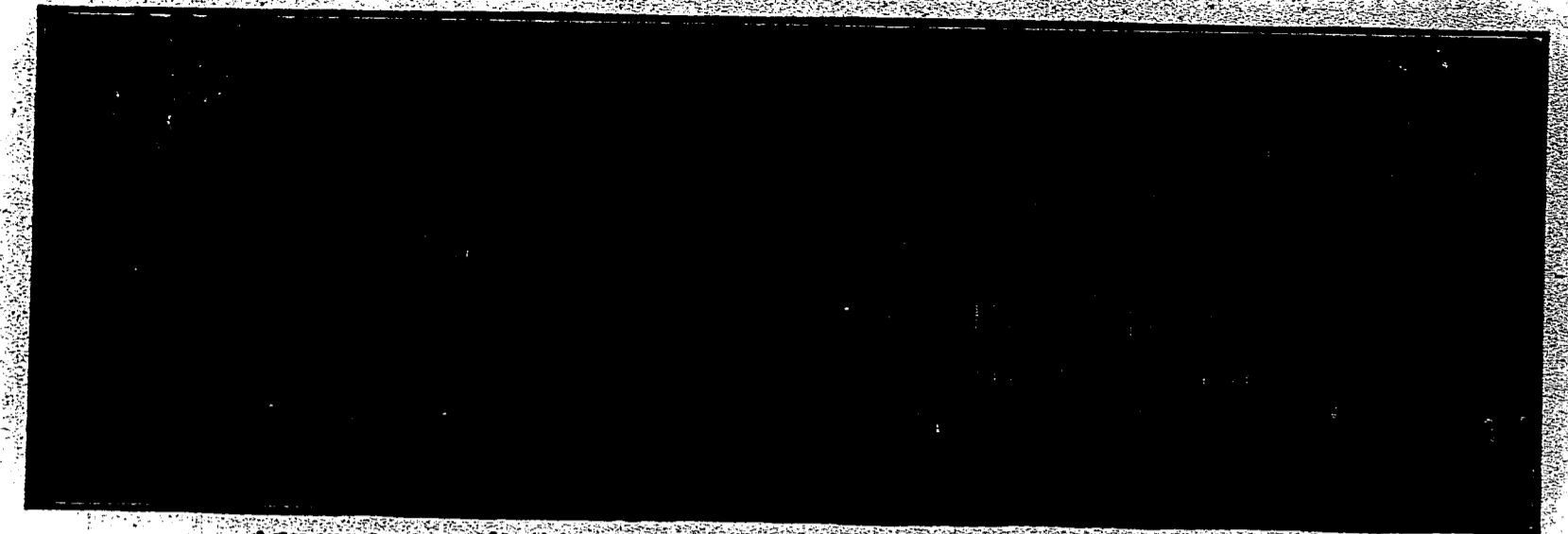
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THE CHRIST

I longed to see the Christ, and, lo! I saw the dawning sun,
It scattered mists and fogs and gave its light to every one;
I looked, and saw the world that Christ had filled with beauty rare,
And as I looked I felt, indeed, that Christ was everywhere.

I longed to see the Christ and saw a friend extend a hand—
The hand of Christ? Ah, yes, it satisfied my heart's demand.
I saw a smile, but in that smile I saw a smile divine;
The Christ had smiled upon me through that one, a friend of mine.

I longed to see the healing Christ, and saw the sick arise;
The voice of truth expressed had shorn disease of its disguise.
And then I learned the truth profound; If we of Christ would learn,
Him we must recognize in all, and for him we must yearn.

—Adele H. Simonds.

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