

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



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

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

The Sabbath Recorder

We do too much defending. If our position needs defense all the time, it most needs re-examination. As for the so-called defending of the Bible, I feel the same way. I believe that God will save the Bible from its would-be defenders, just as he will preserve it from its enemies. This is not a reflection on the sincerity of those who feel called upon to “defend” their views of the Bible. But I can not share their passion. The Bible doesn’t need defense. It can stand on its own merits. **WHAT THE BIBLE NEEDS IS TO BE LIVED**, and there is too much danger of neglecting to live its teachings even while we are busy defending our interpretation of it.

—Pastor Ogden, In Conference Sermon.

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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 Salem, W. Va., August 19-24, 1930.

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Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

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

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

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

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(INCORPORATED, 1916)

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

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The Sabbath Recorder

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WHOLE No. 4,416

Our dear Father in heaven, we pray for needed grace for the work thou hast given us as a people. May the interests of thy kingdom have the uppermost place in our hearts.

Wilt thou put it into the hearts of the fathers and mothers to wisely lead their young people in the way thou wouldst have them go. Inspire them with the necessity of exemplifying the truths they hold dear in a way to impress their importance upon the minds and hearts of their children.

Give unto our boys and girls, we pray thee, the spirit of true and loyal consecration, and inspire them with the beauty of cross-bearing for Christ. In his name. Amen.

The Life Work Problem There lies before me a personal letter from a loving mother who is a good deal disturbed over the problem of proper life work for Sabbath-keeping young people.

Her son had prepared himself for a certain line of work—his first choice—only to find as yet no opening in his chosen line of service where he can keep the Sabbath. He can not think of leaving the Sabbath, and after waiting in vain for a chance "to work out his apprenticeship" and keep the "blessed Sabbath," he has finally given up and gone to work in a trade he "very much dislikes."

In her distress this dear mother writes: "We are losing our young people every year. There are so many 'don'ts'! What have we to offer for the 'dos'?" . . . "We need suggestions and light from our elders, now if ever." She is wishing there might be a "round table" in the RECORDER where these matters could be discussed, and thinks that might help a good deal.

This has always been a live question in the SABBATH RECORDER, and we would be happy indeed if we could bring light out of darkness for all who can not see their way clear upon this important and vital question.

My heart was touched by this message from a troubled mother, and I know that she is only one of hundreds who are facing the same problem.

It brings back vividly the memories of

my own experience more than sixty years ago, when facing the same problem from the standpoint of a western New York State farm.

MY OWN FIRST CHOICE

Perhaps the experience of one of "our elders" who has passed over the same road, may be a help to strengthen the purposes of some young man now longing for a brighter outlook in life.

I was so sick of the old hillside farm, and my eyesight in those days was suffering so much from the effects of this work, that I determined to choose some other way to make a living. So I hired the money and went to the best business college in America to prepare for a business life, my "first choice" for a life work.

I was not then a Christian, at the age of twenty-one, although brought up in a good Christian home, and did not expect to keep Sabbath if an opening came for me to work at my "first choice."

But it so happened that I returned home just in time to get into a revival in the home church and was converted. This and the loyalty of two or three young women friends who were devoted Christians made a complete change in my outlook, so far as being true to the Sabbath is concerned.

I then could not think of forsaking the Sabbath. My conscience rebelled at the very thought. So I gave up all idea of realizing my first choice as to a life work. I knew very well that I could not go on in that way and be true to my Lord.

Then it was up to me to face the world with quite a heavy debt to be earned and paid before anything else could be planned for. And back I went to work by the month in farm work for two years before that money was earned and my debt paid.

This did seem disappointing and pretty hard as I faced the stern facts; but some way there came a sense of peace at heart, a clear and contented conscience, that made up largely for my disappointment. The fellowship of true Christian friends gave me

courage and brought good cheer. And now, after more than sixty years, the happy memories of those two years of toil abide with me among the most precious memories of a long life.

I have been glad a thousand times that I was hindered from having my first choice for a life work. I am so glad that I was able to trust God to lead me in his own way, though that way was far from my first choice at that time. The years have taught me that God's way is always the best way.

Oh! I can not bear to think of what might have been the outcome if I had been able to carry out the plans of my "first choice."

"What Can Be Done?" How glad I would be if I were able to give satisfactory answers to the question, "What can be done?"

There are two sides or phases to the problem concerning which some simple suggestions may be made.

First.—A word to the *parents*. The main suggestion in the editorial two weeks ago, "Train up a child in his own way," lies in the fundamental and important help a father and mother can give a boy that will lead him to *make the right "first choice."*

By showing a deep and loyal interest in true Sabbath keeping while the boy is growing up, and by taking a tactful interest in helping the young man to make a wise and proper choice for his life work, fathers and mothers can certainly help their sons to choose a business or profession in which they can keep Sabbath. It will require loving, careful direction in which honorable and all-right lines of work are emphasized and made clear, and in which objectionable lines of business for a Sabbath keeper are carefully pointed out, in order to help the boy to decide. But such painstaking, loving, conscientious counsel must certainly have its effect. And I fear that the lack of such efforts has been the real means of too many losses from our cause.

Again,—I can not help feeling that a little careful planning by way of business combinations might make more openings among our own people for the young men who desire business with Sabbath keepers.

PASTOR OGDEN'S TESTIMONY

Right here, since writing the above opinions, I have come upon Brother Duane Og-

den's Conference sermon, recently published in the RECORDER, a few lines of which are so clear cut upon this phase of the subject, I am inclined to repeat them here for our older friends to study:

In these critical days, how successfully are we saving our youth? Nothing is so important for our cause, yet we seem to "stall" along and meanwhile they slip from us. We are not employing our consecrated youth as we should. We are not systematically providing the desperately needed vocational guidance for them in anything like an adequate way. We are permitting them to move from our communities or from one community to another and be lost track of. Some will say, "But the young people themselves are to blame." They are partly, but so are the churches to blame. Of this fine group of young people here at this Conference, how many will be gone from us in ten years? Judging from the past, a decade hence will see numbers of them serving in other churches than our own because we could not provide for them, and still more will be lost to any church. It is enough to give us pause!

In the face of such a crisis, how can we consume our time and attention with secondary interests? How shall we escape certain denominational death if we neglect the salvation of our youth? What shall it profit us if we win every theological argument and lose our own young people?

There is need in these days for the careful training and instruction of our boys and girls, and there is yet more crying need for parents and elders to set right examples in daily living and in attitude toward the church and interest in the kingdom.

Second.—Now let me speak a word to the young men. This is the other phase of the problem referred to above; and it is a most important one.

Indeed, it does require a good supply of that most excellent quality in character, *Christian stamina*, in order to stand true in a world like ours. But, my boy, it *always pays*, in the long run, to be true to conscience and loyal to God's law.

In making your choice for life work, you may easily see that certain lines of work are practically prohibitive for Sabbath keepers. These should be *eliminated at the outset*. If your first choice is among them, then the manly, Christian way is to be willing, for Christ's sake, to give up your first choice for a second or even a third one.

If your heart is set upon obedience to Bible teachings, you can not select something which you know will cause you to disobey, without suffering loss of true man-

hood, and losing out in regard to your fellowship with Christ.

The fact is there are more lines of good work to which a Sabbath keeper may turn and have freedom to keep the Sabbath than appears at first thought. In an experience of half a century I have known enough young men who have fought this battle out and made good, so I am sure it can be done. If the young man has moral stamina enough to make him care more for God and truth than for worldly advantage, he can get on and keep the Sabbath.

When Moses "was come to years, he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season . . . for he had respect unto the recompense of the reward."

Here was an heir to a throne, and yet he could not accept this highest worldly advantage because he preferred a clear conscience, with the divine blessing, to the best opening a world could offer. He felt that no fair prospects on the one hand, with nothing but toil and cross-bearing on the other hand, could for a single moment justify him in choosing a course that was wrong.

The same conflict through which Moses passed in choosing afflictions rather than the pleasures of sin prevails in a greater or less degree today. Young men have to face it and victory or defeat awaits them. A wise and blessed choice for God and truth will ensure the inheritance incorruptible with everlasting riches today as certainly as it did for Moses.

No matter what crosses may have to be borne, the young man who comes to years and makes the right choices, as Moses did, will find himself among God's noblemen when the recompense of the reward is completed.

The one thing that pleased me most in that good mother's letter was her statement that the boy "could not think of disobeying the commandment," and had gone to work at something else.

Once more, there may be some help for our young people by way of strengthening their purposes and giving new courage, if more of them could get together in religious day schools and summer camps, and in com-

pany with their teachers, study and talk over this whole matter.

Our Conference and association gatherings should furnish help in such cases. There is a wonderful power in united efforts to build one another up in the faith and to strengthen the hope that holds like an anchor.

I do see great cause for encouragement in the modern young people's movement. United we stand, divided we fall. Young people can be a wonderful help for the right by united efforts.

DEAR BOYS, JUST ONE WORD MORE

Now, after three decades of life experiences since it was found impossible to carry out my first choice, I can not be thankful enough that I was hindered from having my way. There is nothing like keeping a clear conscience toward God if you would have peace on earth and enjoy a hope of heaven.

You are now in the morning of life's day. You can settle the question as to what its evening time shall bring to you.

Think of it! How blessed it will be as the shades of life's evening gather about you, if you can look back upon a day well spent in the service of Christ. Oh! there is so much pending now in your morning of life. I can think of nothing so sad in old age as to be compelled to review a life of disobedience to God, and then to realize that it is too late to remedy matters.

The New Building And a Message From Our Treasurer We are glad to be able to show our people wherever the RECORDER goes, this photograph of the new building as it appeared a week ago.

Since it was taken the roof has been completed and the plastering is now being done inside.

We are so glad to see it grow, and we are looking forward hopefully to the day when its rooms will be available for our workers. The room with the front bay window of the second story, right hand corner of the picture, is to be the editor's office.

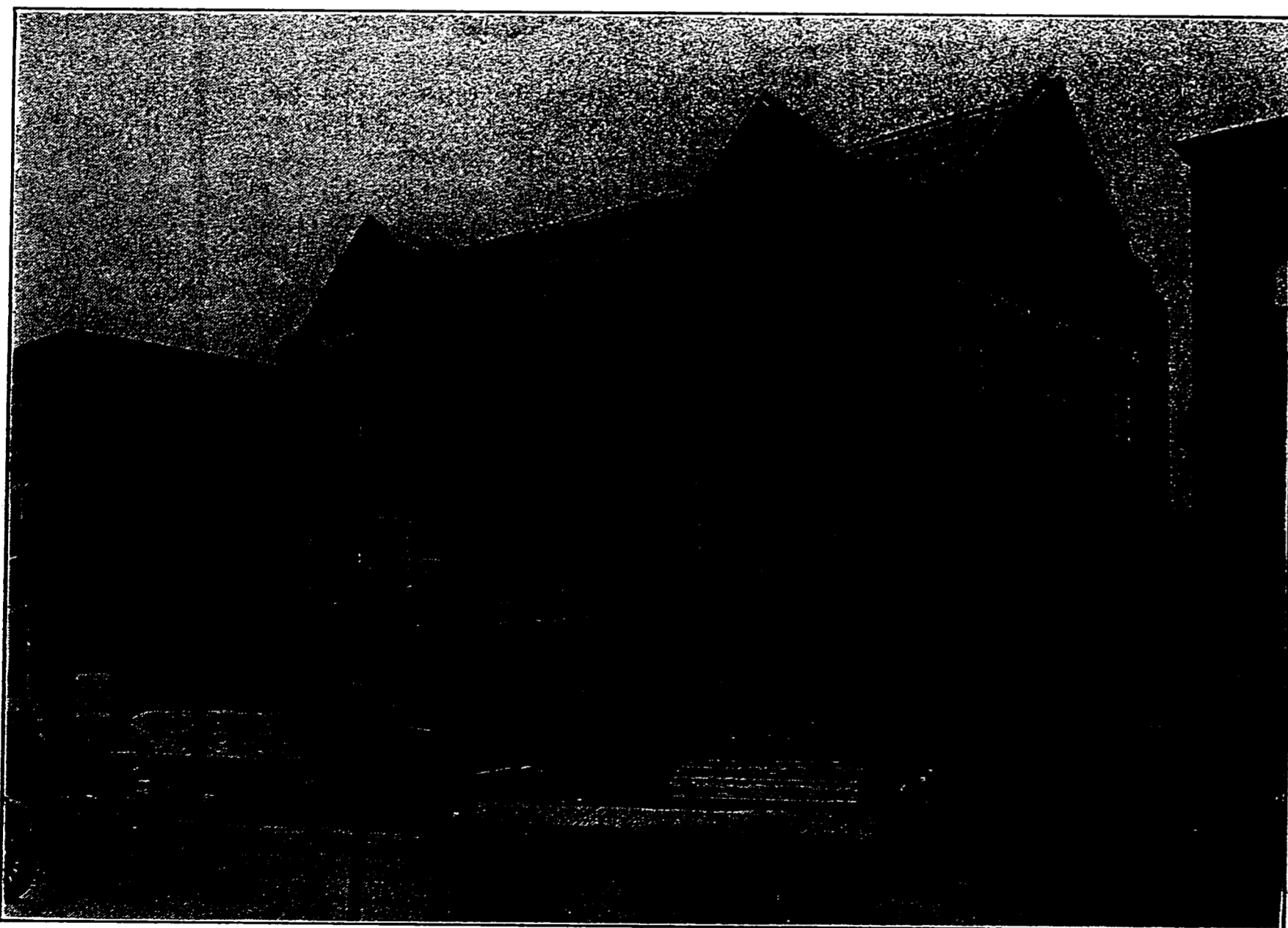
Think of it! This magnificent structure for our denominational home stands for the interest our dear people are taking in the cause for which we stand. It is every day bearing a blessed testimony to the world of a loyal, truth-loving people who love God's holy day.

Miss Titsworth, our treasurer, sends you here an important message in which I am sure you will be interested. Study it carefully, and respond to her plea as soon as you can conveniently do so. This will save our having to borrow money.

A WORD FROM THE TREASURER

The Denominational Building is progressing finely. The slate roof is on, the walls plastered, and other mason work almost completed. The payments on the building, thanks to the prompt discharge of your obligations, have been met, so far, with monies on hand. We note in our records that some of the pledges are payable "when the building is half done," "payable when needed," "after July first on demand," etc. If those of you who have made that sort of notation

on your pledges would find it convenient to pay such pledges in whole or in part by December first, it would be of great help to us in postponing as long as possible the necessity of borrowing funds pending such time as all the pledges shall have been paid. Of course this does not refer to those of you who have availed yourselves of the privilege extended of paying your pledges in six installments to July, 1931. Still, if there are any of you who find since making the pledge payable in that manner that it is equally convenient to pay all or a greater part at this time, we would be very glad. It has been most gratifying and has been an indication of your great interest in the erection and progress of the building to note that the payments on the pledges have been made so promptly upon the dates of payment indicated.



An Important Change To Mail Recorder Earlier For some time it has seemed a pity that the SABBATH RECORDER can not be mailed in time for its remote readers to re-

ceive it earlier than they do. As it now is, and as it was before the present editor came, the latest time for receiving copy for any given issue, has been Wednesday after-

noon. There has been only a *possible* chance to get in some brief emergency matter on Thursday. Then the printing has been done on Friday afternoon, and the issue has had to lie in our office over Sabbath and Sunday before mailing.

Now our shop foreman has been studying the matter of improving the system, and finds that, with our improved facilities, if he could have all the copy in the printers' hands by Wednesday *morning*, each issue could be mailed on Friday, and so save the two days through which it now has to be held here.

Now, friends, this will be good news for many who live so far away that their paper can not reach them until Sabbath or after. It is worth trying, and we are going to try it if our friends and department editors will co-operate with us in the effort.

This will make it necessary for you all to so plan your work—begin it a little earlier each week—that it can be mailed in time to reach us on *Tuesdays*. The last copy should be in our hands for correction not later than Tuesday afternoon. This makes only about a half day earlier than heretofore, and will give the paper two days' earlier start every issue.

Come on friends; come on associate editors; please lay your plans with all who furnish you with copy so this effort can succeed.

If some of your copy chances to reach us too late for any week, it will appear in the next issue. But in a little time you can make the new plan work satisfactorily to all concerned.

REPORT OF THE IOWA YEARLY MEETING

The fifty-fourth annual meeting of the Seventh Day Baptist Churches of Iowa convened with the church at Marion, August 30, 31, and September 1, 1929.

The first meeting was held Friday evening, August 30, at seven forty-five. The meeting was opened by a song service led by Mr. Charles Nelson, followed by sentence prayers. Elder E. H. Socwell then read the first eleven verses of the fourteenth chapter of John, and offered prayer. Special music: duet by Mr. and Mrs. Harry Ramsey of Botna, Iowa, who sang "The Old Rugged Cross."

Report of the chairman of the program committee, George Michel, was given at this time. Elder Socwell preached a sermon from Philippians 3: 10, "That I may know him."

Sabbath morning, August 31. The meeting was called to order by Will Carver, superintendent of the Marion Sabbath school. Mr. Nelson led in the singing of several songs, after which prayer was offered by Rev. James Hurley of Welton. Another song by the congregation, then the classes took their places for lesson study. Sixty-five attended this service.

Church service was opened by song, after which Elder Hurley read several Bible verses. Prayer by Elder Socwell, followed by another song. Special music by a sextet composed of Mrs. Fleisher, Mr. and Mrs. George Michel, Reva Nelson, Erlo Nelson, and Kyle Fleisher. They sang "Ivory Palaces." Sermon by Elder Hurley taken from John 8: 32, "And ye shall know the truth and the truth shall make you free." This meeting was dismissed by Mr. Ramsey.

Sabbath afternoon the young people's meeting was in charge of Mr. George Michel. Opening service was led by Mrs. Esther Johnson. The first part of the program was given by the three smaller classes. The "Busy Bees" class repeated the first Psalm. "Father, We Thank Thee," was sung by the "Beginners" class. Essays on the life of famous people by members of the "True Blue" class: "Life of Marcus Whitman," by Russel Ford. "Life of Frances Willard," by Eleanor Ford. "Life of William Carey," by Seigel Fleisher. "Life of Isabelle Crawford," by Reva Nelson. Song by congregation.

The subject of the Christian Endeavor meeting was "Stand Pat," Matthew 16: 21-25; Nehemiah 6: 1-3. After several short prayers the following talks were given on the subject, Stand Pat.

For your job by Kyle Fleischer.

For yourself by Mary Michel.

For your native land by Erlo Nelson.

For your home by Mrs. Fleischer.

For Christ by Dorothy Carver.

Special music—a saxophone solo by Mary Michel.

Elder Socwell gave the concluding talk, his subject being, "To Stand upon the Rock, Jesus Christ."

Charles Michel, moderator, appointed the following committees: resolution committee—Elder James Hurley, Elder Socwell and Mrs. Will Carver; nominating committee—Mrs. Lewis Hurley, Mr. Harry Ramsey and Miss Dorothy Carver.

Sabbath evening. A song service in charge of Mrs. William Fleisher was held at seven forty-five. Elder Hurley read Genesis, thirty-seventh chapter, 12-19, the text being the nineteenth verse. Prayer by Elder Socwell and special music, duet, "He Gave Himself for Me," by Mrs. Fleisher and Kyle Fleisher. Sermon by Elder Hurley, followed by prayer and song.

Sunday morning. Business session. The meeting was opened by a prayer.

Reports of the churches were given. Garwin, Welton and Marion were represented. The secretary read a letter from the New Auburn Church.

Report of the resolution committee read and accepted. Report of nominating committee as follows:

Moderator—W. J. Loofboro.

Alternate—U. S. Van Horn.

Secretary—Mrs. Alverda Kershaw.

Program committee: Mrs. Gertrude Campbell, Mrs. Helen Michel, Mrs. Lottie Babcock.

Delegate to Minnesota and Northern Wisconsin Semi-Annual Meeting, Rev. E. H. Socwell. Alternate, Rev. James Hurley.

Essayists: Mrs. Julia Schrader, Garwin; Miss Dorothy Carver, Marion; Mrs. Talva Wolfe, Welton; Miss Verna Nelson, essayist at large.

Report of nominating committee accepted.

Moved that we as Seventh Day Baptist delegates express our appreciation to the Church of God for their hospitality. Carried by rising vote. Secretary's report read and corrected. Motion to adjourn.

Song service led by Mr. Nelson. Scripture lesson John 15: 15. Prayer by Elder Hurley. Special Music, "Oh, My Soul, Bless Thou Jehovah," George Michel, cornet, and Mary Michel, saxophone.

Sermon by Elder Socwell closed by prayer.

Sunday afternoon the song service was in charge of George Michel. Several sentence prayers followed.

The following essays were read: "God's Fellow Workers," written by Mrs. Alverda

Kershaw and read by Dorothy Carver; "The Forgiving Spirit," written and read by Mrs. George Michel; "In Your Gethsemane You are not Alone," written by Mrs. Audree Shrader and read by Mrs. C. A. Nelson. "Towers of Babel," written and read by Mrs. Ellen Ramsey. Special music was a duet by Mr. and Mrs. Ramsey of Botna.

The Sunday evening meeting was opened by a song service led by Mr. Nelson. Elder Hurley read the Scripture lesson, followed by prayer by Elder Socwell.

Special music, "Whispering Hope," by the sextet. Elder Hurley preached on "The Hidden Power of God," Habakkuk 3: 4.

Motion made and carried that all essays given at the yearly meeting be sent to the SABBATH RECORDER for publication, also the minutes of the meeting. Motion made and carried that we adjourn to meet with the church at Welton next September.

MARY MICHEL,
Secretary.

IN MEMORIAM

In the death of Mrs. Josephine Dunham Burdick our Ladies' Aid society again records the loss of a valued member.

For more than thirty years, Mrs. Burdick's name appears on our roll. As president, as treasurer, as directress, and in other offices she proved herself a devoted and efficient worker. It can be truly said of her that "Whatsoever her hand found to do she did it with her might."

Then, from a busy, active life, Mrs. Burdick was called to serve in a strangely different way. Like the patriarch of old, she was "shut in with God." For seven years there followed a period of silent endurance, which she bore without complaint. To her, the lesson was revealed which was voiced by the blind poet: "They also serve who only stand and wait."

We can not wish her back, since her going was surely a happy release from pain. We cherish her memory and desire to emulate her virtues.

Our warmest sympathy goes out to the loved ones who, in her helplessness, so tenderly ministered to a beloved mother.

HARRIETT C. VAN HORN,
ELIZABETH E. WILSON.

Piscataway, N. J.,
October 15, 1929..

MISSIONS

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

MISSIONARY SOCIETY ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Wednesday, September 18, 1929, at nine-thirty a. m.

President Clayton A. Burdick presided at the meeting, and Ira B. Crandall offered prayer.

It was voted that the chair appoint a nominating committee. He appointed A. S. Babcock, and Ira B. Crandall.

Voted that the nominating committee be requested so to revise the list of names of the Board of Managers as to include only such as possibly may attend some meeting of the board.

The nominating committee recommended the election of the following:

BOARD OF MANAGERS

Ira B. Crandall, Westerly, R. I.; Albert S. Babcock, Rockville, R. I.; Charles H. Stanton, Westerly, R. I.; Frank Hill, Ashaway, R. I.; Willard D. Burdick, Ashaway, R. I.; Corliss F. Randolph, Maplewood, N. J.; Clayton A. Burdick, Westerly, R. I.; Samuel H. Davis, Westerly, R. I.; John H. Austin, Westerly, R. I.; William L. Burdick, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; George B. Utter, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; Mrs. A. H. Langworthy, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Allan C. Whitford, Westerly, R. I.; Miss Amelia Potter, Westerly, R. I.; Edgar P. Maxson, Westerly, R. I.; Elisabeth K. Austin, Westerly, R. I.; Walter D. Kenyon, Ashaway, R. I.; Karl G. Stillman, Westerly, R. I.; Anne L. Waite, Bradford, R. I.; Morton S. Swinney, Niantic, Conn.; Carroll L. Hill, Waterford, Conn.; Ahva J. C. Bond, Plainfield, N. J.; Charles E. Gardner, New London, Conn.

OFFICERS

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.

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

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

The report was adopted.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said board at their meeting held in Westerly on the seventeenth day of July, 1929, be approved, and also that the secretary have said report printed in the *Seventh Day Baptist Year Book*.

Voted that the names of those contributing to the life membership of the Missionary Society during the current year be published in the annual report of the society.

The minutes were read and approved. The meeting adjourned to meet in annual meeting at the same place on the third Wednesday of September, 1930, at nine-thirty a. m.

Prayer was offered by John Austin.
GEORGE B. UTTER,
Recording Secretary.

A LETTER FROM REV. ERLO E. SUTTON

A recent letter from Rev. Erlo E. Sutton, director of religious education, incidentally reveals the fact that he is going this month to aid Pastor C. B. Loofbourrow in an evangelistic campaign in New Auburn, Wis. This adds another to the goodly number of churches putting on evangelistic campaigns this autumn. Let us pray that this and all such efforts may be richly blessed!

Brother Sutton is a member of a committee appointed by the last General Conference to promote the strictly religious side of our denominational program, and in the letter referred to above he writes some pertinent things regarding evangelism. The discussion of this subject is timely, and with his consent the most of his letter is given below:

"After thinking my way as carefully as possible with the many duties pressing upon me most of the time, I will try to present, in a rather rambling way I fear, some of the things I feel we should stress for a religious program.

"1. That our people be urged to carefully plan for special meetings in communities where we have churches, these meetings to be of the 'revival' or evangelistic type. Such meetings should be of sufficient length and intensity to reach at least the members of Seventh Day Baptist families. Week-end meetings, while they may have

their place, seldom reach more than those who are more or less regular in their church attendance. In planning such meetings care should be taken to select ministers to lead in the work who are of the evangelistic type of preachers. To choose one who is not, usually results in failure, and is likely to discredit the whole movement. Such work might be done, it seems to me, by churches having pastors fitted for such work, giving the time of the pastor, say for some weeks each year, the church continuing the salary and helping by taking a free will offering or so to meet traveling expenses. If a meeting were at all successful, much of this would probably be given by people outside our own church.

"As I have gone over the denomination during the past three years and more, it has seemed to me that our people have shown a marked lack of interest in evangelism. I feel that if this were overcome (and I believe it can be by using great care in selecting the man who is to conduct the meeting, and in organization) there would be growth in the denomination. I can not see how we expect growth if our churches are not interested in *saving souls*, but are simply interested in caring for themselves. I believe successful evangelistic campaigns can be carried on in many of our churches, and perhaps in unchurched communities where we may have a few people without incurring any great financial burden. In other words, I believe such campaigns might be made practically self-supporting, if we would actually go into the work as if we meant business. Of course I realize that the number of men among us who can do such work are limited.

"So closely connected with evangelism that I can hardly separate the two, is home missions. If we could breathe into the home churches the spirit of evangelism so that they would be awake, and do home mission work where the doors are open, establishing new churches, our foreign mission problem would be easier of solution so far as men and money are concerned. But back of all that I have been talking about thus far is evangelism.

"2. I feel that our people should inaugurate a more intensive, continuous Sabbath reform, or Sabbath keeping movement, connecting it especially with aggressive evan-

gelistic work. It has sometimes seemed to me that we often go at Sabbath reform wrong-end-to. It seems to me that we should bring people to Christ first, then present the Sabbath truth. When people are thoroughly awake spiritually, then they are more ready to accept the full Bible message than they are when living a half-hearted Christian life. The two, it seems to me, go together. Of course the Tract Society is doing what it can along this line, but perhaps there is not the co-operation there ought to be between the various denominational boards in this matter, and we leave the Sabbath question, almost wholly to the Tract Society. An occasional Sabbath lesson, or a short series of such lessons in the *Helping Hand* might be useful to our own people. I do not think however, that a whole quarter's lessons at once are desirable, but say one each quarter instead of the review, or a series covering a month. However, I feel that to get the most good out of such lessons, it would be necessary to have them written in about the same style as other lessons, rather than in a more technical manner.

"I also wish to say in this connection, that there must be prepared a 'text book' on denominational history, polity, etc., if it is to be taught our children and young people as it should be taught. Such a text is greatly needed for Vacation Religious Day Schools and similar work. To be usable such a text must be written in regular lesson or text book style, otherwise it will meet the same fate that a number of mimeographed sets have met, namely, discarded. Texts must be placed in the hands of pupils if satisfactory.

"3. I feel that our people should provide some method by which Seventh Day Baptist young people in our three colleges may be given courses in denominational history, polity, etc., for which they would receive credit. Of course each of them now offers courses in religious education, but they are general courses, open to all students. I doubt very much whether a denominational course should be listed in the catalogues, or given in college class rooms, but it does seem some plan might be worked out whereby our Seventh Day Baptist young people may have such classes in our college churches apart from the regular class

rooms, and for which they would receive college credits. Bond and I were talking this matter over for a short time during Conference, and I have given it considerable thought since. It might be possible for someone qualified to spend a semester in turn with each college and give one or more such courses, say one in denominational history, polity, etc., and one in standard leadership training, for example 'The Program of the Christian Religion,' which can be made difficult enough for a course in any college or university, and which would challenge the imaginations of the brightest pupils. If this did not occupy all one's time, in order to 'earn one's money' one might serve as director of religious education for the local community during the semester. One could repeat this work year after year, spending a semester in each college, and thus reach practically all our young people who attend. Of course the matter of finance enters in. Might it not be a worthy project for our new Woman's Board? Denominational money, I believe, could not be spent to a better advantage.

"4. Our people should be better trained for leadership. Of course when I use this term, most people think I simply mean what we used to mean by 'teacher training,' and that it had little to do with a religious program for Seventh Day Baptists. The term does include teacher training, but we now mean by the term vastly more than that. We mean not only training for teaching in the Bible school, but training for better service in all forms of church and religious work. Many of our churches are sadly in need of the right kind of local leadership. The taking of courses, or even the reading of good books along such lines would, I believe, work wonders.

"5. I also feel that there should be closer co-operation between the various boards, and between field workers. I do not mean to infer that there has not been co-operation; there has been, but I feel there may be devised means by which the boards and workers may be even more helpful to each other. Of course you represent directly our missionary work. Bond represents our Sabbath interests, while I represent our work in religious education. The fact is that all three of us are deeply interested

in all the work just mentioned, as well as in the young people's work, and the work of our women. When I am in a community for some length of time, I often feel that I ought not only to stress religious education, but at times speak on the Sabbath question, missions, and young people's work, and I presume both of you have felt about as I have. Often I am asked to speak to the young people Sabbath afternoons. As you probably recall, I was county Christian Endeavor president and member of the state executive committee, practically all the time I was in New Jersey, and am still more or less interested in such work, but instead of speaking in the interests of our own Young People's Board, I usually speak on the topic for the day or some topic of my own, for I feel that I have no authority to speak for our own young people's work. Now what I am trying to get at is this; I have been wondering, if, while pressing the particular work in which we are each interested especially because of the board that employs us, we could not also, in a general way at least, speak of all other lines of work in which we as a denomination are engaged without feeling that we are treading on ground sacred to someone else. I sometimes feel that people think that I am interested only in religious education. Through an understanding between yourself, the Sabbath School Board, and myself, I have conducted evangelistic campaigns, and another is planned for New Auburn, beginning October 12. I do not mean that I feel that one man could do all the work the three of us are trying to do; it is fully enough for three men, and more, but that we might help each other by mentioning in a very definite way the work of the other boards, and that the work is one united program.

"I am not sure whether I have made myself clear, but I have tried to state a few things that have been in my mind. However, if there is one thing above another that I would stress as a religious program for our people, it is evangelism and home missions."

"Yours truly,
"ERLO E. SUTTON."

A LETTER FROM JAMAICA, B. W. I.

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

DEAR BROTHER BURDICK:

I should have written this letter long ago. But the days and weeks have been crowded so full with so many other very important matters I could not get around to write this letter. I am not like the little girl who, when asked how she liked keeping a diary, answered that it took so much of her time to write about the things she did she did not have time to do anything to write about. We have never been more busy in all our lives than during the past summer.

Some weeks ago we spent a week end with our people of the Grantham Church in Clarendon parish. Their numbers are small. They are doing the best they can in keeping up Sabbath services. As yet they have no building of their own in which to worship. They are talking of trying to erect a booth for that purpose. It rained while we were there. Brother Samuels, their church leader, wished me to preach at Andrew Hill, a mile away, on Sunday afternoon. But it rained till I gave up all thought of filling the appointment. Near night the rain ceased to fall. Brother Samuels came for me, believing we could find a congregation up there. It was up a long, crooked, very steep, rocky, and slippery "bridle path." But we made the trip. By the use of two drums sixty people were called together for an outdoor service in spite of lateness of the hour and mud. We had a good time together. The people appreciated the message, and were free to express desires for more meetings of like kind. It was ten o'clock that night before we finished our suppers and were ready for bed.

On Monday morning we went to our Williamsfield Church in St. Elizabeth parish, where we had been wanted a month earlier. For unavoidable reasons we could not reach them before. We remained in the home of Brother Samms, the pastor of the church, for nearly three weeks. He had prepared a garage for my car so that it was protected from rain and sun while we were there. He also, with a few other members of the church, was putting up a good booth

near his house. Before the booth was completed we held several open air services at Siloah, two and a half miles from Brother Samms', where we had good attendance and interest. One Sunday afternoon we went ten miles away where two members of the church live and held a service in the open air, that was broken up because of a very heavy rain. Yes, it rained about every day we were in St. Elizabeth. But Brother Samms succeeded in getting the booth into a comfortable condition for holding religious services in. Rains interfered, but we had some good services there. I baptized one candidate, who accepted the Sabbath when that church was organized and has been a faithful attendant at our services there ever since. Brother Samms has a good wife and seven very nice children. We very much enjoyed our stay there. Two lone Sabbath keepers in the state of Tennessee are furnishing Brother Samms his only means of financial support for the missionary work he is doing. They are to be most highly commended for this unselfish and Christian service. Would that other people and churches would support such work in such needy fields as this. Brother Samms is doing the best he can, handicapped as he is for lack of adequate financial support.

On a Friday morning we went to the home of Brother Clarence D. Lee, of Mountain Side P. O., near the southern end of St. Elizabeth parish, some twenty-five miles from Brother Samms', who lives near the northern end of St. Elizabeth parish. The Lee family was brought to our faith through the labors of Brother and Sister Samms more than four years ago. They have been lone Sabbath keepers since that time. Although rains continued while we were there, we managed to have some services between showers. Sabbath morning we studied the Sabbath school lesson together. On that afternoon I gave to them, and some of the neighbors who came in, a Bible study on the subject of Baptism. Sunday morning I baptized Sister Lee and one of their daughters in the Caribbean Sea. Since then others have signified their determination to be baptized. Although our stay there was very short we were made happy by this acquaintance with this good family. They feel that our cause should be pushed for-

ward in their community. They, together with Brother Samms and ourselves, would be very glad to see Seventh Day Baptists doing a great work in the western end of the island. Opportunity is there for a largely extended service.

It is one hundred three miles from Brother Lee's to our home. We had been away from home about four weeks. We remained home for a few days and then, according to previous plans, went to our Albion Mountain Church, over on the north side of the island. Upon reaching there we were shocked beyond all measure to learn that Brother George Williams, the leader of that church, had deserted the faith. A stranger had come among them, telling them that all Saturday keepers were worshiping a dead Christ; that he was full of the Holy Ghost; that he could forgive sins, etc., etc. He laid his hand on Brother Williams' head saying he was giving him the Holy Ghost. Brother Williams seemed to believe everything he said, and turned his back upon all that he had preached and lived during the last fifteen years. We had counted on him as one of our most faithful workers in the island. He had done splendid service in helping to build up our Albion Mountain Church. Now we found the church in deep distress and great mourning because he had turned so bitterly against the church and its principles. He declared he had never known anything about salvation till this shell-shocked, unreasonable creature claimed to have given him the Holy Ghost. Poor deluded man! We loved him so much! We had good reason for expecting still greater things from him for our good cause. His action was past all our understanding. While he continued to be kind to Mrs. Coon and me, he was now doing his utmost to overthrow the church and its work. But his entire large family was wholly against his change, and the church was holding nobly together in fervent prayer and life for the principles of our faith. Right in the midst of these conditions I baptized four more candidates who united with the church. Brother Williams is now insisting that our church there shall find another place for worship than the booth on land belonging to him and his wife, where they have worshiped so long. Another member of the church has given a

plot of land for church property, where the church is now building another booth where our church services are to be held. Brother Williams, his family, and this church need our special prayers at this time. We spent a Sabbath and Sunday with our Bowensville Church, that is fifteen miles from Albion Mountain. On the Sunday morning we were there I baptized seven candidates, the four who united with the Albion Mountain Church and three who united with the Bowensville Church. Right after administering this ordinance at Bowensville I went to Gayle, a couple of miles away, and baptized fourteen more candidates, the result of work of a Sabbath-keeping evangelist who is not exactly an adherent of our faith as yet.

Returning from that service to Bowensville, I found two couples waiting to have me make out marriage banns for their marriages, that would take place some days later. One of these couples had walked some eight or nine miles that morning to get me to do this for them. The other couple had also walked several miles. I married both couples some days later. We had many callers that day. The Bowensville Church had an entertainment that afternoon for raising more money for their proposed new church building. Then I preached again that night. Yes, it was a very busy day from five o'clock in the morning till ten o'clock at night. The Bowensville Church is strong in our faith and is pushing forward with true Christian courage. We have often felt that if Seventh Day Baptists had nothing more to show for their work in Jamaica than the Bowensville Church, that alone would far more than compensate for all the effort put forth in this island. But we have many other large interests here.

We left Bowensville on Monday morning for home once more, where we tried to catch our breath, clean up a little, read and answer some of our mail, and make ready for another start. On the following Thursday we returned to Albion Mountain, hoping to give them still more courage for standing the severe trial through which they were passing. Church services were held there each night but one till the next Thursday, when we went to Jeffrey's Town. Jeffrey's Town folks had long been plan-

ning for our coming there. They were then in the midst of the heavy rainy season. Brother Benjamin, their religious leader, had been working hard with some of the brethren in tearing down the first booth that was completed when we were there before, and in erecting another larger and more substantial one. Now they have a very comfortable place for worship. They had given out word that we expected to administer baptism on Sunday morning. But all the night before and that morning it rained heavily. I did not think any one would come for the baptism. But after a time, during a little lull in the storm, I went from the place where we were staying to the booth to see what might be doing. Imagine my surprise in finding quite a good congregation gathered there, and Brother Simeon Lyons, the leader of the Bowensville Church, addressing the candidates concerning the step they were taking. I have never heard a better address to candidates for baptism than Brother Lyons gave that morning. We went to the water, half a mile away, where I buried six more candidates during the rain in baptism, according to the command of our blessed Lord. That afternoon the rain cleared away enough so that the folks there held a literary and musical entertainment. Then I preached again to the people before darkness overtook us. It was a nasty, muddy time. But people were happy in the Lord. It certainly made me happy to see the courage and faith prompting some of these candidates to come several miles through the rain that morning in order to follow their Lord in baptism. It had been expected we might organize another Seventh Day Baptist Church here at this time. But the heavy rains hindered candidates from our neighboring churches from coming for the council for that purpose. It was decided best to postpone the organization till a more, favorable time. Under the leadership of Brother Benjamin, and with help from the Bowensville Church, they are doing good work as a Seventh Day Baptist company. They are keeping up the Sabbath school and other Sabbath services, and feel encouraged to move right forward.

Yes, in these recent weeks I have baptized thirty candidates, eighteen of whom are converts to the Sabbath. Not all of these have yet united with our churches.

But, in spite of serious problems annoying and distressing us, through the mercy and help of the heavenly Father, the Seventh Day Baptist cause is moving forward in Jamaica. Many new fields are open to us all the while here.

Sincerely yours,
D. BURDETT COON.

*Dufferin, No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
September 25, 1929.*

MONTHLY STATEMENT

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society
September 1, 1929-October 1, 1929

Dr.	
Balance on hand September 1, 1929.....	\$ 20,817.59
Carroll Swenson, Missionary Society.....	20.60
Lyle E. Maxson, Missionary Society.....	3.00
A friend, Cornelia Slagter.....	2.00
Dr. Rosa W. Palmborg, Missionary Society..	18.00
A friend, work in Java.....	25.00
First Hebron Church, Debt Fund.....	5.00
Onward Movement treasurer, Missionary Society	435.12
Rockville Church, Missionary Society.....	5.00
White Cloud Church, foreign missions.....	37.54
Washington Trust Company, interest credit...	1.87
Income permanent funds, General Fund.....	1,250.00
	\$ 22,620.72

Cr.	
Royal R. Thorngate, salary account, and child's allowance, native helpers, and William A. Berry's salary	\$ 151.67
And special for Mr. Berry's salary.....	10.00
Cherry Creek National Bank, account salary R. R. Thorngate.....	25.00
Royal R. Thorngate, final payment on mortgage, insurance premium, and taxes on church property	465.90
D. Burdett Coon, August salary and traveling expenses	152.46
H. L. Mignott's salary.....	50.00
Special for native helper.....	20.00
William L. Burdick, August salary, traveling expenses and office supplies	172.22
William L. Burdick, clerk hire and viséing legal paper	35.73
C. C. Van Horn, August salary.....	41.67
Ellis R. Lewis, August salary.....	185.00
L. D. Seager, August salary.....	66.67
R. J. Severance, August salary.....	41.67
Clifford A. Beebe, August salary.....	25.00
W. L. Davis, August salary.....	25.00
Angeline P. Allen, August salary.....	16.67
E. H. Bottoms, August salary.....	33.33
Charles W. Thorngate, August salary.....	16.67
American Sabbath Tract Society, three hundred reports to Conference.....	100.03
S. H. Davis, cablegram to Crofoot, Shanghai..	6.00
Industrial Trust Company, China draft—	
Susie M. Burdick, salary	\$200.00
Anna M. West, salary.....	200.00
Rosa W. Palmborg, salary account..	182.00
George Thorngate, salary and child's allowance account	400.00
H. Eugene Davis, account salary and children's allowances	341.00
J. W. Crofoot, salary account.....	385.00

Incidental account	225.00	
Girls' School appropriation	37.50	
		1,970.50
Industrial Trust Company, draft—Boys' School Fund		10,000.00
Industrial Trust Company, draft—account J. W. Crofoot		5.00
Alfred Loan Association, account H. Eugene Davis		12.00
Rosa W. Palmborg, or S. H. Davis, treasurer, account salary		18.00
Bank of Milton, draft, account salary J. W. Crofoot		10.00
Industrial Trust Company, draft, July salary Mabel West		44.44
Treasurer's expenses		35.00
Total expenditures for month.....	\$ 13,735.63	
Balance on hand October 1, 1929	8,885.09	
		\$ 22,620.72
Bills payable in October, about.....		\$ 1,700.00

Special funds referred to in last month's report now amount to \$12,212.46, balance on hand October 1, \$8,885.09, net indebtedness to special funds \$3,327.37. Other indebtedness to loans \$7,500. Total indebtedness \$10,827.37.

S. H. Davis,
Treasurer.

E. & O. E.

MOUNTAIN-SIDE AND SEA-SIDE IN 1929

LOIS R. FAY
(NUMBER II)

From now on, through the state of New Hampshire, the road seems narrower, and, curving picturesquely about, follows closely in many places the beds of streams.

I had heard some autoists complain about these features, and could not exactly sympathize with their judgment. And when I was wending my own way over New Hampshire highways I could not say that complaints are called for. Why straighten out all these graceful bends that bring us face to face with the beauty of nature? The driver must necessarily keep his or her eyes to the front; much of the side view escapes them. But these curves present, as upon a screen ahead of the road, an ever changing panorama. Why whiz along always in a monotonous straight line, at a rate deadly to ourselves and others, losing both beauty and safety?

To substantiate my approval of New Hampshire curves let me quote the advice of a traffic cop in one of the suburbs of Boston, when our Ford full of travelers, who had been to Plymouth, stopped to inquire at his corner the best route to continue. After directing us he said:

"I take it you are out to see the sights. Well, I saw the way you came. You had one good straight road ahead of you for

miles and miles; whereas, if you had taken the other route which follows more closely the shore line, you would have had more curves, but you would have seen something worth seeing."

We accepted his advice as good, but being present day Americans, desirous of reaching our destination at a seasonable hour, we had chosen the straight road instead of the curved one, and thereby missed some interesting sights.

Similarly on this Vermont trip, all four of us travelers were anxious to reach definite destinations by a certain hour; and my host and hostess agreed upon the straightest route available, which has this in its advantage that it is plentifully supplied with curves, and displays continually changing views of New Hampshire scenery.

I had never traveled before with a ten months' old boy without some demonstration of what is called in German "Mein lieb Ich," which is, in plain English, "my beloved self." But here was a baby who had the faculty of declaring his wants with his eyes instead of with his vocal organs; and he watched in silent patience, from his canvas crib, the preparation of his mid-morning lunch. Then he did his own part with the skill of a little veteran—no muss and no fuss. It was therefore with a feeling of happy assurance when, not far from Fitzwilliam, N. H., three of us changed seats, and from then on, he and I were the contented occupants of the rear seat.

In his canvas crib he sat, taking the rear seat motions like an experienced mariner in his craft, with always a smile for cars approaching, thereby winning answering smiles and salutes. Before we realized it we were in Troy, and Monadnock loomed on our right. I then had a close acquaintance with this old friend, hitherto seen only from a distance. They are worth-while friends, these mountains.

One more town of noticeable size lay before us. That was Keene. As we entered it, a handsome green and white sign greeted us saying, "You will like Keene." We followed a well-kept main street past the well-ordered square, where a green and white information booth awaited the inquiries of the traveler. On leaving, another sign asked, "Didn't you like Keene?" and we could heartily answer "Yes."

Whatever shiftless streaks each of us individually may possess, we do appreciate having things done decently and in order by others.

Now for fifty miles our way wound down and up, in and out of the beautiful New Hampshire hills, the heights of real mountains appearing now and again on our right and ahead. No large towns in all that distance. We breathed deeply the sweet atmosphere, so necessary to health. A stream of water was on our right or left much of the way, its moist content diminished by the summer drought. The brain and brawn of man co-operate with the erosion wrought by these streams of water, to perfect the highways for such travelers as ourselves.

We ate our mid-day lunch in the—to our vision—loveliest location along this route. Judging by the map and the sign boards we were in the township of Grantham—cool, shady, quiet, fir-scented, sheep browsing opposite, hemmed in by hills, no bill boards to mar the scenic beauty, only an occasional passing motor. I congratulate you, citizens and town fathers of Grantham, that the hordes of pleasure seekers have not trampled upon all your natural charm. Citizens should receive the preference, for each citizen of these so-called "small towns" who had paid his or her taxes, had contributed to help build the road that conducted our party happily northward.

Soon our wheels were revolving again and we sped swiftly ahead for a half hour; then we entered civilization, the town of Lebanon. Here I had my first glimpse of a pulp mill, its noticeable feature being the piles of uniformly short logs of wood, waiting the acid and grinding test that is to make them paper. Here and there have appeared hillsides, stripped of their forest to feed the mill. It seems sort of an ignominious end for such a stately, beautiful and individual creation as a tree to be chewed up after this fashion.

Then we came to a brick kiln, with its cool olive green clay pit adjacent, to me indicating an interesting and mysterious process. Why should green clay when baked make red bricks? Perhaps for as good a reason as that whereby a red cow eats green grass and gives white milk. But we travelers were not in a mood to fathom mysteries;

we were using harnessed mysteries to attain a destination as soon as possible.

Therefore in fifteen minutes we passed through Hanover, with its impressive college buildings and scholastic atmosphere; and in fifteen more we gained from a good viewpoint our first sight of the Connecticut river, majestic and serene. In twenty more minutes we crossed it at Lyme by means of that product of up-country engineering skill—the covered bridge. How its loose planks clattered in rustic strength neath the impetus of the rolling wheels!

When well across, the host informed us, "Most home now! Only forty miles more."

Dusty though that river valley road was, it was a pretty ride. Field after field of hay, or corn, or grain; clover, that indicator of good farming land, then appeared. Most of the hay was cut, and the new growth was green and smiling. No sign here of the drought that prevailed farther south.

Our progress had brought us up even with the White Mountain National Forest, to my mind the finest piece of conservation work in the East. The Creator must be pleased to see a few of his hills delivered from the denuding axe. To cut a tree and incorporate it into a house or a bridge seems an honor; but to masticate it into a forty-page daily newspaper seems sacrilegious and horribly wasteful.

But "Black Susan" as the sedan is named—found her finishing wind. How she subdued those last forty miles and made the dust fly! Bradford, Newbury, Wells River, then up, up into the hill country where many worthy people maintain their homes.

As we climbed one steep grade, my host told me the road in this place was washed out fifteen feet deep, in the flood. But "Black Susan" faltered not at Vermont hills. She did not come from Idaho to balk in New England! A northbound locomotive, for a few miles a companion in travel on its nearby track, we left puffing along its river-side route, as we climbed to higher levels. After making a few turns, at six-fifteen we descended the gentle down grade that brought us to the door of the farmhouse that is "home" to my host.

We had made an hour on this trip, for the Vermont farm clocks were ticking steady standard time and greeted us with five-fifteen.

A hearty welcome these hospitable people had for me, a stranger, as well as for the baby grandson and his father and mother. I must have supper with them, they said, before going on six miles farther to the cottage where I was expected. And a royal farm supper it was, the products of earnest toil, seasoned with a prayer of thanksgiving to the Creator, in a kitchen bright and clean, neither faces nor fixtures begrimed by the smokes of the men folks, as are many farm homes. It is always a great pleasure to me to be guest in a home like this, for both my own grandfathers gave up the use of tobacco in mid-life for the sake of their posterity, and my parents continued the goodly heritage.

The farming land of Vermont is called the best available, and more than one householder has gone West from here, to return later to spend his last and best days. Civilization owes a great debt of recognition to those of its citizens who master the process of producing the necessities of life from the soil. It is regrettable to see the trend of farm relief work in Washington. To the front, demanding the lion's share of the benefits, come the combined tobacco interests, least necessary of all farm products, circulating meantime their fire hazard into every farming community.

Truly there are giants in the land as fearsome as of old. Where art thou hiding, David, with thy sling!

The sun was set and the evening lamps were lighted when "Black Susan" stopped before a cottage and I saw my friend's face looking out in anticipation. Here I bade my host and hostess of the day farewell for the time being. Here my enjoyable day's ride of nearly two hundred miles ended and I can stop to tell you the story of the appropriate significance of the name of the sedan that bore me safely hither. The name "Black Susan" was selected because, in a wholesome German story, that was the name of a disabled engine, which at the first brought disaster and discouragement; but at the last, through the skill and ingenuity of a man and his son, it was harnessed to a work that yielded both pleasure and profit. So this Willys-Knight sedan had spells when it was a mite discouraging, I was told by her who named it, but on the whole it

responded to skill and ingenuity, and had brought us thus far in a manner for which I was very grateful.

LOVING TRIBUTE TO SARA G. DAVIS, MISSIONARY

DEAR DOCTOR GARDINER:

On behalf of the Shanghai Seventh Day Baptist Church, we, the executive committee, wish hereby to express our deepest sympathy for the loss of our beloved friend, Mrs. D. H. Davis. Always a Christian lady, a willing helper, an inspiring friend, and a loving teacher, she has lived with us, and shall continue to be with us forever.

We are ever sincerely yours,

TONG-MING CHANG
HSIEN CHANG FENG
TONTSONON
LUKE DZAU
H. EUGENE DAVIS
ROSA LI
LUCY ZUNG
MARY ZUNG
SUSIE M. BURDICK
ANNA M. WEST
ELING W. SUNG
BE UNG CHANG

LARGE ENROLLMENT AT MOODY BIBLE INSTITUTE

The fall term of the Moody Bible Institute of Chicago has opened with the largest enrollment in both the day and evening schools that has been recorded for several years. For the day school all dormitory rooms are assigned, and the management has been obliged to secure more than thirty rooms outside. The evening school reports one hundred fourteen more students than on the corresponding date of last year.

Additions to the faculty, the launching of the enlarged music course, and various other advances in curricula, promise much for a highly successful term of study and training.

Our people never have contributed and never will contribute cheerfully to the support of a great standing army.—*Secretary of War Good.*

YOUNG PEOPLE'S WORK

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

TO THE MEMBERS OF ALL CHRISTIAN ENDEAVOR SOCIETIES

DEAR FRIENDS:

The first confusion of school work has passed away and the time has come for us to make and carry out definite plans for our Christian Endeavor work for the winter. May we learn the true meaning of Christian Endeavor this winter!

Friendships have begun and ripened into wonderfully happy relationships through the fellowship enjoyed in a live Christian Endeavor society. Such a society carries on Christian Endeavor prayer meetings which are interesting because the leader has really prepared for his meeting, and because the other members of the society have come to the meeting prepared through study of the topic to participate in an intelligent discussion of the topic. It is *never* necessary in this type of meeting for the leader to hand out clippings to be read in order to persuade members to take part. If you want help in making your meetings a vitally important part of your lives, write to the Superintendent of Religious Education of the Young People's Board for help.

A standard social which is well planned will help us to become better acquainted with each other. More fun than you ever had before may be had by planning a social (and attending it) according to the plans which are furnished by the social fellowship superintendent.

The board wishes to help you in any way possible. If you have any questions regarding any phase of Christian Endeavor work, send them to the superintendent having that work in charge, or if you do not know where to send them, send them to me and I shall see that they are forwarded to the proper persons.

A list of the executive officers of the board and their addresses appears on the inside of the front cover of the RECORDER.

The activities chart and a bulletin regarding it have been sent to all societies. If you did not get one, let me know and I shall be glad to send you another.

Yours for *purposeful endeavor*,
GLEE L. ELLIS,
Corresponding Secretary,
Young People's Board.
127 Manchester Street,
Battle Creek, Mich.

UPROOTING THE CAUSES OF WAR

Christian Endeavor Topic for Sabbath Day,
November 9, 1929

DAILY READINGS

Sunday—Selfishness (Gen. 13: 7-11)
Monday—Ambition (Gen. 11: 4-9)
Tuesday—Greed (Judges 6: 1-6)
Wednesday—Lies (Eph. 4: 25)
Thursday—Pride (Dan. 4: 28-37)
Friday—Conquest (2 Kings 18: 28-37)
Sabbath Day—Topic: Uprooting the causes of war (Acts 17: 24-31; Jas. 3: 13-18; 4: 1-3)

SUGGESTIONS FOR THE LEADER MIRIAM SHAW

Have for the aim of your meeting the arousal in each individual of a personal responsibility for bringing world peace. Give the society this challenge:

"What can we do to work God's work,
To prosper and increase
The brotherhood of all mankind,
The reign of the Prince of Peace?
What can we do to hasten the time,
The time that shall surely be,
When the earth shall be filled with the glory of
God,
As the waters cover the sea?"

Make a sketch on the blackboard of a tree representing war. Let the roots represent the causes of war, which must be uprooted before we can rid the world of war. Before the meeting, give out the daily readings so that the members of the society will be ready to suggest names for the roots and give illustrations from sacred and secular history.

Pause for a season of prayer and meditation. Let each individual search his own heart and mind for any of the hidden causes of war.

Draw out from the group some practical suggestions for overcoming selfishness, pride, race prejudice, misunderstanding, ambition.

What is the meaning of the term, "inter-

national mind"? How does it help to uproot the causes of war? How may it be developed?

What books or articles can members of the society recommend that have helped them toward the understanding of international problems? What courses have they studied along these lines? What societies, clubs, churches in your locality are seriously working against war?

What is the relation of foreign missions to war?

Can a Christian be indifferent to the problem of war and peace?

Discuss this verse by E. T. Gambling:

"The hall was crowded
With thousands
Eager to hear
The speaker
Present the panacea
For all wars,
Which would establish
A world-wide spirit
Of good will.
The crowd
Which overflowed the seats
And stood close pressed
In all the space
At the back of the auditorium
Was composed almost entirely
Of highly intelligent
College men and women.
While the group
Standing in the back
Of the balcony
Rapidly increased
In numbers
There was
A neatly dressed
And intelligent looking
Negro student
Sitting in the third row,
And on one side of him
There was
One vacant seat,
And on the other side
There were
Two vacant seats."

110 Sherman Street,
Hartford, Conn.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Keeping thought right (Phil. 4: 8)
Monday—Seeking Christ's mind (Phil. 2: 1-5)
Tuesday—Watch secret thoughts (Prov. 23: 6, 7)
Wednesday—A diseased mind (1 Sam. 16: 14-23)

Thursday—Seek spiritual things (Gal. 6: 7-9)
Friday—Health giving love (1 Cor. 13: 4-6)
Sabbath Day—Topic: Making our minds healthy
(2 Tim. 1: 7; Luke 10: 27-28)

Topic for Sabbath Day, November 9, 1929

HEALTHY MINDS

The body is dependent on food to keep it strong and healthy. So it is with the mind. Mental food is thought. The body is asked sometimes to look for nourishment in that which only tears it down. It is not food, it is a poison, yet it is taken into the system just as food is. So some thoughts are poison instead of food for the mind, yet we let them enter the mind as if they were healthful mind building food.

Mental Food

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Here Paul suggests some healthful food for the mind.

Mental Poison

Selfish thoughts are the opiates of the mind. They put the mind to sleep regarding the needs of others. The mind can not remain healthy on such a diet. Frivolous thoughts are as alcohol to the mind. The healthy mind is intoxicated and incapable of thinking on things that are pure and lovely. Impure thoughts are the tobacco of the mind. They poison the mind and make one offensive to others.

How much do our conversation, our reading, or motion pictures influence our thoughts? Do they furnish *food* or *poison*?

CHRISTIAN ENDEAVOR PLANS TO BE SENT OUT EARLIER

COMMISSION APPROVES PLAN OF YOUNG PEOPLE'S BOARD

Miss Glee Ellis,
Corresponding Secretary Young People's Board,
Battle Creek, Mich.

DEAR MISS ELLIS:

At the pre-Conference meeting of the Commission President C. L. Hill read from

a letter that he had received from Doctor Johanson concerning the desirability of sending the plans of the Young People's Board to the societies earlier in the Conference year.

As secretary of the Commission I was instructed to write the board that the Commission concurs in the wish of the board that plans be made for the new year and mailed to the societies as soon as possible, and that hereafter plans be sent out as early as August 1.

On behalf of the Commission,

WILLARD D. BURDICK,

Secretary of the Commission,
at the pre-Conference meeting.

Milton, Wis.,
August 26, 1929.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTED PROGRAM FOR A JUNIOR MEETING

Service of Worship

Quiet music to call the juniors together

Call to worship

"The Lord is in his holy temple: let all the earth keep silence before him."

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

"I was glad when they said unto me, Let us go into the house of the Lord."

"O come let us worship and bow down; let us kneel before the Lord our Maker."

Prayer by leader or superintendent, or silent prayer

Hymn of worship

Offering

Devotional Period

Announcement of topic

Scripture reading

Special music or poem on topic

Leader's talk

Hymn on the topic

Instruction

Memory work

Bible drill

Announcements and business

Hymn

Superintendent's presentation of the topic

Expression

Hymn

Participation by juniors (their original thoughts on the topic)

Hymn

Sentence prayers by the juniors

Benediction

USING THE CHART

WHY?

Because Christian Endeavor is a training school. A trite expression? Yes, but true nevertheless. For as soon as a Christian Endeavor society ceases to train young people in various lines of Christian work and worship, it begins to die. A training school needs a curriculum. Christian Endeavor has one—a curriculum worked out by very able and consecrated leaders of youth. The chart is based on the plans and principles which these men have tried and found to be of value. Like their plans, it is not intended to be a complete outline of work, but merely an outline of suggestions.

HOW USE IT?

Take your rating at the first executive committee meeting after you receive the chart. A few points continue to credit so long as the ones who made them are members of the society and keep their pledges, as Comrades of the Quiet Hour, and tithers of time and money. Most items, however, build up during the year and so serve as a measure of the growth of your society. The criticism comes that some may do things just to get the points. Nothing on the chart will harm a society even though it may be done with points as a motive, and possibly it may help it. It is conceivable that a study course might be started with points as a motive, but it is hardly conceivable that five or more young people with a consecrated leader could study *Expert Endeavor* or the *Seventh Day Baptist Hand Book* or any other religious book for five or six weeks without being benefited by it. But I do not believe many things are done with such a motive. Most executives and committee chairmen when elected are anxious to do all that they can for the good of the society, that it may accomplish the work for which it was organized, leading young people to Christ and training them to work efficiently for him. That idea should never be lost sight of. It is the main purpose in *purposeful endeavor*.

The chart aims to give suggestions for each officer and committee. The points are included as a help in checking up the work. The athlete who is in training is regularly weighed and tested. It is not enough to give him the directions and tell him to re-

port in six months. He must "check up" often. Regular "check ups" will help keep a society in good trim.

There are some objections to the competitive element in the chart. If used rightly, it need not be objectionable. We enjoy competitive games in our socials. Whether we enjoy it or not we must meet competition in most of our secular affairs. The fact that other societies are working along the same lines as we are and with the same aim, should be a stimulus. The chief object in competitive sports is not to win the race or beat the other team, but to develop in the individual a sound body and a spirit which can take defeat cheerfully and hopefully, and success humbly and helpfully.

This chart is not gotten out in opposition to the chart of the International Christian Endeavor society. The board will be glad to have societies enter the Crusade with Christ campaign and use the Crusade chart. We have found in past experience that, usually, it is only the societies located in active Christian Endeavor unions which have made much use of the International Society charts. Therefore a chart of our own seemed wise. We would suggest that if you use the Crusade chart, you also use our own, as they will be mutually helpful.

A few hints in regard to the divisions of the chart will be given here, others will be sent to the societies, or published in the RECORDER. Do not attempt everything at once. Decide at each executive committee meeting what you will emphasize in the following month. If the things suggested do not fit your needs, substitute something which does. Then next month, decide how much has been accomplished and undertake something else.

SOCIETY

The first change from the old chart is in the crediting of the observance of Christian Endeavor week. Taking credit for each program carried out seems fairer to all societies, than to allow ten points whether one program or five are used. The difference between the amount credited these and the Sabbath Rally day program, and that allowed for the special pledge meeting under "Lookout Committee" is due to the fact that these programs are outlined for the societies while the pledge programs are to be original. The same system of rating would

apply to other programs which may be sent out or suggested during the year. Monthly executive and business meetings are recommended, as the frequent meetings stimulate interest and do away with the necessity of transacting business at the prayer meetings.

Let us make the Young People's Department of the RECORDER this year a clearing house of ideas, plans, and papers, for all societies. If this credit seems unduly large, just think how helpful it would be to your society to hear about the workable plans, successful meetings, and socials of the other societies, and then send in your own best plan or idea to help someone else.

INDIVIDUAL

Base all percentages on the total active and associate members in your society. For this year, at least, credit will be taken only for work among society members. Later perhaps it may be extended. If no one enrolled as a steward of time last year, count at the beginning of this year, those who habitually give five hours each week to religious work, then try to increase the list. The records necessary for the last item under this list form a basis for the graphic chart suggested for the lookout committee.

LOOKOUT COMMITTEE

The points starred are taken twice a year, crediting the work of each lookout committee. The credit for systematically inviting people to the meetings is higher than that for inviting them to the socials because of the greater amount of work involved. When a special pledge meeting is planned and carried out, be sure to report it to the editor of the Young People's Department of the RECORDER. Let us emphasize the pledge this year. It is vital to the society.

PRAYER MEETING COMMITTEE

Be sure to have pre-prayer meetings if possible. They will help the leader and increase the spirituality of the meeting. The novel features should be planned to add interest to the meeting and should never be allowed to detract from the spirit of reverence. The roll call, at consecration meetings, need not always consist of reading the names, though that should be done often enough so that there is no question as to

membership. Other plans of roll call are stimulating. Do not overlook the drills. They add life to the meeting. The Bible drill was not rated lower than the church and denominational drills because it was considered less important, for it is not; but because it requires less preparation.

MISSIONARY COMMITTEE

Suggestions and plans for study courses and reading circles will be sent to each society soon. They are helpful. Try them. Do not allow the missionary meetings to become bugbears. Enliven them with little playlets or pantomimes. Our own history is rich in instances which might be used thus. Study it. The letters to missionaries and lone Sabbath keepers may be written by someone appointed by the society, or may be "round robin" letters in which each one has a part.

SOCIAL COMMITTEE

Purposeful socials are our ideal, socials that develop a happy, wholesome social life among young people. One a month is not too many. Keep the standard high. Report them in detail to the social fellowship superintendent so that your plans will help others, and then tell everyone about the good time you had, through our department in the RECORDER.

MUSIC COMMITTEE

Be sure to notify the music leader and the pianist before the meeting. Too often the meeting is late in starting because someone has to be coaxed, at the last minute, to lead the singing or to play. It is hard for a meeting to recover from such a start. Special music should always be appropriate to the topic so as to add to the thought of the meeting rather than attract attention to itself. It is easy to fall into a rut with your music. Often there are many beautiful hymns in the hymn book which are never sung. Learn them and sing them. Then share your music by singing to shut-ins, etc.

PLANS

Articles will appear in the RECORDER from time to time giving purposeful plans for Christian Endeavor work, but your superintendent wants the personal touch with each society. The object of the chart and the wish of the superintendent is to

help you. Send your problems, questions, and criticisms to Mrs. Ruby C. Babcock, R. 5, Box 165-A, Battle Creek, Mich.

Please study this bulletin in your next executive committee meeting.

CHRIST LIVING TOMORROW

RUTH V. HUNTING

(Given Sabbath afternoon at Conference)

There have always been idealists in the world—men who have had a vision of the future, men who, whether practical or impractical in their ideas, have longed for perfection. How few of their dreams have been realized! And yet, had it not been for such men and women, the world would not have progressed at all. We need day dreamers to keep our vision high, but we also need practical workers who are willing to pitch right in to do the work that is necessary to help make these dreams come true.

Christ was the most wonderful idealist that ever lived. He did not allow himself to be carried away with his ideas, but he put them to work in his own life and in his work with other people. He was not a blind optimist. He saw the evil conditions which prevailed all about him, and he set about it to give people a new way of living, which, if followed by everyone, would be bound to remedy the situation. Yet he did not expect a quick reform. He knew human nature too well for that. He did, however, believe in his followers, and he had faith that some day people would come to see that his way was the best. His belief has been only partially realized in the nineteen centuries since he died. There are many discouraging facts which we must face today in working for the kingdom of God. But there are just as many hopeful signs. It is our responsibility to face these facts squarely—to recognize and use those forces which are working for Christianity and to acknowledge and combat the opposing forces.

In this twentieth century we are facing grave dangers in our life as individuals, as a nation, and as a world. Glenn Frank, president of the University of Wisconsin, writes: "I believe that we shall inevitably enter a new dark ages, a period in which

civilized values will go into decline and the race be thrust back into the precarious existence of its primitive ancestors, unless we begin with a decent promptness to remove the legitimate grounds for these fears." Professor McDougall of Harvard University begins his book, "Is America Safe for Democracy?" with these words: "As I watch the American nation speeding gaily with invincible optimism, down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind." You will say, of course, that these prophecies are exaggerated, as perhaps they are; but the very fact that great educators have made these statements ought to awaken us to the situation. Let us examine some of these dangers in the several phases of our modern life.

We are living under an economic system known as the profit system. Its motivation is self-interest and its method competition. While this system has many advantages, in a material way, still it has created a number of perils which did not exist a century ago. One of the dangers lies in the disproportion in the privileges enjoyed by various groups. A few gain enormous riches, while many fail to obtain even the necessities essential to health and decency. Low wages lead to malnutrition and disease. About one tenth of the people of the United States live under housing conditions which are an acute menace to health, morals, and family life. The profit system results also in the concentration of power in the hands of a small minority of our population; in increased industrial strife; in terrific social waste; in dehumanized individuals; and in an intensified spirit of materialism. The desire for things is becoming all-consuming. Many have neglected their intellectual and spiritual lives entirely in their search for excitement and sensationalism.

Some of the grave dangers in our international life are the spread of militarism, with its emphasis upon the necessity of armaments; the increasing destructiveness of war; the increasing rivalry among the various nations for raw materials, markets, and investments; and the spirit of nationalism and national pride. "The world," says General Pershing, "does not seem to learn from experience. No one nation can reduce armaments unless all do. Unless

some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself."

Racial dangers are just as imminent as international ones. Race prejudice and passion are among the most widespread factors in our modern world. Negroes, immigrants, and Orientals are the most discriminated against in this country. Fear of the Japanese has led to severe economic and political restrictions and to drastic social persecution.

Political life in the United States is in a very serious condition. The dangerous elements include graft and corruption, the ignorance and inefficiency of both the voters and the officeholders, and the complexity of our modern political problems.

The moral situation in our country may or may not be worse than it was fifty years ago, but one has to admit that the temptations of the young people are very much greater. United States citizens are among the most lawless people in the world. There is plenty of evidence to show that there is a vast amount of prostitution in this country. Commercialized amusements, such as moving pictures and public dance halls, are undermining the morals of our youth. Automobiles were not among the temptations of the last generation. The rapid increase in the circulation of obscene literature is alarming. The home suffers from all this. Divorces mean wrecked homes, however they may be accounted for.

Much of our crime and moral confusion may be traced to inadequate moral and religious education. There are in the United States over fifty-eight million people, nominally Protestant, who are not identified in any way with any church. In the country as a whole, seven out of ten children and young people under twenty-five years of age are not being touched by the religious program of the church, whether Jewish, Catholic, or Protestant. Moreover, religious training in the home is almost entirely lacking in this day and age.

These are the discouraging features of our present-day life. Fortunately they are compensated by a large number of facts leading to an optimistic point of view. The co-operative system in economic life is becoming more and more popular. Many

capitalists are vitally interested in the welfare of their employees. We have the Kellogg Peace Pact, which, if taken seriously by all the nations who have signed it, will result in permanent world peace. Nations seem to be more anxious than ever before to understand each other and to avoid war. Pacifists are not scorned as much as they have been in the past. Much literature and a number of "movies" are being submitted to the public each year, which are fine and worth while. The physical hardships of life are being lightened every day by new inventions and new advances in medicine. There is more talk about religion, even though it may be a changed religion, than there ever was. We have increased facilities, such as the radio, the airplane, the automobile, which may be made a tremendous influence for good, instead of harm. Wherever we look, even though there may be a dark side to each question, there is also an encouraging feature.

These are the facts. Now the question is, what can I as an individual do about it? I have taken these ten suggestions from a pamphlet by Sherwood Eddy and Kirby Page, because they are so helpful to me that I would like to pass them on:

1. "Treat every man as a brother and every woman as a sister." If we followed this rule, hatred and fear would vanish.

2. "Share privileges with others. This is an obvious possibility for all of us. We can use less for ourselves and devote more to the service of others, whether of money, time, or talents."

3. "Seek to supplant bigotry and intolerance by sympathy and understanding."

4. "Seek to replace economic competition by co-operation."

5. "Encourage the extension of democracy. Democratic government may be clumsy and ineffective, but it is the only possible government for an educated citizenry."

6. "Participate actively and intelligently in civic affairs. Failure to vote is almost inexcusable, even though time and thought are required in order to cast a ballot intelligently."

7. "Seek to overcome international anarchy and violence by co-operation and friendship."

8. "Live creatively. The man most des-

perately needed just now is the one who can develop character and teach mankind how to live together without strife and violence."

9. "Live sacrificially. Deliverance does not come at the hand of comfort-seekers. The cross-bearers alone bring freedom." To follow Jesus is supremely difficult and dangerous even today.

10. "Search for the sources of spiritual power. Jesus found power in at least three ways: He lived close to human need, he withdrew from the multitude for periods of silence and communion with God, and he spent hours in fellowship with the inner circle."

I believe that if every one of us followed these suggestions to the best of his ability, the world would be a better place in which to live, and Christ would stand a better chance of living in the world tomorrow.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for July, 1929	
General Fund	
Contributions:	
Onward Movement	\$ 65.17
Income from invested funds:	
Mrs. H. Gillette Kenyon Gift	1.00
Receipts from publications:	
"Sabbath Recorder"	\$ 213.81
"Helping Hand"	55.21
"Junior Lesson Helps"	3.61
"Intermediate Lesson Helps"	5.10
Outside publications	1.56
Tract depository	8.00
Contributions, Special Sabbath Promotion work	287.29
	41.67
	\$ 395.13
Denominational Building Fund	
Contributions	291.50
Maintenance Fund	
Rent from publishing house	125.00
Total	\$ 811.63
Treasurer's Receipts for August, 1929	
General Fund	
Contributions:	
Onward Movement	\$ 307.76
Receipts from publications:	
"Sabbath Recorder"	\$ 79.50
"Helping Hand"	21.88
Tract depository	9.30
Outside publications	1.83
"Junior Lesson Helps"	3.15
"Intermediate Helps"	6.00
Contributions, Special Sabbath Promotion work	121.66
Contributions for Java missions, Cornelia Slagter:	41.67
Mrs. Irma S. Blinn, Glassboro, N. J. \$	3.00
Timon Swensen, Viborg, S. Dak.	10.00
	13.00
Denominational Building Fund	\$ 484.09
Contributions	\$ 502.50
Income:	
Interest on daily bank balances	\$ 143.80

Bequest of Loisanna T. Stanton, Alfred, N. Y. (balance)	682.47	
		\$1,328.77
Maintenance Fund		
Rent from publishing house	\$ 125.00	
Interest on daily bank balances	9.00	
		134.00
Total		\$1,946.86

Treasurer's Receipts for September, 1929
General Fund

Contributions:		
Onward Movement	\$ 114.44	
Income from invested funds:		
Annuity Gifts	\$ 6.10	
Lois Babcock Bequest32	
Addie S. Witter Billins Bequest	1.59	
Sarah Elizabeth Brand Bequest48	
Martha Irish Burdick Bequest	4.90	
S. Adeline Crumb Fund	9.57	
Rosannah Green Bequest25	
Andrew J. Greene Bequest	2.00	
George S. Greenman Bequest	3.00	
Amanda P. Hamilton Bequest	1.33	
Frank J. Hubbard Gift	5.00	
Eliza James Bequest	2.70	
Life Memberships47	
Electra A. Potter Bequest	3.83	
Arletta G. Rogers Bequest	1.37	
George H. Rogers Bequest	10.00	
Sarah A. Saunders Bequest	2.77	
Julius M. Todd Bequest34	
Thomas Francis Trenor Bequest18	
Villa Ridge, Ill., Church Fund	1.19	
		57.39
Receipts from publications:		
"Sabbath Recorder"	\$ 239.44	
"Helping Hand"	89.00	
"Junior Lesson Helps"	5.15	
"Intermediate Lesson Helps"	3.00	
Outside publications60	
Tract depository	7.42	
		344.61
Contributions, Special Sabbath Promotion work		41.67
Contribution to Java missions—Cornelia Slagter:		
Mrs. Irma S. Blinn, Glassboro, N. J.		5.00
Refund account expenses to Conference, A. J. C.		
Bond		9.18
		\$ 572.29
Denominational Building Fund		
Contributions	\$ 697.40	
Bequest of Silas G. Burdick, Cuba, N. Y.	136.65	
Transferred from Plainfield Savings Bank	8,000.00	
		8,834.05
Maintenance Fund		
Rent from publishing house	125.00	
Total		\$9,531.34

HOME NEWS

NORTONVILLE, KAN.—Readers of the RECORDER might be interested in reading of the recent visit of Rev. C. G. Scannell to Nortonville. This brother is pastor of the Baptist Church at Rothville, Mo., and has been a Sabbath-keeping Baptist for years, convinced of the truth of this position, as I understand, by reading the Bible and by trying to prove that Sunday was the Sabbath. He was a guest at our last General Conference at Milton, as we have already

read in the columns of the RECORDER, and he was presented to the congregation there, and spoke very briefly.

Mr. Scannell spent the first Sabbath in September in Nortonville, speaking on Friday evening and occupying the pulpit on Sabbath morning. He was so well received by the people here and his earnest messages were so enthusiastically responded to that his visit was altogether noteworthy. For a Baptist minister of such ability and personality as Brother Scannell to become converted to our position without any effort from us, and to seek admission to the denomination and to desire to serve one of our churches, is an even more noteworthy event, it seems to me.

It is my judgment that this man deserves to be called by one of our pastorless churches. With the shortage of workers which we feel, it would be tragic if such a man as this should not be put to work. I believe I can fully sympathize with the hesitancy that our churches feel in venturing to call an unknown man. It is entirely natural in the light of our experience that we feel this reluctance, yet I have known of cases where our churches called men whom they had much more real reason to distrust than any one could possibly have in this case. In fact there seems to be excellent reason to have confidence in Mr. Scannell. If there is any sort of Christian from another denomination who would fit into our church naturally, it ought to be a Baptist.

Brother Scannell is a Baptist, and from his background and point of view there ought to be little to fear. As for his attitude toward the Sabbath—like most new converts—he has more enthusiasm and consequently speaks more convincingly than most of us who have always been Sabbath keepers. In my estimation one of the things our denomination most needs is the fresh blood of such men of ardor for the new found blessing of Sabbath keeping. The most of us appear to lack real enthusiasm for our cause.

With our need and his desire to serve, Mr. Scannell ought not to be lost to us because of no call coming to him.

I wonder if Seventh Day Baptists do not need some system like that which the Congregationalists have, whereby a minister

(Continued on page 511)

CHILDREN'S PAGE

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

OUR BIBLE FRIEND, MIRIAM

Junior Christian Endeavor Topic for Sabbath
Day, October 19, 1929

Topic Talks:

1. Miriam, who cared for her little brother.
2. The story of Miriam's jealousy.
3. Miriam's leprosy.
4. Miriam's death.

Dramatize the story of Moses in the bulrushes.

Find picture of a timbrel in a Bible encyclopedia and draw a copy of it on the blackboard. In connection with the life story of various characters in the Bible, there are objects which may be used as symbols to help us to remember and distinguish these great and interesting people.

Here we have a list. If you can not find out which character these articles are supposed to remind you of, just ask some Intermediate or Senior Christian Endeavor member and see if he can tell.

Draw the pictures on the blackboard or on pretty-colored cards, or paste pictures on cards. Then you can add to your list, refer to them at some later time, and often review perhaps.

The list: Ladder, baby basket, sling shot, many-colored coat, cruise of ointment, rod, sycamore tree, ravens, ark, bowl of pottage, locusts and honey, little house in a wall, temple, mantle, tongs and red coal, apple, cock crowing, money bag, two small pieces of money.

FRIENDS OF OURS IN EUROPE

Junior Christian Endeavor Topic for Sabbath
Day, October 26, 1929

MRS. HERBERT L. POLAN

Procure a large map of Europe for your use in the meeting. The National Geographical Society for 1919 has a map of Europe after the War, showing where the boundaries have changed. Have some Christian endeavorer or school teacher give

a talk about the different races, languages, and peoples—ancient and modern—using the map.

Have someone prepare beforehand a list of names of people in your own neighborhood of various European bloods. Many of these may have friends or relatives in the old country in lands such as Switzerland, Denmark, Sweden, Scotland, etc.

See if you can find someone from your village who was born across the blue Atlantic and remembers about the old homeland. Get this person to come to your meeting and tell you about the native land and the trip over—the feelings in this strange country, America, and so on. Also let someone who can speak a foreign tongue say the Lord's prayer, or repeat some familiar Bible verses in their own language. All bow your heads and think of the words of our own United States language while the queer sounds of another tongue are heard.

Use the daily readings and have several prayers for the people of Europe who do not love Jesus and those who have never heard of him.

FAITH OF OUR FATHERS

Junior Christian Endeavor Topic for Sabbath
Day, November 2, 1929

MRS. HERBERT L. POLAN

(Consecration Meeting)

"Departure of the Mayflower" (Baynes) for reference.

Announce before, so that each can be prepared—that the secretary will call the roll and that each is requested to respond by reciting a verse that has to do with "Faith."

Open by singing from memory the hymn chosen for the lesson, then have a talk on the hymn—the meaning of the words, the writers, etc.

Follow with other hymns, such as:

"My faith looks up to thee"; "Faith is the victory"; "O come all ye faithful"; "Truehearted—wholehearted."

Ask some junior to prepare a poster or a collection of neatly mounted pictures of the days of the early settlers of our country—Puritans and Pilgrims. Another junior may prepare one like it of covered wagon days. Leader of the meeting may assign some early Christian martyrs to be looked up in

the history of the Christian Church, and short talks given about them—also look up in "Seventh Day Baptist History" volumes for those who suffered persecution in the early days of our faith.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have been thinking of writing to you for quite awhile. I am eleven years old and I would have been in the fifth grade on probation if I hadn't been sick so I couldn't go to school.

Our Sabbath school teacher is Mrs. Roy Rogers. We have our Sabbath school class in the basement of our Boulder church. Our class saved enough money for our class pins from the collection, and also enough for our class banner. We also had a map for last winter's quarter. We have a Lesson Study poster, an Attendance poster, and a Memory Verse poster.

I have a little kid. Her name is Susie. I have two bantam chickens—one rooster and one hen. I also have two little white kittens with pink ears and blue eyes.

I have been making some scrap books to send to Mrs. Coon in Jamaica, for the children there.

I am as ever,

A reader of the Children's Page,
MARY MARGARET HUMMEL.

Boulder, Colo., R. F. D. 1, Box 84,
October 2, 1929.

DEAR MARY MARGARET:

I do not know whether you are called by both names or not, but they go nicely together, so I'm using them that way.

I am glad your letter happened to come this very week, for it was a direct answer to my wish, expressed only about five minutes before I took it from the postoffice, and was the only one that has come so far.

I am sorry you had to be sick and miss so much school; I hope you are well and strong now, and will not have to lose any more time.

You surely have some splendid helps for your Sabbath school class and so must be doing very good work.

I know you must enjoy your pets. I am

especially interested in your little white kittens. A pretty white kitty came up on our front porch the other day and cried to get in out of the cold. He belongs to one of our neighbors. He has such funny eyes; one is blue and one is yellow. Did you ever see a cat with such eyes as that?

It is a fine plan to make scrap books for the children in Jamaica. The children in my Vacation Bible School class this summer made a scrap book for a little girl who is crippled with infantile paralysis. They enjoyed doing it, and how she did enjoy looking at it over and over again.

Your sincere friend,

MIZPAH S. GREENE.

BE TRUE, LITTLE MAIDEN

DEVILLO E. LIVERMORE

Be true, little maiden, be sincere;
We love you for all that is good and dear.
Somewhere in the pathway of life where you
roam
You'll be the mistress of somebody's home.

I've pictured a cottage by the meadows fair
Where the daisies will bloom in summer there;
A dear little home in a dear little place,
Made happy and bright by your winsome grace.

The roses will bloom by the garden way
With sweet-scented fragrance the long summer's
day;
Hyacinths, tulips and pansies fair
Will brighten the path where you planted them
there.

Soft as the notes of your lullaby song
Will your influence fall o'er those 'neath your
care;
Bright as the sunbeams from the eastern way,
Sweet as the bird notes at the waking day.

Now I wonder why, with the Father's love,
Given so freely from heaven above,
That out in the world midst the busy throng
So many dear hearts are found going wrong.

Let womanhood be pure and sweet
As the lilies fair that bloom at your feet,
For many hearts will be blessed by your love,
And heaven's blessings will fall from above.

Be true, little maiden, for there's many a place
You can adorn with your womanly grace;
There'll be rejoicing when life's values are won,
And the hard things you met all have been done.

OUR PULPIT

PORTRAITS OF JESUS—HIS PHYSICAL MANHOOD

REV. EDGAR D. VAN HORN

Pastor of the church at Alfred Station, N. Y.,
 president of the Education Society, and
 president of the General Conference.

SERMON FOR SABBATH, NOVEMBER 2, 1929

Text—John 19: 5b.

(The sermons for all the Sabbaths of November
 will be furnished by Mr. Van Horn, who will
 develop the theme, "Portraits of Jesus.")

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

This series of sermons was suggested recently while reading the book by Bruce Barton, "The Man Nobody Knows." To the author I am indebted for many of the suggestions, some of the illustrations, and at times for the very language that grips the imagination and challenges thought. To him due credit is given.

Many artists have drawn pictures of Jesus upon canvas. Some of these artists have been famous and have exerted a profound influence on our conceptions of Jesus. Some have portrayed him as a man with a pale face, benign, yet soft, effeminate, under-muscled, sad, and with a baffled appearance, as though he were tired of living and would welcome a release from life.

In this portrait of Jesus we are drawing upon some incidents of his life which give us a very different picture of him.

The scene is in the temple—a place of prayer and worship, though animals are being sold as though it were some public mar-

ket place. The air is filthy with the smell of animals. There is a babel of voices. Sharp bargains are being driven, punctuated at times with angry voices of protest as some poor victim is fleeced out of his meager savings by unscrupulous men, victimized by those who are selling animals or doves for sacrifices in the temple. In front of the pens where animals are being sold are long tables behind which sit hard-faced priests and pig-eyed money changers, exacting the last farthing from humble poor people who came to buy.

A place of worship and prayer did we say? Yes, it was the temple, the center of the religious life of the nation, and the people who thronged the place had grown so accustomed to the scene that it seemed the normal thing. That was the tragedy of it.

If we had been there, however, we would have seen standing to one side a young man with entirely different emotions from those who sold or even those who bought. He was the young carpenter from Nazareth. As he looked upon this scene of ruthless barter and graft, an angry flush rose to his cheeks. He was amazed. More, his moral sensibilities rose in angry revolt. In memory he went back to that first visit to the temple when he was a boy twelve years old. How different from that happy visit when in a quiet room he visited the learned and great leaders of the nation, asked them questions, and answered theirs. There was nothing of that sort now; but rather a scene of sordid confusion, unscrupulous men selling to helpless victims of a decayed religion, greedy, grasping priests sharing in the plunder, an atmosphere reeking with foul odors and language—in the temple—a place of prayer. Against it all his soul revolted.

For weeks he had planned this visit. Neighbors and friends had met together and talked and planned. Then they had journeyed together, visited, and camped under the open sky. His soul had been filled with big thoughts, high aspirations, cherished plans. And now to witness such a revolting scene was more than he could stand.

Stooping down he picked out of the refuse on the floor some cords which he began braiding into a whip. And as he worked he heard again the piercing cry of some poor widow who had been robbed of

hard earned coin in an unscrupulous bargain. He saw the pig-faced money changers gloating over their ill-gotten gains. He heard the cattle bellowing and saw the frightened doves fluttering in their cages. Suddenly he strode forward, grabbed the tables where the money changers sat and hurled them across the open space, scattering the coin in all directions. The surprised robbers lurched after it and went sprawling on the floor. Turning, he swiftly strode to the dove cote and threw open the door and released the frightened birds, then to the pens and suddenly dropping the bars turned out the cattle, driving them before him with a few sharp blows from his whip. Then bedlam broke loose. The crowd fell back in amazement, then catching an inkling of what was going on they rallied to watch the fun and excitement.

At first the priests were struck dumb with amazement. Who was this wild fanatic so rudely disrupting the sale of temple sacrifices. What business had he to interfere in this manner? Gathering their wits about them they rushed forward to seize him. But turning upon them he squared his shoulders and threw back his head and faced them with a barrage of questions: What do you mean by profaning this sacred place, making merchandise out of religious customs, robbing the poor who want to worship, trafficking in the very souls of men? Then he cried, "My Father's house shall be called a house of prayer, but ye have made it a den of thieves." That is my authority for doing what I have done. And he stood there, his whip still in his hand, righteously angry, and defying the authority of one of the greatest religious organizations the world has ever known, he presented a picture of a man that neither priests nor soldiers cared to make a demonstration against.

I need not remind you that we have here a demonstration of the physical manhood of Jesus never shown us in the works of art. Nothing effeminate, nothing soft, nothing emaciated, no flabby muscle here. As his garments fell back from his arm with which he drove the cattle and money changers from the temple there was revealed a muscle so hard and powerful that no one cared to try conclusions with him.

The simple truth is that the success of Jesus was not due to any halo around his

head; but to a moral passion for truth and right, backed by a fine physical manhood.

Jesus knew no softness from the cradle up. He was born in a manger, brought up in the home of a carpenter, swinging an axe, digging ditches for foundations, laying heavy stone walls, shaping large timbers, assuming increased responsibilities in the work of the shop until one day he assumed the duties of the full grown man and cared for the home in the place of his father.

Thirty years he carried this load until the family had grown and the children were big enough for self support. The call of greater tasks stirred his soul, and his decision was made. He hung up his tools, left the bench, closed the door of the carpenter shop, and was seen no more. What had these years given him? They had given him a mental, physical, moral, and spiritual training which fitted him for his life work. Three aspects of his experience are worthy our notice.

1. *His physical manhood flowed out to create health in others.* Do you recall the story of his healing in the city of Capernaum one day? The story of his healing power had swept like wildfire and people were thronging him to be healed of their infirmities. One man was unable to reach him, so great was the throng. But "where there is a will there is a way," and they broke up the roof and let him down into the midst of the crowd before Jesus. And Jesus said, "Son thy sins be forgiven thee, arise take up thy bed and walk." "Walk!" Why he never expected to walk again; but he must have seen something in those blue eyes, the strength of muscle, a ruddy skin that spoke of red blood in his veins that awakened his faith. What he saw in Jesus was no weakling but health, overflowing like an electric current from a dynamo. This cripple felt the blood quicken in his own palsied limbs, a flush came into his cheeks, and almost involuntarily he tried to rise. Joyful attempt—he found he could! Yes, the health of the Master was irresistible. It seemed to cry out, "Nothing is impossible, if only your will power is strong enough." And the man who so long ago had surrendered to despair, rose and gathered up his bed and went away, healed—like hundreds of others in Galilee by the strength from an overflowing fountain of strength.

2. *The appeal of his personality was irresistible.* How the people thronged about him, pressed close to touch the hem of his garment, feeling that even thereby they would be healed. Such was the case of a timid woman, and by that touch she was healed. Such was the strength of his character and personality that people seemed to feel that even the impossible was easy. Men followed him, women worshiped him. Many were among his closest friends who followed him with a devotion that knew no wavering or fear; even around his cross they stood tearful but unafraid. And this is the point to be remembered, *women are not drawn by weakness.* They are not drawn by the thin-lipped sallow-faced, effeminate type of men. These might awaken maternal pity, but not love, admiration, devotion. Since the beginning of time nothing has so fascinated and awakened the affection of women as *strength.*

Not alone the women of finer and higher type came to know the winsomeness and power of his personality, but the sinful type also. One day as he taught in the temple such a woman was hurried into his presence by a vulgar crowd of self-righteous Pharisees. She had been taken in an act of infidelity and, according to the law of Moses, she could be stoned for her sin. Embarrassed and shrinking she stood before Jesus while these self-appointed accusers, little better than the one they accused, played with the story of her shame. What do you suppose this woman thought as she stood there? She who had come to know men and their hypocrisy. How she hated them for it, and now she was to be *judged by a man.* They were all alike to her and she had no reason to expect that this one was any different.

Imagine her amazement when this one calmly said to her accusers, "Let him that is without sin cast the first stone." And to save the poor woman the embarrassment of his gaze, he stooped down and busied himself by writing on the ground. Some have wondered what it was that he wrote—if it were not the names and places and events that brought a flush of shame to some of her accusers. But whatever it was these evil critics began to slip away in shame and confusion so that when Jesus finally lifted his eyes they had all vanished. And turn-

ing to the woman he said, "Where are thine accusers?" "Does no man accuse you?" To which she timidly replied, "No man, Lord." And Jesus said to her, "Neither do I, go and sin no more."

From the first moment when this group of hypocrites broke in upon him, dragging their helpless victim before him, he had been complete Master over the situation. His enemies felt it and were glad to escape. The woman felt it and was disarmed of her distrust and hatred, and reverently replied to him as "Lord." In almost countless other instances when his enemies tried to trick him or entrap him in arguments he showed the same mastery and strength, both over his circumstances and foes.

3. *And third and last, he possessed an iron nerve, a courage no less than divine.* And how much he needed it during those last few months we all know. As the forces of opposition became organized and their hatred grew into a determined plot to kill him, it took an iron nerve to face it and keep on, knowing what the future held. He knew that nothing short of renunciation of his cause and retreat could avert the tragedy which was even then impending. Yet he never faltered, but went bravely on cheering his disciples and continuing to "strike those fiery blows against hypocrisy and oppression which were to be echoed by the hammer blows upon the cross." And during those last days there was no faltering or flinching. All through the trial, scourging, loneliness, hunger, suffering, and darkness he never once lost his grip, but continued to be the same Master which he had always been. The crowds saw it and felt it. Pilate saw it and acknowledged him to be faultless. No wonder he said as he stood in the presence of *perfect strength, perfect assurance, and perfect calm,* "Behold the Man."

The lecturer had been describing some of the sights he had seen abroad. "There are some spectacles, he said; that one never forgets."

"I wish you could tell me where I can get a pair of them," exclaimed an old lady in the audience. "I'm always forgetting mine."—*Selected,*

Fundamentalists' Page

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

WHY DID JESUS HAVE TO DIE?

NUMBER II

REV. LESTER G. OSBORN

Last week we noted the pertinence of the question, "Why was it necessary for Christ to die on the cross in order to save men from their sins?" For the sake of clearness we examined the history of Christianity, the writings of Paul and the other apostles, and most important of all in the eyes of many, the words of Jesus, to find their understanding of the death of Christ. We found that they were unanimous in the opinion that Jesus' death on the cross was more than a martyr's execution; the fact being that it was "in order to save men from their sins." Jesus' words at the institution of the "Lord's Supper" should be sufficient to establish this fact: "This is my blood of the new testament (covenant) which was shed for many for the remission of sins" (Matthew 26: 28). At this time we will turn our attention to the "why" of this way of salvation in preference to any other.

It seems to me that the answer is twofold: Jesus died on the cross to show the justice of God and to show the love of God. All other considerations are bound up in one or the other or both of these.

First, then, as to the justice of God. God is the moral ruler of the universe. He has instituted rules for man's conduct—not arbitrary and unjust laws, but laws which are for man's welfare. They do not always seem so to us any more than some of the restrictions we put upon our children seem to them to be for their good and happiness. God created man a free moral agent, with the privilege of keeping the laws or not. For the keeping of the laws a reward was promised; for their breaking, a punishment. Sin, in its essence, is disobedience to the revealed will of God. It is a turning to our own way in preference to the way God has marked out (Isaiah 53: 6). But not only is it transgression of the law of God, but

a defiance of the law-giver as well. God, the moral ruler of the universe, is holy and righteous, and being such, can not allow men to ignore his commands, and can not ignore the fact of sin. A holy God demands a justice, and so, for the breaking of the law he declared a penalty, and the penalty must be met.

Turn for a moment to our civil law. If the child of a judge appears before him in court, can he forgive him as he would in the home? By no means! It is his duty to uphold the law. No matter how much he may love the child, justice must be done. Just so, "any divine pardon belittling the divine law is impossible." Violation of the law entails guilt, and guilt, judgment. As someone has said, the problem which faced God when man sinned was how to forgive and at the same time be judge; how to cancel sin and yet maintain and vindicate his righteousness.

The New Testament tells us, as we have seen, that God solved this problem by giving his Son to die on the cross in our stead. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3: 18). "In whom we have redemption through his blood, the forgiveness of sins" (Ephesians 1: 7; Colossians 1: 14). "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. . . . Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone who hangeth on a tree" (Galatians 3: 10, 13). "Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3: 24, 25). It is by the death of Jesus Christ that men are delivered from guilt and receive forgiveness of sins. And in this fact we see the awfulness of sin in God's sight, for if he sent his own Son to die for our sins, then sin must be terrible to him.

But when we begin to talk of propitiation and substitution in the execution of justice, we begin to find difficulties. It is a fact

that in the Old Testament system there is no access to God without an atoning sacrifice, without the shedding of innocent blood. "For the life is in the blood: and I have given it unto you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17: 11). This sums up the whole idea of substitution. Notice that it is not the blood in the veins which makes the atonement, but the blood "poured out" upon the altar. It is the execution of the sentence of the law upon a substitute. The same truth is reiterated in the New Testament: "Without the shedding of blood there is no remission" (Hebrews 9: 22b).

But the idea is repugnant to us. We exclaim, "What, is God unwilling to pardon us? Is he angry and vengeful? Must we force him, in his offended dignity, to forgive our sins? Why, that is no better than the pagans believe!" But wait! It is true that in the pagan religions the devotees are trying to propitiate angry gods. Men must "buy" their favor with sacrifices. But notice the great difference—in the pagan religions *man* has to provide the sacrifice; in Christianity, *God himself has provided the sacrifice*. Does that look like a vengeful God, who is reluctant and must be coerced? Not at all! Propitiation in the New Testament is not with the idea of placating an angry God, but of vindicating his holy law and making it possible for him to show mercy righteously. In the death of Christ on the cross, sin is condemned and tribute paid to the justice of God's law. It contains no idea of purchasing the favor of God.

Still we object, and say, "But it's monstrous to think of an innocent person having to suffer for the sin of a guilty one, to take his place and receive his punishment. It would never be allowed in any country under any system of laws. What a foolish idea!" And yet, that is exactly what the Bible teaches. "The wages of sin is death" (Romans 6: 23). "The soul that sinneth it shall die" (Ezekiel 18: 4). "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15). "All we like sheep have gone astray, we have turned every one to his own way,

and the Lord hath laid on him the iniquity of us all" (Isaiah 53: 6). Always the death of Christ is spoken of in relation to man and man's sin. It is plainly stated that Christ died in our stead on the cross, suffering the death penalty which was due us, because of sin. It was not simply a martyr's death. Paul says, "Was Paul crucified for you?" (1 Corinthians 1: 13). No, Paul might give his life for the Corinthians, but he could not in that way take the place of Christ. The death of Christ stands apart. Yes, ordinarily it is "contrary to law" to let the just suffer in place of the unjust. The difference in this case is that Christ was not simply a man, he was the Son of Man—Man with a capital "M." He was sent "in the likeness of sinful flesh" (Romans 8: 3), identifying himself with us, being "one with us" in such a measure that he could do what no human could. He is the representative of universal humanity, and as such it is not "contrary to law" that he could "pay the price" of our redemption.

Christ died on the cross to show the awfulness of sin in God's sight, to show God's justice, and vindicate his holiness and righteousness.

But Jesus' death on the cross does more than show the justice of God. It is the proof of his love as well. Very few will deny the love of God. We talk and sing of God's love. Our children learn of God as the loving heavenly Father, and sing "God is love." The Bible abounds in praise to God for his loving-kindness to men. But did you ever stop to consider upon what the New Testament writers base their statements of God's love? We find the answer in the "Golden Text of the Bible": John 3: 16—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5: 8). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4: 10). But why multiply the repetition of verses? The New Testament is full of them. God loves the world, is "not willing that any should perish" (2 Peter 3: 9), and so has provided the way of escape from the penalty, which he in his righteousness and

justice had to attach to the violation of his law. The great evidence of God's love for mankind is the cross of Christ.

The pagans think to win the approval of their gods by their sacrifices. But the sacrifice of Jesus Christ on the cross did not win God's love, was not the cause of it. Man did not provide the sacrifice, God did. The death of Christ was the consequence of God's love, not the purchase of it. The price was not paid to God, but by God. Man had sinned, was guilty, deserved death. God in his great love provided the way of forgiveness. Man was estranged from God by his disobedience, the blessed fellowship was broken. God in his great love provided the way to a new life of fellowship. Man was "lost," which in the original Greek means impoverishment and ruin, utterly undone, hopelessness, and darkness. God in his great love sent his own Son "to seek and to save" a lost mankind. Why? We have the answer already, because he "so loved the world." Jesus' dying on the cross was not man doing his best for God, by becoming a martyr to his faith; it was God doing his best for man. It was, as someone has put it, "the last word in divine love."

And now we can see what Jesus meant when he said, "And I, if I be lifted up from the earth, will draw all men unto me." It is the love of God, as revealed in the death of Jesus Christ, his Son; on the cross, that breaks men's hearts and turns them to him. God's love found the way to cancel sin and at the same time vindicate his righteousness.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness" (1 Peter 2: 24). "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them" (2 Corinthians 5: 15). "For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's" (1 Corinthians 6: 20). After his wonderful presentation of the love of God in providing the way of salvation, Paul turns in the twelfth chapter of Romans to the justified man's reasonable response, saying "I beseech you therefore brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto him, which is your reasonable service" (Romans 12: 1).

Truly "the love of Christ constraineth us" to "give of our best to the Master." "When we survey the wondrous cross, on which the Prince of glory died," we are touched by that great love, and respond with Isaac Watts:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Shall we not say with Frances Ridley Havergal, "Take my life, and let it be consecrated, Lord, to thee. Take my hands and my feet, my whole body. Take my silver and gold. Take my time and talents. Lord, use every power as thou shalt choose."

HOME NEWS

(Continued from page 503)

can apply for membership in the Conference and upon satisfactorily passing his examinations, be admitted without having to first become pastor of some church, which is naturally a very difficult thing for an outsider to do. This would give the churches reasonable confidence in the men, who would have already been accepted by Conference.

There ought to be a field of great usefulness for the new committee appointed at our last Conference to assist churches to secure pastors and to help men who seek a change or who are without positions to be placed in the right place—if the churches and ministers will make use of the committee.

S. D. O.

REV. FRANK PETERSON'S BOOKS

Mrs. Peterson greatly appreciates the interest taken by the RECORDER in her effort to dispose of her late husband's books, a list of which appeared in the RECORDER October 7, page 438. She wishes to announce here, that these books are in Leonardsville, N. Y., in care of Rev. Paul Burdick, to whom any communication regarding them may be addressed.

Mrs. Peterson's home address is No. 1439, Grand Avenue, St. Paul, Minn.

T. L. G.

MARRIAGES

COMAN-CRANDALL.—At the Brookfield, N. Y., Seventh Day Baptist parsonage, September 25, 1929, by Pastor H. L. Polan, Fred L. Coman and Miss Jennie M. Crandall, both of Leonardsville. H. L. P.

ROHRBAUGH-McLAUGHLIN.—At the home of the bride, Salem, W. Va., October 9, 1929, by Rev. George B. Shaw, Orr Lawson Rohrbach and Atha Davis McLaughlin, all of Salem. G. B. S.

DEATHS

DAVIS.—LeRoy C. Davis, son of Uriah and Axelia (Clarke) Davis, was born in Andover, N. Y., October 9, 1878, and died from a shock of paralysis at his late home in the town of Andover, October 7, 1929.

October 17, 1902, he was married to Miss Pearl Briggs, and to them was born a son. He is survived by his wife and his son, Lehman, and a brother, Louis, all of Andover, and a large circle of relatives and friends.

An upright and industrious man and a loyal friend and neighbor has gone from our midst. He will be greatly missed from the home and community where he has so long resided.

Farewell services were conducted from his late home, and the Andover Seventh Day Baptist church, by Rev. W. L. Greene on what would have been his fifty-first birthday. Interment in Hillside Cemetery.

W. L. G.

Sabbath School Lesson V.—Nov. 2, 1929

RESPECT FOR RIGHTFUL AUTHORITY.—Mark 12: 13-17; Romans 13: 1-14; 1 Peter 2: 13-17.

Golden Text: "Let every soul be in subjection to the higher powers." Romans 13: 1.

DAILY READINGS

October 27—The Abuse of Privilege. Mark 12: 1-2.

October 28—Our Debt to God and Country. Mark 12: 13-17.

October 29—Civil and Social Obligations. Romans 13: 1-10.

October 30—Duties and Privileges of Subjects. 1 Peter 2: 13-25.

October 31—The Mob Spirit Suppressed by Law. Acts 19: 30-41.

November 1—Powers of Government. Derived. John 19: 1-11.

November 2—Jesus' Regard for Law. Matthew 5: 13-20.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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L. H. NORTH, Business Manager

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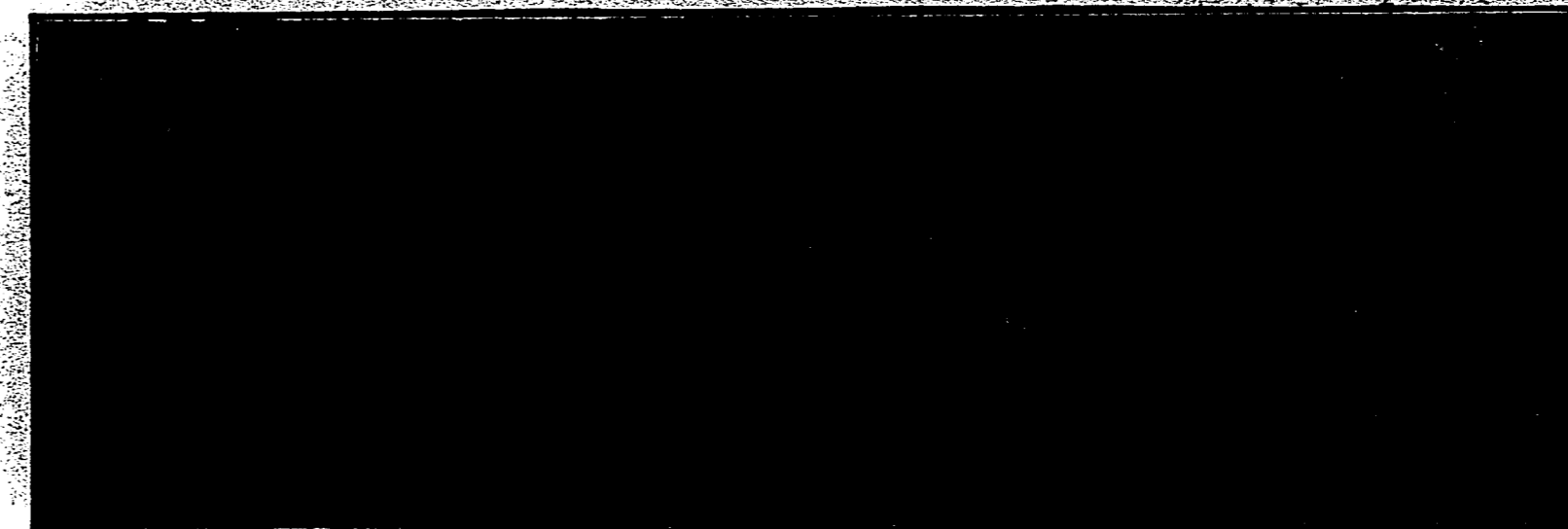
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The Sabbath Recorder

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—England's Premier MacDonald,
on sailing for United States.

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