

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



"Beauty put in concrete form can work wonders."

—Edwin H. Blashfield

THE DENOMINATIONAL BUILDING

Ethel L. Titworth, Treasurer

283 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

NOVEMBER

Brown-garb'd the forests stand in searing leaf,
 And Nature, humbled, moans its pent-up grief.
 Where once the earth was carpeted with green,
 Now withered leaves, of beauty shorn, are seen.
 And yet, the scene is not a gloomy one,
 For on earth's bosom smiles the friendly sun,
 And sportive breezes sing their soothing strains
 To russet hills and amber-dotted plains.

The rampant frost-king touched with with'ring breath
 The blossoms, shrouding them for spectral death:
 He touched the lips of sparkling brooks, and, lo,
 Their voices ceased their pure, melodious flow.
 He spake to unseen vapors of the air,
 And white-wing'd crystals settled ev'rywhere.
 Thus brown and white and deeply golden hued,
 Earth nestles in November's lap subdued.

—Eugene B. Kuntz.

CONTENTS

Editorial.—Bitter Waters Sweetened.
 —Please Stop and Think.—Are We
 Doing Our Full Duty? — Daytona
 Has a Pastor.—A Criticism Well
 Answered.—Always Do Your Best.
 —A Suggested "Remedy."—My Own
 Heart Was Deeply Touched . . . 609-612

Why We Should Remain in the Fed-
 eral Council 612

Shiloh Bible School 614

Bolshevism and God's Law 616

The Mill Yard Church as Remembered
 by Sir Ernest Budge 617

Missions.—Higher Ground.—Encourag-
 ing Results. — Pastor Crandall
 Comes to the Rescue at DeRuyter.
 —Monthly Statement 618-620

Mountain-Side and Sea-Side in 1929 . . 620

Suggestions for Mailing Packages to
 China 623

Woman's Work.—The Place of Wo-
 men in American Literature . . . 624-626

Minutes of the Sabbath School Board
 Meeting 626

Young People's Work.—Christmas for
 a Whole Month.—Why Is Christian-
 ity a Missionary Religion?—Inter-
 mediate Corner.—Junior Jottings 628-630

Home News 630

Children's Page.—Self First or Others
 First.—Our Letter Exchange . . . 631

Salem College Notes 632

Message From the Office of the Sup-
 erintendent of Sabbath Promotion
 League 633

Pacific Coast Association 634

On Our Shelves 634

Our Pulpit.—The Depth of His Riches 635

Fundamentalists' Page.—What Is a
 Seventh Day Baptist Church? . . 637-639

Marriages. 639

Deaths. 639

Sabbath School Lesson for November
 30, 1929 640

SEVENTH DAY BAPTIST DIRECTORY

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

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WHOLE No. 4,420

Our heavenly Father, help us to realize more fully our great need of thy help in our efforts to live right in thy sight. Give us the assurance of thy constant presence in every time of need. May we learn to walk with thee as loyal children should, in humbleness and in thanksgiving for thy great love and mercy. Help us to put away everything that tends to separate us from thee, and do thou abide with us in spirit. In Jesus' name. Amen.

Bitter Waters Sweetened When we stop to think about it, we find a precious gospel lesson in the Exodus story of the bitter waters sweetened for Israel, in their wilderness journey to the promised land.

For three days in a dreary, desolate desert they had found no water and were famishing from thirst. Finally they came to a spring with plenty of water, and eagerly hastened to test it. But they soon found it too bitter to be used, and, sadly disappointed, they began to wail and lament. Of course they blamed Moses for leading them to Marah.

They had not yet learned to trust God as their present help in trouble—a lesson every one must learn before he can go far in his wilderness way toward Canaan. It was the first great lesson they needed in that wilderness journey.

I am impressed with the simple, commonplace way in which God taught them the lesson of his care, and especially of his nearness when his children were confronted by their bitter waters.

Growing close beside that bitter spring was the tree by which it was to be sweetened. It was a most natural and simple way, very easy to be applied, and right close at hand. And although it was so simple, still it was all-sufficient and completely satisfied their longing.

Why, was not this God's own way of teaching the world that beside every bitter spring in life's journey there stands the tree of healing, the "Branch" of which can sweeten their sorrows; and that the one thing to do is, not to complain, but to accept the one who can take the bitterness out of life.

"We all have our wilderness journey with bitter Marahs at every turn. Sickness, poverty, plans thwarted, disappointments, bereavements—these are all bitter indeed, and very hard to bear unaided. The sense of being left alone in time of deep sorrow is very hard. Then there is nothing like a true comforter. Why not look for God's tree beside every Marah?"

Some of the richest characters in human life have found the divinest blessings—real angels of mercy in the vale of deep poverty. Indeed, the greatest person earth ever knew was cradled in a manger. The poor man's hovel has done more for mankind than the rich man's palace, simply because the one "tree" that sweetens life has always stood near to the former, and has more often been sought by him who dwells there.

Out of the bitter waters of Patmos has come the glorious apocalypse; beside the sepulcher there stood an angel of blessing and comfort; by the well of bitter persecution the early church found a pentecost, and beside the bitterness of tyranny nations have found independence and liberty.

Indeed, the wise and good of earth have found the healing tree close beside their Marahs. So it comes about that wherever there is a pool of bitterness there is always a tree to sweeten it. And wherever a sinner finds himself lamenting beside the bitter waters of sin, close beside him stands the Savior ready to take the bitterness out of his life and give him the peace that passeth knowledge.

Please Stop And Think With what we have written above, it seems to me that the best thing to do now is to stop and think a little about our own prospects. I mean here, those of my readers who have not accepted Christ as their Savior. There seem to be some who have remembered everything else in the line of duty—everything essential to worldly prosperity and success in business, but have overlooked the one thing needful, and that too the important

thing which is designed to affect your peace and happiness forever.

The great appeal of Christ, "Seek ye first the kingdom of God," has been neglected, but you have sought all other things "first"!

Dear friend, why not stop and think carefully and weigh this matter well. Think of the little value of all the things you have sought and obtained. You have worked hard for them, but in a little time they must slip away from you and pass into the hands of another. At most they can be yours only a little while. But Christ offers you eternal life which will abide forever. The most desirable things of earth are as nothing compared to that.

Stop and think. Eternity is close at hand. Your life is rapidly passing; you are drifting toward the end, and what can you do then without Christ?

Do you mean to keep on drifting until your spirit takes its flight without a hope of peace in heaven? Please do stop and think. What will be the outcome from your present way of living?

What effect is your attitude toward religion likely to have over the destiny of your friends and loved ones? We can not avoid responsibility in this important matter.

Then please do stop and think carefully about your own prospects for eternity, and about the tendency of your life upon those you are bound to influence either for good or for bad.

Are We Doing Our Full Duty? In a certain New Jersey town, not long ago, three white caskets lay side by side. In one of them was the body of a beautiful girl six years of age; in another lay the body of her twelve-year-old brother, while the third held the remains of their mother. They were all killed by an auto crash caused by a drunken driver. They were so disfigured that their faces had to be concealed from view. Close by stood the broken-hearted husband and one little boy left motherless.

These were only three of the nearly twenty-eight thousand persons killed in our country within twelve months!

Many of this multitude died and their homes were made desolate through the deeds of drunken drivers. With the rapidly increasing number of automobiles literally crowding streets of both country and city, who wants the wets to succeed? Who

wants the prohibition amendment repealed?

There never was a time when the sale and use of liquor could do so much harm as in these days. Nobody could be safe on our streets if drunken drivers were allowed to get drinks easily.

If a great funeral bell could toll at every such death, so its startling tones could be heard all over America, many times a minute, the people who are responsible for the laws, and for proper education, might wake up and do their duty as responsible citizens.

Daytona Has a Pastor A letter from George A. Main brings the information that Rev. M. B. Kelley is rapidly recovering from the effects of his operation, and that he has consented to become pastor of our church in Daytona.

There is a fine, interesting congregation in that place, especially during the winter season, and we wish they might secure a pastor for all the year round.

A Criticism Well Answered A certain professor in a recent convention in one of the New England states, started quite a discussion over the results of having so many women teachers in our public schools.

He is quoted as having said in substance: "Fifty years of exclusive teaching by women, has made us a people incompetent to think politically and philosophically. By women teachers' preoccupation with methods; by their interest in details, an inclination to insist on abstract beliefs to be accepted docilely, American thinking has become feminine."

In reply to such an absurd notion the *Pathfinder* of Washington, D. C., has the following very appropriate and truthful comment:

"Very few commentators agreed with that professor, and his case was easily dismissed. Americans for far more than fifty years have been accused, at home and abroad, of being uncouth, unmannerly, coarse, brutal, loud-mouthed, overbearing, domineering, swaggering, and having various other cognate qualities. Now we certainly can not be guilty of these things and be effeminate too. We must be innocent on one side or the other.

"If American ways of fighting and of thinking result from teaching by women, then let the good work go on. Very few of

our young men are even effeminate enough to take that professor's advice against women teachers."

Always Do Your Best If I could secure the attention of every young man who is seeking for success in life, and who is looking for an open door to usefulness, I would like to say, "Always do *your best*." The world stands in need of the very best you can do. You lose, and the world must lose, if you fail to put your best thought, your most sincere effort into whatever you undertake.

You can not afford to slight your work or to do things by halves, a high-minded man will never allow himself to think of such a thing. He will feel that whatever is worth doing at all is worth doing well.

Nothing can give greater peace of mind than the consciousness of having done your best. And a reputation for honest, faithful work will be the best recommendation you can have with those who may be looking for such service as you may be prepared to render.

No matter for whom you may go to work, if you take a real interest in his welfare, the world of business about you will recognize such a characteristic, and so if one door closes others will be sure to open.

Then the consciousness of having done well always tends to strengthen character and to qualify you for better and higher work.

One word more, boys: the true character of the boy who always does his best is sure to carry others along with him. Such examples are contagious. They can hardly be resisted; for a thrill of influence like that of electric power unconsciously moves the hearts of others to choose and carry out your excellent way of living.

Every man has a wonderful power for good, or for evil, by the radiations of the silent, unseen, unconscious influences over his fellows. If you can keep these principles in mind, you will be likely to do your best. You can not live among men without exerting this far-reaching influence.

A Suggested "Remedy" In reply to our question in the editorial on, "Life Work Problems," a good brother in Michigan has this to say:

"If readers of the *RECORDER* and pastors and members of the Seventh Day Baptist

churches would, through the *RECORDER*, solicit work, and tell of vacancies; and if Seventh Day Baptists would employ Seventh Day Baptists in preference to non-Seventh Day Baptists, the work directory of the denomination would be established and the *RECORDER* would be the medium.

"Also why not give boarding places with Seventh Day Baptist people and other exchanges?"

It is a good suggestion, and we think that a careful, systematic effort along this line might result in great good.

But after all said and done, one of the discouraging features will, I fear, continue to be followed out, and Sabbath-keeping young men will leave a good business with us, and go to work for Sunday keepers at the very same business; thus making it necessary for our own people to fill the places with non-Sabbath keepers.

There are duties on both sides of the case to be carefully regarded. Business men should seek Sabbath keepers in their shop and places of service; and on the other hand the young men who care for the Sabbath should never vacate a good Sabbath-keeping position without the best of reasons for so doing. The *RECORDER* would be glad to help both sides in this matter.

My Own Heart Was Deeply Touched There lies before me a little pamphlet containing nineteen poems, written by a farmer boy of "Old Allegany" in western New York State. They just came by today's mail, sent me by another dear friend of years gone by, who was a neighbor belonging to the same little church among the hill farms of Independence, N. Y.

Brother Ben R. Crandall, of San Luis Obispo, Calif., an old Allegany boy, sends the poems, which he has persuaded the author to permit him to print.

Brother D. E. Livermore is the poet, and some of the poems have appeared in the *RECORDER* during the years. They mean so much to "Ben," and in several ways are very dear to me—another old Allegany boy—that I am sure other hearts too may be touched by some of them, so you may look for such ones from time to time.

Here is a part of Brother Crandall's explanation:

"Among the most inspiring memories of a very happy boyhood were the poems produced

and read on many special occasions by our good citizen, D. E. Livermore. Whether literary critics would rank them great or not was immaterial to me. Devillo was our neighbor and we knew him as the soul of honesty, self-sacrifice, and devotion."

Brother Crandall expresses the hope that these poems may bless more readers than can be reached in the little pamphlet.

I spent the first hour after receiving it in reading them through, and am free to confess that I was moved to tears more than once before I was through.

Let me give you here the last one in this list, entitled

THE LITTLE CHURCH I LOVE

It stood by the side of a hillside green
In a little vale below,
Where wandered at will a silvery brook
On and on in its ceaseless flow.
The flowers bloomed in beauty there
In the sunshine from above,
Fond memories will ever cluster
Of the little church I love.

'Twas there our fathers and mothers met,
To join with one accord
Their songs of praise and offered prayers
In devotions to the Lord.
I dearly remember the sacred place,
Where in childhood I use to go
To sit in the pew by my father's side
In the days of long ago.

I remember the grand sweet music
That came from the old church choir,
To fill our hearts with gladness,
And our souls with zeal inspire.
I am thinking of the dear kind faces,
And the pleasant smile they wore;
Their songs long since were stilled by death,
We see their forms no more.

As I sit and gaze at the company now
Of worshipers seated there,
I see the flaxen haired children,
And some with silvered hair.
But where are the many dear ones
Who used to love us so?
We say they are sleeping yonder
Where the violets in summer grow.

When I think how the heroes have fallen
My thoughts ascend in prayer,
That the Lord in his wonderful goodness
Will shelter his church with care.
And bless it forever with sunshine
And heavenly grace from above.
To help it to shine as a light to the world,
That dear little church I love.

I have known something of the little church referred to above, and the poem starts fond memories of two other little

churches in "old Allegany," my boyhood church at Little Genesee, and the church of my young manhood at Nile—or the Friendship Church.

Memories of the loved ones who led me to Christ, and who helped me along the Christian way, will always remain. But some way the reading of such a poem gives a renewal of those cherished memories which brings me very near in affection to "the dear little church I love."

WHY WE SHOULD REMAIN IN THE
FEDERAL COUNCIL

[The following letter was written in answer to a request from a member of the committee of Conference to which was referred the question of the relation of the denomination to the present movements toward church union.]

*Dr. Corliss F. Randolph,
Maplewood, N. J.*

DEAR BROTHER RANDOLPH:

After some delay because of the press of other duties I shall undertake to reply to your letter in which you ask me to state the salient reasons why we should remain in the Federal Council of the Churches of Christ in America.

It would be interesting to review the relationship of Seventh Day Baptists to the Federal Council from the pre-organization meeting in Philadelphia in 1905 to the present date. Although, perhaps, the smallest denomination in the council, such a review would reveal the fact that through our membership in the council and on several of its commissions, and on standing and special committees, we have been active in its work and not wholly without influence in shaping its policies and determining the form of its organization. But I shall not take the time to go into that phase of the subject here.

In indicating to you the reasons why, in my judgment, we should remain in the council, I shall name first the chief and to me all-embracing one. There are great areas of Christian service which must remain practically untouched except as they are approached in a united Christian effort and through a unified Christian program. There are many kingdom tasks that can not be accomplished by one denomination alone,

or by all the denominations working separately. Therefore no Christian denomination today can afford to withhold its support and its active participation where Christians are co-operating to bring in the reign of the Master in all human relationships.

The Federal Council of the Churches of Christ in America affords us our greatest opportunity to express our active interest in the broader concerns of the Christian Church. This is the major reason why we should be in the Federal Council. To me it is sufficient reason not only to justify our membership in the council, but is sufficient to enlist our ardent support of the council's entire program, and to insure our hearty participation in all its wide-flung activities.

There are certain corollaries growing out of this major proposition, two or three of which I shall indicate.

By actively participating with other Christians in the work of the kingdom we not only save ourselves from soul shrinkage, but enlarge our own spiritual lives.

Through our membership in the Federal Council we are known by our Christian brethren of other denominations as a Christian body devoted to the work of the Master without prejudice or sectarian bias.

The Sabbath which we love can never be restored to the Christian Church except as it is commended to the Church universal by a body of Christians whose Sabbath keeping, instead of divorcing them from the work of the kingdom of Christ on earth, fits them for intelligent and devoted participation in that work with all who love the Lord.

The list of advantages to us in remaining in the Federal Council might be lengthened. Doubtless this will suffice for your purpose.

Perhaps I should not close this letter without making some reference to a certain article which appeared in the SABBATH RECORDER some time ago, taken from a Baptist paper. This article has to do with alleged actions of the Federal Council in its quadrennial meeting held in Rochester last December, and was evidently written by one who did not attend that meeting, and who is quite ignorant of the character of the council's organization and the scope of its activities.

Let me say in introducing this subject that I am not unaware of the many movements toward church union. I have participated in some of these major movements as you

well know, and am intensely interested in their success. It is a fact patent to all intelligent Christians that the number of denominations might be greatly reduced through the union of kindred bodies without anybody's compromising a single truth or giving up a single thing of value to the Church.

That many members of the Federal Council are enthusiastic advocates of Christian union goes without saying. It is the spirit of the times; it is in the air. However, you will be interested to know that the editor of the *Christian Century*, who was present at the Rochester meeting, referred to that meeting as "The Rochester Fiasco," just because he could not see in its deliberations evidence of steps looking toward Church union.

But my purpose in including in this letter reference to this particular phase of the subject is to quote from a report of a committee which was presented to the council at Rochester. The committee reporting was a "committee of one hundred" which had been appointed one year before, and which had studied the structure and function of the Federal Council and had conducted a wide correspondence, with the view of making recommendations with respect to future policies and procedure. It seems to me the following items of that report taken from the minutes of the Rochester meeting ought to be sufficient to remove all fears from the minds of the timid as to the essential spirit and method of the council. It is not organized to promote Church union. It does promote Christian unity as the Protestant denominations of America co-operate in Christian service through its commissions and its committees.

(From the report of the Committee on Findings)

1. So far as the character of the present work of the Council and its ways of operation are concerned, the committee finds a consensus of opinion in the following statements:

a. There is a unanimous and deep appreciation of the work of the Federal Council; a sincere desire for its continuance and for a legitimate expansion of its functions.

b. A growing desire for organic union of closely allied bodies is evident, a sentiment with which the committee is in hearty accord.

c. The union of all the churches into one body with a central organization and control at present is not considered practicable and, therefore, is not an issue before this conference.

d. There is, also, agreement in the many re-

plies on the importance of the enlargement of the scope of co-operative life and action among the churches in order that their essential unity may be more fully realized without sacrifice of denominational autonomy and freedom.

You understand, I am sure, that I was willing at the Milton Conference to go along with my brethren who were in favor of preparing a statement on the question of the relation of the denomination to the movements for Church union. Possibly it is a subject that should be given consideration by the General Conference at its next session. I have full confidence in the committee. What I am anxious about is that in any discussion of the subject of Church union we shall consider it on its own merits and shall not proceed upon a mistaken interpretation of the spirit and method of the Federal Council of the Churches of Christ in America.

Thanking you for your kind invitation to express in this way my views with regard to the council, with which I have had quite intimate and most happy relations for seventeen years, I am,

Sincerely yours,

A. J. C. BOND.

November 8, 1929.

SHILOH BIBLE SCHOOL

HISTORY FOR THE YEAR BEGINNING
OCTOBER 1, 1928

ANNABEL BOWDEN, HISTORIAN

History is a means of preserving the past. All the advantages that are ours in the present are due to the efforts of our forefathers who toiled and sacrificed that the future generations might be blessed.

What the coming citizens will enjoy depends in a large measure upon what those living in the present shall do toward advancing civilization and whether or not they shall cherish the high ideals of the noble men and women who have lived in the past, and exemplify in their lives the teachings of the meek and lowly Jesus.

The Church has been a great factor in helping to shape the destiny of the nation. One of the greatest assets of the Church is the Bible school, for it is there that the young people are taught the truths contained in God's Word, which, if applied to their lives, help them in forming characters which

shall result in their accomplishing much for righteousness and for the good of all mankind.

For many years the Shiloh Bible school has stood as a beacon light, guiding the old and young into safe paths and leading many to find joy and gladness through accepting the Savior.

It has been said that the real makers of history are the teachers. If the teachers in the week day schools play such an important part in shaping the lives entrusted to their care, the Bible school teachers surely have the great privilege of imparting to the rising generation knowledge that will fit them for life hereafter. There have been many faithful teachers who have labored in our school. We love to think of the work of Deacon John B. Hoffman, Theodore F. Davis, Harrison Wells Davis, Margaret Lane, and Ida F. Davis. These and many others have done much to further the work of the school.

During the past year our school has been fortunate in having efficient leadership. Mr. George Schaible as superintendent has been faithful to the duties of that office and he has been ably assisted in the work by Edwin Harris and Percy Davis. These two assistant superintendents have now entered Salem College and we wish them the greatest success in their efforts to gain a higher education that they may be better fitted for their life's work. Miss Janette Loofboro as secretary, Mrs. Theresa Parvin as chorister, Mr. Henry Ewing as treasurer, and Miss Nellie Horner and Elizabeth Lupton as pianists are to be commended for their faithfulness.

The supervisors and teachers have also filled an important place in the work of the school, and their influence has been felt as they have stood in their places week after week giving messages from God's Holy Book.

Besides the regular lessons studied there have been special features introduced into the work of the school. A Bible reading contest in which the younger members of the main school participated proved very interesting and helpful. The verses of Scripture which were given the young people to find were all related to the subject of love. The contest was continued for six weeks, and at the end of that period Oliver Dickinson was presented with a badge for hav-

ing found the greatest number of verses in the first three weeks of the contest, and Norman Loofboro was presented with a badge for having found the most verses in the last three weeks of the contest. The award offered by the superintendent to the pupil who should be the first to memorize the ten verses used in the contest was given to Oliver Dickinson. He recited the verses before the school in such a pleasing manner that he was asked to repeat them a few weeks later.

A contest for perfect attendance was inaugurated and began on March second. Individual prizes were offered as well as a banner for the class having the best attendance and increase in membership each month.

Special days have been observed throughout the year. Mother's day was featured with music by the Lupton quartet. A program was arranged for Rally day, when Percy Davis, Oliver Dickinson, and the girls from Nellie Horner's class took part. On November 3 a temperance program was given, when the classes taught by Mrs. Ella Sheppard, Esther Davis, Miriam Horner, and Deacon Frank Harris emphasized the importance of temperance in songs and yells. The Birthday of National Prohibition was celebrated on January 12. Special exercises were given under the leadership of Mr. Schaible, and later Mrs. Nina G. Frantz, president of the New Jersey State W. C. T. U., addressed the school.

Besides its local activities the school has co-operated with the County Council of Religious Education in carrying out their big program. Leona Hoffman, Janette Loofboro, Esther Davis, Merwin Davis, and Percy Davis attended the Young People's Conference held in Millville as delegates, with their registration fee paid for by the school.

Our school was also well represented at a West District Rally on December 1, and at a West District meeting at Marlboro, June 22. Very interesting reports of these meetings were given before the school by Mrs. Ella Sheppard.

The members of the school have also had a part in raising funds for the new Denominational Building in Plainfield.

The visit to the church of the Student's League of Many Nations was made possible through the Sabbath school. These young

people from different parts of the world each have a message which tells the wonderful power of the gospel. The meeting in the church was preceded by a fellowship supper served to a limited number of young people, and was greatly enjoyed by all who were so fortunate as to be present.

Another program which was well rendered was given at the morning service on June 7, by the children of the Bible school.

The social life of the school has been emphasized and four socials were held during the year, the first being on the evening of December 6, when Professor W. W. Sheppard gave an interesting account of his western trip; President Whitford of Milton College was also present on this occasion and told of the life and interests of the students of Milton College.

On Sabbath evening, March 16, another social was held at which time some of our Irish friends were present and entertained. A social held on May 11 was also a very enjoyable occasion. A social in the nature of a farewell party for the young people going away to school was held on the evening of August 17, and a good time was reported by all present.

At this time Janette Loofboro tendered her resignation as secretary of the Sabbath school, this being accepted with thanks for her faithful service to the school. Mrs. Lora Harris was appointed to the position, which she has filled most acceptably.

Beside President Whitford our school has been visited during the year by Rev. Harold Crandall, pastor of the New York City Church, and President Paul Titsworth of Washington College at Chestertown, Md.

That the school has sympathized with those who have been called to mourn the loss of loved ones has been evidenced by the beautiful flowers sent to the homes of Mrs. Cordelia Horner, Miss Hattie Bonham, Mr. Alphonso Garrison, Mr. Edward J. Davis, Mrs. Lester Sutton, and Mrs. Ida F. Davis.

It is with a great deal of sadness that we record the death of Mrs. Davis who served this school in many ways. Her long years of teaching endeared her to a large number of young people, and her work on various committees was always well done. She was historian of the school and her work was laid down when she was called to her heavenly home. Her example of faithfulness is

worthy of emulation. We feel that the Sabbath school has lost an outstanding member whose influence for right will live after her. May her example of loyal devotion inspire each member of the school to better service and more consecrated effort in the work of the Master.

Promotion exercises were recently held by the school and we now have a new class in the main department. The crowning event of the year was when a splendid company of seventeen young people made the decision to follow Christ, and gave themselves for church membership. How the heart of the pastor, superintendent, and teachers must have rejoiced to have witnessed such a harvest of seed sowing.

May we live so near our Lord and Master that we shall not be stumbling blocks in the lives of these young people, and may we all be united in our efforts that the work of the school may go on and many souls be saved for Christ's kingdom.

While we record here the many activities of our school during the past year, let us realize that there has been written by a righteous Judge a record of our every word and deed, be it good or bad. And it is this history which shall determine our successes or our failures.

May our lives be such that we shall not be afraid to meet the record which is being kept in heaven when we are called to leave this earthly home for a home not made by hands.

BOLSHEVISM AND GOD'S LAW

DOCTOR C. A. HANSEN

The only thing that I know for sure that God wrote is the Ten Commandments. He wrote them twice with his own finger, then had Moses write them by inspiration, and Jesus quoted these when he instructed the young lawyer, so that it is practically impossible to pretend to be any sort of a Christian at all and disregard the law of Jehovah.

Christ in his sermon, recorded in the twenty-fourth of Matthew, says that in the last times there will be lawlessness, and the Apostle Paul in his epistle to Timothy (2 Timothy 3: 1-5) mentions nineteen different sins that are to be marked in the last days, and all we have to do is to open our eyes about us to see that men are fast los-

ing their fear of sinning, and that men are prone to condone their evils, and allow themselves any wrong doing that will give them pleasure.

BOLSHEVISM

Bolshevism is perhaps one of the most outstanding systems of sin. It begins to approach the ripe fruit of disobedience to God. It is just what all sin will lead to, only many sins are clothed in such fashionable dress that we get used to them, and are in danger of allowing them to live in our hearts. Bolshevism has come to the place where it defies God, and calls his system of salvation "opium" to the people. One would think that this is about as far as they could go, but it is yet to become more general. There are yet in Russia thousands of God-fearing men and women, who have never bowed their knee to this modern Baal. There is great danger, however, with that spirit pervading all education, that the true knowledge of God will fade out, not only in Russia, but in the United States where there is so much infidelity masquerading under the name of modernism and other popular names. It is a great mistake to think that all Bolshevism is in Russia. It lurks in many a heart unsuspected in this Christian country. Wherever there is disobedience, whether in the home, the Church, or the nation, that is Bolshevism in the making. Few people have any realizing sense of where sin will lead if given free reins, and all self restraint withheld.

Russia teaches its subjects that the way to be happy is to forget God, and to reject all religion. That is what much of our American society is practicing today, trying to forget God through their pleasures, their doubts, and their many forms of wickedness.

THE WAY OUT

There is but one way out. It will do no good to change the law, or change the method of salvation, or to change the preaching, or build a bigger church, or rewrite the creed. Salvation will come through none of all the innovations of this nervous age. Our redemption lies just where it has always lain, that is following the steps of Jesus, and being obedient to the law of God. Could any other more polished way have been given to mankind, it would no doubt have been given at the be-

ginning; but sin is just as bad now as it ever was, requiring the lives of all who fall therein. The one thing needful in our day is to educate our children to be old-fashioned enough to believe and follow the Bible. It does require a good deal of courage today to stand apart from the high towering universities, and to refuse to bow the knee to our modern gods, but therein lies our only safety. May God daily lead us back to the Rock of our salvation. May our eyes see light in God's light, and may we prove in our daily lives the value of God's prescription for a righteous life, and may we at last enter in with him into that glorious kingdom where there will be no Bolshevism to mar the peace of God's children. What a blessed condition it is when we truly believe in God, and stand fast in his Christ, and thus be protected from the storm of Satan.

*Hughenden, Alberta,
Canada.*

THE MILL YARD CHURCH AS REMEMBERED BY SIR ERNEST BUDGE

In an interview which appeared in the *London Evening News*, of October 14, 1929, Sir Ernest Budge a "great authority on the Semitic languages, keeper of Egyptian and Assyrian antiquities at the British Museum for thirty years, author of ever so many learned volumes, the leader of many excavation expeditions to Aswan, Egypt, the Soudan, and Nineveh and Der in Mesopotamia," who "has another book about the Rosetta Stone appearing very shortly," now "seventy-two years of age, and five years after retirement from his labors at the British Museum he still works as hard as ever," indulges in some reminiscences, in the course of which he tells of his friendship with Dr. William M. Jones, many years pastor of the Mill Yard Church in London. This part of the interview is as follows:

"In 1875 I met Rev. W. Mead Jones, the head of the Seventh Day Baptists, and an American missionary in Palestine. He had got it into his head that Saturday was the true Sabbath, and his society turned him out. So he came to London, and, being a good Arabic scholar, came into contact with Doctor Birch at the museum. He saw me studying there, and said he had some Arabic manuscripts, if I would care to see them.

"Well, he lived in Mill Yard, Goodman's Fields, a fearsome place to get at in those days. There was a curious old-world survival down there—a square of seven acres, with a wall seventeen feet high all round it, and in this area there was a chapel, with a large tank for baptisms, a minister's house, a bakery, a brewery, a cemetery, and three almshouses. All belonged to the Seventh Day Baptists through a bequest dating back to Charles I. It had been derelict for some time, but Mead Jones married the daughter of a city magnate, who installed him as minister there. . . . I went Saturday after Saturday and read Arabic with him.

"It was a very wonderful London then. The Metropolitan railway stopped at Aldgate, and you had to walk the rest—and to reach Goodman's Fields I had to run the gauntlet of two alleys and two public-houses. You were lucky to escape with a battered hat and minus the tail of your coat.

"Ultimately the Fenchurch-street railway obtained Parliamentary powers to buy the Seventh Day Baptist's ground—and Mead Jones died of fright and disgust.

"Yes, I used to know the Mile End road. Besant (Sir Walter Besant) and I used to walk it together. He was then collecting material for his book, 'All Sorts and Conditions of Men.' We did get as far as Stratford; but that was a long and dusty walk. There were duck ponds and hawthorn bushes as far as Burdett road at that time."

Readers of the SABBATH RECORDER familiar with the history of the Mill Yard Church and that of Doctor Jones will readily recognize the fact that Sir Ernest spoke from a memory not wholly clear as to details of history, and that the reporter who interviewed him may have made free use of reportorial license. Doubtless some readers of the SABBATH RECORDER will remember that Sir Walter Besant's book, *All Sorts and Conditions of Men*, cited above, has something to say about the Mill Yard Church and its pastor and family. (This from a memory of more than thirty years ago.)

For the clipping from the *London Evening News*, the present writer is indebted to Rev. Dr. J. W. Thirtle, the venerable editor of *The Christian*, of London.

CORLISS F. RANDOLPH.

The American bald eagle is in danger of extinction. In Alaska, 70,000 of them have been killed, following a bounty law. The double eagle is also a rare bird today.—*Minneapolis Journal*.

MISSIONS

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

HIGHER GROUND

(From the address of the missionary secretary as president of the General Conference, 1919)

Above all else, if we are to do our part in carrying out the commission of our Master, we must get on higher ground, or, to put it in other words, we must purify, sweeten, and strengthen the inner life, so God can fill us with himself. This is our first and greatest need. There can be no further advancement on the part of the individual, the church, or the denomination until we get on higher ground and link our lives with God through Christ as we are not doing.

Does anyone doubt this need? If he does, let him go into our churches and witness the cold, lifeless, and critical spirit he will find, with Christ himself a beggar therein; let him go into the homes and see the selfishness and semi-godliness that exists there; let him go into the social and business worlds and witness the questionable conduct and dealings, the impurity, the low language and lower thinking from which it springs, the insincerity, treachery and untruthfulness that confront him. Paul said unto the Corinthians, "And I, brethren, can not speak unto you as spiritual, but as unto carnal . . . For ye are yet carnal, for whereas there is among you envyings and strife and divisions, are ye not carnal and walk as men?" If these and kindred things are in our hearts and lives we also are carnal. If we are carnal, if we put anything before Christ and his work, God can not use us. I do not say that we are worse than others, but I am pointing out the fact that there must be a change here; there is no use trying to go forward living as we have been. Peter told Simon the Sorcerer, "Thou hast no part or lot in this matter, for thy heart is not right with God." We talk about making our General Conferences seasons of revival; they should be; but the revivals at Conference should begin by getting the world out of our hearts that God may come in. We can not help evangelize the world until we are evangelized ourselves; we can

not bring other men to God till God has possession of us.

This process of getting on higher ground must commence with the individual. Like the air, God is all about us, and like the pure air, God will come into our hearts and fill us if we will get the unclean out, but until we expel the unworthy, he can not come in and we can not be used by him. "If I regard iniquity in my heart, the Lord will not hear me," said the Psalmist, and never till we are submissive to God's will, and clean within, can God fill us and use us. Here to my mind is to be found the solution to the problems of evolution and historical criticism. Whether we believe in the traditional or the modern view, we must find God in them. Nine-tenths of the trouble has come because we have lost sight of God in the study of these problems; it has been largely an intellectual matter. As Henry Sloan Coffin says in his *Yale Lectures*, "If a minister rouses antagonism either by his traditionalism or his modernism, it is because he is under-emphasizing God in Christ and men's life in him."

In this connection we should note that the hour demands that we attain higher, and ever higher, ground through spiritual nurture. Man is a combination of the physical, intellectual, and spiritual. What do we behold when we look at creation? There is the inorganic at the base of the pyramid of life, the foundation of all; resting on the inorganic and rising out of it is the physical; resting on, and towering above, the physical is the intellectual; and resting on the intellectual and rising into the realm of the divine is the spiritual—the crowning of men and angels and the essence of God. The spiritual is all that is really worth while in man, and it is that for which all else exists. To cultivate the physical and intellectual and neglect the spiritual not only makes us useless in God's work, but means ultimate wreck and ruin.

In the wild rush of the twentieth century, the spiritual is being sadly neglected. It has always been neglected, but the situation is worse now than ever before in the history of our country. In days gone by, there were daily family worship and more or less religious instruction during the week in the family; now daily family worship is the exception. In other days most people went to

church, now many stay at home or go for an automobile ride. In other days, the Bible was a text book in the schools, now both the Bible and religion are divorced from the public school; and the influence of many colleges, so far as morals and religion are concerned, is questionable. If a child, particularly a boy, comes home from college as clean and religious as he entered, parents are gratified. This situation has alarmed the religious leaders throughout the country, and well it might, for it is heading toward that state that made the German people the highly educated, beer-soaked, tobacco-smoked libertines and brutes they have shown themselves to be.

We do not want religion taught in state schools, but we must not neglect spiritual nurture by relegating religious instruction to a few minutes on the Sabbath day. What is to be done? My program is this: First of all, the home must again be a center of worship and religious instruction. Second, the church must provide regular systematic religious instruction week-days, and parents must see to it that their children are in attendance upon this instruction the same as upon that given in the public schools. Third, school boards must employ clean God-fearing active Christian teachers, instead of the unclean, irreligious tobacco-users. Fourth, colleges should make themselves centers of religious nurture and evangelism. We need skilled hands, silvery tongues, and polished intellects; but far above them all, we need men and women whose school days have been to them what Isaiah's inaugural vision was to him, and to whom a college course has been a live coal from God's own altar.

It is now two hundred fifty years since our fathers founded our first church in America. We are the inheritors of all their achievements. It is a priceless legacy and a stupendous responsibility; no denomination has greater responsibilities. They call for immensely large things and present most difficult problems and will tax to the utmost our resources of treasure, strength, courage, wisdom, and grace; but with God's help we can solve the problem, perform the tasks, and accomplish our divinely appointed mission if we will. What we can do, we must, and will do. So help us, thou eternal and all compassionate Father and God.

ENCOURAGING RESULTS

Reference has already been made in this department to special meetings held in Little Prairie, Ark., and Little Genesee, N. Y. In his monthly report General Missionary Ellis R. Lewis reports regarding Little Prairie as follows: "Two added to the church by baptism; one restored to duty; and seemingly a renewed interest upon the part of all. One other—a young man—accepted Christ as his Savior."

Pastor Davis of Little Genesee, in a recent letter, incidentally refers to the results of the campaign held this autumn in that community and says: "You will be interested to know I have so far received twelve into church membership as a result of these meetings—nine here and three at Richburg."

PASTOR CRANDALL COMES TO THE RESCUE AT DERUYTER

[For several years our church in New York City has generously loaned its pastor to the Missionary Society for one month's work during the summer vacation. Every time Pastor Crandall's services have been richly blest. This past summer he spent with our church at DeRuyter. His services there were most opportune, as the church was passing through a sore trial and was much discouraged. Pastor Crandall renders the following modest report.—SECRETARY.]

Mrs. Crandall, Elizabeth, and I went to DeRuyter July 11, remaining until time to go to Conference, and returning for a few days afterwards.

Circumstances seemed to urge that we give as much time as possible, hence we were on the field some over six weeks, including seven Sabbaths, rather than the expected four weeks. For some time the attendance at church services had been depleted, interest had waned, and the people were disheartened.

The people had taken pleasure in furnishing and fitting up the parsonage, making it comfortable and homelike for our use. Our efforts were concentrated on calling and visiting among the people of the church and community.

The seven Friday evening prayer meetings were not so well attended as we might wish, but good interest prevailed and the

meetings were always helpful. The Sabbath morning attendance varied from fifty to seventy-five, with an average of sixty-four.

We constantly encouraged the people to call a pastor, and just before we left they gave a unanimous call to Rev. T. J. Van Horn, now pastor at New Market.

There is a feeling of happiness on our part in being able to see good accomplished and to feel that the Lord used us in such a way as to encourage the DeRuyter Church and people to go on in his work and to restore harmony.

The DeRuyter Church paid the expense of travel from New York to DeRuyter and return, and provided our "living" while there.

Weeks of labor—6; sermons and addresses—14; calls and visits—135; average attendance at Sabbath services—64.

Sincerely yours,

HAROLD R. CRANDALL.

MONTHLY STATEMENT

October 1, 1929—November 1, 1929

S. H. DAVIS

In account with the

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

| | |
|--|---------------------|
| Balance on hand October 1, 1929 | \$ 8,885.09 |
| Memorial Board, D. C. Burdick Bequest | 120.94 |
| E. L. Babcock | 20.96 |
| P. M. Green | 13.75 |
| Collection Semi-Annual Meeting Northern Wisconsin and Minnesota Churches, Missionary Society | 7.29 |
| A friend, Cornelia Slagter | 2.00 |
| Onward Movement treasurer, Missionary Society | 1,087.80 |
| Milton Church, Missionary Society | 5.00 |
| First Hopkinton Church, Missionary Society | .67 |
| New York City Church, Debt Fund | 5.00 |
| Adams Center Sabbath school, Missionary Society | 6.00 |
| Verona Church, Missionary Society | 15.00 |
| | <u>\$ 10,169.50</u> |

Cr.

| | |
|--|-----------|
| Gerard Velthuysen, work in Holland | \$ 312.50 |
| Royal R. Thorngate, September salary and child's allowance | 116.66 |
| Wm. Berry's salary | 10.00 |
| Native helpers | 25.00 |
| Insurance on church | 15.00 |
| Cherry Creek National Bank, account salary R. R. Thorngate | 25.00 |
| D. Burdett Coon, September salary and traveling expenses | 156.68 |
| H. L. Mignott's salary | 50.00 |
| Wm. L. Burdick, September salary, traveling expenses, postage, and telegrams | 184.87 |
| Wm. L. Burdick, clerk hire | 33.34 |
| Ellis R. Lewis, September salary and traveling expenses | 187.55 |
| L. D. Seager, September salary | 66.66 |
| R. J. Severance, September salary | 41.66 |
| Clifford A. Beebe, September salary | 25.00 |
| W. L. Davis, September salary | 25.00 |

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|---|--------|
| Angeline P. Allen, September salary | 16.66 |
| E. H. Bottoms, September salary | 33.34 |
| Verney A. Wilson, September salary | 33.34 |
| Chas. W. Thorngate, September salary | 16.66 |
| James H. Hurley, September salary | 50.00 |
| William Clayton, quarter's salary | 25.00 |
| Cornelia Slagter, special gifts for Java mission | 98.00 |
| Washington Trust Co., three months' interest on loan | 84.33 |
| Bank of Milton, drafts account salary Dr. George Thorngate | 200.00 |
| Washington Trust Co., draft account salary fourth quarter, H. Eugene Davis | 6.00 |
| Prudential Insurance Co. of America, account salary fourth quarter, H. Eugene Davis | 22.01 |
| Treasurer's expenses | 28.00 |

Total expenditure for month \$ 1,888.26
Balance on hand November 1, 1929 8,281.24

\$ 10,169.50

Bills payable in November, about \$ 1,300.00
Special funds referred to in last month's report now amount to \$12,212.46, balance on hand November 1, \$8,281.24, net indebtedness to special funds \$3,931.22.
Other indebtedness to loans \$7,500. Total indebtedness \$11,431.22.

S. H. DAVIS,
Treasurer.

E. & O. E.

MOUNTAIN-SIDE AND SEA-SIDE IN 1929

NUMBER FIVE

When I reached home a letter awaited me, containing an invitation for my mother and myself to visit a friend at her summer home on the north shore. It was a surprise to me, and I hesitated about accepting, surfeited as I was with the experiences of a most enjoyable trip. I had never cared for sea-side resorts, being cognizant of the fact that in these vacation pleasures are sown the seeds of succeeding domestic infelicity and crime. The manner in which a person or a people spend spare time is an indicator of their character, and of their future well-being.

This invitation came not from one of a large class of pleasure seekers, but from a valued friend approaching ninety years. We had been compelled to decline a similar invitation the previous season; but this year affairs on the farm did not press quite as insistently, so on Tuesday morning we sent a letter of acceptance and the next day we started.

We went by auto to the little railroad station that the St. Johnsbury agent had never heard of, and bought tickets for a forty-five mile ride by train to Boston.

A peculiar substitute for a locomotive engine is used on this line. A gasoline driven engine is installed in one end of

a car. This pulls additional cars, when passengers are present in sufficient numbers, but usually one car will seat all who wish to travel by this method. The roar of the engine is annoying, and the noisy manners of school children, when school is in session, are decidedly disagreeable. Consequently patronage has diminished.

But school was not in session, so we had a chance for conversation with an acquaintance from another part of our home town. At Worcester we changed to a Boston and Albany express, the luxury of which was delightful, compared with the primitive traveling facilities of our forefathers. It was a lovely day and the factories, homes, and farms of central Massachusetts appeared at their best.

One visitor to the Bay State remarked, "I was surprised to find so much open, uninhabited country in Massachusetts." Yes, Massachusetts has a good acreage of open land, and may it always be so. High buildings and paved streets may be convenient for business, but for health there is no condition better than where the heaven smiles down from above and the earth smiles its answer from beneath. Therefore the state government is taking steps to preserve perpetually open spaces where people may find fresh air and beautiful scenery.

As we left Worcester and drew near Boston we passed industries that employ the dwellers in the groups of homes, the corporation names famous in the world of trade. We passed institutions of learning famous in the world of education. We passed immense hospitals, which house the increasing number of victims of the existing social regime.

At the South Station in Boston we were met by the private taxi provided by our kind friend, and safely within, we traversed the labyrinth of streets and the maze of vehicles that throng the Hub. We were conducted skillfully through it all. Nevertheless it was a relief when the congestion melted and we had more of the road to ourselves. We saw many more industrial plants and warehouses, with a few glimpses of Boston's busy harbor. We passed the freight terminal of the railroad. Alongside of us were in-state and out-of-state cars, headed for

sea-side resorts all the way from Boston to Nova Scotia.

We were satisfied to gradually leave the others, after passing through Revere and Lynn, to turn aside for the picturesque drive out to Nahant and shortly pause before the door of our hostess' beautiful home. The house was built of Weymouth granite, with white trimmings, set in a broad green lawn, facing the open sea, across the shore drive, on the seaward side of which was a small cove and beach reached by the Forty Steps.

Once inside the house, the whirl of motors and the bustle of commerce ceased. The thick stone walls shut out the world, and we felt the atmosphere of a hostess who aims to always keep serene. The rooms assigned to us looked out over the sea on one side and in towards Lynn on the other side. Other guests besides ourselves were expected for lunch, and we soon met a famous doctor and his wife, whose presences are delightful — he because of his wide experience and conversational powers; she for the light of her eyes and grace of her manner. He was head of a hospital and training school for nurses, and took pleasure in telling the inspiration he received from his interview with Florence Nightingale shortly before her death.

Following the lunch of roast duck, coffee was served in the sun parlor, and here a little episode occurred which will interest painstaking housekeepers. The leaf of the serving table was not securely put up, and down went the pitcher of cream upon the rug. The hostess said she was to blame, and the maid said she was and brought more cream; so we all kept serene and finished our coffee. Then we adjourned to the reception room, while the maid cleaned the rug so skillfully that when I next looked at the scene of the mishap, no visible results appeared.

In due time the doctor and his wife went home. They were Swedenborgians, the first of this faith I had ever met. Celebrated though he was, he did not smoke, and finer still, she didn't. At one time he had looked over the locality near my own home in view of establishing a hospital. Owing to shortage of water supply, the hospital went to a neighboring town.

My mother and I filled the latter part of the afternoon with a walk over the wonderful rocks, the stern and rockbound coast that greeted the early colonists. We lingered spell-bound about these rocks, so absorbing to us land birds were all forms of sea life. The Henry Cabot Lodge home was south of us, and Egg Rock, the bird sanctuary of the same name to the north of us. It would not be surprising if the latter outlived the former, but we can not tell. The rocks tell us they were not always hard, and that they will be dissolved again. The Bible says the same thing. Therefore what manner of lives we ought to live, in reverence and devotion.

When back in the house, we asked our hostess if she, who had known these rocks from girlhood, could explain the peculiar and impressive stratification, tilted up like leaves of a book waiting to be opened, as in Vermont.

"We can not explain it," she said, which is in line with the reply of an experienced auto mechanic when asked to explain the power in the electric battery. His reply was, "We can not explain it."

Many of the mysteries in life are unexplainable. They are like a book seen by the Seer of Patmos, in the hand of the one sitting on the throne; a book written within and on the backside and sealed with seven seals, which no man was found worthy to open, until the Lion of the tribe of Judah, the root of David, came, that is Jesus Christ. Many things unexplained before the time of Christ, have been explained since.

As Joseph said long ago in Egypt, "Do not interpretations belong to God?" We may then trust the opening of the seals of the closed books to God's own interpreters.

After returning from our walk, and supper, we closed our full day by retiring early, the gay lights of Lynn coming in at one window, and the wonderful view of the sea at the other. Purposing to be sure to waken so as to see the sun come up over the Atlantic, we fell asleep.

At dawn we were awake, so as to miss nothing that attended this our first view of a sea-side sunrise. Not a cloud ob-

scured our vision—first a speck, then a plate of glow; shortly a full-orbed sun that gilded a pathway to itself and dazzled our sight. We often see the sun rise from our home over a horizon of hills forty odd miles distant, but this view from the unobstructed shore was a rare treat.

Soon fishermen appeared at the mouth of the cove, where they had a seine, and till breakfast their skillful operations absorbed our attention, not only because we had never watched them before, but also because centuries of years ago some of the most important truths of life were revealed to and proclaimed by fishermen.

This day we drove to Marblehead, at our hostess' invitation. This town was having an anniversary celebration, and was gaily decorated with bunting. It was delightful to visit this famously quaint place. Our hostess secured a driver who knew Marblehead, and he took us through the quaintest streets and past historic sites. In deference to the age of our hostess we left the auto only when she did, and that was at the old fort overlooking the harbor. From this vantage point of view we observed the various types of shipping, gay in holiday dress. There lay a British cruiser at anchor, accompanied by two United States cruisers. The yacht race, in which Charles Francis Adam's boat won, had recently taken place. Our hostess had witnessed the race from the window of her home. We lingered long looking in wonder at the display of sea craft and craftsmanship; but an end to our visit had to come.

Returning to our hostess' home, we passed the end of the street on which lived and died an aged lone Sabbath keeper who corresponded with me several years, but who could never visit me, nor I her. Tender memories of her filled my mind as I glanced down the street, wondering if I could correctly conjecture which house had been her home. This lone Sabbath keeper accepted the Sabbath under the preaching of George E. Fifield, and died shortly before he did.

While my mother and I were having this pleasurable trip, some who knew

this preacher were assembling at Milton, Wis., for the annual Conference. We closed the afternoon with a farewell walk over the wonderful rocks once more, for we must start for our farm home the next morning.

It had been an absorbing experience for me, to have a visit first in the humble cottage where my hostess performed all the domestic operations with her own hands; and immediately following that to be guest in a luxurious north shore summer home, kept in order by maids, and directed by a woman possessing an inheritance of wealth.

And I found both equally happy, not according to the abundance of possessions, but according to the power of the spirit to occupy the gifts till the Master should come. But there is one delightful feature of cottage life, and that is the neighbors, calling on small but pleasant errands, such as bringing fruit, vegetables or trout, borrowing a paper, exchanging slips or plants, or helping in illness.

Wealth is often a barrier to neighborliness.

Our ride home was without mishap over nearly the same route as we went out. The sun did not come up clear this morning, but was hidden by gray clouds over a gray sea.

One thing of interest we saw was the disposal of junk automobiles. We passed a few trucks laden with rusty remnants, and beside the water's edge we saw where a crane lifted the debris onto a flat boat which took it out to designated places and dumped it.

We went the last sixteen miles by bus instead of railroad, and were left at our own front door at about half past two, happy to have seen so much of our beautiful country and to be home in time to enjoy to the full a peaceful Sabbath day.

Finis.

SUGGESTIONS FOR MAILING PACKAGES TO CHINA

To those who are planning to send Christmas packages to China the following suggestions may not come amiss, as postal regulations in China have changed quite materially during the past two or three years.

Send books by *Book Post* and *not* by parcel post. Book post is a cheaper rate than parcel post, and books sent that way are delivered the same as letters; otherwise a trip to the post office is necessary.

Do *not* send merchandise and books in the same package.

All parcel post packages amounting to five dollars and over are subject to customs duty, and must be opened at the post office by a customs official.

When sending to several people in the same mission send separate packages to the different individuals, but not two packages to the same person; as then the sum of the two will be considered as one.

Do not place high values on the packages.

Could you but go into the Parcel Post Department of the Shanghai General Post Office just before Christmas you would realize the value to the recipient of heeding these suggestions. Try to imagine what it would be like to wait patiently for a package in a room where people are standing three deep before a counter fifty feet or more long waiting for their packages. Most of the packages must be opened by one or two officials and a duty value assessed before the owner can take his package.

NETTIE M. WEST.

*Shanghai,
China.*

A SCRIPTURE MESSAGE IN MODERN WORDS

SOWING AND REAPING

Do not be deceived. God is not to be sneered at. A man will reap just what he sows. The man who sows to gratify his physical cravings will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the Spirit. Let us not get tired of doing right, for at the proper time we shall reap, if we do not give out. So then whenever we have an opportunity let us do good to all men, especially to those who belong to the family of the faith.—*Galatians 6: 7-10. Goodspeed's Translation.*

The place for the knocker is outside the door.—*Grand Rapids Press.*

WOMAN'S WORK

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

At a recent D. A. R. meeting held at our home, Miss Pearle Gould of the Salem College faculty read a very interesting paper which she had prepared for that meeting and your editor felt that the readers of this page would be interested in reading the article. Miss Gould kindly consented to let it be used for this purpose.

THE PLACE OF WOMEN IN AMERICAN LITERATURE

PEARLE GOULD

The world is full of books that narrate the deeds and utter the praises of men, but newspapers and magazines devote very much less space to giving us information concerning the achievements of those women of our time and of other ages who have distinguished themselves in their various occupations and conditions in life. The knowledge of what has been attempted and accomplished by eminent women should be more widely spread because of its impression for good upon the young women of our land. Such knowledge will tend to develop and strengthen correct ideas respecting the influence of women, and her share in the privileges and responsibilities of human life.

America has been richly blessed in its women. Indeed, it has been a marvel to many in the Old World, that the women of the new have been in so many instances so thoroughly cultured, so admirably developed morally and intellectually, amid so much that was new and therefore crude in society, and in a freedom which the women of European nations have never enjoyed, and of which those of Asiatic peoples never dreamed.

Women of America were not so early forced into the hustle of life, nor so weighed down by demands for outward

success in social life. No traditions chain them and there are few conventionalities compared with the number of those that are met with in European countries. The shining names of many famous women have cast light upon the pathway trodden by our sex, and our literary triumphs continue to increase. The great difference, as I see it, between the writings of women and men is that women reason and write intuitively or by inspiration, while men must needs plod through a regular sequence of logical arguments.

I also hold that in proportion to the number of books written by women, women's writings have played a greater part in the moral progress of the world than have the writings of men. A not distant example of this idea is the book, "Uncle Tom's Cabin," written by Harriet Beecher Stowe, which was responsible for the bringing about of the freeing of the Negro slaves in the United States.

One of the very first American female poets and a historian who holds a high place among the American writers of her day is Mercy Warren, who was born in the old colony of Plymouth in 1728. Her father, Rev. Jonathan Russel, was her teacher, as schools were then almost unknown. Her husband, James Warren, a Plymouth merchant, encouraged her in her literary pursuits. She entered warmly into the contest between England and America, and corresponded with Samuel and John Adams, Thomas Jefferson, and many other leading men of her time. These often consulted her and acknowledged the soundness of her judgment on many of the important events before and after the war. She was celebrated for her knowledge of history, and at the close of the war wrote a lengthy history of the American Revolution which she dedicated to George Washington. The book was smoothly and vigorously written and is now considered valuable as a record of the events and feelings of those revolutionary times.

Alice and Phoebe Cary, sisters, who wrote poems, and hymns which we still love to sing, evinced genuine imagination and a creative energy deserving of particular praise. Both motherless girls be-

gan writing when they were quite young. Phoebe perhaps more than Alice deals with the common experiences of life, and had perchance a deeper sympathy with the movements of her day. Alice had the capacity and the heart of the true poet to interpret out-door life perhaps because she was the older of the two and was supposed to have been lacking in the high degree of scholastic learning which Phoebe possessed.

Julia Ward Howe is a name familiar to us all as a poetess whose works express beauty of expression, purity and elevation of thought. The century in which she lived was remarkable for its intelligent women. We link her name with the names of Mary Lyon, the founder of Mt. Holyoke College for women, Lucy Larcom, Celia Thaxter, Harriet Beecher Stowe, and Louisa May Alcott, all of whom are known to us as having won for themselves places high in the roll of women who have written prose and poetry both wisely and well. Their names will live as long as there are lovers of the beautiful in literature.

These women were all from New England, but in the expanding America of the second half of the nineteenth century, poetry lost some of its former high moral and spiritual tone and became what the Puritans called "vulgar." We have several American poetesses whose fame came suddenly and from one single piece of work. Julia Ward Howe (1819-1910) is such a one. Her immortal poem caused the marching feet and dedicated hearts of myriad soldiers to keep time as they swept on to bloody struggles with "The Battle Hymn of the Republic" on their lips. She also wrote for other liberalizing movements, especially those that had to do with the social and political elevation of her own sex. Her achievements as a whole perhaps entitle her to rank as the most notable woman of letters born and bred outside of New England. She belonged to New York City, and was a brave exponent of several movements which had freedom in its various forms for objectives.

Although Helen Hunt Jackson was a versatile and voluminous writer, we know

her almost exclusively by her "Ramona." She lived from 1831 to 1885 and after having lost her husband and her children through death, she traveled in the West. She became intensely interested in the wrongs that had been done the Indian, and was appointed by the government to investigate the condition of the Mission Indians. She made use of the material she collected for her book, "Ramona," which she intended to be the "Uncle Tom's Cabin" of the Indians. It came hot from her sympathies and her convictions, and by its sheer convincingness it is destined to survive in American literature. "A Century of Dishonor" is also a telling book written with the Indian question for a theme.

Time will not permit us to do more than mention Sarah Orne Jewett, Emma Lazarus, Mary Noailles Murfee, and Edith Thomas, all of whom lived and did most of their writing between 1850 and 1900.

Mary E. Wilkins Freeman perhaps deserves especial mention because of her delightful story, "The Revolt of Mother." Three of her books, "A Humble Romance," "A New England Nun," and "Pembroke," all dealt with repressed lives, with surroundings bare of joy. Her critics say that her short stories are better than her books, because while she seems unable to trace convincingly the gradual development of a soul, she has unusual skill in picturing one episode or the climax of a life.

Amy Lowell is an outstanding modern American poetess. She is an advocate of free verse and while she received much criticism by conservatives, she received highest honors both at home and abroad because of her poetry. "Lilacs" is perhaps her best known poem. It is a stupid person indeed who does not enjoy this poem. We are very much concerned with the women who make our modern novels and more with the women than with their novels, but the two are not separable, so we shall be forced to consider them together.

Edith Wharton has always stood alone in her class according to her biographer, Grant Overton. She came of a distin-

guished family and of well-to-do parents, had every opportunity for study and travel, and always moved in a world of geniuses. Yet she was not made in a mold, nor could any thing that she said or wrote be classed as stereotyped.

According to her own words, it was to Goethe above all other literary influence that Mrs. Wharton feels indebted. It was an intangible influence, yet human. It seemed to bring out the best that was in her. It did not put anything new into her, but rather drew something out. Some women writers are subjects of perpetual controversy as to their merits, but there is only one opinion about Mrs. Wharton's work; it is excellent, and has been compared to Greek marble statuary. But her critics have stated emphatically that her work is art and not life. Art is a representation of life and not life itself. But is not this just what we might expect from the pen of an individual reared and educated as was Mrs. Wharton?

The short stories of Mary Robert Rinehart are among the most democratic produced by any living American writer. She is a housekeeper and the mother of three lively boys, yet her salary varies from \$1,200 to \$50,000 per year for her stories and novels. She has attempted poetry, but she is at her best with the short story.

Kathleen Norris, Gene Stratton-Porter, Margaret Deland, Willa Cather, Sarah Orne Jewett and others must be passed over with a mere mention because of lack of time. They are all novelists whose works add immeasurably to American literature. In conclusion we may say that the writings of all of these women are widely read and enjoyed, and if you have not been so fortunate as to have had this pleasure, may we hope that something we have said shall lead you to discover how gifted, how expert, how capable many of our fellow countrywomen are.

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held in the primary room of the Seventh Day Baptist church,

Milton, Wis., Sunday night, September 15, 1929, at 8.15 o'clock. President D. Nelson Inglis presided and the following were present: Professor D. Nelson Inglis, Hosea W. Rood, Rev. John F. Randolph, Rev. James L. Skaggs, Louis A. Babcock, Professor J. Frederick Whitford, Professor Edwin Shaw, President Alfred E. Whitford, Director of Religious Education Erlo E. Sutton, and Dr. A. Lovelle Burdick.

Prayer was offered by Rev. Erlo E. Sutton. The minutes of the two previous meetings were read and the secretary reported on the call for this meeting.

Reports from the standing committees: There was no report from the Committee on Publications. Pastor James L. Skaggs, chairman of the Committee on Field Work, reported for that committee. The report dealt mainly with a detailed statement of the proposed activities of the director of religious education during the next two or three months. The report was approved. A report from the Committee on Finance was also approved. The treasurer's report for the last quarter was presented by Louis A. Babcock, as follows:

| | |
|---|----------|
| L. A. BABCOCK | |
| In account with the | |
| SABBATH SCHOOL BOARD | |
| Dr. | |
| June 30, Balance..... | \$532.93 |
| July 15, Rev. E. E. Sutton..... | 5.00 |
| July 20, Rev. E. E. Sutton..... | 5.00 |
| July 30, interest on C/D's..... | 31.25 |
| August 5, Rev. Harold R. Crandall, Onward Movement | 35.50 |
| August 5, Rev. Harold R. Crandall, secretary, Alfred Church | 25.00 |
| August 5, E. E. Sutton..... | 5.00 |
| August 19, E. E. Sutton..... | 5.00 |
| August 22, Albion Sabbath school..... | 25.00 |
| September 6, Rev. Harold R. Crandall, Onward Movement | 146.74 |
| | \$816.42 |
| Cr. | |
| July 21, Dr. A. L. Burdick, postage..... | \$ 3.60 |
| July 21, Davis-Greene Corporation, printing | 3.25 |
| August 2, Rev. E. E. Sutton, salary..... | 133.00 |
| September 9, Rev. E. E. Sutton, salary .. | 133.00 |
| | \$272.85 |
| Balance on hand | 543.57 |
| | \$816.42 |

Milton, Wis.,
September 15, 1929.

Director of Religious Education Erlo E. Sutton presented his quarterly report which was adopted as follows.

REPORT OF ERLO E. SUTTON,
DIRECTOR OF RELIGIOUS EDUCATION FROM
JULY 1 TO SEPTEMBER 1, 1929

Much of the time before Conference was spent in detailed office work, the preparation of two addresses for the Conference program, one for the Sabbath School Board period, and one for the Missionary Society day, and the preparation of lesson material for the *Helping Hand*.

Arrangements were made with the Baptist Publication Society by which about one hundred fifty books in the field of religious education were on display during the week of the General Conference in Milton. By this means several books on various lines of Bible school work, and other forms of religious education, were distributed among our people. Through a small commission on the sale of books, there is no expense to the Sabbath School Board for this exhibit.

Respectfully submitted,
ERLO E. SUTTON,
Director of Religious Education.

It was voted that ten dollars be added to the appropriation for books for the use of Director Sutton in conducting his work.

Upon motion it was voted that the president appoint the standing committees for the coming year.

The following standing committees were appointed:

Committee on Publications—Professor J. Frederick Whitford, chairman; Rev. James L. Skaggs, Mrs. Louis A. Babcock, Dr. A. Lovelle Burdick, Robert E. Greene, and Hosea W. Rood.

Committee on Field Work—President Alfred E. Whitford, chairman; Rev. John F. Randolph, Rev. Edwin Shaw, Mrs. Mazzini G. Stillman, Dean John N. Daland.

Committee on Finance—George M. Ellis, chairman; treasurer—Louis A. Babcock.

Auditing Committee—Rev. James L. Skaggs, chairman; George M. Ellis.

The minutes were read and adopted, and after prayer by Rev. James L. Skaggs, the meeting was adjourned.

D. NELSON INGLIS,
President.
A. LOVELLE BURDICK,
Secretary.

FAILURE IS NOT DEFEAT

We were struck the other day by a statement made concerning a man who is still alive and only thirty-nine years old. This is what was said: "He never loses his temper until there is nothing else to do. He is practically unbeatable. I have just seen him win a ten-year fight. Eight times at least during those ten years everyone said he was defeated. Yet he won. It took ten years and eight defeats possibly bad ones, yet he won."

A man had better not die until he has to, which will be soon enough. Your enemies may write your obituary many a time, but that does not mean that you must die to oblige them; better fight it out, and wait until you write your own obituary. A man can die when he has nothing else that he can do. Robert Bruce was beaten in seven battles, yet he won the eighth. William of Orange fought for many years against the overwhelming might of Spain, and he seems never to have won a battle worth mentioning; yet Spain had to acknowledge the independence of the Netherlands. Napoleon swept like a destroying whirlwind over Europe, and he seldom lost a battle; yet he ended in St. Helena. England has the reputation of losing usually every battle except the last. The Old Contemptibles are not always defeated.

It is probable that most men who stand before the world as successful were defeated as many times as Robert Bruce, or possibly a dozen times, and yet we make it convenient to forget this in admiration of their pronounced success. When your ship comes into port with all flags flying men will not say much about the times she very nearly foundered. Yet it is well to remember that success is more often than not the end of a hard and discouraging struggle. Few men succeed who have not well-nigh unlimited faith in themselves, which means, when properly interpreted, faith in the Most High, whose servants we are.—*The New Outlook, Toronto.*

Coolidge used to weigh his words. Now he counts 'em. — *Leesburg (Fla.) Commercial.*

YOUNG PEOPLE'S WORK

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

CHRISTMAS FOR A WHOLE MONTH

That is what we are to have in the Christian Endeavor topics. And why not? December means Christmas to most of us. And so the topics for that month all have to do in one way or another with the Christmas spirit. They open with one of the fundamental features of the Christian religion — its missionary motive — and follow through two topics on Christmas giving, and one on Christmas singing, the final one being a lesson on Christ's meeting Youth's needs. The general theme for the month is "Youth's Service for Others"; and why can't we make that our goal for this Christmas month? Let's see what all we can give to others, rather than what we can get; and first of all, let us be sure that we are giving the greatest gift of all—our life and life's service to our Master. Why not make this month one to re-emphasize giving to Christ—to stress especially Life Work Recruit work (our Life Work superintendent will be glad to help on this line, as he told you on this page recently); to renew, or to begin, the Quiet Hour, and other means of service?

Of course, I can't neglect my own home folks, so Berea and Middle Island are furnishing the helps on the topics for this month.

C. A. B.

WHY IS CHRISTIANITY A MISSIONARY RELIGION?

Christian Endeavor Topic for Sabbath Day,
November 30, 1929

DAILY READINGS

Sunday—It sees a lost world (Eph. 2: 1-7)
Monday—It has a cure for sin (Rom. 1: 16)
Tuesday—It has compassion (Matt. 9: 35-38)
Wednesday—It has love (2 Cor. 5: 14-21)
Thursday—It has light (2 Cor. 4: 1-7)
Friday—It has faith (Rom. 16: 25-27)
Sabbath—Topic: Why Is Christianity a missionary religion? (Matt. 28: 18-20. Consecration meeting)

CLARA L. BEEBE

Our Christian Endeavor topic this week treats of one of the distinguishing features of our religion. Christ said, "Go ye into all the world, and preach the gospel to every creature." That Great Commission is at the foundation of all Christian missionary enterprises. Christ is "the power of God unto salvation," "the light of the world," and without him men everywhere are in spiritual twilight.

But "how shall they hear without a preacher, and how shall they preach except they be sent?" Christ has given to his followers the Great Commission—he has sent us—so it is for us to provide the preachers. When we ourselves have found Christ, we can not help wanting others to know him too:

I have a friend, you ought to know him;
Will you not let him enter your heart?
Peace he will give you without measure,
Blessing untold, that will not depart.

I have a friend, you ought to know him;
Will you not come and meet him today?
Waiting he stands, tenderly pleading,
"I am the Life, the Truth and the Way."

H. O. Devah.

Christianity has something no other religion has—a Savior and a cure for sin, a Way whereby men may come to their Father. Where Christ is unknown, a loving Father is unknown. Under Christ all men are children of the same Father, valued in his sight. But until all men, everywhere, have found Christ, our Father's family is as though it were scattered. Christianity is God's way of bringing his children home.

In Christ there is no East or West,
In him no South or North;
But one great fellowship of Love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord,
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him,
Throughout the whole wide earth.

—John Oxenham.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Seeking Jesus (John 12: 20-26)
Monday—Christ, the Light (John 8: 12)
Tuesday—Christ, the Life (Col. 3: 1-4)
Wednesday—Christ, the Way (John 14: 1-7)
Thursday—Christ, the Savior (Matt. 1: 21)
Friday—Christ, the Lord (Matt. 23: 8-12)
Sabbath Day—Topic: Christ for ourselves and for others (Luke 2: 10, 11; John 17: 20, 21. Consecration meeting)

Topic for Sabbath Day, November 30, 1929

SUGGESTIONS FOR THE LEADER

The starting point for discussion of this topic is found in the words, "Christ for ourselves," for we can give to others only that which we have ourselves. Let each one say:

"Christ is my Lord. He is supreme in my life. I gladly submit to his will and trust his wisdom. He is worthy to rule my life.

"Christ is my guide. I would follow in his steps. He is the Way to God. That is the way I want to go. He is my Guide.

"He is the revelation of God to me. Nature all about reveals something of God to me; but his personal relation to me is revealed most clearly in Jesus Christ. Through him I see God as Father.

"Christ is my Savior. I trust him so fully because he has saved me from a life of sin.

"Christ is my Friend. One who has done so much for me is truly a Friend."

What he is to you and me he would be to all, and we can best show that our love for him is genuine by helping others to make him their Lord, Guide, Revelation, Savior, and Friend.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Charts illustrating the four memory hymns this year are a great help in presenting the hymns to the juniors in ways that they will understand.

Suggestions for the charts are given here: Hymn—"I'll Go Where You Want Me to Go."

"It may not be on the mountain height"—picture of mountains.

When men cease to have a vision of the world's need, Christianity will become a religion without a missionary. I have just finished reading Honoré Willsie Morrow's gripping story of Adoniram Judson and his young wife Anne, how they braved the terrible jungles and religious persecutions of Burma to carry to that nation the Christ they loved. They lived beneath the shadow, almost, of the Shwè-Dagôn, a temple of wondrous splendor, erected in honor of the god of the Burmans. But that god had no healing for the soul of an ex-priest, no balm for a bereaved mother's sorrow. Only in the "Splendor of God," is such healing found.

In the missionary play presented by members of our Christian Endeavor society last night, a Hindu Christian is made to say. "I kissed the cross, and found peace, and now I bear the Cross over mountain and plain and sea." Only in Christianity can real peace be found. Christianity, through its missions, lifts men from their low ideals, low levels of life, and puts peace into their hearts, new ideals into their lives.

I know of hearts that hate the wrong,
Of souls that are brave and true;
And I know of a song, a song, a song,
That can break their fetters through.
Oh you who long, and long, and long,
I will give you the song, the song, the song,
That can break your fetters through.
—From the Songs of the Sons of Jaffir.

Suggested songs: "We've a Story to Tell to the Nations," "The Morning Light Is Breaking," "From Greenland's Icy Mountains," "The Whole Wide World for Jesus," "Christ for the World We Sing," "Fling Out the Banner."

Topics for prayer: For all missionaries, that they may be given wisdom, courage, and a compelling message; for all who know not Christ, that they may come to know him; for ourselves, that we may heed whatever missionary call comes to us.

A few questions: What would happen to the church if missions ceased? How may we increase interest in missions? What can I do to help spread knowledge of Christ? Is denominationalism a help or a hindrance to missions? Is it worth while to thrust Christianity upon backward nations who seem to be unresponsive?

Berea, W. Va.

"Or over the stormy sea"—picture of the sea.
 "It may not be at the battle's front"—picture of a battle.

"But if, by a still, small voice he calls,

I'll answer, dear Lord, with my hand in thine,
 I'll go where you want me to go"—picture of Isaiah

"Perhaps today there are loving words
 Which Jesus would have me speak"—Ruth and Naomi.

"There may be now in the paths of sin
 Some wand'rer whom I should seek"—Jesus and the woman of Samaria.

"O Savior, if thou wilt be my guide"—Jesus the Good Shepherd.

"I'll say what you want me to say"—Daniel.

"There's surely somewhere a lowly place

Where I may labor thro' life's short day"—map of the world.

"So trusting my all to thy tender care"—Jesus.

"I'll do thy will with a heart sincere,

I'll be what you want me to be"—a Crusader.

Arrangement for chorus:

Picture of the infant Samuel

I'LL GO—

Where you want me to go

I'LL SAY—

What you want me to say

I'LL BE—

What you want me to be

Hymn—"Sabbath" by William C. Da-

land.
 Picture—Christ the Light of the World
 ("Christ, thou art Lord, e'en of the Sabbath day").

Illustrations for the other two charts will be given next week.

HOME NEWS

BOULDER, COLO.—The social committee holds frequent socials in the basement recreation room. One in September was in honor of Mrs. Wing, wife of our former pastor, and a sister of Mrs. Frank Saunders.

Our new church has proved to be of great benefit to our Sabbath school. The children's classes are held in the comfortable and attractive basement. They enjoy the fireplace in chilly weather, also they like the privilege of having their own assembly after classes when adult review or speeches make it advisable.

Every day we are happy that we have such a fine assembly room in the church basement for social affairs. Some time ago the church voted to tender the use of this room to our young people for properly chaperoned parties.

Mr. and Mrs. Will Jeffrey, members here before the organization of the Denver Church, sent the ladies \$10 with which to purchase table ware for the basement dining room. With our dining room with demountable tables, our modern kitchen with gas, hot and cold water, and the large cupboards stocked with dishes of all kinds, we are almost equal to any occasion.

The Ladies' society has paid \$100 on the church budget, also \$38 on our janitor salary, mostly proceeds from food sales.

On the evening of October 5 the Denver Church had a social evening to which the Boulder folks were invited. About twenty-five from Boulder were there. The committee in charge gave us an enjoyable evening. Refreshments were served.

No definite word has been received from Ralph Coon, of Berkeley, Calif., who has been called as pastor of the Boulder and Denver churches, as to just when he can come. We are looking forward to his coming with a great deal of pleasure, for we believe him to be a very sincere and capable man and feel that the churches will be in the hands of a good leader when he decides to come.

A very interesting letter was recently received from H. N. Wheeler, National Forest Service lecturer. Mr. Wheeler gives free illustrated lectures all over the United States on forest service work, which are both interesting and instructive. Mr. Wheeler enclosed a check to apply on church finances. Both letter and check were welcome.

While we are without a pastor, the pulpit is being filled by Rev. Mr. Martin, a Methodist Episcopal minister, compelled by a throat trouble to leave a large church in the East. His trouble has nearly disappeared in this climate. He is a powerful and sincere preacher and is loved by us all. The only change we could suggest is that he become a Seventh Day Baptist.

HOW DID GREAT BRITAIN ACQUIRE PALESTINE?

Before the war Palestine was part of the Turkish empire. In 1920, after the dismemberment of that empire by the treaty of peace, Great Britain was given a mandate over the Holy Land.

CHILDREN'S PAGE

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

SELF FIRST OR OTHERS FIRST

Junior Christian Endeavor Topic for Sabbath Day, November 30, 1929

MRS. HERBERT L. POLAN
 Consecration Meeting

Junior superintendents, prayer meeting committees, and lookout committees should be very diligent to keep up the consecration meetings in good shape each month. Have roll call, some special service of consecration as reciting pledge with silent prayer before and after, and a testimony meeting *always*. Encourage with your plans and prayers this testimony meeting regularly.

Blackboard talk—how to spell "Joy":

J—Jesus first

O—Others second

Y—Yourself last.

Questions:

1. What is unselfishness? Give an instance.
2. What are some things which lead to selfishness?
3. Name three Bible characters who put others first.
4. Name three who did not put others first.
5. What is self-sacrifice?
6. What does it mean to pamper oneself?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

The letters are so scarce we can hardly call it a letter exchange, so I thought I would write again.

I wonder, if the children had a subject to write about, such as "The Trip I Enjoyed Most," printed each week, or maybe if the children could send ideas; say, "Boys and girls, when you write tell your age and hobby," then when two boys or two girls about the same age and having the same hobby can write to each other, wouldn't we have a real letter exchange?

I am twelve years old and like to draw and make toys.

I am just sending some of my ideas. I thought the children might like to try them. I guess I will close.

Yours truly,
 ORLAND MAXSON.

Matheson, Colo.,
 October 24, 1929.

DEAR ORLAND:

The letters surely were getting decidedly scarce, but more are coming in now, I am glad to say; in fact I have more on hand now than I can send this week. Isn't that fine? The more the better.

Your suggestions for letters are very good indeed, and I thank you heartily, both for myself and for the children. I have decided that you are a very helpful kind of boy. That is the kind of boy that is sure to grow into a useful man.

Sincerely your friend,
 MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am in the third grade. I would like to read more letters on the Children's Page.

I just thought of a story, so I thought I would write it.

OLD MOTHER BUZZARD'S KIND DEED

Once Old Mother Buzzard was flying over the forest. She saw Little Wolf jump and grab Peter Rabbit, but Peter was not hurt. Peter wriggled loose and ran home as fast as he could go.

Another time, Old Mother Buzzard was flying close to the river, and she saw something peculiar in the brush. It was Little Wolf. Peter was walking close to the brush. Just as Little Wolf jumped for him, Old Mother Buzzard grabbed Little Wolf and ducked him in the river, and then he ran home as fast as he could. He never hurt Peter again.

As ever, a reader of the Children's Page,
 LEWIS MAXSON.

Matheson, Colo.,
 October 26, 1929.

DEAR LEWIS:

Your story is all right. Please write another soon. We need more stories as well as letters.

I hope the children will grant your wish and write more letters for you to read.

Your sincere friend,
 MIZPAH S. GREENE.

DEAR CHILDREN:

Here is a little poem, sent by Garland Powell, of Salem, W. Va. I hope you will enjoy it. I was sorry, Garland, that I did not have room for it last week.

M. S. G.

Sleep quietly on that lovely mountain
Until the break of day,
When the clouds shall disappear,
And the mists be rolled away.

When the voice of Jesus shall resound
Throughout the world so wide,
Then I shall see thee again,
And stand very near thy side.

Then shall I know this little cup
Was not given for naught;
But the hand of God pressed it to my lips,
To drink the little draught.

That I through grief and suffering
Should be drawn toward his cross,
And find in the blessed Son of God
Comfort for all my loss.

DEAR MRS. GREENE:

I thought that I would write again. I like going to school very much. My teacher's name is Miss Cossaboom. I think that she is a nice teacher. She has quite a lot of first graders. I will name them: Eileen Spencer, Margaret Pope, Carrie Jordan, Eddie Barber, Lester Jordan, Madelyn Crandall, Marian Coon, Reba Charnley, Hannah Sherman, and Raymond Douglass. So you see how many little ones she has. Reba has been very sick with her throat and she hasn't been to school in two weeks.

I have been to Rev. W. D. Burdick's quite a lot, and he is a very good pastor. His wife is teaching the Junior Christian Endeavor and I belong to it. Anyone may come from seven years old to twelve years old.

Now I will close,
MARY IDA SHERMAN.

Rockville, R. I.,
October 27, 1929.

DEAR MARY IDA:

I'll have to wait until later to answer your letter.

Sincerely yours,
M. S. G.

Ill-considered remedies for our faults bring only penalties in return.—*President Hoover.*

SALEM COLLEGE NOTES

WINFRED R. HARRIS

According to previous announcement, the night courses which are offered each Wednesday evening at Salem College were intended to take the place entirely of extension classes, which have formerly been offered in various nearby cities. The many requests for an extension course at St. Mary's, W. Va., however, make it necessary to conduct two extension classes in that city.

Two classes, one in American history, and the other in geography of North America, are conducted weekly. The enrollment consists of a large number of former students of Ohio University, Marietta College, Marshall College, West Liberty Normal, Fairmont Normal, and Salem College.

The novel idea of serving a waffle breakfast to members of the student body and faculty, which was first adopted Wednesday morning, October 23, by the Home Economics Club, may be considered a successful one. A much larger crowd than was expected patronized the breakfast which was held from seven-ten to nine-thirty in the Home Economics room. Members of the class in foods and cookery assisted members of the club in preparation of the meal. It is probable that like breakfasts will be served by the club several times during the coming year.

The College Aid society, a group of women organized to be of assistance to the college, held their annual Hallowe'en celebration Thursday night, October 31. The majority of the ladies in Salem belong to this society, and thus donations were forthcoming from all quarters. This organization can put things across with a bang, and this is what happened, as usual.

It is thought that the proceeds amounted to more than \$130. The money realized from the enterprise will be added to the library building fund.

On the evening of November 4, the world-famous Utica Jubilee Singers appeared in the college auditorium, under the auspices of the Men's Glee Club. These colored artists brought echoes of by-gone

days in song, and their Negro spirituals were a delight to the large audience.

A goodly portion of the student body and faculty members in masquerade made merry at the annual Hallowe'en social, which was held Tuesday evening, October 29, in the college gymnasium. The affair, which is each year sponsored by the Student Federation, is one of the major social functions held during the year, and created much interest among the student body. This year's affair proved to be no exception.

The affair swung into full motion when the Salem College Band, under the direction of Professor Seidhoff, furnished music for the grand promenade, which was conducted by Luther Carson, president of the Student Federation.

Miss Virginia Bond was social chairman, in charge of the affair.

The second number of the Redpath Lyceum brought to the college Dr. Chester Milton Sanford, one of the greatest vocational counselors in the country, October 22. Doctor Sanford has addressed twelve hundred educational institutions. He has lectured before more than three hundred teachers' institutes, and has spoken to over nine hundred men's clubs.

Besides his lecture of "Vocational Misfits," on Tuesday, Mr. Sanford spoke at high school assemblies, and private conferences.

Wednesday, Mr. Sanford devoted his entire day to the students of the college. At eleven o'clock, an hour lecture was given to the men of the college, and at two-fifteen o'clock, to the young women.

MESSAGE FROM THE OFFICE OF THE SUPERINTENDENT OF SABBATH PROMOTION LEAGUE

DEAR LEAGUE MEMBER:

I am assuming the superintendency of the Sabbath Promotion League. I trust you will welcome the statement that prayer will make the league effective.

I have experienced what others have described as wonderful—the power of prayer. Will you pray with us?

The task we have set ourselves is truly great; no man or woman can do it alone,

unaided and unadvised. It would be sheer presumption. But we are lured on by Jesus' conception of prayer, his suggestion is utterly amazing. He said, "Ask, and ye shall receive."

Pray, therefore; pray whenever you think of him—at sunset, in memory of his day, or at dawn, when he reveals his glory. Please do this. Then the league will be effective—a source of sympathy, understanding, inspiration, and joy; then it will be grandly fit to serve the cause. This is my first request.

And shall this be our custom? Shall we pray the Sabbath into the heart of the world?

I have no doubt as to the place of the Sabbath in the economy of today. It is evident that there must be more mental poise, more leisure for thought and character building if the material riches now at our disposal are to be used rightly. This poise and strength can be found only in the repose of the Sabbath of God.

It is plain, too, that a cry is going up for a higher standard of living; men and women are pleading for the proper use of means and power. The judgments of God are driving them painfully to it; their consciences are becoming intensely active. And God is surely writing his law with fingers of fire into the heart of the race. In moments of regret and pain, the Sabbath will prove a very great help and comfort.

I have often said, and say it again, that a great awakening is now on—that noble sacrifices will be made for Jesus' sake. This age will demonstrate the Lordship of Jesus as never before. Confronted by amazing wickedness, men will turn to the Sabbath of God. As in the first century, they will seek Christ-mindedness. They will stress—not types of organization, but power—spiritual power and grace. They will welcome the Sabbath for its divine uses.

The world's Sabbath consciousness is growing.

This is the outlook: We aim to give the league an international character. We shall make interdenominational contacts as soon as possible, but we regard these as merely desirable and not essential to

our success. We have seen churches come and go and shall, therefore, depend wholly on men and women devoted to the cause—however organized.

Sincere devotion to the Lord of the Sabbath—this shall be our secret and bond.

Dear member, read this request as though it were made in person. Then let us hear from you promptly—not out of courtesy, but that we may know that you are whole-heartedly with us.

Sincerely yours,
JOHN C. REICHERT.

Verona, N. Y.,
October 20, 1929.

PACIFIC COAST ASSOCIATION

The Pacific Coast Association met with the Los Angeles Church on Sabbath, October 19. The church was filled with local and visiting delegates. The program of the day began at ten o'clock with a worship service in which the choir, men's chorus, and congregation had a part. Mrs. Clara Hurley sang a beautiful solo. Pastor Hargis preached the sermon on the association theme, "The Power of the Gospel." A testimony meeting followed in charge of Pastor Hills.

Dinner was served to the entire crowd by the local church, and after a brief rest we entered into the afternoon services. The young people gave a very thoughtful and practical playlet on the subject, "My Record." A symposium led by Pastor Ballenger followed and the following speakers took part: Mr. White, a Sabbath-keeping worker from a nearby community; Mrs. Carpentier, a mission worker in Los Angeles (also a Sabbath keeper). They discussed the subject, "Applied Power of the Gospel." Mr. James Jeffrey, of the Los Angeles Church, read a paper on "Openings For Work in Los Angeles." Doctor Pierce then gave a report of the conferences held with the members of the Missionary Society at the General Conference on coast work.

Many outsiders were in attendance and everyone declared the meetings worth while. A meeting to discuss field work on the coast was held in the late afternoon and plans were tentatively laid for work to be done.

We are hoping to see a program launched in the near future in which many of those out here going along unchurched shall be interested afresh, and through the preaching of the Word other souls saved for service. Pray for us in the work we are trying to do.

CORRESPONDING SECRETARY.

Riverside, Calif.,
November 5, 1929.

ON OUR SHELVES

CHRISTMAS COMBINATIONS

- I. For Children
 - "Sermons to Boys and Girls," by Rev. A. J. C. Bond
 - Denominational Calendar and Directory, 1930
 - Sabbath Motto Card
 - "A Sabbath Catechism" and "Beginning the Christian Life," booklets written by Mrs. W. D. Burdick for boys and girls
 - II. For Young People
 - "Letters to the Smiths," by Hosea W. Rood
 - "Manual for Bible Study," by Rev. Walter L. Greene
 - Denominational Calendar and Directory, 1930
 - Sabbath Motto Card
 - III. Alternative Combination for Young People
 - "Letters to the Smiths," by Hosea W. Rood
 - "Life of A. H. Lewis," by Dr. Theodore L. Gardiner
 - Denominational Calendar and Directory, 1930
 - Sabbath Motto Card
 - IV. For Adults
 - "Water of Life," by Rev. George E. Fifield
 - Denominational Calendar and Directory, 1930
 - Sabbath Motto Card
- The price of each combination is \$1.00, a twenty per cent reduction. Order now.
- BERNICE A. BREWER.
510 Watchung Ave.,
Plainfield, N. J.

OUR PULPIT

THE DEPTH OF HIS RICHES

REV. JOHN C. BRANCH

Pastor of the church at White Cloud, Mich.

SERMON FOR SABBATH, NOVEMBER 30, 1929

Text Romans 11: 33.

ORDER OF SERVICE

INVOCATION

HYMN—O thou in whose presence my soul takes delight

RESPONSIVE READING

PRAYER

OFFERING

HYMN—Nailed to the Cross

SERMON

HYMN—He's the One

CLOSING PRAYER

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

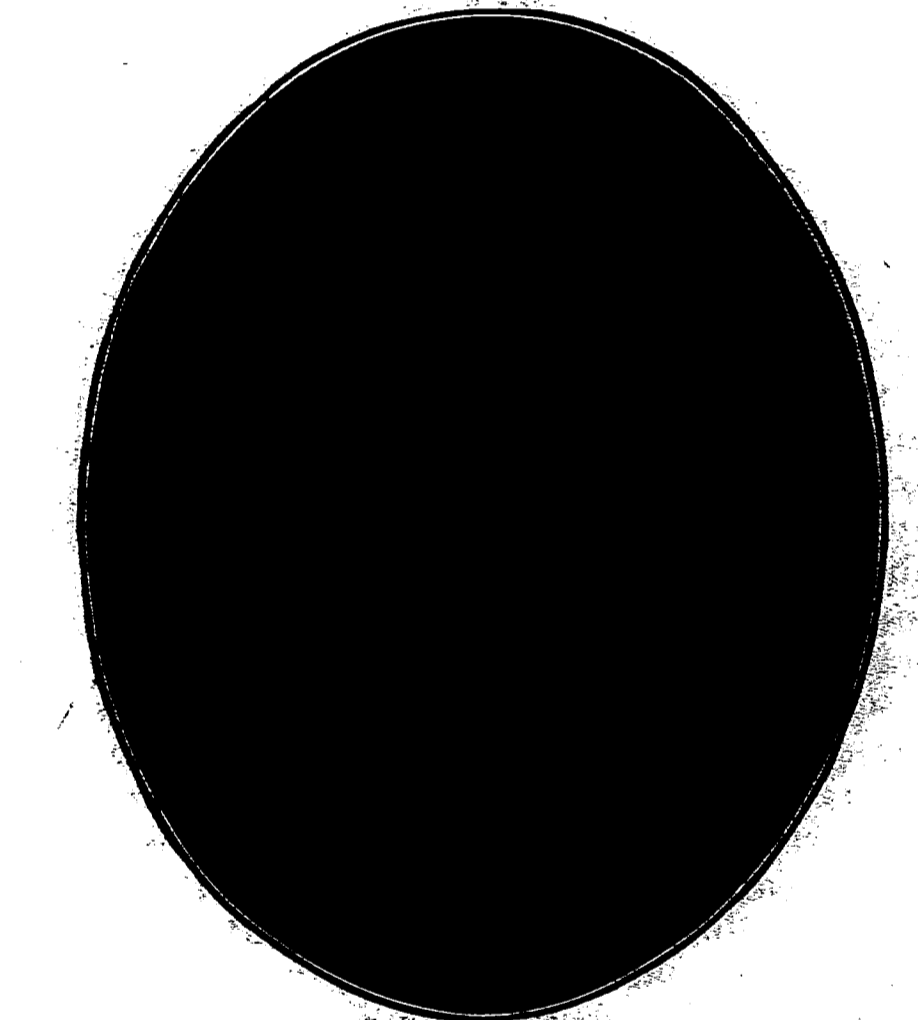
God is here listed by Paul as being beyond the comprehension of man; the depth of the knowledge of God is past finding out. Men have tried to comprehend by science and the artful designs of men, the changing things material.

Mental is defined as pertaining to the mind, which includes the intellect, feeling, and will, or the entire rational nature. Science is defined as knowledge gained and verified by exact observation and correct thinking. The mental chemistry of man is

the science upon which we depend, and there is a constant transformation which is brought in applied chemistry, which deals only with natural elements.

Any conceivable number may be formed by the Arabic numbers; any conceivable thought may be expressed with the twenty-six letters of the alphabet; any conceivable thing can be organized with the elements when they are grouped into molecules.

When two or more of these elements are grouped they form a new individuality, and these individualities which are formed pos-



sess characters which are not found in either of the elements which gave it birth.

Each principle exists independent of the other mental action, and therefore is the interaction of the individual mind. We speak of the universal mind, which is the intelligence of man. One individual may bring some power into manifestation as to the possible combination of thought; the result is a variety of conditions and experiences.

Man would change the image of God and the glory of God into an image made by the art of man and his wisdom.

Thomas Hannel says these changes are tremendous changes, and that they have

changed man from the priordial man to modern man, changed from hate to love, from material strife to mental control, and that this has been wrought by the slow dawn of understanding.

But in all this where do we find God? "O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out."

Man can not climb, neither will he climb, high enough to comprehend the God which we worship. His knowledge is past finding out.

As we study to comprehend material things we are aware that thought flashes between mind and mind with an intensity and swiftness far transcending electricity. But the mind of God is so superior that the finite can not comprehend the infinite. We can understand the action of the finite mind, but who can understand the action of the infinite mind?

But God saw these things from the beginning. We are aware that the whole universe is alive. Every thing that exists in any form is a manifestation of the basic substance from which and by which all things have been created. It is man's capacity to think, but God is the creator.

But who can measure God's great love; who can measure God's great gift to the world? Who can measure an electron, and the electron is the basis upon which we calculate material things. It would take five hundred million atoms placed side by side to measure one linear inch; a number of atoms equal to twenty-five million times the population of the earth must be present in a test tube for a chemist to detect a chemical trace. We can not come anywhere near seeing an atom under the microscope.

Who made this atom? Man can not see it, but our God, whose wisdom is past finding out, made the atom. Food, water, and air are considered to be the three essentials necessary to sustain life. But who caused the food to grow, who gave us the seed time and harvest?

Every time we breathe we fill ourselves with energy, but who created this purifying invigorating substance? Hydrogen and oxygen form water, but who created the hydrogen and oxygen?

"O the depth of the riches," both of his

wisdom and knowledge—how unsearchable, we can not understand it.

We may be assured that God still lives and that there will come a day when the forces in the world will bow to God and our Lord Jesus Christ as the Savior of men. I must bow to him now as my Savior Lord; I must own God as my Father, Jesus as my only Savior, and the forces in the world as but tokens of the power and wisdom of the God I love and worship, whose ways are past finding out.

Man can not climb to the heights of God's wisdom in his creation and power. I can not read the infinite; I can only behold and understand the finite. But I shall be able to read and to understand God better when the mists have rolled away, when these eyes which today see through a glass darkly, are opened, when I shall see as I am seen, and when is placed upon me the stamp of immortality.

CHILDREN ASLEEP

The night is still, the tides of sleep are flowing
Fluently, tenderly, over, beneath, above
Their delicate limbs and quenching their eyes'
bright glowing:
Remote from my care they seem and my
brooding love.

I pause beside each bed, bend o'er the little
sleepers

With awed, quiescent heart and reverent will,
Raising a prayer that their great angelic keepers
Will watch and guard them, lying so meek
and still.

Solemn night's stillness, solemn the starry
wreathing
Wherewith the arching heavens are glisten-
ing fair;

Naught do I hear but the sound of their gentle
breathing
And my gaze is lost in a tangle of innocent
hair.

To what far strands or magic isles are you
faring,

O little sleepers of mine, o'er what dim seas?
Not only this is the voyage we'll not be shar-
ing,

And you will know more perilous waters
than these. . . .

Softly I leave them, alone in the dark night
sleeping,

Profound in their trust, lying so meek and
mild,

Softly I leave them content, in the perfect keep-
ing

Of a love more mighty than mine, I too a
child.

—The Commonweal, New York.

Fundamentalists' Page

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

WHAT IS A SEVENTH DAY BAPTIST CHURCH?

We used to think it a simple matter to define a Seventh Day Baptist Church. A Seventh Day Baptist Church, we had been taught to believe, is a body of believers in Jesus Christ, baptized on their confession of faith in him, united in bonds of Christian love for work, worship, and fellowship, and who observed the seventh day of the week as God's holy Sabbath.

Many of the principles for which Seventh Day Baptists have stood are accepted by other Christian bodies. Yet there are some principles that are far from being universally accepted by other Christian bodies.

The principle of baptism on confession of faith, as the door of entrance to the church, is a distinctive Baptist principle. That is Biblical. And we are Baptists. But in this age of liberalism many Baptist leaders—teachers and preachers—consider this all wrong. It is narrow and exclusive.

But we are Sabbath-keeping Baptists, and in the eyes of other Christian bodies this is worse than our attitude on baptism. For our attitude on the Sabbath, they affirm, is a reflection on the good people of all other non-Sabbath-keeping, Christian bodies. So, we are asked to cast aside our denominational prejudices (for they are only prejudices!), throw down the bars set up by our rule of faith and practice, and just invite everybody in, regardless of baptism and the Sabbath.

"Lord I believe, help, thou, my unbelief," we used to recently pray. But "creeds" are put into the discard today. Denominational beliefs rest lightly, and are spoken of apologetically. Ties that bound members of a church together, in days past, are about as easily broken as paper strings. Federate, consolidate, unionize! These are the essential things! It matters little what one believes.

How is it with us? Do we stand apart from this movement, unaffected by it? Or

have we been caught up by this movement? Is our own attitude towards our "distinctive Seventh Day Baptist principles" in a state of flux, or transition? Or is the *undertow* of this movement dragging us, almost against our wills, to the position of accepting the conclusion that it does not matter much what we believe if only we can raise money, keep busy, and keep the peace?

These are searching questions, but they demand an honest answer. In the light of these questions let us examine the *three great fundamental beliefs* of Sabbath-keeping Baptists.

1. A regenerate Church Membership.

Just where do we stand on this question? Nominally, with all Baptists, we believe that one must "be born again"—must have a change of heart—before being admitted into church membership; that only *converted* Christians are fitted to carry on Christian work. In our own literature we say: "Seventh Day Baptists have always maintained that a regenerate heart is one of the indispensable conditions for membership in the church of Christ" (*Seventh Day Baptist Manual*, page 22).

This has been the central point of Baptist faith. Precisely on this point of *regeneration before admission* to church membership has centered our great contention. Where do Baptists stand on this truth today? Where do Seventh Day Baptists actually stand?

A Baptist of wide experience, and nationally known, recently said: "In practice, the average Baptist Church today is receiving to its membership quite generally children from the Sunday school, or such as have been induced to approach the church by visitation committees, who have given no evidence of a change of heart, or a vital love for Christ. If the boy or girl after due persuasion and inducement can be brought to say, 'I would like to confess Christ in baptism,' little or nothing more is asked or expected."

No thoughtful student of conditions within the church today will consider the above an extreme statement. And I think, too, it fairly states the conditions in the average Seventh Day Baptist Church. In actual fact, however, can we claim a "regenerate church membership" with any more consistency than do those denomina-

tions that put *baptism first*, and spiritual training afterward?

We had a powerful testimony once. Are we losing it? We had revivals once when souls were happily "born into the kingdom." Have we lost the "old time" fire? If so, may it not be because we no longer *seek for* and *expect* the operation of the Holy Spirit in conversion? Do we need a "new gospel" or a new interpretation of the old gospel on this our fundamental belief for church membership? May not one of the causes of a shrinking church membership be because we, in reality, are seeking recruits to fill the *ranks* of church membership, rather than regenerate, "born again" Christians?

2. Immersed Believers.

What constitutes a Baptist Church? This is the way the Baptists in the past answered: "A Baptist Church is one accepting the New Testament as its guide, and *composed only of baptized believers, baptism being by immersion.*" That has been the position of Seventh Day Baptists all through their history. It was the position of Baptists before it was our position.

That position, however, is being repudiated by hundreds of Baptist churches, and a larger number of ministers. Under the assault of liberalism a "new gospel" concerning baptism is being preached. So today the ranks of many Baptist churches are being recruited with unregenerate, unbaptized members. Of course, it seems inconsistent, if not foolish, to call such churches "Baptist churches." But such churches exist. A few of them have already dropped the name "Baptist." The others ought to do so. The Baptists themselves are responsible for the statement that there are around five hundred Baptist churches that have given up baptism by immersion as a requisite for church membership.

Just what does this movement among Baptists portend for Seventh Day Baptists? We can not remain unaffected by this movement. Every reasonable inference to be drawn from Baptists' experience is that modernism will do for Seventh Day Baptists just what it has done for the Baptists. Evidence is not wanting that such a breakdown is in progress among us. Already some are saying that our "traditional attitude" concerning baptism should be

modified, at least to the extent of receiving members from other churches without requiring immersion.

3. Sabbath Observance.

What has been our belief in reference to the Sabbath throughout our history? Simply this: We have regarded the Sabbath as God's holy day; as sacred time, consecrated, sanctified, set apart as a memorial of Creation. We have taken the Bible literally when it says, "For in six days the Lord made heaven and earth . . . and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it."

Says Rev. T. B. Brown: "We put the Sabbath at once upon high and holy ground. We take it just as God gives it to us." "Now the Sabbath is a monument which has been set up as a memorial of creation, and upon it is this inscription, which God wrote with his own finger: that having created heaven, earth and sea . . . he rested the seventh day, and sanctified it, constituting the day of rest for man."—*The Sabbath.*

Dr. A. H. Lewis, in his "*Sabbath and Sunday*," says: "God rested on the seventh day, hence the sacredness arising from his example can pertain to no other day because he rested upon it. Thus the element of commemorativeness and sacredness are inseparably connected with the day." With this Rev. James Bailey agrees, as well as all our leaders of a former generation.

Here again under the impact of modernism we find a growing spirit of disregard for the Sabbath. Many are questioning whether the Sabbath can be kept as it used to be in this industrial age. Others among us are saying that our "traditional" attitude toward the Sabbath must be liberalized: that there is no standard for Sabbath observance save our own convenience, or opinion, or subjective disposition. Just what relation does this new attitude toward God's Sabbath sustain to the future existence of our denomination?

During all our history, Seventh Day Baptists have held that our major task was to lead men to Christ. But we have held that regeneration, baptism, and the Sabbath were a necessary trinity for membership in a Seventh Day Baptist Church. A regenerate church membership, immersed, Sabbath-keeping Christians—such has con-

stituted a Seventh Day Baptist Church in the past. What will it be tomorrow?

The majority of thoughtful Christians among us, I think, will admit that there is a breaking down of conviction in the value of the Sabbath, or in the necessity for its observance; that there is a growing opposition among us to adhering to these rigid requirements of regeneration, immersion, and Sabbath observance.

The modernists, doubtless, look upon the liberalizing of our "traditional" attitude as a sign of progress. The fundamentalists as an apostacy, savoring of denominational death. Time will tell.

MARRIAGES

BOYD-BROWN.—At Ameal Town, St. Mary Parish, Bonny Gate P. O., Jamaica, B. W. I., August 26, 1929, Mr. Uchal Boyd and Mrs. Alice Ward Brown were united in marriage by Rev. D. Burdett Coon.

KIMBALL-BONHAM.—At the home of the bride's parents, Mr. and Mrs. James A. Bonham, in Walworth, Wis., September 17, 1929, Miss Vivian I. Bonham to Mr. Leonard Kimball, of Linn township, Wis., Pastor E. Adelbert Witter officiating.

LORD-MALCOLM.—Mr. Albert Henry Lord and Mrs. Margarette Malcolm, both of Ameal Town, St. Mary Parish, Bonny Gate P. O., Jamaica, B. W. I., were united in marriage at Ameal Town, October 27, 1929, by Rev. D. Burdett Coon.

RAMSEY-CAMPBELL.—On August 31, 1929, Mr. David Soloman Ramsey and Mrs. Elizabeth Campbell, both of Jeffrey's Town, St. Mary Parish, Lucky Hill P. O., Jamaica, B. W. I., were united in marriage, Rev. D. Burdett Coon officiating.

DEATHS

BURDICK.—Elmer G. Burdick was the second of four children born to Herbert D. and Mary A. Burdick. He was born in Little Genesee, N. Y., August 7, 1882, and died in the Bradford Hospital, Bradford, Pa., November 1, 1929, in the forty-eighth year of his age.

He united with the Seventh Day Baptist Church of Little Genesee, February 22, 1902. The greater part of his life was spent in Alle-

gany county. Six years ago he moved to Bradford, Pa., where he was employed in the oil field. He was appointed to the local police force in June, 1928, and had served until the beginning of his illness, when he was granted a leave of absence.

He had been ill for the past six months. Two weeks before his death he was confined to his bed. He was later removed to the hospital where he underwent an operation. He survived this only a few hours.

He is survived by his widow, Mrs. Ella Burdick, and two sons, Francis of Salamanca and Harold of Bradford; by his mother, Mrs. Mary Burdick, of Richburg, N. Y.; and by two sisters and one brother—Mrs. Clayton Lewis of Pontiac, Mich., Mrs. Claude Saunders of Richburg, N. Y., and Jesse A. Burdick of Richburg, N. Y.

Funeral services were held at the home in Bradford, Pa., November 4, 1929, conducted by Pastor A. L. Davis, and burial was made in Wells Cemetery, Little Genesee, N. Y.

There is blue in the sky, though the clouds are dark,

And the sun disappears from view;
Still there's never a time but the clouds will pass
To be letting the sunshine through.

So be looking beyond, to the light of hope

That is shining around your way,
And you ever will find, though the clouds are dark,

There'll be dawning a brighter day.

A. L. D.

WIRT.—Mrs. Myrtie Clapp Wirt was born at New Hudson, N. Y., February 22, 1874, the daughter of Frederick O. and Fidelia Beebe Clapp, and died at the home of her cousins, Mr. and Mrs. LaVerne Sheldon, Clifton Springs, N. Y., where she had gone for medical treatment, October 18, 1929.

She was married February 12, 1895, to John C. Wirt, of Belfast, N. Y. For twenty-one years of her married life she lived in Little Genesee. While she never united with any church she was baptized by the pastor of the Little Genesee Church and was a member of the Sabbath school here until they moved away. At the time of her death she lived in Belfast.

She is survived by her husband and daughter, Mrs. George Hawks of Bolivar; also by two brothers and three sisters.

The funeral was held at the home in Belfast, conducted by Rev. John Shank, at 1 P. M., on the twenty-first, and at the Seventh Day Baptist church, Little Genesee, the same day, conducted by Pastor A. L. Davis and Rev. Arthur Gregson, of Bolivar, with burial in the Wells Cemetery at Little Genesee.

A. L. D.

Jeremiah is the most human of the prophets. He anticipates Christianity more clearly than any other Old Testament prophet. He was emphatically the one Christian before Christ.—*Walter F. Adeney.*

HOW DID PERSHING GET THE NICKNAME BLACK JACK?

The nickname Black Jack was given to John J. Pershing by the cadets while he was tactical instructor at West Point in 1897. Since 1892 Pershing had been an officer in the 10th U. S. Cavalry, the famous colored regiment which later distinguished itself in the Spanish-American war by coming to the support of Col. Roosevelt and the Rough Riders. It was only natural that "Jack" Pershing should acquire a soldier's nickname as the result of his long service with the negro unit. This nickname was not new in the American army. Gen. John A. Logan of Civil War fame was known as Black Jack, but it was because of his swarthy complexion and black hair and mustache.

BE JUST

Chant not of man's deeds when he's dying,
Or mouldering low in his dust,
Chant of his deeds when he's living,
Give him true praise, and be just!

Life is but a fleeting burden,
It ends with the last drawn breath,
Cheer on that man while he's living,
Give him most of his praises 'fore death.

Life is, they say, as we make it,
Tell of his failures, if you must,
But intermingle them with true praises,
Give him a square deal, and be just!

—Leone B. Wienkers, Highland, Wis.

Sabbath School Lesson IX.—Nov. 30, 1929

THE CHRISTIAN HOME IN A MODERN WORLD.
—Deuteronomy 6: 3-9; Matthew 19: 3-9; Luke 2: 40-52; 24: 28-32; Ephesians 6: 1-9; 2 Timothy 1: 3-5; 3: 14, 15.

Golden Text: "Honor thy father and mother."
Ephesians 6: 2.

DAILY READINGS

November 24—The Child Jesus in the Home.
Luke 2: 40-52.

November 25—The Religious Training of a Child.
Deuteronomy 6: 1-9.

November 26—Sanctity of Marriage. Matthew 19: 1-9.

November 27—Grace at Meals. Luke 24: 28-35.

November 28—Domestic Duties. Ephesians 6: 1-9.

November 29—The Gain of a Goodly Lineage. 2 Timothy 1: 3-14.

November 30—Safeguarding Future Generations.
Psalm 78: 1-8.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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L. H. NORTH, Business Manager

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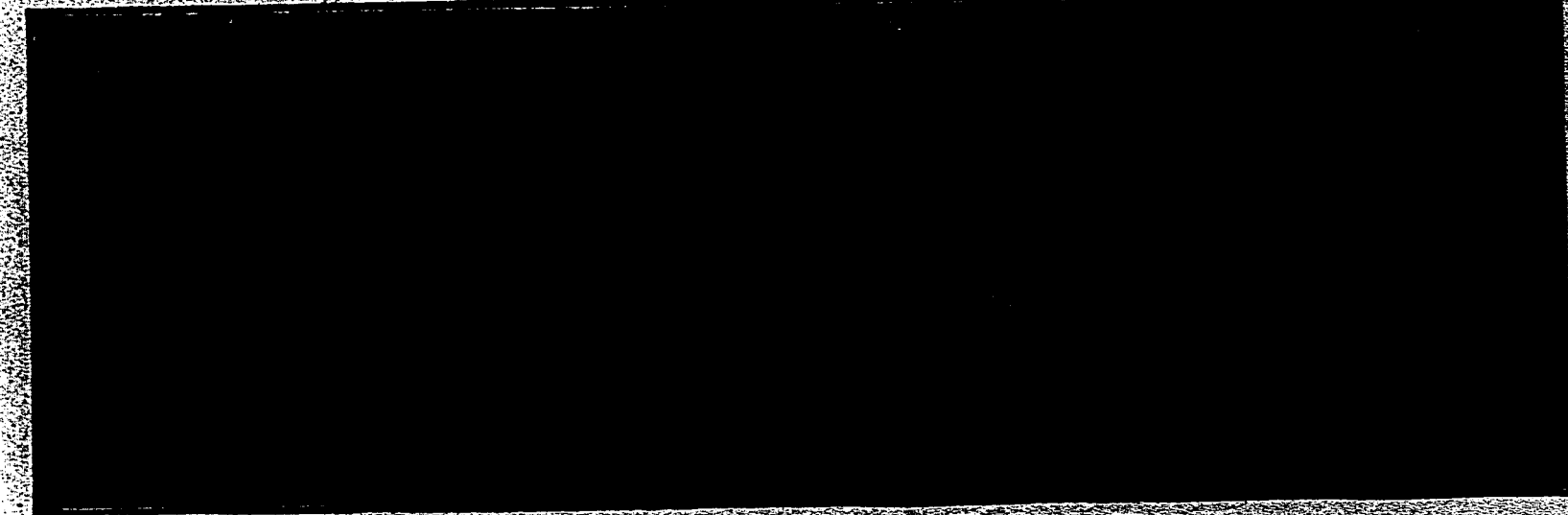
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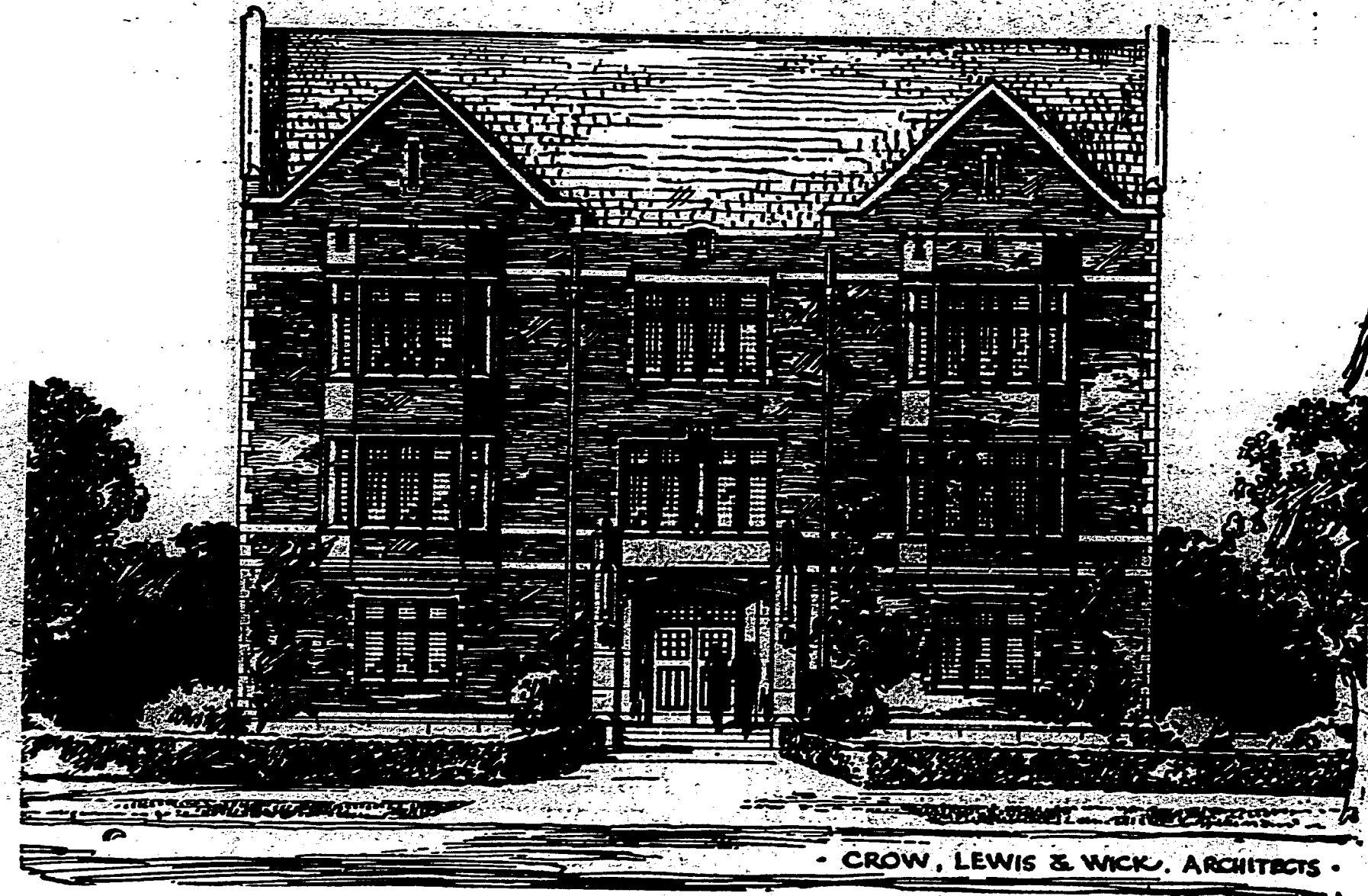
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THANKSGIVING

We thank thee Lord, O God most high,
For the beauty in the sky,
For sunshine laughing in the breeze,
Fragrant with dewy flowers and trees;
For all the panoply of glory
On sky, on sea, and mountain hoary.

For the gift of life and living,
Gracious art thou in thy giving;
We thank thee, too, for pain and joy,
Given to build but not destroy—
Higher paths, which lead to thee,
Maker of ways to eternity.

For friends we thank thee, Lord, this day,
A garden by some stony way—
Always brightly growing,
Always true hearts showing;
Their fragrance lasting through;
Their memories fresh as dew.

We bring thee thanks, O God, with joy,
For all these gifts without alloy;
But still a song we'd raise on high,
In far flung flights against the sky,
For that gift of all most dear—
To know and hold thee near.

—Helen W. Williams,
Berkeley, Calif.

CONTENTS

| | | | |
|---|---------|---|---------|
| Editorial.—The President on Enforcement.—A Banner Year for the Bible Society.—Berlin, Germany, Pleads for Tourists.—Satisfied at Last—Who Says Prohibition is Losing Out? | 641 | Corner.—Junior Jottings.—Why is Christianity a Missionary Religion? | 656-658 |
| Seventh Day Baptists and Church Union | 643 | Paul's First Day Supper of Acts 20: 7 | 658 |
| Whose "Home" is Palestine? | 645 | Children's Page.—"Silent Night, Holy Night"—Our Letter Exchange | 660 |
| That Wonderful Story | 648 | Fitting Tribute Paid to Former President Daland | 661 |
| Mission.—Evangelism a Problem.—Protestants in China | 649-651 | Our Faith.—The Real Worth While Power | 662-664 |
| China Famine Relief | 651 | Pentecostal Power in the Church | 664 |
| Woman's Work.—Duty.—Notice.—Minutes of the Woman's Board | 652 | More Back Numbers Wanted | 665 |
| Home News | 652 | The Old Seventh Day Baptist Church of Piscataway | 665 |
| Farming and Forestry | 652 | The Christian's Joy | 667 |
| Personal Mission Work in Texas | 654 | Fundamentalists' Page.—Two Challenges | 668 |
| Young People's Work.—I Wish This Page Were More Interesting.—News from the New England Seventh Day Baptist Christian Endeavor Union.—Christmas Giving.—Intermediate | 655 | Marriages | 670 |
| | | Deaths | 670 |
| | | On Our Shelves | 670 |
| | | Sabbath School Lesson for December 7, 1929 | 672 |