

MARRIAGES

JORDAN-BROWN.—At the home of the bride's parents, Ischua, N. Y., June 28, 1929, by Rev. Hurley S. Warren, Mildred Stout Brown and Darrell E. Jordan, Friendship, N. Y., the new home to be at Friendship.

MCCREA-SAUNDERS.—At the home of the bride's parents, Richburg, N. Y., July 3, 1929, by Rev. Hurley S. Warren, Winnifred A. Saunders and Lloyd M. McCrea, Bolivar, N. Y., the new home to be at Richburg.

DEATHS

PLACE.—Katherine Maxson, daughter of Horatio W. and Sarah Carr Maxson, was born December 1, 1866, on a farm near Milton Junction, Wis., and died at Memorial Hospital, Edgerton, Wis., June 13, 1929.

Her mother died when she was sixteen years of age, and for the next nine years, until 1891, she kept house for her father.

On November 17, 1891, she was married to T. I. Place. They lived in the Crosley house on College Street, Milton, until 1898, when they moved to the apartment at Main Street and College Street, where they have lived until the present time.

For more than twenty-five years Mrs. Place has spent much time with her husband in their store, and she found a great deal of satisfaction in sharing the responsibilities of the business.

She was a charter member of the King's Daughters, and years ago she was an active member of a community Shakespeare Club.

She became a member of the Seventh Day Baptist Church in Milton in 1888, and throughout her life she has maintained her membership with much interest. She was very regular in church attendance until prevented by failing health.

She was a woman of many fine Christian qualities. And having lived all her life, since her marriage, in Milton, she is well known to the entire community, and leaves a great many friends who deeply feel their loss in her death.

She is survived by her husband. To him is extended very deep and sincere sympathy in this time of sorrow and loneliness. She is also survived by one brother, William Benjamin Maxson, Milton, and by a number of cousins, nephews, and nieces.

The funeral was held from the Milton Seventh Day Baptist church on the afternoon of June 15. The service was conducted by Pastor James L. Skaggs. Mrs. Walter E. Rogers presided at the organ and a male quartet sang two appropriate selections. Burial was made in the Milton cemetery.

J. L. S.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager

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

Terms of Subscription

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

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

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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The Sabbath Recorder

There is no form of selfishness so private as not to be a matter of public social concern. A physician may lock himself up in a room where apparently he can injure no one but himself and get dead drunk. But while he is drunk there may be an accident in which six men lose their lives because he is not on hand to give them the surgical aid that would have saved them. A soldier who indulges in private vice which lessens his alertness at the time of a great drive, sins against the members of his company, his officers, and the great cause for which the army is fighting.

In God's great drive for an unselfish civilization any private vice which lessens a man's alertness is a sin against God and civilization. A man who assents to methods of doing business, or to political measures that operate against the trend toward an honest and friendly world, is bad. Assent to anything that blocks the way to something high and good is a form of badness.

—Edward I. Bosworth.

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The Sabbath Recorder

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

VOL. 107, No. 3

PLAINFIELD, N. J., JULY 22, 1929

WHOLE NO. 4,403

Our Father in heaven, we pray for a revival of spiritual life in all the dear churches. Give all thy children the grace and wisdom to present their bodies a living sacrifice, holy, acceptable unto thee. May we not be conformed to this world, but help us to be transformed by the renewal of our minds according to thy will.

Help us all to so set our hearts upon the things of thy kingdom that it may be our greatest pleasure to do those things that will advance thy truth and strengthen the hands of thy servants. For the sake of our children and all our loved ones, for the salvation of those who know thee not, will thou help us to be in very deed the light of the world. In Jesus' name. Amen.

Brother Hill himself seemed a good deal encouraged upon seeing the fixed purpose and faithful efforts of the workers in the church, the board, and the committees. He preached an excellent sermon from Romans 12: 1, 2, and his hopeful, earnest spirit brought good cheer to the discouraged ones here.

From here he will visit Rhode Island and attend the meeting of the Missionary Board. I know enough of those good men who are bearing the burdens of their heavy work in the spirit of true consecration, to know that Brother Hill will also receive inspiration and cause for hopefulness from them. And I am just as sure that they, too, will be helped by President Hill's earnest efforts to seek the best results from our next Conference gathering in Milton. The more our widely scattered people can come in touch with and understand one another, the better for our good cause.

Remedy for Problems Of course there are **And Discouragements** some perplexing problems, as well as encouraging signs. If we fix our eyes on these alone, we see only the darker side of things; but there is a remedy within our reach. Wonderful help is available in solving our problems if we will only use it.

Let me suggest an excellent plan. How would it do for all our churches to set apart a special Sabbath for prayer in behalf of each one of our institutions? There are the several boards and their work, the schools and our seminary, our General Conference, and various lines of work. Each one has its own problems to solve, and perplexing burdens to bear. They are our burdens too, and it is natural enough for us to plan to meet them.

Discussions, arguments, and criticisms do not seem to help matters much, even though the critics do have our good causes on their hearts and think their way would be the best, and I wonder if it would not be a good plan for everybody to agree upon a certain

Encouraging Signs I do not see how anyone who loves our good cause, and who has attended all four associations this summer, can fail to be hopeful regarding our future as a people. From beginning to end of these more than forty public meetings, the spirit of Christian fellowship prevailed. The papers, sermons, and addresses were of high spiritual standing, and the spirit of antagonism never once lifted a voice of unpleasant discord.

Large companies of young people not only carried on excellent programs in their own sessions, but they seemed interested and loyal in all the good work connected with the associations.

This blessed spirit of friendly co-operation and helpful loyalty is something to thank God for, and is full of hopeful suggestion for our future outlook.

President Claude L. Hill of General Conference has responded to an invitation to visit both the Tract and Missionary boards, in order to come in touch with the eastern people and also to aid us in any way he can in our pre-Conference problems.

He spent the Sabbath in Plainfield, preaching for our church and attending two or three committee meetings and the regular board meeting.

I, for one, was glad to see helpful signs of good to come from this visit. First,

day in which to unite in *fervent prayer* for the much-needed divine guidance.

There is a good deal in having all hearts and minds focused on some one thing, and if everybody will agree to think carefully and pray earnestly for the same thing at once, there is a sort of psychological accumulation of sentiment and power which can be secured in no other way.

Suppose, for instance, that on a certain Sabbath it be agreed that Seventh Day Baptists throughout the entire land shall center their thoughts upon our *seminary* and the *need* of more young men for the ministry, and the pastors or leaders shall set forth the needs in this case, and then everybody unite in earnest prayer for God's blessing on that one thing; what think you would be the result?

Thus each school and board might be made a subject of united prayer—really let each one have a union prayer meeting of Seventh Day Baptists for the cause we love—and it does seem to me that in this way there might be a great gain. Let the exercises be simple hearted and fervent in pleading for God's help. I mean by that, no arguing of the case before God or discussing methods in the form of prayer; but just earnest, devout, spiritual pleadings for God's blessing on the work and workers.

It does seem to me that it would not take many such days of consecrated prayer services to bring untold blessing to our good cause, and brighten our outlook as a people. I believe it would give us such a Pentecost that all our financial troubles would disappear, and there would be "living sacrifices, holy, acceptable unto God," which would transform many lives and give us more men for workers and more money for needed expenses.

I, for one, would like to see it tried. How do you feel about it?

If All Could See the Distress We Are in Would that everyone in our churches could have witnessed the scenes in two meetings this week where their appointed leaders were tussling for hours over budget problems and other important denominational interests. One was the Budget Committee of the Tract Board, and the other was the meeting of the board itself. Ten members of a committee bowed down from seven

thirty to half past ten over the work of making a budget for the next Conference year. They were confronted with the fact that the present year's budget had fallen short of realizing the amount assigned by the Conference committee by several thousand dollars, and also by the fact that the amount received from the people had been growing smaller for the last two or three years, and just how to plan for next year was a serious problem.

If compelled to discontinue some work for want of funds, the question is, where to do it with the least disgrace to the denomination. For it certainly would be a sad commentary on the interests of our people in the Lord's work, for us to give up some lines of important work or to close up some fields we have occupied, or to stop some publications, simply because our people fail to furnish funds.

To go on running in debt is out of the question; and to keep up our regular work without more money is also impossible.

Oh! if we could only see ahead and have faith to believe our people would stand by the work and not go on reducing their gifts, what a burden would be lifted! But, judging from the experience of the past two years, we have no ground for such hope. Yet we do feel sure that if in all our dear churches there could be a real spiritual awakening—a genuine revival of interest in the kingdom work for God—there would be no need to cut down in our plans; for, in that case, the response of an interested people would be prompt and ample. Money enough would surely come, and our burdens would be lifted and all our hearts would be glad.

The second meeting referred to above was that of the board itself when the committee reported. With this and other problems, sixteen or seventeen persons in board meeting fairly bowed down over the matters from two o'clock until six on Sunday afternoon. And I am sure that if all our church people could have witnessed the stress and strain and perplexity over denominational problems, during those four long hours, there would come a helpful response by way of sympathy, and the money burden, too, would soon be lifted.

Now what I have said regarding this one board, could be said with even greater em-

phasis and stronger appeal regarding conditions in the Missionary Board. The distress there is even greater, and from the same cause. The Sabbath School Board too is in deep trouble, and talks of dropping its most important work.

There is but one remedy that I can see: A deep spiritual revival of interest in the Lord's cause among our churches; a seeking in earnest for an infilling of the Holy Spirit in all our homes, would undoubtedly bring the answer. Not only that, but in all our churches the light would shine the brighter and all hearts would be happier.

Yes, friends, I am sure that if you all could see the distress we are in, you too would rise up and build, as well as did God's people in Nehemiah's day.

The One Thing Needful This leads me to mention once more what seems to me to be the one thing we as a people need most of all today. There is a spiritual experience offered to every one who bears the name Christian. It is many times mentioned in the Bible, and promised to those who seek it, by the Lord our God. It is within the reach of all who will comply with God's conditions. Such expressions as these: "Ye shall receive power from on high when the Holy Spirit is come upon you"—"Be filled with the Spirit"—"Ye shall be baptized with the Holy Spirit"—these and many other such promises are given to us as Christians. The teaching is that the Spirit of God takes possession of believers and leads them to do the work of the kingdom, which they could not do without such help.

This is a special help intended for men and women who are already Christians, but who lack the infilling of the Spirit—the Power from on high—which shall enable them to do special work to which the Master calls them.

It was men who were already Christians upon whom the infilling of the Spirit came on the day of Pentecost, in answer to prayer, giving them a power from on high that brought blessed results.

I believe it possible for Christians to be refilled with the Spirit many times. They may need this as certainly as the disciples did more than once in their lives. It is just as necessary today, and God's promise

of such power is extended to all believers in all time. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Friends, do you not think that revival in spiritual things—a real infilling of the Holy Spirit in our hearts—is the one thing most needed today in all our churches? It is the only thing that can save us as a denomination in these worldly times.

It can be obtained in the same way the disciples obtained it. First, they *desired* it; second, they were together in one place and in *harmony*; third, they *prayed* earnestly for it. What do you think would come to pass—what change in our outlook—what would soon come of our burdens—if we should all begin to long for this spiritual power, and earnestly seek the infilling of the Spirit? If we should exalt Christ and put away self, until our greatest desire is to do the Lord's will, there could be no doubt about our success as a people. We need today, not the power of flesh, not the force of logic, but real spirit-filled men, if our cause is to go forward.

AN OPEN LETTER

To Rev. Francis W. Warne,
A Bishop of the M. E. Church.

DEAR SIR:

Your booklet, "The Biblical Sabbath," was read and carefully noted. In this short communication space will not permit of references to but few of the more important points raised.

First, let us examine a quotation found on page 9. "Thus the heavens and earth were finished, and all the host of them. And on the seventh day God finished (ended) his work which he had made; and rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed (sanctified) it; because that in it he rested from all his work which God created and made." (Genesis 2: 1-3.)

You say, "The fundamental principle taught in this important Scripture is not the keeping of Saturday." No, it is not, but it is in keeping the seventh day of the week which you say in the next paragraph is the monument of creation. Saturday is not

mentioned anywhere in the Bible, but it is always the seventh day, meaning of the week of course.

"The Sabbath is a monument of creation, and therefore of universal and permanent obligation." It could not be considered a monument of creation without marking the day of the week upon which it was instituted.

You have much to say about the "Lord's day," but be it ever remembered that the only Lord's day mentioned from Genesis to Revelation is the seventh day of the week, the Sabbath of the Lord thy God. It is often called "my holy day," and Christ says he is Lord of that day, and it is the only day upon which an especial blessing was ever pronounced. Many eminent scholars claim that the reference so often quoted in support of Sunday observance, "I was in the spirit on the Lord's day" (Revelation 1: 10) does not refer to any day of the week, but calls the mind forward to that great day of the coming of the Lord. This is probably the correct interpretation.

A monument is not supposed to be a movable structure. You have undertaken a huge task without divine aid, when you try to move this monument from the seventh to the first day of the week.

"The Sabbath was instituted in Eden." Correct you are in this, but you dispute that it is of permanent obligation when you undertake to move it to some other day of the week, and to celebrate another event. The pagan holiday, Sunday, could not celebrate creation, or any other important event. There is no evidence that Christ was raised from the dead on that day, but that would not affect the matter if he was.

"The best scholars generally hold that this particular day which God sanctified, is a vast period of time, reaching from the close of creation down to our day and on into the future. It was God's Sabbath and not man's." Then I suppose you mean to say that it was sanctified or set apart for God's special use, or perhaps for the angels of heaven, and not for our use after all. Well, that is rather odd after all you have said about the perpetual obligation of the Sabbath. I wonder if the Campbellites, or so-called Christians, could not find some comfort in that argument and help in getting

rid of the Sabbath; you know they claim that the Sabbath is obsolete, done away.

After this somersault you then mention Justin Martyr, A. D. 138. "On the day called Sunday there is a gathering together in one place of all who reside in the cities, or in country places, and the memoirs and the writings of the apostles are read." He then goes on to give reasons for keeping this day saying: "Because * * * * * Jesus, our Savior, on the same day rose from the dead." This statement of Justin we can not believe, for St. Matthew plainly says when the Marys first visited the sepulchre, "In the end of the sabbath," Christ was then gone. The other evangelists confirm this statement by saying that he was gone when the other visits were made, and one of those visits was made while it was yet dark. (See St. John 20: 1.) Let us here quote St. Matthew's statement in full: "In the end of the sabbath as it began to dawn toward the first day of the week." Many translators word that in this way: "Late on the sabbath day, as the first day of the week began to draw on came Mary Magdalene and the other Mary to see the sepulchre." (Remember the first day of the week began at sunset, according to their reckoning time.) "And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." They did not come to anoint the body, but "to see the sepulchre." They evidently did not bring the spices, as nothing is said about it. It will be noticed in examining the accounts given by the other evangelists that nothing is said of the great earthquake, as it did not occur at the time of these visits. It is very clear that the resurrection occurred at the time of the earthquake and the rolling away of the stone, late on the Sabbath day. You will notice also that it was about the same time of day that he was placed in the tomb.

I believe that Jesus made no mistake when he said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." He was there just the allotted time, no longer, and certainly not any shorter. He gave this as a sign that he is the Christ, and no other sign was given. If it failed, the Jews

would have good reason to flaunt in our faces that his prophecy failed.

The day called preparation day was the day the paschal lamb was slain and preparation made for the annual feast, which was a great day and called sabbath, as no work was done on it. There is no doubt in my mind that this preparation day was on what we would call Wednesday; and that the yearly sabbath was on Thursday. In St. John's account of it he says: "and that sabbath was an high day," which indicates that it was not the weekly Sabbath. If it were on Friday that he was crucified, and was placed in the tomb late in the afternoon, he was in the sepulchre just about twenty-four hours; and if he remained in the tomb till Sunday morning, he was there but two nights and one day. The women that went with him to the sepulchre would not have had time to go to the city and buy the spices and prepare them to anoint his body as the Sabbath was about to dawn upon them, which would be at the setting of the sun. But as this yearly sabbath was on Thursday they would have ample time to buy and prepare the spices, which would probably take all day Friday. They then rested the Sabbath day according to the commandment. See Luke 23: 56. This statement emphasizes the fact that they had just rested a day not according to the commandment.

After quoting the fourth commandment, and under the head of remarks, in the second paragraph you say: "When God wrote the fourth commandment on tables of stone, he did not write seventh day of the week. * * * * * If God had said the seventh day of the week, the case would have been different; be it ever remembered God did not name the day of the week which was to be observed." If the words "of the week" had been added in this place it would only be a multiplicity of words without any additional meaning. The command to Remember the Sabbath day calls the mind back to Eden where the days of the week were numbered from one to seven, and the seventh day of the week was named as the Sabbath of the Lord thy God, and repeated again in the latter part of this commandment. But if you can relieve your conscience any by grasping at such shadows, why, of course it is your privilege. I think

I can realize, at least in a small way, what hardships it would bring upon you, also to those in business, to accept the plain statements of Scripture, and break away from your present friends and lose standing in your favorite church and society. It must have been about the same way with some of the early Christians who left the Sabbath of Christ. The pull of society and business was too much for the weaker portion of them. Of course most of their friends and neighbors were pagan and kept the "Venerable Day of the Sun." But the case then was much as it is now. There were a large number of them that would not yield to the popular influence.

But A. D. 321 Constantine the Great, emperor of Rome, and pope of the Roman Catholic Church, came to the relief of those who were weak in the Christian faith—some of whom had already yielded to the pagan influence, and others already were wavering—by making a decree that all Christians living in the cities should revere the "Venerable Day of the Sun" and not Judaize by holding to the Sabbath of the Jews. But those living in the country should be excused from the Sunday keeping; for it often happened that in order to save the bounties of heaven it was necessary to go into the fields on Sunday. Later a decree was issued inflicting severe penalties upon all, both in city and country, who were found Judaizing by worshiping on the Sabbath, or for reading the Bible or having copies of it in their possession.

If you will look up this decree you will find that he does not call Sunday the sabbath, but the "Venerable Day of the Sun." The name sabbath was never applied to Sunday until very recent times—not until about two hundred years ago. Thousands of good Christians were burned at the stake or suffered upon the rack or other methods of torture for no other reason than that they would not recant and cease to Judaize by keeping the Sabbath, or for reading the Bible. All copies of the Bible that could be found were burned.

All Christians that could not be forced to recant and join the Roman Catholic Church, were obliged to flee the country and hide in dens and caves of the earth and fastnesses of the mountains, or suffer the penalties of the inquisition. This is the

way the Sabbath was changed from the seventh day to the first. But it was never called the sabbath until many centuries afterward; and even today it is not called the sabbath by but very few. Those Christians who fled to the mountains are known in history as Huguenots, Waldenses, etc., according to the times and places in which they lived.

A few Waldenses finally fled to the city of London and established a Sabbath-keeping church, where they suffered great persecution from the established church of England. Several martyrdoms, for no other offense than keeping the Sabbath of Christ, stand upon the records of that church to this day. I will mention but one specific case by name: John Trask, their pastor, was dragged from his pulpit by the police, one Sabbath morning, and because he would not recant and abandon the Sabbath, was beheaded, his body drawn and quartered, and placed in conspicuous places on the London bridge, and his head placed upon a pole and set in front of the church. Other cases of both men and women could be cited, who were tortured in various ways. Some were cast into prison where they suffered cruel treatment until after several years they were relieved by death. But they have now lived in comparative peace for many years. From this church sprang the Seventh Day Baptists of America, more than two hundred and fifty years ago.

"In the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made that was made." (St. John 1: 1 and 3.) If Christ made all things, then the Sabbath was made by him. Who then would have a better right to be Lord of the Sabbath day? The pope of Rome claims that right, but do you believe it? He claims to have changed the holy day from Sabbath to Sunday, but does not call it Sabbath; he knows that it is not. "And he shall speak great words against the Most High, and he shall wear out the saints of the Most High, and shall think to change times and laws." (Daniel 7: 25.) Please notice that no other law of God mentions times, but the Sabbath law. It is quite evident that the Prophet had reference to the supposed change of the Sabbath. "Let no man deceive you by any means: for that

day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth, and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thessalonians 2: 3, 4.) We all know who the great one is that is often spoken of as "His Holiness" and calls himself the "vicegerent of Christ."

As to your slurs concerning the perpetuity of the seventh day Sabbath, or the "Saturday Sabbath" as you call it, I will only remind you that the Lord of the Sabbath had not forgotten what day of the week he had set apart as the Sabbath when he finished the work of creation; neither had the Jews lost track of the day of the week and the day of the Sabbath after the giving of the manna in the wilderness. But the absurdity of the days of the week becoming confused and the regular succession of the Sabbath day is too ridiculous to be given any consideration whatever.

When God wrote the law on tables of stone Moses had nothing to say about the wording of it, or the selection of a day on which to celebrate the Sabbath of the Lord. Now as you give it the second thought, does it not sound rather foolish that you ever advanced such an idea? God said to *Remember* the Sabbath day; which shows in the very wording of it that they already knew which day was referred to. Now why do you wish to mislead the minds of your readers and lead them to believe that Moses had anything to do with selecting a day to be observed, as the Jews were already keeping the Sabbath of the Lord? Are you so hard pressed for Scripture support of your theory that you have to resort to such unfair means?

THOMAS CLAYTON DAVIS.

Oneida, New York.

LIFE

Life said to me one day,
"Come, Age, let's go and play;
Let's shirk this exacting work
And just go out and fool around,
And loiter on the young spring ground,
And whistle up a tune or two
And cut up like we used to do
When Hope was me and Joy was you."

—Martha N. Carter,

Salem, Ohio,

ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

The Washington Union Association will convene with the Washington Church July 26, at 8 o'clock p. m., continuing to the twenty-ninth. The church is located at Tenth and V Streets, N. W., Washington, D. C. The pastor's residence is at 1509 Fifth Street, N. W.

The Commission of the Seventh Day Baptist General Conference will hold its pre-Conference meeting at Lake Geneva, Wis., August 14, 15, 16.

The General Conference will convene at Milton, Wis., August 20-25.

HELP MAKE THIS A GREAT CONFERENCE

In another month we shall be in the midst of the meetings of the General Conference.

It is reported that Riverside is to send a good sized delegation. And we expect that those who did not attend Conference last year because it was so far away, will make a special effort to attend this year, so we are counting on a large attendance.

For months Milton and Milton Junction have been planning for our coming, and we are sure that they will have a hearty welcome for us.

Rev. Claude L. Hill has been busily at work since he was chosen president of Conference in preparing a program worthy such a meeting. He has counseled with the Commission, denominational boards, and with individuals in his desire to make the meeting the best that it can be.

Most of those who attend Conference will go as delegates from the churches of which they are members. That should mean a great deal to you! Of course you will attend the evening evangelistic meetings, and will make an effort to hear the inspiring sermons and addresses. But your church and the General Conference need you in the business meetings.

During the past year I have conducted thirteen group conferences in our churches

in which we held *seventy-three* meetings, with *forty-nine* churches represented. In nearly all of these conferences we considered the work of all of our boards, the Commission and the General Conference. Many persons have stated that they secured a better understanding of the entire denomination and its work than they had before. If this is true it should result in a better attendance at the business meetings of the Conference, a greater interest in the questions under consideration, and helpful cooperation in working out the denominational program for the coming year.

The Commission and several of the boards will have printed reports of their year's work, with proposed plans for the coming year. These reports are intended to help you to do your service as delegates.

Several important matters will come before the Commission at its pre-Conference meeting for consideration and recommendation to Conference. Two of these have already been brought to the attention of many of you.

At the mid-year meeting of the Commission the general secretary was asked to write to the churches to secure their opinion on the method of apportioning the Onward Movement budget among the churches. The results of this referendum will be helpful to the Commission in preparing some recommendation for Conference to consider.

The second question that I refer to was brought to the boards and some individuals in a letter asking for "suggestions concerning changes in the present budget plan that will, in your opinion, tend to make it more effective, or more satisfactory." This promises to require most careful consideration by the Commission, with the possibility of their offering recommendations to Conference that will demand careful consideration.

The Commission's report will be printed and distributed on the first day of Conference. It is important that delegates secure the report and read it carefully, that they may be ready to vote when action is taken by Conference on its several recommendations.

The boards and the Commission are to report many encouraging things this year, and the denomination, in this great meeting, should form a good program for the year ahead.

Let us plan, pray, and work that the General Conference shall be most helpful to us spiritually, inspirationally, and in encouraging us in constructive and co-operative work in our Christian tasks.

PRESIDENT MULLINS ON INSPIRATION

DEAN ARTHUR E. MAIN

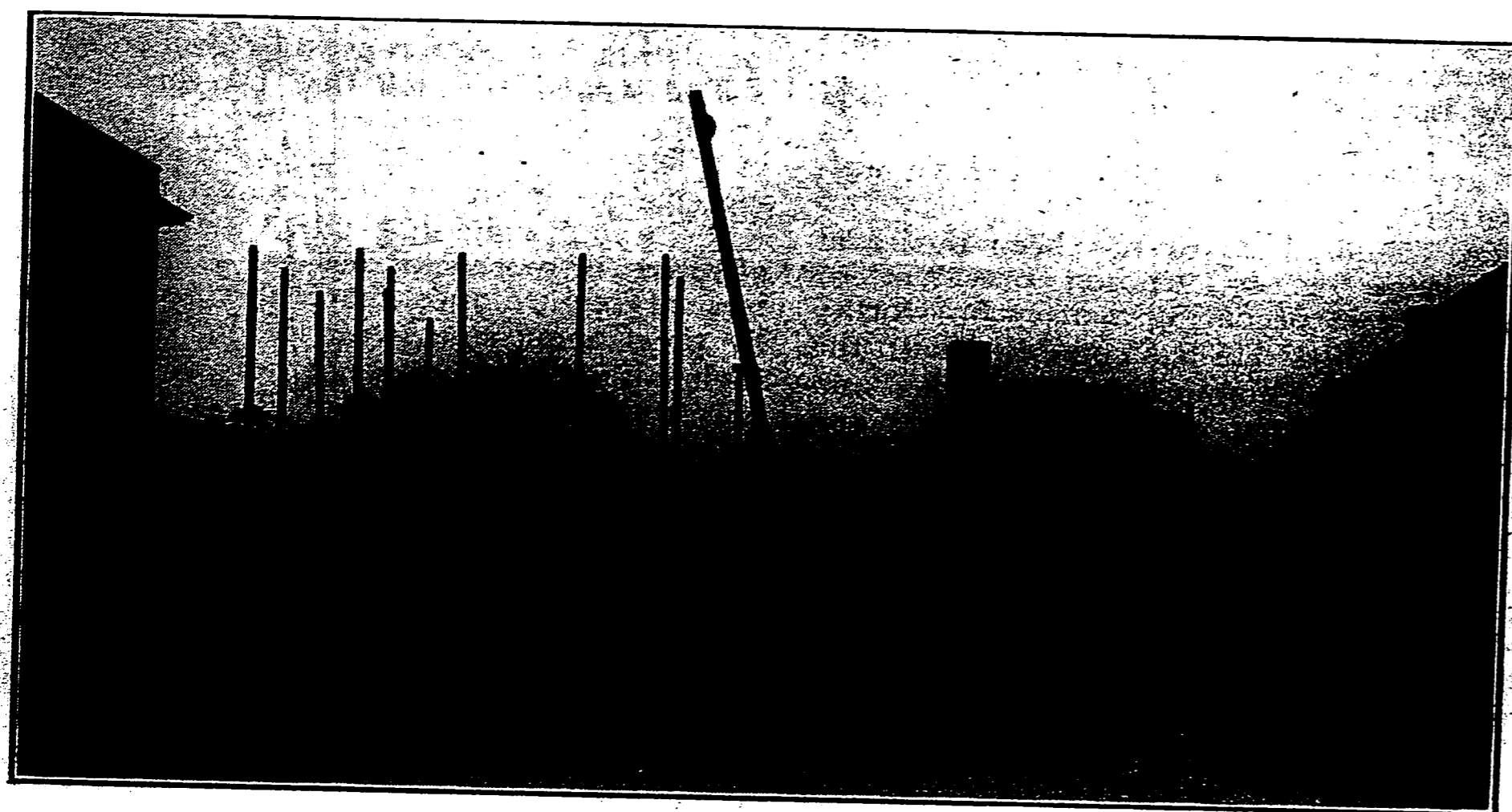
The late Rev. Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary at Louisville, Ky., in his scholarly work, "The Christian Religion in Its Doctrinal Expression," after referring to a few theories of the inspiration of the Bible, among them the verbal theory, goes on to say:

"With regard to these theories it may be remarked that none of them is an exhaustive or adequate expression of the teaching of Scripture. Most of them no doubt contain elements of truth, but they attempt the impossible. It is not within our power to analyze fully the process by which God's Spirit operates upon the human mind in providing for us a record of his redemptive dealings with men. There was great variety in the circumstances of the Biblical writers, and great diversity in their gifts and capacities and in the forms employed for setting forth the truths revealed. In some cases inspiration led to the selection merely

of historical material, as in the historical books of the Old Testament. In others the facts were given and inspiration led to their interpretation. In the case of Luke, as he informs us, careful research was necessary. Inspiration did not exempt him from the ordinary task of the diligent historian.

"Most of the psychological theories of inspiration start from a false premise. They begin by asking how God could have given to us a reliable guide for our religious life, and they proceed to answer the question by a theory which seems to meet the end in view. They proceed thus: If the Bible is God's word to us, then it must have been given in such and such a manner. The true method, on the contrary, is to study the Bible inductively in order to learn what its claims are and what success it has had in meeting those claims, in the experience of Christians of the past and present. This is the experiential and practical method of approaching the doctrine of inspiration. It is much more concerned with the result than it is with the process of inspiration. What is the Bible, and what place does it hold in our religious life today? How does it meet the religious needs of men? This is the practical question. The Bible itself contains the best answer."

Alfred, N. Y.



The New Building in Progress

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ANNUAL STATEMENT OF PRESIDENT S. O. BOND OF SALEM COLLEGE

At the close of each of the rapidly passing years we are accustomed to pause for a brief moment and review our accomplishments and attempt to sense a little more clearly our problems. There are still many hindrances and difficulties. We do, however, give grateful thanks to him whose guiding hand has been so evident in whatever of good has been accomplished during the past year.

A TRIBUTE

It is fitting that we should pay a grateful tribute to the memory of two distinguished men who served the college so faithfully in the days gone by. These are the Honorable Jesse F. Randolph, whose life and works were so vividly brought to mind by the distinguished speakers on the morning program two days ago, and Doctor S. Lafayette Maxson, the first man to be appointed president of the college. Soon after the passing of Doctor Maxson, on the nineteenth of January, a brief memorial service was held honoring his memory. The great service rendered by these consecrated men creates a keen sense of loss. But thanks be to God, there are others who snatched the torch carried so long and so far by these men and continue to bear it aloft. Indeed, the men who began this great work as board members, teachers, and donors are rapidly passing. A younger generation must increasingly accept these burdens as their burdens, if this good work is to continue.

AIMS

It can not be reiterated too often or strongly that Salem College is a Christian college. It seeks to serve on the broadest Christian principles the youth who come within its halls. It is making

a distinct contribution to the Christian education of America, which type of education is probably more needed now than at any other time in the history of our country. Thoroughness in subject matter, rectitude in ideals and in actions, are still cardinal principles of this institution.

The internal organization of the school reflects the highest principles of democracy. Liberty, however, must never be interpreted to mean freedom to indulge in questionable or wrong practices.

FACULTY

The faculty during the past year has been unusually strong and satisfactory. Department heads are rapidly becoming, if they are not already, specialists with national reputations. Unfortunately in the past we have been compelled too frequently to announce a long series of withdrawals and changes in the faculty list. The present year brings but three withdrawals. These, however, mean a distinct loss. Professor H. O. Burdick, who has been with the institution for ten years, leaves to accept a similar position as head of the biology department of Milton College, Milton, Wis. His work has been of a very high order and his services to the college are well nigh inestimable. Mrs. Burdick, who has served the institution as librarian, instructor in English, and extension teacher in home decoration at varied times, will accompany her husband. I wish to express thus publicly our highest appreciation of the work of both Professor and Mrs. Burdick. With them will go our appreciation for the work they have so well done and our sincerest prayers for a continuation of their excellent service in their new chosen field of labor.

Negotiations are well under way but not quite complete for a successor to Professor Burdick. Suffice to say that the successor must be a man of unusual preparation and ability in order to carry forward this work which Professor Burdick has so well built up.

The third withdrawal is that of Doctor Mary E. Fittro, who came a year ago to take charge of the history department

during the leave of absence granted Professor E. Jean Lowther. Doctor Fittro's success has been very marked during the year. We only wish that the college budget would permit us to retain her in the department.

Professor Lowther returns to the school after a year and a summer of graduate study in the university of Pennsylvania.

Professor Orla A. Davis returns to the college as professor of physics after a large preparation covering two years at the University of West Virginia.

After three years of successful football coached by Mr. Einsele, who was at the same time a student in the college, lovers of sport will be glad to know that a full-time football coach has been employed in the person of Russell D. Meredith, who has an enviable record as coach, both at Marshall College and at West Virginia University.

The music department will have an additional teacher for the piano division in the person of Miss Elizabeth Bond, of Plainfield, N. J., who has been studying for the past two years under some of the great master teachers of New York City.

ATTENDANCE

During each of the past seven years it has been possible to say that the attendance of the college has been larger than ever before. If we make a brief word of explanation, it may still be truthfully said again this year. Last year the attendance was 919. The present year it has been 864. The seeming decrease is due, however, to the discontinuance of the academy department, which department was always included in the total attendance. Closeness in finances has perhaps made the regular year's attendance slightly less than last year. Short term attendance and extension class attendance, however, are larger than in the past.

EXTENSION AND SUMMER SCHOOL

Groups of teachers and other persons desiring to continue their education have made insistent demands again this year for extension classes. Two classes

each were held by Dean Van Horn, Professor Spaid, Miss Lowe, Mrs. Burdick, Professor Sutton, and the president; one each was given by Doctor Ruge and Professor Burdick.

The summer school still remains popular. This shows the persistency with which the American people are seeking the larger preparation for twentieth century responsibility.

Indications point to a large attendance for the coming summer term which opens on Monday, June 10.

EXTRA-CURRICULAR ACTIVITIES

The student organizations have been quite active during the past year. The athletic teams have had another unusually successful year. Baseball was added to the two other major sports. Its success in games won was not marked, but it was a good beginning, as this sport had not been included in Salem College activities for a number of years. The football season was very successful with the scores showing large margins for Salem in five out of eight games.

The basketball record duplicated the one of last year, which made the Salem College team the State Conference champions. Coach Davis deserves special commendation.

The glee clubs, under the direction of Professor Siedhoff, have had an unusually active year. A number of extensive trips have been taken, one going as far east as Plainfield and Shiloh, N. J. The girls' glee club appeared in five programs, the men's glee club in nineteen, the college male quartet in twenty-eight, and the orchestra and string ensemble in sixteen. Thirty-seven special programs were arranged for. Programs were given in fifteen different towns in West Virginia, three in Pennsylvania, and four in New Jersey.

These organizations assisted by the Salem Band and various soloists have broadcasted five programs from station WMMN. All of these special programs have been carried out without cost to the college and have done much to advertise the institution. The management of the college is greatly indebted to Professor

Siedhoff and these young people for this excellent work.

Many members of the faculty have been active in giving special lectures, not only in this community but in the surrounding communities.

IMPROVEMENTS

The custom of a senior gift to the institution has persisted so long without an exception that it seems that we may look upon it now as a tradition of senior loyalty. Those who witnessed the ceremonies of yesterday morning in this room know something of the significance of the senior gift of 1929. May the light that their gift added to this room be indicative of the light that their lives will add to the world of service.

"As his custom was" is a phrase frequently used in describing the life of the Master of men. It may be appropriately used in referring to the work of one of our most valued friends. "As his custom was," Mr. Trainer, along with his good wife, has sensed a number of needs and supplied them. Among his many gifts are the equipment for the office of Rev. O. P. Bishop, the furniture for the Y. M. C. A. room, and the tables and chairs equipping the waiting rooms to the stage.

Through the efforts and skill of Miss Gray and her students a beautiful cook-stove was won in a decorating contest at the Parsons-Souders Department Store of Clarksburg. Other additions in equipment for serving have also been made. The Home Economics Club is responsible for the latter improvements.

It is a pleasure to make public acknowledgment of the beautification of the campus east of Huffman Hall, which project was initiated and carried out by the Delphian Society.

Through the continued generosity of friends far and near the library has passed the minimum requirements for a standard college.

FINANCES

This year has witnessed the fulfillment of a long felt need. The college finances, with brief and rare exceptions covering a few weeks or a few months at a time,

have been carried on by the president with such help as could be enlisted from the dean and other faculty members and members of the board of directors. This year the college has had a full time worker in the person of Rev. O. P. Bishop, whose time has been devoted exclusively to the planning and execution of an adequate financial program. Ottis F. Swiger has also been employed for a part of the year to assist in solicitation. The results of the year's work are very gratifying to all those interested in the future of the college. A detailed statement of Mr. Bishop's work has already been distributed among many of the friends of the college. It will suffice to say here that the authorities of the college are greatly delighted with the initial success of this work. We bespeak for Mr. Bishop and the program which he has planned an increasingly larger place in your affections and in your giving. Fourteen thousand dollars is no mean sum to have added to the college finances during a year largely devoted to getting acquainted. In addition to the money collected, Rev. Mr. Bishop has spoken to friends of the college many times and in many places.

It is a pleasure to say that more and more people are making the college a part of their philanthropic program of giving. To those of us who know Salem College and its work there is no better place to invest for the benefit of humanity.

STANDARDIZATION

In this efficient age the principles of standardization must be applied to every organization, however simple or however complex. The inspector of the North Central Association of Colleges has repeatedly visited the college. We are rapidly approaching the minimum for this organization with the exception of the one standard relating to endowment. If that one need were met, the burdens carried by the management would be but a fraction of what they now are. Surely some new friends can be found who will help us realize the \$500,000 necessary to meet this, our greatest difficulty.

During the past year we have made

some substantial progress in recognition. The Association of American Colleges, which is not, strictly speaking, a rating agency, but one which admits new colleges only after the most minute study of their accomplishments, accepted Salem College largely upon recommendation of the deans of graduate schools to which our graduates have gone. Other recommendations that helped materially were one from the North Central Association inspector and various ones from state departments of education who have checked up our graduates for certification. Membership in this association has already proved helpful in securing the certification of our graduates in two states that had before hesitated to give them full recognition.

Permit me, in closing, to bring a tribute of love and appreciation to all those whose help has combined to make this a year filled with hope and promise for a truly great future. Enlarging numbers of students will continue to come. This makes an ever enlarging opportunity for those who seek openings for giving where the giving counts for most.

June 6, 1929.

THE WAY OUT FOR THE RURAL CHURCH PROBLEM

(Final paper of seminary student on rural church matters.)

HARLEY SUTTON

Can we accept the statement made that the country church is a failure? We are not going to accept it. Nevertheless the man who made the statement knew of a hard struggle that the country church is making for existence. This struggle is caused by changing conditions in the United States. The move to the city is still going on. The best of rural young people, who are taught by teachers who come from the city and who teach them city occupations, must go to the city to profit by their education. The city churches are being fed by people from the country who go to town to provide their children a worth while education or to provide an adequate financial support for the family. Many who do not go to town to live can go by automobile to

church there. The newspapers are printed in the city, giving city news. There are thirty thousand rural churches without pastors. These church buildings are running down and the people are losing interest in things religious. The pastors who are left have too little to live on. Evangelism has been emphasized to save the country church rather than to save souls. Denominations are still carrying on a spirit of competition, especially in small communities. There is no place in a community where the Farm Bureau and Co-operative Associations are working for unity, to have a divided religious interest. The rural church is really in need of a way out of a situation that is not entirely satisfactory.

The passing of many country churches is not as bad as it seems. Many small churches are near enough to other churches so that better work can be done by both if they will unite and so work out a program in which those giving up their church can be made a working part of the united church. If those who give up their church can only see and feel that their children have better opportunities for Sabbath school, the results of a larger church are much greater. No church that has a field of influence in the community need give up to unite with another church, but they should reach out into the community life and work for its improvement. The suggested way out will apply to churches which have this field of service. In fact, the field around the church is wider than we often realize.

One author says the key to the salvation of the country life problem is in an adequate leadership. A large proportion of them must be found among the farmers themselves. Little can be accomplished without the co-operation of the farmers. They are willing to help if they are doing it themselves, and the good leader will instill this idea. They want to see the possibility of success in any program planned. The farmer is practical and leaders must be of practical nature. We need pastors who study for the work of rural pastors. Their preparation should consist of an apprehension of rural problems, and the relation of the church to these problems. The pastor must know the whole country life program. If it is possible at all he should have some agricultural work in school. To be in sym-

pathy with the rural people means much, and it is essential.

Humanity never rises above its ideals. We must have a vision to rise above what we are. As long as we think of the farm as a place to live only, or a place to make money, we will never have a worth while rural civilization. We must have a rural civilization that will hold men to the soil, and it must be one that is satisfactory materially, intellectually, socially, and spiritually to the boys and girls born and bred on the soil. The problems of agriculture are economic problems. Men of the farms must not be crushed with the burdens of the soil. The farmer must have a living that will fit him for life. An ideal rural civilization must furnish a wide scope for the ever expanding intellect of the tillers of the soil. This ideal must include the schools—schools that will teach rural life, schools taught by teachers that are trained for rural schools.

This ideal must include a satisfactory, social life—a social life that is rural in nature. The country should have sports that belong to its life, and free from the dollar mark. This ideal must provide for expression of religious conviction, emotion, and spiritual life. To develop this ideal we must keep on the farm a fair proportion of the best people and give them opportunities to develop to their highest mark of efficiency, by education and organization. To do this we must first equalize the opportunities of the country and the city. Second, we must not allow the schools and conversation around the fireside to emphasize and encourage the drift from the country to the city.

If we hold young people in the country we must have that which will in some way hold them in spite of the attractions of the city. What they want is opportunity. There must be a definite program for the future.

Country church buildings need much improvement, and a part of this plan for saving the country church is buildings that will be adequate for an extended program of the church.

Increasing rural spirituality will do more than anything to solve the problem. We are not increasing spirituality to save the rural church, but to save lives, then the church will be saved. We need a spiritual

awakening that is of a vital type and will make men's hearts glow with religious fervor that finds expression in work.

The farmer has the best environment for spiritual life. He is really a partner with God in bringing life from the soil. He can not see the beauty in this unless he knows how to commune with God in his personal life. The farmer fills his place in the social gospel by supplying others with the needs of life. The farmer can not receive spiritual value from this unless those to whom these needs are supplied show their appreciation for what he does.

There is generally in the rural community a close relation between the spirit of the church and the disposition of the community. The solution to the problem of increasing rural spirituality is in sending resident pastors with their families to the church parsonage—men who believe in God and have the gift of imparting a constructive faith through a period of years to the youth and to those whose hearts are opened by joy or sorrow or fear to the mystery and the comfort of God.

The spirituality of a farmer would seem to consist in regarding his life and work as a trust. This is true because of the nature of his work. When he plants his crops in the spring, it is with a spirit of trust that they will turn out well.

The revival in Denmark has been both religious and industrial. As they were improving their dairies they were improving their churches.

Rural evangelism is needed—general evangelism, including all the ordinary efforts of the church to impress the gospel upon the hearts of men by regular public worship, preaching and teaching, by lives and efforts of its members is doing a great work.

The ordinary preaching of the gospel is a power of evangelization which can not be measured.

In addition to the public form of evangelism the personal life and loving appeal of Christians is a force of immeasurable value. The spirit of hospitality and neighborliness means much in bringing people of the community together religiously.

There may be features of the old type of revival which need to be eliminated, but special revival services are of great use in

the country. These series of meetings widen the opportunity for personal work and help to get decision from the unconverted. They should not come at a time of year when farmers are harvesting, but should fit into their schedule.

It is very important that follow up work be done. Those converted should be placed in position to do something for the church, so they will feel a part of it, and not become discouraged.

Rural evangelism will be a success if the church has in mind definitely what it is trying to save folks to and for. We must have this plan for young folks particularly, so that they will feel a part of God's plan of life, and partners in the work of the church.

A part of this evangelism is a well planned program of religious education, including all ages—education in Christian living, so that our children will feel that they are already in the kingdom of God, and not that we must have a revival each year and have them converted at the age of accountability. Education for parents, so that the children will have the influence of the Christian home, is very important.

The problem can be solved by those who have the interest of rural life at heart and a willingness to work to that end.

LETTER FROM BROTHER HANSEN

SABBATH RECORDER:

I am at present laboring under the Missionary Board in our Colorado field. In the southern tour Matheson was one of the first calls. Here Brother and Sister Van Horn and Lyle Maxson and family are standing loyally for the truth. They worship with a small company of Adventists, and the best of harmony prevails. I spoke there three times to a good company of interested people, and the Lord's presence was felt among us.

From here I took the mountain trail over the La Veta Pass to the western side, and visited the family of J. J. Becker, that had long been waiting to see a Seventh Day Baptist minister. These people are a splendid family of Christians. They have kept the Sabbath alone for eight years, but are planning to move near Denver where they can have church privileges. They desire

baptism and union with one of our churches. In the three days spent with this family the Bible was the chief topic, and while it was an expensive trip and a long journey it was a profitable one. The father of this family is doctoring for cancer and all are praying for his recovery.

Our church at Denver is reaching out, and a number of people are getting acquainted with Seventh Day Baptists. This city, if given a good worker, will prove a strong center for the Sabbath cause.

We are moving to Canada this month, and shall be glad to hear from our friends. Our address is Hughenden, Alberta, Canada.

C. A. HANSEN.

July 14, 1929.

AUGUST BIBLE CONFERENCES

The August Bible Conferences of The Moody Bible Institute of Chicago will be held at four widely separated points. The five conferences of July have been in the eastern section of the country. The Ocean City, N. J., meetings will continue through August, closing on Labor day, September 2. The speakers for the month will be Dr. S. E. Long, Rev. Will H. Houghton, Rev. H. M. Lintz, Pastor Dolman of Germany, Mr. H. A. Ironside, Rev. James F. Harrison, Dr. Henry Ostrom, and Mr. A. H. Stewart. The program is exceptionally strong, with many unusual features. At Hendersonville, N. C., from July 28 to August 11 the speakers will include Mr. H. A. Ironside, Dr. John Thomas of London, Mr. A. H. Stewart, and Rev. J. F. Harrison. In the First Presbyterian Church of Colorado Springs, Colo., August 11 to 25, will be heard Dr. J. E. Conant, Dr. John Thomas, and Dr. S. E. Long. The closing conference of the summer will be held at Cedar Lake, Ind., August 17 to 25. At this well-known assembly ground will be heard Rev. Lee W. Ames, Mr. A. H. Stewart, and Rev. Henry G. Dietz.

Provision has been made for musical features of great interest at each of the conferences. Breadth and variety will mark all the programs which will include Bible expositions, inspiring addresses, and the discussion of timely topics.

—The Moody Bible Institute.

WOMAN'S WORK

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

OUR WOMEN AND THE DAYS AHEAD

MRS. A. J. C. BOND

(A paper read at the woman's hour at the Eastern Association held at Westerly, R. I.)

We might turn prophet and recite our expectations of the future of our young women. Some of us might say that no group of young women ever had as bright a future as the young women of today. We might say our girls are more frank, which means they are more honest and sincere.

That they are setting aside false modesty for sane knowledge and womanliness.

Loose comfortable clothing is worn instead of tight troublesome garments.

The girls are more athletic, hence the future generation is destined to be a stronger race, physically, and if physically, then mentally.

Or our prophet might present to us an entirely different picture and declare that if the flappers of today do not change their mode of living, this world is doomed.

That the children of smoking mothers will be a generation much weaker than ours.

They might tell us that girls are more frivolous and immodest and discourteous than they used to be.

Some of us are inclined to think that the brighter picture is more nearly the correct one.

The women of the future are going to have problems that the women of today have not known. New responsibilities and opportunities are thrust upon us and conditions are rapidly changing, as the following incident indicates.

A woman of today relates a story which occurred when she was eight years of age. Her father kissed his family good-by one morning and said, "I may be late for dinner for I am going to the polls today."

"May I go, father?" she demanded. "What are the polls? I want to see them." The mother answered, "No, dear, I should say not. The polls are where men vote and are in Durfu's Saloon. Nice little girls and women never talk about them."

Compare the event with the eight year old girl who came home from school last November and asked her father, "Daddy, do you know the number of states that went Democratic yesterday?" Daddy could name only half of them. She knew them all.

Girls as much as boys are being informed along these lines.

In our problems of American democracy classes in high school the boys and girls, with equal interest and understanding, discuss the political problems of the day.

Girls are no longer restricted to a great degree as to what line of work they shall enter. It is a wonderful age in which to place a bright young woman. There are great possibilities for a full and happy life for our girls of today and our women of tomorrow.

New opportunities bring new dangers. It seems that God has entrusted to woman the ability to understand and appreciate the finer things of life. If in all of these forward steps woman is able to carry her finer qualities, these dangers will be avoided. One of the hardest moral problems which anybody ever faced is the handling of power. If in this advanced age we are not able to carry those qualities which seem to be particularly ours, it is because we are making the wrong use of power. Not because of the new conditions.

The possibilities for good involved in our new situation are many. The possessing of power is always hopeful. It is one thing to win freedom, it is another thing to use it.

New conditions have arisen today, new opportunities are offered, and new power given, but I doubt if our task is harder than that of our mothers who, too, were meeting new conditions and opportunities. It seems to me that one of the greatest responsibilities of the women of today is to carefully study these present day questions which must come to our young people, and with love and understanding seek to guide them. Our young people will listen to reason. So it seems to me that one of the important duties of our present women is to do what we can to help impress on our children the sacredness and necessity of the Sabbath, the day which Christ gave particularly for rest and meditation.

The Sabbath is only one of the many

things which the women of today and tomorrow must carefully guard. Our homes, the Christian faith, our Christian graces, interest in our denomination, and the spread of the gospel everywhere, the betterment of conditions in our community and our country, yes, in the whole world—all of these interests may and should claim our time, our thought and our prayers.

I like to think of the young women of today and our women of the future no less domestic, but more intelligent in the care of their homes, quicker to discern right from wrong, more capable of giving good advice.

I like to think of them as women whose influence will be felt in righting the wrongs of the community in which they live, as followers of any worthy occupation, but always more capable than the women of today, because of the splendid opportunities thrown open to them.

How well our young women improve these opportunities depends largely on the attitude of the parents of today.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met on Monday, June 3, with Mrs. G. E. Crosley.

The following members were present: Mrs. A. B. West, Mrs. Edwin Shaw, Mrs. Emma Landphere, Mrs. A. E. Whitford, Mrs. M. G. Stillman, Mrs. L. M. Babcock, Mrs. G. E. Crosley, Mrs. J. L. Skaggs.

The president called the meeting to order and read the Twenty-fourth Psalm. Mrs. Stillman led in prayer.

Minutes of the previous meeting were read.

The treasurer's report was given and adopted. Receipts for May were \$370.29. Disbursements, \$6.71. Balance on hand, \$592.70.

The corresponding secretary reported correspondence from Mrs. H. R. Crandall of New York City; the Council of Women of Foreign Missions; Mrs. Ray C. North, New Auburn, Wis.; the Federation of Women's Boards of North America. Mrs. Shaw reported a bill of \$1.23 for printing.

Mrs. West had received letters from the general secretary of the National Commission of Protestant Church Women and the program for the first annual meeting of this commission to be held in Boston in June;

the president of the Federation of Woman's Boards of Foreign Missions of North America, taking steps toward the formation of a World Affiliation of Christian Women.

It was voted that the president appoint a nominating committee. The president appointed the following committee: Mrs. W. C. Daland, Mrs. Shaw, Mrs. A. E. Whitford, and Mrs. Skaggs.

The corresponding secretary asked for suggestions and information for the report blanks to be sent out soon.

Mrs. Crosley reported progress in arranging a play for the woman's hour at Conference. Mrs. Shaw and Mrs. Stillman were asked to act as costume committee and Mrs. L. M. Babcock as stage committee.

The ladies of the board listed the May questions and awarded the prize to the Garwin society.

The minutes were read and approved. Adjourned to meet in July, at the call of the president, with Mrs. M. G. Stillman.

MRS. A. B. WEST, *President*,
MRS. J. L. SKAGGS, *Secretary*.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for April, 1929

General Fund	
Contributions:	
Onward Movement	\$ 370.87
Collections:	
One-third collections, Southeastern Association	4.90
Income from invested funds:	
S. D. B. Memorial Fund	
Eugenia L. Babcock Bequest.....	\$ 134.48
George H. Babcock Bequest.....	99.16
Receipts from publications:	233.64
"Sabbath Recorder"	\$ 311.31
"Helping Hand"	158.83
Tract depository	4.50
Outside publications	4.80
"Junior Graded Lessons".....	11.55
"Intermediate Graded Lessons".....	3.95
Calendars	12.01
Contributions to special Sabbath Promotion work	506.95
S. H. Davis, treasurer, S. D. B. Missionary Society—one-half taxes, Minneapolis lot..	41.67
A. J. C. Bond—refund account expenses to ministers' conference	21.98
T. L. Gardiner—refund account traveling expenses in regard to Building Fund canvass	96.53
Contribution to Java missions—Miss Cornelia Slagter, Mrs. Irma Blinn, Glassboro, N. J.	19.19
	1.00
	\$ 1,296.73
Denominational Building Fund	
Contributions	\$3,077.35
Income:	
One year's interest on equipment notes	356.48

Interest on bond and mortgage, Thomas P. Egan	83.50	
Principal in full, Thomas P. Egan, bond and mortgage	3,000.00	6,517.33
Maintenance Fund		
Rent from publishing house.....	125.00	
Total	\$ 7,939.06	
Treasurer's Receipts for May, 1929		
General Fund		
Contributions:		
Onward Movement	\$ 236.08	
Income from invested funds:		
Reuben D. Ayres Bequest.....	\$ 7.50	
Henrietta V. P. Babcock Bequest..	31.43	
Lois Babcock Bequest.....	4.50	
Mary P. Bentley Gift.....	4.50	
Berlin, Wis., parsonage fund.....	6.75	
Mary Rogers Berry Bequest.....	15.00	
Richard C. Bond Bequest.....	3.00	
George C. Bonham Bequest.....	3.00	
Harriet A. Burdick gift.....	6.00	
Mary A. Burdick Bequest.....	1.80	
Sarah C. L. Burdick Bequest.....	3.00	
Susan E. Burdick Bequest.....	22.17	
Hannah Cimiano Bequest.....	161.58	
Joshua Clark Bequest.....	9.00	
Relief A. Clark Bequest.....	24.00	
Joshua M. Clarke Bequest.....	4.50	
Alfred Collins Bequest.....	9.06	
Nettie J. Coon Bequest.....	1.50	
Emergene Cottrell gift.....	2.25	
Amy K. Crandall gift.....	3.00	
B. R. Crandall gift.....	1.50	
Eliza M. Crandall Bequest.....	34.52	
Elizabeth R. Davis Bequest.....	6.74	
Oliver Davis Bequest	149.69	
Amanda C. Dunham Bequest.....	3.00	
Nancy M. Frank Bequest.....	12.12	
Amanda B. Greene Bequest.....	32.53	
Olive A. Greene Bequest.....	26.36	
Orson C. Greene Bequest.....	3.00	
Rhoda T. Greene Bequest.....	36.00	
Russell W. Greene Bequest.....	4.50	
Ellen L. Greenman Bequest.....	6.00	
George Greenman Bequest.....	90.00	
George S. Greenman Bequest.....	282.69	
Greenmanville, Conn., church fund..	4.50	
Amanda P. Hamilton Bequest.....	12.93	
Celia Hiscox Bequest.....	17.07	
Orlando Holcomb Bequest.....	30.00	
Angenette Kellogg Bequest.....	4.33	
Adelia C. Kenyon Bequest.....	63.06	
Lucy M. Knapp Bequest.....	6.00	
Benjamin P. Langworthy, 2nd, Bequest	1.50	
Clark F. Langworthy Bequest.....	2.00	
Life memberships	25.99	
Susan Loofboro gift.....	12.00	
Eliza L. Maxson Bequest.....	1.50	
Elizabeth U. Maxson Bequest.....	1.50	
Elizabeth L. North Bequest.....	3.00	
North Branch, Neb., church fund..	3.75	
Paul Palmiter gift	6.00	
Mariella B. Phillips Bequest.....	28.50	
Olive Hall Pierce Bequest.....	5.25	
Electra A. Potter Bequest.....	159.27	
Maria L. Potter Bequest.....	15.00	
De'orah A. Randall Bequest.....	48.18	
Arletta G. Rogers Bequest.....	79.22	
Charles Saunders Bequest.....	1.50	
E. Sophia Saunders Bequest.....	3.00	
Mary Saunders Bequest.....	.60	
Miss S. E. Saunders gift.....	4.50	
Sarah A. Saunders Bequest.....	.60	
Sarah A. Saunders Bequest.....	26.80	
Sarah E. Saunders Bequest.....	3.00	
Second Westerly church fund.....	9.68	
Alzina C. Shaw Bequest.....	.75	
Fannie R. Shaw Bequest.....	30.44	
John G. Spicer gift	15.00	
M. Julia Stillman Bequest.....	24.05	
Martha G. Stillman Bequest.....	3.00	
Mary S. Stillman Bequest.....	7.50	

Sarah E. V. Stillman Bequest.....	15.00
Mary K. B. Sunderland Bequest....	3.00
I. D. Titsworth Bequest.....	15.00
Julius M. Todd Bequest.....	3.23
Thomas Francis Trenor Bequest....	22.56
A. Judson Wells Bequest.....	1.50
Mary J. Willard Bequest.....	7.50
Philomela T. Woodward gift.....	3.00
I. H. York Bequest	3.00
Mary B. York Bequest	1.58
Annuity gifts	543.74
	2,292.27

Receipts from publications:	
"Sabbath Recorder"	\$ 209.57
"Helping Hand"	14.35
Tract depository75
Outside publications	2.75
"Junior Graded Lessons".....	10.35
"Intermediate Graded Lessons".....	10.80
Calendars	21.00
	269.57
Contributions to special Sabbath Promotion work	41.67
Contributions to Java missions—Miss Cornelia Slagter—Mrs. Irma S. Blinn, Glassboro, N. J.	2.00
	\$ 2,841.59

Denominational Building Fund	
Contributions	\$7,980.50
Income:	
Interest on bond and mortgage, J. D. Loizeaux	60.00
Interest on bond and mortgage, T. E. Beatty	120.00
Interest on Liberty Loan Bond....	1.06
Interest on daily bank balances....	103.75
	8,265.31

Maintenance Fund	
Interest on daily bank balances.....	\$ 6.00
Rent from publishing house.....	125.00
Interest, Denominational Building Endowment Fund	3.06
	134.06
Total	\$ 11,240.96

Treasurer's Receipts for June, 1929	
General Fund	
Contributions:	
Onward Movement	\$ 709.73
Collections:	
One-third collections, Eastern Association	\$ 19.69
One-third collections, Central Association	14.87
One-third collections, Southeastern Association	12.73
	47.29

Income from invested funds:	
Lois Babcock Bequest.....	\$.31
Sarah Elizabeth Brand Bequest....	.48
Martha Irish Burdick Bequest.....	4.95
S. Adeline Crumb fund.....	9.66
Rosannah Green Bequest.....	.25
Andrew J. Greene Bequest.....	2.02
George S. Greenman Bequest.....	1.01
Frank J. Hubbard gift.....	5.00
Eliza James Bequest	2.73
Electra A. Potter Bequest.....	2.52
George H. Rogers Bequest.....	10.10
Thomas Francis Trenor Bequest....	.17
Villa Ridge, Ill., church fund.....	1.20
S. D. B. Memorial Fund:	
American Sabbath Tract Society Fund	35.58
Charity L. Burdick Bequest.....	12.05
Delos C. Burdick Bequest.....	228.33
Delos C. Burdick farm.....	12.58
Eugenia L. Babcock Bequest.....	209.81
E. K. and Francelia Burdick fund	160.31
George H. Babcock Bequest.....	1,135.66
Harriet Burdick Bequest.....	1.39

Mary E. Rich fund.....	32.48	
Penelope R. Harbert Bequest.....	22.67	
Sarah P. Potter Bequest.....	27.24	
<hr/>		1,918.50
Receipts from publications:		
"Sa'bath Recorder".....	\$ 293.80	
"Helping Hand".....	224.30	
Tract depository.....	5.10	
Outside publications.....	2.50	
"Junior Graded Lessons".....	10.65	
"Intermediate Graded Lessons".....	1.95	
Calendars.....	4.00	
<hr/>		542.30
Contributions to special Sabbath Promotion work.....		41.67
Contributions to Java missions:		
Mrs. Elmer Kemp, Fort Wingate, N. M....		8.00
<hr/>		\$ 3,267.49
Denominational Building Fund		
Contributions:		
Onward Movement.....	\$ 50.00	
Individuals, churches, etc.....	3,376.30	
<hr/>		
Income:		
Interest on Liberty Loan Bonds....	23.38	
Interest on equipment notes, publishing house.....	89.12	
Interest on loan, General Fund....	67.50	
Interest, Plainfield Savings Bank..	444.19	
<hr/>		4,050.49
Maintenance Fund		
Interest, Plainfield Savings Bank....	\$ 94.44	
Rent from publishing house.....	125.00	
Interest on note, publishing house (Miehle press).....	77.40	
<hr/>		296.84
Total.....		\$ 7,614.82

TWO VISITS TO STONEFORT

REV. CLAUDE L. HILL

Stonefort Seventh Day Baptists celebrate each year in May the anniversary of their church organization with a series of meetings that begin Friday night and usually continue through the Sabbath and close with a Sunday night service. These meetings are looked forward to not only by the members but by those that live in the vicinity of the church; absent members also take this time of the year to return to the home church, so that all in all it is a time of real social enjoyment and spiritual uplift. During the past five years the writer has missed but one of these meetings, and knowing the type of meetings held, the genuine hospitality offered, he looks forward with delight to this season of fellowship with the people there. This year Deacon A. L. Crandall accompanied the pastor, and the Sabbath School Board sent its secretary, Rev. Erlo Sutton; who was accompanied by his wife. Meetings were held in the evening and during the day, closing as usual with a Sunday night meeting. Although the rain kept many away, there was a very fair attendance; seventy-five were

present at one service, of which forty-five were young people, probably under twenty years of age. Brother Sutton remarked that there were more young people in attendance at this service than could be found in all our churches in some of our associations.

On Friday, July 5; the writer made the second trip to this locality and conducted five services. The attendance increased as the meetings went on until Sunday night, when there was a fair sized crowd gathered in spite of the wet roads and threatening weather. There has been no settled pastor at Stonefort since Brother Ellis Lewis left for the work upon the Southwestern field, and preaching service is greatly appreciated by the people there. Bad roads and late hours are not sufficient barriers to keep the people away, but rather work for a greater consecration on the part of all and give to the meetings a value that they might not otherwise have. Sunday following the morning service opportunity was given for baptism and membership in the church, which was accepted by Anna and Emma Lewis, twin daughters of John and Kate Lewis. When we started for home, following the May meeting, the last thing I remember anyone from Stonefort saying was a remark by Mrs. Howell Lewis: "Send us a preacher; I have two vacant houses and he can have his choice." The work at present is being cared for by Sister Cora Green, Oliver Lewis, and Mrs. Sallie Appel, with the help of others who do what they can to keep up the interest. This field, like many another in our denomination, affords a great opportunity for home missionary work, and the tragedy is that the shortage of funds and of laborers has made it necessary to leave this field so long neglected. When I think of the scattered homes with their large families of young people, of the splendid opportunities all about for Christian service, of the workers there and their desire for leadership, I can not help feeling that their prayer for someone to shepherd them must be answered in the form of some young man or young married couple to invest their lives there. "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

GOD'S GOODNESS IN NATURE

Junior Christian Endeavor Topic for Sabbath Day, August 10, 1929

DAILY READINGS

Sunday—Nature's voices (Ps. 19: 1-6)
Monday—Divine provision (Acts 17: 23-31)
Tuesday—God's faithfulness (Matt. 5: 45)
Wednesday—God's care for creatures (Ps. 145: 15)
Thursday—Divine witnesses (Acts 14: 17)
Friday—God in his world (Rom. 1: 20)
Sabbath Day—Topic: God's goodness revealed in nature's laws (Ps. 104: 10-18)

OUTDOOR PEACE

Have fears and worries vexed you?
Go out among the trees;
Think: He who made all these,
Will he not well protect you?

Do thronging doubts molest you?
Sit down there in the sun
Where heaven's joys o'errun,
And think how God has blessed you.

Does someone scorn or slight you?
Stand forth among the hills,
Forget your petty ills,
Remember God will right you.

Do long, long sorrows grieve you?
Look upward to the stars,
And think: No anguish mars
The home that will receive you.

—Amos R. Wells.

GOD HELPS US THROUGH NATURE LYLE CRANDALL

One beautiful Sabbath afternoon, very homesick and lonesome because I was a stranger in a strange land, away from church privileges of any kind, I left my boarding place and walked to a large woods, taking with me my SABBATH RECORDER and other papers. I wanted to get close to God and have him speak to me, for when one is in such an attitude of mind as I was, he is the real comforter.

I sat there in the woods looking at the tall trees and drank in the beauty of the scenery. I felt that God was with me there, and he spoke words of comfort to me. I got down on my knees and talked to him. God's love was revealed to me in those

beautiful, stately trees, in the songs of the birds, and the beauty of the flowers.

After reading for some time, I went home, feeling stronger to meet the trials of the new week, and that I had received a blessing. Surely God's goodness was revealed to me in nature, and I shall never forget that Sabbath afternoon experience.

A FEW HINTS

Make this an outdoor meeting if possible. Try a sunrise or a sunset meeting.

Ask each member to bring to the meeting favorite nature poems or quotations, and to be prepared to tell some of nature's provisions which show God's care or goodness.

At the meeting, ask each member to select some song which has helped him. Try to sing at least one verse of each song called for.

Discuss: Are nature's laws cruel?

INTERMEDIATE CORNER

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

Topic for Sabbath Day, August 10, 1929
DAILY READINGS

Sunday—God seen in nature (Rom. 1: 20)
Monday—Seeing God as Creator (Ps. 19: 1-6)
Tuesday—Seeing God in human nature (Acts 17: 28, 29)
Wednesday—God's changeless goodness (Matt. 5: 45)
Thursday—God's unfailing provision (Acts 14: 17)
Friday—Elijah's vision of God (I Kings 19: 9-12)
Sabbath Day—Topic: Finding God in nature (Ps. 19: 1-6; Rom. 1: 20)

SUGGESTIONS

Let this be an outdoor meeting. In the opening devotional service use such hymns as

Showers of Blessings.

Bringing in the Sheaves.

His Eye Is on the Sparrow.

Day Is Dying in the West.

We Plough the Fields and Scatter.

After a short opening service present a pageant worked out from the following suggestions:

The first character, Learner, appears on the stage wearing academic costume and reading from the Bible, Psalms 19: 1-3; Matthew 6: 26-29. (Speaks) "I am a learner. I would know what mean these lessons from the birds and flowers and the heavens. Will someone inform me?"

Enters Beauty, draped in colors of rainbow carrying flowers. (Speaks) "I represent the beauties of nature. Behold the colors of the rainbow and the beauties of the flowers." (Trees and other beauties that may be visible to an outdoor audience.) Enlarge on this and close with this thought: "Surely one who has conceived of such beauties and provided them for us expects us to recognize the beauties of harmonious lives as well as harmonious colors." (Steps to back of stage.)

Enters LIGHT, carrying a candle. (Speaks to LEARNER and audience) "I represent the lights of nature. This light is small but it may light many and larger lamps. It represents the light of the sun, moon, and stars, that light the utmost corners of the universe." (Enlarge on this thought.) "Surely one who has provided nature with so much light expects us to recognize his word as a lamp unto our feet, to make plain the way of life." (Steps to back of stage.)

Enters POWER with a pitcher of water. As he pours the water on the ground he says: "I represent the great sources of power stored up in nature, the lakes, the rivers, the waterfalls that furnish man with power." (Enlarge, using illustration of sunlight and coal mines.) Close with this thought: "The one who filled nature with such stores of physical power would not leave the world powerless against the ravages of sin." (Steps to back of stage.)

Enters JUSTICE, dressed as a nurse. "I represent justice in nature. Those who violate the laws of nature, as the laws of health, suffer the inevitable results, sickness and inconvenience. Those who live in harmony with the laws of health are rewarded with the joys of a healthy body and an enjoyable life." (Enlarge and close with the thought: Surely we may look for spiritual health as well as physical health as our reward for right living.) (Steps back.)

Enters LOVE, leading or carrying a small child. (Speaks) "Nothing is more natural than love, the love of parents for their children, the love of animals for their young, the love of him who has filled nature with the necessities for his creatures." (Enlarge.) Close with: "Surely one filled with love must be responsible for these loving provisions and he has also provided for our

spiritual needs, salvation from sin." (Steps back.)

Enters ORDER, studying a calendar. (Speaks.) "I represent the orderly routine of nature. We are nearing the autumn, summer is passing, winter is coming, then comes spring. This can be depended upon year after year." (Enlarge, using the dependability of sunrise and sunset, the order of the planets, etc.) Close with: "Surely the one who has put such dependable order in all nature may be depended upon to keep his promises, and man's experience with God is as dependable as his experience with nature." (Steps back.)

Enter ENORMITY, carrying a tape measure or yard stick. (Speaks) "I represent enormity of nature; nature is not measured by common measures. Nature is in no hurry. She takes hundreds of years to grow some trees. The universe as now known is so large that the distance between the planets is measured by light-years, that is, the distance that light travels in a year is used as the inch on a yard stick that measures such distances. (Enlarge) and close with: "Surely we should not expect to measure heaven and eternity by our common measures. Only the mind that established the enormity of nature can fully comprehend, and reveal to us as we are able to comprehend, the enormity of heaven and eternity." (Steps back.)

LEARNER speaks: "I thank you, messengers from nature, for your lessons. The heavens do declare the glory of God, the firmament showeth his handiwork."

All step forward and lead in singing, "The Heavens Declare Thy Glory"—*New Century Hymnal*.

Christian Endeavor benediction.

(Let each character develop his or her part of pageant with suggestions given. The superintendent would be pleased to receive a copy of such parts as are developed by the societies using the pageant.)

RESPONSIBILITY OF YOUNG PEOPLE IN THE WORLD

KATHRYN LEWIS, ALFRED STATION
(Young People's Hour, Western Association)

Not so many years ago we can remember when young people were to be seen and not heard. Now they are both seen and heard,

but is all this noise futile, or can we find among the youth those who are making a success, a real success?

It seems in this day and age that more and more young people are coming to the front, in business, education, and science. If young people are to hold responsible places in the world's work they must be prepared for it. The papers which have been read before mine have told how young people are prepared for "responsibility in the world" by having responsibility in the home, the church, and the community.

If young people are holding more responsible positions today than ever before, it is because they have more opportunities than the young people of any other age. The person of today who doesn't have at least a high school education is very poorly educated, indeed. Added to the superior educational advantages of young people, is the fact that they have the accumulated experiences of civilization behind them, from which, if they will, they can take a lesson. They can not make the plea that they don't know about world affairs, for there are radios and newspapers which bring news from the farthest corner of the earth to everyone.

Young people must take advantage of all these means of enlightenment, for those who are now holding the positions requiring experience are not going to be able to hold them forever. The young people, when they are older, are the ones who must fill these places. But there are many positions which are held by young people now, among which, the following are a few.

One remarkable illustration of the fact that young people are holding important offices is that of Robert Maynard Hutchins. He is thirty years old and the president of the University of Chicago.

In the field of aviation we have only young people in their twenties. Aviation is the field for youth, because it takes a daring and nerve which is almost reckless. Of course we have Lindbergh as an example of what young manhood can and should be. He has confidence in himself and daring also. Best of all, he is modest and sane. For after all is said and done, the real responsibility of youth is his or her example to the other youth of the world, and in Lindbergh we have a modern example of

sobriety, modesty, and strict attention to business that can not fail to mean a real success.

The field of exploration is closely allied with that of aviation. We have a fine example of an aviator explorer in Commander Richard E. Byrd, who at the present time is accomplishing a feat at the bottom of the world which others have hardly dared attempt, or those who have attempted have failed.

We have Marion Talley, who at the age of twenty-three is retiring from a career which had already become noted.

In business we see younger men and women taking the lead, daily. We have Edsel Ford, the president of the Ford Company, which is probably one of the richest and most influential companies of its kind in the world.

So we could go on through all the different phases of modern life, telling of first one and then another young person who is internationally famous—all of whom are clean, upright young men and women.

However, we young people of today must not feel too elated over the prominence which we are enjoying. True, there are more young people prominent than ever before, but this is an age of mass production.

We might go back to the Middle Ages, and there we would see standing out, with clearly defined outlines, the figure of Martin Luther, the great reformer. Still further back, during the last days of the Roman Empire, we can see Christ, the Master Teacher and the greatest reformer that ever lived. He ended his life work at the age of thirty-three, when other men were just beginning theirs.

So you see when youth grows impatient against the restraint of older people, it can not make the plea of youthfulness answer. For we have the supreme example of Christ who had the vision to trust to man the greatest mission ever known. It is for us, the young people, to see that he is not disappointed in his plan of *world redemption*.

THE RESPONSIBILITY OF OUR YOUNG PEOPLE TO OUR CHURCH

NEIL K. CLARKE, FRIENDSHIP
(Young People's Hour, Western Association)

In order to be responsible to our church we must know our church and our denom-

ination. One of the best ways to know our church and our denomination is to study their history. You will find that there is a great deal of which to be proud. Read our denominational paper, the SABBATH RECORDER, and find out what the denomination is doing, and who the leaders are. Attend the regular services of the church, the church business meetings, and the denominational meetings, namely, the semi-annual, the association, and the General Conference, and get acquainted with the people of our denomination.

One of the chief ways to show our responsibility to our church is by being loyal to it, loyal to the Sabbath and to our church whether at home or among strangers. A young man who had been away from home was asked how he got along being a Seventh Day Baptist. He replied, "Very well, indeed, nobody found out that I was one."

Some time ago I was away from home in camp; members of our squad were discussing denominational preferences. One of the fellows gave us the impression that he was a Presbyterian, and the squad leader said, "We have not a Catholic in the squad"; but the supposed Presbyterian later proved to be a Catholic. We would have had more respect for him had he told us the truth in the first place.

We may also show our respect to the church by giving our money. The older generations have used their money to keep up our denomination, and gradually we must take their places. Let us not decide how much we can give, but rather how shall we divide the Lord's money.

Again, we can show our responsibility to our church by giving our time. Some people may be able to give full time service, such as pastors, missionaries, or evangelists; and others may give part time service, such as church workers, teachers, and other officers. Our interest is in proportion to our gifts, either of time or of money. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.

ASHAWAY ENTERTAINS THE NEW ENGLAND UNION

On the evening after the Sabbath, June 15, the quarterly rally of the New England

Seventh Day Baptist Christian Endeavor Union was held with the Ashaway Christian Endeavor society. The meeting was in charge of the president, Morton R. Swinney. The address of the evening was by Rev. William M. Simpson. Following the rally all went to the parish house, where a social hour, conducted by Miss Edna Coon, was enjoyed.

MRS. BLANCHE BURDICK,
Associational secretary.

NOTICE

The Battle Creek Church extends a cordial invitation to all those who are planning to motor to Conference this year to spend the preceding Sabbath, August 17, in Battle Creek as guests of this church. It is then a pleasant one day drive to Milton. Plans are being made for some sort of program, Sabbath afternoon and evening.

If convenient to do so, notify Russell Maxson, 374 N. Kendall St., of your intention to make this stop-over. If your plans are too indefinite for this, do not fail to stop anyway.

Someone will be at the church any time Friday afternoon, August 16, to direct you to entertainment.

THE CHURCH ACTIVITIES COMMITTEE.

VACATION THOUGHTS

I think I'd like to go
Where bells don't ring,
Nor clocks strike, nor whistles blow,
Nor gongs sound—
And I'd have stillness
All around.
Not real stillness
But low whispering
Like the trees
Or hum of bees;
Or wavelets purring over stones
In strangely weird and tangled tones.
Or—maybe—the katydid;
Or the song of birds in treetops hid—
Or just some low sweet sounds like these
To fill a tired heart with ease.

—Our Dumb Animals.

Lawyer (helping pedestrian up): "Come with me, my man. You can get damages."
Pedestrian (groggy): "I got all the damages I want. Give me some repairs."
—Selected.

CHILDREN'S PAGE

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

LIVING LIKE JESUS

Junior Christian Endeavor Topic for Sabbath
Day, August 3, 1929

MRS. HERBERT L. POLAN

Opening songs—the last one as a prayer song.

"Can the world see Jesus in me?" (*World Revival Hymns.*)

"Living for Jesus" (sample *Revival Hymns No. 3*, Beasley and Son, 53 Jackson Blvd., Chicago—10 cents.)

"I would be like Jesus."

Leader may print in large yellow lettering on the blackboard the following for all to read in concert:

"Better than telling is living

A life ever faithful and true,

Then those who are seeking to know him

Will see Jesus' love shining through."

Blackboard thoughts—(one big L) Living like our Lord.

IN	AT	DURING	BY
Thought	Home	Childhood	Loving
Word	School	Youth	Forgiving
Deed	Church	Old Age	Helping

Poem:

"Christ has no hands but our hands
To do his work today,
He has no feet but our feet
To lead men in his way.
He has no tongue but our tongues
To tell men how he died,
He has no help but our help
To bring them to his side. * * *
What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?"

A LITTLE MISSIONARY

M. S. G.

Once upon a time, far over the sea in the city of Shanghai, China, there lived a dear little Chinese boy whose name was Li Chi. Until Li Chi was ten years old he had

never heard of Jesus; but was taught by his parents to worship idols. "If you forget to worship them one single day," they said, "trouble will come, not only upon you, but upon our whole family."

As Li Chi loved his mother and father and his little sister very much, and was a very faithful little fellow, he daily bowed down before the idols as he had been taught to do. But one day soon after his tenth birthday he learned to know and love a kind missionary, who had come from far away America to teach Chinese boys and girls about Jesus.

Day by day this new friend taught the little boy about this wonderful Savior, friend of boys and girls and men and women of all the world, until at last one evening Li Chi gave his heart to Jesus and was baptized by his dear missionary teacher in the little mission church near his home.

As he hurried home that night he was a very happy little boy, but a very thoughtful one, too, for he knew that his kind parents would be grieved and angry at him when he told them that he could no longer worship their idols. If any misfortune came to them they would think that these idols were angry because he no longer worshiped them, and he would be blamed.

That night Li Chi knelt and prayed to Jesus for help; but he did not go near the idols.

"Why, Li Chi, you have forgotten to worship today," said his mother. "How could you forget? Do you want to bring trouble upon us?"

"Oh, no, mother," said Li Chi. "I only want to make you happy; but I can not worship idols any more. They can not help us. I have learned to love and worship Jesus now."

"Oh, dear! Oh, dear!" cried his mother in grief and anger. "You are a bad, bad boy to bring such trouble upon us. Oh, what shall we do?"

"Do not grieve, mother," said Li Chi, lovingly. "Jesus will keep us from harm, and I will ask him to make me a good, kind son to you. The idols can not do anything for us no matter how faithfully we worship them. They can not think or feel, so how can they be angry? They have no more life than a stick of wood. How can they hurt us? Why need we be afraid of them?"

As time passed and no harm came to any of the family, the mother almost ceased to worry. She noticed that Li Chi was more respectful and kind to his parents, more thoughtful and loving towards his little sister than he had ever been before. At last she said to herself, "The more my boy prays to this Jesus the better son he is to me. I almost wish I could believe in the Jesus religion, too."

But soon her heart grew sorrowful, for little sister seemed to be growing blind, and the poor woman thought that the gods were punishing them because Li Chi no longer worshiped them.

Again she cried, "You bad, bad boy! See what you have done!" And over and over she upbraided him, until his heart grew sad.

Every day the poor woman carried gifts to the idols and begged them to cure her child's eyes, but still they grew worse, and at last she gave up all hope.

But Li Chi prayed over and over again, "Dear Jesus, make little sister's eyes well. Don't let her go blind. I know you can cure her."

Each day he tried more and more to please Jesus. He told the missionary about their trouble, and at last one day the missionary doctor came to see the poor eyes. With many doubts and fears the mother at length allowed him to take the child to the hospital though she had no faith that he could help her.

But in a few weeks the missionary brought the little girl home with her two bright eyes as good as ever, and there was great rejoicing in that home. The happy mother gave her heart to Jesus that very day, and before long the father, too, accepted the Jesus religion. No more would they worship idols.

As for Li Chi, he, too, "advanced in wisdom and stature, and in favor with God and man."

FRIENDLY CHRISTIAN GREETINGS

The Sabbath Recorder,
Plainfield, N. J.

DEAR SIRs:

The following resolution was passed during our recent associational meetings:

"The Eastern Seventh Day Baptist Association now in session in Westerly, R. I., with great pleasure gives friendly Christian greeting to our brethren of the society of Friends of New England in session in this city in the same hour.

"We gladly unite in prayer and praise and Christian service with you recognizing the large work your society has been able to do in the building of strong New England character. We pray our Father's continued blessing in all our future labor in his name."

This month I received the enclosed letter from the society of Friends in response to the above resolution. We thought that this resolution should be printed in the RECORDER for all to read.

Very truly yours,

MRS. ELISABETH K. AUSTIN.

Westerly, R. I.,
July 15, 1929.

REPLY

Elisabeth K. Austin,
Corresponding Secretary,
Eastern Seventh Day Baptist Association,
Westerly, R. I.

DEAR FRIEND:

New England Yearly Meeting of Friends in session at Westerly, R. I., sixth month, eighth to eleventh, 1929, has received with deep appreciation the friendly Christian greeting of the Eastern Seventh Day Baptist Association.

We rejoice in the emphasis which is being more and more placed upon the common Christian fellowship of all believers in our divine Lord and Master, and we unite in the prayer for our Father's blessing upon all who labor in his name.

(Taken from the records of New England Yearly Meeting of Friends held at Westerly, R. I., from the eighth to the eleventh of sixth month, 1929.)

HENRY H. PERRY,
Clerk.

Boston, Mass.,
July 2, 1929.

Ambitious Student: "Do you think I can ever do anything with my voice?"

Professor: "It ought to come in handy in case of fire."—*Selected.*

OUR PULPIT

THE GREAT DECISION

REV. H. P. WOODSON

Pastor of the church at Charleston, W. Va.

SERMON FOR SABBATH, AUGUST 3, 1929

Text—Joshua 24: 15b.

ORDER OF SERVICE

HYMN—All People That on Earth Do Dwell

PRAYER

RESPONSIVE READING—Psalm 95

HYMN—Majestic Sweetness Sits Enthroned

OFFERING

SCRIPTURE LESSON—Joshua 24: 14-25

HYMN—Am I a Soldier?

SERMON

HYMN—Sometime We'll Stand

BENEDICTION—Numbers 6: 24-26

In estimating the character of Joshua, the man of God, and determining the message of his life as a result of obedience on his part to God, we should readily see how Joshua believed God and centered his faith on the things he promised, of which not "one thing failed of all God had spoken." He was a man of faith, obedience, and courage. When he was touched by the divine nature of God, which you and I need so much at all times, even today; and when Joshua was filled with it, he was ready to do God's bidding, go at his command, regardless of the crowd or the majority doing otherwise, and be among the true servants of God, who always appear in minority. There was only one fault recorded in God's word against him, and

that was this: he protested against two men in the camp of Israel, on whom the Spirit fell, and they began to preach. But Moses reproved Joshua and told him "would to God that they would all preach."

It was the first forty years of his life that brought about such a sincere character, and such a faithful leader for Israel. Long before the armies of Israel were led out of Egypt by Moses, he began to know God and to walk with him. The

very way that he voiced decision for himself and his household in serving God was just the way his fathers before him had brought him up in the fear of Almighty God, who had then begun to work wonders and miracles in that land of darkness, sin, and slavery, to set his people free to serve him only. Many today do not realize, do not even experience that "if the son set you free, you are free indeed." Joshua in his early life, seeing all these experiences that God led them through, appreciated that in making his life a personal experiment in God's service. All this prepared him for leadership. Moses, the servant of God, saw this strong young man developing a character of reverence, Godly fear, and sincerity of heart, so that "Moses said

unto Joshua, Choose us out men, and go out, fight with Amalek." Exodus 17:9.

This, my brethren, is his second forty years of experience in life's work for God. How many would have faith and courage today to fight the enemies of God, as did Joshua against all odds? He believed God. He wholly rested in God's will, and always chose to help God in his plans and left his own plans subordinate and submissive. The true character and metal in Joshua appears again, when the Lord instructed Moses "to search out the land of Canaan, which I give unto the children of Israel." Joshua was chosen to represent the tribe of Ephraim. Numbers 13: 1, 2, 8. When these men, chosen to search out the land, had seen, and obtained all the information they could about the people, crops, cities, fortifications, and wealth, they returned to report to Moses. All reported before the congregation, except Joshua and Caleb, very discouraging information. Joshua, that fearless soldier, the straight-forward leader, the simple, unquestioning executor of God's will, stepped into the breach and pleaded, "Only rebel ye not against the Lord, neither fear ye the people of the land . . . the Lord is with us; fear them not." Numbers 14:6-10. The crowd, because of these disheartening reports, was ready to forsake God's will and purpose concerning Canaan and them, but Joshua was trusting in the Lord who made the promise; his hand was in God's unchanging hand; he was willing to go if the Lord would only lead the minority, Caleb and himself.

Joshua, in this, put before us that demonstration of faith which he based on the promise of God, and at the same time trusting in him, loyally set himself to the appointed task. When Moses died and a leader was needed to lead his people into the land of Canaan, God spoke to Joshua and gave him a charge and promised him divine assistance and victory. Joshua 1:1.

He was eighty years old when he took command and began preparation to cross over the Jordan and possess Canaan, as God directed him to do. He did as the Lord said unto him. That was his life's

work, serving God in every way. When Israel had crossed the Jordan over by Jericho, the Captain of the Lord's host appeared to him and Joshua, finding he was for Israel, said, "What saith my Lord unto his servant?" Joshua 5:13-15. To know and to do God's will should be our deepest concern today and lay siege to the Jerichos of today as did Joshua, then shout, "For the Lord hath given you the city." Fully realizing how God had used him to his glory in accomplishing so mighty a task, and that he was now stricken in age and ready to depart this present life, he called together the elders, heads, and officers of Israel, and the people, and there openly before them recounted God's mercies and goodness in the past in dealing with them.

He urged the people to serve the Lord only. Joshua 23:1-14. He then tested the people and gave them the opportunity to choose the Lord as their true leader. Fearlessly before all the people he cast his vote for the Lord, "as for me and my house we will serve the Lord," Joshua 24:14-16. As Jesus, the Captain of our salvation, points out the way so plainly in his Word, we can not today serve two masters; he says, "Ye can not serve God and Mammon." Let us forever decide as Joshua did—"we will serve the Lord."

We must at all times "seek first the kingdom of God and his righteousness" and then all other things will be supplied by him who freely and graciously gives us for our needs. Shall we not, as did Joshua, recall in our lifetime the mercies of the Lord, his goodness to us, his care for us as doth a shepherd care over his flock, which we are?

As we in these days assemble, whether two or three or more in number, to worship the true God from Sabbath to Sabbath, let us remember, indecision in opinion results in indcision in practice. We can discern in ourselves and in others "between him that serveth God and him that serveth him not." The God of Joshua has not changed, even to this day, I hold; he is calling us day by day, week by week, to cast our vote publicly, before all the people, for him "that made the heavens and earth, and

sea and fountains of water." "For it is (the keeping of the Sabbath) a sign between me and you, that you may know that I am the Lord your God." Ezekiel 20:20; Hebrew 4:9. Our great decision as God's people is, "as for me and my house, we will serve the Lord."

STANDING BEHIND THE GOVERNMENT

In spite of the fact that our government has officially renounced war as an instrument of national policy and has agreed to the settlement of disputes by other means than war, some people seem to be oblivious of the fact that "loyalty to the government" now demands the utmost endeavor of all good citizens in behalf of world peace. It is now the militarist who opposes the policy of the government.

Yet certain newspapers and propagandist agencies still try to make it appear that those who work for international good will are not true patriots and are even in some mysterious way linked up with the "Reds"! We can not do better than quote Frederick Lynch's telling words on this point:

"Societies which number among their officers the most outstanding men in the government, in the churches, and in our universities are continually attacked as being traitors to their country. It is not surprising that a recent editorial in the *Christian Century* asks the question: 'Who is the true patriot, the man who stands by the recent affirmation of his government that it is done with war forever, an affirmation which is almost like an amendment to the Constitution of the United States, or the man who continually throws scorn upon the recent solemn affirmation and urges upon the people to go on preparing for war?' I need not answer it.

"It is significant that at the recent meeting of the D. A. R. in Washington not a word was said about standing behind the government in its renunciation of war and its program for 'drastic reduction of armament,' to quote Mr. Gibson's recent speech in Geneva, a speech inspired by the government, and all one

heard there was the old cry of more and more preparation for war, bigger and bigger defense. A committee was set up with increased appropriations to work for military defense. I did not notice any committee was set up to stand behind the government, as every patriotic citizen must stand behind it now, in its endeavor to outlaw war and reduce armaments. The time has come when the question should be asked: Who is the true patriot, he who sides with his government or he who opposes it, as the militarists are all doing?"

—*The Federal Council Bulletin.*

AFRAID TO BE POOR

"The poor among men shall rejoice in the Holy One of Israel." Professor William James, the famous philosopher, once declared that "the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers." His sentences in this connection have iron in them. He says: "We have grown literally afraid to be poor. We have lost the power of even imagining what the ancient idealization of poverty could have meant: the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are, or do, and not by what we have—the more athletic trim, in short, the moral fighting shape."

This reminds us of the great men of the Bible, who were nearly all poor men. Our Lord himself had no place to lay his head. He and his disciples were poor, "poor, yet making many rich." Paul earned his way by making tents. The Bible from end to end shines with glorified poverty.

And, yet, Professor James says, most of us are terribly afraid to be poor. We forget that choice and august company to which poverty, nobly borne, admits us. Ignoble poverty, the poverty of sloth, is of course a shameful thing; but there is, as Isaiah says, a poverty which rejoices in the Holy One of Israel.

—*Christian Herald.*

Fundamentalists' Page

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

MODERNISM OR THE FAITH OF THIS CHURCH

REV. LESTER G. OSBORN

Introduction

In my "Pastor's Mail Box" some time ago I found the question which has given me my theme. This is the question: "How would one know whether to believe in modernism or the faith of this church?" I feel almost certain that the writer of this question is a young person, although he may not be. However, the question is vital to young people of today, and it is only natural that they especially should ask such a question. In their young people's conferences they hear their leaders advancing modern theories, and denying statements of the Bible. Then they come back and hear just the opposite. Naturally they are perplexed and ask themselves, "Who is right?" It is my prayer that I may help the person who handed in the question, and all our young people, to find the solution and to have a great, loyal faith in Jesus Christ and in the historic doctrines of his Church.

With the keenness and straightforwardness of youth, the writer of the question has recognized what many do not, or will not admit, the fact that *there are two alternatives*. The conviction grows upon me that modernism is a distinctly different religion from the faith upon which Seventh Day Baptist churches were founded. The editor of the *Christian Century*, among many others, has made the statement that the two are mutually exclusive. I believe that he is right.

I trust that I am approaching this question openmindedly and fairly. I have no desire to dictate to anyone what he must believe. I can do no more than present the problem to you, with the solution that I have found in my own thinking, and leave it to you. Please listen in the same spirit, and if you do not agree with what I say, let's go over it together to find the truth.

If I become "warm" in the discussion, it is not from ill-feeling, but because I feel so keenly the danger not only to our young people, but to the church, the denomination, and the whole body of Christianity.

We will use the terms "modernism" and "fundamentalism," for these are the ones most commonly used. After we have defined the terms, we will try to set forth the doctrines of each position, and then take up the most important question, "How would one know which to believe in?"

I. *What is the faith of this church?*

This church is a Seventh Day Baptist Church. That means that we are a part of the branch of the great body of Baptists, our particular distinction being that we observe the seventh day of the week as the Sabbath. As a denomination we are over three hundred years old. While we allow everyone to think for himself, we do insist upon certain beliefs and practices, which we believe the Bible teaches to be essential, chief among which are baptism by immersion and the seventh day Sabbath. When a group of people wishes to become known as a Seventh Day Baptist Church, and asks for admission into our General Conference, we request them to submit a copy of their "Articles of Faith." These are compared with our general beliefs as set forth in our "Exposé of Faith and Practice," and if they are essentially the same, we accept the group into our fellowship.

Being one of the churches which belong to the General Conference, we have adopted the "Exposé" as our statement of belief. So, theoretically, our beliefs are those set forth in this document. When we examine the "Exposé" we find that every section includes numerous Scripture references from which the statements have been deduced. Looking into history we find that these are essentially the same as they have been for the more than three hundred years of our existence as a denomination, that they are essentially the same as the principles for which the Reformation stood, and as those of the Church of the early centuries, and that they come directly from the teachings of the Bible. Our historic faith is Biblical. So we can say that, on paper at least, our church and denomination are fundamentalist, for, in the definition of terms, funda-

mentalism is the belief in the doctrines of the Bible and of historic Christianity. Another term for those who believe thus is conservatives. A conservative is not a "crank" nor a "literalist" nor a "dogmatist" in the sense in which those words are sneeringly used of him. A fundamentalist, or conservative, is one who believes that Christianity can not be separated from the Christ of the Bible, and from his life and teachings as recorded in the Bible. This will become more clear as we turn to discuss the meaning of modernism.

II. *What is modernism?*

Kirsopp-Lake says that a liberalist is one who openly rejects the teachings of the Bible as an authoritative Book, and that a modernist is one who holds the same position in his thinking, but who is unwilling to be known as a liberal, and continues to use the old phraseology, but with a new meaning in his own mind. However that may be, we will use the word modernism to designate those who are set to reconstruct the body of Christianity according to their own ideas, not accepting the teachings of the Bible as historic Christianity does. They hold the "new theology" or "modern thought"—which, traced to its origin, is a child of German rationalism. They deny the supernatural and claim to "interpret" the Bible according to their own reasons.

Perhaps the easiest and clearest way to define modernism is by comparing it with fundamentalism, for after all, in the final analysis, modernism, as its name implies, is a rejection of the historic faith of the Church and the authority of the Bible as a revelation from God. Fundamentalism accepts the Biblical account of the miracles as authentic history. Modernism denies the miracles, declaring that if they did happen, they were in accord with laws which Jesus knew and which the people of his day did not. But probably they were simply figments of the imagination of the Biblical writers. Modernism, instead of accepting the deity of Christ—the statement of the Bible that Christ was indeed God—holds that he was simply a man, divine in just the way we are, but in a greater degree. Modernism, unlike fundamentalism, believes the resurrection of Jesus to have been not physical, but spiritual, if it were not indeed a

hallucination of the overwrought disciples. Fundamentalism declares salvation to be by the death of Christ on the cross as the sinner's substitute, while modernism holds that it is by "moral influence," by the sinner's following the example of Jesus in his devotion to duty.

But enough! These things which modernism denies are directly taught by the Bible. It is not a matter of "interpretation," but of acceptance or rejection. In the final analysis, the difference between modernism and fundamentalism is in their attitude toward the Bible. Fundamentalism accepts the Bible as God's Word, as a revelation from God through writers who were inspired in a unique way, and who wrote that which God wished them to under the influence of his Spirit. Modernism considers the Bible to be inspired in just the way a good book or sermon today is inspired; that it is full of blunders; and that its records are warped by the pre-conceived notions of the writers. Matthew, Paul, Luke, and others put down what they *thought* God had revealed to them. Their writings are nothing more nor less than their ideas of God and his will, their own conceptions, a record of their efforts to interpret God, the development of their thoughts about God. For example, fundamentalism accepts the statement of the Bible that man is the product of a direct creative act of God. Modernism tells us that man's origin was by evolution from a lower form of life, and that the Genesis account was the attempt of some Hebrew philosopher to explain the origin of man—it was the best he could do with the knowledge he had. Fundamentalism claims that the Sabbath rests upon the authority of God, that it was directly instituted by him. Modernism holds the Sabbath to be an evolution from Babylonian moon-worship—the seventh day being suggested by the phases of the moon, and the division of the lunar month. The two—moon-worship and the Sabbath—went along side by side for a time, then as the Sabbath ascended, moon-worship went down. Moses, or whoever it was who wrote the Genesis account, gave the creation story as his idea of how the Sabbath started, and to make it appear sacred to the people. In short, the Bible, according to modernism, is not a revelation from God, but only a record of man's discovery

of the truth, and of his ideas in different periods. It is not a statement of the "faith once delivered" but of the gradually developing beliefs of mankind.

III. How would one know which to believe?

After hearing modernism presented attractively, and as though there were no doubt whatever about the matter, it is small wonder that young people especially wonder if after all it is not right, and how one is to know which to believe—that, or the teachings of the church in which they were raised. That is the question that is before us now.

In the first place, I would say that the old faith of fundamentalism has stood the test of ages. In the time of Christ and the apostles the Jews attacked it. In the early church many charges were preferred against it. Modernism really isn't modern at all, for nearly every denial advanced by liberal theology is found in the first three centuries among the enemies of Christianity. The modern thing about it is that it is now inside the Church instead of outside. But in spite of all attacks, the "faith once delivered" has survived. Celsus, Cerinthus, the Gnostics, the Docetists—all failed to break it down. During the dark ages the Church got far from the pure faith of Jesus and the New Testament. It took a great Reformation under Martin Luther and the other leaders to free it from its errors which had crept in. The Church today, especially its leaders, has gone far afield from the pure faith. It needs another Luther, and another reformation, to bring it back from the wilderness of modernism to its belief in the historic faith, New Testament Christianity. But the faith is still alive, and will survive the present day attacks as it has those of the past.

In the second place, I would point to the fruits of modernism. Jesus said, as recorded by John, "I have chosen you and ordained you that ye might go and bring forth fruit," meaning that his disciples should win other followers to him by imparting to them spiritual life. The great revivalists are and have been fundamentalists. Those who are winning souls to the Lord Jesus Christ today are those who hold to the historic faith. Modernism has no message for the man in the gutter, no power to change him to a decent citizen. Modernism is not interested

in "rescue missions." When I see liberal theology bringing sinful men and women into contact with a powerful Savior and working a transformation in their lives, then I will begin to think that there may be something in it. Modernism does not bear fruit.

But since the fundamental difference between the two positions is in their attitude toward the Bible, perhaps the best way of knowing is by a careful study of the Bible itself to see what it claims, and what it proves to be. This was the method of Dr. Howard A. Kelly, one of the leading surgeons of our day. He says that in the wilderness of doubt and denial he decided to take the Bible as a text-book of religion, to study it to find out what it really said, and then to test it by submitting to its conditions. Dr. Kelly is a fundamentalist after such a thorough study of the Bible itself. One great trouble is that we read too much *about* the Bible, and listen too much to what people claim it says, instead of going to the Bible itself to find what it actually does say. A scholarly study of the Bible itself, with an open mind, can hardly fail to bring belief in its claim to be a revelation of God.

A recent writer in the *Sunday School Times*, a Christian lawyer, makes the statement that the reason there are so many infidels is that men do not read and study books in support of the Bible, but spend their time in reading those against it. He says that anyone who will read six books on the side of the Bible will come to see its truth. And I think that is true. We must look at both sides of the question.

Professor Robert Dick Wilson, of Princeton, says that no one knows enough to deny the truth of the Bible. And he should know, for I suppose no other philologist living has a greater knowledge of the original languages associated with the Bible times. He also says that modernism takes an unjust attitude toward the Bible, one which would not be tolerated in any court. We believe a man to be innocent until he is proven guilty, and if the evidence is not sufficient to condemn him we let him go. Modernism, says Doctor Wilson, uses the inquisitorial method, holding the Bible to be untrue and laying the burden of proof upon those who would defend it. Modernism does not spend its time in trying to support its claims, but rather in magnifying any shadow of a dis-

crepancy they think they can see. If you give the Bible a chance—close your ears to denials of it—until you have studied it thoroughly—you will know which to believe.

Conclusion

Young people, and older ones too, let me leave these three points with you, as guides in knowing which to accept, modernism or the faith of this church. First, go to your history and find out how the faith has stood the test of the ages. Second, study carefully the results of the preaching of both. And beware of mistaking artificial fruit for the real thing. And third, don't swallow blindly everything you hear. Study it for yourself. Go to the Bible and find what it claims for itself and what it really contains. Accept its truth until you prove it to be guilty. And may God help you to find the truth which leads to a great and loyal devotion to the Lord Jesus Christ.

MARRIAGES

LEWIS-DAVIS.—At the residence of Rev. and Mrs. Willard D. Burdick in Plainfield, N. J., July 14, 1929, by Rev. Willard D. Burdick assisted by Rev. Ahva J. C. Bond, Arden L. Lewis, formerly of Dodge Center, Minn., and Dena L. Davis, formerly of North Loup, Neb., both of Plainfield.

DEATHS

ALLEN.—Prudence Ellis, daughter of Mathew and Elizabeth Dunum Ellis, was born at Trivoli, Peoria Co., Ill., October 3, 1845, and died at Flandreau, So. Dak., May 19, 1929, at the age of 83 years, 7 months and 16 days, after an illness of several months duration.

She moved with her parents to Dodge County, Minn., where she was married to S. I. W. Allen on September 22, 1866.

They moved to Nobles County, Minn., in about 1872, and to Moody County, So. Dak., in the fall of 1888.

In 1905 they went to live with a daughter in Oklahoma, where the husband was laid to rest October 25, 1910. In September, 1912, she came back to Flandreau, where she has since resided.

She leaves four children, twenty grandchildren, and twenty-six great grandchildren to mourn her loss; also four sisters, Mrs. Mima Noyce of Lum-

berton, Miss.; Mrs. Emma Worden, Manitou, Colo.; Mrs. Rhoda Crandall, Battle Creek, Mich., and Mrs. Julia Orcutt of Atwater, Minn.

The children are Mrs. Olive Wilbur, LaJunta, Colo.; Arthur Allen and Mrs. Frances Munson of Lawton, Okla.; and Mrs. Susanah Payne of Flandreau, So. Dak., where deceased had made her home for a number of years. One son, the oldest, Darrow H., died at Clarkesville, Ga., March 20, 1924.

She joined the Seventh Day Baptist Church in early life and was a faithful member of the Dodge Center, Minn., Church at her death.

The funeral was held from the Methodist church at Flandreau Tuesday afternoon at two thirty o'clock, and the services were conducted by Rev. H. P. Eberhart. Interment was made in Union Cemetery.

Her pastor and wife, Rev. and Mrs. Holston, visited Mrs. Allen at her home with her daughter at Flandreau last August. She was suffering then with the fatal disease that took her life, but she was patient in her affliction, and expressed an abiding faith in her Lord and Master.

E. M. H.

Sabbath School Lesson V.—August 3, 1929

BELSHAZZAR'S FEAST.—Daniel 5: 1-35.

Golden Text: "Be not drunken with wine, wherein is riot." Ephesians 5: 18.

DAILY READINGS

July 28—Belshazzar's Revelry. Daniel 5: 1-9.
 July 29—A Mystery Interpreted. Daniel 5: 17-28.
 July 30—A Drunken Army Defeated. 1 Kings 20: 16-21.
 July 31—The Woes of Drunkenness. Proverbs 23: 29-35.
 August 1—The Works of the Flesh. Galatians 5: 16-26.
 August 2—Respect for Law. Romans 13: 1-10.
 August 3—The Righteous and the Wicked. Psalm 1.
 (For Lesson Notes, see *Helping Hand*)

OUR EVENING PRAYER

So gently, so gently the night shadows fall,
 Stars shine out above us, God's care 'round us all:
 Each night we in safety may lie down and sleep,
 Our Father in heaven will loving watch keep.
 The birds in the morning will waken with song,
 Our Father takes care of them all the night long.
 Lord Jesus, we thank thee for thy tender care,
 Oh, hear us, thy children, in our evening prayer:
 So like a dear mother, thy love for us all,
 While softly about us the night shadows fall.

—Martha S. Clingan,
 Los Angeles, Calif.

Our present Sunday laws are survivals of the days when Church and State were one, and in these times attempts to enforce them usually have a groundwork of spite or revenge.—*Newark (N. J.) Call.*

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

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

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

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Pattern five. A building standing
 In a queenly eastern town:
 Substance symbolizing spirit,
 Holy truth's material crown.
 His the first gift, thus inspiring
 Others, till erected there
 Is the happy consummation
 Of a people's faith and prayer.

—From a memorial poem honoring Jesse F. Randolph, 1841-1928, by Rev. Ahva J. C. Bond, D. D.

The Sabbath Recorder

The cry of man's anguish went up to God,
 Lord, take away pain!
 The shadow that darkens the world thou hast made;
 The close-coiling chain
 That strangles the heart; the burden that weighs
 On the wings that should soar—
 Lord, take away pain from the world thou hast made,
 That I love thee the more!

Then answered the Lord to the cry of the world,
 Shall I take away pain,
 And with it the power of the soul to endure,
 Made strong by the strain?
 Shall I take away pity that knits heart to heart,
 And sacrifice high?
 Will ye lose all your heroes that lift from the fire
 White brows to the sky?
 Shall I take away love that redeems with a price
 And smiles at its loss?
 Can ye spare from your lives that would cling unto mine
 The Christ on his cross?

—Selected.

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