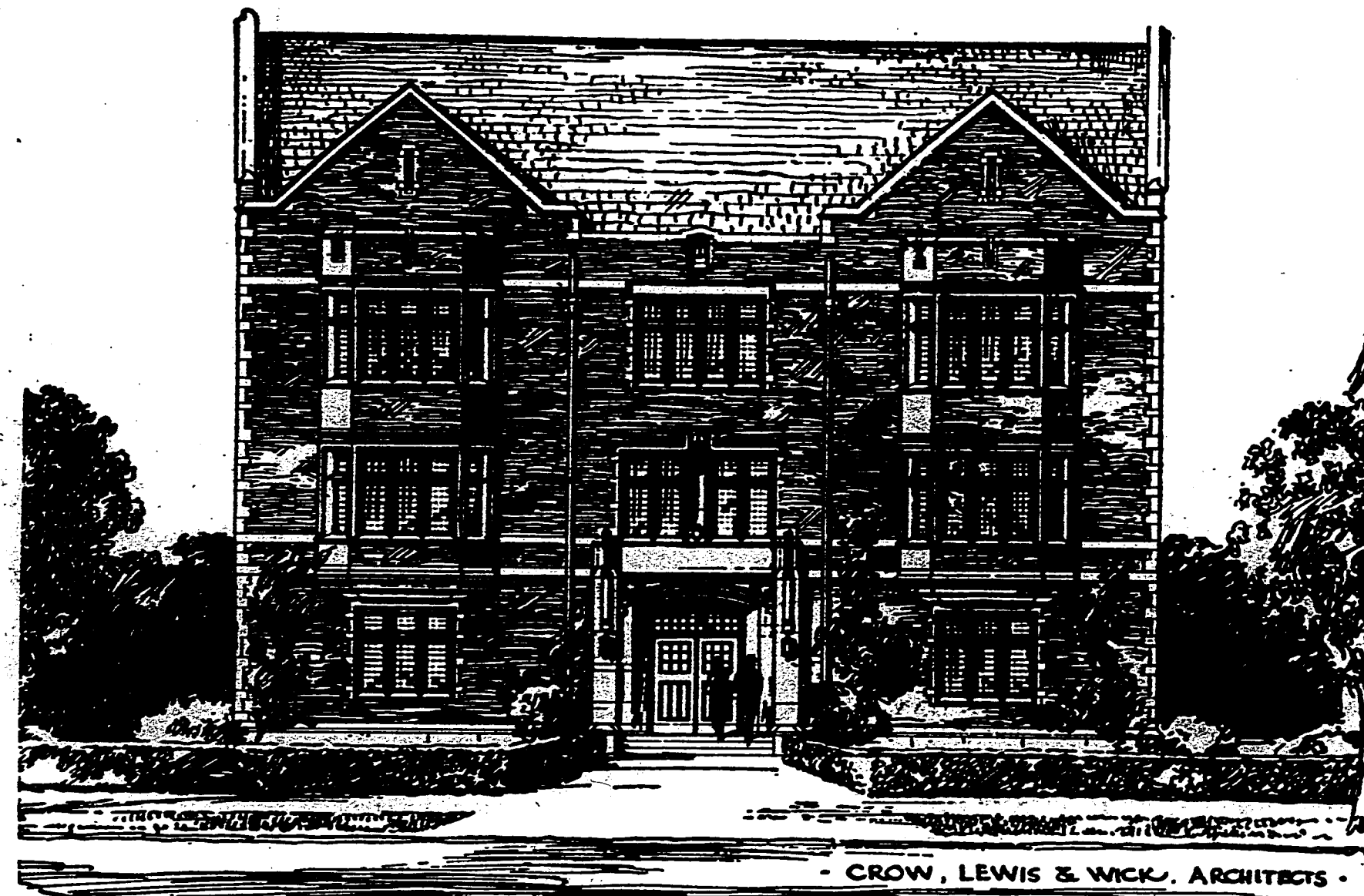


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



“There Is No Excellence Without Great Labor.”

—Quotation used in a recent sermon by the Rev. T. J. Van Horn.

The Sabbath Recorder

WHAT PROFIT?

What profit though I glory
In Jesus' rugged cross;
Accept the gospel story,
Count worldly gain but loss?
All is but vain and less than dross—
A hollow, empty whim—
UNLESS with my own rugged cross
I rise and follow him.

What profit through I preach him
And call him Lord and King;
In pious prayers beseech him,
With voice his praises sing?
All is of words and empty form—
A sham behind a screen—
UNLESS his love in me is warm;
And in my life is seen.

What profit is profession
Of faith in holy creed,
UNLESS you have possession
Of faith that lives in deeds?
If Christ is living in thy heart,
His life is thy life, too;
And bounteous grace he doth impart
To make and keep thee true.

—Edgar Cooper Mason.

CONTENTS

Editorial. —Their Heart is Set Upon It.—Brief Editorial Notes.—“Train Up a Child in His Own Way.”—Not So Bad a Mistake After All.....193-195	Misunderstanding 212
Heart Offerings for the Building 195	Children's Page. —Who Ate the Jam? 213
Denominational Building Fund Subscriptions 196	One of His Little Ones 214
Missions. —Annual Report of the Missionary Society. — The Treasurer's Monthly Statement197-203	Helping Out the Burglar 214
Home News 203	Leave It To God 214
Young People's Work. — Our Church Asks—What?—Intermediate Corner.—Junior Jottings.—A Garden of Roses.—Jack and Mary Decline Tobacco204-207	Our Pulpit. — The Sufficiency of Christ215-217
Death Rates Among Girls From Cigarette Smoking 207	The Negro's Contribution to Civilization 217
	Fundamentalists' Page. —Rocking the Boat.—An Explanation218-220
	An Ascent of Mt. Washington..... 220
	Our Theological Seminary 221
	Marriages. 223
	Deaths. 223
	Sabbath School Lesson for August 31, 1929 224

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

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

Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

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

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

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

COMMISSION OF THE GENERAL CONFERENCE

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Acting Corresponding Secretary—Ahva J. C. Bond, Plainfield, N. J.

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

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

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.

Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Harold R. Crandall, Yonkers, N. Y.
Southeastern—Mrs. M. Gardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Jancsville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erio E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.

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

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

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Miss Elsie Van Horn, North Loup, Neb.
 Miss Vivian Hill, Farina, Ill.
 Royal Crouch, Centerline, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

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

VOL. 107, No. 7

PLAINFIELD, N. J., AUGUST 19, 1929

WHOLE No. 4,407

O Lord, we are thankful for the faithful fathers and mothers who led us and cared for us in childhood, and who laid the foundations for our faith in the years gone by. We thank thee that for them in their day, thy promise, "My presence shall go with thee," was so richly fulfilled. Wilt thou help us, their children, to realize that the same promise is extended unto us. Thou art today our present help in time of need. When trials come upon us and the way looks dark, give us, we pray thee, a fuller realization of thine abiding and upholding presence. Forgive our tendencies to worry, and strengthen our faith in thee. And may we ever find in thee the fullness of joy, In Jesus' name. Amen.

Their Heart Is Set Upon It This morning finds the editor in a mood of tears. Day by day as he watches the walls of the main building grow under the hands of men who are doing excellent work; and time and again when members of the building committee and various visitors from far and near among our people come into the office, expressing their satisfaction with the present outlook, and congratulating our leaders, who for more than twelve years have kept the matter upon the hearts of Seventh Day Baptists throughout the land, my own heart has become tender and the spirit of true thanksgiving, which my pen is too feeble to fully describe, has melted me to tears.

The walls are now nearing completion and in a few weeks more the roof will cover it all. It is really going to be a building of which all of our people will have a right to be proud. It will also be a credit to the city in which it stands. It will speak during generations to come of our loyalty to the faith of our fathers, and of our faith in the future of the Seventh Day Baptist denomination.

The blessed thing that has touched my heart in these days is the unmistakable evidence that our people from Rhode Island to California are more and more coming to have a heart in this important movement.

For nearly two months now, as I have

watched these walls rise, brick by brick, and stone by stone, I have been stirred and cheered with the thought that the building is to be the result of generous freewill offerings from some thousands of our people—really gifts from the hearts, made, in many cases, in the spirit of sacrifice. We have not been out canvassing from house to house for the money, but by keeping it upon the hearts of the people through the SABBATH RECORDER, and by appeals from the pulpits and in General Conferences and associations, year after year, loyal Seventh Day Baptists have generously responded, until we now have the very best printing shop I know of, and the main building, so much needed for our work, is nearing completion.

At every turn in these days I feel like saying; "Praise the dear Lord for moving in all the churches until we have abundant evidence that their hearts are set upon it."

By the way, winning the heart is the main thing in any forward movement. The head that can not make its appeals earnestly and tenderly enough to win hearts is, after all, a failure.

It is interesting to study the meaning of the word "heart" as used in literature. It is regarded as the seat of the affections, as distinguished from the intellect and will. In every work for human betterment we must not forget that the heart is better than the head. In every move we make, we must try to win hearts. And we must not forget that it always takes a heart to win a heart. Upon this principle Jesus said, "Give me thine heart."

I sometimes fear that failures come by depending too much on the head and too little on the heart in our efforts to win men to the Master's work. The temple of old was built when "the people offered willingly and with a perfect heart." Then, too, they all rejoiced.

More and more as the years go by will this building have a warm place in the hearts of our people, for the Bible truth still

holds good, "Where your treasure is your hearts will be."

It is with the heart that people love any good cause. Sad indeed is it when we have to say of one's attitude toward kingdom work, "the dear man has no heart in it." Yes, it is sad when one even *seems* to be uninterested in the promotion of the Lord's cause. Whenever we find a friend discouraged and helpless, the most natural thing to say is, "Come, my friend, take heart and go on."

In a general way, we sometimes hear men speak of the heart of the country, meaning the spirit of love and loyalty among the citizens. In some such sense as this I am thinking a good deal of the heart of our denomination. Heart in this sense stands for love and courage and hope.

As I go and come by these rising walls, I am thinking: "Every brick and stone stands for the heart's love of some of our dear people scattered in country and towns through all the land. They represent the spring of our actions and purposes, the vital inner intentions of Seventh Day Baptists' hearts."

One thing that touched me this morning, was the finding of a bunch of telegrams and letters that have been coming from time to time during the years, so full of good cheer, expressions of interest and congratulations and assurances of love and loyalty to the new building work, that it pretty nearly broke me up, so thankful am I that the heart of our people is not only stirred, but really set upon seeing the thing through.

Brief Editorial Notes Did you read the beautiful little story in the Children's Page last week about the little child who prayed for potatoes? Such childlike faith is always touching. Some way this story appealed to me because in it we saw the first and second childhood of life brought close together, and sometimes in old age, after the intervening years of life's trials, the simple faith of childhood returns to brighten the glow of life's sunset.

It would be better for us all, and our burdensome years would be brighter—we might be more helpful to our fellow men—if we could hold on to our childlike faith during the years of struggle, when we need it most.

Stirred by the suggestion made in Jerusalem last year by the International Missionary Council, the world-wide Federation of Women's Boards, is appealing to all Christians everywhere, to unite in an effort to properly celebrate the nineteen hundredth anniversary of the day of Pentecost.

It is urged that the year be made a period of special prayer, the world over, and of spiritual preparation for another outpouring of the Holy Spirit upon Christian workers through all lands.

If responses to this call are widespread and a unity of Christian efforts, sincere and earnest, prevails, we may look for great results in 1930.

The good women of Canada are with us in our efforts to enforce prohibition. It is a pity that the leading men of our northern neighbor could not stand loyal and true to the United States in this matter, as the women of the Missionary Society of the United Church of Canada are standing.

Here is their cheering message sent in the hope that their "sisters in the United States may realize how thoroughly we are at one with them in this matter of the prohibition of the liquor traffic." Here is the resolution adopted by that woman's board of Canada:

WHEREAS the United States through its prohibition law is making a great forward step for suffering humanity, and

WHEREAS Canada by granting clearance to cargoes of liquor to the United States is making itself a party to hindering the success of this law and is thus performing an unfriendly act to a neighbor; WHEREAS a Special Committee of the Federal House has stated in its report that an effective method of carrying out the treaty existing between Canada and the United States would be to prohibit clearances of vessels or vehicles of all kinds carrying cargoes of liquor to the United States contrary to the laws of that country,

Therefore, be it resolved that this Dominion Board of the Woman's Missionary Society of the United Church of Canada, forward a copy of this resolution to the Prime Minister, the Minister of Justice, and to the Minister of Excise, also the Honorable Mr. Bennett, the leader of the opposition, urging that action be taken to give effect to the recommendation of its own committee as quoted herein.

The Waterford Review contains an interesting account of the New England Union of Christian Endeavor Societies of Seventh Day Baptist Churches, which was

organized at Westerly, R. I.; in December, 1927. These societies have a get-together meeting every three months. The societies of Waterford, Conn., Hopkinton, Rockville, Ashaway, and Westerly, R. I., are included in this union, and good results are evidently coming from this united effort.

The Union supports a native missionary in Jamaica, and is helping to support one in South America. The plan is to help the denominational boards all they can to carry on their work, and "to assist the denomination in every possible way to promote Sabbath truth."

Every such effort to promote unity of spirit and purpose among our scattered people is a move in the right direction.

You will all be interested and, I trust, glad to know, that our Missionary Board is pushing the matter of supplying a much-needed new building in Shanghai, China.

"Train Up a Child In His Own Way" Do you think it almost sacrilegious to quote the Bible in this way? Yet Dr. G. Campbell Morgan in one of his great Bible lectures, not only quoted it so, but made a most impressive talk with that for a text.

To train up a child in his own way means to study his inclinations toward some certain life work or profession, and his adaptability for such a life work, and, just as much as possible, to give him a chance to live his own chosen life, if his choice is for proper and legitimate work.

I fear that many a boy's life is made miserable and his work a failure, because his father and mother insisted upon training him to walk in a path of their own choosing instead of letting him choose for himself, according to his own tastes, and trying to train in his own way.

If a boy has a natural liking for the use of tools, and is always in his play times trying to contrive some structure, it is a mistake to insist that such a boy should remain a farmer because his father was one. On the other hand, if the son of a lawyer or man of any other profession, seems out of harmony with the routine of his father's life work and longs to get out on a farm, as his grandfather is, at whose home he loves to make long visits, then it is folly to go against his own choice and squarely oppose

his natural inclinations. In such a case it would be far better to help him to strengthen his purposes and to train him for a first class farmer, than to persistently try to train him in some line of life work for which he has no taste or inclination.

This thought is well worth considering, and is applicable in a practical way to hundreds of boys, and to many lines of good work. And in this sense I am quite in sympathy with Doctor Morgan's expression, "Train up a child in his own way."

Not so Bad a Mistake After All An eminent minister sent this notice for a local paper: "Put Peace Pact Posters in Churches." This notice seemed commendable and appropriate, and the editor sent it on to the printer. By some mishap the "o" in the word posters was changed to an "a," making the notice read as follows: "Put Peace Pact Pastors in Churches." One of our best "exchanges" among the church papers wonders whether the typesetter was dreaming good dreams or whether he had a "genuine inspiration to depart from copy" in that case.

Indeed the item as published in the church paper quoted, was headed, "Inspiration!" and that paper evidently thinks the mistake made a very timely and much needed appeal.

There can be no greater blessing for any church than to be the fortunate possessor of a peace pastor in its pulpit, patterned after the Prince of peace, in Bible story.

HEART OFFERINGS FOR THE BUILDING FUND

Many of our people will be interested in the report Miss Titsworth gives below of the offerings for the denominational building. The one thing that appeals to me more than any other is the fact that every brick and stone in it stands for some heart offering of our scattered people. The builders are now working on the third story, and in a few weeks the roof will go on.

This is the one movement standing for the entire denomination. It should be a help to all the societies. I am sure that every loyal Seventh Day Baptist will have a right to rejoice over this wonder-

ful forward movement. You will study this list with great interest.—T. L. G.

DENOMINATIONAL BUILDING FUND SUBSCRIPTIONS

(Total amount of subscriptions for new building to June 30, 1929)

<i>Eastern Association</i>	
Berlin Church	\$ 470.00
Cumberland Church	19.00
First Hopkinton Church....	768.30
Second Hopkinton Church..	60.50
Marlboro Church	519.10
New York City Church....	4,125.75
Pawcatuck Church	11,519.50
Piscataway Church	1,779.00
Plainfield Church	15,111.00
Rockville Church	297.50
Shiloh Church	2,736.50
Waterford Church	1,432.50
	<u>\$ 38,838.65</u>
<i>Central Association</i>	
Adams Center Church.....	\$ 2,195.55
First Brookfield Church ..	531.00
Second Brookfield Church..	436.52
DeRuyter Church	140.00
Scott Church	25.00
Syracuse Church	265.00
First Verona Church.....	300.00
West Edmeston Church....	175.00
	<u>4,068.07</u>
<i>Western Association</i>	
First Alfred Church	\$ 9,471.00
Second Alfred Church.....	415.00
Andover Church	25.00
Blystone	
Friendship Church	758.00
First Genesee Church.....	1,667.50
Hartsville Church	38.00
Hebron Center Church.....	10.00
First Hebron Church.....	75.00
Independence Church	332.00
Portville Church	1,395.00
Richburg Church	76.00
Scio Church	
Wellsville Church	190.00
	<u>14,452.50</u>
<i>Northwestern Association</i>	
Albion Church	\$ 340.00
Battle Creek Church.....	960.00
Boulder Church	10.00
Carlton Church	91.50
Chicago Church	1,269.00
Cosmos Church	45.00
Detroit Church	15.00
Dodge Center Church.....	210.00
Exeland Church	
Farina Church	1,561.00
Grand Marsh Church.....	
Jackson Center Church....	190.00
Milton Church	2,002.00

Milton Junction Church.....	1,800.25
New Auburn Church.....	105.00
North Loup Church.....	1,669.25
Nortonville Church	1,049.00
Stonefort Church	122.90
Walworth Church	95.00
Welton, Ia., Church.....	160.00
White Cloud Church	100.00
	<u>11,794.90</u>

<i>Southeastern Association</i>	
Greenbrier Church	\$ 10.00
Lost Creek Church.....	545.00
Middle Island Church.....	100.00
Ritchie Church	40.00
Roanoke Church	165.00
Salem Church	2,661.10
Salemville Church	102.00
	<u>3,623.10</u>

<i>Southwestern Association</i>	
Attalla Church	\$ 27.00
Edinburg Church	77.00
Fouke Church	139.00
Gentry Church	15.10
Hammond Church	795.00
Little Prairie Church.....	39.00
Rock Creek Church	
	<u>1,092.10</u>

<i>Pacific Coast Association</i>	
Los Angeles Church.....	\$ 180.00
Riverside Church	392.45
	<u>572.45</u>

<i>Overseas Churches</i>	
China	
Shanghai Church	\$ 240.90
Liuh Church	80.10
Holland	
Nieuwe Pekela Church...	12.00
Rotterdam Church	18.00
Jamaica	
Jamaica	138.75
England	
Mill Yard Church.....	205.07
Costa Rica	10.00
	<u>704.82</u>
Sabbath Schools	
Daytona	\$ 136.00
Minneapolis	15.00
	<u>151.00</u>
Lone Sabbath Keepers (church affiliations not known)	6,316.18
S. D. B. Historical Society.....	775.00
Washington Union Association, Washington, D. C.....	20.00
Onward Movement—prior to July 1, 1928	800.00
	<u>\$ 83,208.77</u>
Of which \$2,900 is in Annuities.	

This is a wonderful showing and well carries out the phrase, "There is no excellence without great labor."—E. L. T.

"An ounce of gold can be spun to great lengths; an ounce of kindness to greater."

MISSIONS

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

ANNUAL REPORT OF THE MISSIONARY SOCIETY

(General Conference, Milton, Wis.)

The Board of Managers herewith presents its eighty-seventh annual report, and in doing this wishes gratefully to acknowledge the blessing of God and the support of the people during the year now closed. One member of the board, Brother Harlan P. Hakes, has been called home since last report, and his presence is missed in our meetings. There has been sickness on the part of some of the missionaries on the field, but for the most part the workers have maintained a good degree of health. Some of the fields have presented tremendous problems, but the work at home and abroad, taken as a whole, is progressing in spite of many handicaps. There has been a deficit throughout the year, which has been a cause of much concern; but a larger number of intelligent, efficient, and consecrated workers is needed more than money.

- This report is made up of the following:
- I. A statement of the policy of the Board of Managers, adopted last January.
 - II. A statement regarding work in Jamaica.
 - III. A statement of work in British Guiana, South America.
 - IV. A statement of work in Holland.
 - V. A statement of work in China.
 - VI. A statement of work on the home field.
 - VII. Annual report of the corresponding secretary.
 - VIII. Conclusion.
 - IX. Treasurer's yearly report.
 - X. Tentative budget and estimated resources for 1930.

I. SOME POLICIES GOVERNING WORK ON HOME AND FOREIGN FIELDS

(Taken from Report of Special Committee Adopted by Board of Managers, January 17, 1929.)

1. New Fields. During the last few years so many fields have opened to the

board that there has been no little confusion in the minds of our people as to what should be done, some appearing to think that all new open doors should be entered, and others that we should put all our energy on the work already attempted and close our ears to new calls.

Inasmuch as we believe that Seventh Day Baptists have a distinct work to accomplish over all the world, your committee would recommend that it shall be the announced policy of this board to enter as many new fields as possible, but that no new work shall be undertaken in home or foreign lands until a thorough investigation has been made to determine whether said fields, under the help of the Holy Spirit, give promise of being fruitful. In following this policy, if investigation is to be made, it should be undertaken without undue delay.

2. The Home Base. Inasmuch as all the work, home and foreign, will ultimately fail unless the home base is efficiently maintained and strengthened, and inasmuch as it has come to pass that successful home missionary work is very difficult, your committee would recommend: (a) That this board maintain the policy of especially emphasizing the work on the home field and of doing all in its power to extend said work to new sections of the country; and (b) while not holding itself, owing to our church polity, responsible for the success or failure of any church, that this board do all it consistently can to aid the churches throughout the denomination, particularly the small churches.

3. Supervision of Work. Inasmuch as all work, religious as well as secular, must be faithfully supervised if successful, your committee would recommend that this board adopt and follow a policy of diligent supervision of all work, foreign as well as home.

4. Native Employment and Supervision. It has always been the policy of this board in the home land to direct the men whom it employs but not to interfere in the affairs of any church. The peoples of other lands are now insisting that this policy shall be followed with them, and that they shall be allowed to conduct their own churches.

Therefore, your committee would recommend that it shall be the policy of this board in foreign countries that native church members shall be encouraged to assume the

responsibility of leadership as fast as they shall become able; that they shall be employed for Christian work when they shall have given evidence of having been called to such work, provided other things shall be favorable; and that foreign workers shall be released for other fields as fast as their positions can be filled by native workers.

In this connection your committee would further recommend: (a) That the attitude of our missionaries, as far as possible, shall be that of advisers rather than dictators, to the end that native leadership may be brought out and a sense of responsibility created; and (b) that it shall be made clear at all times that this board, while soliciting suggestions, must retain the full responsibility of directing the work and workers which it supports.

5. Relations to Foreign Governments and Their Laws. While it is the policy of this board and its missionaries not to meddle with the affairs of foreign governments, your committee would recommend that this board reiterate the position already taken regarding its property and schools in foreign lands; namely, (a) that any demand that the control of property shall be delivered over to others is unjust, and that foreign governments and their subjects should be taught by word and every transaction the sacredness of private property; and (b) that the principles of religious liberty demand that those supporting private schools shall determine whether religious instruction shall be compulsory or not.

6. Avoiding Debts. Owing to the fact that the contributions from the people are much smaller some parts of the year than others and that the workers must be paid regularly, it seems impossible not to have a deficit certain portions of the year; but inasmuch as a debt increasing and hanging over from year to year can only menace the work, your committee would recommend that this board shall hold strictly to its former policy of not creating an appreciable indebtedness except under extraordinary pressure, such as evangelization of new and needy fields.

In carrying out this policy your committee would recommend that when this board finds itself unable to secure contributions sufficient to meet the expenses of the work

for a series of months, a policy of retrenchment shall be adopted without delay.

7. A Living Wage. Inasmuch as one of our greatest needs as a denomination is to secure a sufficient number of ministers of the gospel, and inasmuch as it is generally admitted that one prime cause of the lack of ministers is the failure on the part of the churches and denominational interests to give the ministry a living wage, especially in the home land; therefore, your committee would recommend that this board announce as its policy the paying of a living wage to those employed on the home field as well as to those engaged in foreign work.

8. Relation to General Conference and Churches. From the legal standpoint the Missionary Society is responsible to no one save the commonwealth from which it receives its charter, but it was organized by Seventh Day Baptist churches through the General Conference, and to this board the churches have committed the conducting of their missionary work and given to it their contributions. Therefore, it is morally responsible, to a certain extent, to the churches.

The General Conference is the one organization which best represents the churches, and through which they can best express their wishes. These things being true, your committee would recommend that it shall be the policy of this board, in the future as in the past, to solicit at all times the advice of the General Conference and individual churches; but being thus advised or otherwise, it shall act upon its own best judgment under the guidance of the Holy Spirit.

9. Relation to Other Boards and Interests. The work of this board and that of other denominational boards are parts of one great whole, and your committee would recommend that in all consistent ways this board shall continue to co-operate with other denominational boards for the promotion of our common cause.

II. JAMAICA, BRITISH WEST INDIES

There has been no great change in the work in Jamaica since the last report. Rev. D. Burdett Coon and Rev. H. Louie Mignott have been employed this year as in the past two years. The board pays the entire salary of Brother Coon and his traveling

expenses and fifty dollars per month toward the salary of Brother Mignott, it being expected that the Jamaica Association will pay the balance on his salary. The New England Seventh Day Baptist Christian Endeavor Union has supported a native worker at the rate of \$20 per month, and though this board has made no appropriation for this worker, the money for his salary has gone through the board's treasury. The church building in Kingston, money for which was raised more than three years ago, has not yet been erected, but arrangements are now completed by which the building can be started very soon. Though there are many problems in connection with our mission in Jamaica, the work is steadily growing.

Of the work Brother Coon writes as follows:

"In spite of perplexing problems and tremendous difficulties the work of Seventh Day Baptists in Jamaica is moving forward. We have made close to the same numerical gain the past year that we made the previous year. About ninety people have been added to our church rolls. Some ten names have been stricken from the rolls. Of those gained this year more than fifty are converts to the Sabbath. This indicates that Jamaica is ripe for Sabbath reform, and that our growth is to be most largely by converts from the first-day world. We now have in Jamaica nearly four hundred Seventh Day Baptists. During the year we have organized one Seventh Day Baptist company, two Seventh Day Baptist Sabbath schools, and one Seventh Day Baptist church. The church was organized with twenty-eight constituent members. All of our churches are financially poor. But many of our people are rich in grace."

III. BRITISH GUIANA, SOUTH AMERICA

Rev. Royal R. Thorngate has continued as supervisor of missions in British Guiana, with headquarters in Georgetown, and has reported an increase in numbers and a commendable growth in grace on the part of church members. Brother Thorngate has employed Brother A. B. Crackwell to assist him in the work in Georgetown and elsewhere, and the board has sent \$25 per month for this purpose. Brother William Berry, a native in Wakenaam, has continued

in the work throughout the year. The board has sent him \$10 per month, as in previous years, and since about the first of January the New England Seventh Day Baptist Christian Endeavor Union has paid him \$10 per month. In addition to the churches at Georgetown and Wakenaam, there are companies of Sabbath keepers at three other points, Huis't Dieren, Mallali, and Pomeeroon, which Brother Thorngate and his native helpers are serving more or less regularly. For six months Brother Thorngate has been hindered in his work by malaria, but it is sincerely hoped, both on his own account and on account of the work dear to his heart, that he may be able soon to throw this off permanently.

IV. HOLLAND

The work in Holland, under the leadership of Rev. G. Velthuysen, Jr., of Amsterdam, and Rev. Pieter Taekema, of Nieuwe-Pekela, has been moving forward during the year. Brother Velthuysen's headquarters are in Amsterdam, and Brother Taekema's are near Groningen, in the northern part of the kingdom about one hundred miles from Amsterdam. As for many years past, Brother Velthuysen, in addition to his work as a Seventh Day Baptist minister, has carried on social reform work throughout the kingdom, for which he has become famous, as was his father before him. Brother Taekema, in addition to his work as pastor, endeavors to extend the cause for evangelism and the Sabbath reform wherever opportunity offers.

The appropriation for the work in Holland has been the same as last year, \$1,250. This board does not specify how the amount shall be used, and no one worker is supported entirely from this appropriation. The Seventh Day Baptist General Conference of Holland decides where this money is most needed. At present nearly one half of it goes to Brother Taekema to aid him in his aggressive work; a smaller part to Brother Velthuysen's work for the Seventh Day Baptist cause; and the balance is sent to the treasurer of the Holland Seventh Day Baptist General Conference.

The advance during the year seems to have been in the direction of spiritual growth on the part of the members, the gaining of new converts, and the forming

of young people's societies. Of the last named item Brother Velthuysen writes as follows:

"Up till now only in Rotterdam and Amsterdam we have succeeded to establish an association for young people originating from our church. The association in Rotterdam consists of eleven members, in Amsterdam of twenty-one members. For the greater part they are sons and daughters of Seventh Day Baptists or other Christian Sabbath-keeping families from sixteen years and older. Both the parents and the young people themselves are very much pleased with the existence of this new association. . . . In a meeting held in the afternoon of the same day it was decided that the associations for young people of the Seventh Day Baptists in Holland would try to publish a periodical of their own. For the present this periodical is not going to be printed, but it will be hectographed. The commission (B. Boulogne and G. Zylstra) of the edition will be established at Rotterdam, the administration at Amsterdam. This movement among young people is one of the principal reasons why we as a church have started the year 1929 with joy and new courage. Up till now the meetings of the young people are very animated. They have their own committees. We older people only come to their meetings when we are invited. When we have that privilege, it is always a cause of great joy to us to see so many young and bright faces and to observe the good spirit that reigns in this meeting."

Several new families have been added to the congregations of our churches in Holland during the year under interesting circumstances. A paragraph or two taken from recent letters from Brother Velthuysen will serve as illustrations of these instances:

"After the explanation which I gave you in my letter of the nineteenth of the present month, about the circumstances under which I am drawing up this report, I do hope that you will excuse me that I refer to my letter of January 23 which gave a view of the situation in the beginning of the year, and so I only mention what happened since that time. And that is of no small importance. Here at Amsterdam, we may rejoice in a true

spiritual church life and blessed meetings on the Sabbath day. A very remarkable proof that the Lord is in the midst of us with his blessing, we experienced last winter. Weather permitting our meetings were regularly attended by a Roman Catholic woman. From her childhood she had earnestly sought God and had always had more edification in listening to the preaching of the gospel than by outward ceremonies. So she had come to read the Bible, and now she had heard from us that our church acted most in accordance with the Bible. Therefore, she had come to our meetings and directly she felt at home in our midst. Later on she also took her husband with her, a man of a sincere character, who has true respect for the religious life of his wife. Lately this woman has professed the Savior in our midst, and desires very much to be baptized and to join our church. Her baptism has been postponed a little, because we hope for a double or maybe a triple baptismal feast, for we have been rejoiced with two other great surprises since I last wrote you."

"In the north of our country Brother Taekema was rejoiced by some remarkable baptisms. Mr. Faber at Hoogeveen, an old friend of my father's at the time of his great national temperance campaign, had been convinced of the truth of baptism and Sabbath for more than twenty years, but he dared not go the way of obedience, especially because his wife was so much against the idea of keeping the Sabbath. In the beginning of last year he gave up all hesitation and joined our church. He is now zealously at work in that part of the country to make propaganda for our principles and to prepare meetings with debate in which Rev. Mr. Taekema has the lead and pleads for the truth of our principles concerning baptism and Sabbath. But Brother Taekema has probably written about this himself, just as about the baptism of a young couple at Winschoten, who have been keeping Sabbath for years but they had not joined our church."

Brother Velthuysen, in his report, refers to another significant fact regarding the work in Holland, namely, a movement to affiliate the Sabbath keepers in Holland who are not Adventists. Of this he writes as follows:

"Brother Faber, about whose conversion to the Sabbath I wrote in January, and some other friends have recently made an attempt to unite in one church all Christian Sabbath keepers in Holland. A meeting with this aim in view was held last Pentecost at Utrecht. Our alliance of Seventh Day Baptist churches was represented at that meeting but did not think the time ripe for such a fusion of all Sabbath keepers who are not Adventists. Still the call of drawing more closely together and to co-operate under certain conditions in propagating our common conviction appeals to us, and still more, the endeavors to help each other in finding employment for Sabbath keepers. It often appears very hard for fathers of families and for young people to find employment with Sabbath free. The result of this meeting for promoting unity among Sabbath keepers in Holland has been the foundation of a Union of Christian Sabbath Keepers in Holland. A preliminary board was appointed, but the statutes and program of action have not yet been fixed. There are some reasons for us to fear that the aim which Brother Faber had in view, namely, to unite all Christian Sabbath keepers in Holland who are not Adventists in one church, will not be promoted by the new union."

As in other years, our churches in Holland have been fostering the cause in Java, where there are several earnest and consecrated workers. There have been some changes regarding the work and workers on this island which have brought both encouragement and discouragement; but the details of these matters need not be recorded here. In concluding his report Elder Velthuysen says:

"Let me conclude by recommending the cause in Holland and in Java and all its needs to the loving care of our brotherhood in America. We have every reason to be thankful to you for your unshaken trust in our people here and for the considerable support you have been sending us during so long a period. This last time has furnished new proofs that the special truths intrusted to us as Seventh Day Baptists have begun to become rooted in Holland and will not be easily snatched away. We have come in contact also with Sabbath keepers in other

parts of Central Europe. Even in Java there are new prospects especially for the work at Old and New Pangoengsen. But in the great battle between truth and error and falsehood the way of faith will always be narrow for us as Seventh Day Baptists. Still, in this way the Lord will show us to his own glory that 'the works of the Lord are great, sought out of all them that have pleasure therein'."

V. CHINA

Much thought and discussion have been given during the year to the problems connected with our China mission. While political conditions are still uncertain, from the best information we can obtain they are about as good as could be expected at this stage in China's evolution into a modern nation. The chief problem the past year has concerned new school buildings, and the principal question has been whether the buildings should be erected at Da-zang or in Shanghai. The final settlement of this question was postponed until the return of Mr. and Mrs. Crofoot, which took place in April. Since Mr. Crofoot's arrival in Shanghai, the missionaries in China, in conjunction with the native workers, have given this question much time and thought. It appears now that the native Christians in connection with our mission are decidedly in favor of building in Shanghai; and, while our missionaries see many reasons why it might be better to build at Da-zang, they think it wise to accede to the judgment of the Chinese Christians.

Dr. Grace I. Crandall, whose furlough last autumn was extended one year, plans to sail for Liuho next month. In accord with previous understanding, Miss Mabel West, who has served faithfully and well as teacher in our schools in Shanghai for several years, closed her work the last of June. This is done that more funds may be available for the employment of native workers, a policy in accord with the demands of modern China.

Statements of the various lines of work in connection with the mission are given below.

Report of J. W. Crofoot

I have been back in the employ of the Missionary Society since March 1. Three

months is so short a time that any report of it should be short too.

Before leaving Vancouver on April 20 I spoke at Sabbath services in our churches at New Market, Plainfield, New York, Chicago, and Milton Junction, as well as assisting in the dedication of the Battle Creek church, in which service I had peculiar pleasure. The Battle Creek church will continue to be very dear to me because of the nearly two years of pleasant relations I have had with them as their pastor.

Since reaching Shanghai on May 5, after an absence of more than three years, during which a revolution has been taking place, I have been trying to adjust myself again to China and its changing conditions. I still find, however, that some Chinese expressions that I would like to use are not so near the surface of my consciousness as are the telephone numbers of the members of the building committee at Battle Creek!

I have been getting into the work in various ways. I have spoken at the church service at Liuho one Sabbath, and once at the Friday night meeting here. I am teaching all but one of the classes in the Boys' School that Dr. Davis had been teaching, and am now taking over the accounts. And last but not least, I have resumed the practice of holding long night meetings of the plans committee—but now for schools instead of for a church. We are making real progress, but we need more resources than appear—both material and spiritual.

Evangelistic Work by Miss Susie M. Burdick

It is a year and a half since Miss Anna West took over the principalship of the Girls' School. It seems that since then I have not given a sufficiently clear account of my work.

I have been glad to continue teaching, during the mornings, in the Girls' School. The afternoons I have given, with some interruptions, to work among the women. Mrs. Zung, a former school girl, has been employed by the church for about twelve years to do the work of a Bible woman. She and our faithful Lucy Daung often went out together. Last March Mrs. Koo (Liu Lidi), more than twenty years ago a pupil in the City Day School, commenced a similar work.

The plan has been for the woman's society to meet here at the mission the first Wednesday of each month, except during the summer vacation, to sew for the Liuho Hospital. The afternoon closes with a program on temperance or evangelistic lines. Two meetings this year have been addressed by a young woman from the National Christian Council on the subject of home economics.

On Tuesdays of the other weeks of the month a cottage prayer meeting is held in one of the homes on the North Side and Wednesdays on this, the South Side. On the North we go the rounds, with considerable regularity, to nine homes; in this locality, beside Mrs. Davis' home and ours, also nine homes have been open to us, two of them for the first time this spring. Many of the women are earnest Christians and eager for spiritual messages. Other afternoons I plan to go with Mrs. Zung or Mrs. Koo to visit in the homes. It seems impossible for me to keep a list of calls made or letters written, but we have visited the greater number of church members and several other homes. Mrs. Koo has taken up the definite work of going to the homes of illiterate church members and teaching them the Lord's Prayer and passages of Scripture. She has also helped me to find several of the old pupils of the City Day School.

This line of work offers large opportunity, to which I have felt very unequal.

(To be continued next week)

TREASURER'S MONTHLY STATEMENT

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
July 1, 1929 - August 1, 1929	
<i>Dr.</i>	
Balance on hand July 1, 1929.....	\$ 23,163.24
Georgetown S. D. B. Mission, Missionary Society	7.00
Luke A. Burdick, Work in Java.....	15.00
Onward Movement Treas., Missionary Society	205.60
S. D. B. C. E. Union of New England, Special for native worker in Jamaica	20.00
S. D. B. C. E. Union of New England, Special for Mr. Berry's salary....	10.00
Helen A. Titsworth, Cornelia Slagter..	5.00
Second Alfred Church, Missionary Society	1.13
	<u>\$ 23,426.97</u>

<i>Cr.</i>	
Wm. A. Berry, June salary.....	\$ 10.00
Special for salary.....	10.00
Royal R. Thorngate, account June salary, native helper and child's allowance	141.66
Cherry Creek National Bank, account salary R. R. Thorngate	25.00
Industrial Trust Company, Draft account salary H. E. Davis.....	25.00
H. Louie Mignott, June salary.....	50.00
D. Burdett Coon, June salary and traveling expenses	153.23
Special for native worker.....	20.00
Wm. L. Burdick, June salary, traveling expenses and postage	236.71
Wm. L. Burdick, clerk hire.....	33.34
C. C. Van Horn, June salary.....	41.66
Ellis R. Lewis, June salary and traveling expenses	225.00
L. D. Seager, June salary.....	66.66
Verney A. Wilson.....	41.66
R. J. Severance, June salary.....	41.66
Clifford A. Beebe, June salary.....	25.00
Chas. Thorngate, June salary	16.66
W. L. Davis, June salary.....	25.00
Hurley S. Warren, June salary	16.66
Angeline P. Allen, June salary.....	16.66
Peter Taekema, second quarter's salary Gerard Velthuysen, work in Holland..	100.00
G. Zylstra, Holland General Conference	37.00
William Clayton, quarter's salary.....	137.50
E. H. Bottoms, June salary.....	25.00
Paul S. Burdick, quarter's salary.....	16.66
C. A. Hansen, June salary and traveling expenses	16.67
Bank of Milton, account salary H. E. Davis	123.75
Washington Trust Co., three months interest on loan	15.00
Industrial Trust Co., draft account salary H. E. Davis	84.33
Grace I. Crandall, August-October salary and passage	13.00
National Geographic Society, account salary H. E. Davis.....	378.39
Treasurer's expenses	9.00
	28.00
	<u>\$ 2,205.86</u>
Balance on hand August 1, 1929.....	21,221.11
	<u>\$ 23,426.97</u>

Bills payable in August (including Girls' School)

Special funds referred to in last month's report now amount to \$22,202.46, balance on hand August 1 \$21,221.11, net indebtedness to special funds \$981.35. Other indebtedness to loans \$7,500. Total indebtedness \$8,481.35.

E. & O. E.

S. H. DAVIS,
Treasurer.

HOME NEWS

LOST CREEK, W. VA.—The Southeastern Association held at the Brick church, June

27-30, was largely attended at all of its sessions and wonderfully helpful meetings were held. Nearly five hundred plates were served on the grounds Sabbath at noon, and nearly as many again on Sunday. From out of the state there were present the following speakers: Dr. T. L. Gardiner, Plainfield, N. J., editor of the SABBATH RECORDER, the father of Mrs. Wm. E. Davis; Rev. W. L. Burdick, Ashaway, R. I., a former Lost Creek pastor, secretary of the Missionary Board; Rev. W. D. Burdick, Plainfield, N. J., director of the Onward Movement; Rev. A. L. Davis, Little Genesee, N. Y., a busy pastor; Dr. Edwin Shaw, Milton, Wis., professor of philosophy and religious education in Milton College; Miss Bernice Brewer, Plainfield, N. J., assistant corresponding secretary of the American Sabbath Tract Society; and Pastor W. L. Davis, Salemville, Pa. Many delegates and visitors were present from Salem, Middle Island, Berea, Clarksburg, and Salemville, Pa.

The Daily Vacation Bible School closed at the Brick church, July 27, with a well planned public program in the place of the morning sermon. A demonstration was given of work actually done in the school. Mrs. Abbie Van Horn was supervisor for the fifth time and was ably assisted by the following teachers: Mrs. Georgia Barnes, Mrs. Lucile Bond, Miss Maleta Davis, Miss Elizabeth Kennedy, and the pastor. Thirty-nine were enrolled and the attendance at the school was unusually good. It was an inspiration to all in the well filled house to see and hear their boys and girls take their various parts and do so exceedingly well. The hope of the church for "tomorrow" is in the well-trained youth of today, and every home should feel its grave responsibility in this matter.

The Sabbath school picnic held on the grounds of the Brick church, July 28, was well attended and enjoyed by all. A young niece of Mrs. Charles Kennedy, from Reed Station, rendered two or three recitations in a pleasing manner, showing much natural ability and careful training. —*Lost Creek Booster.*

YOUNG PEOPLE'S WORK

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

OUR CHURCH ASKS—WHAT?

Christian Endeavor Topic for Sabbath Day,
September 7, 1929

DAILY READINGS

Sunday—Attendance (Heb. 10: 24, 25)
Monday—Faithfulness (3 John 5)
Tuesday—Support (Gal. 6: 6)
Wednesday—Voluntary service (Rom. 12: 6-13)
Thursday—A Christlike life (Col. 3: 1-3)
Friday—Evangelistic zeal (2 Tim. 4: 1, 2)
Sabbath Day—Topic: What does our church ask of us? (Rom. 12: 4-8)

What do you think is the biggest task with which we are challenged, by our church? By our denomination? By Christ?

A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

I wish to change the form of our topic, and say, "What does the Church have a right to expect of us?" The topics for the daily readings this week suggest answers to this question, which are profitable for our meditation.

The church has a right to expect attendance. In taking the Christian Endeavor pledge we promise to attend faithfully all appointments of the church, and help in these meetings. If we are faithful Christian endeavorers we will do this. One appointment of the church which needs our support especially is the prayer meeting, for it has been called the thermometer of the church. But, I am sorry to say, that, judging from the number of people I have seen in some prayer meetings, the temperature of some churches must be low. We must be faithful in church attendance.

The church has a right to expect our support. Not only does it need our financial support, but our moral support also. We should pray for our church, for its pastor, and for each other. I read just recently in the RECORDER that our churches should furnish young men for the ministry, and this can be done largely through prayer. If every church in our denomination were a

real praying church we could accomplish wonders for the kingdom of God.

The church has the right to expect that we live its principles in our daily lives. Church attendance alone will not make us the best Christians. We must practice Christianity in our daily lives, and live right with our fellow men.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Friendliness (Prov. 17: 17)
Monday—Helpfulness (Rom. 15: 1-3)
Tuesday—Praise of the school (Acts 22: 3)
Wednesday—Application to tasks (Phil. 2: 12)
Thursday—Obedience (Prov. 3: 1-4)
Friday—Faithfulness (Dan. 6: 4)
Sabbath Day—Topic: What does school loyalty include? (1 Cor. 13: 4-7)

Topic for Sabbath Day, September 7, 1929

FOR DISCUSSION

What is school loyalty?
Compare school loyalty with loyalty to the home, to the church, to one's ideals.
Do they ever conflict? Are they supplementary?
Which of the following are traits of loyalty: kindness, envy, boasting, team work, selfishness, scholarship, truthfulness, laziness, honor, rooting for your team, booing the opponent?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

"Worship Training For Juniors," by Josephine L. Baldwin (\$1, from the American Baptist Publication Society, 16 Ashburton Place, Boston) contains a wealth of information and inspiration for devotional services with juniors in Bible school or Christian Endeavor. The titles of the chapters will give you an idea of the subject matter of the book.

The Significance of Worship and Its Value in Religious Education.

Conditions Which Make Junior Worship Possible.

The Teacher's Part and the Leader's Responsibility.

The Use of Scripture and Other Literature.

Lyric Poetry in Worship.

Music, Vocal and Instrumental.

The Prayer Life of the Child.

Prayer in the Junior Service of Worship.

Giving as an Act of Worship.

The Use of Story and Art in Worship.

Program Building.

Preparation for Participation in Church Worship.

A GARDEN OF ROSES

MRS. ABBIE B. VAN HORN

(An address given to various groups of young people in West Virginia)

We are living in the Lost Creek Seventh Day Baptist parsonage for the second time. After an absence of fourteen years we came back. We think we were away so long that the people forgot a great many things about us or they would not have asked us to return.

When we were here the first time we set out a few trees and vines. When we came back, if we found anything growing at all where we planted the vines and trees, we found just what we planted there and nothing else. If there was anything at all where we had planted apple trees, it was apple trees; if there was anything where we planted grape vines, it was grape vines and nothing else. We also found other trees and vines growing about the parsonage which we had not planted, but we knew some one planted them there. Among the most beautiful things that we found were roses, lovely roses of many different kinds and colors, and we knew that the hands of some one who loved them had placed them there and given them the kind of care which they needed.

Jesus in his parables used the figure of the human heart or soul as soil in which plants, good or bad, would grow. In nature there is a planting time. The same thing is true, in a measure, of life. Perhaps young people become weary of being reminded that youth is the springtime, when planting is easy while the soil is free from weeds and briars. However, though it becomes harder and harder to prepare the heart's soil for planting, yet God has been very good to us and it is always planting time in the human

soul. This message is especially for the young, yet whether old or young we should plant in our gardens the things we hope to find there in some future day of stress and strain.

Plant first in your garden the glowing yellow rose of faith; plant it and tend it with care and some day its bright gleam alone may save you from despair. There are different kinds of faith, you know. A few years ago the religious world was shocked and grieved to read in the great papers of the country that one of our famous scientists said he did not believe in God. Later we found that what he really meant was that he didn't believe in God as Christians conceive of him, but that he did believe in a great force which controls the universe. I know no better name for such a force than God. Faith may begin as a belief in a force which creates and rules all things, but such a faith should grow into a faith in a loving Father without whose care not a sparrow falleth and who loves and cares for all his creatures and provides for all men a way of salvation.

Plant, too, in your garden, the bright red rose of courage. If faith is already there, courage will grow easily, for faith and courage are found side by side in the human soul and we can scarce find one without the other. We live in a time which calls for the highest type of courage. I believe that it was never harder to maintain a high Christian character and be true to high Christian ideals than it is today. True that no den of lions, no fiery furnace awaits those who refuse to fall down and worship at the feet of the false gods; the arena and torture by fire do not threaten us, but we are constantly tempted to conform our lives to the lives of those about us, to turn aside from the path of right living and thinking, to adopt the habits of others which we know are bad. It is so hard to be different. But the Christian life calls you to be different, to stand as firmly by the principles of right thinking and living as did Daniel and the other heroes of the days of old.

Next I beg of you to plant in your garden the beautiful pink rose of love, for it will add to it a softness and beauty which nothing else can bring. Indeed, did not Paul in the wonderful thirteenth chapter of 1 Corinthians, teach that all else, even faith

and courage and self sacrifice are as nothing without love — love to God and love to man? Sometimes we find it hard to love God and to understand just what it means to love him. A few years ago I was thinking about this very thing and wondering why it was so hard to love God. Suddenly I thought of my father. Why, it was never hard to love father! His gentleness, his kindness, his understanding heart, his forgiving spirit drew our hearts irresistibly to him. Then all in a moment I realized that it was the qualities in which father was like God that made me love him and I said to myself, "If God is like father, I can surely love him." You will find, too, that the qualities in the people you know that make you love them are the things in which they are like God. And so your hearts may turn in love to him. We must love also our fellow men. I know it is easy to love those who are congenial, but not so easy to love others whom at first we do not like, but we should learn to find and love the good in all about us.

There is one rose in our garden that is lovelier than all the others but it is the most difficult of all to keep growing. It needs to be protected from the winter's cold and the summer's heat and drought. Sometimes it seems that all the pests of the garden, the slugs and the bugs and the worms, fasten themselves upon it. Any defect in its petals shows more plainly upon it than upon any other. It is the white rose which is the symbol of purity. Oh, plant in your gardens the white rose of purity. Suffer no rude hands to touch it; most jealously protect it from all that would mar or destroy it, for it is the most delicate, the most precious of all the roses in your garden. Some one or something is always reaching to destroy it. Nourished and protected till it comes to perfect bloom, it will be a gift priceless and exquisite which some day you may bring as an offering to one that you love.

Sometimes, however, we find in our gardens that which we have not planted there, or something we have planted there by mistake.

So some day unexpectedly we may find in our garden a plant which seems only ugly and forbidding, a plant which I have called the rose of sorrow. It may have been

planted, unwittingly, by our own hands or by the hand of another. We can not bear to find it there; its thorns so long and dreadful pierce us to the heart and we struggle to uproot it and pray God to take it away from us. But it is there, we can not help it, no power on earth can remove it. If we hide it away in some far corner of the garden that its thorns may pierce only us alone, and not others whom we love; if we come to water it humbly with tears of patience and submission, then will it blossom forth in beauty, the most fragrant rose in all the garden. Indeed, it will seem to gather to itself all the beauty of the roses growing there, and faith and courage and love and purity and other lovely flowers will all seem to blossom there.

Plant then in your garden the glowing yellow rose of faith, the bright red rose of courage, the beautiful pink rose of love, the lovely white rose of purity, and may the rose of sorrow which some day you will find there, come to be the fairest of them all. And God, himself, when he comes to walk with you in the cool of the day shall delight in you and you will breathe fragrance and joy and beauty into the lives of all about you.

JACK AND MARY DECLINE TOBACCO

MISS KATHERINE SHEPPARD

[This is a prize essay written for the eighth grade graduation program of the Hopewell and Stoe Creek schools, presented at the graduation exercises in Shiloh, N. J., May, 1929. The prize was offered by the Woman's Christian Temperance Union. Our young people will find it interesting and, I trust, helpful.—T. L. G.]

Jack and Mary were brother and sister. When they were tiny tots their mother had them promise never to use tobacco, and they often heard their father say, "A cigarette is a fool on one end and a light on the other."

While they were young it was easy to keep that promise and believe that saying, but as they grew older it became harder and harder to do so.

Now Jack and Mary were nearly twenty. They were on their way to a party when Mary said, "Oh, dear! I do hope they won't

DEATH RATES AMONG GIRLS FROM CIGARETTE SMOKING

(From Senator Reed Smoot's Address Before The Senate)

The following are extracts taken from a speech delivered by Senator Smoot on presenting a bill to place the sale of tobacco and tobacco products under the Food and Drug Act. It is well worth reading:

Mr. President, ten years ago, when in certain quarters of our metropolitan cities a saloon flourished on every corner, when red lights marked houses of infamy, when blazing electric signs reminded the passerby that it was time for another drink of whiskey, no tobacco manufacturer, despite the vast license permitted, had the temerity to cry to our women, "Smoke cigarettes—they are good for you." When newspapers were filled with cure all and patent medicine advertisements, no manufacturer of a tobacco product dared to offer nicotine as a substitute for wholesome foods; no cigarette manufacturer was so bold as to fly in the face of established medical and health opinion by urging adolescent boys to smoke cigarettes, or young girls—the future mothers of the nation—to adopt the cigarette habit.

Not since the days when public opinion rose in its might and smote the dangerous drug traffic, not since the days when the vendor of harmful nostrums was swept from our streets, has this country witnessed such an orgy of buncombe, quackery, and downright falsehood and fraud as now marks the current campaign promoted by certain cigarette manufacturers to create a vast woman and child market for the use of their product.

In bringing to the attention of my colleagues in Congress a situation which demands strong legislative remedy if the health and welfare of the nation are not to be increasingly undermined by an evil which promises to be greater than alcohol, I desire to make it clear that no attack is intended upon the tobacco growers of our country, many of whom are in the grip of pernicious cigarette manufacturing interests; that I realize social obligations have refrained and are refraining from exploiting public health in the sale of their products; and that the use of tobacco in a moderate indulgence by adult people is not in

pass cigarettes tonight. The girls all call me a poor sport when I don't take any."

"I wonder if they realize the harm it does them?" asked Jack. "I read just the other day where smoking created an appetite for strong drink."

"Well, I wish we could persuade them that it is they who are poor sports and not ourselves," finished Mary.

"Why not try?" queried Jack. Mary quickly assented.

That night when the cigarettes were passed Jack stood up, made a low bow, and recited:

"A dime a day,
When smoked away,
Means duller brains
And poorer health;

Then save away
That dime a day,
Have brighter minds
And greater wealth."

Ned, Jack's chum, jumped up, "I believe you're right," he cried; "I'm going to quit smoking this minute and save my tobacco money. Why, I could have had a new suit long ago if it wasn't for smoking so much."

Then Bob burst out with, "Bah! That's all bosh. Tobacco never hurt me; it's one of my best friends an—"

"It is eh?" Jack cut in. "Say, Bob, why did you lose that race last month when you have always won before? Why in other years have you led the class and fell under the average this year? I'll tell you why. You've been using tobacco this year."

Jack continued, "Railroads, merchants, insurance companies, and all other great employment agencies refuse to hire the one who uses cigarettes. Why, the famous Doctor Kellogg says, 'Nicotine weakens the heart, lessens endurance, diminishes breathing capacity, impairs the eyesight, stupifies the brain, and injures every mental, physical, and vital power.' You know those are the very things you least want, so give up the filthy habit of smoking."

Finally Jack and Mary fully convinced their friends that tobacco was a deadly enemy and each one of them resolved never to smoke again.

Let us, all, follow their example and try to banish tobacco from our beloved United States forever!

Shiloh, N. J.

question. I rise to denounce insidious cigarette campaigns now being promoted by those tobacco manufacturing interests whose only god is profit, whose only bible is the balance sheet, whose only principle is greed. I rise to denounce the unconscionable, heartless, and destructive attempts to exploit the women and youth of our country in the interest of a few powerful tobacco organizations whose rapacity knows no bounds.

Whatever may be said of the moderate indulgence in the use of tobacco, it is clear that the issue raised before the country in some of the current cigarette campaigns is the issue raised by urging excessive cigarette smoking; by flaunting appeals to the youth of our country; by misrepresenting established medical and health findings in order to encourage cigarette addiction.

These great cigarette campaigns, into which millions are being poured in order to create new armies of cigarette addicts, have been accompanied by a barrage of the most patent hypocrisy. "There is not the slightest basis, either in this company's advertising or radio broadcasting, for any suggestion that this or any other tobacco company is planning to create a vast child market for cigarettes," George Washington Hill, president of the American Tobacco Company, has protested in the newspapers. "I should be as shocked," he has declared, "as anybody else if a tobacco company should undertake to appeal to adolescents."

What is to be said for such a statement, when at the very moment that this is written, the American Tobacco Company dares to flaunt on the billboards of the nation posters showing an adolescent girl smoking cigarettes?

What is to be said about such a statement when the American Tobacco Company stands self-convicted before the country for broadcasting tainted testimonials from professional athletes, urging cigarettes as aid to physical prowess, although it has since been forced by innumerable protests addressed to radio stations to discontinue these claims in the air?

What is to be said for such a statement when to this very day the American Tobacco Company attacks public health by urging young women to maintain slender figures by smoking cigarettes?

For months the gigantic machine of deception and fraud set up by pernicious cigarette interests has been gathering momentum. Under cover of alleged competition—the "newer competition," as Mr. Hill describes it in an article in the June issue of *World's Work*—the campaign to place a cigarette in the mouth of every woman and youth in the United States has now been extended to every town and village in the country. Mr. Hill's account of the accidental observation that led to the present cigarette campaign is very illuminating. He writes:

"I was driving home from my office one afternoon last fall when my car was stopped by a traffic light. A very fat woman was standing on the near corner chewing with evident relish on what may have been a pickle, but which I thought of instantly through a natural association of ideas as a sweet.

"This had no great significance until a taxicab pulled in between my car and the curb and blocked my view of the fat woman. I found my eyes resting easily on a pretty and very modern flapper whose figure was quite the last word in slimness. The girl took advantage of the halt to produce a long cigarette holder, filled it with a fag, and lighted up."

But pickle or candy—he did not care which—this flash of vision in the brain of the president of the American Tobacco Company became, we are told, the basis of a \$12,000,000 advertising effort in which football coaches were hired to tell the American boy that cigarettes put vim and vigor into the most strenuous of all physical exercises; in which the alleged testimonials of opera singers were used to persuade the American public that cigarette smoke was soothing to the throat; in which current celebrities were made to say that the cigarette habit was a social asset; in which moving-picture actresses, stage stars, and others were paid to tell the American woman that they retained their lovely figures only by smoking cigarettes.

What a pity Mr. Hill's limousine did not take him further afield. He might have traveled to Atlantic City on May 29, and heard the appalling reports made at the annual convention of the National Tuberculo-

sis Association. Here is how the New York *Times* of May 30 heads its account of the meeting:

"Find tuberculosis gains among girls; physicians of convention lay rise to smoking, late hours, and inadequate diet; victims of 'flapper' age; death rate fifty per cent greater than among boys five years ago, now is shown to be one hundred per cent higher."

In any schoolroom he could have seen the dwarfed body of an habitual boy smoker, ruined in health and morals by being led into the cigarette habit at a tender age.

Mr. Hill might have inquired of any reputable physician who could have told him that intestinal catarrh, ulcer, liver hemorrhages, kidney degeneration, chronic bronchitis, heightened blood pressure, palpitation of the heart, pronounced anemia, Bright's disease, neurasthenia, cancer of the mouth and nose, premature senility are but a few of the ailments of which nicotine poisoning stands convicted by the medical profession.

The evil example set by the most powerful factor in the American tobacco industry has been quick to bear fruit. A widespread advertising campaign is now under way that actually features cigarettes as a newly discovered nerve tonic. In many women's colleges resentment has been caused by the free distribution of cigarettes designed to start girl undergraduates on the road to cigarette addiction. Another company sends congratulatory birthday greetings with a carton of cigarettes to boys who have reached sixteen years of age. Every temptation that greed can devise is thus placed in the path of our boys and girls.

No wonder that the serious social problems presented by this huge campaign of miseducation have stirred so many elements of our national life. In the *Journal of the American Medical Association* of December 8, 1928, the campaign is condemned in the following words:

"Who would have thought ten years ago that cigarettes would be sold to the American public * * * actually by insistence in the healthful qualities of certain brands?"

"That American womanhood passed during the last five years through one of those periodic crazes that have afflicted woman-kind since the world began, is not a secret.

Indeed, women everywhere began to cultivate sylph-like figures, dieted themselves to the point of destruction; and tuberculosis rates, particularly for young girls, rose in many communities. * * *

"At the same time the manufacturers of Lucky Strike cigarettes having secured, they claim, statements from 20,678 physicians that Lucky Strikes were less irritating than other cigarettes, are promulgating a campaign in which they assert that these cigarettes do not cut the wind or impair the physical condition, and that Lucky Strikes satisfy the longing for things that make you fat without interfering with a normal appetite for health foods. To which the simple reply is made, 'Hooley.'

"The human appetite is a delicate mechanism and the attempt to urge that it be aborted or destroyed by the regular use of tobacco is essentially vicious."

The Life Extension Institute, whose board is made up of leading American physicians and public-health authorities, is definitely on record with regard to tobacco. In its bulletin headed *What It Costs to Smoke Tobacco*, it is declared that among five thousand smokers examined who showed various physical impairments requiring medical supervision, six per cent suffered from decayed teeth, thirteen per cent from gum recession, twenty-seven per cent from marked pyorrhea. The Life Extension Institute likewise reports college tests which indicate lower scholarship records by students who inhaled tobacco fumes. The bulletin includes the following statement:

"How many deaths have occurred from typhoid and from surgical operations upon those who have injured the nervous mechanism of their circulation by tobacco will never be known. But surgeons have noted instances of failure to rally after operations among cigarette smokers."

No less significant is the fact that at a time when powerful cigarette interests are screaming from every billboard and through millions of radio sets their pernicious advice to the women of our country to maintain a slender figure by smoking cigarettes, the Metropolitan Life Insurance Company finds it necessary to warn its policyholders as well as the general public against such harmful dieting.

"The desire for extreme slenderness"—reads its statement—"is bringing serious consequences. When stimulants, sedatives, or drugs are substituted for food needed to build health or strength the penalty is certain and severe—frequently broken health and sometimes death."

The bibliography of those who have condemned the excessive use of tobacco includes some of the greatest names in medicine and public health in the history of this country—Dr. Alexander Lambert; the late Doctor Janeway, of Johns Hopkins Hospital; Doctor Sheldon, of Cornell University Medical College; Dr. Eugene L. Fisk, medical director of the Life Extension Institute; Professor Pack, of the University of Utah; Professor M. V. O'Shea, of the University of Wisconsin; Dr. Arthur Deramont Bush, of the University of Vermont; Professor W. P. Lombard, professor of physiology of the University of Michigan; Dr. Harvey W. Wiley; Dr. Samuel G. Dixon, commissioner of health for Pennsylvania; Dr. J. H. Kellogg, superintendent of Battle Creek Sanitarium; Dr. Francis Dowling; Dr. Elbert H. Burr; Dean Hornell, of Ohio Wesleyan University; Dr. Henry Churchill King, president of Oberlin College; Robert Lee Bates, of the psychological laboratory of Johns Hopkins University; Dr. L. Pierce Clark, consulting neurologist of the Manhattan State Hospital, New York. A host of other investigators might be mentioned.

But a no more pertinent, timely, and measured condemnation of the current cigarette propaganda can be quoted than the statement made in June 7, 1929, by Dr. Hugh S. Cumming, surgeon general, United States Public Health Service. He said:

"The cigarette habit indulged in to excess by women tends to cause nervousness and insomnia. If American women generally contract the habit, as reports now indicate they are doing, the entire nation will suffer. The physical tone of the whole nation will be lowered. The number of American women who are smoking cigarettes today is amazing. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than the man's. The reaction is, therefore, more intense. It may ruin her complexion, causing it to become gradually ashen. Prop-

aganda urging that tobacco be used as a substitute for food is not in the interest of public health, and if practiced widely by young persons will be positively harmful."

It was natural that the great voice of the pulpit should rise in indignant protest against the appalling exploitation of the health and welfare of the American family inherent in the current cigarette propaganda.

The board of Christian education of the Presbyterian Church in the United States; the board of temperance, prohibition, and public morals of the Methodist Episcopal Church; the board of education of the Reformed Church in America, as well as the Congregational Church extension boards, have denounced the insidious cigarette campaign. The United Presbyterian General Assembly, meeting at Pittsburgh on June 4, 1929, protested in a resolution against the "boldness of the tobacco interests in advertising their wares over the radio, in newspapers, and on billboards."

The World Society of Christian Endeavor, through its president, Dr. Daniel E. Poling, of New York, has issued a stirring call for action. Here is what Doctor Poling says in his open letter addressed to the 1,800 branches of that great organization:

"I speak first of all"—he declares—"as an American father who, with an American father's concern for his own children and for all children, challenges current cigarette advertising. I speak in the second place as the president of the World Society of Christian Endeavor; as the representative, therefore, of more than 4,000,000 young people who share with me the deep hostility against this advertising. * * * Womanhood is being exploited for trade. Excess is being encouraged as efficiency. Boys and girls in the crucial years of adolescence are being led to stunt their bodies and dwarf their minds."

Nor is the campaign announced by the Woman's Christian Temperance Union against such untruthful and misleading cigarette appeals any less decisive.

Nearly every leading organization concerned with the education of our young, with juvenile delinquency, with the maintenance of public morals, has taken some action to protest against the wholesale at-

tempt to nicotine the youth of our nation, including the National Education Association, the American Federation of Teachers, the American Eugenics Society, the American Child Welfare Association, and numerous parent-teacher associations throughout the country.

The General Federation of Women's Clubs declared its views on cigarette smoking at its fifteenth biennial convention in a resolution reading as follows:

"WHEREAS the cigarette is a serious menace to the physical, mental, moral, and spiritual development of the youth of our country; therefore be it

"Resolved, That the women of the General Federation go on record as favoring an educational propaganda against cigarettes, and further indorsing State legislation prohibiting the furnishing of cigarettes to minors."

The contemptuous term "tainted testimonials," coined by leading advertising men to describe the purchased testimony offered by cigarette interests, is sufficient indication of the quackery! What "coffin nail," against which we solemnly warned our young, became the sovereign good? Are you suffering from sore throat? Gargle with cigarettes—there is not a cough in them. Would you be slender and charming? Substitute cigarettes for wholesome foods. Would you gain laurels on the football field? Cigarettes will give you vim and vigor. Would you be a great general? Forget that an army marches on its stomach—it marches on cigarette stubs. Would you be a popular hero? Throw the life preservers overboard—and place your trust in a package of cigarettes.

It is a high affirmation of American business standards that the Association of National Advertisers, including the most reputable business interests of the country, at its meeting in French Lick, Ind., during the week of May 27, passed the following resolution repudiating the tainted testimonials now used in the nation-wide cigarette propaganda on the billboards and in the magazines:

"WHEREAS we believe that advertising, in order to be lastingly effective and profitable, must not only be truthful and sincere but must also appear to be; and

"WHEREAS, this being our belief, it naturally follows that we view with disapproval the use of the so-called paid testimonials; therefore be it

"Resolved, That our members continue carefully to scrutinize their own advertising from this standpoint, and that they express this opinion of the association on insincere testimonials, gratuitous or paid for, at every opportunity."

It is important to note, also, that out of 786 advertising agencies and national advertisers which answered a questionnaire from the National Better Business Bureau, 581 expressed emphatic condemnation of tainted testimonial advertising. The cigarette campaign, it is evident, is a libel—a great libel—upon American business ethics.

What is the bill which the nation pays for this huge tobacco consumption? In terms of premature death, of disease, of ill health, of lessened efficiency, of loss through fires started by smoking, the sum is incalculable.

It is evident that there is a deeper, more sinister purpose behind the vast machinery of deception created for the cigarette campaign than the "new competition" by which the American Tobacco Company seeks to cloak its attack upon public health. The cigarette interests concerned in the present campaign are playing for larger stakes than a mere share of the farmer's, the dairy producer's, the baker's, the ice cream man's, the candy man's, the sugar man's and the grocer's dollar. All producers and purveyors of raw and manufactured food products are well within their rights in attacking such a campaign of unfair competition, when the American public is urged, on the basis of misleading and destructive health claims, to substitute cigarettes for wholesome foods. Farm groups and farm organizations, at a time when Congress is legislating on important problems of farm relief, are fully justified in denouncing a campaign which seeks to increase harmful and destructive dieting habits that have done so much to reduce the per capita consumption of foodstuffs in the United States.

What pernicious tobacco interests really see is the vacant throne created by the deposition of King Alcohol. And well they may. Let me quote from the second vol-

ume of Modern Medicine, by Doctors Osler and McCrea:

"Many patients (alcoholic) in whom the attack seems to be without exciting cause, if questioned closely, are found to be great tobacco smokers, and the cause of their outbreak is really a recurrent poisoning by tobacco. Usually the history is that they smoke, especially the cigarette smokers, incessantly and to excess. This finally makes them nervous. Then they smoke more to quiet their nervousness until finally they seek another narcotic to quiet them; then they naturally turn to alcohol."

The insidious cigarette campaign now in progress concerns every father and every mother of children in the country; every man and woman responsible for the education of the young; every medical and health authority; every employer of labor; every worker whose efficiency is decreased by the cigarette habit. It concerns every welfare organization, every tuberculosis association, every life and fire insurance company, every property owner, every juvenile protective association.

At the present time intensive efforts are in progress in various communities against the billboard advertising of the American Tobacco Company, which has dared to feature a poster picturing a girl of tender years actually smoking cigarettes. These community efforts are now in progress in Arkansas, California, Colorado, Idaho, Illinois, Iowa, Massachusetts, Michigan, Minnesota, Mississippi, New York, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, Texas, Tennessee, Washington, and other states.—*Alfred Sun.*

MISUNDERSTANDING

In one of our exchanges I saw a little item entitled "*I Am Misunderstanding*," in which Misunderstanding, personified, was doing the talking. He tells just what he is doing in the world. What he says is true to life, and I give it to our readers to carefully study for themselves. This is his confession:

I cause much trouble in the world. I set men at variance one with another, unnecessarily. I separate friends. I divide churches, and hinder business dealings. I make life

miserable for many people. I am the wedge which the devil tries to drive between any who seek to do the will of God. I am the cause of most separations of husbands and wives, which lead to divorce. I am often the cause of needless fights among boys and men, and quarrels among girls and women. I am a hindrance to the best social fellowship and true Christian happiness.

I have caused trouble between nations, often bringing war and bloodshed. I do not seek arbitration nor am I friendly with any form of tact or diplomacy. I shy at conference with either private or public interests. I have done much to separate brothers from brothers, sisters from sisters, children from parents, and parents from children.

The chief ones who uphold me and support me are ignorance, prejudice, self-will, discourtesy, and bigotry—all backed by the greatest human foe, the devil.

I do not favor people living happily together if I can help it. Too many people have a nature on which I thrive, for they generally get me to help them into trouble, and then blame others for it.

When history is finally written for all time and the Judge of men makes it known in heaven, it will surely appear that I have played an important part in causing most of the trouble to which men are heir.

I flee from frankness, honesty, open-mindedness, charity, love, and fair-mindedness. I can not stand this sextette; for they always bring my work to failure.

The greatest Man who ever lived, Jesus Christ, suffered much from me while he dwelt upon the earth, and has suffered more since. Millions of his followers have also suffered more or less from me, even as he predicted in God's Word.

Every one would help to oppose me if he knew what was good for himself and for others. No Christian can be happy who harbors me, or be Christlike if he helps further my cause with any one else.

Would you know who I am? I am misunderstanding, a combination of ignorance of facts, prejudice of mind, hate of soul, and un-Christlikeness in spirit of men.

May God give us all the grace and peace that passeth all *misunderstanding*, and keep our hearts in the love of God. — *J. T. Larsen.*

CHILDREN'S PAGE

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

WHO ATE THE JAM?

Once upon a time there was a dear little girl named Elsie who was very fond of blackberry jam. So fond of it was she that her mouth really watered when she thought of it.

One day when Elsie was spending the afternoon with one of her school mates, her mother made six full tumblers of blackberry jam, and one tumbler half full which she planned to have for supper that night, for, thought she, "It will be such a treat for Elsie and little sister Grace."

When Elsie came home that afternoon she began to sniff the air just the minute she entered the house.

"Oh, oh!" she cried with a delighted little skip, "I do believe I smell blackberry jam."

She quickly followed her nose to the kitchen and how her eyes did shine and her mouth water when she spied that row of tumblers filled with mother's own delicious blackberry jam on the kitchen table.

"Why, one tumbler is only half full," she said. "Oh, mother! I am almost starved. May I have some bread and jam?"

But her mother was not there, so the little girl said to herself, after thinking a moment, "I know mother would want me to eat some bread and jam if she knew how hungry I was, so I'll just eat it and then run out and play until she gets home. I wonder if she didn't save this half tumbler for me."

Elsie quickly cut a large slice of bread and spread it thickly with jam which she ate almost as rapidly as it takes to tell it. That tasted so very good that she kept spreading more and more bread with the toothsome jam until the tumbler was empty; in fact it looked as

if Skezics, the cat, had licked it clean. Then she went out to play.

When she came rushing in at mother's call to supper, little Grace met her in the doorway, her brown eyes big with excitement. "Oh, Elsie!" she cried, "someone has stolen half a tumbler of blackberry jam which mother was saving for supper. I just know it was an old tramp. He got bread crumbs and jam all over the table, and then he went off and left the back door wide open. Oh, dear! Now we can't have any jam for supper," and the little girl's eyes filled with tears.

Elsie's round cheeks grew very red and she hung her curly head. She had meant to tell mother all about her nice lunch, but now she was ashamed of what she had done. She tried to tell, but the words just wouldn't come. She felt like a little thief when mother asked, "Elsie, did you see that jam when you came home this afternoon?"

"A half tumbler of jam?" asked Elsie, without raising her eyes.

"Yes dear. I was going to let you and sister have it for supper. Did you see it?"

"Yes, mother. I saw a whole row of jam on the table, and—and it looked good."

Mother looked at the little girl sharply, but asked no more questions just then. "I am so hungry for jam," sobbed little Grace.

As the family prepared to sit down at the supper table, mother said, "Girls, let me see how clean you have kept your teeth today."

Both the children smiled and showed their teeth obediently, for mother often asked to see their teeth.

"Grace your teeth look very clean and white," said mother. "Oh, Elsie! you were the little tramp who ate the jam."

"Yes, I did," said Elsie, beginning to cry. "I thought you left it for me. I am so sorry I ate it."

"Then why didn't you tell me all about it?" asked mother sadly.

"Because I was so ashamed," sobbed the child. "I thought you wouldn't know if I didn't tell you. I'll never do such a thing again, mother. Please forgive me. But how did you find out, mother?"

"By your teeth," was her mother's answer.

Elsie quickly looked in the mirror above the sideboard and to her surprise saw that her teeth were very black. "Oh, oh!" she exclaimed, "the jam told on me."

"It is always best to own up when we have made mistakes or done wrong," said her mother, gently, "for your sins will find you out. Mother knows you are sorry and forgives her little girl freely. Will you not ask God to forgive you, too?"

After an earnest little prayer for forgiveness, Elsie remarked reverently, "Even if we do not get found out by people, God always knows when we have done wrong, doesn't he, mother?"

"Yes, dear," said her mother with a gentle caress, "God always knows."

ONE OF HIS LITTLE ONES

She might be homesick just at first, not knowing anyone,
She was a loving little child, and joyous, full of fun,
But timid and not quick to make new friends as some might be,
And when she saw a stranger face clung always close to me.
She used to love to hear about the time when he was here
And called the children close to him because they were so dear;
So when she finds her Jesus there she will feel more at home
And be content to stay near him and wait for me to come,
And he will watch her as I would, and notice if she cries,
And even wipe the tears, himself, from those dear baby eyes.

—Harriet Winton Davis.

Berwyn, Md.

"Two men got into a fight in front of a bank today," said a man at the family tea table, "and I tell you it looked pretty bad for one of them. The bigger one seized a huge stick and brandished it. I thought he was going to knock the other fellow's brains out, and I jumped in between."

The family listened with rapt attention, and as he paused in his narrative, the young hero, whose respect for his father's bravery was immeasurable, proudly remarked: "He couldn't knock any brains out of you, could he father?"—Selected.

HELPING OUT THE BURGLAR

The home of Mark Twain at Redding, Conn., was burglarized one time. The following day, as Albert Bigelow Paine tells it, Mark Twain placarded his front door thus:

NOTICE

To the Next Burglar

There is nothing but plated ware in this house now and henceforth.

You will find it in that brass thing in the dining-room, over in the corner by the basket of kittens.

If you want the basket, put the kittens in the brass thing. Do not make a noise—it disturbs the family.

You will find rubbers in the front hall by that thing which has the umbrellas in it—chiffonnier, I think they call it, or pergola, or something like that. Please close the door when you go away.

Very truly yours,
S. L. CLEMENS.

LEAVE IT TO GOD

Does the path seem rough and steep?
Leave it to God.

Do you sow, but fail to reap?
Leave it to God.

Yield to him your human will,
Listen childlike and be still,
Know that love your mind can fill,
Leave it to God.

Is your life an up-hill fight?
Leave it to God.

Do you struggle for the right?
Leave it to God.

Though the way be drear and long
Sorrow will give place to song,
Good must triumph over wrong,
Leave it to God.

If in doubt just what to do,
Leave it to God.

He will make it plain to you,
Leave it to God.

Serve him faithfully today,
He will guide you all the way,
Simply trust him, watch and pray,
Leave it to God.

—Grenville Kleiser.

Willie had returned from his first day at school. "And what did you learn at school today?" asked his father.

"I learned to say 'Yes, sir,' and 'No, sir,' and 'Yes, ma'am,' and 'No, ma'am.'"

"You did!"

"Yeah!"—Selected.

OUR PULPIT

THE SUFFICIENCY OF CHRIST

(Sermon preached at Western Association)

REV. PAUL S. BURDICK

Pastor of the churches at Leonardsville and West Edmeston, N. Y.

SERMON FOR SABBATH, AUGUST 31, 1929

Text—Hebrews 13: 8.

ORDER OF SERVICE

HYMN — "Crown Him with Many Crowns"

RESPONSIVE READING

SCRIPTURE LESSON—John 12: 20-32

PRAYER followed by Lord's Prayer

HYMN—"Where Cross the Crowded Ways of Life"

SERMON

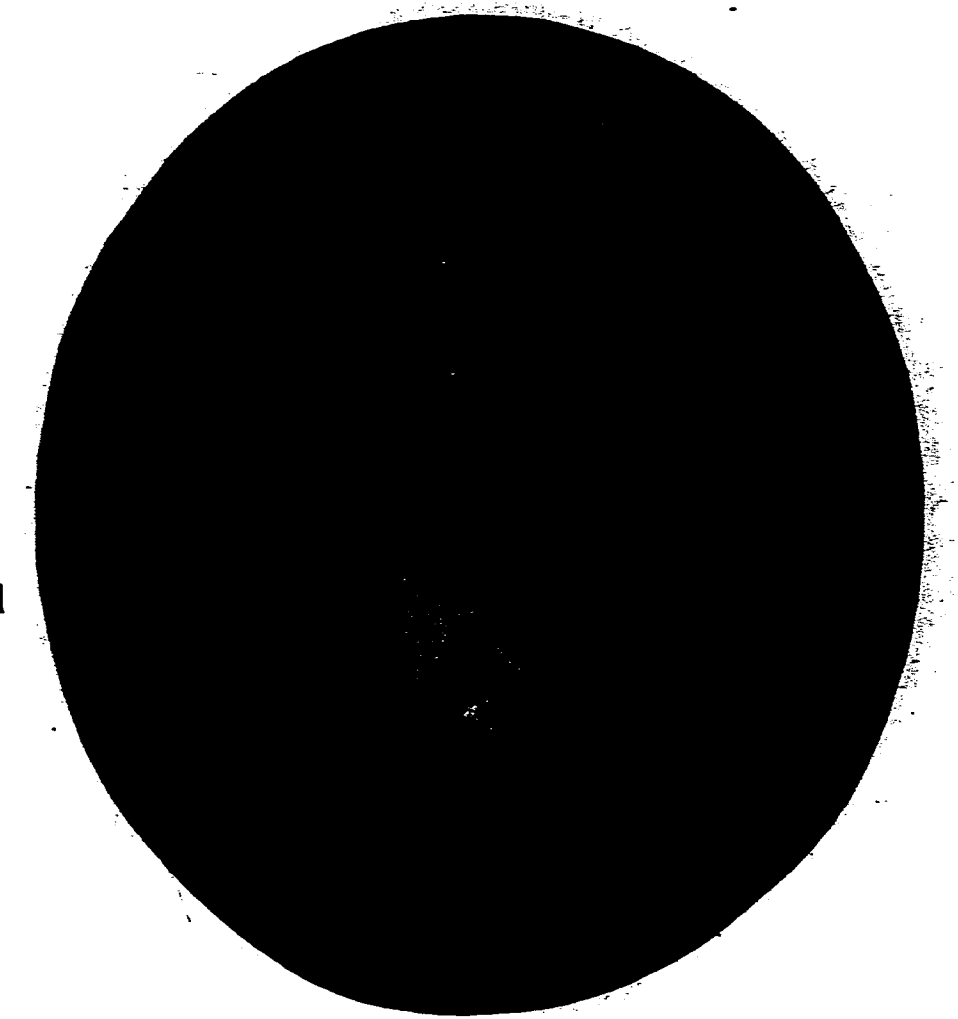
HYMN—"I Met the Good Shepherd"

BENEDICTION

Tennyson's much-quoted line, "Ring in the Christ that is to be," as well as the words of John the Baptist, "He must increase," refer to men's attitude toward Christ, whereas he himself remains the same. He need not change, because he is perfect. He is humanity in its perfection, and perfect also in his manifestation of God.

In Christ, the man, we see the finest qualities of manhood brought to perfection. The fact that God would take upon himself the very elements of our humanity gives to human life and character a new value. It makes us more conscious of the worth that lies in every man, as well as revealing to us the possibility of what we, as men, may become.

The manliness of Christ arrests our attention, compels our admiration. Think of his courage as he faces the wild beasts in the shape of men of his day. Think of his strength as he faces temptations such as have brought low many of the great ones of this earth. Think of the gentleness and compassion such as often goes with strength and courage, and which he manifests toward children and the sick and needy. Could any life be truer to our noblest ideals? Imagine, if you will, the very highest that human nature is capable of, and then see if your



vision contains anything that surpasses him, or even compares with his perfection! Truly, there is that about the character of Christ which is all-sufficient, both for the glories of the past, the needs of the present, and for any expectations we may have for the future.

The following "Epitaph" was written by George MacDonald. How does it fail to set forth such an ideal as we have been discussing?

Here lie I, Martin Elginbrodde,
Hae mercy o' my soul, O God,
As I wad do, were I Lord God,
An' ye were Martin Elginbrodde.

There is many a man who is squandering life's resources, but who turns a pitying eye

upon himself, imagining that the sentiment he feels for his broken life is a measure of God's pity for him. Far from it!

"Martin Elginbrodde, how much pity have you expended upon those who in your lifetime were deserving of it? How have you expressed that pity in sharing with them the blessings God has bestowed upon you?" To be sure, the pity of God is something upon which all must depend. His mercy is extended toward all, but it must be grasped by the obedient, faithful heart. The manly life, such as is lived in the example of Jesus, wastes no sentiment upon itself. Such a person does his work, bearing his cross, and leaves the rest to God. He knows that the mercy of God has brought salvation to him, and he endeavors manfully to bring a like blessing to others.

The manliness of Christ was such as to expose shame and hypocrisy, and reveal what was really in the heart of man. This led him often to choose the company of the outcast, the poor, and the sinner of his day, who knew their need and sincerely sought for something better, rather than that of the wealthy and self-righteous who "needed no physician."

I am afraid the Church today too often seeks admission to the banquet table of Dives, while shrinking from the loathsome form of Lazarus the beggar, and scorning his meagre fare. We can never attain to the manliness of Christ until we forget these outward differences and look on the heart of man, ministering to his need, rather than seeking a meal ticket at the tables of the rich.

There is surely a place in the world today for the Church—Christ's body—if it manifests him in very truth, standing, as he did, shoulder to shoulder with those who are needy and hard pressed in this life. What answer is the Church giving to the question in Edwin Markham's poem, "The Man With the Hoe"?

O masters, lords, and rulers in all lands
How will the future reckon with this man?
How answer his brute questions in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?

Jesus Christ in his intercourse with men
is the same today as he was yesterday, and

ever shall be. Can there be any doubt where he would stand today and where he would expect his Church to stand?

But we have not done justice to the text when we have merely dwelt upon the human characteristics which found their perfection in Christ's earthly life. There is a divine power manifest in him that draws men above and out of themselves, and even above the best that this world has to offer. "And I, if I be lifted up, will draw all men unto myself." The world could not be lifted except by a Power from without, and as we acknowledge how inadequate is this world to satisfy human needs, we are at the same time confessing our need for that higher Power.

We do well to follow Christ as a man, and imitate him, but we do infinitely better when we yield our lives fully to the divine Power which was manifest in him, which was "in the beginning, is now, and ever shall be."

They tell of something that happened at Little Genesee years ago, before the big woods were cut. A little boy wandered away from home, and as often happens in such cases, the more he endeavored to return, the farther he wandered. A search party was organized which scoured the woods in vain, until after several days they came upon a lifeless form. So a lost humanity would continue to wander without the saving power of the divine Son of God. So all that man could do for man would be of no avail in view of the terrible power of sin over the life. Man has searched for God throughout all the ages, but that search would have been unrewarded had not God also been searching for man, and providing for him, through Christ, a way of escape.

Is the idea of a divine Christ too difficult for us to grasp? So, in fact, is everything that pertains to the power and glory of God. "Such knowledge is too wonderful for me; it is high, I can not attain unto it." Yet faith brings to us this "evidence of the unseen" until that which at first appears incredulous to us we lay hold of with glad acceptance. So Karshish, the Arab physician, was attracted, according to Browning's poem, by the very greatness of the claims made about Christ.

The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving, too—

So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself.
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee!"

And as we uphold before men this Christ who, yesterday, today, and forever, is all that man may hope to be, or can wish to find in God, he shall increase, because he shall draw all men unto himself.

THE NEGRO'S CONTRIBUTION TO CIVILIZATION

(Part of an address at Fisk University)

I believe that the Negro race has a contribution to make to civilization, just as every other race has. What has already been accomplished is truly notable. Let me mention, in passing, a few of the leaders of the race and their achievements.

In the field of education, one thinks immediately of such men as Booker Washington, far-seeing, wise, a veritable statesman, and of his splendid successor, Dr. Robert R. Moton, a man in every respect worthy to take up the work of his illustrious predecessor.

In the field of music, the Negro race has made a very real and outstanding contribution in its beautiful spirituals. I have never enjoyed an evening of music more than I did one last fall in my father's house, when the Fisk Quintette sang for us. I presume no man has done more to help bring about an appreciation of Negro spirituals than Harry T. Burleigh, for more than twenty-five years soloist in St. George's Church in New York, while the beautiful voice of Roland Hayes is known and enjoyed on both sides of the ocean.

The other night I had the pleasure of seeing the play, "Porgy," acted entirely by colored people. The leading actor, Frank Wilson, who has also written a play, took his part with great ability, and there was no one in the cast who did not do admirable work. The native aptitude of the Negro race for dramatic interpretation is only beginning to be discovered and appreciated. Others who have made names for themselves in the drama are Charles Sidney Gilpin, actor and playwright, and Paul Robeson, actor and singer.

In art, Henry O. Tanner is perhaps at the head. His paintings have been exhibited in Paris as well as in this country.

In literature, the name of James Weldon Johnson, teacher, lawyer, and writer, is well known, while the work of Countee Cullen, a young and rising poet, is already attracting attention.

In science, one thinks of Dr. Ernest Just, the zoölogist, one of the leading scientists of this country, and of Professor Carver at Tuskegee, who for many years has been doing marvelous things with food products and in the chemistry of the soil. Your own professor, St. Elmo Brady, also ranks high in this field.

Perhaps the outstanding man in business, to mention but one name, is Charles C. Spaulding, president of the largest Negro insurance company in the world. And these are only a few of the very considerable and ever-increasing list of men who are making real contributions in their respective fields. Such achievements are winning a growing respect for and appreciation of the Negro race, and I am proud to make this public recognition of them.—JOHN D. ROCKEFELLER, JR., in "Federal Council Bulletin."

BUT ONCE

But once I pass this way
And then, . . . and then
The silent door swings on its hinges,
Opens, closes . . . and no more
I pass this way.
So, while I may
With all my might I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim way,
For no man travels twice the Great Highway
That winds through darkness up to light
Through night,
Today.

—Selected.

"Matthew A. Henson, the Negro who accompanied Peary to the North Pole twenty years ago, is the only surviving member of the party. He is now sixty-two years old, living quietly in the Bronx and employed as a clerk in the customs service. A bill has been introduced in Congress to grant him a medal of honor."

Fundamentalists' Page

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

ROCKING THE BOAT

I.

The poor evolutionists! They are having no end of trouble these days—trouble not alone with conservative scholarship, but trouble with the scholarship within their own ranks. They scarcely succeed in giving an alibi for the unorthodox statement of some "orthodox" evolutionist when some other "orthodox" evolutionist comes forward with an *unorthodox* statement that runs counter to the "assured results" of their own self-confessed scholarship.

In times past, when their position has been challenged by the fundamentalists, or conservative scholars, they have been wont to meet it with silence, or with the blanket assertion that evolution was an established fact, and that "scholarship is agreed" on that fact. But when an "orthodox" evolutionist repudiates some of the very premises on which evolution rests, and dares to say that some of the "assured results" of scholarship rest upon a false premise, or at best, a mere guess, Evolutionists (I think this should be capitalized, for I mean the Simon-pure brand) are greatly disturbed. Like the addled Midianites, when Gideon attacked their camp, they are now fighting one another. And fundamentalists are enjoying the fracas.

The causes and methods of evolution have become a matter of such doubt among evolutionists themselves—especially the better biologists—that they admit they are not on the right track of any satisfactory proof. They are being driven to the defensive. Professor Conklin in his book, "The Direction of Human Evolution," 1922, introduces the subject of human evolution with this outburst: "During the past few years, and especially within the past twelve months, there has been a remarkable recrudescence of the old theological opposition to the theory of evolution, especially as applied to man." And he characterizes this

outbreak as the most ignorant, frenzied, and intolerant that has ever been uttered against the theory.

But why should he grow bitter, or characterize people who fail to follow him as frenzied or intolerant? These evolutionists themselves are rocking their own boat. This is what they tell us: After sixty or more years of persistent research the *causes of evolution are unknown*; natural selection, with its catchwords of *struggle for existence and survival of the fittest*, is losing ground. If natural selection is not a proved hypothesis, but one which is steadily losing ground, certainly it is a very treacherous guide to lead us through the intricacies of our social and religious life.

DOCTOR BATESON ROCKS THE BOAT

Professor William Bateson, a leading biologist of England, in an address, "Evolutionary Faith and Modern Doubts," delivered before the American Association for the Advancement of Science, in 1921, says: "Discussion of evolution came to an end primarily because it is obvious that no progress was being made. When students of other sciences ask us what is now currently believed about the origin of species, *We have no clear answer to give*. Faith has given place to agnosticism. . . . We can not see how the differentiation into species came about. Variation of many kinds, often considerable, we daily witness, *but no origin of species*. . . I have put before you very frankly the considerations which have made us agnostic as to the actual mode and processes of evolution."

Professor Bateson has rocked the boat pretty violently. True, he is like the boy whistling in the dark to keep his courage up. Despite the fact that he is agnostic as to the modes and processes of evolution, he declares his faith in evolution is unshaken. And he exhorts his fellow biologists to be of good cheer for the mystery may be solved tomorrow. Well, if after better than sixty years of patient research to clear the mystery of the origin of species and their methods of variation, he is willing to admit that the biologists have not made even a beginning, his "tomorrow" is a very shadowy thing. It may be as long as the evolutionist's million years, necessary for the horse to eliminate his four toes.

DOCTOR MORE ROCKS THE BOAT

Dr. Louis Trenchard More published his book, "The Dogma of Evolution," in 1925, and the orthodox evolutionists have been dazed by it. They have not yet rallied from the shock. Doctor More is a scientist. He is the professor of physics in the University of Cincinnati. He is an evolutionist, but doubtless ere this, has been read out of the school of "orthodoxy." He is an evolutionist, but at the same time he is an unmerciful critic of the same. And he declares that these biological evolutionists fail to distinguish between evolution as a *scientific theory*, or hypothesis, to be investigated in the biological laboratory, which will stand or fall on the evidence of scientific investigation, and the *metaphysical hypothesis* of evolution as a guide to social and religious affairs, *which is not a problem of biology*. From beginning to end this book is a drastic arraignment of the methods and processes of the evolutionary scientists. I can do no better than to quote at random from this book:

This book is dedicated to Mr. and Mrs. Charles Phelps Taft. The first paragraph of this dedication reads:

"In earlier times, which we so complacently call the Dark Ages, those who wished to obtain an insight into spiritual mysteries or to learn the fortunate or unfortunate outcome of their enterprise were wont to consult astrologers. For it was foolishly believed that our spiritual and temporal affairs were determined by the positions and motions of the planets in their orbits. Is it not true that men, today, are seeking the source and law of our spiritual being in the configurations and motions of atoms which compose our corporeal substance? Is there any real difference between the attempts of the ancient astrologers and the modern biologists? Only time will tell."

"It is safe to say that there is scarcely an example cited by a biologist in support of natural selection which another biologist does not contradict either by showing that the example itself is at fault or else by citing a parallel case which opposes the theory. Even the basic principle itself, the struggle for existence, as a predominating factor in organic life, is now attacked on all sides. Many naturalists, especially the brilliant

school of Russians, hold that mutual aid is as prevalent and as important as destruction; others believe that the struggle against the environment is much more severe than that against other organisms; Kellogg does not believe in severe competition between adult insects. Kropotkin opposes the whole idea that severe competition is beneficial as he finds it not only kills off the weak but jeopardizes the health and vigor of the strong; others, following his lead, state that variations occur most frequently in periods of peace and plenty and that harsh conditions prevent variation" (page 231, 232).

"It is quite safe to say that today in spite of an immensely increased collection of fossils, the positive evidence of geology, considering the vastness and intricacy of the problem of evolution, is as incomplete as it was in the time of Darwin and Huxley. It is equally safe to say that it will always thus be incomplete; that lacking this concrete presentment of the structure of our ancestors, evolution must continue to be a *faith, or deductive hypothesis*" (page 118).

"In the popular mind, 'the missing link' has become identified with the hope of finding the bones of some wretched, filthy being which could not be called monkey and which no one would be willing to call a man. It is, perhaps, an odd fact that the ancestors of animals are presented to us by evolutionists as other animals well fitted to thrive in their environment and adapted to enjoy life; only in the case of man, do we get the picture of inefficiency, half man, half monkey, which is indecent and degraded" (pages 119, 120).

"If we omit the evolution of man from the lower animals, *which is purely a matter of guess* [Is not that what Mr. Bryan said?—A. L. D.], and begin the study of society at the point where, however primitive his state may have been, the individual can be clearly recognized as a man, we can proceed with some sureness, as we have records which give us a conception of his nature and habits" (page 331).

(To be continued)

AN EXPLANATION

In the RECORDER for July 29 I had an article, "The Rights of Religion." This issue has just been received (July 31), and I notice I have omitted the footnote which I

intended to appear, as follows: President E. Y. Mullins in his able book, "Christianity at the Cross Roads," has ably discussed "The Rights of Religion." In preparing this article I have made free use of that splendid book.

AN ASCENT OF MT. WASHINGTON

MARY A. STILLMAN

The morning of August eighth dawned clear and cold, thirty-eight degrees Fahrenheit, by our thermometer. The outline of Chocorua loomed clean-cut against an almost cloudless sky. It was the kind of day we have only once or twice in a summer, so we decided it was the auspicious time for our ascent of Mt. Washington.

Formerly on such trips we have patronized the cog railroad, but since the recent disaster to the engine, "Old Peppersass," with one passenger killed and several injured, we have had less confidence in it. We thought that with a careful driver like ours we would rather commit ourselves to the faithful Ford and the carriage road to the summit.

As we are on daylight saving time we really got an early start according to New Hampshire standard time. Five of us with our thick wraps quite filled the car, so that the lunch baskets had to ride in the luggage carrier. All the birds were out getting their breakfasts as we drove along, and the highway was bordered by bright midsummer flowers.

We did not go by Crawford Notch, the usual way to the mountain, but through Pinkham Notch to Gorham where the carriage road begins. There is a hotel at the base where Pierce-Arrow cars with chauffeurs may be obtained; but we decided to trust our "model A" to make the eight mile climb to the top of the highest peak east of Denver.

First we came to a toll house where an old man took toll for the car and each occupant. He gave us a tag bearing the number of the car and the count of passengers; this we delivered at a second toll house half way to the top. When we returned we were counted again, to make sure no one was left on the mountain; and we were given a souvenir poster saying, "This car has climbed Mt. Washington."

Our driver had been advised to go very slowly, never more than ten miles an hour, and less than that on the steep places. This proved good advice, for not once did we have to stop to cool the engine.

The road is thickly shut in on both sides by trees—pines, hemlocks, and firs. At turns in the road protective stone walls have been built, so that in no place did we realize danger as we did when crossing the Blue Ridge by the Fancy Gap road. Occasional cleared spaces allow views of the valley, especially at the Half-way House.

Men are at work all the time keeping the road in good condition. A stone crusher near the top is worked by an old automobile engine. It is for maintenance that we have to pay the tolls, which have to be large as the season is so short. Even hikers have to pay a small sum.

As we ascended we noticed that the trees were smaller. At last evergreens gave way to birches, and as we reached the timber line even these were lacking. For awhile we noticed ground hemlock and firs; then stunted goldenrod and meadowsweet, with finally no vegetation at all except lichens and a few Alpine plants such as mountain stitchwort and three-toothed cinquefoil in the cracks of the rocks.

When we alighted at the summit what a spectacle met our view—the valleys and the other mountains of the Presidential Range, Lake Sebago, Ossipee Lake, and Winnepesaukee, besides numerous smaller lakes and ponds, rivers, intervalles, roads, and houses. Our vision extended over parts of three states and into Canada. A dial with a pointer and key helped us to identify the places we saw. New Hampshire is blessed with many lakes which help take care of the surplus water in spring freshet time.

How invigorating is the air at the top of a mountain! It quickens our pulses and makes us feel attuned with nature and with nature's God.

The ancients felt that on the hill tops they were nearer to the heavenly habitations; they built their altars and planted groves upon the high places. The Greeks assigned their gods to Mt. Olympus, and the Hindu to Mt. Maru, which was reputed to be eighty thousand leagues high!

The Hebrews had something of the same

idea. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth." Moses talked with God upon Mt. Sinai, Christ was transfigured upon a mountain, and Jerusalem with its temple was built upon a mountain-top.

A modern view is expressed in a poem by L. G. in the "Tuftonian."

THE HILL

God must love a hill—else why
Should it lie closer to the starry sky;
Feel the first April rain, the morning sun,
Or hold the last soft gleam when day is done;
A sanctuary high, remote, and still,
God must love a hill!

Tamworth, N. H.

OUR THEOLOGICAL SEMINARY

The new calendar for our seminary contains some items of general interest which we gladly give to our readers. We are sure that our people should be deeply interested in what their young people can secure there in the line of religious and theological education. The young people themselves will be glad to know something of the teachers who are anxious to help them when they go to Alfred. And there ought to be more of them planning to go there. Here are some items of worth while information which I hope may be of value to some of our readers.. T. L. G.

HISTORICAL

Seventh Day Baptists have always been friends of higher education.

As early as 1834 education societies composed of women were organized in several churches, the chief purpose being to aid young men studying for the ministry.

This helped Solomon Carpenter to attend Brown University and James R. Irish and William C. Kenyon to attend Union College.

The question of having an Educational Committee was before the then triennial Conferences of 1849, 1852 and 1855; and in 1855 it was voted that the Educational Committee call a convention for the purpose of organizing an Education Society.

The Seventh Day Baptist Education Society was organized in 1855 for the purpose of establishing a "Literary Institution and Theological Seminary."

Alfred University was chartered in 1857, and President Jonathan Allen began theological instruction in 1861.

A theological department was organized in 1871; and for twenty-two years Thomas R. Williams, D. D., was the principal teacher.

In 1901 the department was reorganized as Alfred Theological Seminary, and special efforts made to increase the endowment.

In 1926 the name was changed to Department of Theology and Religious Education.

The new name is a living link with the past, and emphasizes what is really a new and important aspect of education.

During all these years the trustees and president of the university have been trustees and the president of the school of theology.

College classes are open to theological students in subjects that contribute directly to preparation for their calling; and our classes are open to college people.

We thing it an opportunity of value for our students that the rest of the university co-operates so liberally with the seminary. Several members of the faculty of Alfred University, including the college, the agricultural school, and the school of ceramics, offer courses which students of the seminary may choose, and which count as part of their elective work.

ADMISSION

While loyal to the denomination that founded and supports it—the Seventh Day Baptists—the school is in harmony with the spirit of our people in being practically inter-denominational. It is therefore open to men and women of all denominations as follows:

1. To college graduates who are candidates for the degree of Bachelor of Divinity (B. D.).

2. To candidates in an English course with a diploma but without a degree and who have at least a high school education.

3. To persons who desire to fit themselves for better Christian work as lay members of the church and who are qualified to take the subjects offered.

GRADUATION

A "semester hour" means one class exercise a week for a semester. For gradua-

tion ninety semester hours or three years of satisfactory prescribed or elective work are required, and a thesis.

A student with considerable extra curriculum work may need to spend four years.

COURSES OF INSTRUCTION

Dean Main

Theological Survey.—Outline of an education for the Christian ministry. *Two hours I.*

The Bible.—A book of Religion, Morals, Sociology, History, and Literature. *Twelve semester hours in all.*

History of Religions.—A study of the religious beliefs and practices of men, past and present. *Two hours I, II.*

Philosophy of Religion.—An inquiry into the reasonableness of religion. *Two hours I, II.*

Religious Education.—*Two hours I, II.*

There is a growing need and demand for men and women qualified to lead in the educational work of the Christian religion and the church.

The Psychology and Philosophy of Religion, Sociology, and Religious Education, are based upon the Biological Unity of Persons; and have to do with physical, intellectual, moral, social, economic, and religious hygiene.

Professor Greene

General Church History.—This is a survey course and aims to point out in natural order, the great turning points of Christian history. The great epochs of history from the time of Christ to the present century are studied. The principal divisions are noted and the effort is made to state concisely the causes and influences that favored the growth or the decay of the church in each period of its development. *Two hours I, II.*

Modern Protestantism.—The rise of denominations and minor sects; history, doctrines, polity, and organized activities; and recent movements toward union and federation will be considered. *Two hours I.*

The History of Seventh Day Baptists.—Denominational beginnings. The heroic struggles of English Seventh Day Baptists and the origin, extension, and developments of the American Seventh Day Baptists will be studied. Organized denominational

activities, and the belief and polity of the denomination will receive careful consideration. *Two hours II.*

General Course in Preaching.—The theory of preaching is studied in text book, readings, and discussion. Sermons by representative modern preachers are read and discussed. Sermon plans for the several types of sermons are prepared, and methods of sermon preparation are considered. *Two hours I, II.*

Preparation and Delivery of Sermons.—written and extemporaneous sermons will be prepared and delivered under normal preaching conditions with subsequent criticism in class. *Two hours I.*

New Testament Greek.—A study of New Testament Greek grammar and Idiom with exegesis of selected passages from the gospels and epistles according to the previous preparation of the student in the language. *Two hours I, II.*

New Testament Literature.—An introduction to the study of the New Testament books as to their origin and composition and value. *Two hours I.*

Professor Van Horn

The course in Old and New Testament Theology, *two hours each, I, II,* seeks a rational and practical interpretation of the fundamental beliefs of the Christian Church concerning God, man, sin, Christ, salvation, the Holy Spirit in man, and the life to come, as presented in the sacred Scriptures.

The course in Pastoral Theology aims at an understanding and appreciation of the functions of the Christian Church and its different organizations with especial emphasis on the duties and opportunities of the Christian pastor. *Two hours I, II.*

The course in Christian Sociology is a study of human relationships in local, state, national, and international affairs. The second semester is given to a more intensive study of the application of the Christian principles in the solving of the rural problems and the relation of the Christian pastor thereto. *Two hours I, II.*

Mr. Mills

Psychology of Religion.—A study of religion in the light of recognized laws of mind. *Two hours I, II.*

Biblical Introduction.—A study of the

books of the Old Testament with reference to authorship, authority, dates, contents, purpose, and value. *Two hours I, II.*

Natural Theology.—Theology based on revelation in nature. *Two hours I.*

Christian Ethics.—*Two hours I, II.*

ELECTIVE WORK

In the matter of elective work and of theses, consult the dean.

CORRESPONDENCE WORK

Non-residents, by painstaking reading and writing, can cover a part of the same ground that resident students do, excepting class discussions and associated school life. Forty-five hours of prescribed work will be counted as one semester hour.

EXPENSES

There is no tuition. Deserving students are helped from a denominational ministerial aid fund; and there are opportunities to earn a part of one's expenses.

The university library, the reading room, the gymnasium, etc., are open to seminary as well as to the other university students.

MARRIAGES

HIRST-VAN HORN.—At the home of the bride's parents, Mr. and Mrs. H. L. Van Horn, Garwin, Ia., July 30, 1929, by Rev. L. F. Hurley, Miss Ava L. Van Horn of Garwin and Mr. Gordon S. Hirst of Towanda, Ill.

DEATHS

BECK.—Stephen McIntire, the three-year-old son of Clarence V. and Susie Belle Saunders Beek, was struck and fatally injured by an automobile truck on June 17, 1929, and died within eight minutes in the Westerly Hospital.

Little Stephen Beek came into this world for only a little time, but long enough for love to surround him, and to hold him. He was one of those the Lord marked for himself and took him to his bosom.

The accident by which Stephen was taken was one of those mysterious happenings that we can not fathom by human understanding and which leave no bitterness behind.

Mr. and Mrs. Beek have lost an affectionate son, and Marguerite and DeLoss a loving brother, of whom our Lord said, "of such is the kingdom of heaven." The family has been wonderfully sustained and has the sympathy of all.

Farewells were said June 19, at two o'clock in the afternoon at the home on the Potter Hill Road, the service being conducted by Pastor Clayton A. Burdick.

"Good-by until the gloom of night
Breaks in the dawn of heavenly light
Of that eternal blissful day,
When pain and tears are done away,
No more to sing the sad refrain.
Good-by 'til morning comes again."

CHAMPLIN.—George F. Champlin, son of Benjamin R. and Mary A. Babcock Champlin, was born in Westerly, R. I., October 8, 1857, and died in Westerly, July 22, 1929, at the age of seventy-one years.

He died of a complication of diseases at his home in Avondale, where he had lived for thirty-six years.

Mr. Champlin was a member of one of the oldest families, the Babcocks having claimed descendants from the first white child born in this vicinity.

On February 26, 1879, he was married to Miss Hettie Edmond, of Griswold, Conn. Mrs. Champlin died on November 1, 1927. Mr. Champlin, with a number of other converts, was baptized at the age of eighteen years, and has always been a strong adherent to the Seventh Day Baptist faith.

The deceased is survived by two daughters—Miss Mary E. Champlin, who lives at the Champlin home in Avondale, and Mrs. Bessie E. Hubbard of Colonia, N. J.

Funeral services were held at his late home on Thursday afternoon, July 25, at two o'clock, and were conducted by Pastor Clayton A. Burdick.

C. A. B.

COON.—Leland Wells Coon, the son of Robert L. and Mabel Ellis Coon, was born in Westerly January 24, 1904, and died at the home of his parents at Chase Hill July 25, 1929.

When he was young, his parents came to Chase Hill to live. When thirteen years of age he was baptized and joined the First Hopkinton Seventh Day Baptist Church at Ashaway. He attended the high school there and was graduated, after which he attended the Westerly High School. He spent some time in Detroit, Mich., and after returning, took a machinist's course.

January 10, 1926, he was united in marriage to Miss Helen Kenyon of Tomaquag. They had two children, Constance and Philip Langworthy Coon, who survive him.

While on his way home from a neighboring town at the close of a day's work, a tire burst on his motorcycle and he was thrown to the roadway and received injuries from which he soon died.

Farewell services were held from the home on Chase Hill and were conducted by Rev. Clayton A. Burdick, pastor of the Pawcatuck Seventh Day Baptist Church.

C. A. B.

Sabbath School Lesson IX.—August 31, 1929

EZRA'S RETURN TO JERUSALEM.—Ezra 7: 1 to 8: 36.

Golden Text: "The hand of the Lord is upon all them that seek him, for good." Ezra 8: 22.

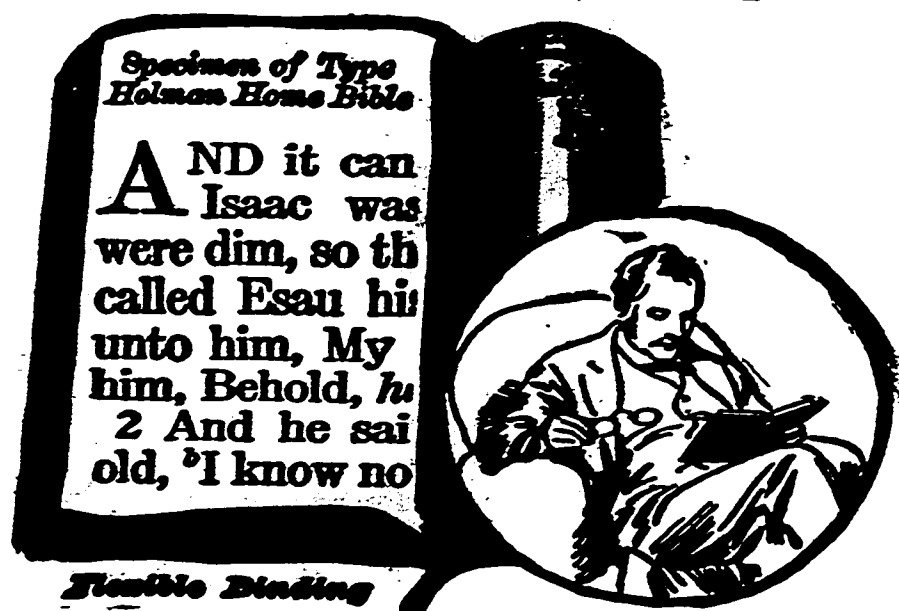
DAILY READINGS

- August 25—The Purpose of Ezra's Return. Ezra 7: 6-10.
- August 26—The King's Aid. Ezra 7: 12-22.
- August 27—Ezra's Prayer for Guidance. Ezra 8: 21-23.
- August 28—Ezra's Arrival in Jerusalem. Ezra 8: 31-36.
- August 29—Ezra's Prayer of Confession. Ezra 9: 5-15.
- August 30—A Reformation Effected. Ezra 10: 9-17.
- August 31—The Soul's Longing for God. Psalm 63: 1-8.

(For Lesson Notes, see *Helping Hand*)

Perhaps a little better proportioned balance of news concerning those criminals who are convicted and punished would serve to instill the fear of the law.—*President Hoover.*

HOLMAN HOME BIBLES
EXTRA LARGE PRINT WITH REFERENCES
FOR OLD FOLKS AND THE HOME



Flexible Binding

Size when closed, 6 1/2 x 9 1/4 inches.

Printed from large Clear Pica Type, with Marginal References, Family Record and Maps. This HOME BIBLE is new and very desirable for every-day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

- 2014. French Seal, limp, gold back and side titles, round corners, red under gold edges, silk head bands and silk marker \$4 85
- 2022. French Seal, divinity circuit, linen lining and fly leaves, head bands and marker, red under gold edges, gold titles 5 75
- 2002. Black Silk-Finished Cloth, stiff boards, round corners, gold titles, burnished edges 2 85

Send order to
SABBATH RECORDER
Plainfield, N. J.

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.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

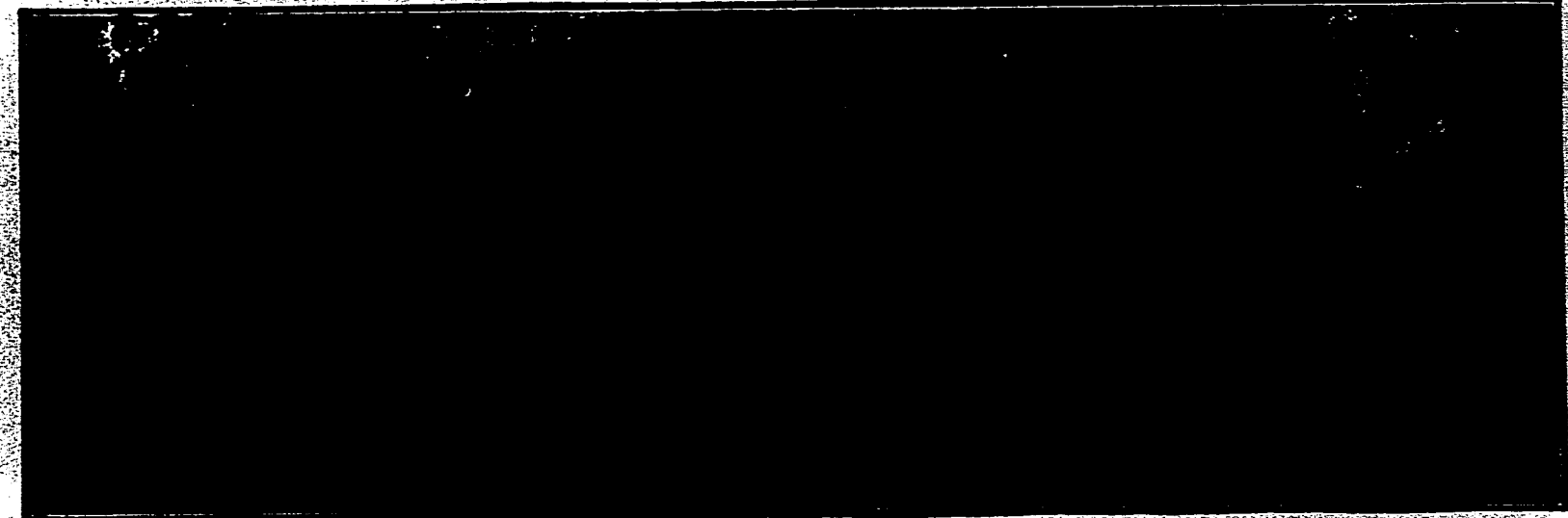
NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building
Huffman Hall
Salem College has a catalog for each interested **SABBATH RECORDER** reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-Law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education,
Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.

Intermediate Series—Issued quarterly, 15c per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

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



“There Is No Excellence Without Great Labor.”

—Quotation used in a recent sermon by the Rev. T. J. Van Horn.

The Sabbath Recorder

THE CHRISTIAN MARINER

Thy fragile bark, O brother mine,
Upon life's turbid tide doth sail;
May he who rules the raging deep,
Thy Pilot be in ev'ry gale.

May gentle zephyrs waft thee on,
A friendly star upon thee shine;
And as thy ship shall onward go,
Be faultless chart and compass thine.

Should tempests gather o'er thy head,
And breakers threaten black despair;
Be not dismayed, thy Pilot trust,
To steer thee to the haven fair.

And when thy anchor's safely cast,
Within the glassy, tranquil sea;
A crown of life be thy reward,
With rapture through eternity.

Los Angeles, Calif.

—Luther B. Cross.

CONTENTS

Editorial. —The Meaning of Christian Forbearance. — Interesting Things For Historical Room.—Yes. It Is a True Story.—My Cause for Thanksgiv- ing 225-228	How Old Are You? 243
Tract Society — Meeting Board of Trustees 228	A Little Story for Young People 244
Historic Cloister To Be Preserved 229	Children's Page. — Our Letter Exchange.—The Discontented Cloud 245
Missions. —Annual Report of the Missionary Society 231-235	The Rosika Schwimmer Case 246
The Light That Illuminates 235	Annual Meeting of the Sabbath School Board 247
Woman's Work. — A Motor Trip to Haifa and Beirut. — Treasurer's Report 236-240	Our Pulpit. —Fellowship of God 248-250
Home News 240	Fundamentalists' Page. —Rocking the Boat 251-253
Young People's Work. — God in the Budget.—Intermediate Corner.—Junior Jottings. — Annual Report of The Junior Christian Endeavor Societies for 1928-1929 241-243	Dr. John R. Mott Returns From Fourth World Tour 253
	Marrriages. 255
	Deaths. 255
	Sabbath School Lesson for September 7, 1929 256