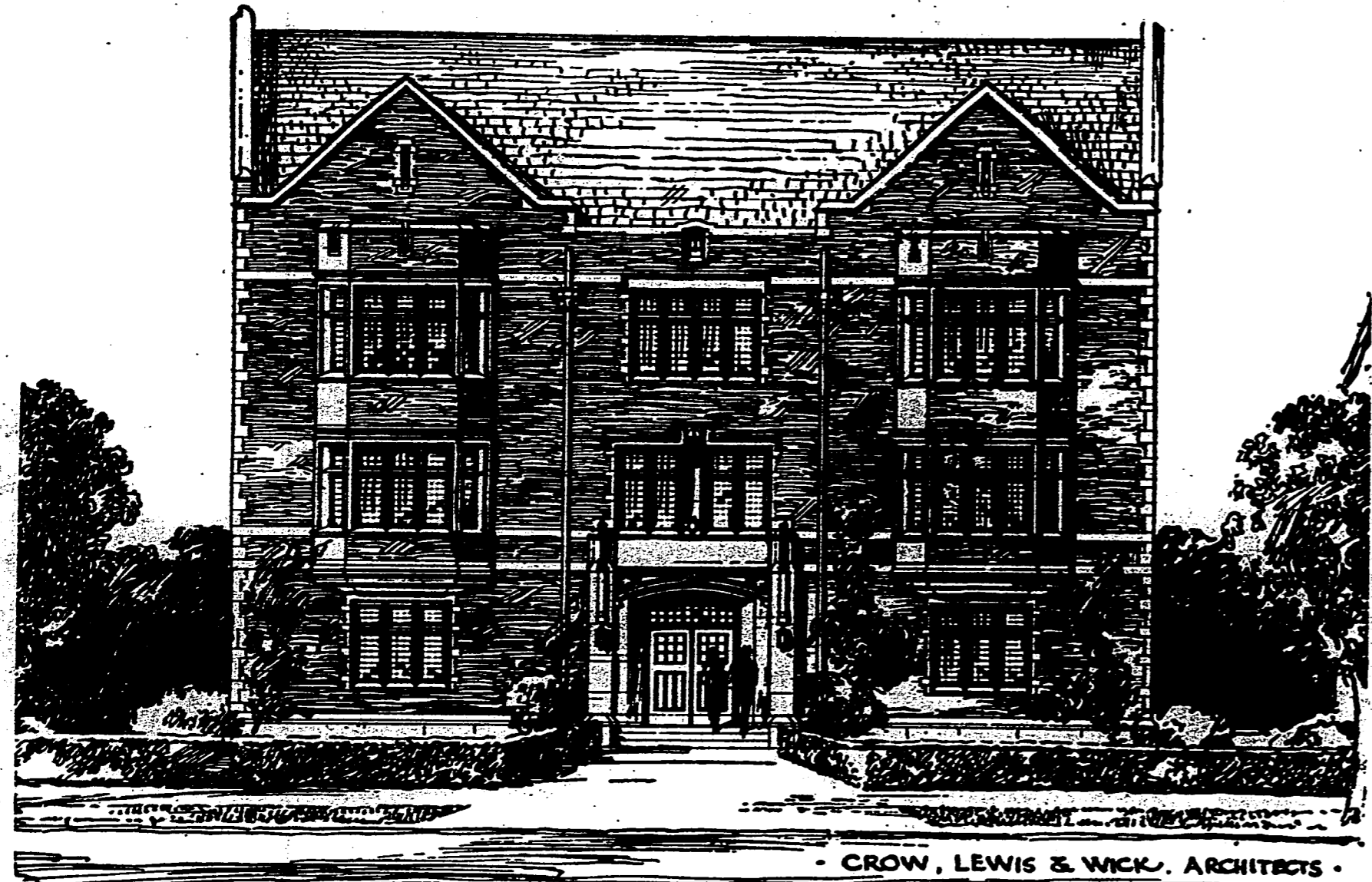


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.

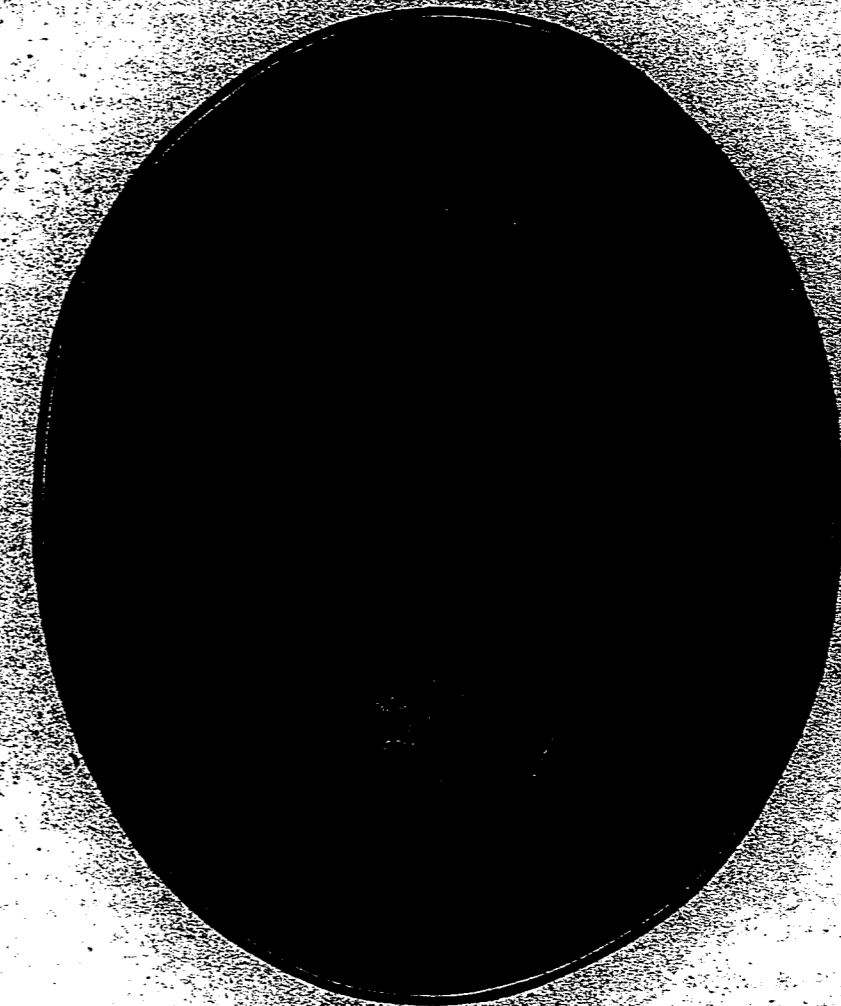


• CROW, LEWIS & WICK, ARCHITECTS •

“There Is No Excellence Without Great Labor.”

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

The Sabbath Recorder



REV. CLAUDE L. HILL
President of General Conference at Milton, Wis., 1929

CONTENTS

Editorial—Our Trip to Conference— The First Evening of Conference 257-259	The Spirit of Human Brotherhood... 275
President Claude L. Hill's Opening Address 259	Young People's Work. — Making a Better World.— Intermediate Cor- ner.— Junior Jottings.— Junior Christian Endeavor Program of Work for 1929-1930 276-278
Annual Meeting—American Sabbath Tract Society of New York and New Jersey 264	Children's Page. — Choosing Kitty's Name 273
Missions.—Annual Report of the Mis- sionary Society 265-269	Our Pulpit. — The Shepherd and His Flock 280-283
Why An Anti-Saloon League 269	Perpetuity of the Sabbath Admitted 283
Education Society's Page.—Can Wo- men Make Their Way Into the Ministry? 270	Fundamentalists' Page.—The Law of The Final Judgment 284
Woman's Work.—“The Hidden Gla- cier.”—A Motor Trip to Haifa and Beirut.—Beg Your Pardon 272-275	Sabbath School. — The Work and Problems of the Sabbath School Board.—Sabbath School Lesson for September 14, 1929 286-288
Annual Meeting of the Sabbath School Board 276	

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

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.

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

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

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Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

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Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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(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, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo 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.

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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.
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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.; Ross W. Palmberg, Liuho, Ku, China; H. Louie Mignott, Kingston, Jamaica.

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PLAINFIELD, N. J., SEPTEMBER 2, 1929

WHOLE No. 4,409

Merciful Father, wilt thou help us to hallow thy fatherhood. Enable us to recognize more clearly that the evidences of thy favor are essential to our peace, and may we never presume too much upon thy love in efforts to have our own ways. May thy ways be our ways from strong personal choice, so it shall be our greatest delight to do thy will without questioning.

May we learn more and more to be like our Father, who is kind toward all men, and so be able to see the best in our fellows, and to pray for those who are weak. May we be so filled with the spirit of the Master that we may be enabled to lead others into everlasting life. In Jesus' name. Amen.

Our Trip to Conference On Sunday afternoon I found the Baltimore and Ohio *Chicago Special*, leaving Plainfield at 2.51 p. m., standard time, to be a very fine train for such a trip, with Pullman berth to Chicago without change. It is always pleasant to travel with friendly and accommodating officials on a train running right on time all the way through.

The Chicago and Northwestern train landed me on time at Milton Junction just as the evening shadows were gathering, and in a few moments I was assigned a very quiet and restful home in Milton.

A family belonging to another denomination, who were taking a vacation, had kindly offered their home with four beds for use of delegates, giving freedom of their house for resting and sleeping. At this writing Brother Corliss F. Randolph and myself were the only occupants.

On Tuesday morning it did not take long to see that the good people of Milton had been busy getting ready to entertain the Conference.

Of course the college Auditorium was the place for the big meetings; for this is the largest assembly hall among Seventh Day Baptists, so far as I know. It is fully sixty by ninety feet in size, without counting the great stage for speakers and singers.

Then, between two college buildings they

had erected a dining hall about forty by eighty-four feet square, with tables enough to seat nearly three hundred fifty persons for meals. The floor was carpeted by fine planing mill shavings, and arrangements were made for entering at both sides with the cafeteria method for choosing food. Thus two lines of people could work at the same time, with exactly the same foods and opportunities for both lines.

The college rooms furnished ample opportunities for resting and social gatherings. Everything went like clockwork all the way through.

A large field next to the Auditorium was devoted to the use of parking automobiles. There was a great number of autos in evidence every day.

About five hundred people are here as delegates from homes and churches scattered from the Atlantic to the Pacific.

THE FIRST DAY OF CONFERENCE

At nine forty-five on Tuesday morning President Hill called the one hundred and seventeenth session of the General Conference to order.

After all had united in the song "Coronation," the editor of the SABBATH RECORDER read Scriptures and offered a brief prayer. The substance of his prayer stands at the head of this editorial.

The platform was crowded with singers led by Professor Stringer, and the music was grand and inspiring.

The front of the platform was beautifully decorated with wild flowers from the forest, "pussy tails" from the marsh, bouquets from the hot house, and ferns and palms in abundance.

Great pains had been taken to provide suitable tables—or desks with drawers—for the use of the secretaries and the editor. This arrangement was highly appreciated and was helpful in our work.

Pastor James L. Skaggs of Milton Church gave us a hearty welcome, telling us something of his experiences during

twenty-four years of Conferences, in which it had fallen his lot to give more than one address of welcome. He explained that his effort to get out of it this year were all in vain; spoke of the plans they had been making for our welcome; of the college giving room for Conference work; and that we had been on their hearts for some time and "now," said he, "we have you on our hands. We want you to enjoy yourselves."

Pastor Simpson responded to this happy welcome as follows:

"It is very pleasant for us to be so welcome. Pastor Skaggs hardly needs to say welcome for we all expected to be welcome and knew the character of the welcome and already are enjoying it.

"I am not a member of the Commission, not an active officer of the boards, just a representative of the people of the whole denomination, just one of the group. We have not come just to eat your bread and be served by you, but we have come for a purpose. We hope we will not be too much upon your hands. We want to join hands and hearts with you in our work. We intend to go right to work and thus express appreciation in that way for the welcome the Milton people have given to us."

President Claude Hill's address was practical and timely. You will find it in this issue of the RECORDER.

Then came the report of Rev. Willard D. Burdick, corresponding secretary of Conference. He will furnish copy for the RECORDER in due time.

After hearing reports from the various boards and the Commission, the first session closed with a "Quiet Hour," led by Brother George B. Shaw. He spoke substantially as follows:

My friends, the president of Conference laid upon me a task not only today but for other days, which I am unable to carry out satisfactorily. Nothing but the spirit of God will do that.

I am going to give you a thought from the Scripture every morning. This morning from the Book of Jonah, first chapter, fifth verse, "he lay and was fast asleep."

We are not to discuss the story, the problems arising in men's minds. Jonah was a prophet of God and was called of God for a special mission. He was told to go to the far east and preach. He got his ticket to a place as far east as land went and went away down to the ship, paid his passage

and went to sleep. While he was fast asleep, a great storm arose—anguish of sailors; winds and waves. The sailors called on God; but *Jonah had gone to sleep.*

Now this lesson is not for Jonah, for China waking from its long sleep, or for Russia or Europe, or Africa's darkness. America has gone down by the side of the ship, gone to sleep, bringing danger and death. It is not for the Catholic Church or Methodist, but for *me*—gone to sleep and the storm is on.

You do not need to be told of the impossibility of hiding away from God. No one can hide from God. Sometimes we think we have hidden from him. Men hide away from God when they turn away from the Bible. In the midst of the storm, the sailors threw overboard the chart and compass, their most valuable instruments. We hide away from God when we slight prayer. The sailors covered their eyes to blot out the stars. Men hide away from God when they slight the Sabbath, that which could bring peace from the storm. Men hide when they neglect the Church and cut away the cables of life. Men hide when they neglect ties and spend money for that which is not bread, and labor to starve their souls. Jonah thought he had hidden from God. Next to the saddest thing in all the world is a man who has abandoned God and from whom God has withdrawn.

The saddest thing in the world is a man who has abandoned God and does not know it. Samson, in the lap of comfort, knew not that the Lord had departed from him. Samson was a strong man but one who got out of his place and went to sleep. The saddest thing for any nation is to have the Lord withdraw from it. The Lord will withdraw from it and from a denomination after it draws away from him. He will draw away from me if I continue to withdraw from him.

Now friends, Jonah running away from God was bringing loss and death to all about him. He was carrying down those innocent men about him. If I run away from God, if I fail when I am called, I am carrying down all those about me. I am a head of a family, pastor of a church, teacher of young folks. What meanest thou, sleeper, arise and call upon thy God.

God was very merciful to Jonah, more than he deserved. God is merciful to me, when I do not put first things first, when I am not spiritually minded but carnally minded. God is merciful to America. I am glad. Amos said, woe unto them that are at ease in Zion (a cry of anguish), that trust in other things than the God of Israel. The apostle said, awake to righteousness and sin not. And I say, God be merciful to me, the sinner who lay down on the side of the ship and went to sleep. Awake to righteousness and sin not. Arise, call upon God, give him his time, his due, his money.

PRAYER

Oh, God our Father, we thank thee for thy great mercy to us. We have ambitions unworthy thy blessing. We have gone to sleep on the job given to us. We have let things go that we should have done. Give us mercy and help us to awake. Amen.

The First Evening Of Conference After an excellent vesper service conducted by Professor Stringer, and a solo by Dr. George Post, the sermon for the evening was by Rev. L. D. Seager, of Hammond, La.

His subject was "Appreciation." Text: "But David would not drink of it, but poured it out to the Lord." He told of David's longing for water from the spring near Bethlehem, and how three loyal soldiers risked their lives in face of the enemy, to bring him the desired water. David was greatly moved by their love and loyalty, and *appreciated* their kindness so that he would not taste the water but poured it out as an offering to the Lord. Then Brother Seager spoke of Christ who poured out his life for us and we fail to appreciate his wonderful gift. He took our nature and came to save us, but we do not appreciate it as we should. He showed something of the glory of the kingdom, and the Holy Spirit reveals something of its beauty, but we do not appreciate what is offered to us. The kingdom of God is *here now*, but we put it too far away. May we go home and keep in our hearts all the good things of this day.

This good evangelical sermon was the last of a feast of good things on the first day of Conference.

PRESIDENT CLAUDE L. HILL'S OPENING ADDRESS

(Seventh Day Baptist General Conference, Milton, Wis.)

We are assembled today for the one hundred seventeenth session of the Seventh Day Baptist General Conference. We do not have the historic background that a Conference in the state of Rhode Island would have, or the rugged and inspiring scenery that so gripped us a year ago in our sessions in California; we can, however, boast the heritage of fathers and mothers who, traveling in covered wagons, sought possession of the great Middle West, and with ox teams and breaking-plows subdued the stubborn soil. They have left in their wake churches, schools, and colleges, and a reverence for God. One can not read the record of the past without feeling that the men and women of that age feared and served God. They were loyal to their con-

victions of truth as they saw it. May the history which we make during the sessions of this Conference be such that in after years it may be read with the same feeling of confidence, and may it please God.

Every period in the history of Christianity has been a critical period. The one through which we are passing is no exception. The tasks and problems which confront us were never greater, nor were the privileges for service ever equaled. It must be evident to all at this date that while man in a hard-headed, cold-blooded business way, with organized boards and assembled budgets can do much for his fellow man, the house of God can only be built or the kingdom of God advanced as intellect, consecration, and service flow together with the will of God.

In one of his last public addresses the late President Harding said: "The coming institutions will not be safe unless built upon the foundation of God." He referred to all the scheme of life as represented by our educational, commercial, industrial, and religious systems. If there is any one thought evident above another in the Bible, it is: "I am God, before me there is no other. It is he that sitteth upon the circle of the earth . . . that bringeth the princes to nothing; he maketh the judges of the earth as vanity." Jesus said: "The Son of man can do nothing of himself, but what he seeth the Father do: for whatsoever things he doeth, these also doeth the Son likewise." He told his disciples: "Apart from me ye can do nothing." Therefore as we enter this Conference, we call your attention to the fact that our first duty is to examine ourselves as to our relation to him. We need the same attitude of approach that led the writer of old to say: "Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

There was never a time in the history of the world when the people were called upon to face such mighty and so many problems at one time. Neither has any other age witnessed such speedy development. No man, when these things are considered, can with any degree of certainty declare what the morrow will bring forth from the standpoint of scientific research, from the

mind of the inventor, or from the consecrated application of the student of nature or the Bible. Things change and come to pass so quickly that we stand today in a maze of mystery which touches a hundred lines of adventurous thought without the time and often without the spirit or wisdom to adventure into new fields in an understanding way. In this fast moving age it is so easy to miss the way. We often find ourselves following some by-path when the great open road of God should be ours. Three things we need to hear the Savior say: "I am the Way, the Truth and the Life: no man cometh unto the Father but by me." We need to recall the truth again and again, that while change and decay are all about us there is one that changeth not. He is the Christ of God, the Savior of the world, "Jesus Christ, the same yesterday, today, and forever."

The God of Abraham was sufficient for all his needs. He was the cloud by day and the pillar by night as he led the children of Israel from Egypt to the Promised Land. He kept ringing in the hearts of the prophets a saving message, had it only been heeded; he so dwelt at the center of his Son that it was possible for him to say: "I am in the Father and the Father in me." He was the very soul of the early church, and he seeks today to dwell at the very center of every effort which we put forth. Someone has said, "If God be your partner make your plans large"; but One with greater spiritual insight and likely with a greater and richer experience said, "Not my might, nor by power, but by my Spirit, saith the Lord of hosts." If there be but one thing from all these Conference hours that impresses us, let it be this: "The Lord, he is God; there is none else beside him."

When Raphael's great picture, the "Sistine Madonna," was first brought to Dresden it was displayed in the castle in the presence of the king. It was brought into the throne room, but the most favorable spot in the throne room was occupied by the throne itself. The king, taking in the situation, pushed the throne to one side, saying: "Make room for the immortal Raphael. The first place and best place belong to him." In all our considerations let us be careful to give the first place and the best

place to the Christ whom we love, and who alone can lead us to victory.

OUR DENOMINATIONAL ORGANIZATION

Baptists pride themselves that they are organized along the line of the New Testament Church, and so far as supplying needs as they arise by giving individuals and boards authority to perform certain tasks, we are following the lead of the New Testament Church. Our organization today has grown out of a definite need. The time came when we were united into a General Conference; a Missionary Board, a Tract Board, and others were added as demands became too heavy for one man or one church to bear. From the realm of voluntary service we have moved into the field of paid officials. There has of late grown up among us a spirit of criticism because so much money is being spent by the officials of our boards and other organizations. After becoming somewhat acquainted with the members which comprise them and the large amount of voluntary service rendered, I am ready to state that rather than criticism, these men are entitled to the highest commendation for the painstaking effort put forth in their attempts to hold down expense and forward the work of the kingdom. Days and weeks of time are spent annually by our boards, which if paid for at the rate of their earning capacity would cost our denomination thousands of dollars. Certainly they make mistakes. The only person who ever attempted anything along the line of religious effort and made no mistake was the Christ. Humanity goes forward by trying, by making mistakes, and after they are made by trying again and avoiding the same error. Failures should become beacon lights which keep us off the rocks that lie hidden along the shores of the sea of life and that help us to rise again and again with the aid of Christ, to greater effort and a renewed sense of victory.

The thought is also often expressed that we have too many secretaries and that their salary and expense accounts are too great a drain upon our denomination. During the past four years I have traveled with practically all our secretaries and have seen nothing that would justify such conclusions; in fact one of the most careful and frugal men I have ever known was one of

our employees. If, as a people, we were as careful in our expenditures as they, and as loyal to our denomination in our service, there would be no lack of funds or workers to carry on the work.

OVERHEAD EXPENSE

What is overhead expense? Perhaps no two in all our number would agree, but if we accept the definition of a man of long denominational affiliation and approved business judgment, it would be *unproductive expense*. Is the salary of the denominational secretary who for the past year has gone about among our churches encouraging, admonishing, holding revivals, and promoting our whole denominational program an unproductive expense? Is the expense of our missionary secretary who has charge of all our missionary enterprises, and in reality is our head missionary, overhead expense? If so, then all the work of our missionaries at home and abroad is overhead expense. Let me quote the chairman of a committee that considered this question: "There is a great deal of loose classification on the part of some of our people when they are considering the work done and the money spent by the officers and boards of our denomination. This condition leads to fault finding and unkind criticism which is one of the mightiest weapons used by the devil in breaking down the work of our church. It adds to the burden of those who are trying to carry on the Master's work, and cools the ardor of those who would support the work with their sympathy and substance. The work done by our general secretary, the corresponding secretaries of the Missionary and Tract boards, and the director of religious education is a sustaining influence among our people, and the good accomplished can not be measured in dollars and cents." Two men recently met and one asked the other for a subscription for his church. The reply was that the church was always wanting money. The other friend said "When my lad was a boy, he was costly; he always wanted shoes, stockings, and clothes, and wore them out fast; and the older and stronger he grew, the more had to be spent on him, but he died and does not now cost me a penny." A live organization always costs money.

In times of great national crises we are

inspired by the spontaneous outbursts of patriotic enthusiasm which lead men and women to seek opportunities for service in whatever ways are open to them. Thousands of the youth of our land have volunteered for service where such service in many cases must cost them their lives. Our hearts have been stirred by such devotion and loyalty to the truth of a great cause. Loyalty is a high and noble thing. The past history of the kingdom of heaven was militant, glorious, and productive because of that same type of enthusiastic loyalty; the needs of the present can only be met as we enthusiastically and loyally approach the kingdom problems.

When an individual, or a church, or a denomination loses its zeal and passion for a work that it is called to do, when its loyalty no longer inspires to glorious effort, when its service demands no deep seated consecration and sacrifice, that individual or organization has ceased to be a potent factor in the work of the kingdom.

OUR MINISTRY FOR THE FUTURE

Our experience of the past would teach us that in the main, our ministerial supply must come from homes that are at heart in sympathy with our Biblical interpretation, and are familiar with Seventh Day Baptist history. I place above all other earthly helps and benefits the influence of the home. It is what happens in the early years of infancy and childhood that is supremely important and, all things taken into account, it is the home that is the ideal place for the education of the spiritual life. While books, magazines, and many other influences enter into the making of the spiritual life, the supreme factor is the personality, the environment in which one moves. Most parents are anxious for their children; they rejoice in proper physical growth; they inwardly exult when honorable mention is given on the athletic field, or along the line of school or college activity; but how many parents watch and hope for the great leader in spiritual things to appear in the life of a boy or girl that they have loved up into manhood or womanhood.

It was Samuel, the great and righteous judge of Israel, who was promised by his mother to the Lord before he was born. Timothy, the bishop of Ephesus, embodied

the consecrated influence of not only his mother, but of his grandmother also. Campbell Morgan, author, English clergyman, and trusted Bible annalist said: "My dedication to the preaching of the Word was maternal. Mother never told it to the baby, or the boy, but waited. When but eight years of age, I preached to my sister and her dolls arrayed before me. My sermons were Bible stories which I had first heard from my mother." The time-worn expression, "The hand that rocks the cradle is the hand that rules the world," is true. It has been wisely said that when God wanted a great man he first made a great woman. Our boys and girls, the men and women of the future, need all the equipment for life that this age can give them. They will need it in whatever walk in life their lot is cast, but if they are to become ministers of the gospel, missionaries on the home or foreign field, the predominant influence that will move them to take the step will probably be the atmosphere and attitude of the home plus the wooing of the spirit of God.

If Christ and the ministers of today are to have worthy successors to whom can be bequeathed the interests of the kingdom, there must be homes that are implanting the truth in the hearts of youth until those hearts pant after the success of the kingdom. Give us homes that fill the life of our youth with the glory of the life of Christ, with the thought of a world won from sin, and saved to the highest possible good of the universe, and there will be no lack of men and women to speak for the heavenly Father among the followers of Seventh Day Baptist truth.

OUR RURAL CHURCHES

The history of Seventh Day Baptists has been largely a story of rural life. We are, in the main, country dwellers. Country life is not going forward today, but for the past few years has been greatly retarded. Seventh Day Baptists should be concerned about the situation as it presents itself to us, for unless we can save our country churches as places of worship for those of our faith and as home bases from which missionary work can be done, we shall lose the source from which in the past have come the workers of today, and the field of our usefulness will be very greatly restricted. Our govern-

ment felt that the country life problem was of sufficient importance to make it a special consideration of an extra session of Congress. Other churches and denominations consider conditions justify them in calling and organizing school, such as the one recently held at Nashville, Tenn. Here four hundred pastors from twenty denominations for twelve days considered the problems of the rural church and community, and rural life in its widest sense. Seventh Day Baptists should not sit idly by and let this field of freedom in religious belief and practices, this God-given gateway, through which we can give the Bible truth to the world, pass without an attempt to stem the tide of decay.

It is important to hold conference of pastors, looking toward the advancement of our program, and of college deans and presidents to create a better understanding of the service which they can render to the students from the standpoint of religious development, but there is to my mind no greater problem before us today than our rural problem. The very thing that makes us a separate people demands a freedom of practice not necessary to those of other faiths. It also demands that we dwell in communities sufficiently large to support an attractive house and program of worship, and maintain a pastor sufficiently cognizant with the facts to be able to lead in all lines of Christian work and social and religious development. A study of our present day situation should be made and a movement launched looking toward the strengthening of our country communities with the idea of conservation and expansion.

CHRISTIAN UNITY AND A UNITED CHURCH

There has been, since the World War, such a sifting of Christian essentials as no other period of the world has known. Biblical interpretations and church procedure have been questioned as never before; rather than thinking *en masse* as in the past, individuals have insisted on asking certain questions which have to do with practice and procedure. Some of the things that are being discussed today are the why and wherefore of so many denominations, concerning which they ask: "Are the things which separate us really Biblical?" "Did Christ emphasize them?" "How is it that

while we can come together in every kind of community, social, educational and political work, we must be separated when it comes to the work of the kingdom?" I believe Seventh Day Baptists have nothing to fear from this questioning attitude of critical investigation; rather, I think we should rejoice, and welcome it as a great opportunity to bring our fundamental truths before the world, and we should bend every effort to place them before an age that is unquestionably seeking for things that abide. In offering our interpretation of the Bible where church organization and church procedure are concerned, and in laying down fundamental teachings of the Scriptures for public consideration, let us be assured that when it has been sifted, only the truth will remain. Back of all the bluff and bluster of this age there is a really honest spirit of inquiry after truth, and a desire to relate itself in a proper way to the demands of Christ. The demand of this age is not for a philosophy, but for a philosophy of life; not routine ethics but a laughing, aspiring love; this age is not looking for a prescription, but for a vision; life today is a quest, an exploration. It is filled with a high resolve to find more of the mystery of loveliness that hangs round us everywhere, unheeded. It is a search after a dimly perceived, a tremblingly sought reality. This spirit opens the way to one of the greatest opportunities for the presentation of the Bible truth that Seventh Day Baptists have ever known, and we should welcome it and use it as our God-given opportunity.

OUR DENOMINATIONAL PROGRAM

Our boards and the commission have prepared for your consideration a very comprehensive program for the present year, and have set forth the cost of the work. For several years, the amounts of our gifts have been steadily decreasing until this year we have reached our lowest mark since the establishing of the unified budget system. Our denominational secretary has visited the churches and the associations with a presentation of our needs, that was clear and convincing, which met with most favorable comment, and yet after a year of such strenuous labor we have fallen far short of our needs. Perhaps the most notable reason for this gradual slump is that we have in-

vited or allowed certain interests to withdraw from our unified budget system and have conducted separate canvasses. Our schools and the committee to complete the denominational building have been upon the field in very strenuous campaigns, and new churches have been constructed which have drawn heavily upon local communities. In a way, we have gone back to the continual drive for funds, the very thing the budget system sought to do away with. Although we rejoice when the longings of a people take shape in the form of a church or a denominational building, or in the progress of our schools, it will be nothing short of suicide to place our denominational program second to any other need. Our churches are represented here by their delegates. If the program is adopted as presented, it is your mandate to the boards, and it should be carried out by them.

THE FINANCIAL PROBLEM

No amount of money can save a soul or build a character, or evangelize a city, yet it is a factor, without which these results are not accomplished. We are living in a money-making age; our wealth is increasing about fourteen times as rapidly as our population. Banks, building and loan companies, and all sound money receiving and loaning institutions have more money than at any other period of our history. We are spending for luxuries and extravagances in sums that stagger the mind, and yet we plead that we are never so hard up. Two Negroes were at work at a log rolling, and were heaving at their hand spikes, one at one end, the other at the other; but Tony got the long end, thus throwing the most of the work upon his partner whereupon he asked, "Tony, is you a Christian?" "Yes, I's a Christian." "Well, then, 'Tote'" said Tony's comrade. We shall never get at the bottom of our financial dilemma until we all learn to "tote"; never until all learn to recognize that God and men have a right to expect us to "tote." Lord, hasten the day when we shall consider thy blessings, not our own, but ourselves as stewards to administer them for the advancement of thy kingdom.

CORDS AND STAKES

In one of the darkest periods of Israel's history, the voice of one of God's prophets

admonished them to lengthen their cords, and to strengthen their stakes, and increase their boundaries; they were to enlarge the place of their habitation. Christianity is a never-ending struggle. If we look back upon our yesterdays they admonish us to strengthen our stakes; but if we look into the tomorrows, with their promise and need, they urge us to lengthen our cords. My friends, we are to decide in the sessions which are before us which voice we shall heed. Conservatism would hold us fast in the safe anchorage of a true and a tried experience. Liberalism would set our prow seaward and bid us explore uncharted seas.

All the good graces of life that are rooted in stability, such as strength, patience, and persistence, admonish us to keep our stakes firm and strong. The companion qualities of courage, hope, aspiration, and adventure are always pleading with us to lengthen the cords of our lives.

In which direction does our duty lie? In both at once. It is not always easy to see it, and sometimes doubly difficult to do it. We must have the conviction, but we must also have the purpose to carry it out. We need both types of power. We must not drive stakes of hopeless reaction, nor must our lengthened cords be those of futile radicalism. We must hold fast and let go. We must strengthen the stakes of moral idealism and evangelistic passion and at the same time lengthen the cords of spiritual conquest. We must enlarge our ministry of religious education, and assimilate our youth into the fellowship of service. We must improve our equipment and carry out our program. Are we prepared to face the divine order of this divine process? God's spirit is always calling; Lengthen thy cords! and, then: Strengthen thy stakes! Will we have the courage, and the wisdom to obey this divine command? I believe that we will.

THE CONFERENCE PROGRAM

The Conference program is prepared and presented with the hope that three things will be brought prominently before us.

1. The worthwhileness of Seventh Day Baptists as a people in God's plan for the evangelization of the world.

2. The worthwhileness of an honest at-

tempt to meet the requirements represented in our work.

3. The hope that we may, during the days spent here, re-discover God in his *justice, mercy, and love*, and so discovering him be able to come into a relationship with him such as we never before, as a people have experienced.

The first two items are committed to our boards, and the third to able men who will have charge of the evening services. With a prayer to God for his guidance and his blessing, the president of conference, and the commission, and the boards, present this program.

Milton, August 20, 1929.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transactoin of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, September 15, 1929, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,
President,

ARTHUR L. TITSWORTH,
Recording Secretary.

(Next board meeting September 15, 1929.)

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, September 15, 1929 at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President,

ARTHUR L. TITSWORTH,
Recording Secretary.

She: "There is still some dew on the flowers you brought me."

He: "Yes, but I'm going to pay it to morrow."—*Selected.*

MISSIONS

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

ANNUAL REPORT OF THE MISSIONARY SOCIETY

(Concluded)

VI. THE HOME FIELD

When we turn to the home field, we are again reminded that we can not place too high an estimate on the importance of advancing this phase of our work to the limit. Four things stand out very prominently, namely, that the work on the home field is much more important than is sometimes thought; that it is increasingly difficult; that it can be made successful if carried on through a series of years with vigor; and that the greatest handicap at present is the lack of energetic men adapted to such work who will give themselves to the home field. For years this board has stood ready to do everything in its power to advance the work at home, and no appropriation for work in the home land has been withheld when it appeared that aid would be advantageous to the work. The board has also urged the churches to be self-supporting wherever it is possible, not alone that the money at hand may do the most good, but because it is better for a church itself to be self-supporting if circumstances permit. With these statements in view we turn to work on the home field, taking it up by associations.

Eastern Association

Seventh Day Baptists had their origin in America in the bounds of what is now the Eastern Association, over two hundred sixty years ago. Without doubt much missionary work might be successfully done in the territory covered by this association if our people could meet the needs of the hour, for there are multitudes who are godless and Sabbathless, and the gospel message and Sabbath truth still have power. But the only work attempted by the board during the year in this association was the aid it gave to the congregation in Daytona, Fla.,

in supporting a pastor during the winter this year. Pastor James H. Hurley, of Albion, Wis., was released by his church to serve the congregation at Daytona, and his services were well received and brought gratifying results.

Central Association

As for a number of years past, the board has aided the church at West Edmeston, N. Y., in supporting its pastor. At the close of the first quarter of the Conference year, Mrs. Lena G. Crofoot, who had served the church faithfully for about nine years, resigned, and the church was pastorless till this spring, when Rev. Paul S. Burdick became joint pastor of this church and our church in Leonardsville, N. Y. The aid to the church at West Edmeston is continued.

The church at Syracuse, N. Y., has been assisted this year, as in former years, in supporting its pastor, Rev. William Clayton. For the most of the year Pastor Clayton has sent in encouraging reports, but about four months ago he met with a great bereavement, which has cast a gloom over his life and retarded his work for the time being. Brother Clayton has the deepest sympathy of the board, his people, and all who know him.

For over three years our church at Brookfield, N. Y., was pastorless, but early last winter this church secured the services of Rev. Herbert L. Polan, and applied to the board for aid in case of its inability to raise the salary agreed upon. The board voted the appropriation on the conditions named, but thus far the church has bravely raised the entire amount.

It has been the hope of those most intimate in the Central Association that some regular ministerial labor might be provided for the church at Scott, N. Y., at least during the spring, summer, and fall, but so far no plan has been worked out.

Western Association

The mission work in the Western Association has been conducted in about the same manner as the latter part of last year. There has been an appropriation of \$500 for this work, but it has not all been used. Up to about the Christmas holidays Brother Mark Sanford, a layman of Little Genesee, N. Y., supplied more or less regularly the

churches in Hebron, Pa. The missionary committee of this association, with Pastor A. Clyde Ehret as chairman, has supplied the Wellsville Church at Petrolia, N. Y.; and Rev. Hurley S. Warren, pastor of our church at Nile, N. Y., has been aided at the rate of \$200 a year that he might minister to our church in Scio, N. P., and other places where his services were needed. Brother Warren is soon leaving Nile, and by his departure our missions in this association will lose his services. While the pastors together with Brother Mark Sanford have been doing what they could to help pastorless churches, there is need for a general missionary on this field or for more ministers so that all the churches can have regular preaching and pastoral work.

Southeastern

Two churches in the Southeastern Association have received help from this board in the support of their pastors throughout the year. These churches are the church at Berea, W. Va., whose pastor is Rev. Clifford A. Beebe, and the church at Salemville, Pa., whose pastor is Rev. W. L. Davis. The church at Berea has had a gracious revival during the year and the church at Salemville is doing good work.

For over three years the Middle Island Church was pastorless because of the dearth of ministers among us, but early in 1929 this church called Brother E. H. Bottoms, who is studying in Salem College, ten miles distant, to preach for it every two weeks. This Brother Bottoms has done very acceptably, and it is expected that, beginning July 1, he will give more time to the work connected with this church.

Northwestern Association

The board has continued to aid the church at Jackson Center, Ohio, in the support of its pastor, Rev. Verney A. Wilson; but it is understood that Brother Wilson has resigned to become pastor of the churches in Athens and Attalla, Ala. The church at Jackson Center is doing good work, and the field is promising. It is to be hoped that they may secure another pastor if it is theirs to lose the valuable services of Brother Wilson.

An appropriation for the church in Detroit, Mich., was made, but it has not been

used because the church has not been able to find a minister to fill Brother St. Clair's place. This church has heroically carried on the work under the leadership of Brother J. J. Scott since the death of their beloved pastor and founder of the church, Rev. Robert B. St. Clair, in June last year. It is gratifying that they have been able to keep the work up as well as they have, but a successor to Brother St. Clair should be found without delay.

For a number of years Rev. L. J. Branch has been employed to perform mission work in northern Michigan, but this arrangement was discontinued January 1, 1929, and Brother Branch, who is now nearly four-score years of age, is drawing a small amount monthly from the Retired Ministers' Fund.

During the year the board has continued to aid the church at Exeland, Wis., in the support of its pastor, Brother Charles W. Thorngate. The amounts given by the board and the church are in no way sufficient to support Brother Thorngate and his family, and he works at his trade a part of the time to make up the balance. For ten years or more, Brother and Sister Thorngate have been doing good work on this field, but owing to circumstances over which no pastor has control the congregation has been greatly reduced. Exeland is a village in a new country, and about thirty years ago several families of Sabbath keepers established their homes there and the church was prosperous; but no high school was provided by the authorities, and for this and perhaps other reasons a number of families moved away, reducing the membership of the church. Under existing conditions, there seems but little prospect that the church can be maintained many years, and last winter an opportunity to sell the church offered itself. After considerable deliberation, it was decided wise to sell. This was done, but the Church retains the privilege of using the church as long as occasion requires.

Throughout the year the board has been endeavoring to help the Iowa churches in securing a pastor to serve them jointly, and an appropriation was again made to aid in his support; but no one has been found available for this field. Under the direction

of the missionary committee of the Northwestern Association, the pastors in southern Wisconsin and Dr. Grace I. Crandall have occasionally supplied these churches. Efforts are still being made to supply this field with a settled missionary, and at present there are some prospects of success in this undertaking.

The church at Stonefort is still pastorless, though an appropriation has stood throughout the year to aid the church in supporting a pastor. On account of the death of prominent members, the scarcity of ministers for needy fields, and the fact that a debt remains on the new house of worship, the church is more or less discouraged. Pastor Claude L. Hill of Farina, Ill., has visited this church a few times, but his visits have necessarily been few and far between, and a settled pastor is greatly needed.

At the time of the last annual report of this board, Rev. C. A. Hansen had been engaged by the church at Boulder, Colo., to serve as its pastor, and though the board was not consulted beforehand as to his employment, it was expected by the church and Mr. Hansen that the board would employ him in mission work three months during the year and the church the other nine months, as had been done in the case of the pastor of this church for the last seven years. While the board took no formal action in regard to the employment of Mr. Hansen, he did three months' mission work among the lone Sabbath keepers and was paid by this board. For a number of years there have been a goodly number of Seventh Day Baptists in Denver and vicinity. In August these and a few others who had become interested were organized into a Seventh Day Baptist church and started out with bright prospects. During the autumn the Boulder Church completed a beautiful and commodious house of worship, the most of the cost of which was met by the sale of the lot upon which the previous church stood. In recent months conditions have arisen which made it seem wise for Mr. Hansen to resign, and he expects to close his labors in August. This will leave these two churches pastorless. The work here is promising, and it is devoutly to be hoped that a man can be found to minister to this field.

Southwestern Association

The support given by this board to mission work in the borders of the Southwestern Association during the year just closed has not varied much from that of the past three years. Rev. Lely D. Seager has continued as the efficient pastor of the church at Hammond, La., with the understanding that he may be called upon by the board for mission work outside the vicinity of the church. The church at Little Prairie, Ark., has been aided in supporting its pastor, Mr. C. C. Van Horn; the church at Fouke, Ark., has received help from this board and through it from the Woman's Board in the support of its pastor, Rev. Rolla J. Severance; the church at Edinburg, Tex., has received assistance in the support of its pastor, Rev. Mrs. Angeline P. Allen; and Rev. Ellis R. Lewis has been continued as general missionary on the southwestern field, with headquarters at Gentry, Ark. Brother C. C. Van Horn has notified the board that he expects to leave Little Prairie about the first of September.

Upon request of the churches at Athens and Attalla, Ala., the board has voted an appropriation to assist them in supporting a joint pastor. As stated above, they have called Rev. Verney A. Wilson, who is now pastor at Jackson Center, Ohio, and it is understood that he has accepted the call.

Though there are many discouragements, yet, taken as a whole, the mission work in this association gives more promise than in several years. Three times in the last four years the board has aided in the support and direction of an evangelistic quartet organized by the missionary committee of the Northwestern Association. Last year this quartet, after a few days' work during which they aided the pastor of our church at New Auburn, Wis., spent the remainder of the summer vacation in the bounds of the Southwestern Association, assisting in meetings in Gentry, Ark., and in the vicinity of Fouke, Ark., and Athens, Ala. It also attended the Southwestern Association, at Hammond, La., and rendered good service in connection therewith. As in previous years, the agreement was that this board should bear one-half the expense provided it did not call for an appropriation of over \$500 from this board; but the missionary committee of the Northwestern Association

found it difficult to raise its part of the expenses, and the board made an additional appropriation.

Pacific Coast Association

Up to January 1, 1929, the board aided the church at Los Angeles, Calif., in the support of its pastor, Rev. George W. Hills, but when the appropriations were made last autumn for the year 1929, this appropriation was not included in the list. Many feel that the Pacific Coast has many inviting fields for Seventh Day Baptists, and the board still, as in times past, stands ready to lead in pushing the work in this association, as in all others, whenever conditions seem to justify.

VII. ANNUAL REPORT OF CORRESPONDING SECRETARY

The activities of the corresponding secretary have been much as in other years. The annual report adopted one year ago was published and distributed at Conference; also copies were mailed to all members of the Board of Managers. The General Conference at Riverside, Calif., and the associations at Hammond, La., Westerly, R. I., Leonardsville and Nile, N. Y., and Lost Creek, W. Va., were attended. Assistance was given in connection with an ordination at Berlin, N. Y., and the dedication of churches in Boulder, Colo., and Battle Creek, Mich., Brookfield and Berlin, N. Y., Westerly, Ashaway, Hopkinton, and Rockville, R. I., Waterford, Conn., Athens and Attalla, Ala., Gentry, Ark., and Salemville, Pa., have been visited. Two lectures on missions were given before the Christian Endeavor society of Waterford, Conn. Material has been furnished for the Missions Department of the SABBATH RECORDER. Service has been given in connection with various conferences and committees outside of this board. The usual correspondence of the board has been conducted, executive matters looked after, and other duties performed.

VIII. CONCLUSION

The world moves on, and all things are changing ceaselessly. It has always been thus, but sometimes changes come more swiftly than at other times. This is a time when transitions come with great rapidity.

More things happen in one year now than happened in one hundred years in the days of Abraham and Noah. Nowhere are changes taking place more rapidly than in regard to Christian missions, though we are slow to recognize the fact. Thirty years past there were about one million converts in heathen lands, now there are ten millions; one generation ago the converts were confined to the lower strata of society, now they are found among all classes, the rich and the poor, the high and the low, the governed and governors; and all these, together with the countless multitudes in every land yet unconverted, have caught glimpses of a society where human personality is respected and liberty enjoyed, where plenty, education, and equal opportunities for all are the order. This seething mass of humanity, riding on the wave of ceaseless flux, has swept out into a new era, stained with sin, groaning with disease, suffering with hunger, Sabbathless, Godless, Christless, and more or less hopeless. Under these conditions the pure and simple gospel and all that goes with it is that which can save the day. This the churches of Christ have, and it is theirs to give it to all the world in this generation. The obligation is theirs regardless of cost, and they can not escape the responsibility any more than the Savior could the cross as he faced it in Gethsemane.

To fail in this hour means disaster to the Church, not alone in foreign lands but ultimately in the home lands as well. Christian missions are inseparably connected with the future life of every church and denomination. The Church was organized to propagate Christianity, and denominations exist for the same purpose. Churches and denominations must throw themselves into this task with earnestness and efficiency or perish. All this applies to Seventh Day Baptist churches. Men talk of retrenchment. Retrenchment is nothing less than retreat before the forces of evil. There may be times when retrenchment is necessary; we can imagine such situations—times when famine and pestilence have swept over the face of the whole earth, carrying down to death large portions of the population, wasting its strength, consuming its wealth, destroying its manufactories, crippling all means of communication, and stunning all

human life and institutions by the catastrophe. But such does not exist now; everything is in the hands of Christians, and Seventh Day Baptist churches have their share with others. The achievements of the ages are ours. To talk of retrenchment now is weak, it is traitorous; to plan retrenchment under these conditions is not the part of the followers of Christ. The followers of Christ have been brought to the world's throne for such a time as this. To falter is to let the world perish while we quibble over trifles and consume the trophies of the cross on ourselves. We must take Christ in earnest; we must catch the divine vision; we must get new hope; we must get renewed grace, strength, and consecration — we must, in Christ's name and for his sake, continue the work already undertaken and enter new fields each year at home and abroad!

In behalf of and approved by the Board of Managers.

WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.,
July 17, 1929.

[For treasurer's yearly report see RECORDER August 5, pages 142, 143. The tentative budget for 1930 on page 144.]

WHY AN ANTI-SALOON LEAGUE

Until prohibition has ceased to be an issue, the Anti-Saloon League of America has a task to perform. Valuable as were the services rendered the American people by this organization in the campaign to secure enactment of the Eighteenth Amendment and the national and state laws for its enforcement, much more important are the services it renders in the current campaign for effectuation of that amendment, notably in its educational work, the provision of up-to-date, accurate information on the varying phases of prohibition, its wide distribution of literature upon this subject, its co-operation with churches, organizations, speakers, publishers, writers, newspapers, the radio, and the moving picture, the Anti-Saloon League today is rendering vital service to those who realize the importance of an alcohol-free civilization in this country.

The Anti-Saloon League is not a super-

government. It is not responsible for the enforcement of the law. It does not dictate to public officials concerning their actions. It does not control legislation or elections. It does, however, continuously furnish its constituency and the public with authentic information on the status of enforcement activities, on the character of legislation proposed or passed, upon the attitude and record of legislators and other officials. If it were not for the service thus rendered it is questionable whether the citizens in many sections of the country would know exactly what was being done in their name by those who are, by euphemism, called their public servants.

The intensity with which prohibition is opposed by a small, well-financed and carefully organized group who are today the spokesmen for the outlawed brewers and vintners, is a measure of the need for an organization such as the Anti-Saloon League. By informing and organizing public sentiment of the country, it enables the friends of this cause to present a united front to a united enemy. Without such organization, the majority would be in the position of a great mob, helpless when confronted by the small band of drilled and regimented foes. There is a strength in unity.

The value of the Anti-Saloon League may be measured not merely by what its friends say concerning it, but also by the unwilling testimony to its achievements which is continuously being given by the forces opposed to prohibition. The league is in no peril of that "woe" which comes "when all men speak well of you." Possibly no other organization has been so bitterly assailed, so wantonly attacked, so frequently and fruitlessly investigated as has this one. Had there been improprieties in its conduct during the decades since its organization in 1893, they would long since have been exploited by the enemy.

The tasks of investigation, of scientific study of the whole alcohol problem, the preparation of data and publication of brochures and leaflets—to cite only one item among the multitudinous tasks performed for the Church by the Anti-Saloon League—would involve for any single church attempting it enormous financial expenditure.

(Continued on page 283)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

CAN WOMEN MAKE THEIR WAY INTO THE MINISTRY?

MRS. HURLEY S. WARREN

(Read at Education Society's hour of General Conference, August 25, 1929)

There are two ways of entering the Christian ministry, so far as women are concerned—one is by careful preparation with the definite end in view; and the other is by marrying into it, which is how most of us "get that way"! Whether either method will relieve the situation among Seventh Day Baptists is a question open for discussion.

When I was asked to prepare this paper I cheerfully accepted, but when it came to writing it with our denominational need in view, as I was asked to do, it was quite another matter. I feel decidedly insignificant in trying to draw any conclusions or offer any solution to problems which have been bothering older and wiser heads for a long time. Perhaps it is time for youth to worry! The future is certainly ours, and its responsibilities must be accepted by us.

Whether or not a woman can fitly minister in the pulpit is no longer a question of possibility. It has been done in a striking manner by several outstanding women, among whom may be found Miss Maude Royden, Dr. Anna Howard Shaw, and Rev. Hilda Ives. Even in our own group there are outstanding women ministers. But does this give us sufficient reason to believe that here is a practical solution for the problem of our pastorless churches?

Since so great a share of the church work is left for the Ladies' Aid, perhaps they might be able to furnish the ministers too!

I believe there is a place in our denomination for trained women—and that there is a distinct need for them. But I also believe that the business of preaching is a full size job for a man plus his wife. No other profession demands so much of its followers—so much more than any one per-

son is equal to. However, it would seem that some of our secretarial positions might well be filled by trained and capable women, thus releasing some of our ministers for the actual preaching and shepherding in the churches. How many of our ministers with theological training are being used outside of the churches? In some cases they are expected to win dollars rather than souls, and they might be supplying pastorless churches, were there trained executives to take their places. More of our women would equip themselves for this service if they could be sure of work to do when they should be ready. It is not a question of easier work for there is no such thing—it is a question of best supplying our pastorless churches.

Modern women are striving to find and maintain their equilibrium in the changing order and the new freedom in which they find themselves, and who can help them better than a ministry of women? If such a ministry can be found, then there is sufficient reason for its existence.

There is a distinct need for intelligent women in the lay-ministry. There is a need for church school teachers who know the principles of Christian education, who would make for such effective religious training as that secular training which we demand of the public schools. Is it any great wonder that more of our youth are interested in teaching than in preaching, when we consider the training? Our young people have been blamed for their lack of interest in the ministry as a life work; for their failure to stick to the church and to the "faith of their fathers"; for their lack of respect for those things which seem to the older ones to matter most. Yet may we not ask who has reared and trained these young people? As Doctor Polings has said, it is ridiculous for youth to be made the scapegoat for all the moral and social delinquencies. It is time for us to give youth a rest and go back a little farther in our investigation.

How much religious thinking in the minds of our young people is started by precept and example in the home? How many of you have a time each day for family devotions? In how many of our Seventh Day Baptist homes is the ministry held up as a desirable life work? In how many of our

homes does the local minister rank high in the love and respect of that family? How many of our fathers and mothers make it a rule never to adversely criticize the minister before their young people? "Little pitchers" still "have big ears"—and eyes, and the family attitude, the church-going habit, the attention and respect given the sermon, yes, even the size of the family collection contribution are quite apt to have a definite effect on the life work of the youth so far as the ministry is concerned. It was not an unusual small boy who observed, "Dad, I thought that was a pretty good show for five cents"!

Or, given a youth whose home training has been well done, what can the college do to help in this solution? It may be too much to expect a college to make ministers from poor material furnished by the home, but is it too much to expect that our professors find time to encourage young men and young women to enter the ministry? How many of you, both pastors and laymen, have talked with at least one young person within the last year suggesting the ministry as a field for his service?

How many of our boys and girls know why they keep the Sabbath? Or what the day signifies? Since the Sabbath is the only reason for our existence as a separate denomination, our youth must *know* the Sabbath. Other denominations are seeking our young people, even our young ministers, and some very capable ones have been lost through failure to recognize the value of the Sabbath. We must be well fortified, for the invitation is very aptly worded. If our boys and girls can recognize the value of the Sabbath, if they can feel the urge and the lure of it, our problem is at least partly solved; for if they feel the need, some are going to preach the Good Tidings and the need of the world for the Sabbath as well as the Savior.

There is a need for Seventh Day Baptist young women who are willing to marry ministers! More than one minister has stuck to the ministry because of the encouragement of his wife, and more than one has left the ministry because his wife was not satisfied. Sometimes woman's place is behind the man rather than behind the pulpit. Many parents, and many young people, for that matter, are entirely willing for

other young people to enter the ministry, but not their own. John must have a position which will assure his financial success, and Mary must "marry well." The minister's salary does not attract, partly because it is small in actual dollars and cents, and partly because nobody but the minister's family knows how much comes their way in material goods, and the minister's family seldom makes a parade of all the good things which come their way. The average parish is more than neighborly—it is apt to be generous, and that generosity is not charity by any means. For the past three and a half years we have been trying to serve an average church. Of course there have been times when we felt that it was above the average—or below! But I wish I might give you a list of all the nice things which they have done for us just because we were "the preacher's folks." They share their meat and their maple syrup just as willingly as they share their joys and their sorrows. I wish ministers were not so modest, so that our youth might know more of their point of view to counterbalance all they hear of the disadvantages.

There are serious disadvantages to be considered in women's entering the ministry. The laity, both men and women, are unfavorable, which makes it doubly hard for her to get into actual pastoral service. She may choose a small rural church with little hope of advancement, and serve with humility in a position that many others will not consider. There is also the loneliness, the isolation, and the poverty to be considered, and the long miles over poor roads which will tax her strength, beyond its endurance perhaps. Or she may secure a position as a member of the staff of a large city church, which appears impracticable in our denomination.

Can women make their way into the ministry? They have made their way into the ministry, and in it they may choose the field of service for which they are best fitted; they may enter executive or secretarial positions; they may marry ministers—and some undoubtedly will; they may train and encourage young people; or they may enter our pulpits and shepherd our churches. Wherever they work they will need the whole hearted co-operation and encouragement of all the rest of the denomination.

WOMAN'S WORK

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

"THE HIDDEN GLACIER"

There is no time for hate
O wasteful friend:
Put hate away
Until the ages end.
Have you an ancient wound?
Forget the wrong. . . .
Out in my West
A forest loud with song
Towers high and green
Over a field of snow,
Over a glacier
Buried far below.

—Edwin Markham.

A MOTOR TRIP TO HAIFA AND BEIRUT

(Concluded)

From here we came out on the great plain of Esdradon, where so many battles have been fought. The last in the long list was by General Allenby with his trained army who routed the Turks.

As we passed through this plain, which is roughly triangular with an average width of from four to ten miles, the guide told us that this whole tract of land is now owned by just one man, who lets it out to Mohammedan farmers. Two or three colonies of Zionists have built small homes here and fenced off their farms.

In the foothills of the mountains to the northeast we could see Nain and Endor on the sidehills.

Mount Tabor looms up to the right, rising abruptly out of the surrounding plain like a mammoth mole hill in a garden.

Dabburiyeh is at its west base; from here a good, but steep and winding road was recently built for the occasion of the dedication of the new Catholic church. The Arabic name is Jebel el Tor, which is a name given only to sacred mountains.

It is the finest of the mountains of Galilee, rising rapidly in a graceful slope to a great height above the surrounding plain. It is 1,968 feet high, and rises 1,650 feet above the valley to the east of it. The top

is a big tableland 1,300 yards long and 440 wide. It is covered with green trees and looked very beautiful beside the other mountains that came to our view.

Dabburiyeh is the Old Testament Daberoth. Tradition has it that the nine Apostles remained here when Christ and the three went up before the Transfiguration, and a church dedicated to them was built here. This mountain we did not visit, for which we have been very sorry.

Then on to the right beyond Endor we saw an abrupt, rocky cliff; this is called the Hill of Precipitation. We soon reached the top, from where we saw Nazareth spread out in the valley and on the foothills before us. It has a population of 7,425, of which 4,885 are Christians, 2,466 Moslems, and 53 Jews. Nazareth was a pretty town as we looked over it from the highway.

As we rode down the winding road to the edge of the village we came to "The Virgin's Fountain," where we stopped and had another refreshing drink. A mile farther on we passed by Cana of Galilee, which is one-half mile off from the highway. Here we entered the volcanic zone of the valley of the Jordan.

About five minutes by auto to the left, is a gradual slope, from the road northward, culminating in the hill called Jebel Kurun Hattin, the Horns of Hattin, an elongated hill. In shape it resembles that of a saddle, the rising at each end suggesting horns.

It is usually cited as the scene of the Sermon on the Mount. It is also called the "Mount of Beautitudes." And then in a few minutes a wonderful panorama opened up before us of "Blue Galilee," the shores of the lake, and the town of Tiberias, with its white-domed mosque and houses against the deep marine blue of the lake. As the road doubled back and forth down the hill, we passed a modern Jewish colony called Mispah, on the left. Then we were soon in Tiberias, on the shore of the beautiful "Blue sea of Galilee," where so many things concerning our Savior took place and where "he loved so well to be."

Here we stopped for the week-end at a hotel on the very edge of the sea, kept by an Australian woman.

We had very poor accommodations here

—food was poor and the weather—but for all that we were glad to be here. We were tired after our very full day of sight-seeing and glad to go to rest for the night.

Sabbath morning we had a very poor breakfast in an alcove between our two rooms. Then with guide Nicholas and his Dodge sedan we went for a drive around the edge of the sea to Capernaum. As we came out on the highway we passed the old village of Magdala, the home of Mary Magdalene. Just a few ruins of old stone walls remain. We rode through the fertile plain of Genesareth, stretching about four miles along the lake and over two miles toward the interior. The most of this land has recently come into hands of the Jews, who, in time will probably restore it to its former beauty. This plain is watered by several streams.

The village of Bethsaida, "The House of Fishers," was in this region—the home of Peter, Andrew and Philip. The exact site is not known.

Farther on toward Capernaum, the sandy shore was sprinkled with black tents of Bedouin Arabs. Their tents are made of goat skins; they have very few of what we think are the necessities of life; they are a dirty-looking people and always sit on their floors of earth or straw. Goats were clambering over their tents; their bedding was piled up to get it out of their way. The road now had become sandy and we had to travel slowly, but we had a better chance to see this Nomadic people.

At Capernaum we saw the great old ruins of two synagogues. Possibly the one of basaltic rock was where Jesus gave his discourse on the "Bread of Life" (St. John, chapter 6). The other edifice must have been very imposing, judging from the splendor of the great white stones, and the sculpture, which must have been transported from a distant quarry, as the stone of the region is basaltic. The interior measures twenty-six and one half by twenty yards. This synagogue is thought to have been of a later period. After leaving Nazareth Jesus took up his abode at Capernaum, and here he performed many miracles. Across the road from the ruins of the synagogue is a beautiful date-palm grove which reaches down to the lake. Underneath the edge of these palms were seats;

here we rested and found shelter from the heat of the sun. As we sat here resting, four teachers, two young men and two young ladies from California, who were teaching in the schools in Smyrna, Turkey, passed by on the highway and stopped to chat with us for a short time.

We returned by the same road; as we came near the tents of the Bedouins two small dirty children, a girl and boy, came and followed our car for some distance—teasing with their hands extended—"backsheese." We thought they were getting their trade learned early in life.

We spent the afternoon at our hotel. (I wish I could tell you what a strange place this was but it would take too much time and space.) Boat repairing was going on down on the edge of the sea. I watched the Arabs leave their work to get ready for prayer by washing their hands and feet in the sea; then they turned to the east, salaamed several times and made their prayers to Allah.

Sunday morning I was up early just before the break of day. I had a wonderful view of "Blue Galilee" with the last quarter of the moon over its waters. There was not a person in sight for some time. I thought of the disciples as the Bible tells of their fishing all night without catching a fish, and then Jesus appeared walking on the water just at the break of day. Then a white-robed Mohammedan appeared in his row boat; this broke up my reverie. It was a beautiful dawn with the crescent moon and a few stars shining over the deep blue water of the sea.

We were soon ready for the day. We all went down and had a sail-boat ride for an hour out toward the Hot Springs. Our Arabian boatman, Abraham by name, asked if we could sing "Blue Galilee," so with him we sang one verse—all that we could remember of the hymn. He said he learned it of tourists. Then his nephew, the other boatman who attended to the sails, sang an Arabian wedding song and Abraham furnished the after parts, the noise of music, the women make at the close, very much like yodeling.

The nephew's two little boys were along. They came to the boat with their daddy's breakfast of round bread cakes and dried

fish in their hands. They waited patiently holding it until he was ready to eat.

They wore long, flowing robes and their light brown hair was streaked with the sunshine. They were very quiet all the way; one little fellow had gotten up too early—he fell asleep on a seat in the boat. While out on the sea we bought shell chains that Abraham's daughter strung at the government school.

The hills surrounding the Sea of Galilee are very barren; they are of a very stony appearance and yellow in color.

Across the sea from Tiberias we could see a few groves along the shore. We were quite surprised at this barren appearance. We returned to shore and were soon speeding through the country where Jesus lived and wrought so many miracles.

We returned to the main highway by Cana and Nazareth. We left the main road one-half mile to visit "Cana of Galilee" where Jesus worked his first miracle, the turning of water into wine at the marriage feast. Here we were shown the house and cistern where it is supposed this took place. Like so many other places, this is covered by a church. Here in this small stone house was pointed out to us one of the large stone jars into which the water was poured that was changed into wine (?) and in a crypt in the wall is shown a very old stone pitcher. Some feet below the side of the room is the cistern containing water. In this crypt, which marked the scene of the wedding (John 11: 1-11), an ancient Latin inscription was found which read, "Here were the water pitchers."

The pretty Mohammedan girls came from their homes along the street to meet us with their hand-made laces, which they had learned to make in the government schools. They were so anxious to sell and kept saying, "Very good leddy; please buy." One pretty girl, seemingly a little brighter than the rest, told us her name was Maretta. She had sparkling black eyes and black curly hair; she wore a pretty blue head scarf edged with tatting. She told me she learned to make it at school. She said she would like to go to America. Mr. Anderson asked her when she thought she might go? She answered, "I will go now with you if you have a job for me."

We went on to Nazareth, where we visited the church built by Queen Helena, covering the place that is said to be the home of Mary, Joseph, and Jesus. Here we were shown two or three bare stone rooms and Mary's kitchen, containing a stone oven built in the wall and a few crude stone cooking utensils. We went down a flight of steps to the work shop; there, too, were a few crude tools.

From here we drove on toward Haifa; we passed ancient Japhia, Joshua 19: 12). An old tradition placed here the home of Zebedee and his sons, James and John. We reached Haifa at three in the afternoon and stopped here for the night.

Monday morning, July 2, we arose early and with our guide and his Dodge sedan we went up over a good road to Mount Carmel, with its "Thousand Valleys." It is the finest mountain of Palestine. Unlike the rest of Palestine it remains green throughout the year on account of heavy dews which refresh it. It is fifteen miles long and from three to five miles wide. From remote antiquity it has been regarded as the "Mount of God," as is instanced by Elijah's sacrifice and that of the prophets of Baal (1 Kings 18).

The road to the right leads from the city of Haifa to the Monastery of Elijah, the cradle of the Carmelite Order. The church of this order contains under its high altar a cave in which Elijah is said to have dwelt. A view from the terrace on top could be seen. We did not have a chance to go up there as it was such an early hour. We took in the view from both sides of the grounds. To the north across the bay is the town of Acre with the Syrian coast beyond; Tyre and Sidon visible. Mount Tabor and Hermon are on the east; the plain of Esdraelon and the mountains of Samaria beyond on the southeast; on the west is the "Boundless Sea." We drove around the point for a way and bought musk melons for refreshment. Passing down through a garden past a "Home of Rest" kept by the sisters, we arrived at our hotel about eight o'clock with a good appetite for breakfast.

We then started on for Beirut. We drove out of the city to the north through a forest of palms piled high with drifts of sand—along the sea coast, sometimes through the salt water as the waves rolled in. We

crossed over the river Kishon on a road leading to the bridge which was partly covered with drifts of sand.

Roadmen were stationed here to keep the road clear of sand, shoveling it off as we passed them. At one place we forded a river where it emptied into the sea. Acre is about nine miles from Haifa with a sand desert all the way.

From Acre we went to Tyre and Sidon along a rugged coast road. We stopped for a short time at both places. There was not much to be seen but the old ruins of the breakwater wall at Tyre, and a caravan of camels at Sidon, being laden with their burdens of lumber, iron, and sacks of grain. It was very interesting to watch them get ready to start for their trip across the desert.

We reached Beirut before sundown and found a hotel just over the edge of the waters of the Mediterranean Sea—very dusty and tired after the ride through the desert. We spent three days here with very little sight-seeing, resting and waiting for a boat to sail for Naples.

The Fourth of July was a very quiet day for us in that hotel at Beirut. We did sing "America" and that was all the celebration we had.

Milton Junction, Wis.

BEG YOUR PARDON

Mrs. A. B. West wishes to correct an error that crept into the "Answers to June Questions" in the issue of August 12. Honorable mention should go to Mrs. I. B. Clarke, Milton Junction, Wis., instead of Mrs. J. B. Clarke, Milton Junction, Wis.

ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic" at Alfred, N. Y., Wednesday, September 11, 1929, at 7.30 o'clock p. m.

By order of the president,

A. LOVELLE BURDICK,

Secretary.

*Milton, Wis.,
August 15, 1929.*

THE SPIRIT OF HUMAN BROTHERHOOD

[The following items of interest regarding the recognition of heroes regardless of race and color, is furnished us by the "Council of Women for Home Missions," 105 East Twenty-second Street, New York City.—T. L. G.]

Following are all from June, 1929, "Interracial News Letter," issued by Race Relations Section, Committee on Social Service, Friends General Conference, Rachel Davis DuBois, Chairman, 20 South Twelfth St., Philadelphia, Pa. "Being gleanings from various press releases for the purpose of informing busy but sincere people of the many interesting things going on among folks in our midst, who, because of prejudice, move in a somewhat different world. Let's do away with walls! 'We are all one in Christ Jesus.'"

By a vote of 248 to 86, the House of Representatives has passed a joint resolution already passed by the Senate, providing for the purchase of a site costing \$200,000 by the government to be used for a memorial building "as a tribute to the Negro's contribution to the achievements of America." A sum of \$600,000 to erect the structure is to be raised by popular subscription.—*The World Tomorrow, May.*

In April for the first time in the history of the United States, a Negro was admitted to the bar in the state of Delaware. Louis Lorenzo Redding is the successful applicant, and he writes to us that "women, Jews, and Negroes" were long proscribed by the Delaware bar. Women and Jews broke in some time ago.

Mordecai Wyatt Johnson, first Negro president of Howard University, Washington, D. C., has been awarded the fifteenth Spingarn Medal for 1928 for his successful administration and for his achievement of obtaining legislation by which Howard University becomes a recognized institution of the government of the United States.

Dr. Robert R. Moton, principal of Tuskegee Institute, and president of the National Negro Business League, was awarded an honorary degree of Master of Arts by Harvard University, thus marking the second time in the history of the university that a Negro had been so honored by

(Continued on page 278)

YOUNG PEOPLE'S WORK

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

MAKING A BETTER WORLD

Christian Endeavor Topic for Sabbath Day,
September 21, 1929

DAILY READINGS

Sunday—Helping our community (John 4: 28-30, 42)
Monday—Winning men to Christ (John 1: 35-51)
Tuesday—Denouncing evil (Luke 3: 7-14)
Wednesday—Making ourselves better (Rom. 12: 1-2)
Thursday—Obeying law (Tit. 3: 1-7)
Friday—Advocating peace (Luke 2: 14)
Sabbath Day—Topic: Our part in making a better world (Matt. 6: 10; 28: 19, 20)

WHAT CAN WE DO?

We can pray for a better world.
We can do God's will.
We can teach others about Christ.
We can study world problems.
We can work for world peace.
We can work for better understanding among nations.
We can work for law enforcement.
"The weapon we have with which to improve the world was forged in heaven. It is the gospel. The story of Christ, if believed, will transform mankind; and men surely need transforming."

INTERMEDIATE CORNER

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

Topic for Sabbath Day, September 21, 1929

DAILY READINGS

Sunday—The church asks us to unite with it (Acts 2: 37-47)
Monday—Asks personal work (Matt. 4: 18-20)
Tuesday—Time (Eph. 5: 16)
Wednesday—Talents (1 Peter 4: 10)
Thursday—Service (1 Cor. 12: 27-31)
Friday—Brotherliness (Rom. 16: 3-4)
Sabbath Day—Topic: What does our church ask of us? (Rom. 15: 1-7)

FOR THE MEETING

Let six intermediates and the leader each prepare beforehand a short paper (one or two paragraphs) on one of the daily readings, bringing out the suggestions of what our church asks of us.

The Intermediate superintendent or pastor may like to conduct a Decision day program in connection with the topic.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A poem for a junior, who is celebrating her birthday, to repeat as she brings her birthday offering to the front:

"This is my birthday, and I am so glad,
Let me cheer somebody who may be sad,
I'll bring my present to Jesus today,
Ask him to use it in some blessed way."

JUNIOR CHRISTIAN ENDEAVOR PROGRAM OF WORK FOR 1929-1930

After our past year's work—what? Are we satisfied; did we do our best? Or as we look back can we see where we could have done better; do we realize that with our past experience and God's help we can go on to even greater victories? The future for the boys and girls in our churches depends largely upon the Junior superintendent and her assistants.

Recent quotations for thought:

"The Junior leadership should be the ablest and most consecrated in the church."
—Mildreth Haggard.

"The most important work in my church," says a pastor, "is that of the Junior society."

"The light that shines farthest shines highest at home"; and if we are to take the religion of the Lord Jesus Christ to the world, we must awake to the need here at home. We must 'go into all the world and preach,' but we must not forget 'the least of these' at home."—*Mamie Gene Cole.*

"Get folks to realize that boys and girls are the resources of the church—not so much the responsibilities as the power of the church."

"Christian Endeavor work pays; its results are a hundred fold, it clinches the work of the Bible school."

A—Our Motto

The primary object of Junior Christian Endeavor is evangelistic—to win the boys and girls to Christ and to train them to work for him. We must teach them to know, lead them to follow, and train them

to serve Jesus. The following motto may be an incentive for our work as superintendents as well as a goal for the Juniors' work for the year.

Willing in Savior's
Workers the Service

"Willing workers for the Master,
In the Savior's service true,
Look to Jesus who hath loved you,
Do what he would have you do."

B—The Three-Points—Chart

A new chart will be sent to all superintendents who returned their last year's one—others will be sent on request. We will be glad to send charts to all who will use them as a means of checking up the work done during the year. It contains (1) a full goal for any Junior society to work toward; (2) definite lines of work for the officers and committees; and (3) requirements for the individual members.

No chart and no program will fit every society alike—study *your* boys and girls and give *what* they need. Make your own outline for work you want accomplished during the year, and then work your plans—herein lies success, to a great extent.

C—Memory Work

The junior age is the golden memory age and "the Word hid in the heart" is a stronghold in future life. In memorizing, it isn't sufficient to learn the passage word for word; the juniors should never commit anything to memory until they have first thought about it, studied it, and learned to apply it to their own lives. Then and then only does it become a part of their being.

The younger members should not be expected to learn as much of the outline as the older ones. Any superintendent may substitute any line of memory work which seems best to her—only be sure to report it.

D—Bible Reading

1—Bible Reading League

Your juniors should now be forming the habit of reading the Bible. The first year the juniors are required to read Matthew, Mark, Luke, and John, and receive a New Testament as a reward; the second year they read Genesis, Exodus, 1 Samuel, and Daniel and receive a copy of the Psalms.

You may have as many pledge cards as you need for the work—simply state whether you want the first or second year's cards.

2—Quiet Hour

Have your Quiet Hour members specialize on the Psalms this year. They will need to read at least three a week to complete them all during the year. They might make a notebook as they read, illustrating them.

E—Missionary Work

1—Mission Study

A list of the new mission study books will appear in the RECORDER. Select your books and then hold at least one study class if possible or let the juniors read the books at home.

This year we are going to stress our own denominational history and work. (See section F.)

2—Mission Gifts

Have your Juniors make "educational" scrap books. Send them to me and I will distribute them to our missionaries for use with the children with whom they work.

(a) Scrap books with pictures to illustrate the different Psalms. (For instance, on one page paste a picture of "Christ the Good Shepherd" and copy beneath it the twenty-third Psalm. A picture of nature would represent the nineteenth; one of a tree growing by water the first. A list of magazine pictures, hand drawings, and reproductions of sacred pictures for each Psalm will be sent on request.

(b) Books with illustrations representing Bible verses.

(c) Books illustrating hymns or poems of interest to children.

(d) Books with pictures illustrating the lives of Jesus, David, Paul, Joseph, etc.

F—Denominational History

This year we will stress a study of our own Seventh Day Baptist history, teaching our juniors what our denomination stands for and what it has accomplished in years gone by. Begin this study this fall, and in January or February, I will send out an examination blank for the juniors to fill out. During the study course have the juniors make a map locating all the Seventh Day Baptist churches and mission stations. (This may take the place of a mission study class and be credited on the chart the same as a mission study.)

Books to be used in the study course:—
 "Seventh Day Baptists in Europe and America" (\$3.50 for 2 volumes). "Seventh Day Baptist Hymns and Songs" (fifteen cents). "A Study of Seventh Day Baptist Missions in China" (fifteen cents). "Seventh Day Baptist Calendar" (twenty-five cents), and the Year Book.

G—Junior Expert Book

The older juniors, from ten to twelve years, should study the Junior Expert book in order to obtain a good foundation in Junior work and requirements before graduating into the Intermediate Christian Endeavor or senior society. A set of examination questions will be sent on request.

H—The SABBATH RECORDER

1—The Children's Page

The article on the Junior topics on the Children's Page are being written by Mrs. Herbert L. Polan of Brookfield, N. Y. I trust you use the SABBATH RECORDER in preparation for your meetings. Also encourage your juniors to read this page every week. It wouldn't harm Mrs. Poland any if you sent her a letter of commendation once in a while—let her know how much you appreciate the work she is doing for you and tell her how her suggestions work out in your Junior meetings. If you have any suggestions I know she will welcome them.

2—The Young People's Page

Here you will find the Junior Jottings—short paragraphs (usually) regarding Junior work. We will have a question and answer box there from time to time if you will send in questions and if you will answer the questions I send you during the year. We want this section to be a help to all our superintendents.

Yours as a

Willing in S
 orkers the Savior's
 Service

ELISABETH K. AUSTIN,
 Junior Superintendent.

MOSQUITO BITE REMEDIES

For that "itching sensation" following mosquito bites, try rubbing moist soap gently over the puncture. Household ammonia, alcohol, glycerin, or a solution of baking soda will also give relief.—*Selected.*

THE SPIRIT OF HUMAN BROTHERHOOD

(Continued from Page 275)

Harvard. The first member of the Negro race to receive an honorary degree was the late Dr. Booker T. Washington, founder of Tuskegee Institute and of the National Negro Business League, who was awarded the Master of Arts degree in 1896 in recognition of his service in the field of education. The degree conferred upon Doctor Moton was in recognition of the service he has rendered in the development of Tuskegee Institute, and just how well and capably he has administrated the affairs of the institution is clearly shown in the rapid progress the school has made under his administration.—*Washington Eagle.*

Roland Hayes has completed his fifth tour of America, and had the distinction, shared with Fritz Kreisler alone, of appearing three times in Carnegie Hall. He will return for his sixth tour next November.

The real hero of the terrible clinic explosion in Cleveland was Burke Jackson, a colored lad of twenty-five who is now ill and weak from the terrible effects of the gas. Jackson is alive today only because of enormous physical strength and endurance. Jackson's feat was almost superhuman and his courage equal to any of the great heroes of the past. He rushed from the near-by garage where he was employed and without waiting for the firemen to act, he placed himself as a connecting link between two ladders, by standing on the top of one and holding the second ladder weighing over one hundred and fifty pounds on his shoulders and kept that perilous job while the living climbed down or were carried down to safety. Jackson's unexampled heroism has received practically no attention from the press outside of a few lines merely mentioning the fact. Jackson has received no recognition of any kind except from a few of the members of his own race who are anxious to shake his hand.—*Crusader News Service, June.*

Matthew Henson, who went to the North Pole with Peary, is sixty-two years of age and now a clerk in the customs house, New York City. He is the only member of the expedition now alive, and will soon celebrate the twentieth anniversary of the discovery of the pole.

CHILDREN'S PAGE

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

CHOOSING KITTY'S NAME

M. S. G.

Billy and Bobby, the six year old Allen twins, were having a very unhappy time one bright summer morning. It all began with the cunning little black kitten Sister Mary had given them for their birthday that very day. Now poor pussy had never had any name but kitty, and of course the twins most important duty was to decide on a name for him, for, said Billy, "It isn't polite to call him just 'kitty.' How would you like to be called 'boy, boy,' I'm asking you, Bobby?"

"Oh! that's easy as anything," scoffed Bobby. "We'll call him 'Blacky'; that's the very name for him, Billy."

"I don't like that name for him one tiny bit," declared Billy. "Don't you see that white star on his neck? Let's name him, 'Star,' Bobby."

"No! No!" said Bobby, in a cross little voice. "His name is 'Blacky,' so there!"

"I think Blacky is just a horrid name for such a nice kitty," responded Billy. "He's half my kitty and I shall call him 'Star.' Come Star, come Star!" and Billy turned his back on Bobby and started for the house.

"Here Blacky, Blacky, Blacky!" shouted Bobby, and started for the barn.

The poor little kitten did not know which way to go or which little boy to follow. He had never before heard such loud, cross voices, and oh, how frightened he was. He stood right where he was and his back and tail grew very large. Then Billy came back and tried to pull him one way and Bobby rushed up and tried to pull him the other, until at last pussy gave each little boy a sharp scratch and ran off into the bushes.

The twins called, "Kitty, kitty, kitty," over and over again, and hunted everywhere for him, but no kitty could they find.

"Oh, dear!" cried Billy, "I guess he doesn't like quarrelsome boys. I'm afraid he'll never come back. Oh, Bobby, if we can only find our kitty, I'll call him 'Blacky,' yes, I will."

"Call him 'Star,' if you want to," sobbed Bobby. "I just as soon. Oh! where is our dear little kitty? Let's tell mother all about it."

"Let's go right now," cried Billy, throwing his chubby arms around Bobby's neck, and then taking hold of hands they ran in to mother for they knew she was always ready to comfort and help.

"I am glad my little boys see how foolish and wrong it is to quarrel," said she, when they had told her their story. "I don't wonder your kitty ran away. Now, dear boys, sit quietly on the steps and I will bring out a saucer of milk for a hungry kitty. Then we'll call him and I really believe he will come running."

"All right!" shouted both little boys as with one voice.

So down they sat and waited patiently for mother to bring the milk. When pussy's dinner was ready, the twins called in clear, anxious little voices, "Come kitty, kitty, kitty! Come kitty, kitty, kitty!"

Now what do you think? Out of the bushes came running two dear little black kittens.

"Oh, oh!" shouted two surprised and happy boys. "Kitty wanted a twin, too."

"This is the kitty we had first," said Bobby. "Don't you see his white star? Let's call him Star, Billy."

"All right," cried Billy, "and the other kitty is all black. Let's name him Blacky."

"Hurrah for Star and Blacky!" they shouted, joyously; and then Bobby said soberly, "We mustn't ever quarrel again, Billy."

"No, indeedy," answered Billy. "We want to set the other twins a good example."

"And how can my little boys keep from quarreling," came mother's gentle voice.

"Take Jesus into our hearts," said each little twin, softly.

OUR PULPIT

THE SHEPHERD AND HIS FLOCK

REV. M. B. KELLEY, BATTLE CREEK, MICH.
(Sermon preached before the Battle Creek Church, June 22, 1929)

SERMON FOR SABBATH, SEPTEMBER 14, 1929

Text—1 Thessalonians 5: 12, 13.

ORDER OF SERVICE

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

There is scarcely any earthly relationship more beautiful, or mutually helpful, than that which exists between a true church and a real, scriptural pastor.

The word in the New Testament which is translated pastor is *poiman*, and means shepherd. Jesus says, "I am the good shepherd, and I know my sheep, and am known of mine." John 10: 14.

In the first part of this nineteenth chapter of John, Jesus elaborates considerably upon the relation of the shepherd to his flock. He says, "The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him for they know his voice."

I have seen this beautiful description verified on the hillsides of California. Here is a great flock of sheep. Near by stands the shepherd with his crook. Close to him are a couple of faithful shepherd dogs awaiting his commands, always ready to help him protect the flock from prowling wolves or other enemies. It is usually the case that the shepherd is so familiar with his flock that he calls them by name; they will come

at his call, and will follow him any where, and will lean their heads against him in perfect confidence.

The Apostle Peter, in the fifth chapter of his first epistle, addressing the elders, who are essentially the same as pastors, says, "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples of the flock."

It is very evident from the foregoing, that a large part of the care of the shepherd over his flock is to feed them. "Feed the flock of God." He is therefore responsible both for the quantity and the quality of their food. One flock may be well nigh starved for want of proper spiritual food, while another near by may be thriving.

One of the most pathetic things in the world is to see people of starved spiritual appearance, after thanking a preacher for his strong evangelistic message, say to him in undertone, "We are getting no spiritual food at our church." This is no fanciful picture, but is an actual fact that is becoming increasingly frequent. I could give you a lot of pathetic testimonials from hungry hearts from all over this city, who feel spiritual starvation staring them in the face.

The responsibility of the shepherd is increased, when we realize that only in very meagre sense is he feeding his own flock. Peter says, "Feed the flock of God." Therefore the shepherd is only an under shepherd, but nevertheless, if his work has been well done, and he shall have fed the flock well, the blessed assurance is that "When the chief Shepherd shall appear" the under shepherd "shall receive a crown of glory that fadeth not away."

Jesus assures us that he himself is the food that the flock must have in order to thrive, for he says: "I am the bread of life." "I am the water of life." "He that eateth of the bread that I shall give him shall never hunger, and he that drinketh the water that I shall give him shall never thirst."

RESPONSIBILITY OF THE FLOCK

Paul says, "Know them that labor among you and are over you in the Lord." Jesus says, "I am known of mine." This means primarily to be well acquainted.

I well remember the first Sabbath day after moving into a new pastorate. After the first sermon had been completed, and the benediction pronounced, there was a most awkward, not to say painful, silence all over the church. The pastor stepped from the pulpit; Mrs. Kelly and the children stood near the front, and the whole congregation stood motionless and speechless, as though everyone were waiting for someone else to make the first move. The pastor and wife were becoming more and more embarrassed, till, finally, the pastor's wife made a break toward the nearest woman, saying she just had to speak to somebody; Then all woke up together. In a very few minutes we all seemed as though we had always been acquainted, and there continued the most happy relations between pastor's family and church as long as the pastor served the church.

In a few days your new pastor with his family will be with you. When he shall have finished his first service, let the whole church as with one impulse move forward to greet the family, and make them feel from the very first that they have really been taken in as a part of the church and congregation.

Then again, the pastor should be made to feel from the beginning that he is the first man in the confidence of the church; that he is the trusted pastor regardless of any thing that has gone before. Sometimes there is a sad division of the real forces of the church because of a tendency to cling to, or express preferences for a past or present leader in the church. Paul felt the embarrassment of such a situation when he said to the Corinthian Church that when one said, "I am of Paul," and another, "I am of Appollos," and another, "I am of Cephas," and "I am of Christ," such an attitude made divisions and caused contentions that greatly hindered the cause of Christ.

Now there have been some strong men as pastors of the Battle Creek Church, and there perchance might be a tendency to cling to leaders of the past rather than unanimously uniting to strengthen the efforts of him who is soon to appear as your spiritual leader.

One might say, "Oh, if we might have a pastor of the scholarly attainments of Doc-

tor Platts, our first pastor"; and another might say, "But what we need is the courage and enthusiasm of a R. B. Coon"; and still another, I can conceive of as declaring that since the Lord called home our beloved Pastor Fifield with his wonderful sermons, and lucid explanation of the Scriptures, "I have no courage to make much effort, and no faith to believe the church will progress without him, or one like him."

Brethren, we need to read again: "Is Christ divided?" "Was Paul, or Platts, or Coon crucified for you?" Oh "were ye baptized in the name of Paul or Fifield?"

Your pastor-elect is not coming among you to take the place of a Platts, Coon, Fifield, Crofoot, or any other man; but he is coming in the hope that you will cooperate with him in making a place for himself, or better still, to work together with you to make a warm place in all your hearts for the Son of God to abide. Will you help him? One good way to help him will be to make no comparisons between him and any other pastor.

In the third place, the text says that you should esteem your pastor very highly in love for his work's sake. Next to the consciousness of divine help and approval, there is nothing more stimulating for a pastor to do his best than the assurance of the high esteem and love of his congregation. Be assured, however, that such high esteem and love do not mix well with a spirit of criticism. When one indulges in the quite common tendency to be always watching for the weaknesses of his pastor, and either audibly or even mentally dwells upon his faults, esteem and love will proportionately fade away, and a sort of subtle telepathy will apprise him of this condition; and oh, the withering effect of such consciousness upon one's ability to rise to his best efforts! What different results would be attained in a church if the membership cultivated the habit of watching for the pastor's good qualities and strong points, speaking of them to others, and occasionally commending the pastor for some good sermon or some strong point he made in his sermon.

A young pastor had been called to serve a church. In a few weeks after his arrival ominous glances were passed from one to another of the congregation, and remarks

were made, such as "I am afraid we made a mistake in calling him," "He doesn't give much promise of making much of a preacher," etc. Three truly pious old ladies heard these things. Secretly they got together and had special prayer for their pastor. Others who were interested were drawn into these special prayer meetings, and soon it began to be noticed that there was a deeper interest in the sermons. Remarks were frequent, such as "Wasn't that a good sermon?" "Our pastor is surely improving." "He is a coming man."

Brethren, prayer will uplift your pastor and make him strong, but criticism and faultfinding will rob him of his powers.

If he has real faults—and there is no pastor who has not some—how much better to make it a matter of earnest prayer. Then in the spirit of the Master go to him privately, and in a sweet way talk the matter over with him, and almost surely a sweet blessing will come to you both.

HOW THIS CHURCH, WITH THE COMING PASTOR MAY BECOME A POWER FOR GOOD

1. There must be mutual confidence and co-operation, not only between pastor and people, but between the membership of the church as well.

The only way this can be effectually done is for the entire membership to have a comprehensive realization of the significance of a church organization. It is not an organization for instruction in moral philosophy, *per se*, neither is it an ethical culture club, but it is the greatest organization in the world, instituted by Jesus Christ himself for the purpose of disseminating the good news of salvation to every one who believes in and accepts the Lord Jesus Christ as the Savior of men who are dying from the effects of sin.

Such a grasp of the real significance of the church must engender a spirit of hearty co-operation and mutual confidence in a harmonious effort to attain this high ideal.

2. In view of the importance of the work committed to the church, every member should work and pray to make this church a spiritual power house to surcharge all who come here with its magnetic spiritual atmosphere.

You have a most beautiful, well arranged house of worship, for the erection of which you have sacrificed and toiled in a very

praiseworthy way. But if you focalize your eyes upon its external beauty, and lavish your praise and thought upon the splendor of the physical structure, the burden of debt that still remains upon it will indeed be a burden, and will ere long discourage and weigh you down. But if you make the services held here a meeting with God in a very special way, and look forward to them; if you eagerly come together to pray, and sing, and praise God, then the Most High will indeed meet with you. In proportion as such a spirit is developed by the membership of the church will your burdens melt away. If this beautiful edifice is indeed made a house of prayer and study of God's Word, then those who come here will sensibly feel the spirit of God, and his name will be exalted, and his cause greatly advanced. Many will be seekers of the truth and peace of God, for it is this alone which makes men free.

3. While you treasure very highly the truth of God as it has been revealed to the church and denomination by careful study of his Word, you should not forget that others have also much truth, and for this reason you will need to exercise great care not to seem exclusive, and manifest a "holier than thou" spirit.

It is also possible for a church to have a semblance of fraternizing with others when at heart there is little sympathy.

On our way from Florida to Battle Creek we visited a few days with friends in Wooster, Ohio. One day our host was showing us the city, and at a certain place at the intersection of streets, where three or four corners were occupied with beautiful churches, of which he seemed very proud, he told the following story:

On a beautiful summer evening when all the church windows were open, they were holding services in these three adjoining churches at the same hour. They began singing at the Lutheran church, "Will there be any stars in my crown?" The Methodists at once sang, "No not one," and forthwith the choir at the Baptist church across the corner swell forth with a tremendous chorus, "That will be glory for me."

This may be merely a story, but it suggests the possibility of churches of different polity living in apparent harmony and peace while within there may be, not exactly a

song of hate, but at least a song of jealousy, and apprehension lest others might grow faster than ourselves.

The great fundamentals of the gospel are accepted and taught by all evangelistic denominations, and we may be sure that in proportion to the rise of temperature in the spiritual thermometer of any church, or any number of churches, will our own spirituality increase.

There is no reason for compromising religious conviction, or sacrificing principle in an honest co-operative effort with other churches for a revival of religious interest in the entire community.

4. Finally, in order that you as a church, under the leadership of your pastor, may most fully accomplish the high purpose of God, it is absolutely essential that you, as individuals, and collectively, learn to be submissive to the guidance of the Holy Spirit. "Not by might, but by my spirit, saith the Lord."

Don't be afraid to study, and follow the teachings of the blessed old Word of God. It has stood the test of ages, and will not fail you.

May God greatly bless this church and its pastor in fulfilling his great purpose in the salvation of perishing humanity!

WHY AN ANTI-SALOON LEAGUE

(Continued from page 269)

Through the united effort of many churches combined, this task, like so many others which concern the success of prohibition, is accomplished by the Anti-Saloon League out of the comparatively small offerings received when the league holds its field day meetings in the churches.

The league is controlled by the churches. Its directors or trustees in the various states are the elected representatives of the various denominations in these states. These directors or trustees elect the league officials, determine the policy of the organization and regularly review its activities.

The Anti-Saloon League is, in a peculiar way, not merely an agency of the Church, but by the official action of many denominations, it is the actual representative of those churches in the fight against the liquor interests of the nation. The liquor problem is not parochial. It is not denomi-

national. It is not political in any partisan sense. It is a great social and moral question, affecting all churches, all communities, all classes. A question of this character can be solved not by individual action only, or by local or denominational or other group action, but by the concerted action of a majority of the American people so overwhelming that there can be no serious dispute concerning the mind of the nation upon this subject. — Ernest H. Cherrington, LL.D., Litt. D., General Secretary of the World League Against Alcoholism.

PERPETUITY OF THE SABBATH ADMITTED

In a four page tract on "Duties to God," Brother T. A. Gill quotes important testimony given by Sunday papers regarding the perpetuity of God's holy day as the Sabbath.

One writer says: "This commandment appears side by side with these absolutely universal and first principles of religion and worship, clearly shows that the Giver of the code regarded it as of equal comprehensiveness."

Brother Gill quotes Doctor Cowles as follows: "Thus the Sabbath was instituted for man when the race existed in Adam and Eve alone, good for man before his fall and surely not less needful to the race fallen than the race sinless. Let it be distinctly considered that this Sabbath was instituted with no limitations of time or race or nation—not for Eden alone, not for the race before their fall only—to become defunct when man began to sin; not for the Jews alone to be only a Jewish national observance, and to become obsolete when the ceremonies of Judaism waxed old and vanished away."

Someone has asked about the finances of that new organization of women opposed to prohibition. It is not possible there are enough American women who want the return of the liquor traffic who can finance the enormous campaign outlined by the Woman's Organization for National Prohibition Reform.—W. C. T. U.

Fundamentalists' Page

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

THE LAW OF THE FINAL JUDGMENT

HOMER E. GIDDINGS

All courts are created by law, and in justice all court proceedings are in accordance with the law. Every right decision and judgment, whether it involves civil rights or criminal acts, has respect to the law. The law makes it clear to every subject exactly what should be done. The evidence reveals what has been done. All judgments are rendered in accordance with the relation between what should be done and what has been done in the case, if justice is attained. In human courts man-made laws are held as the rule of life upon which all judgments are rendered and all sentences are passed. Human procedure in this matter illustrates the divine plan for establishing justice and for dealing with offenders.

God, the Judge of all the earth, has made it clear in his law just what men should do to be right. In the final judgment day the court of universal justice will consider every man's life with reference to his relation to the law of Jehovah, the Ten Commandments. "The law of the Lord is perfect." Psalm 19: 7. The Judge will be governed by righteousness. "Shall not the Judge of all the earth do right?" Genesis 18: 25; Isaiah 11: 4. "He shall judge the world with righteousness, and the people with his truth." Psalm 96: 13.

ALL HAVE SINNED

All men who have sinned with a knowledge of the requirements of the law will be judged by the law. "As many as have sinned in (a full knowledge of) the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans 2: 12-16. He who willfully transgresses one of God's

commands is guilty of transgressing all of them. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12. This is equivalent to saying that the law must stand or fall as a whole, and that to transgress one point is to become guilty of breaking the whole law. In other words, he who sets aside one of the commandments of that ten-precept law, one of which is, "Thou shalt not kill," is guilty of violating all the precepts spoken by the same authority. This is the logical application of a fundamental principle.

The law of God, called moral, consists of ten precepts. He who said one said each of the others; thus they all rest on the same authority. To ignore one is to reject the authority upon which they all rest, and thus the violator of one is guilty of all, since he sets aside the authority that supports them all. Again: this law is set forth here as the law of judgment, and every one is exhorted so to speak and so to live as to be able to meet the requirements of that law in the great day of final accounts. If the evidence in the case shows that a man's life is in perfect harmony with all the requirements of that holy law, then the sentence of the Great Judge will be, "Blessed art they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

This is the law of the final judgment of Jehovah, "who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, *eternal life*: but unto them that are con-

tentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath*." Romans 2: 6-8.

LAW OF THE FINAL JUDGMENT

"The wages (the penalty) of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. Since all have sinned, how, then, will it be possible for any to stand before a holy law and the throne of a holy God and be just in his sight?

This is possible only through the life and death of Jesus. Jesus kept all the Ten Commandments of the law of God, and in this way lived a righteous life in human flesh. (John 15: 10.) "To declare, I say, at this time his righteousness: that he might be just, and (at the same time) the justifier of (the sinner) him which believeth in Jesus." Romans 3: 26. A way has been perfected whereby God can deal on the basis of justice, and yet justify the sinner. A just God can be just, uphold his holy law of justice, and justify a fallen sinner.

OUR SUBSTITUTE

How is this possible? God can do this only because "he hath made him (his Son) to be sin for us, (he) who knew no sin (in his own life); that we (sinners) might be made the righteousness of God in him." 2 Corinthians 5: 21. Such a glorious truth should thrill every heart and inspire the deepest devotion.

God, in order to maintain the majesty of his law and his own dignity and justice and to make the salvation of sinners possible, gave his own Son to take man's place as a sinner, that man, through the exercise of faith, might take the place of Jesus as a righteous, commandment-keeping child of God. What a marvel of divine grace! In this way God can be just and yet justify the sinner who believes in Jesus. When the life of Jesus is imputed, credited, to the sinner, it is as if the sinner had never sinned, but had always lived as Christ lived. This involves the imputation of sin to Jesus, charging him with the sin; then, when he died for the sin, the law was satisfied and the sinner could live.

Before the sinner can enter into the blessedness of this state, he must be in

full harmony with the life of Christ. More than that, he must believe that the life of perfect obedience on the part of Jesus was necessary to his salvation. Since that is true, that kind of obedient life is the only life consistent with the Christian profession.

One may say that such a life of perfect obedience is utterly impossible for distraught mankind. This is true, but that fact of human weakness does not exempt a child of faith from doing the will of God just as faithfully as possible and indorsing the law with all his heart. In fact, it is an essential element in the faith that brings the imputation of God's righteousness, that one should accept and comply with the conditions of righteousness; that is right being in heart, and right doing in action. Faith without works to correspond is dead.

The faith that saves is the faith that believes that the life of Jesus was vicarious as well as his death. Not only was Jesus to die the death that belonged to us, but he must live the life that we had failed to live and must live through him. This is the faith through which the penitent sinner comes into the blessed state of forgiveness and justification before God. When a man lives in this state of faith in Jesus that says, "Jesus died the death that I deserve and lived the life that God expects of me," he is in fellowship with God through the full acceptance of the Son as his death and his life.

Then God imputes the righteousness of his Son to that sinner, and does not impute sin to him. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psalm 32: 2. "In all our frailties and shortcomings, if the heart is right with God and is not tainted with guile, all our mistakes are imputed to our Savior, and not to us. This knowledge should deter us from carelessness, and cause us to walk humbly before God, in all meekness and obedience, through love to our blessed Redeemer. Such a life can meet all the exactions of the law in the judgment, through him who loved us and gave himself for us,

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THE WORK AND PROBLEMS OF THE SABBATH SCHOOL BOARD

A. LOVELLE BURDICK
General Secretary

(General Conference paper, 1929)

We believe that the work of the Sabbath School Board is distinctively a denominational work, and therefore the problems that confront the board are problems that should be of real interest to the denomination and should demand the careful attention of the denomination or its representatives assembled in General Conference.

There are always perplexing questions to be answered and puzzling conditions to be met, but at times these are more insistent than at others, and this seems to be one of the times when much perplexity exists.

Somewhere we are told that "the love of money is the root of all evil." Whether our problems are evil or not, money, or rather the lack of it, seems to be the foundation of the larger share of our troubles. We do not believe these are insurmountable but we do know that they are very real and demand much in time and thought and consecration to overcome them. Perhaps they are needed to try our mettle, our patience, our ability, and our faith, and if we succeed in working out a satisfactory solution we may be like those who have come up out of great tribulation, stronger and more capable of meeting difficult situations.

The lines of work that are undertaken by the Sabbath School Board which it considers the most important, have to do with Sabbath school organization and administration, the preparation of lesson material, the standardizing of the courses of instruction, the establishment of standard schools for the training of teachers and other leaders, and the general promotion of religious education, commonly understood as field work.

To properly and successfully operate all of these functions would require the em-

ployment of a larger force of workers who could give their entire time to the work. For instance: we could employ the entire time of one individual along the organization line of the work—one who would spend the whole time on the field helping to improve existing schools in their organization and administration, seeking to enlarge the enrollment and to increase the mechanical efficiency of the organization. This would help to solve the problem of keeping the pupils in the school through their teen age, one of the most critical times of the pupil's life. Then there are the calls from the outside where no school has ever existed, or where a former school is in a condition of suspended animation. To re-establish such schools and to re-enlist the former pupils in the work would go a long way in stopping the leakage caused by so many of our young people leaving the Sabbath. If their interest in the Sabbath school that they have grown up in can be maintained on as high a level in the intermediate age as in their primary and junior years we will have taken a long step toward holding our young people.

One of the most perplexing questions has to do with the preparation of lesson material. The time has come when we should be satisfied with nothing but the very best, particularly in the junior and intermediate departments. The adult department is well taken care of in the *Helping Hand*. This periodical receives well merited praise throughout the schools of the denomination. It is up to date and is full of instructive and well written comments and criticism, and its continuation is provided for. But the graded helps in the other departments have run their course and are out of date and insufficient for present needs. The supply of these lessons is largely exhausted and the courses should be thoroughly revised or retired and new ones provided.

There is a very general feeling that Seventh Day Baptist helps should be furnished for all Seventh Day Baptist schools, that schools should not be forced to look to outside publishing houses for the helps they furnish their children, and that these lessons should be especially edited for Seventh Day Baptist children. They do not mean that each lesson should stress our own denom-

inational beliefs, but rather that there should not be in any lesson or anywhere in any course of lessons, anything that is not in perfect harmony with the beliefs and practices of the Seventh Day Baptist denomination. Then, they insist, and justly, that any lessons that the board puts out must be the equal of any similar work produced by any other denomination. This is a large contract, for all of the larger denominations employ a force of writers who are experts in the fields in which they write and they spend their entire time in their editorial work. First, they are especially trained for the work; second, it is a profession to which they give all their time and thought; and third, they are well paid for their services. These are conditions that we as a people are hardly able to meet. I think we have people in our denomination who are competent to undertake such work, or would be with a minimum amount of preparation. Perhaps they would be glad for an opportunity to enter into such a service if they could have the assurance that the work would be continuous. I think that such people could be found. We have a goodly number of young people, particularly young women, who have been successful teachers, who thoroughly understand the psychology of childhood, and who have made such thorough preparation in the field of religious education that they are well qualified for such a task. Again, the great obstacle in the way of putting such a plan in operation is the lack of money to pay the bills. There are those who think it would be one of the wisest ways in which the denomination could invest its money. It would not only solve the graded lesson problem but it would also furnish employment for some of our consecrated young people.

Closely allied with this work is the standardizing of the courses of instruction. Many years ago the public schools discarded the haphazard method of grouping the pupils together in classes regardless of age and mental aptitude, for the closer grading of classes. Exactly such care should obtain in our Sabbath schools, and the child should be furnished with just the kind of material as his age and mental capacity require. The

board would like to be in a position to put such a plan in operation.

The question of teacher training and leadership training is one of the prominent problems before all bodies engaged in the work of religious education. People are coming to feel that it is just as important to supply trained teachers and leaders in the church schools and in other religious or semi-religious organizations as it is in the public schools, and from the standpoint of the moral welfare of the child it is even more important. This is true in any stage of his education, from the primary through the junior and intermediate departments until he graduates into the senior or adult department. He should have the advantage of having teachers who know their business, who have taken a standard course in leadership training and are prepared to be real leaders.

As soon as we have reached the point where our scheme for religious education in all departments of church and society work is founded and firmly established on a thorough scientific basis, then we shall begin to see results in the way of filling up our schools and churches with consecrated young people such as we have never had before.

Under the present plan the field work is done almost entirely by the director of religious education or under his immediate supervision. His time is divided between the preparation of lesson helps and general promotion work. There is too much of this work for one man to do to get the best results. The most important part of the field work is in connection with the Vacation Religious Day Schools and the establishment of standard schools for teacher training and leadership training. We feel this is the most important work we are doing; yet, because of the failure to obtain the funds called for in the budget, the work has had to be curtailed and neglected. As a result, fewer schools are being held than formerly, when we had funds to help finance the individual school. We are paying out nothing this year for supervisors because we have not had it to pay, if we were to conserve our small reserve fund to help in retaining the director for another year.

It is disheartening to find societies that have held successful Vacation Schools in past years, discontinuing them when financial help from the board has to be cut off. Experience through the past few years has shown that the Vacation School has been a real factor in building up the religious conscience of the societies in which they are held, and yet people are not sufficiently aroused or convinced of their real worth to be willing to give them the financial aid that is necessary for their continuation.

Probably, like all deviations from the established habits and customs of years, it will take much of time and thought and reconsecration on the part not only of the mass of church people, but particularly on the burden bearers of church work, to recognize the importance of these efforts and become their enthusiastic supporters.

Until such time arrives and people come to have a different attitude towards stewardship and our responsibility in the material welfare of our organizations, we shall not be able to pursue as vigorous a course as the urgency of the cause demands.

Indifference is one of the world's greatest besetting sins, and it is overcome only as our interest is quickened and our sympathy and support are enlisted.

Sabbath School Lesson XI.—Sept. 14, 1929

TEACHING THE LAW OF GOD.—Nehemiah 8: 1-18.

Golden Text: "The opening of thy word giveth light." Psalm 119: 130.

DAILY READINGS

September 8—Reading the Law Commanded. Deuteronomy 31: 9-13.

September 9—Joshua Reading the Law. Joshua 8: 30-35.

September 10—Ezra Reading the Law. Nehemiah 8: 1-6.

September 11—Rejoicing in the Law. Nehemiah 8: 8-12.

September 12—Jesus Reading the Law. Luke 4: 16-21.

September 13—Teaching the Law at Home. Deuteronomy 6: 1-9.

September 14—Love for God's Law. Psalm 119: 97-104.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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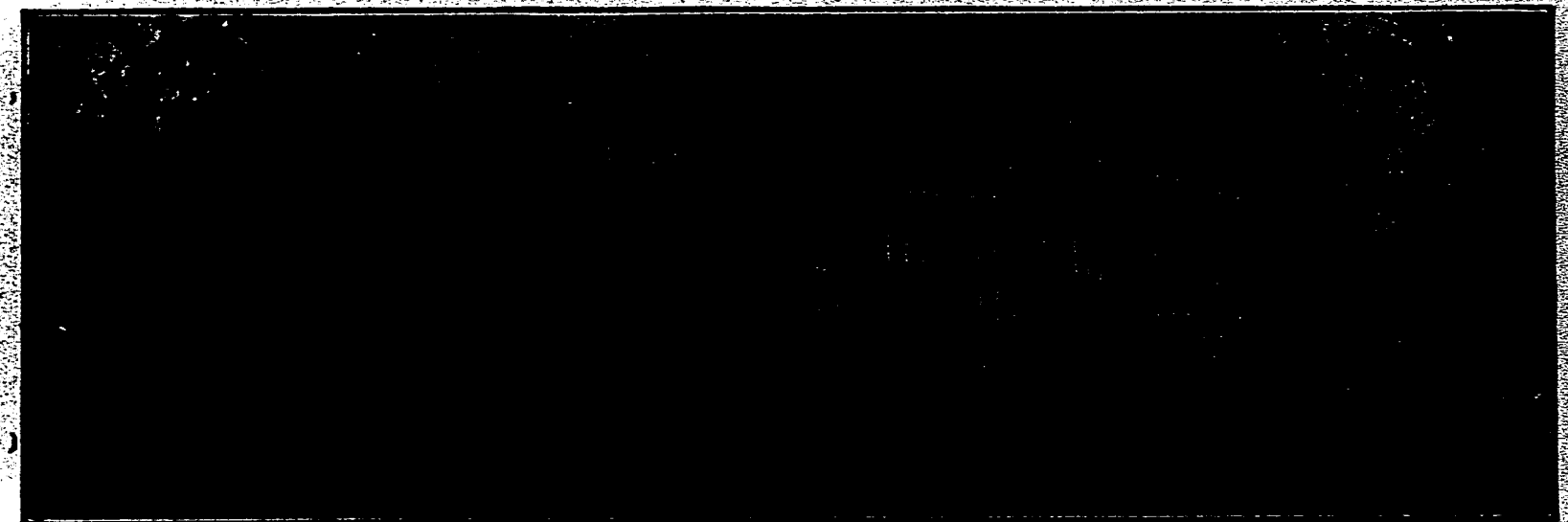
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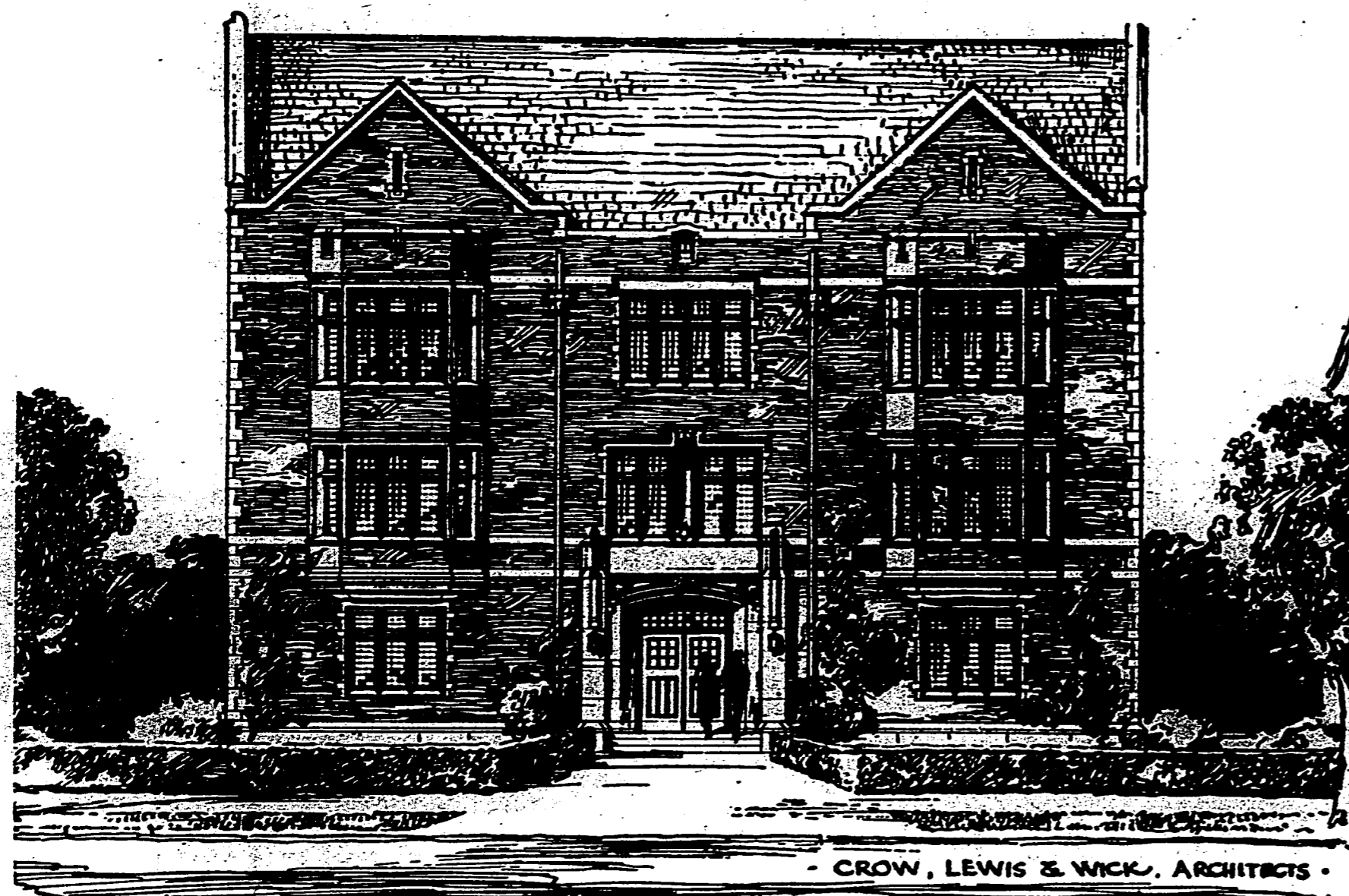
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—(From the address of the President of Conference, Rev. Claude L. Hill.)

CONTENTS

Editorial. — Tuesday Afternoon at Conference, Sabbath School Board. — General Conference Tuesday Evening. Bro. Seager's Sermon. — Interesting Special Meetings. — The Tract Society at Conference. — Strong Evangelistic Meeting—Hurley's Sermon	289-293	C. E.—Special Meeting of the Young People's Board. — Young People's Pre-Conference Meeting	301-304
Annual Statement of the Board of Trustees of the American Sabbath Tract Society	293	Home News	304
Annual Meeting of the Sabbath School Board	297	Children's Page. — Take Jesus Into Your Life.—Our Letter Exchange..	305
Woman's Work. — A Question Answered.—Report of Woman's Board to General Conference.—Treasurer's Report. — Annual Report of the Ladies' Aid Society of Piscataway, N. J.	298-300	Address in Tract Society Hour	306
Annual Meeting—American Sabbath Tract Society of New York and New Jersey	300	Our Pulpit. —Life's Supreme Tragedy	307-310
Young People's Work. —Co-operation. —Intermediate Corner.—Junior Jottings.—Be Prepared! Chart Your Course Now! Pilot the Good Ship	300	Eleventh Annual Report of the Commission of the Seventh Day Baptist General Conference	310
		Fundamentalists' Page. — Intellectual Barriers to Faith	314
		Annual Meeting Education Society...	316
		Fifty-Fifth Anniversary of the W. C. T. U.	316
		Some Things About the Conference...	316
		Marriages.	318
		Deaths.	318
		Sabbath School Lesson for September 21, 1929	320