

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

THE HILLS OF HOME

How often have I seen the moon rise high above the hill
And watched the stars come quietly out beyond my window sill;
And I have thought—" 'Tis sweet to know this selfsame, mystic light
Is lying soft on other hills—my homeland hills, tonight."

Distance becomes a trifling thing, and time a brief, brief day,
For years are quickly bridged, my dear, when memory lights the way;
And so, when moon and stars are bright, it somehow comforts me
To know my native hills are white with God's sweet mystery.

—Margaret Boone Shurtleff in "Voices of The Southwest."

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 22, 1930

WHOLE No. 4,464

Who Are the Real Heretics? Heresy hunting was quite prominent in the early Christian Church; and it has been followed by some in every age since the days of Christ in Judea. The Jews regarded Jesus as a dangerous heretic, and Paul confessed that he was serving God in the "way which they call heresy."

Jesus made a clear distinction between the heresy which does not conform to creed or ceremony and that which fails to conform to moral principles.

It seems that the time has not passed yet, when the game of heresy hunting, so prevalent in the early church, has ceased to be a favorite pastime with some Christians.

Of course the day when men with a creed in one hand and a sword in the other, demanding absolute conformity to their ideas of truth, has gone by; but I fear that something of the same spirit still prevails. Some of the darkest pages of Christian history are found in the records that describe heresy hunting. But a careful study of Christ's life among men will show that he had very little interest in heresy of *doctrines*. He pleaded with men to avoid the heresy of *false living*. Jesus spent his life in efforts to persuade men to conform to his example and to walk in his spirit among men.

One of the great stumbling blocks in the way of those of other faiths, is the fact that Christians fight over doctrines while they utterly fail in living the Christ life and manifesting the spirit of the Master among their fellows.

In conversation with a leading Christian of this country, a Turk is reported as saying, "We can accept Christ, but can not accept Christianity. Christianity has a frightful history with a record that is shocking to Orientals."

In some countries Christianity is regarded as a religion that has failed, a belief largely due to the most dangerous heretics of the Church who profess loyalty to the doctrines, but who utterly fail in living the Christ life.

Theirs is the spirit of intolerance. They would hunt out and dog down every one who does not agree with them in theory, and pass laws, if they could, to unchristianize those who differ with them in opinion. Sad indeed is the condition when an outsider feels called upon to say, "Behold! how these Christians hate one another!"

We can not all think alike on matters of doctrine, but we can disagree in a spirit of charity and brotherliness, rather than in the spirit of bitterness and intolerance. May the Lord help us all to be Christlike toward one another.

It Is Right And It Works In *The Baptist*, one of America's great denominational papers, the position is taken that "Prohibition is right in principle" and that "It works." It shows that the liquor business is "inherently and incurably wrong"; and that both state and national policy in prohibition is right and logical; and that where it is honestly tried it brings better results than any other policy the nation has ever tried.

Notwithstanding the fact that the persistent wets have offered no consistent and practical program to take the place of the present law, many daily papers are still doing what they can to favor the return of this evil business.

One of the most encouraging features of the times is the fact that with all the opposition, enforcement is steadily on the gain. The American people as a whole are strongly in favor of prohibition, and if the wets are to be defeated permanently, we must work for it, educate for it, and vote for it.

The saloon system has been thoroughly tried and failed. Prohibition is the world's hope. We are thankful that it is steadily improving in spite of the wet fight against it. We face a wide-awake foe, filled with the spirit of anarchy, inspired by appetite, avarice, and love of money. To conquer we must keep awake.

"Ode to Salem College" Years ago, when the president of Salem had returned from attending the associations, in addressing the students, he told them of the college songs of Alfred and of Milton which had been sung in the meetings of both East and West. In closing, the wish was expressed that somebody might write a song for Salem College.

Rev. Ahva J. C. Bond was then a student in that school, and taking the hint, he wrote this ode, which has been popular as a Salem College song from that day to this.

The people at General Conference this year enjoyed it as the young people sang it with their usual spirit of loyalty and enthusiasm. You may enjoy reading it here:

Hail to thee, oh Salem College,
With thy home among the hills;
Source of noble inspiration,
As our life new purpose thrills,
Guarding hills sublime, surround thee,
Ne'er to cease their watch again;
Safer yet, since thou art planted
Deeply in the hearts of men.

Chorus:

Lift thy voice, oh sons of Salem,
Swell the chorus with thy praise;
Wooded hill and winding valley
Echo back the songs we raise.
"Mountaineers are always freemen,"
Free from tyrant's galling chain;
Yet through thee a greater freedom,
Love to God and man, we gain,
Lessons of thy sacred teaching
Fit us for the school of life;
From thy halls go silent heroes
Bearing laurels in the strife.

Chorus:

Noble sons can ne'er forget thee,
Who hast taught them how to live;
Faithful daughters, thou hast nurtured,
Loving praise shall ever give.
When our feet afar have wandered
Still our thoughts shall linger here,
As at evening's misty twilight
Visions of the past appear.

"Alma Mater Song" Since returning from Salem where our General Conference was held in the college buildings, and where so many fond memories were awakened, I have found myself dreaming of other days. And some way it seems rather natural to ransack for data regarding things that stirred our hearts in the years gone by. Among other things this old "Alma Mater Song" came to light, and thinking that others might enjoy it, we give it here. I do not know who wrote it, but the old-time

students will say "Amen" to the loyal words:

ALMA MATER SONG

Where the hills of West Virginia
Stand like sentinels round,
Nestling fondly in the valley,
Lies our college town.

Chorus:

Salem, hail; our alma mater,
Thee we'll always praise,
Sons and daughters ever loyal,
Songs to thee we'll raise.

College days will soon be over,
Far from thee we'll roam,
But we'll think of thee, dear Salem,
Ever as our home.

Chance to Secure A Good Home It may be that some lone Sabbath keeper would be glad to know where he can secure a good home near one of our churches at a reasonable price. If so let me call attention to such an opportunity, in Jackson Center, Ohio.

Bereavement has left the owner alone in old age and he offers an \$8,000 home for \$6,000.

The owner, Mr. A. J. Bartlett, describes the place as follows, in a personal letter to the editor:

I have a seven room hard brick house in Jackson Center, modern to the minute, with nothing left to do to make it more up to date; also there are four acres of land in the lot. It is five minutes' walk from the square of the village.

You know about the Seventh Day Baptist Church here.

Will add that this land is fenced and particularly fitted up for a chicken farm, on the best road in this part of the state, fifteen miles from Sidney, the county seat; fifteen miles from the county seat in Auglaze County; eighteen miles from the county seat of Logan County, good roads from Jackson Center to all these places.

This house will cost to build new at least \$8,000; I am asking \$6,000 for it.

Perhaps I can make no better use of this little space than to show some Seventh Day Baptist where he can secure such a home near one of our churches. Address, A. J. Bartlett, Jackson Center, Ohio.

"SATURDAY ADOPTED BY THE JEWS AS SABBATH ABOUT 360 A. D."

REV. A. J. C. BOND

Leader in Sabbath Promotion

An article under the above caption appeared in *The Pathfinder* sometime ago, and has been copied from it and published in other papers.

My attention was first called to this article by one of our pastors, and later a layman handed me the clipping taken from the *New York Tribune*.

I decided that the best possible answer to such a statement would be a letter written by such a scholar as Rabbi Bernard Drachman of New York. I have met Rev. Dr. Drachman on two occasions. We both spoke from the same platform in New York City a few years ago on the question of the five day work week, and later we both appeared before the Foreign Relations Committee in the House of Representatives at Washington in opposition to the revision of the calendar. I was impressed not only by the scholarship of Doctor Drachman but by his fine spirit.

Following is my letter to Rabbi Drachman together with his able and convincing reply.

Rabbi Bernard Drachman,
128 West 121 Street,
New York City.

DEAR RABBI DRACHMAN:

There is an article floating about the country to the effect that the Jews adopted Saturday as Sabbath about 360 A. D. I have seen nothing on the Sabbath question that is more absurd. It hardly requires an answer, but yet the request has come to me to answer in our own denominational paper this article. I know nothing better to do than to present in the *SABBATH RECORDER* the testimony of a learned Jewish Rabbi such as yourself.

The article says: "The period from sunset Friday to sunset Saturday was adopted by the Jews as their Sabbath about 360 A. D. It is erroneous to suppose, as many do, that the ancient Jewish Sabbath always fell on what corresponds to our Saturday and that the weekly cycle has never been broken. In ancient times the first day of the Jewish year was also the first Sabbath of the year and the day was determined by the high priests or the Sanhedrin by observing the new moon.

"A Sabbath followed every seventh day thereafter until the end of the year. Consequently the Sabbath was not a regularly recurring seventh day in the sense that our Saturday or Sunday is, and the Sabbath did not fall on the day corresponding to our Saturday more often than it fell on other days of the week. At that time, of course, all the days began and ended at sunset.

"The Jews, after being scattered over the world, found the ancient Hebrew calendar difficult to follow, and about 360 A. D., under the leadership of Hillel II, they began to adopt Saturday as their regular Sabbath."

I believe this article first appeared in *The Pathfinder*. I shall appreciate it if you will be good enough to make reply giving whatever answer

from your standpoint is in harmony with the facts.

With kind regards, I am

Sincerely yours,

A. J. C. BOND.

September 9, 1930.

Rev. A. J. C. Bond,
Plainfield, New Jersey.

DEAR MR. BOND: —

I have your communication of the ninth instant, in regard to the article which you informed me is floating about the country and making the statement that the Jews first adopted Saturday as Sabbath about 360 A. D. You are quite right in stating that nothing could be more absurd. You are also perfectly right that it should not require any answer. Nevertheless, it is desirable that statements of this kind be refuted, as silence may be construed as an admission of their correctness, as Solomon in the Book of Proverbs says: "Answer a fool according to his folly lest he be wise in his own eyes" (26: 5).

The facts in the matter are the following:

The Sabbath is fixed by immemorial and invariable tradition coming down from dimmest antiquity or, as the Bible puts it, from the very creation of the world. It is in no way connected with or dependent upon the calendar and is not affected by any changes in the latter. No Jewish high priest and no Jewish Sanhedrin ever established or determined the Sabbath over which they have no control whatsoever. The Sanhedrin did have authority to regulate the dates of holidays, because of certain considerations of public welfare and in accordance with the precept of the Law: "these are the festivals of the Lord which ye shall proclaim" (Leviticus 23: 4) which passage, according to rabbinical interpretation, authorizes the Sanhedrin to fix the dates of the festivals by regulation of the calendar. This power does not, however, in any way extend to the Sabbath which occurs upon the seventh day as determined by fixed and unvarying tradition.

As regards that which occurred 360 A. D.—which, by the way, is considered by the best scholars to have been 359 A. D.—the article in question makes a direct misstatement. Whether through ignorance or deliberate desire to misrepresent, may be left to the judgment of the reader. About that time certain difficulties had arisen in regard to the calendar owing to the necessity of reconciling the solar and lunar years. Hillel II, who was the patriarch at that time, adopted certain measures to harmonize these two—by the way, this was not the first time that this difficulty had been felt, nor was Hillel II the first Jewish authority to endeavor to regulate it. This is all there was to the action of Hillel II and any statement to the effect that the Jews under his leadership began to adopt as their regular Sabbath, Saturday, is a complete perversion of the truth.

In conclusion let me say that no Jewish authority throughout Jewish history has ever attempted to give the character of Sabbath to any other day than the seventh day, now known as Saturday. Even the case of modern radical reformers, who conduct their services on Sunday, is not in point.

They do not for a moment deny the historic authenticity of the seventh day Sabbath. They merely assert that, owing to changed conditions and economic difficulties in the modern world, it is no longer possible for the great masses of Jews to observe the true Sabbath and they have, therefore, instituted religious services on Sunday in order to provide the people with some spiritual nourishment. Whether this is a proper proceeding need not be now discussed. At the recent splendid International Sabbath Observance Congress, held in Berlin, Doctor Wiener, president of the Association of Liberal (Reform) Rabbis, appeared and stated that the Reform Rabbis of Germany look upon the seventh day Sabbath as fundamental in Judaism.

I trust this rather brief answer will satisfy your requirements. With cordial regards, I am, in the name of the holy Sabbath,

Very truly yours,

BERNARD DRACHMAN,
President.

Jewish Sabbath Alliance of America, Inc.
September 11, 1930.

LEROY FOUSE SKAGGS

Leroy Fouse Skaggs was a son of James Alexander and Maria Sterling Skaggs. He was born near Knoxville, Tenn., March 1, 1845. When he was yet a child the family moved to the vicinity of Bentonville, Ark. Before the Civil War the family moved again and settled in Green County, Mo., a few miles from the site of the city of Springfield.

At the age of sixteen years, as the Civil War had begun, he entered the service of the United States Government as a teamster and served for three years, helping to transport food and other necessities for the soldiers.

His educational opportunities were very limited, so far as formal schooling was concerned. However, he made sufficient progress in subjects usually taught in rural schools to be able to teach, and was engaged as a teacher for several years. He had a keen mind, good memory, a thirst for knowledge, and he spent much time in reading and careful study throughout the years of his active life. He often expressed regret that he had not been able to secure college and university training.

He was married December 5, 1872, to Miss Rosanna Pearce. They established a farm home southwest of Springfield, in Christian County, and near the James River. There came five children to this

home. The first break in the family came in February, 1917, when the wife and mother died. All the children are still living and were at the bedside of their father as he passed away, August 14, 1930. The sons and daughters are in the order of ages: Mrs. Emma Conley, Dearing, Kan.; Hannibal M. and Mrs. Mary Caughron, Clever, Mo.; James L. and Mrs. Harriet Grant, Milton, Wis. He is also survived by twenty-one grandchildren, twenty-two great-grandchildren, one brother, James G., Clever, Mo., and one sister, Mrs. Ida Forrester, Marionville, Mo.

In youth he became a member of the Baptist church. In 1872 he was by that church licensed to preach, and in 1876 he was called to ordination to the gospel ministry. The original certificates of these church actions are in the possession of the family.

In 1882 he became convinced that Christians should observe the seventh day of the week as the Sabbath, and he added the observance of the Sabbath to his otherwise standard Baptist principles. Several other families in the community became interested, and a little later the Delaware Seventh Day Baptist Church was organized. This church had an active existence of twenty years or more and attained considerable influence in the community. Much of the time worship was conducted on both Sabbath and Sunday and many people attended who were not particularly interested in the Sabbath.

Nearly all the meetings of this church were under the direction of either Elder Skaggs or Elder W. K. Johnson.

In 1889 the Seventh Day Baptist Missionary Society engaged the subject of this sketch as general missionary in southwestern Missouri, and his labors were continued in this field for about ten years.

Since the death of Mrs. Skaggs in 1917, he has lived most of the time in the homes of his son Hannibal, and his daughters Emma, Mary, and Harriet. He passed away on August 14, 1930, at the home of his daughter Mary, near Clever, Mo. His body was laid to rest beside that of his wife in the local cemetery. The funeral service was conducted by Rev. Earl French, a Baptist pastor of Springfield, Mo.

MISSIONS

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

ANNUAL REPORT OF THE MISSIONARY SOCIETY

(Concluded)

IV. HOME-FIELD

Mission work in the home field has been carried on as extensively and efficiently as money and the number of workers available would allow. Though more work on the home field has been undertaken than formerly, yet there are needy and promising fields which have been neglected.

How to enlarge, strengthen, and build up the work on the home field becomes increasingly both important and difficult. Missions in the homeland have reached a new day with all denominations, and increased effort and adjustment to changed conditions are imperatively demanded.

Pacific Coast Association

The most extensive new work launched this year has been on the Pacific coast and in connection with the Pacific Coast Association. This association has long felt the call of the Holy Spirit to extend the work, especially on the Pacific coast. At its annual session one year ago last spring, it voted to launch an extended missionary-evangelistic campaign, and to employ an evangelist to come to the association for the purpose of giving his full time to this new undertaking. There are two churches in this association, and it was further voted to request that the pastors of these churches be allowed to engage in this work one half of their time. To this the churches agreed. Also the Missionary Board was asked to bear one half of the expense.

It was stated in connection with this proposition that it is the intention of the members of the Pacific Coast Association to take on this new work in addition to bearing their share of the United Budget, as in the past.

The Missionary Board was not approached regarding this proposition for sev-

eral months, but when the plans for the new work were laid before it, the board agreed to co-operate to the amount of \$1,500 a year, though the budget for the year had already been adopted by the General Conference.

Through the executive committee of the Pacific Coast Association Rev. Lester G. Osborn has been secured to give his full time to this missionary-evangelistic work, and is now on the field. Much preliminary work has been done, and it is hoped that this new project may be most successful.

Northwestern Association

Five churches in the Northwestern Association have received help in supporting their pastors during the year.

At the time of the last report Rev. C. A. Hansen was leaving the Colorado field. After his departure Professor Ralph H. Coon of San Francisco, Calif., was called to become pastor of the churches in Boulder and Denver, and began his work in January. It is expected that in addition to serving as pastor of these churches he will do general missionary work, and the board has appropriated \$500 for this purpose. This is Brother Coon's first labor in the ministry. He was ordained last May, and the work is starting out in an encouraging way with the people unitedly backing him.

Rev. James H. Hurley became pastor of the churches at Welton and Garwin, Iowa, early in the year, but owing to the illness of Mrs. Hurley he was unable to continue serving the Garwin Church regularly. These churches have been without the ministries of a pastor the most of the time for six years because no one could be found to serve them, and all felt much encouraged when Brother Hurley took up the work. It is to be regretted, however, that he is unable to serve the church at Garwin as well as the one at Welton, and some arrangements should be made to help the Garwin Church secure a pastor.

Pastor Charles W. Thorngate was serving the church at Exeland, Wis., at the time of the last report, and continued to do so till December, when he went to Stonefort, Ill. Since the departure of Brother Thorngate from Exeland last winter, there has been no appropriation to aid that church.

On account of business and family affairs Brother Thorngate returned to Exeland this spring and has been ministering to the members of the church and community without help from the board; but in the last decade the church has been greatly reduced by removals, and Brother Thorngate has accepted the call to become pastor of the church in Albion, Wis.

An appropriation of a limited size was made to aid the church in Detroit, Mich., but as no minister fitted to lead the work in that city has seemed to be available, the appropriation has not been used. It is two years since Pastor St. Clair's tragic death, and the young church that was struggling so bravely has been much discouraged. A strong man of experience should be secured for this field; otherwise, there is danger that much that has been accomplished in that thriving city will be lost.

As stated above, the church at Stonefort, Ill., had the services of Brother and Sister Charles W. Thorngate for three or four months during the winter; otherwise than this it has had no regular ministerial labors for nearly five years. This church has many young people as well as a goodly number of older people, and it ministers to a large community that is reached by no other church. Therefore it offers a great opportunity for constructive work in building up the church and in service to the community. There is a small debt on the fine church erected six years past, and some of the members have felt that this should be paid before a pastor is called. For this reason and for a shortage of ministers this needy field has been neglected, but it should not be.

The board continues to aid the church at Jackson Center, Ohio, in supporting its pastor. At the time of the last report Rev. Verney A. Wilson was pastor of the church but had accepted a call to another field and was preparing to leave. In due time the church called Rev. Lely D. Seager, who accepted and began his work as pastor about the first of April. This was Brother Seager's home as a young man, and here he began his ministry. It speaks well both for the church and Brother Seager that they are again united in the sacred relation of shepherd and flock.

Southwestern Association

In the Southwestern Association Rev. Ellis R. Lewis continues as general missionary, and the board has been helping seven churches in this association support their pastors. Brother Lewis has his headquarters at Gentry, Ark., and ministers to companies of Sabbath keepers and lone Sabbath keepers besides endeavoring to promote evangelism as opportunity offers.

Rev. Verney A. Wilson became pastor of the churches at Attalla and Athens, Ala., in September. He lives with the young church at Athens and drives by auto to Attalla, ninety miles distant. His duties are rigorous, and he finds here, as everywhere, things to encourage and to discourage, but supported by the faithful ones he is giving his young manhood to the cause in this needy field.

Soon after the last report Brother C. C. Van Horn, who had been the faithful pastor at Little Prairie, Ark., for nearly a decade, resigned, and this church has since been pastorless. In five Seventh Day Baptist families connected with the church there are twenty-five children and young people, and there is a large community that is not served by any pastor. The church has been endeavoring to secure a pastor and has some encouragements in these matters.

The board has continued to help the church at Fouke, Ark., support its pastor, Rev. R. J. Severance. For three or four years the Woman's Board had participated in the support of the pastor of this church. This year, however, the Woman's Board, owing to changed plans of work, ceased its appropriation to this church, but the Missionary Board has appropriated the full amount. Under the leadership of Brother Severance, the church is being strengthened and is doing a high grade of work.

Since the beginning of 1926, Rev. Lely D. Seager has served the church at Hammond, La., and the board has given substantial aid in his support with the understanding that the board was at liberty to use him part time in mission and evangelistic work elsewhere. The past winter, as stated above, Brother Seager resigned to become pastor at Jackson Center, Ohio. During Pastor Seager's term of service the church has been much strengthened and built up. For three

months since Elder Seager's departure Rev. S. S. Powell, a former pastor of the church, has been supplying the pulpit, and the first of the month the church unanimously called him to become their pastor, hoping for the continued support of the board. This brings Brother Powell back into the work and is a happy arrangement.

The board has continued to aid in the support of a pastor at Edinburg, Tex. During the first part of the year Rev. Angeline P. Allen served the church as pastor, but in the winter Mrs. Allen resigned, and Rev. John T. Babcock, who was living in Edinburg, was chosen as pastor. This is one of the youngest churches among us and is still struggling to establish itself on a firm basis.

Southeastern Association

The Missionary Board has assisted three churches in the Southeastern Association in the support of their pastors, namely, the church at Salemville, Pa., whose pastor is Rev. W. L. Davis; the church at Berea, W. Va., whose pastor is Rev. Clifford A. Beebe; and the church at Middle Island, W. Va., whose pastor is Mr. E. H. Bottoms. All these churches under the leadership of their pastors are doing good work and are following up-to-date methods in all departments. Brethren Beebe and Davis are giving full time to their churches, while Brother Bottoms is serving the church at Middle Island in connection with his studies in Salem College. Furthermore, the Missionary Committee in this association has been active, ever studying the situation and aiding the work whenever possible. In addition to helping three churches in this association support their pastors, the Missionary Board, following a rule established long ago providing that the board will help bear the traveling expenses of one pastor going to help another in evangelistic work, aided in paying the traveling expenses of Rev. C. Grant Scannell in coming to this association to assist in meetings at Middle Island, Salemville, and Roanoke.

Western Association

At the time of the last report the board was giving financial support to mission work in the Western Association. This work was then being conducted by Rev. Hurley S. Warren, pastor at Nile and Scio,

N. Y. Early in the year Brother Warren became pastor at North Loup, Neb., and since then there has been no arrangement for the support of mission work on the part of the board in this association. This does not mean, however, that no mission work has been done in the bounds of this association, for there has been. The Missionary Committee, headed by Rev. A. Clyde Ehret as chairman, has looked after the missionary interests and given much thought and time to the work. Brother Mark Sanford of Little Genesee, N. Y., has made a number of trips without expense to the board to the East Hebron Church, Pa., and would do much more if his work would permit. In spite of the generous mission work of Brother Sanford and the Missionary Committee, there is a demand for much more work in this association. A missionary should be located in this association who should give much of his time to the Hebron churches, and the remainder of his time might be given to other points of interest in the bounds of the association.

Central Association

In the Central Association the Missionary Board has given the same aid to the work as in recent years. It has aided the church at Syracuse, N. Y., in the support of its pastor, Rev. William Clayton; and also the church at West Edmeston, N. Y., in the support of its pastor, Rev. Paul S. Burdick. Brother Burdick is pastor of the church at Leonardsville, N. Y., but serves the West Edmeston Church in connection with the church at Leonardsville. The board is under promise to aid the church at Brookfield, N. Y., in the support of its pastor if occasion demand, but this church has heroically struggled to meet its obligations to its pastor and the work, and thus far has not called upon the board for aid. Much more mission work might be done in the bounds of this association if men and means were at hand, and it is hoped that the day may come when larger things may be undertaken and the work extended.

Eastern Association

Though a large percentage of the funds for mission work comes from the churches of the Eastern Association, very little work has been attempted by the Missionary

Board in the bounds of this association. The only work aided in this association during the year has been in connection with our congregation at Daytona Beach, Fla. Much work might be undertaken at different points, but the demands from other places have been stronger, and that portion of the homeland where the work of Seventh Day Baptists originated and was first promoted has given way to what seemed to be more needy fields.

V. ANNUAL REPORT OF CORRESPONDING SECRETARY

As in former years, your corresponding secretary would confine his annual report to the activities of the office. Following the meeting one year ago considerable time was given to supervising the annual report and to correcting the list of life members. Throughout the year an effort has been made to furnish material for the Missions Department of the SABBATH RECORDER, to carry on promptly the increasingly heavy correspondence of the office, and to attend diligently to executive matters. In August he attended, upon invitation, the pre-Conference meetings of the Commission held at Lake Geneva, Wis., and also the sessions of the General Conference held at Milton, Wis. During the year he has attended associations in Washington, D. C.; Berlin, N. Y.; De Ruyter, N. Y.; Alfred Station, N. Y.; and has visited our churches in Walworth, Wis.; New York City, Plainfield, N. J.; Berlin, N. Y.; Lost Creek, Roanoke, Berea, and Middle Island, W. Va.; Fouke, Little Prairie, and Gentry, Ark.; and Boulder and Denver, Colo. The last of November ten days were spent in assisting Pastor Herbert C. Van Horn in a series of missionary-evangelistic meetings at Lost Creek, W. Va. Besides these activities he has participated in the services connected with the Pilgrimage to Newport, R. I., in the ordination to the gospel ministry of Professor Ralph H. Coon of Boulder, Colo., and the installation of Rev. Harold R. Crandall as pastor of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., and has spent considerable time in committee work for the denomination and in advising pastors and churches.

[The "Conclusion" of this report was

printed in the RECORDER of July 28. See the *Year Book* for the "Treasurer's Yearly Report."]

ALFRED UNIVERSITY IN SEARCH OF FUNDS

ONE MILLION WANTED AS CENTENNIAL GIFTS
Almost a century has rolled since Alfred University took its place among American colleges. They have been years of steady growth, constant service, and enlarging values. From roundly \$583,000 of total assets a decade ago, Alfred has now more than \$1,800,000 of assets.

So continually enlarging is the outreach of its intellectual offerings to keep pace with progress and procedure in this day that Alfred wisely celebrates the approach of its centennial in seeking by December 20 of this year a million dollars in pledge, to be paid by 1936.

Alfred's need is three fold: buildings to meet growing student groups, campus extensions and improvements, and the enlargement of its permanent endowment fund. These major lines of financial appeal are approved after prolonged study of facts and conditions.

Alfred is unique in that eighty-five per cent of all the young people within a radius of fifty miles who go to college in New York, matriculate there. This gives it local appeal beyond most schools. Its alumni, graduates, and otherwise number more than ten thousand. Its student group last year exceeded five hundred forty. Prospects for six hundred this fall, are good.

A century of greater service is clearly ahead, calling for this million dollars collected by the centennial year. This is a challenge to you; a call to strengthen the foundations of this Christian college, an opportunity to extend the bounds of culture and truth through an institution which justifies itself educationally, administratively, and religiously.

You who are Alfred's friend will covet your share in this epochal fund which is now under accumulation. Please look for "The Century Cycle" which will reach you soon. It is worth your attention.

Faithfully, earnestly,
BOOTHE C. DAVIS.

September 8, 1930.

YOUNG PEOPLE'S WORK

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

FOLKS IN OUR COMMUNITY

Christian Endeavor Topic for Sabbath Day,
October 4, 1930

DAILY READINGS

Sunday—Kindly service (Matt. 20: 25-28)
Monday—Helping the poor (Psalm 41: 1)
Tuesday—How Job helped (Job 29: 11-17)
Wednesday—Sunshine visits (Matt. 9: 23-26)
Thursday—A cottage meeting (Luke 10: 38-42)
Friday—A musical festival (Psalm 100: 1-5)
Sabbath Day—Topic: How may we help folks in our community? (James 1: 27. Consecration meeting)

This is a hard question to answer, as communities differ so much. The ways in which I might help the folks in Berea are very different from the methods needed in New York City, or Plainfield, or even in Salem. But general principles are pretty much the same. The reading for today gives these principles, with some specific applications, and the preceding verse gives one of the hardest tests. "If any man among you seem to be religious, and bridled not his tongue . . . this man's religion is vain." How many people nullify their religion by an unbridled tongue! This is a teaching with a specific application for rural communities, so often cursed by gossip. A gossip can not be a good Christian, if indeed a Christian at all.

Jesus expresses the same principle which is here given by his brother James, when he says to be "in the world, but not of it." The Christian's place is the place where Jesus was, in the world, among the masses of mankind, not just among our friends, but with the classes who need Jesus most.

Toyohiko Kagawa proposes the revolutionizing of Japan, and the winning of a million souls to Christ, by every Christian becoming an evangelist. Kagawa exemplifies this plan, and follows his Master, by living and working among the lowest classes of people in the slums. If every Christian in America were an evangelist, how long would unrighteousness and godlessness last in our

land? If every Christian in your community were an evangelist, what chance would the devil have there? He can work more effectively through indifferent and half-hearted and insincere Christians than through outlaws and criminals. He can work better through an unchristlike church than through a saloon.

How may we help folks in our community?

What is our community doing for its young folks? Is the church doing anything to draw their interest? Are the young folks of the church or the Christian Endeavor Society trying to reach all the young folks of the community, or do they prefer rather to hold their own little bunch together, because they are congenial and like-minded? If we can not find the spirit of evangelism in a Christian Endeavor Society, where will we find it?

Are our socials so planned as to give the young folks of the community an opportunity for clean recreation, and a realization that wholesome fun is of the spirit of Christ? Or have we surrendered to the dance hall and the moving picture show?

Is the church taking any lead generally in community betterment, or is it leaving that to other organizations? If there are other effective organizations, is the church co-operating with them?

If there are other churches in the community, is your church trying to work with them, or trying to cut their throats?

If yours is the only one, is it neglecting a large part of the community because they are "first-days," or is it a real community church and trying to appeal to all?

C. A. B.

QUIET HOUR THOUGHTS

LYLE CRANDALL

"A Christlike life is the best contribution one can make to any community." The main theme of our General Conference held in Salem was, "The Recovery of the Religion of Jesus Christ." Someone asked, "Has his religion been lost?" In answer to this question, I wish to say that it has not been lost, but many people have become indifferent toward it. It makes my heart sick to see how little attention some of my friends pay to religion, and to hear them even scoff at it. One of our friends is very

ill, and has been at the point of death. She is a wonderful woman morally, yet she has never given her heart to Christ, and seems to care nothing for his religion. It seems to me that this experience, when she has been so near to the "valley of the shadow of death," would cause her to think seriously. I pray that it will.

There are young people in your community who are indifferent toward religion, and who ought to be members of your Christian Endeavor societies. Friends, if you can not reach them through personal contact, pray for them. Show them Jesus through your lives, and if you truly represent him you can win them to him. This is one of the best contributions you can make to your community.

REPORT OF GENERAL CONFERENCE

RUTH FITZ RANDOLPH

(Given at First Alfred Church)

The consistent theme throughout the Conference was Pentecost, celebrating the descending of the Spirit upon the human heart, and the appropriate verse chosen for the sentiment of the meetings was, "We would see Jesus," John 12: 21.

Each speaker had been definitely instructed to carry out this theme, and during the whole session it was most evident. It could scarcely have been more marked and many, I am confident, caught more than one intimate glimpse of their Savior. With the musical program centered about our religious experiences, the theme could not fail but be more evidenced. Salem's girls' glee club featured on Sabbath night, with sixteen represented out of the nineteen during the college year, the girls' quartet, a most perfect and harmonious quartet of trained voices, the college men's quartet, sweet and true, solos of C. H. Siedhoff, Margaret Trainer, Eleanor Davis, A. C. Morrison, Anita Davis, Alberta Davis Batson, Virginia Bond Spicer, and many others who have diplomas in voice, also violin and cello renditions, and not least, the splendid Conference chorus whose places were filled each night under the able leadership of C. H. Siedhoff—all these and more were musical treats rare indeed and made a most perfect background and actual emotional stimulus for the main theme.

I would like to insert just here the beautiful though brief moments spent with President Bond in his daily "Quiet Hour." So serious, so sweet were his talks that I can not skip over them. During and at the end of his talks single verses of fitting hymns were sung by different ones behind the curtain. The piano, being in another room, came softly to the audience and the singer's voice rose clear and stirring from just behind the heavy velvet curtains at the back of the stage. These few minutes were the trysting places in the Conference where the listeners came face to face with Christ. The "Amen" at the end seemed actually gathered from the hearts of the silent listeners and rose in beauty to the throne of God.

It is difficult to pick out any sermon which could be said to stand above the others. Seventh Day Baptists have real cause to be proud of their leaders. Rev. Claude L. Hill, Rev. Loyal F. Hurley, Rev. T. J. Van Horn, Rev. Erlo Sutton, Rev. A. J. C. Bond—all these were spoken of as giving sermons especially worthy of commendation.

Perhaps because Alfred is sponsoring the theological training of our young ministers it may be proper, or at least most interesting, to you people to know that our young ministers were said by many to have been the high spots of our Conference at Salem. Surely they were splendid—each one. Everett Harris was the first, and instead of reading his notes as had practically every older man done, he barely looked at his notes, only reading short portions. His text was "The Enemies of the Cross," and he recalled to us that not only Pilate, the Pharisees, the Sanhedrin, etc., were enemies but today indifference, self-satisfaction, and greed are quite as powerful enemies. Individually we pierce the heart of our Savior.

Then Duane Ogden gave an inspiring and thoughtful speech upon a subject difficult to develop and which, one would say, gave but little chance to show his truly remarkable ability. He spoke on "Possibilities for Leadership Training in Our Colleges." I remember he said that our deans and theological professors should be accredited by the International Council of Religious Education, which is not now being done. He stressed the fact that religious education should be closely linked up with other sub-

jects given in colleges and that it should have as major a place on the curriculum as, say, chemistry. As long as the valuation is low on religious education, the subject will be given little recognition. It is a matter of valuation. If chemistry is indispensable to having a college and college buildings, no matter whether there are funds to draw on to equip the laboratory or not—then alike may religious education be considered indispensable were the same valuation placed upon it.

Then, how I wish each one of you could have seen Harley Sutton on Sabbath night stand so calmly there before the disquieting audience of a General Conference. He spoke entirely free of notes, perfectly poised. His subject was, "His Pentecost. What it should mean to us," and at the end when he read the hymn, "Come Spirit Come, Thou Heavenly Dove"—we understood anew.

Again we were thrilled to our depths when Carroll Hill spoke on Sunday afternoon. He directly followed Dr. Rosa W. Palmberg, and such an appealing talk had she completed that Carroll was hard put to it to speak at all, so choked was he with emotion. Yet he too gave a stirring address which stressed, "The Decline of Home Missions." He was not at variance with foreign missions, his voice proved that, but he made a forceful appeal for strength and religious evangelism at home, so strong and so abiding that it would form the basis from which would flow inevitably the impetus for foreign missions, which would be virile because of a firm foundation and which would not then need the great and heart-rending sacrifices which it now demands to even keep afloat, to say nothing of the threatening retrenchment proposed.

Were I to sermonize on this Conference, I would choose a topic somewhat like this: "How Does God Work?" Who knows? Doctor Sheafe, our Negro gentleman, spoke about how Paul and Silas were in prison and from that shame and disaster the prison keeper and prisoners were converted and the doors were opened. Was that a natural or expected outcome? If the grapes were not crushed would we have the sparkling wine? Would we have the pearl of great price had not the oyster suffered? Who knows how much our little acts may carry their influ-

ence? Perhaps, as Mrs. A. J. C. Bond wired success and love to her husband before his sermon Sabbath morning which stressed the potent fact that "Jesus is Knocking at Our Door," we too may be of lasting help or inspiration by even a small word, wishing our denominational loved ones success and affection. We know not in what way our Lord may work. Christians were always a small number but a victorious and successful number. Though we are few let us win through to victory.

Dr. Rosa Palmberg is a fitting illustration of what God can do. In her unassuming way she told of the buildings in Liuho now worth \$38,000, of which only \$5,000 was asked of the Missionary Board. When she first went to China she was the only Christian missionary in that section. The doors were literally barred against her, but now she is hailed upon the street, "Come and tell us the story of Jesus. Come."

Doctor Palmberg has done a wonderful work and one appreciated by the Chinese. Miriam Shaw sails for China as a nurse in our hospital. The Woman's Board pays her passage but a man in China is paying \$1,000 Mex. a year, for ten years, in order to have a competent nurse to help in our hospital. Mrs. H. C. Van Horn, president of the Woman's Board, asked during a small recognition service for Miriam that we pray for her, as Miriam sails September 4 from Vancouver.

Painfully Doctor Palmberg told us how she had planned to buy a new pair of shoes for \$5 in order to be presentable to us, but a friend had offered her a pair of shoes to wear for the occasion. She had another pair to rest her feet, but now her borrowed shoes pinched her—right that minute they were pinching her. But the \$5 she had meant to spend on shoes was to be placed on the collection plate.

Oh, people of Alfred—no one need tell me that Alfred people do not give generously, but how many of you give until it pinches? There were persons, to illustrate, who stood up in the discussion following that missionary program.

Professor Ned Whitford rose and brokenly said, "I have forty dollars in my pocket above my expenses to return home and I wish to place it on our collection plate." This money was to cover his expenses to

the Commission, as I happened to know. And he added, "I stand unworthily here in my brother's shoes."

Rev. Paul Burdick said he would try to get along without the money sent to his church from the Missionary Board in order to save retrenchment; and do you know that more than once this past year he has returned his check from the Missionary Board?

John T. Babcock receives a salary of \$300 and has pledged to the missionary debt \$150.

What can you personally do to save our denomination? Will you give until it pinches?

REPORT OF YOUNG PEOPLE'S MEETINGS AT CONFERENCE

MAXINE ARMSTRONG

(Given in the First Alfred church, August 31)

After having been given the wonderful opportunity to go down to Salem, W. Va., and attend Conference last week, I am very glad to try, in a simple way, to carry to you a bit of the spirit of the young people's meetings. These were led by the ever capable Marjorie Burdick. Let me in the beginning say that it is my belief that there is no more enthusiastic leader in young people's work than Miss Burdick. She has stood by her post for quite a while. Will she ever run out of clever ideas for making worth while, inspirational meetings? I believe not.

We who went with Mr. Mills arrived too late for the pre-Conference meeting and fellowship banquet, held Monday afternoon. We were in time however for the Monday evening's session, which was held in Professor Siedhoff's room in one of the college buildings. The good-sized crowd that night (made up of old friends and strangers), grew to be, during that week, an ever-increasing crowd, made up no longer of strangers but of old friends and new friends. The Salem College girls' quartet sang for us, "Deep River." Sally Austin was at the piano. At this time reports on the talks of the afternoon were given. Duane Ogden explained the importance of the meaning of hymns. The first of our gatherings soon came to an end.

The theme of the young people's meetings was "The Recovery of Jesus' Ideals." Our watchword was "Christians." This theme was carried out through every one of our sessions in discussion of *the recovery of his ideals*: (1) in worship; (2) in service; (3) in instruction.

On Tuesday afternoon the fellowship social was held. It turned out to be such a beautiful day that the hundred or so young folks and older ones too (for everyone is young in spirit) gathered on the campus where games were joined in whole-heartedly by everyone.

On Wednesday and Thursday mornings the young Seventh Day Baptist people gathered at two reserved breakfast tables in the dining room, and after having made their cereals, fruit, and coffee disappear, joined in a round table discussion of the familiar theme which concerns *our Savior's personality*.

Friday morning was without doubt the date most anticipated by, and certainly the most inspirational to, the youth of the Conference. Early on that morning a West Virginian hill was the scene of a fellowship breakfast. Rev. H. L. Polan led the worship period. The talks concerned Jesus *as a great lover of the out-of-doors*. Virginia Bond Spicer, keeping in accord with the theme, sang "Trees."

Sabbath afternoon's session culminated our week. The program was put on in the large college auditorium. Special music was given by our Washington friends, whom many of you have met, by the Salem College men's quartet and by a mixed quartet which was assembled for the occasion.

The several talks given on that Sabbath afternoon revealed *Jesus' personality* as he came in contact with:

1. Children—Written by Iva Ellis and read by Mrs. Hurley Warren.
2. Friends and Enemies—Neal Mills.
3. Crowds—Miriam Shaw.
4. Home Life—Elisabeth Crandall.
5. Public Life and Careers—Russell Jett.
6. God—Harley Sutton.

I wish I could take time to go more into detail about the splendid thoughts expressed by these persons. Especially would I like to read to you the paper written by Miriam Shaw, who most of you know is the sweet young lady who is now on her way to China

where she will give her life in service as a missionary.

The meeting Sabbath afternoon ended in a period of worship. The spirit through the whole service had been a worshipful one. It seemed a perfect way to end a week of such divine communion.

I only wish each of you could have been a witness at some one of these meetings. The predominating spirit of it all was wonderful. Just the fact that there are others of our age who live in other parts of the country and go to different schools, who are faced with the same problems as we are, gives one strength to go on in the right way.

Let us hope that the meetings a year from this summer, in Alfred, will be as inspirational as were those just held in Salem.

SOCIAL FELLOWSHIP GOAL—1930-1931

Motto—Play with a purpose.

Purpose—Through our socials (1) to provide wholesome recreation for ourselves and our friends, and (2) to interest others and win them "For Christ and the Church."

Goal—

- 20 points for each standard social held.
- 10 points for each standard social reported in detail.
- 25 points for each original standard social held.
- 50 points for the best original standard social reported in detail during the year.
- 5 points for each invited guest of Christian Endeavor age present, who is not a member of any Christian Endeavor society.
- 75 points for each new member won to Christian Endeavor through the work of the social committee.

THE GOAL EXPLAINED

Standard Social—Includes (1) educational feature, which should be adapted to fit the plan of the social, example, for a Thanksgiving social, the history of the first Thanksgiving; for a musical social, the biography of some great musician, story of a hymn, etc.; for a February social, anecdotes and stories concerning Washington and Lincoln would be appropriate. A debate might be used, or an article of special interest read from some good magazine. There are games which could be worked in for the educational feature, but great care should be taken

in choosing these. (2) Devotional feature, preferably at the close, consisting of singing of hymns, prayers, short talks, or meditations, etc.

Reporting in Detail—This means to write the social out step by step, so that it can be passed on to be used by other societies.

Original Social—One that is planned by the committee, and not taken from any other source. That is, the committee decides the type of social to be given, then adapts the setting, games, decorations, and refreshments to fit the occasion.

Inviting Guests—The most important item! The social committee should meet and list all the young people of the community who should be reached and won to Christ. After the list is made, the duty of the committee is to see that each person on the list has a personal as well as a written invitation to each social.

New Members—should be won to Christ and to the Christian Endeavor society through the efforts of the social committee. This item has been added to the goal as a check-up to find out if we are accomplishing the second part of our purpose.

GRACE M. OSBORN,

Social Fellowship Superintendent.

3245 Date St.,

Riverside, Calif.

INTERMEDIATE HELPS

I regret that the Intermediate helps are not at hand this week. As we are now on vacation, I think they must have been overlooked and left at home.

C. A. B.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

To be used with the memory hymn

"I Would Be True"

From Princeton University there graduated in 1905 a young man by the name of Howard Arnold Walter. Because of his sunny smile, he was wanted where there was fun; because of his keen mind, he was sought for when counsel was needed; because of his consecration to the Christ, he was a blessing to all. Through college and seminary he went and then chose the foreign field as his life work. One Christmas

he sent to his mother a little poem written out of his own heart life and she, recognizing the beauty of the message, sent it to *Harper's Magazine* that the world might share it. In 1919, when the influenza was raging, he was one of its victims, but he still lives in this beautiful Christmas poem dedicated to his mother: "I Would Be True, for There Are Those Who Trust Me."

From "Hymn Stories for Children" by Margaret W. Eggleston and published by The Century Company, 353 Fourth Ave., New York, for 25 cents per copy.

MY FIRST TRACT BOARD MEETING

DEAR RECORDER READERS:

Who would not be thrilled as he sits for the first time around the table in the Tract Board room of our new Seventh Day Baptist Building. The writer wishes that every member of the denomination could feel this thrill—that he could have the privilege of seeing our truly wonderful building and be shown through its beautiful rooms. He would be inspired with larger loyalty and determination to make his own and our life count more for Christ.

To sit in this room dedicated to the work of the Lord as represented by the Tract Board; to see busy lawyers, schoolmen, mechanics, salesmen, ministers, and other professional men seriously attacking the grave problems confronting us—men and women who believe in the integrity of our cause and in the loyalty of our people; to sense their feeling of dependence upon the Holy Spirit and love for Jesus Christ; this, I say, is to deepen the feeling of a larger assurance of the great realities and an increased faith in the Author and Giver of life. This gives new courage and zeal for church and denominational work and for carrying individual burdens and working out personal problems.

This afternoon there is a goodly representation of the board present to listen to reports and to organize the work for another year. President Corliss F. Randolph is presiding and expediting the routine business. Recording secretary Winfred R. Harris is ready with well written minutes and necessary data. Treasurer, Mrs. Ethel Titsworth Stillman, reads her accurate and illuminating reports. Many of you will re-

call Mrs. Stillman's inspiring message at the recent Salem Conference. Sabbath Promotion leader, Rev. Ahva J. C. Bond, reports interesting matters relating to Teen-Age Conferences, summer camps in Rhode Island and West Virginia, to Calendar Revision and other matters of correspondence, and his proposed program for the immediate future. Your new corresponding secretary, Rev. Herbert C. Van Horn, is presented by the president and graciously received.

My readers are familiar with the names of others of the long serving men and women on this board—Wm. C. Hubbard, Wm. M. Stillman, Alex. W. Vars, Asa F. Randolph, Esle F. Randolph, Irving Hunting, Dr. Laverne C. Bassett, and others. Our Editor Gardiner is there as a benediction to us all. But perhaps most encouraging of all is the presence of new members: Miss Bernice Brewer, for two years efficient assistant corresponding secretary of the board, John Reed Spicer and Burdette Crofoot, all of whom bring something of the ideals, vision, and enthusiasm of youth.

President Randolph is asked to tell of his recent contacts with our people in London and Holland, which he does in his usual clear and helpful way. We sat with him in the Mill Yard Church Council to examine and recommend to our General Conference the recognition of Rev. J. McGeachy as a minister among us. Doctor Randolph and the other members of the council from America feel encouraged and hopeful for the outlook of this, our oldest existing Seventh Day Baptist Church. We traveled with him to Holland, visited our good friend, Rev. G. Velthuysen, and sat at table with him in the godly home of Simon Ouwerkerk.

Well, my first board meeting was, indeed, an inspiring one. I wish I might convey to you more of its spirit and courage and inspiration. I am anxious that you should more and more feel that the Tract Board is *your* board, struggling with *your* problems, and trying under the grace of God to do *your* work which you have committed to our hands.

Sincerely yours,
HERBERT C. VAN HORN,
Corresponding Secretary.

CHILDREN'S PAGE

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

SECOND SHIP IN OUR FLEET—WORSHIP

DANIEL 6: 10

Junior Christian Endeavor Topic for Sabbath
Day, October 4, 1930

MRS. HERBERT L. POLAN

Worship service—arranged by the leader assisted by the prayer meeting committee.

Quiet instrumental music—a violin solo, "Take time to be holy."

Let heavy curtain be drawn back, a screen removed, or two boys may quietly slide the organ over a few feet. Disclose this scene—Daniel kneeling on a beautiful robe or rug at an open window with his back to the audience and his arms leaning on the sill, face uplifted. Someone back of scenes sings softly, "Dare to be a Daniel."

At the close all juniors stand quietly and sing in concert—"Oh, worship the King," as Daniel bows his head upon his hands in another attitude of prayer.

Dramatize the story of Darius' decree. Characters—King Darius, Chief of the Presidents, Chief of the Princes, Daniel, king's servants and rest of presidents and princes—rest of Junior society.

Scene 1—Establishing the decree, Danuel 6: 1-10.

Scene 2—Daniel worships at home, 10-11.

Scene 3—Presidents and princes report Daniel's conduct to king.

Scene 4—Daniel brought before the king, 16.

Scene 5—King spends night anxiously, 18.

Scene 6—King visits den, 19-23.

Scene 7—Darius punishes princes, makes new decree.

At the close for your meeting let all repeat or read from Bibles selections from verse twenty-six of this chapter.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I found this little story today while hunting around for something. It is written by Addie Hayes. I like it and hope you will too.

In just five more days school will start. I am very anxious for it to start. Last Sab-

bath morning I went down to feed a bantam rooster and what do you suppose I found? I found I had four new ones. They are very cute when they are little. Well I must stop and copy the story.

Lovingly, .

MARY MARGARET HUMMEL.

Boulder, Colo.,

September 2, 1930.

DEAR MARY MARGARET:

I like your story very much and am very glad you sent it, for I am sure the other children will enjoy it.

You have been busy in school for about two weeks, have you not? I hope you are enjoying it and are starting in for a splendid year's work.

Bantams are certainly interesting. I used to have them for pets myself when I was about your age.

Please write again, and when you find another story that you especially enjoy, send it on.

Your sincere friend,

MIZPAH S. GREENE.

EDDY'S MESSAGE

"What makes mama cry?" asked little Eddy as he came in from play one day, after the battle of Gettysburg.

"There has been a dreadful battle, my dear, and I am anxious about papa," said his mother.

A little while after that Eddy brought some clean white paper for his mother to make him a kite. After it was finished his mother saw him with his spelling book and a lead pencil, writing on his kite. After dinner in rushed Eddy with shining eyes and glowing cheeks exclaiming, "I sent it mama, I sent it!"

"What my dear? What have you sent and where?"

"Why, mama I wrote on my kite, 'Won't God please take good care of papa and send him back to mama and Eddy'; and then I sent up my kite, and when it got very high I cut the string, and I guess God's got it by this time."

Ah, little Eddy, God is very near to every one of us, and our messages need not be written on paper, or sent up above the clouds, in order that he may get them. He

knows our thoughts before we speak them.
Let us try to make them good and pure.

—Addie Hayes.

DEAR MRS. GREENE:

I hope when this letter reaches your kind hand it will find you well.

My school closed for six weeks. My examination has not yet come for me to go up higher.

My mother was sick and she went to the country and took me with her. I had a fine time there with my aunt and her children where we were for two weeks. It is far back in the mountain part. I will be going back to school tomorrow. I am doing my best in school. I am in third book. I go to the Alpha school. It is a Catholic school. My teacher is very kind.

I remain your friend,
MAY HAMID.

2B Camperdown Road,
Kingston P. O., Jamaica,
August 24, 1930.

DEAR MAY:

I can imagine just what a pleasant time you have been having up among the mountains, for I am very fond of mountains and high hills, though it makes me puff to go up them nowadays. This summer I was up in the hills of West Virginia, and I called them mountains, though the people there said they were only hills. Now I am wondering what *real* mountains are like.

Of course by this time you are back at school, and I hope you are enjoying both your work and your play. You must write often.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I was glad to receive your letter. I sincerely hope that when my own reaches your home it will find all well.

Instead of spending my vacation in the country with my aunt, I spent it with my mother. I got four weeks' vacation. I spent one of the four weeks at my home and three in the country. I had a fine time in the country for they had a picnic for a new church building. It was near to me and I had a good view of it.

I had to work hard in the country. My work was to carry water on my head in a five gallon kerosene can for my mother, and go in the bushes to look for wood. I like it in the country for I have a cool breeze all the time.

I am glad to hear that Mr. Greene got rid of the pigeons that disturbed you.

My examination will be coming off in September. My inspectors are Mr. Chambers and Mr. Lockett. The children at school have it as a joke, and say, "Mr. Lockett, say, what you catch in your pocket, you must lock it."

The teacher in my school is Miss Black. She is very strict. I came down from the country last Friday and returned to school Monday.

I remain your friend,
LLOYD JONAS.

12 Water Street,
Brounstown,
Kingston, Jamaica.

DEAR LLOYD:

I am sure the children will find your letter interesting as I did, and will be anxious to hear from you many more times.

You must indeed have had a very busy time in the country; but that made your good times all the more enjoyable when they came, did it not? You surely must be very strong to be able to carry a five gallon can on your head. I don't believe I could do it. I like strong boys—strong in body, and strong to do the right.

I bragged about getting rid of the pigeons too soon, for they have pushed two more shutters off of the church belfry, and yesterday I saw several of them getting in. This morning Mr. Greene nailed on two more shutters, so again they are shut out, for awhile at least.

With the hope that you are enjoying your school work, I am

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

There have not been any letters from Little Prairie, so I thought I would write one.

I live on a farm. I have four brothers. I am eleven years old. I will be in the fifth grade this year. I have two pets, a puppy and a cat.

We haven't any pastor now, and we surely miss Mr. and Mrs. Van Horn.

Your true friend,
PRESTON MITCHELL.

Little Prairie, Ark.,
September 1, 1930.

DEAR PRESTON:

I was pleased to receive a letter from Little Prairie for Mr. Greene has told me a good deal about the place. You see he has been out in that country quite a bit, but I never have been so far south.

I think a farm is the very best place for children to live, for nowhere else can you have such genuine good times, at least that was my experience, and I was brought up on a farm. I imagine you and your four brothers have wonderful times. There is nothing quite like a good big family of boys. You must write more about some of your good times.

Your sincere friend,
MIZPAH S. GREENE.

BYRON MAXON GREEN

Byron Maxon Green, one of eleven children of George and Rena Rogers Green, was born at Farina, Ill., November 1, 1905, and died at St. Joseph's Hospital in Alton, Ill., August 12, 1930, at the age of 24 years, 9 months and 11 days.

As a lad he attended the country school near the farm home, and later completed the high school course at Farina and three years of college work at Milton, Wis. During and following his college course he was variously employed until he entered the service of the Shell Oil Company at Wood River, Ill. He took great interest in the work and was very loyal in his service to the company.

Following a brief vacation spent with the home folks, he left for Wood River at twelve o'clock on the eleventh of August, arriving in time to take up his duties at four o'clock in the afternoon. At eight o'clock Byron went with other members of the force to light the safety torch. When the attempt was made the accumulation of gas exploded, igniting his clothing. He ran some distance through the gas flames, and by rolling

on the ground attempted to extinguish the fire on his clothes. His comrades gave what assistance they could, and had him removed to the hospital as quickly as possible. He passed away there about one o'clock. Although badly injured he did not suffer greatly, and was conscious and cheerful to the last, frequently saying, "Everything is all right." When asked by a hospital attendant as to his religious belief he replied, "I am a Seventh Day Baptist."

During the pastorate of Rev. John T. Davis, Byron professed faith in Jesus Christ, was baptized and joined the church of his faith at Farina. As long as he was resident here, and as often as he returned to this place he was a faithful attendant at the services of the church.

He was by nature of a genial disposition, not easily offended, and quick to forget a wrong done him. He has many warm friends among school associates at Farina and Milton, and was well spoken of by his comrades among the many employees of the Shell Oil Company.

He is survived by his parents, nine brothers and sisters: Paul, of Almond, N. Y.; Frank, of Chicago; Susie, Ralph, Maurice, Marian, Mildred, George, and Clark who are at home; his aged grandfather and a large number of aunts, uncles, and cousins. The entire community united with the family in mourning his untimely death.

"I can not say and I will not say
That he is dead! He is just away!
And left us dreaming how very fair
It needs must be since he lingers there.
And you—O you, who the wildest yearn
For the old-time step and the glad return—
Think of him faring on, as dear
In the love of there as the love of here;
Think of him still as the same, I say;
He is not dead—he is just away!"

Funeral services were conducted at the Seventh Day Baptist Church Thursday afternoon, by his pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery.

REV. C. L. HILL.

Four things a man must learn to do
If he will make his record true,
To think without confusion clearly,
To act from honest motives purely,
To love his fellow men sincerely,
To trust in God and heaven securely.

—Van Dyke.

OUR PULPIT

SEVENTH DAY BAPTISTS AND THE SABBATH

REV. HERBERT C. VAN HORN

Corresponding Secretary of the Tract Society
Pastor of the church at New Market, N. J.

ADDRESS FOR SABBATH, OCTOBER 4, 1930
(Given at Tract Society hour at Conference)

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

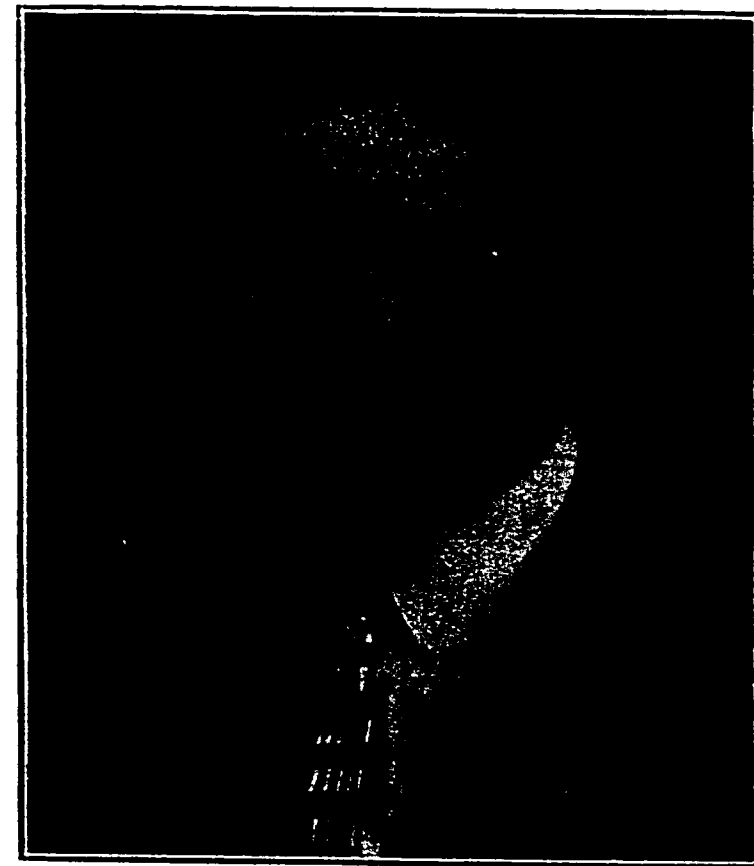
OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER



over the Sabbath situation. We must confess to a deep concern, ourselves, for Seventh Day Baptists are involved in this same situation. We can not help being affected by this universal let down in a Sabbath consciousness. Business, economic and social relations, modern conveniences and blessings, with modern religious and scientific complexes—all contribute their share of complications to a problem that to our fathers was comparatively simple.

Hence, every generation should restudy

The leaders in many of the different denominations are more and more alarmed over the prevailing disregard for a Sabbath. During the past few months the Clarksburg Ministers' Association has been very active in efforts to close the Sunday theaters, and with some success. Not so very long ago the Presbyterian Permanent Commission on Sabbath Observance put out on its publicity papers the slogan—"Save the Sabbath." Dr. Charles E. Jefferson of New York City in *Church Management* of last November published a sermon on "The Most Beautiful Commandment" (the fourth) in which he declares "The prosperity of the Church rests upon the Sabbath." As some of us observe in our own localities the empty pews and the congested roads, we do not wonder at the concern of Christian leaders

and restate its position on vital matters of society and the gospel, of doctrines and duties. *At least* it should determine that the expression of its beliefs is not merely a stereotype or formalism. I said *every generation*—one might even better say *every decade*. Especially may this be true of the *Sabbath*.

What does the Sabbath mean to us of this generation, and at this time—the nineteenth hundredth anniversary of Pentecost? What of its authority? What is the mission of Seventh Day Baptists?

I. WHAT DOES THE SABBATH MEAN TO US?

The present day generation is sound at heart. It wants *reality*. It may be indifferent to many things many of us think important; it may be misguided, mistaken.

In its new freedom from old time restrictions, conventions, and other safeguards, it may often be in grave dangers—yet it wants and seeks *reality*. The expression of its desires may be slangy, even jazzy, and its terms far from pious—yet it is at heart sincere and honest. Dr. E. Stanley Jones in "Christ for Every Road" tells how, after an address before a large group of students, a young flapper came to him and exclaimed—"Gee, but you walked all over my needs this morning. Say, you got me, boy." Perhaps she expected to shock him, but underneath this twentieth century exterior he read her conviction, deep and true, of a great longing and need of reality. He also tells of an evangelist who won the deep respect and held the attention of a group of "hard-boiled" Rotarians, though warned by the president against speaking to them of deeply serious matters. But he had a *real* message and these men were *men* as well as *business* men. They, too, longed for reality.

The same is true of our own business men and our own young people. I believe none better can be found anywhere and in any condition. I believe our own young folks are less slangy, better trained, and strive toward higher ideals—but they too want *reality*.

Now, what is *real* about the Sabbath? What does the Sabbath mean in the lives of their fathers and mothers and teachers? What does the Sabbath mean in *your* life and mine? Has love for the Sabbath and observance of the Sabbath deepened our spiritual lives? Has it quickened our spiritual vision? Has it enriched our lives, making of us more godly men and women, better fathers and mothers? Has it wrought in us a more generous spirit, a larger loyalty to our Christ? Is it real to us—a vital reality in our lives? It must be if it is to make a bid for the love and loyalty of our children, and if it is to win its way in a sabbathless world. The promise of Isaiah 58: 13, 14 is to us of this age as well as to those to whom the prophet especially wrote.

As a blessed reality—the Sabbath should mean:

1. A Day of Worship.

For the most part we have usually regarded the Sabbath as a day for worship. At least for many it is open for debate

whether they shall go to church or not. We thank God for the homes where it is a settled question—*We go to church*. Certainly the day is needed, in these busy times, for meditation and communion with God. Driven with six full days of work and worry—days that afford little time or opportunity for private devotion, when we can draw near to God and feel that he draws near to us, the *one* day, the Sabbath, should be a day for that. On our mountain roads with heavy grades there are places, now and then, where it levels off a bit and the motor has a chance to "pick up," and the next hard climb is started with the advantage of full acceleration, and the traveler with relief goes on his way. The Sabbath with its opportunity for worship should afford us inspiration and accelerated courage and strength for our six days' climb.

2. A Day for Inspirational Reading.

One can not read the dailies, current magazines, and fiction during seven days of the week, and climb very high toward God. We need to avail ourselves of time and privilege to read and meditate upon the great messages of the prophets, and especially feed our souls upon the blessed words of the Master "who spake as never man spake." Men can not think of secular matters, be engrossed with material ambitions, and occupied with worldly enterprises for seven consecutive days, and expect to climb very high. To attempt it means spiritual loss and death. We need the Sabbath, and we need to make it serve our *spiritual* needs by spiritual reading, meditation, and communion with God. Doctor Jefferson, quoted above, declares "The Christian Church is doomed unless people are willing to think . . . without meditation and thought we are lost. Christian worship has no significance or reality unless people who engage in it are readers and thinkers." Perhaps he puts it a little strong, but certainly as far as we are capable to read and think, it is true; and we need the Sabbath to read more and think more about God and our relationship to him, "to meditate on the life that now is, and the life that is to come. Life becomes impoverished at its fountain if we do not take time to think about our relationship to the universe in which we live, and to the great God who made us all."

3. *A Day for Prayer.*

I want to bring you two paragraphs from the sermon already quoted. "We need a day on which to pray undisturbed by the distractions of our ordinary duties. We need a season in which we can shut ourselves up with our Creator. Without prayer the Christian Church is doomed. The day of rest is a day for prayer, for thinking, and for reading. It is sometimes said that the Christian Church is built on a Book. In one sense that is true, but the Book is not a firm foundation unless there is a day for prayer, for thinking, and for reading.

"It is sometimes said that the Christian Church is built on a Book. In one sense that is true, but the Book is not a firm foundation unless there is a day underneath the Book. Unless we have a day on which the Book can be read and expounded the Book can not do any mighty work. It is only because we have a day on which the ideas of prophets and apostles and of the Son of God can be unfolded and made glorious to the heart and imagination that the Bible becomes a power in the life of the world. The prosperity of the Christian Church, therefore, rests upon the Sabbath. And underneath the holy day is he who made the day, the One who has said, 'The Son of man is Lord of the sabbath.' The Church is built upon a Book, upon a day, and upon a Person. It is built upon the Son of God, and the Son of God is the Lord of the Sabbath."

What a wonderful plea this good and able Christian leader and minister makes for the Sabbath. How true all he says. But how he vitiates the truth of it when he applies it as he does to "one day in seven," Sunday, a man made, or a church made day!

II. THE AUTHORITY

What a leverage for the truth, and what a tremendous pull for the right sort of meaning and observance of the Sabbath—if Doctor Jefferson and other such fine leaders of Christian thought and life would orient the truth with the facts of the Word of God. Right is he when he pleads that the Church is "built upon a Book, upon a day, and upon a Person. It is built upon the Son of God, and the Son of God is Lord of the Sabbath." And that great Person, Jesus Christ, who so *declared* concerning

the Sabbath, *kept* the Sabbath, and further hallowed it by merciful healing, by reading from the Scriptures, by worshiping in the synagogue, by helpful visitation, and by the sanest sort of helpful living. He is our authority and sanction for the Sabbath, who himself made it of sacred moment after six days of creative activity—the Sabbath instituted at the beginning, away back at the foundation of things, along with the institution of the family relationship—the Sabbath of the decalogue, of the builders of Israel, of the prophets, of Christ and the apostles, and of the early church. With such sanction and on such authority we should encourage ourselves and go forward.

III. MISSION OF SEVENTH DAY BAPTISTS

Seventh Day Baptists for generations have been known for their contributions to science, language, civics, and economics. In these and many other lines their influence is out of proportion to their numbers. But our greatest contribution must be in the field of religion. Our great mission is and must continue to be *the conservation of the Sabbath*. Ours is an age of peril. There is danger of the Church losing its religion. If it is true that "The prosperity of the Church rests upon the Sabbath"—then the true Sabbath, its observance and promulgation, are of vital, if not of supreme, importance. "Who knoweth whether thou art come to the kingdom for such a time as this."

Seventh Day Baptists, stand by. This is no time to back up or lie down on the job. The Lord has called us. The Sabbath furnishes us a task and a challenge. Let us be loyal. Be not discouraged. In a time when some of the great reforms were being hardest hit in England, John Bright stood in parliament and cried, "I appeal to time," and time vindicated his faith. Time will vindicate our faith in the Sabbath. The Sabbath! Yes, we must take it with the rest of the gospel to China and Jamaica and South America, and as far as we are able, to the "utmost parts of the earth." But—*we must keep it at home.*

When a great temple was being built an unknown sculptor insisted on doing a bit of work. Finally an obscure corner was given him to work in. After months of unobtrusive labor the workman disappeared.

But it was discovered he had wrought a most beautiful figure in his corner. When folks visit the building the caretaker usually invites them to come at a certain hour—a time when the sun slants its rays in just the right place—and there is illuminated this wonderful figure, the most beautiful in all the temple. My young Seventh Day Baptist friends, enter the fields of your choice, if it is where God wants you, and become as skillful as may be, but in your own way, and loyally, build this Sabbath into the temple of your lives, and though unknown and perhaps often unappreciated you will have contributed something distinctive and beautiful to the kingdom of God.

One war-blown day in Flanders a tired and discouraged battalion was marching through a half destroyed village. As the major at the head of his columns was passing by a partially devastated church, his eye caught the gleam of the white figure of the Christ upon the cross in a little shrine. It brought him up with a great thrill, and as his wornout men passed the spot the command rang out—"Eyes right," and every man beholding the Christ, straightened shoulders and marched forward with new courage and new hope. My friends of the Tract and Missionary Boards, Seventh Day Baptists of this great Conference, catch the gleam of our blessed Christ—"Eyes right."

THE CHURCH AS A PROMOTER

DR. PAUL C. SAUNDERS

(Concluded from last week)

WHEN WE WERE HEATHEN

Another reason why I am a supporter of the Church is because it believes in missions. It believes in giving to others the good it possesses. People often wonder what is the secret of persistent opposition to foreign missions. Why is it that so many otherwise good and intelligent persons object to sharing with our brothers in darkness the light that has been given to us? The fact is, the root of all opposition to foreign missions is chiefly natural selfishness. We have a good thing and want to hold on to it. All men are by nature monopolists. A man suddenly become wealthy is likely to be miserly. If a man has a fine painting, or a woman a beautiful dress, it is more highly valued if nobody else has one like it.

It appears that some people think Christ was born to our race, that he came to Nordics only and afterwards to nobody. We owe our Christianity to foreign missions in the days *when we were the foreigners*. Our religious genealogy is this: Christ came as a foreign missionary to the Jews, the Jews came to the Romans, and the Romans to the English. The first of these missionary enterprises we read about in the Gospels, the second in the Acts of the Apostles, the third is not in the Bible. The history of the Church after the end of Acts is also interesting and instructive.

About the year 586 there lived in Rome a young monk named Gregory. He had been born to high rank and great wealth but had laid both aside to serve the Church. It happened one day that Gregory visited the slave market and there he saw every kind of man that the Roman Empire could furnish, representatives of all the conquered races from the Nile to the North Sea, mostly black, woolly headed and brown skinned. But among them there happened to be that day three captives of quite unusual racial type, with blue eyes, long flaxen hair hanging down their backs, pink and white complexion, a type of physiognomy that belonged to the angels. Gregory was so attracted by the strange beauty of these youths that he inquired whether they were of Christian or pagan people.

"Pagan" replied the Jewish slave dealer.

"Alas, that beings of such light faces should be slaves to the prince of darkness! What is their race?"

"Angles," was the answer.

"They look more like angels," said Gregory. "From what country do they come?"

"Iberia."

From that day Gregory became a missionary crank. In fact he was so fanatical that he started out himself a few days later with a few monks to convert Britain; but he was so much needed in Rome at that time that the people clamored for his recall, and the pope sent horsemen after him. They caught up with him at the end of the third day's journey and found him resting under a tree, reading a book and making puns. It was his only

vice. For some twenty years thereafter he was kept busy at church work, but never forgot his intention of converting the savages of that distant land. In 596, after he became pope, he sent word to Gaul that part of the papal revenue should be spent in buying Anglo-Saxon slaves of seventeen or eighteen to be sent to Rome for education, that they might later be made missionaries to their native land. Without waiting for that he announced his intention of sending a band of monks to evangelize the English.

We have no record, as far as I know, of what advice his friends gave him when he proposed this plan to them, but since human nature is much the same in all ages we can easily guess what objections were brought forward to dissuade him. In the first place it was hard times. We should be justified in assuming this on general principles for it has always been hard times ever since Adam was evicted from the garden of Eden. Times are felt to be especially hard whenever a contribution for missions is called for. We do not have to guess about it, for we have sufficient knowledge of the state of affairs to feel safe in saying that it was just about as hard times then and there as it has been anywhere and any time in the history of the world.

The early missionaries went out in the face of greater opposition than in modern times. Rome was suffering a commercial, political, and religious crisis. Half the people were paupers supported by public funds and alms. Gregory himself gave food to three thousand people daily. The Campagna around was now a desert. Crops had failed, malaria had depopulated the lands, the Lombards of the north were threatening Rome and could be kept off only by bribes, diplomacy, and arms. Plagues and floods were causing devastation. All the money that could be raised was needed right there in Rome.

Gregory himself paints the situation in one of his sermons: Everywhere we see tribulation, everywhere we hear lamentation. The cities are destroyed, the castles torn down, the fields laid waste, the land made desolate. Villages are empty, few inhabitants remain in the

cities, and even these poor remnants of humanity are daily being reduced.

Another argument was that there was work enough to do at home. And indeed, there was. A great many of the Italians, even among the churchmen, needed converting as much as any heathen. There was a schism in the Church, an old heresy and several new ones. John Patriarch of Constantinople was setting himself to be pope. It was doubtless pointed out to Gregory that he was already undertaking more than a dozen men could do. He was teaching agriculture to the settlers that he had put back on the abandoned farms. He was trying to reconcile the Arian heresy. He was acting as arbitrator in the quarrels of the Lombards. He was reforming the church music. He was trying to abolish the slave trade, an established institution of society for thousands of years. (Don't be alarmed if the prohibition problem lasts a few years.) And here he was proposing to undertake missions in the foreign field; no wonder folks thought him foolish.

But probably the most powerful argument that was brought against the new enterprise was that the British were savages and incapable of Christianity. Doubtless their own religion, crude as it might seem, was better suited to their barbarous natures than the more refined and spiritual Christianity. These tribes had never shown any susceptibility to civilization and never had made a contribution to arts, literature, or science. It is almost impossible to realize the feeling of the Greeks and Romans for outside barbarians.

We can not nowadays in the light of history regard people as so hopeless as *our own ancestors* seemed to the Romans. Northern Europe and the islands of England were indeed inhabited by inferior races. They painted themselves. Their religion consisted in part of burning people alive in wicker cages. Their conception of heaven was a place where fighting could go on all day and night. Evidently Christianity could not do anything for such folks. *It would be wasted on them.* They were worshipers of Tiw, Woden, Thor, Fria, whom we commemo-

rate in the names of the four days of the week. Tuesday, Wednesday, Thursday, and Friday.

But Gregory was a missionary crank and none of these perfectly good arguments made any impression on him. He sent off a party of monks under Augustine to evangelize the British Isles. They got as far as France when they heard awful reports of the savages and turned back. You can still hear unfavorable things about the British. Augustine went back to Rome to beg off, but Gregory persisted, and his forty monks as Gibbon said, conquered England more completely than Caesar's six legions. One by one, and in various ways, the seven kingdoms of the Anglo-Saxon heptarchy became Christianized and it was accomplished by A. D. 601.

King Edwin, son of King Aella, when approached at his court by Paulinus, the missionary, neither resented the intrusion nor accepted the new religion uncritically. He did not murder the missionaries nor demand miracles of them. He summoned a council and consulted the wisest as to whether they should accept Christianity or cling to the faith of their fathers. After some discussion Coifi, the high priest of the established religion, arose and declared that the old gods were no good at all. He had been a faithful and devout follower of them all his life and it had not been of any benefit. The old religion was mostly fraud, as none knew better than he, its priest, and the new religion must be better, since it could not be worse.

Then an old warrior arose, and said with savage eloquence that the life of a man seemed like a bird that flew out of the darkness into the king's banquet hall, after circling around in bewilderment at the light and noise of revelry, flew out of the opposite window into the night again. "Now," he said, "if these strangers can tell us anything of the unknown whence we came or whither we go, or how to act for the little while that we are in the light, by all means let them come and teach us."

They were converted because they saw a new light. The missionaries came and taught and that is how we became Chris-

tians. You are personally acquainted with the missionaries in China and other lands today.

The situation is reversed today. The despised savages of the British islands have become the dominant race of the earth and the leaders of civilization. We know not how long our unprecedented prosperity and leadership will last. But probably not forever. Nations appear to have their periods of youth, maturity, and old age like individuals. A nation is never really overthrown by outsiders. It falls like a forest tree from dry rot in the trunk. We do not know the reason why peoples or persons decline and die. Ostwald Spengler of Germany says present western civilization will decline A. D. 2200. Professor Flinders Petrie of London University counts eight successive cycles of civilization all approximately of the same length and looks for the collapse of the present in about three hundred years. The present European and American civilization will be flooded by foreign and fresher races. Many signs of senility may be detected as accumulation of wealth, slackening of effort, suicides, insane, feeble minded, decrease of birth rate, decline of religion; I will not give others here. The diagnosis of disease in a nation is more difficult than in an individual; racial therapeutics is an unknown science. No man knows when or how his end will come and no nation knows either. But both may expect it sooner or later and should make preparations accordingly.

Now in any shift of supremacy from one race to another there is always a great loss in the higher achievements of civilization. Sometimes there is a complete relapse into barbarism for centuries and great cities become deserted scenes. The Sumerian and Hittite civilization had been forgotten until recently unearthed by the archeologist. After Rome ceased to be productive there was a thousand years when almost nothing of importance was contributed to science, art, and literature.

If it had not been for the missionary efforts of such men as Paul, Gregory, and Augustine, Christianity would have been lost in the wreck of Rome as was Latin

learning and literature. We can not know any more than did the Romans what people will be our successors in the age to come. We can only do our best by sharing with other peoples the best we know, by teaching them what we have found out of God. Our religion was the best thing we inherited from Rome. It is the best thing we have to give to others. We can be certain to Christianize our successors if we Christianize the world. We have simply to follow the rule—"Do unto others as others have done unto us. Freely ye have received, freely give."

REPORT OF THE TREASURER OF THE AMERICAN SABBATH TRACT SOCIETY

(Read at the General Conference)

Once again the report of the treasurer of the Tract Society! You have heard many times how the work of the society is divided into two elements (not the three parts of the "All Gaul" of our early struggling Latin years!) and that the two parts represent our particular job of Sabbath preservation and Sabbath promotion through teaching by written page and spoken word.

You have kept in touch during the year with the young people's work, through the reports of Teen-Age and College Young People's Conferences, and of the Lewis Camp, and you know how valuable is this branch of the work in the present life of the young people, and in character building of these the future upholders of our Sabbath. The expenses of these activities have been met through the General Fund by the regular and by the special gifts, and have adhered closely to the budget appropriation for this work, as has also the expense of publications in this country and overseas, and of general printing and distribution of literature. Part of this latter work consisted in partial support of David Sung as he assisted Mr. Crofoot in the work of translation of Sabbath tracts into the Chinese language—the first of these, I believe, being a Sabbath sermon by Rev. A. J. C. Bond. About \$100 more than the estimated appropriation for publication of

the SABBATH RECORDER and *Helping Hand* in excess of income was used. \$941.39 of the profits from the commercial work of the Recorder Press was paid on the principal of the loan account Equipment Notes in addition to \$356.43 interest on this loan.

The occasion of the ordination of the pastor of the Mill Yard Church, of which you will hear in detail during Conference, will do much, in my opinion, to cement the friendship of our Island Kingdom and continental churches with our own. We shall not soon forget our welcome to this church through the pastor, deacons, and lay members, or the words of the ambassadors of friendship, Dr. Corliss Randolph, with his expressions of mutual encouragement and uplift, and Dr. Gerald Velthuysen with the reverent and fervent prayer in his own language, the spirit of which we caught and held even though the words we were not able to understand. The young people of the Mill Yard Church remembered with pleasure the coming among them of Doctor Bond a short time ago when he conducted there a young people's conference. They with the rest of the group are bearing with distinction the responsibility and all that it carries with it of holding up the tradition of this the alma mater of all the Seventh Day Baptist churches in the world. Had we been in Holland we would have found there also a group of earnest young people and older ones. All of this indeed exemplifies our Sabbath Promotion work both by written and by spoken word.

Through the zealous efforts of the assistant corresponding secretary and the efficient work of the Committee on Distribution of Literature the desirability of the books and tracts we have on sale has been presented to us with the result that the income from this source together with other sales for the year has been \$500, instead of our estimate of \$267. This item, and the borrowing of \$3,500 additional, has made it possible to carry on the budget, which was pared down to its lowest terms, without attempt at expansion this year, to offset the fact that the Onward Movement, though making a brave struggle this year, did not reach quite half of

the amount hoped for. We did, however, do much better than last year when the Onward Movement receipts for the Tract Society were slightly more than one third the amount estimated, and I believe that we are coming along all right now. The other items of income, from the Permanent Fund in the Tract Society, through the Memorial Board and collections have been received as estimated in the budget.

These above items have had to do only with the General Fund, budget for which was in your hands last year as appended to the annual report. The budget for next year you will find at the end of this year's report, which you have in your hands.

The Seventh Day Baptist Building, once a dream, now a working reality, forever in the future a thing of material and spiritual significance! Your faithfulness to your belief in this building has been shown through the year by your gifts in payment of your pledges, and now, with practically all expenses of construction and furnishing met, we have had to borrow against our outstanding pledges, which have now been reduced to \$13,172.59 (as of June 30, 1930) of which amount \$2,900 is in the form of Annuity Gifts, and our loans from the bank and from our Permanent Fund will be reduced as and when the amounts due on pledges are received by us during this next year. One person intensely interested in this phase of the situation was delayed in payment of her pledge and added a few dollars with these words: "If you have had to borrow because of my failure to pay on time I am sending some extra hoping that it will make you whole." This part of the campaign, the prompt payment for the most part of pledges made, has been and is continuing to be a remarkable achievement.

Our gifts for endowment for the maintenance of the building, which now total \$2,651.93, have been received through the years from time to time since the first part of the building was constructed, and the income last year, amounting to \$47.86, has been forwarded to Mr. J. H. Coon, Conference treasurer, for expenses of maintenance. One thousand dollars of this fund is in an annuity, the annuitant

at present receiving the income from the gift which is in the form of a mortgage.

And so—the work is before you—what we have done — what we are doing, and throughout this Conference you will hear what we shall do.

"Yesterday's tomorrow is today, and tomorrow today will be yesterday." We are making history all the time. What that history shall be is in our hands.

Respectfully submitted,

(Signed) ETHEL TITSWORTH STILLMAN.

London, July 31, 1930.

A SMILE

Who has not been helped by a smile! Often a whole day is changed by it. When Jesus took the little children in his arms and blessed them, he must have smiled. When he called Peter and Andrew, James and John to become "fishers of men," I think he smiled. When he said to Peter, the third time, "Lovest thou me?" a wistful smile no doubt illumined his face and took away any possible sting attaching to his question.

A smile at breakfast, on the train, in the office, in a traffic jam, a smile especially with the love of Jesus in the heart, cheers and encourages. "It is worth a million dollars and it doesn't cost a cent." Why not pass it oftener across the counters of our daily lives?

In a little "Book of Good Cheer," this morning I find these words:

"Smile!
The world is blue enough
Without your feeling blue.

"Smile!
There's not half joy enough
Unless you're happy too.

"Smile!
The sun is always shining,
And there's work to do.

"Smile!
This world may not be heaven,
But then it's home to you."

H. C. V. H.

But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—*Philippians* 3: 13B, 14.

Fundamentalists' Page

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

SCIENCE SUSTAINS SCRIPTURE STATEMENTS

I

REV. HARRY RIMMER

[The following article, I am sure, will interest all readers of the Bible, and especially those who believe the Bible to be the revealed will of God to man. Mr. Rimmer when referring to the Bible means the Bible in its original writings. But whether you agree with him in his literal views of the Bible or not, you will enjoy this article.—A. L. D.]

In this day of inquiry and research, when science is investigating and testing every foundation that has so long been accepted, it is perhaps inevitable that the ancient Scripture also should come in for its share of scrutiny and study. It is a fact that science has been doing just this; and the Bible has been weighed in the scales and tested in the crucible of impartial investigation. Many, who did not know that the Bible is the inspired Word of the living God, feared for the fate of the Book in the hands of scientists, but the vast company of men and women who have long accepted the Bible as inspired of God knew it had nothing to fear from any honest investigation.

So it was no surprise to most of us that the Bible emerged from this period of testing with flying banners, having been so magnificently vindicated by science that we have an established basis of fact for all we previously have been accepting on faith alone. As one of the greatest scientists of America, who has been watching the scientific testing of the Bible recently wrote, "Science is today merely acting as a beacon to illuminate the great pathway to God, that is the Bible."

Every branch of physical science that it was possible to marshal to the task of investigation has applied its test to the page of this blessed Book, and the stamp of approval of each in turn has added to the Bible, to

shed, if possible, fresh and new luster to its pages.

SCIENCE AND THE BIBLE

In the day when the Bible was written by the dictation of God, the facts of modern science were not known to men. It was, of course, impossible for men to know such things as the germ theory of disease before the invention of the microscope that made bacteria visible to the eye of man. It was impossible for men to know the planetary system of which this earth is only a small unit, before the invention of the telescope that made the other heavenly and solar bodies clear to the human eye. It must pass without contradiction that men of old could not know of the physics of light and sound before the invention of the spectroscope, the photo-electric cell, and the other amazing instruments of physical research so common in the laboratories of the twentieth century.

It was of tremendous interest, then, that we awaited the testing of the statements of the Bible in the light of recent discovery. If the Bible contained but the wisdom and knowledge of the age in which it was written, we would of course expect to find the fallacies and errors of that age in the text. But if the Bible is in very truth what it claims to be—the inspired Word of God—then it is not subject to the knowledge and limitations of the men who wrote it, and error of no kind can be found in its pages.

We recognize, of course, that the Bible is not a textbook of science; but it is God's message to men. In the light of its origin, then, we can admit no errors of any kind in its pages; so if science has found false teachings in the Book we must reject its claims to supernatural authority. For, regardless of the purpose of the Book, God knew the facts; and a revelation from him must be perfect in all points. So when science had finished her scrutiny, and the Bible emerged triumphant, we were justified in our faith in its message, and now we can say we have a revelation from God that has been attested and accredited by the science of the twentieth century.

ERROR RULED OUT

The first point science established in favor of the Bible was the evident fact that ancient scientific errors were all excluded from the text. Men of old, who were the

BIBLE TESTED BY SCIENCE

Almost every science known to man has been used to test the Bible, and in every case the Scripture has stood the test, and has emerged from the arena the acknowledged victor. No other ancient book could meet this test. They are all full of errors and ridiculous fallacies, and the older the book is the less reliable, except only in the case of the Bible, the oldest and the only infallible Book known to man.

The science of chemistry says the Bible is true. One illustration only in this case, although many may be given. The late Dr. Edwin E. Slosson, a chemist of international fame, said, "The greatest miracle of the Bible is its chemical accuracy. The first book of the Bible says man was made out of the dust of the earth, and this is literally and scientifically true. In the dust of the earth there are fourteen different chemical elements, and in the body of man there are those same fourteen chemical elements!" Now, how could Moses have known this? Those long ages before the science of chemistry was born, Moses makes a statement about the combination of elements that exists in man and dust alike, and the science of the twentieth century proves this statement true. Only God could have so inspired the writer of that long past day.

The science of physics also testifies that the Bible is divine. Ages and ages ago the Prophet Job spoke of the stars that sang together in the dawn of creation. For centuries this was supposed to be a poetic figure of speech, but modern physics says it is cold, hard scientific fact. Every soul that has ever seen a "talking movie" knows that light can be turned into sound. The same beam of light that passes through the film to make the picture on the screen is transmuted by the electric cell into dialogue, music, or song, according to the nature of the control on the film. Light may be converted to every note possible in the realm of music, but Job could not have known that by any natural means. So when he wrote of the singing stars, he was not only absolutely in accord with modern science, but he evidenced thus the inspiration of the Spirit of God that uttered these words through the human instrument that was Job.

Medical science also has tested the Bible and found it to be up to date. When the

amanuenses of God, did not write according to their limited knowledge, but according to the revelation given to them.

The writings of Moses are a case in point. The Bible says of Moses that "God spake to him face to face, as a man speaketh with his friend"; that Moses wrote in the Book all the words God had spoken, and that thus the Book of Moses was the literal Word of God. At the dictation of an employer a stenographer may inscribe a letter, but it is the letter and the thought and the expression of the employer who spoke the words.

Moses, we read, was learned in all the wisdom of the Egyptians. He was raised in the schools of ancient Egypt, educated to rule the land, and given the characteristic training of a prince of the royal house. So in the writing of Moses we would expect to find the wisdom of Egypt, if Moses wrote from purely human sources.

The science of archaeology has recovered for us the ancient beliefs and teachings of Egypt. We have excavated her libraries, uncovered some of her textbooks, and have obtained a comprehensive idea of the fallacies of her mistaken ideas of science. We find none of these in the books that Moses wrote. The Spirit of God, that supervised the writing of the Bible, carefully kept all these scientific errors out of the Book.

The Egyptians, for instance, believed the earth was flat, and rested on four stone pillars, one on each corner of the earth. Moses was taught that, but in all his writings he refrains from introducing such false ideas. The schools of his day taught the quaint evolutionary idea that men came from fat, white grubs in the slime of the Nile, as the butterfly comes from the caterpillar. In his account of creation, however, Moses introduces no such fallacy as this, but gives us the sublime picture of God forming the body of man and planting the breath of life therein.

The schools of Egypt taught that the sun was a crystal that reflected the light of the earth back again, but Moses was kept from making such an error in his writing. He reversed the teaching and called the sun itself the "ma-or," which literally means "light holder." He was scientifically right when he said the sun is the source of light.

children of Israel were on their great journey from Egypt to Palestine, contagious disease broke out among them. According to God's specific and definite command, they practiced the modern custom of isolation and quarantine. The medical practice stated in the thirteenth and fourteenth chapters of Leviticus would have saved hundreds of thousands of lives in Europe in the days of the dread black plague, if they had just known in those comparatively recent times what Moses taught the people 3,500 years ago. Moses could not have known the germ theory of disease; he could not have known that a man may be infected by another man's breath, but the gauze pad that a modern surgeon wears for safety in the hospitals of the day in which we live was ordered by Moses in Leviticus 13: 45.

The science of meteorology has tested the Bible also, and given it an official "okeh." For the writer of the ancient Book of Ecclesiastes has written for us the entire law of the cycle of evaporation and precipitation. He there states that although all the rivers run into the sea the sea is not full, nor does it overflow its banks, because the rivers go back to the mountain tops again to hurry once more back to the sea. They do; modern science has proved this. But how could a man in that most ancient day have known it? The inspiration of the Bible makes its meteorology credible, and testifies to the power and wisdom of the God who is the author of that Book.

Biology, cytology, geophysics, botany, astronomy, and many, many other sciences have borne this same testimony. Job speaks of the rotation of the earth on its axis, in a day when that idea was absolutely unknown to men. Also in the day when Isaiah was alive all men believed the earth was flat, but Isaiah said it was round.

(To be concluded)

ORIGIN OF THE "STAR SPANGLED BANNER"

Our national song, "The Star Spangled Banner," had its origin in the following manner:

Many years ago on September 14, Francis Scott Key composed "The Star Spangled Banner." It happened like this. Key and

his party went to the English camp to prove that his friend, Doctor Beanes, who had been taken prisoner, was a non-combatant and to obtain his release. After gaining the doctor's release, they were detained on the English side. An attack on Fort McHenry was in preparation and the English feared that the Americans would spread the news.

All day and all night the little American party, huddled together on their own boat, waited amongst the enemy. While shells rained over the fort, they leaned over the side of the ship straining their eyes. They grasped the field glasses from each other's hands. Silently they prayed for a sight of their own flag—still flying. Just before dawn firing ceased. They paced the deck feverishly until the gray light showed them their flag, floating victoriously over the American fort.

During that night of terror "The Star Spangled Banner" had been born in Key's mind. When dawn brought sight of their victorious flag, he jotted down a few verses on the back of an old letter. He finished the verses on the way back to Baltimore.

—Selected.

HOME NEWS

The Alfred *Sun* for September 4, publishes the following interesting home news:

A DOUBLE SILVER WEDDING

Dean and Mrs. A. E. Main, and Mr. and Mrs. John H. Austin, of Westerly, R. I., celebrated their twenty-fifth wedding anniversaries together here, last week.

Presents of china, silverware, gold, and a gift of twenty-five silver dollars, were received.

The following verses were with the gifts:

THE SILVER WEDDING

Twenty-five precious silver links
In Cupid's blessed thrall,
Who shackles victims two by two—
Enslaved beyond recall.

Twenty-five years of traveling
Together hand in hand,
Wandering down life's lovers' lane
That leads to Sunset Land.

Twenty-five years of happiness,
Twenty-five years of love;
Just another matchless match
Made in heaven above.

Lone Sabbath Keepers' Page

THE CHILDREN'S SABBATH

MRS. KATHARINE SHAW STILLMAN

(In Lone Sabbath Keepers' hour at Conference)

Do you want your children to grow up to be Seventh Day Baptists? If you do, you must make the Sabbath a vital part of their child lives. Some think it is hard to bring up children to be Sabbath keepers in a community where there is no such church. But parents whose children attend our churches are apt to leave the Sabbath teaching and training up to the church and its organizations, whereas the responsibility in the lone Sabbath keeping home lies entirely in the home itself, and the parents must use their own initiative and ingenuity in making a real Sabbath for their children.

A generation ago, there were conscientious people who restricted their children's activities on the Sabbath and made the day a boresome affair, and instead of inculcating respect for the day, made resentment against it, so when they left home, they left the Sabbath. This generation is more apt to put no restrictions on the use of the day, and make it like all others in the week. We hate to put on our children embarrassment over being different from their playmates—and the result is also disastrous. As our modern life advances, the Sabbath is not to be discarded, but we should apply our modern psychology and ideas of education to make it fulfill its purpose for our modern days and problems.

In the first place, we can teach our children to look forward to the Sabbath by making it distinct. Let them help in the preparation—the cleaning and baking on Friday, and mark the coming of the Sabbath with some little custom like having candles on the supper table or using the best dishes or having something that is a special treat. Friday night becomes the home night of a week busy with affairs. What could be a pleasanter Friday evening surprise than busy father reading a story to Junior! Parents whose children insist on rising at six, find that the extra sleep one used to have on Sabbath morning must be seized the evening before.

The Sabbath can be made distinct for tiny children by putting away week-day toys and substituting others seldom used, and hence enjoyed. At the close of the Sabbath, these can be promptly put away till the next week.

To be a happy day for children, the Sabbath must be full of Sabbath worship. Sabbath rest, play, and tasks. A few minutes for family worship can be a natural and informal part of the day's schedule. Parents discover that children grasp the meaning and feeling of worship at a surprisingly early age. Children absorb a great deal of religious teaching from hymns—which they readily learn and love to sing. There are many novel and attractive methods of Biblical instruction, and parents can make use of many ideas worked out by experts in religious education. The sand box, the scissors, and crayons come into use. Mother should share with father supervision of these tasks and plays—but originality and initiative on the part of the youngsters should be encouraged. It is to be hoped that the time is not far away when the "Sabbath Visitor" may be revived and made modern, perhaps as a monthly magazine. An attractive, interesting publication with lesson helps, suggestions for Sabbath tasks, denominational news, stories about our missions, contests—this would be of immense help to the Sabbath-keeping family away from church privileges. We need to make our children proud of our church, its history, and its departments. The Sabbath ought not to be an embarrassment to our boys and girls, nor should they feel that it would be an impediment to their advancement in the world. The Sabbath can be cultivated more as a day of rest. Children cannot relax until the atmosphere of the home is one of relaxation.

Jesus did not spend his entire Sabbaths in prayer and meditation. He taught that the Sabbath was made for man—don't you think he meant for the betterment and comfort of mankind? He went about doing good. Children are usually eager to do the small everyday things that bring joy and comfort to other people. If there are kind and thoughtful things that you and your children are going to do, why not save them for your Sabbath occupation? One family helps in a small Seventh Day Adventist Sab-

bath school, not only for what they get, but what they can give. Another family uses its car in helpful ways. Our children should learn to use the Sabbath unselfishly. We do not want our children to do kind things in a sanctimonious way, but naturally. From babyhood, they can absorb unselfish ways by witnessing and being encouraged in the little loving things done inside and outside of the home. Perhaps we have had too many efforts at Sabbath-keeping and not enough Sabbath-using.

If it is true that the life habits of our children are formed in their early childhood, it is certainly essential that we should establish in their infancy, the habit of a helpful, restful, worshipful Sabbath, as a natural aid to a lifetime of unselfishness and poise and devotion to the Master and his cause.

SOME ACCOMPLISHMENTS OF THE EIGHTEENTH AMENDMENT

The Eighteenth Amendment has set up a standard for the nation.

It has challenged the thoughtful consideration, by the American people, of the beverage alcohol problem, as they have not been challenged by any other great social problem since that of domestic slavery.

It has pioneered a new realm of social legislation, which is bound to be more and more in evidence in connection with other welfare problems in the years to come.

It has established a principle of human liberty and real freedom which belongs in the class with slave emancipation and popular government.

It has mitigated, more than can ever be recounted, the serious social consequences that would undoubtedly have followed the World War but for that amendment and the laws enacted pursuant thereto.

It has taken from the nefarious beverage alcohol traffic the sanction of government and the protection of law.

It has through the operation of the law of supply and demand eliminated the saloon.

It has put an end to beer, whisky, and wine advertisements on the billboards, in the magazines, and in the daily press.

It has torn the mask of respectability from the vintner, the brewer, the distiller, the wholesaler, and the retailer of intoxicating liquors, and has placed all such in the criminal class.

It has made possible a fairer distribution of the weekly pay checks among the wives and children of millions of families.

It alone of all systems ever tried in the nation has checked the growth of the liquor traffic in our great cities.

It has contributed incalculably to the elimination of licensed commercial vice as a source of government revenue.

It has made the "Old Soak" almost an extinct species.

It has made it possible for a new generation to grow into citizenship, recognizing the beverage alcohol traffic as an institution under the ban of law rather than one with the government's stamp of approval upon it.

It has tended to reveal rather than to create lawless tendencies in certain classes of our population.

It has made the streets and highways safer than they would otherwise have been for men, women, and children.

It has made the speakeasy and blind tiger far less harmful than the old brothel and dive which used those names in the old days for purposes of respectability.

It has brought the standard of efficiency and safety promotion in government up to the standard of the American railroad with its Rule "G" and of multiplied thousands of highly mechanized and electrified industrial plants with similar rules.

It has made the beverage alcohol traffic, which only yesterday was king in our economic, social and political life, a criminal—a fugitive from justice with a price upon its head—an outlaw—a hunted thing.

It has made hundreds of thousands of better homes, millions of more contented wives and mothers, and many more millions of happier little children.

—Ernest H. Cherrington.

How precious also are thy thoughts unto me, O God! how great is the sum of them! If I could count them they are more than the sand: When I wake I am still with thee.

—Psalm 139: 17, 18.

AMERICAN MISSION TO LEPERS

A most interesting feature of the work of the American Mission to Lepers lies in the development of modern medical treatment which enables lepers to take their place in society from which they were once outcasts and objects of loathing. The mission provides financial support for leper hospitals conducted by the missionaries of the various foreign mission boards.

The hope of a cure has lured many into the open to consult physicians, and made possible the estimate of 3,000,000 lepers in the world today, according to the annual report for 1929 made by Dr. William Jay Shieffelin, president of the American Mission to Lepers. The advance in diagnosis has enabled physicians to recognize many cases of leprosy which a few years ago would have been diagnosed under a different name.

Segregation has long been recognized as the most effective means of controlling leprosy. It was in practice during Bible times, and the method slowly reduces the number of people afflicted. In the Philippines a long step has been taken toward freeing the islands of the scourge. At Molokai, Territory of Hawaii, there were recently 600 lepers, where ten years ago there were 1,300. Europe is practically free from leprosy because the policy of segregation was vigorously carried out in the Middle Ages.

Thousands of former lepers are released as symptom-free from sanitariums supported by the mission, and may return to their families and friends to resume their normal place in the outside world.

Trials are the rough file to rub the rust off our virtues; they are the sharp whirring wheels that cut and polish the jewels of character . . . they are the medicines, bitter but healing, that cure us of our moral maladies. Sanctified afflictions are spiritual promotions, are the shadows of God's wings. They show us our weakness and drive us to Christ. God's blows are blessings; all his chastenings, caressings; all his privations and prohibitions, providences; all our grievances, God sends.—Dr. James Mudge.

MARRIAGES

SWEETLAND-VAN HORN. — At Chadron, Neb., March 15, 1930, Clarence R. Sweetland, of Loup City, Neb., and Elsie B. Van Horn, of North Loup, Neb., the new home to be in Loup City.

DEATHS

CROSBY.—Miss Elsie Crosby passed away August 20 at the home of her father and mother, west of Denver. She was born February 11, 1910, at New Auburn, Minn.

At the age of nine years she moved to Denver with her father and mother, Mr. and Mrs. Wells Crosby, and her sister and brother, Ada and Kenneth. Before the organization of the Denver Church she attended the Boulder Seventh Day Baptist Church with the family. When the Denver Church was organized she attended there. She gave her heart to the Master and with her sister joined the church under the preaching of Rev. C. A. Hansen, at that time pastor of the Denver Church. She has been a regular attendant at church and Sabbath school and a loyal member of the Young People's Christian Endeavor society. The feelings of her many friends are well expressed by her former pastor, Rev. C. A. Hansen, in the following lines:

R. H. C.

IN MEMORIAM

Passed away in her morning of youth,
While life's shadows still pointed toward noon;
Dear Elsie, the flower of the family,
Has left us all too soon.

We all had learned to love her,
For her smile was so sincere;
Her face was seen at Sabbath school,
For God's name she did revere.

At home she helped to carry the load,
In school she had been tested;
In church her influence was felt,
And in heaven she will be called blessed. (Matt. 5: 1-5)

Farewell, dear Elsie, but not for long,
The glad meeting we soon shall see;
Thou shalt no more return to us,
But we shall pass on to thee.

GREEN. — Byron Maxon Green, in Alton, Ill., August 12, 1930, aged twenty-four years. (Fuller life sketch on another page.)

T. L. G.

PALMER.—Elizabeth Crouch Palmer died in Westerly, R. I. (Pawcatuck), August 13, 1930, in the eighty-seventh year of her age. She was born in the town of Ledyard, Conn., April 29, 1843, and was the daughter of David and Elizabeth Whipple Crouch.

The earlier part of her life was spent at Ledyard, but later she removed to the vicinity of Bradford (Niantic), R. I., where a portion of her life was spent upon a farm. While here she and others of the family were baptized by Rev. Horace Stillman. About thirty years ago Mrs. Palmer came to Westerly to live, and became a member of the Pawcatuck Seventh Day Baptist Church of Westerly.

On March 1, 1861, at Mystic, Conn., Elizabeth Crouch was married to Peter G. Palmer, who preceded her in death thirty-two years. A daughter, Florence Emma, died soon after the father. There remain of her family one daughter, Mrs. Edwin E. Crandall of Westerly; two sons, Charles B. Palmer also of Westerly, and Robert L. Palmer of Potter Hill, R. I.; a brother, Nathan Crouch of Ledyard, Conn.; two sisters, Mrs. Addie Merritt of Westerly and Mrs. Emma Akers of Charlestown; and eight grandchildren.

Our sister was one of those quiet, dependable kind of Christians who could be relied upon at any time, uncomplaining in trouble, and full of trust, whatever might come. In the hardness of the last days her patience was remarkable to all who were with her, and her children can call her "Blessed."

Farewell services were held Sabbath afternoon, August 16, at the late home, on 45 Moss Street, with burial at the First Hopkinton cemetery, Rev. C. A. Burdick, pastor emeritus, conducting the services. C. A. B.

SKAGGS.—Leroy Fouse, son of James Alexander and Maria Sterling Skaggs, was born near Knoxville, Tenn., March 1, 1845, and died August 14, 1930, near Clever, Christian County, Mo. (A life sketch will be found on another page of this number of the SABBATH RECORDER.)

Sabbath School Lesson I.—October 4, 1930

ZACHARIAS AND ELISABETH (Life in a Pious Jewish Home).

Golden Text: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1: 6.

DAILY READINGS

September 28—Naming the Child. Luke 1: 57-66.
September 29—The Child's Task. Luke 1: 76-80.
September 30—Health in the Home. John 4: 46-54.

October 1—Christian Nurture. 2 Timothy 1: 1-6.
October 2—Providing for the Home. 1 Timothy 5: 1-8.

October 3—Home Relationships. Ephesians 6: 1-9.

October 4—A Prayer for Peace. Psalm 122: 1-9.
(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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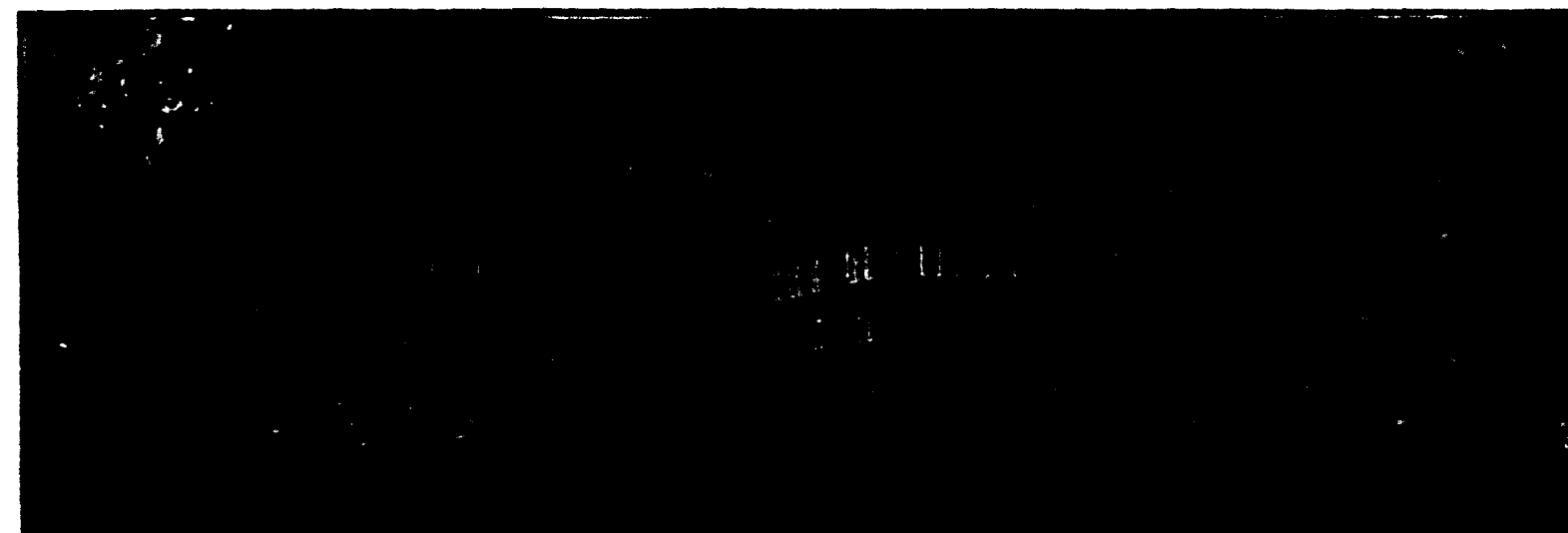
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September 29, 1930

The Sabbath Recorder

My son, forget not my law; but let thine heart keep my commandments; For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favor and good understanding in the sight of God and man.

Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Proverbs 3: 1-4, 9-10.

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