

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

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

Vol. 109, No. 13

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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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 29, 1930

WHOLE No. 4,465

Good Words From The Southwest It was not my privilege to attend the Southwestern Association this year, but I shall always remember the loyalty and enthusiasm of the workers there as witnessed in other years.

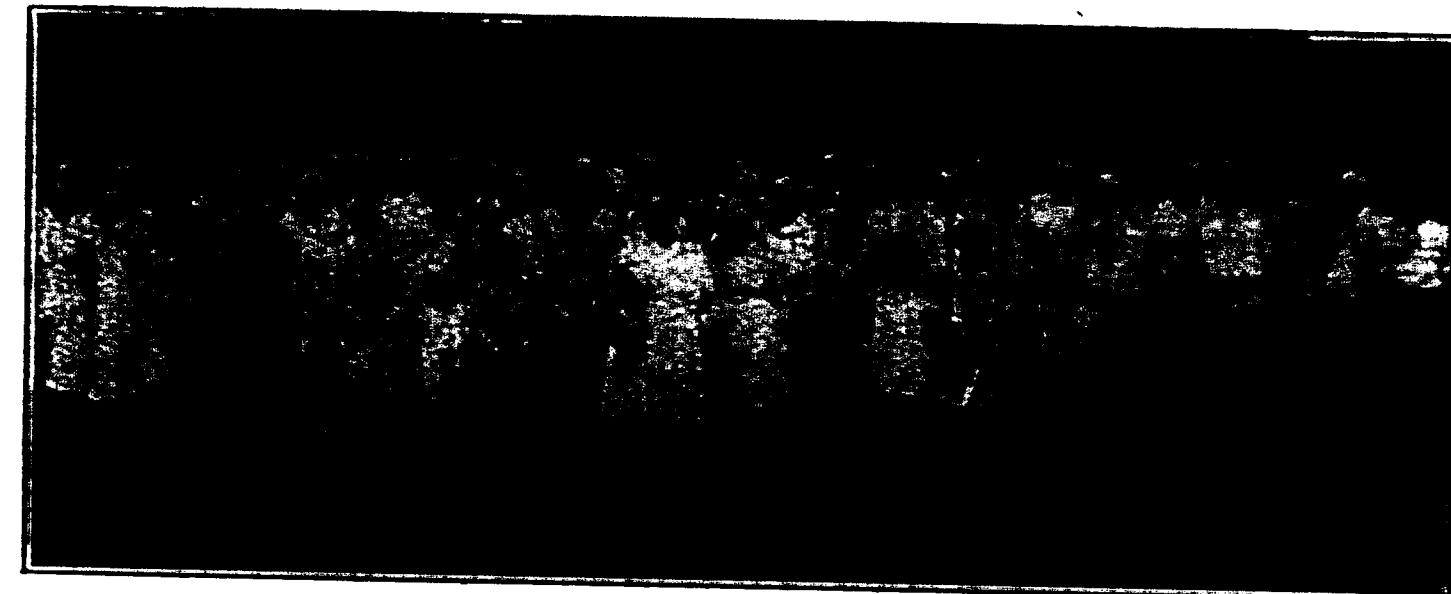
In this issue we are giving our readers two addresses given in this year's session at Nady, Ark., and requested for publication. You will enjoy reading them.

Here is a photograph of the company in attendance on Sabbath morning of that association.

on that same day confirmed the observance you mention.

The friend who sends it asks me: "What do you think of it?" I think the writer assumes too much when he declares that the newness of life inspired by Christ's resurrection warranted such a change in God's commandment—and that too without so much as a hint from Jesus regarding so important a matter.

Furthermore, if so great a change had been authorized, I am sure something more definite would have been recorded. The



Southwestern Association, Sabbath Morning

Strange Theories Mislead the People A friend from the great Northwest sends me a clipping in which a leading member of the Federal Council answers this question: "Please tell me why you keep the first day instead of the seventh as the Lord's Day?"

ANSWER

(1) The resurrection of Jesus was an event of the first magnitude to the early Christians. It created the Church, inspired her manifold activities, and furnished the spiritual power which evangelized the Roman Empire. St. Paul declared that he and his fellow believers were crucified to sin with Christ and raised with him to newness of life. This astounding change, historically warranted, induced his followers to set apart the first day of the week as the day on which their Lord arose from the dead, leading captivity captive. Thus originated God's new Israel, with its own sacred seasons, festivals, and fasts. And the Holy Spirit's Pentecostal baptism

holy Sabbath day was clearly described in the very midst of the Ten Commandments, and Christ observed it all his life. If a change in so important a matter had been planned by the Lord, he would not have left the matter without some word of instruction.

The arguments of the writer who tries to answer the question seem so far-fetched and so stumbling that any fair-minded reader must be impressed with its weakness. It looks as though the writer was really put to straits to frame a reasonable excuse for disobeying the command of God, which command Christ obeyed during his entire life. Not only so, but he left the disciples without any suggestion in regard to a change of Sabbath.

Furthermore, the early Christians did not make the change from Sabbath to Sunday. More than three hundred years after Christ a Roman emperor issued an edict recommending "The venerable day of the sun" to city people, and at the same time urging country folks to keep on with their work. He did not speak of it as a Sabbath, for it was only a Roman festival.

These matters are well established in history, and it does not look as though the early Christians, soon after Christ was risen, established Sunday as one of the so-called "sacred seasons, festivals, and fasts," of which the writer above speaks in his answer.

The Bible is our only rule in such matters, and a good answer to many arguments for keeping the first day instead of the seventh, would be to call for Bible proof.

Busy in China RECORDER readers are always glad to receive a word from our friends in China. In a brief letter from Mrs. Nettie M. West, she says: "We are busy in these days with the building and its problems. Chinese building methods are quite different from those at home, and it takes much patience. Mr. Crofoot is having his fill this month as Mr. Davis had his last month. Things are progressing slowly.

"We think of you at Salem this week. We hope you are having a wonderful Conference.

"Sincerely,
"NETTIE M. WEST."

The RECORDER assures Mrs. West that her hopes regarding the General Conference were fully realized.

Keys to the New World In speaking of the mission of the Church in educating the world for peace instead of war, the Federal Council says: "Faith and courage, understanding and determination, these are the keys to the new world in which wars shall be no more, and in which the energies of the nations shall be turned to the achievement of justice, righteousness, joy, and fullness of life for all." It says: "These great educational tasks are peculiarly appropriate for the churches."

The war spirit among the nations is so strong yet that the churches will need to awake to a deeper sense of their responsibility to cultivate more carefully the true peace spirit if the world is to fully enjoy the

blessing of peace on earth and good will toward men.

Sabbath Conscience Greatly Needed The monitions of conscience are regarded, by many, as the voice of God in the soul. This peculiar faculty is described as the religious instinct in man. Uneducated, it leads to evil if one persists in following its dictations. I have known of its being described as the dwelling place of Christ, or the temple of the Holy Ghost in the heart of man. It gives peace when we obey God's commands, and brings trouble when we disobey.

If you would live at peace with God you must keep alive in the soul that wonderful spark of divine fire called *conscience*. It has something to do with every religious duty.

The world today stands in need of a genuine Sabbath conscience. If Seventh Day Baptists are to promote the true Sabbath cause; if we are to impress the outside world with the wonderful importance of Sabbath truth, we must put *conscience* into our observation of the Sabbath day.

It is not enough to keep Sabbath just as so many Sunday folks keep the first day of the week in place of the seventh. Merely stopping work for rest is not enough. A day for worship and remembrance of God as Creator, calls for spiritual, conscientious devotion as well as physical rest.

We are placed under the responsibility of keeping alive in human hearts the sense of devotion to the God of the true Sabbath; and this can not be done by a cold, spiritless observance, simply as a day for rest. We must put more *conscience* into our Sabbath keeping if we are to be the light of the world regarding God's holy day. It is a great thing to keep Sabbath in a way that will impress its importance upon the world about us.

THE ASSOCIATION AT NORTONVILLE

Under a sweltering sun, the delegates assembled, August 7, at the Nortonville Seventh Day Baptist Church to attend the seventy-seventh session of the Northwestern Association. The church and parsonage, resplendent in new paint, gleamed white through the branches of the maple trees. Cars were parked on

the concrete highway that passes the church. People gathered in conversational groups on the church lawn. Greeting old friends and introducing strangers were the order of the day. Among the number might be seen an alert and agile young man, the youthful pastor of this active and growing church.

Henry Ring, president of the First National Bank of Nortonville, trustee of the church, and a former member of the Seventh Day Baptist Commission, was the moderator of the association, and called the meeting to order at 2 p. m. Mr. Ring read the theme chosen for the session, the familiar "One Lord, one faith, one baptism" passage (Ephesians 4: 2-6), and commented briefly upon it.

A piano prelude, "Dream of Autumn," was rendered by Lois Wells, the church organist.

Devotionals were conducted by Rev. S. Duane Ogden, and began with the stirring hymn, "True-hearted, Whole-hearted," after which Pastor Ogden read portions of Acts 2, the Pentecostal chapter. Prayer was offered by Rev. Loyal F. Hurley, of Adams Center, and by Pastor Ogden. The singing of "Lead On, O King Eternal" closed the devotional period.

The address of welcome was given by Pastor Ogden, and the response by Rev. L. F. Hurley, both dwelling on the fellowship of the Spirit. Quoting the well-known politician speaking in prison ("Fellow citizens, fellow convicts—well, anyhow, I'm glad to see so many of you here"), Pastor Ogden admitted himself somewhat short of words but glad to see so many present. Loyal Hurley caused a second smile to ripple over the congregation when he said the delegates would have been just as well satisfied if Nortonville had not given them quite such a warm welcome as far as weather was concerned. He testified that even those who came to Nortonville for the first time felt at home. The old Romans used to say of the early Christians that they might not have any political ties or ties of kinship, yet they loved each other.

A duet, "The Beautiful City," was sung by Harriet and Rachel Crouch, with Lois Wells at the piano.

Letters and reports from several of the churches were read by the secretary, and greetings from certain other churches were given orally.

Rev. Loyal Hurley, "weighed down with the responsibility of representing four associations" — Eastern, Central, Western, and Southwestern—said that he "hardly knew how to be a quartet all at once," but he brought a word of greeting from each association and told of good sessions held and good work done in each.

Orville Bond of Lost Creek said that the Southeastern Association was about to be without a delegate (unless Brother Hurley could be persuaded to add that to his other responsibilities), when he and Mrs. Bond and Mr. and Mrs. W. Burl Van Horn decided to come. These two couples came because they were interested in seeing other churches and in seeing "the far West" but found the latter somewhat elusive. Mr. Bond brought a good message from the West Virginians.

Rev. Hurley Warren of North Loup, delegate to the Southwestern Association, reported the recent session of that association at Little Prairie, and dwelt especially on the evangelistic spirit of the session. Pastor Ogden, who was delegate to the session of the association held last year at Fouke, gave a brief verbal report.

Committee reports and other business followed, after which the congregation joined in singing "Stand Up, Stand Up for Jesus," and the Rev. James L. Skaggs of Milton offered prayer and pronounced the benediction.

At eight o'clock, the congregation gathered again in the church. The prelude, "Simple Confession," was played as a piano and organ duet, Lois Wells at the organ and Alice Virginia Jeffrey at the piano.

Devotionals were in charge of Rev. Hurley Warren. "Abide With Me" was the opening hymn. W. Burl Van Horn led the responsive reading, Isaiah 55: 1-12. Then the congregation was asked to turn to the hymn, "Spirit Divine, Attend Our Prayer," and to use this as a base for silent meditation and prayer, while

the musicians quietly played the five stanzas on organ and piano. This unusual feature of the service was especially impressive. It was followed by the hymn, "Savour, Teach Me Day by Day," and the choir anthem, "Glory and Honor." Mr. Warren's choice of Scripture was John 4: 27-38.

Choosing his text from the Scripture read, "Say not ye, yet four months, and then cometh harvest?" Brother Warren prefaced his sermon, "The tragedy of it all is, that that is what we are still saying." There is no need to wait four months, the harvest is now. There is no waiting in some lines of activity. The concrete road penetrates our isolated sections, the modern bus whizzes over it, and modern forms of temptation infest our rural communities. In many localities, farming has not kept pace, and instruction in modern methods of agriculture is needed that the material harvest may be larger and more effectively cared for. All too often, the spiritual harvest is sadly neglected. With the Southwestern Association still fresh in his memory, Mr. Warren told of the seven backsliders reclaimed, the one new convert, and the one prospect for the ministry. He reminded us that this field with so much of promise will be pastorless until November, and that there are many such fields. He closed with the illustration of the trolley car that continues to move but at a slow pace because it is "skinning the wire" and receives only part of the current. Too many churches can not make due progress in helping the needy fields, because they are "skinning the wire."

Mr. Warren led in earnest prayer. "Softly the Silent Night" was sung by the congregation, and Rev. Erlo E. Sutton pronounced the benediction.

The worship service, Friday morning at ten o'clock, was in charge of Rev. Ralph Coon, the recently ordained pastor of Boulder and Denver. "Love Divine, All Love Excelling," and "Jesus, Saviour, Pilot Me," were the hymns chosen to open the service. Mr. Coon read Matthew 9: 35-48, with emphasis on "Pray ye therefore the Lord of the harvest," and

commented on prayer as the solution of the lack of laborers. Brother Coon then read a number of Bible verses on prayer and led in prayer, concluding with the Lord's Prayer. All sang reverently "My Faith Looks Up to Thee."

A business session followed, one feature of which was the report of Rev. John F. Randolph of Milton Junction as delegate to the associations in the East. It was a matter of considerable regret that Brother Randolph could not be present to give his report in person.

After the business session, "Who Is on the Lord's Side?" was sung.

The Sabbath School Board program was in charge of Rev. Erlo E. Sutton. Rev. J. L. Skaggs was the first speaker, his subject being "co-ordination of Religious Education." He defined religious education as education for a well-developed religious life. The child is a thinker, a feeler, and a doer. He must have study for his intellect, worship for his emotion, service for his will. The Sabbath school work is more for information and inspiration, the Endeavor is more for action. Milton is trying to co-ordinate the various lines of religious education by an Education Commission.

Doris and Austa Stephan sang a duet, "In Heavenly Love Abiding," with Mrs. Leslie Bond at the piano.

Rev. Hurley Warren was the next speaker, his theme being "The Possibility of Trained Leadership." He gave the following as essential characteristics of a good leader: a vital Christian experience, a passion and ideal to lead pupils into life with the Savior, a personality and equipment that attract, Sabbath convictions, and courage of those convictions.

Rev. E. E. Sutton spoke on "Our Task." Brother Sutton staggered us with the statistics of children untouched by Christianity; of children not in any way reached by any Protestant, Catholic, or Jewish religious agency; of millions of adults in our own land not professing Christ.

"Somebody Did a Golden Deed" seemed an appropriate song after the preceding addresses, and Rev. J. L. Skaggs closed the service with the benediction.

Orville B. Bond was in charge of the worship service, Friday afternoon. The hymns were "O Worship the King," and "Faith of Our Fathers." Mr. Bond said if we would have our children sing "Faith of Our Fathers" with the same spirit that we do, we must live the faith as our parents lived it. The responsive reading included portions of Psalm 136 and Psalm 105. Mr. Bond led in prayer. "Cast Thy Bread Upon the Waters" was sung by Mrs. Cecil Daum, Mrs. Alfred Stephan, and Mrs. Walter Stillman.

The long business session that followed was broken by a fifteen-minute talk by Orville Bond on "Our Job," stressing that the layman must not leave his job to the preacher nor the man of today leave his job to his dead forefathers. We should tackle the job called for, regardless of its size.

At the close, prayer was offered by Rev. J. L. Skaggs.

Eight o'clock Sabbath evening found the association again assembled, with Rev. William M. Simpson in charge of the praise service. In announcing the opening hymn, "Dear Lord and Father of Mankind," Brother Simpson called our attention to the number of Scripture references in the words. Prayers were offered by Mr. Skaggs, and Mr. Sutton, after which came the congregational prayer, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Mr. Simpson talked on "Where Is Jesus in Your Life?" He told of the juniors in his Vacation School writing a play for the school program. The question arose, what should be done about the character of Jesus? The children said, "Oh! None of us is good enough to be Jesus"; and then came the suggestion, "I'll tell you. He'll always be just off-stage." Brother Simpson brought home to us the question, "Is Jesus just off-stage in your life?" The song, "I've Found a Friend," and the choir anthem, "Abide with Me," continued the trend of thought and led up to Mr. Simpson's talk on "Walking and Abiding with Christ." He spoke of the walk to Emmaus and the invitation, "Abide with Us." We sing

about being with Jesus in the garden—do we remember that the only garden recorded as honored by the Master's footsteps was Gethsemane? We sing, "Let Me Walk with Thee"—in easy paths? The hymn, "O Master, Let Me Walk with Thee," concluded the worship service.

Rev. L. F. Hurley read John's account of Nicodemus coming by night and the story of the ascension as recorded in Acts, and followed his reading with a sermon on "The Ascended Lord." He spoke of how the ascension is accepted as a doctrine, yet many fail to receive it as a fact. If Jesus is risen, where is he? On one of the stars? In the Milky Way? Straight up from Jerusalem? Where is straight up anyhow? Straight up from Oberammergau is straight out on a level for us, and our friends in China are on the opposite side of the earth. Nay, we are enveloped and submerged and indwelt in him. Yet we may in a sense be far from him. The Prodigal Son went into "a far country" and that far country may even be inside the church. It is the place of evil habits and wrong attitudes. It is not measured in feet and inches, but in character. Are we in tune with God? If in tune with him, we are in tune with each other.

"Nearer, My God, to Thee" followed appropriately.

Rev. Hurley Warren led a conference meeting, in which more than thirty took part with helpful testimony, or some comment on the nearness and omnipresence of Christ. We quote a few.

J. E. Maris, Nortonville: "We sometimes act as if we thought God were far away and it would be some time before he would be around." Rev. J. L. Skaggs: "Belief in the nearness of God adds a new glory to life." Rev. Wm. Simpson: "The war has been a cause of some of the recent doubt of Christ's existence." J. R. Jeffrey, Riverside: "Some of us have come from far away. I hope we didn't leave God at home." Burl Van Horn, Lost Creek: "We can see and feel God in nature. The trouble is that we don't take time to look for him."

"I Need Thee Every Hour" and "I Gave My Life for Thee," were sung during the conference, and "O God Our Help in Ages

Past" was the closing hymn. Rev. Loyal Hurley offered the dismissal prayer.

The Sabbath morning worship service in charge of Pastor Ogden, began at ten o'clock with the organ prelude, Morrison's "Meditation," played by Lois Wells, who also presided at the organ during the service. Then all rose for the opening devotionals. The call to worship was given responsively by pastor and people: "O worship the Lord with me, and let us exalt his name together." "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." All joined fervently in singing the doxology, "Praise God from Whom All Blessings Flow." Pastor Ogden offered the invocation, and the Gloria Patri followed.

Pastor Ogden led the responsive reading—portions of Psalm 84, 135, and 43. The choir sang the anthem, "Like As a Father." Rev. J. L. Skaggs read from the sixteenth chapter of Matthew; Rev. C. Grant Scannell led in prayer; and the choir sang the response, "Hear Our Prayer, O Lord." The offertory was Dvorak's "Largo," and the choir response was "All things come of thee, O Lord; and of thine own have we given thee," sung to a Beethoven accompaniment.

"Beneath the Cross of Jesus" paved the way for the sermon by Rev. J. L. Skaggs, "The Cross in Modern Life." The text was from the Scripture read, "If any man will come after me, let him deny himself, and take up his cross, and follow me." He mentioned the differing ideas of the cross. Some think of it as a means of reconciliation with an angry God, but Jesus taught that God loved men. How then did the cross help? It was rather a revelation of divine love. Jesus came into a very wicked world, and wickedness is not easily displaced. Go into any den of wickedness today and try to reform it and you will be hated. Your enemies may not be outcasts. They may be respectable people, like Jesus' enemies. Their religion had deserted their hearts and gone to their heads. If Jesus had renounced his mission, the Pharisees would have taken him into their arms, but Jesus' love took him on to the cross.

"Taking up one's cross" is figurative. It is not merely carrying a literal cross about. It is not merely giving up something we desire, and giving the money to the Lord. That may be good for us sometimes, but we can get very proud of that. One such man got so proud that his friends could see his pride sticking out through the holes in his old coat. Taking up one's cross is making Christ's purposes our purposes, his vision our vision. Death on the cross is better than being a coward and shirk and slinker.

The benediction was pronounced by Pastor Ogden, and the congregation joined in the Fourfold Amen.

The classes took their places for the Sabbath school hour, in charge of Superintendent Jesse E. Maris. The opening song rang out, "In My Heart There Rings a Melody."

W. Burl Van Horn of Lost Creek was introduced as an assistant Sabbath school superintendent. He talked on the adult lesson, "Hannah, a True Mother." Her mother heart was shown in her earnest desire for a child. Later, it was shown in her making a little coat for Samuel and taking it up to him each year. This was unnecessary, for clothes were regularly furnished the boys in training for the priesthood, but her mother love prompted her to make these little coats with her own hands.

Cecil, Doris, Austa, and Harry Stephan sang "The Lord's My Shepherd, I'll Not Want," Lois Wells being the pianist.

Rev. W. M. Simpson of Battle Creek spoke on "Samuel, an Interlude between the Two Loud Symphonies of Judges and Kings." The period of the Book of Judges had been a period of almost constant war to gain possession of the country. The people of Israel were now moving toward a new era. Today, as then, we are moving toward a new era following war. The need now is not for one outstanding character, as Samuel, but for thousands of leaders of various kinds. We need Elkanahs and Hannahs to raise their many Samuels.

Rev. Ralph Coon led in prayer.

Mr. Simpson then told a story for the boys and girls—the allegory of the little

girl who underwent many hardships that her little blind sister might see. He then offered the closing prayer.

The Sabbath afternoon program began at two thirty with a worship service, of which Margaret Stillman had charge. The opening number was a violin solo, "Cradle Song," played by Irwin Goodrich of Omaha, Neb., and accompanied on the piano by Doris Stephan. "My Jesus, I Love Thee" was sung by all. Margaret Stillman read the Scripture, Isaiah 6. Prayers were offered by Pastor Coon, Harry Stephan, Mrs. Leslie Bond, Austa Stephan, Gerald Bond, Lois Wells, Alma Bond, and Margaret Stillman. "Purer Yet and Purer" closed the devotional period.

Rev. W. M. Simpson presented the program of the Young People's Board. He talked on "The Crusade with Christ—for Evangelism, Citizenship, and World Peace." He quoted:

"My strength is as the strength of ten,
Because my heart is pure."

If you can not say this truthfully, you can take it as an ideal. Another ideal was expressed by the poem, "Follow the Gleam." (This poem was recited and sung.) Mr. Simpson enumerated the forms of crusading—worship, instruction, service, recreation, and fellowship.

Robert Randolph of Milton Junction played "The Old Rugged Cross," using a violin bow and a common saw (he didn't have his especially tempered musical saw with him). Gladys Sutton of Milton Junction played the piano accompaniment.

Trevah Sutton of Milton Junction spoke on "Worship." He said that worship is necessary in order to find contact with God. Three forms of worship are needed—public, family, and private devotions. Private devotions should be at least daily. Too often Christian Endeavor meetings have too much discussion, not enough worship.

"Secret Prayer" was sung by Alfred, Cecil, Lee, and Earl Stephan.

"Instructions" was the theme discussed by Mary Michel, Marion, Iowa. The points emphasized were (1) good leaders, (2) a goal, (3) good meetings,

(4) study classes, (5) conferences and conventions.

Cecil Stephan presented the subject of "Service." We are all stewards. We must give time and talents as well as flowers. By our use of our opportunities to serve and sacrifice, we are influencing converts. "World Friendship" begins at home.

Aletha Wheeler discussed "Recreation and Fellowship." The whole is equal to the sum of its parts, and a Christian Endeavor society is equal to the sum of its members. Each has a part. Socials must be very good to attract new members.

"I Would Be True" was recited and sung.

Eunice Rood of North Loup spoke of the importance of carrying home good thoughts, and gave the high points of the four young people's talks just preceding.

Cecil Stephan, Gerald Bond, Harry Stephan, and Robert Crouch sang "Have Thine Own Way," Doris Stephan playing the piano accompaniment.

Lucile Prentice was in charge of the closing prayer service, and requested that prayers be made along the lines of the four forms of crusading. Rev. Ralph Coon opened the season of prayer and it was closed by Rev. S. Duane Ogden.

The vesper service at seven thirty was in charge of the Nortonville Christian Endeavor. The organ prelude, "Song of Night," was rendered by Lois Wells, who also accompanied the two solos and congregational singing. "Abide with Me," was sung by all. There was a vocal solo, "Good-by, Sweet Day," by Ansel B. Crouch. Doris Stephan and Lulu Hurley played a piano duet, "With Muted Strings." "Now the Day Is Over" was sung by Cecil Stephan, Gerald Bond, Harry Stephan, and Robert Crouch, with Doris Stephan at the piano. "Traümerei" was the violin solo played by Irwin Goodrich. "Saviour, Again to Thy Dear Name We Raise" was the closing hymn of this beautiful musical service.

After an organ interlude, "In the Afterglow," by Lois Wells, came the Woman's Board hour, in charge of the local Women's Missionary society.

The ladies' choir, in the costumes of an-

cient Palestine, sang "Blest Be the Tie That Binds." Mrs. A. P. Burdick recited the thirteenth chapter of I Corinthians. "Day Is Dying in the West" was sung by the ladies' choir.

A pageant, "The Women of the Bible," was presented by the Women's Missionary society. Various women characters, from Sarah to Dorcas, appeared and told their story or acted out their experiences in simple, realistic dialogue. The dialogue scenes were Moses in the bulrushes and Naomi and her daughters-in-law. In the course of the pageant were the following vocal numbers: "Sound the Loud Timbrel," by Mrs. A. D. Stephan, Doris and Austa Stephan, and Mrs. Leslie Bond: "O Mother Dear, Jerusalem," "O Come, All Ye Faithful," and "Holy, Holy, Holy" by the choir; the Doxology by choir and pageant characters.

Following the above service, the young people of the Nortonville Christian Endeavor entertained their young guests at Pitman's Bridge. Pastors Warren and Ogden accompanied the merry party. A watermelon feast, running games, and singing on the banks of the stream in the moonlight were enjoyed by all.

Six thirty Sunday morning found a company gathering on the church lawn and embarking in cars for Pitman's Bridge, where a fellowship breakfast was held, planned by Lois Wells, Evelyn Ring, Mary Vincent, and Donald Ring. The blessing was asked by Rev. Hurley Warren. Approximately sixty young people of Intermediate and Senior Endeavor ages, and older people interested in the work, were served with scrambled egg and bacon sandwiches, coffee, and bananas.

After the good feed, the company assembled a little distance up the hillside; and there, with tree-fringed Stranger Creek and the smoke of the camp fire in the background, entered into an impressive and helpful service.

Lucile Prentice was in charge of the devotionals. Rev. W. M. Simpson led the singing, Harry Stephan assisting with the guitar.

The opening hymn was "Faith of Our Fathers." Hazel Scouten of Fouke read

Psalm 121. Sentence prayers were offered. Austa and Harry Stephan and Mrs. Leslie Bond sang "It Pays to Serve Jesus."

Rev. Loyal Hurley spoke on "Your Need of the Sabbath." Young people need the Sabbath for (1) strength of character, (2) intellectual life, (3) aesthetic tastes, (4) spiritual life.

Burl Van Horn's subject was "The Church a Common Sense Proposition." He discussed church going as a valuable habit, a pleasant experience, a worth while social contact.

Under the title, "The Pleasant Burdens of Life," Pastor Hurley gave us some helpful ideas about bearing one's cross. Sorrow is not a cross, but a universal, inescapable burden. A thorn in the flesh is not a cross, but a physical, mental, or moral handicap peculiarly your own. A cross is a hardship of life which you voluntarily choose. That is what makes it beautiful. That burden will become the glory and joy and strength of your life.

The familiar "Have Thine Own Way" closed the service.

After dismissal, someone spontaneously started the young people's rally song, and it was taken up by many voices.

The worship service at ten a. m. was in charge of Rev. Ralph Coon, and opened by singing "I've Found a Friend," and "How Firm a Foundation." Mr. Coon led in prayer, read Romans 12, and spoke briefly on "A Living Sacrifice." He made an appeal for entire consecration, rather than trying to serve two masters. Did you ever see two people trying to use the same fountain pen at the same time? You may have done so, but you never have read anything that was written that way. "Take My Life and Let It Be" closed the devotionals, the second stanza being read in concert, the others sung.

Rev. S. D. Ogden was in charge of the Missionary society program.

Rev. C. Grant Scannell of Dodge Center spoke on "Evangelistic Phases of Missions." He read the watchman passage from Ezekiel and the Great Commission, and brought some thoughts from his own experience in evangelistic work. The church that lacks the urge for souls lacks

a reason for existence. Revivals must be prepared for eighty per cent of revivals are failures six months before they are started.

Eleven-year-old Doris Coon of Boulder played a piano solo, "The Butterfly."

Rev. E. E. Sutton dealt with "The Importance of the Home Field." We must "keep the home fires burning." God has not only opened doors, he has taken them off the hinges and set them aside. But some one must enter them, and some one must pay the expense. One large denomination in twelve months has been obliged to recall one hundred fifty missionaries, as a matter of retrenchment.

Pastor Ogden's theme was "The Importance of the Foreign Field." The brotherhood of man involves the necessity of foreign missions. Many churches are stagnating because they are interested only in their own welfare. They need a world vision.

"O Zion Haste" was appropriately chosen to close.

Sunday noon, a pot-luck dinner was enjoyed in the church basement. About one hundred fifty were served. The local Women's Missionary society sponsored the event, Mrs. Charles Hurley and Mrs. Edwin Bond being in charge.

At two thirty was a worship service, in charge of Orville B. Bond. The opening hymn was "Come Thou Almighty King." Mr. Bond spoke briefly in appreciation of the association. "Take Time to Be Holy."

There followed a business session of considerable length, in the midst of which we paused to listen to the strains of "I Come to the Garden Alone," played on the saw by Robert Randolph, Gladys Sutton accompanying.

At the close of the business, the choir sang "Jesus and Shall It Ever Be?" Rev. C. Grant Scannell read Mark 16: 1-8, and Orville Bond led in prayer.

The sermon of the afternoon was by Rev. C. G. Scannell, and was based on a few words in the Scripture read—"Tell his disciples and Peter." It was a study of Peter's spiritual transformation. Brother Scannell pictured Peter warming himself at a fire, denying Jesus, and cursing in real old fisherman style; receiving a look

from Jesus; following afar off; suffering, as he must have suffered, between the crucifixion and the resurrection; rejoicing at the message of the text; asking to be crucified head down.

Benediction was by Mr. Scannell.

The worship service of the closing night was in charge of Rev. Ralph Coon. "The Chapel Bell" was the organ prelude played by Lois Wells. All joined in singing "Crown Him With Many Crowns," and "All Hail the Power of Jesus' Name." Cecil, Doris, Austa, and Harry Stephan sang "Evening Song," Lois at the organ. Mr. Coon read Genesis 3: 1-15, and commented briefly upon it: Adam tried to hide behind some bushes, hoping God would pass by and not see him. Where are we hiding? The church was darkened; and "The Ninety and Nine" was sung by Mrs. Alfred Stephan, Doris Stephan, Mrs. Leslie Bond, Austa Stephan, with Lois at the piano and Mr. Coon showing slides to illustrate the song. Lights came on; Rev. W. M. Simpson offered prayer; and a congregational hymn followed, "O for a Thousand Tongues to Sing."

Again darkness, and the beauty of the slides appearing on the screen, while Brother Coon brought the message of what God has done for us and what we can do for him.

After this, Rev. E. E. Sutton spoke briefly on John 3: 16, and "More Love to Thee, O Christ," was sung.

Mr. Sutton conducted a testimony meeting, calling first on those who made the great decision more than fifty years ago. There were seven: Mrs. Mary R. Davis, North Loup; Mrs. Nancy Oursler, Battle Creek; E. D. Comstock, Comstock, Neb.; Mrs. Hannah Vandenburg, Mrs. DeEtte Coon, George Van Horn, and Jesse E. Maris. Of those who had been serving forty years, there were eleven; thirty years, there were twenty; less than thirty years, about sixty. Of the nearly one hundred who rose, about ninety bore testimony. Brother Sutton asked those who made the decision before twenty-five years of age to raise their hands, then those who made it later. It was a contrast. The invitation was given to new converts.

"Blest Be the Tie That Binds," and the benediction by Mr. Sutton brought to a close a wonderful association.

Those who attended from outside the bounds of the association, so far as we have secured names, are: Rev. L. F. Hurley, Adams Center, N. Y.; Mr. and Mrs. W. Burl Van Horn, Mr. and Mrs. Orville B. Bond, Lost Creek, W. Va.; Mr. and Mrs. J. R. Jeffrey, Riverside, Calif.; Mr. and Mrs. E. G. Scouten, Hazel and Pansy, Fouke, Ark.

Credit for the musical program, which was especially good, is due to Mrs. Cecil Daum, who acted as director.

MARGARET E. LA MONT,
Secretary.

EXCERPTS FROM THE LETTERS OF THE CHURCHES, NORTHWESTERN ASSOCIATION

WHITE CLOUD.—Pastor Wing of New York State has been serving us since early spring, and before that our faithful servant of God, Dr. J. C. Branch, filled the pulpit. Both have been wonderfully used of God in feeding the souls of those who are earnestly seeking righteousness. Our Sabbath school is also a place of real feasting on God's Word. Four young people of Seventh Day Baptist families have recently been baptized into Christ by Pastor Wing. A very successful term of Vacation Religious Day School was held this summer. Six volunteer teachers and Pastor Wing were in charge. Parents expressed with tears their heartfelt gratitude for results of this vacation school, as well as the influence of the Sabbath school upon their children.

BATTLE CREEK. — The Battle Creek Church is laboring to uphold the work of the kingdom here in our city. We have united with the other churches of the city in conducting a religious survey followed by personal evangelism. We are all working to finish paying for our new church which we all enjoy from week to week. Death has entered our midst and claimed three of our members. We have had a few additions by letter and baptism, also a few were dismissed by letter during the year.

MILTON.—The church of Milton has been engaged in no particular lines of activity during the past year, aside from concentrated effort directed toward organizations within the church. The various departments of the Sabbath school are especially strong in membership and leadership. Very interesting and instructive work has been accomplished in the young people's societies. A good Vacation Day School was brought to a close July 3 of this year.

ALBION.—No letter. Report states that Albion is without a pastor until September 1. Present membership is 125.

WALWORTH.—No letter. Report shows a membership of 75, under the leadership of Rev. E. A. Witter.

MILTON JUNCTION.—No letter. Report shows a membership of 157, under the leadership of Rev. John F. Randolph.

DODGE CENTER. — The Dodge Center Seventh Day Baptist Church would report that Pastor E. M. Holston resigned in July last (1929) and left October 1, 1929. We secured the services of C. Grant Scannell for pastor. He was a convert to the Sabbath, coming from the Baptist denomination. He has done good work with us, and we are asking the Northwestern Association to recognize him as a Seventh Day Baptist minister of the gospel. Our spiritual condition is about the same. We have lost three members by death and two by letter. We have also gained two members by letter, making a total decrease of three. We have the Friday night prayer meetings resumed, and Christian Endeavor started, also are trying a Junior. [Pastor Scannell adds to this report that a Vacation Bible School was held this summer, and that there seems an increased interest on the part of nonresident members.]

WELTON.—The church was without a regular pastor until September 1, 1929, though Elder J. H. Hurley came here in July and preached occasionally until he accepted the call of the church and began his pastorate in September. At the last church meeting the church hired him for another year. Pastor Hurley has conducted a Sun-

day night community service most of the time until the last few weeks, when it seemed advisable to discontinue them for a time at least. One class in the Sabbath school is made up of children of first day people, and this has been considered an important part of the work of the church. The spiritual condition of the church is better than it was a year ago, though there is need of deeper consecration to the spiritual life.

CARLTON (GARWIN).—No letter. Report shows a pastorless church of 66 members, many of them nonresident.

NORTH LOUP.—We have enjoyed a good year. In August, 1929, Rev. Hurley S. Warren was installed as pastor, and he has been untiring in his work in the church and community. Mrs. Warren found a place and has done her part in very many ways. The relation existing between the church and the family of the pastor is a very happy one. In February we were glad to welcome the small son who came to live in the parsonage. In response to an invitation from the churches of Boulder and Denver, Mr. Warren and four others went to the ordination services in Boulder, May 24. July 12, Pastor Warren, with a group from the church, were in Calora, Neb., to help in the dedication of the chapel there. These visits have tended to strengthen the bond between the churches and have been a source of inspiration. In June, Dr. A. J. C. Bond came to North Loup for a short series of special meetings, closing with the Teen-Age Conference. These were of much help to all. There have been no deaths in the entire membership of the church, a fact which has brought rejoicing to us. Two members were lost by letter, and two joined by letter, so that the number has been the same. Some have been transferred to the nonresident list, however, and we miss them from the regular services.

BOULDER.—We are rejoicing because of our new pastor and his ordination, May 24, to the Christian ministry. The ordination services were a source of much spiritual uplift, the effects of which are still felt. The special evangelistic meetings, held immediately following the ordination, for two

weeks, under the leadership of Pastor Coon and his brother-in-law, Lester G. Osborn, were most successful and resulted in the addition of twelve names to the church roll, nearly all by baptism. A three-weeks' Vacation School has been held at the church since then, with a membership roll of about forty. Pastor Coon is spending a number of weeks in Denver, doing evangelistic work, but preaches for us Sabbath mornings.

NORTONVILLE. — Verbal report (later written). The church and parsonage have been improved by new paint and various minor repairs. The Young People's Christian Endeavor, disbanded a few years ago, has reorganized. A Pioneers' Club, for boys younger than Scout age, has been formed. Other departments of the church continue active. We have lost two members from our church by death and two by letter, and gained one by letter and thirteen by baptism, making a net gain of ten. Our church co-operated with churches of other faiths in the community in making a religious survey. A six months' program of evangelism, commemorative of the nineteen hundredth anniversary of Pentecost, was carried out in the first six months of 1930. A community Daily Vacation Bible School was held in June, with an attendance of about one hundred, a large per cent of the pupils being from our church.

SEVENTH DAY BAPTIST AND CHURCH OF GOD, MARION, IOWA. — Verbal message. About half of this congregation is Seventh Day Baptist and half Church of God. You can't tell which is which in the work of the church, as they labor harmoniously together. The membership is about the same as a year ago, but there have been some deaths. The spiritual condition is good and an evangelistic spirit prevails.

Christianity is not a religion of rules. It is the religion of the Divine Example. Try to follow the steps of the most holy life. Take his advice. Ask yourself in the moment of perplexity or temptation what would he do if he were here? Nothing else will so surely lead us into the way of holy living.—George Hodges.

MISSIONS

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

TENT MEETINGS CLOSE

The evangelistic services that have been conducted in Orange, Calif., for the past six weeks, closed Sunday evening. The tent was well filled and the people were quiet and thoughtful. It seemed, to the writer of this article, to be the most spiritual of any service which she had attended. Pastor Hargis spoke on, "After Conversion, What?" The male quartet from Riverside sang twice and Mrs. Hargis and Rev. Lester Osborn sang, in closing, "Have You Counted the Cost?"

Not the least of the work has been done by Mrs. Grace Osborn at the tent door, where she has obtained names and addresses, distributed tracts, given out pictures to the children, and in many ways helped to keep up the interest.

The tent will be taken down and a hall hired where Evangelist Osborn will continue the work.

PACIFIC COAST CORRESPONDENT.

LETTER FROM CHINA

DEAR RECORDER READERS:

This summer the various members of our mission have been rather more scattered than usual—Doctor Crandall and Mabel West being the only ones to remain on the job through July and August. The Davis family will sing of the praises of Mokanshan, the Crofoots of Tsingtao, and the Thorngates of Japan, but Anna and I will make our claim for Poo Too where we spent a delightful two weeks in July. A friend who had been there several times told us of this place and recommended it as being quiet and restful—and where we would be undisturbed by bandits.

We persuaded two of our Chinese friends, one a nurse and the other a student, to accompany us and we found them to be most enjoyable vacation companions.

And so it came about that one hot afternoon we started off on a Chinese steamer

with bag and baggage, bedding and baskets, suitcases and umbrellas, to the number of fifteen pieces. On the boat were many like ourselves, bound for this island. They however were pilgrims going to worship the Goddess of Mercy.

The trip was a ride of about twenty hours along the coast, and for about half the distance we were in sight of lovely green islands, many of which were cultivated even to the top of the steep slopes. Some of the islands were large and some were small, but all were beautiful.

On these Chinese steamers all available space is utilized. The decks are only about five feet wide and at least three feet of this width is sold as berths. Boards six feet in length or thereabouts are placed on benches to allow for baggage underneath. Passengers bunk on them day and night. These berths are much cheaper than the cabins.

We had two cabins—our baggage being stowed away with us. Our meals were served here. The cabin boys were most solicitous for our comfort. We were told that the customary tip for these boys was one dollar per person, but being a little doubtful about the proper amount, we thought best to make it two dollars instead of one, thinking to ourselves we were quite generous. But how they spurned it! We added more. Still they complained. They showed from their book that others had tipped them thirty dollars. We were not that flush, and having more than doubled what we had been told to pay, we left them—they feeling very angry with us, and our own feelings rather ruffled. We found afterwards that this incident reacted to our disadvantage.

When we reached the island we were met some little distance out from the shore by small boats to which we were transferred with all our baggage. At the wharf some one from the temple where we were to stay directed us to chairmen who quickly started away, taking us through streets lined with shops, now up hill and down, past temples and temples and little goddesses set in niches in the walls, then out on the open and down across a wide sandy beach where the high waves made delightful music, again up and up along the rocky shore till we finally came to our destination. Nearly all the way except across the sandy beach the walks were

of heavy quarried stone. Our temple was just above the shore and we were given rooms overlooking the water. This was most pleasant.

Poo Too is a land of Buddhist priests and temples. Not many people are living here except priests. They, however, are ever present. Perhaps not less than one thousand are living here during the pilgrim season—July and August. We were told there are one hundred forty large temples on the island, which is five or six miles long by two or three wide. Then there are about seventy priests' huts of varying size and degrees of plainness, ranging from mere holes back in the rocks to the more pretentious thatch covered board cabin. These are occupied during the pilgrim season by the beggar priests who come here to recoupe their finances from the generosity of the pilgrim visitors.

The beggar priests are quite a feature of the island. One can not go far along the walks without meeting the outstretched hand, or open fan, or the wide sleeves held out to receive money. After a few days they learned that we did not give in this way and allowed us to pass with no more than a curious stare at us. Occasionally however one would revile us for coming to this place and not giving to them. In places they put out, in the early morning, baskets by the side of the walks to receive contributions, sometimes placing little gods beside them, I suppose to elicit favor. One day we counted more than sixty baskets put alongside the walk at a distance of some six feet apart. Some had quite a sprinkling of coppers in them; some had only a few, while others none. One would think this money might be stolen, but evidently people do not steal from beggar priests.

In one large temple we were shown where the beggar priests are given free meals. It was a large room where more than two hundred could be fed at once. We were told this was filled three times daily. A large kettle in the kitchen held contributions for this charity.

The most popular Buddhist god in China is Kwanyin, the Goddess of Mercy. She occupies chief place on this island, and hundreds of pilgrims come here every summer to seek her favor. She is featured in many ways: as a young god, as an old one, as

handsome, as ugly, and sometimes to our unenlightened eye looked more like a man than a woman. In one temple we were shown a pearl Kwanyin and a white jade one—the former very small but the latter nearly life size.

Near another temple is a footprint in the rock claimed to have been made by her when she landed after jumping from an adjacent island to this one. Another temple boasted of being her birthplace. In still another, an inscription on the rock told us that if we looked long enough in a certain crevice her head could be seen surrounded by a halo! We did not take the time.

Some days an almost steady stream of pilgrims went by on their way to the different temples to worship at the feet of this goddess. The more temples they can visit in one day the more favor is gained. Men, women, and even young children, sick people and well, toil along in the hot sun fruitlessly seeking for that which can not really satisfy. One party paid a large sum to the priest where we were staying, to have services held for some member of his family who lived several hundred miles away. This service took three days of intermittent worship. There was chanting and drumming on their hollow wooden instruments, and each evening a table was set with food out in front of the temple where the ceremony was being performed.

But it was not the temples or the priests or the pilgrims which most interested us. There was the sea with its high waves pounding against the rocks or rolling in and breaking over in white foam along the sandy beaches. There were the birds, many varieties were new to us. A book—"The Birds of the Yangtse Valley"—helped us to identify several of them. Then there were many pleasant walks and places to explore. One day we went to the Balanced Rock. This, as its name indicates, is so balanced as to appear to be easily pushed from its base, but is as solid as the balanced rock in the Garden of the Gods in Colorado, and is quite similar to it. It is covered with Chinese inscriptions, one of which is, "Under the heavens the first." While we were there one devout pilgrim began rubbing some coppers quite vigorously over the rock. When asked why he was doing it, he replied that

they were for the children for charms "to keep them from being afraid."

Another day a trip to the highest peak of the island took us to an interesting lighthouse which is maintained by the priests for the ships passing by. It was surprising the difference in temperature up on the platform of the lighthouse from that of the temple where we were staying. Up there it seemed actually cold. The keeper told us he was obliged to sleep under a comforter even through July and August. We were told about a certain cave near by, and as we were on our way to find it we made inquiry of a man going in the same direction. "Yes" he knew where it was. He was going to it and we might go with him. He told us that a few days before his only son, a boy of thirteen—the hope of his old age—had disappeared and all efforts to find him had been unavailing. He was going to the temple in which was the cave to see if the goddess could give him any information in regard to the boy. We followed to the temple and down into the cave. There he knelt before the image and in a most fervent prayer poured out his request. Then taking a bundle of sticks which were numbered and in a bamboo receptacle, shook them until one dropped out. Taking this he found a like number on one of the tablets hanging on the wall and handing it to one of the girls asked her to read it to him. The words were to this effect: "Be patient. The leaves on the trees die down in the winter, but in the spring come out again more beautiful and full of strength than before." These words, though vague, he interpreted to mean that the boy would come back to him, and he went away very much comforted. This means of receiving information reminds one of the Oracles of Delphi.

A typhoon somewhere along the coast brought a three days' gale, which lashed the waves in great fury and gave us an opportunity to see something of what the storm at sea was like.

Our accommodations at the temple were quite satisfactory — clean, pleasant rooms, good food, and comfortable beds. A servant attended our wants and served our meals in a private dining room. The priests were respectful and friendly. They are all vegetarians on this island and nothing is

killed for food. Even eggs are not eaten by them. It was quite surprising the variety of ways in which the food was served. There was vegetable ham, chicken, and eggs, mostly made from some product of the bean and so skillfully cooked as to look and taste quite like the original thing. With our canned foods and the delicious peaches and watermelons obtained there we fared sumptuously every day.

Our two weeks' stay was all too short, but duties and problems at home claimed our attention so somewhat reluctantly we came away.

We expected to go back on a different steamer, but behold, when we arrived at the wharf it was the same one we had come on, which did not quite please us. Although it was more than an hour and a half to sailing time we were told there was no place for us. But having gotten on the boat with all our luggage, which was even more than before, we proposed to stay, and told the man we would take two of the outside berths. "They are all sold but one," says he. "All right, we'll take that." Imagine if you can four people and sixteen pieces of baggage, three of them rolls of bedding occupying a space three feet by six. However after the boat started we were given a tiny cabin where we stowed ourselves and baggage. "It would not be convenient for us," they said, "for you to stay outside." Our former cabin boys were not so friendly as on the outward trip. On the island we were told that during the pilgrim season one should pay in tips an amount equal to the fare! And we had given only half that amount! However we were not sorry enough to hand it over then. Our boy on this trip was well satisfied with his tip, for we had learned our lesson. We found out afterwards that these boys do not receive any wage, but must pay \$600 to the boat company for the privilege of working on the boat. The only wage they receive is the tips paid by the passengers.

We are remembering that this is Conference week at Salem, and are with you in thought and prayers. We would like to be there, and think longingly of the spiritual things and the fellowship you are enjoying. How fine it would be if some one or more would write and tell us all about it

August 22, 1930. NETTIE M. WEST.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

THE HIGHWAY OF LIFE

MRS. J. N. PIERCE

(Given in Southwestern Association)

As the summer advances many of us are planning an auto trip. In our preparation, we go to a service station to have our car put in repair; we secure road maps and choose the right highway. The national government and states have spent millions of dollars on the highways. They are smooth, with curves, double curves, the one-way bridges, and school zones all marked that the highway may be safe. Now it is "up to us" to operate our car, keep the right highway, and obey the traffic laws if we expect to reach our destination safely and in the shortest time.

So it is with the Highway of Life. We must be prepared. As we start on the Highway of Life we know not the distance or the time that is ours to make the journey. But we should be up and doing while it is day.

Are we on the right highway? Is it one that can be followed safely? Are the bridges out, are the curves and double curves marked? Is there a bog along the way? Is it rough and steep? If so, what is wrong? We are on the wrong road. God never places us on such a highway.

We find ourselves feeling so competent. We try in our own strength to surmount the difficulties ourselves, and consequently when trials and difficulties come to us we are like a tire that gets punctured and blows out. This makes it disagreeable for those about us, as well as for ourselves. God is willing to help us get right now, today.

There is no long, rough road back from where we started. "Thy word is a lamp unto my feet and a light unto my path."—Psalm 119: 105.

With God and his Word as our service station, supplying all our needs, we will choose the right highway and make the grade.

Fouke, Ark.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, September 14, 1930, with the president, Mrs. George B. Shaw. Members present: Mrs. George B. Shaw, Mrs. Alberta Davis Batson, Mrs. L. R. Polan, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. Edward Davis, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of Psalm 146 the members of the board offered short prayers.

The minutes of the previous meeting were read.

The treasurer's report was read and adopted and is as follows:

MRS. L. R. POLAN, *treasurer*
In account with the
WOMAN'S EXECUTIVE BOARD

Receipts

Balance on hand August 10	\$312.61
Dr. Palmberg (for Miss Anna West) ...	10.00
H. R. Crandall (August)	11.18

\$333.79

Expenditures

Seventh Day Baptist Missionary Society (on debt)	\$200.00
Fouke Ladies' Aid (July prize)	2.00
Pageant material	5.00

\$207.00

Balance September 13	126.79
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\$333.79

Correspondence was read from the Federation of Woman's Boards of Foreign Missions, and Mrs. Agnes K. Clark, Alfred, N. Y.

The following societies reported for the RECORDER Reading Contest: Hammond Ladies' Aid society, Hammond, La.; Loyal Workers, Rockville, R. I.; Salem Ladies' Aid, Salem, W. Va.

The August Reading Contest prize was awarded to the Hammond society.

The awarding of the April Reading Contest prize which was deferred was given to the Woman's Missionary Society, North Loup, Neb.

The program committee for the woman's breakfast hour at the General Conference presented a bill of \$2 for programs. The bill was allowed and ordered paid.

A bill of \$7 for the printing of the report

for the Woman's Board was presented. This bill was allowed and ordered paid.

It was voted that the corresponding secretary send a vote of thanks to the following persons who so efficiently assisted in the presentation of the pageant at the woman's hour of the General Conference: Miss Eva Lee Cole and helpers, Miss May Dixon, Miss Mildred Lowther, Mr. Warren Randolph, Professor Clark H. Siedhoff, Mr. William Moses, and Mr. Oris O. Stutler.

A bill of \$6.75 for the printing of the pageant program was allowed and ordered paid.

It was voted that all other bills for the pageant be allowed and ordered paid.

The following officers were elected for the coming year:

Corresponding secretary — Miss Lotta Bond; Recording secretary—Mrs. Oris O. Stutler; Treasurer—Mrs. L. R. Polan; Editor of Woman's Page of RECORDER, Mrs. Alberta Davis Batson.

The following were asked to act as associational secretaries:

Eastern, Mrs. H. C. Van Horn, Dunellen, N. J.; Southeastern, Mrs. Harley D. Bond, Lost Creek, W. Va.; Central, Mrs. Loyal F. Hurley, Adams Center, N. Y.; Western, Mrs. Alva Davis, Little Genesee, N. Y.; Southwestern, Mrs. Nancy Davis Smith, Fouke, Ark.; Northwestern, Mrs. Karl Sheldon, Albion, Wis.; Pacific Coast, Mrs. H. M. Pierce, Riverside, Calif.

These minutes were read and approved.

Adjourned to meet with Mrs. Alberta Davis Batson in October.

MRS. GEORGE B. SHAW, *President*,
MRS. ORIS O. STUTLER, *Secretary*.

KEEP SMILING

MRS. PHOEBE S. MILLS

(Paper read in the Southwestern Association and requested for publication)

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

"Commit thy way unto the Lord; trust also in him and he shall bring it to pass."

These beautiful words of the Psalmist are a remedy for over-anxiety or worry. My dear sainted father so often used to say to me, "My child, trust and worry do not go together."

Worry is so useless. If by anticipating

trouble it could be prevented; if looking forward to misfortune would ward it off; if expecting your boy or girl to go wrong would keep them in the path of right, there would be nothing to say. But it is not so.

Then the effect of worry upon others is so unpleasant. Depression will get into the atmosphere of the household having just one worrying member. Worry is contagious the same as is a smile. We say, "What a boon in everybody's life is a cheerful person." Every day some one has been made happy by his pleasant smile and his genial "Good morning." Such a person is worth a great deal to the world, more than all his money, or his wisdom.

The effects of worry are perhaps the worst upon one's self. Worry soon becomes a habit, one very difficult to shake off. There is no question but that worry has a very unfortunate effect upon the nervous system, as the nerves are such delicate instruments. I wish we might hold up these words in letters of fire before the eyes of every man or woman who worries: "Nerve force is needed for work; it will be needed to withstand the strain of real shocks bound to come. Don't waste it over imaginary troubles."

We worry and fret over the little trifles and annoyances of life all the time until there is no chance for the mind to entertain lofty thoughts and enjoy the beauties of this world.

When we worry over the future or anticipate trouble it shows our faith is weak. Is God not good? Can we not trust his providence to order our lives in accordance with the highest good?

Not alone in the weakening of faith is worry an enemy to our Christian life. When the mind is pre-occupied with worry nothing can be well done, even housework suffers and there is no possibility of development. A weakened, stunted existence is the result.

Yes, you will say, it is all very well to talk, but it is quite another thing to act. But there is a cure for worry. It is to always carry with us the presence of God, which will put to flight the petty cares that eat out the nobleness of life. Practice the habit of meditation and a closer fellowship with Christ. "Just a little talk with Jesus makes the day go right."

Spurgeon said: "He who climbs above the cares of this world and turns his face to his God has found the sunny side of life." This closeness to God helps us cultivate a cheerful disposition. Those of you who have read the book, "Mrs. Wiggs of the Cabbage Patch," remember that she, with all her trials, said: "I do just the best I kin where the good Lord put me at, and somehow I has a happy feelin' in me most all the time." How much more should we! To look for the good in others, to bear the cheerful face is a duty not alone to ourselves but to others. The world needs the uplift of noble thoughts and motives. A mind at peace, and strong faith that God has a beautiful plan for each of our lives if we will only let him lead us, will shut out worry.

We each are always casting an influence, either for good or for evil, upon those with whom we mingle day by day. Hence we should exercise watchful care that the shadow we are always casting or the silent influence we are always unconsciously exerting is of the right quality and such as shall bring no sorrow in life's closing days. The Christian is never off duty. He may take a vacation but his shadow is always with him whether it falls upon strangers or upon those who know him best. His influence is always being silently and powerfully exerted. Doubtless we all have had our ideal—some godly man or woman we have admired and who has unconsciously influenced us. The blossom can not tell what becomes of its odor, and no more can we tell what becomes of our influence and example.

It is easy for us to get the mournful habit in our speech and criticise others too readily. It seems so natural to say the depressing word. There are some people who by the first word they say take the courage out of one as a tack lets the air out of a rubber tire. Now let us all get the sane, normal, hopeful outlook on life and resolve this: "Every soul I meet I will say some cheerful word to, will speak to my friend of the bright and happy side of life which will give him more faith in himself, in God, and in men."

I think a good motto for us is "Trust in God and keep smiling." We may not preach Christ but we can smile Christ. We can

not argue men into God's kingdom but we can love them in.

Often we fail to speak the word of praise to our loved ones or to the discouraged ones. A mother who was nearly broken hearted tells this incident about it. She said: "My little daughter Jennie is sometimes naughty as most children are, you know. Then my way is to scold her sharply and sometimes to punish her. But last night, after I had put her to bed and was about going away, she said, 'Mama, have I been a good girl today?' I thought a minute, then answered, 'Why, yes, Jennie, you have been a good little girl today.'"

"A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for the word of praise which I should have been thoughtful and loving enough to have given, without her hungry little heart having to ask for it."

So let us live that "When at the evening of our little day Christ sends his messenger to bid us come home, not the great things we have done, but a cheerful trust, and faithfulness in doing the little duties that he has placed in our hands, will win his approval."

A PRAYER FOR ABIDING PEACE

Let all mankind lift up their eyes
To see the dawning day:
The signs of peace are in the skies;
Let war clouds melt away.
Where late the fields were marred by strife
Green grass and flowers grow;
And in the walks of human life
God's children fearless go.
O God, may this estate increase,
Till earth shall know abiding peace.

A vision bright of common good
Shines on the world today,
With all mankind a brotherhood,
In love's benignant sway.
The Prince of Peace exalted high,
All nations at his call;
No foe to fear, no ill to fly;
God loves and cares for all.
O God, may this estate increase,
Till earth shall know abiding peace.

—Edgar Cooper Mason.

YOUNG PEOPLE'S WORK

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

A GOOD CITIZEN

Christian Endeavor Topic for Sabbath Day,
October 11, 1930

DAILY READINGS

Sunday—Honesty (Ps. 26: 1-12)
Monday—Obedience to law (1 Pet. 2: 13-16)
Tuesday—Piety (Dan. 1: 3-16)
Wednesday—Fair dealing (Matt. 7: 12)
Thursday—Hard work (2 Thess. 3: 10-13)
Friday—Practical Christian living (Tit. 2: 1-10)
Sabbath Day—Topic: Marks of a good citizen
(Jas. 2: 1-17)

CLARA L. BEEBE

In our crusade with Christ we enlist to work for evangelism, world peace, and Christian citizenship. It is to be questioned whether one can be a good citizen without being at the same time a good Christian. So let us consider what are the marks of a Christian citizen.

First, he is honest. He does not go to the church on Sabbath, offer long prayers, teach a Sabbath school class, take the offering, and then during the following week cheat his business associates in a sharp deal or copy from his neighbor on an examination.

Second, he obeys the law, and all of the law, not only the law against stealing, but the law against speeding; not only the law against bootlegging, but the law against buying of bootleggers. In short, he obeys the Savior's command to "love the Lord thy God with all thy heart . . . and thy neighbor as thyself."

Third, he occupies himself with useful work of some kind. He fulfills the command, "Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God. On it thou shalt not do any work," not only by keeping the latter part regarding worship and rest from labor on the Sabbath, but also the first part in regard to work on the other six days.

Fourth, he tries to better his own community. He is a good neighbor. He keeps his own fences up, so that his stock does not

eat up his neighbor's corn crop. He uses his influence and his vote against lawlessness of all kinds. He helps provide innocent amusement for the young people. He does not smoke, and then wonder why his own children, or his neighbor's, want to smoke. He subscribes to clean magazines. He is ready to fill whatever useful office is given him, with the view of serving the community and Christ.

SUGGESTED SONGS

Help Somebody Today; It Pays to Serve Jesus; True-Hearted, Whole-Hearted; Win the One Next to You; Willing Am I.
Berea, W. Va.

QUIET HOUR THOUGHTS

LYLE CRANDALL

The daily readings for this week suggest topics which are worth our meditation, and which we can apply to our daily lives.

1. Honesty—The true Christian citizen will be square with his fellow men. He will do unto them as he would have them do to him. In other words, he will be honest with all men. Then he will have their love and respect.

2. Obedience to law—Our hearts are saddened when we see a lack of respect for law. The source of this is in the home, for there the children are not taught to obey the rules of their parents. Obedience to law must be taught in the home and the school, and if this is done there will be less crime in our country.

3. Practical Christian living. — This is needed in the world today more than anything else. Paul said that we are living epistles, read by all men. The world either sees Christ through our daily living, or it does not see him. Our duty and privilege is to show practical Christianity by our daily lives. Young people, will you do this?

THE PERSONALITY OF JESUS

AS REVEALED IN HIS ATTITUDE TOWARD
WOMEN

ELIZABETH CRANDALL

We all associate women with the home. Before the time of Jesus, women had not been equal with men, and homes had not been the pleasant places they are today. It is very interesting to study the changes

Jesus made in the world's attitude toward women and the home.

Jesus was once traveling with his friends into Samaria. After a long journey he became weary and sat down beside Jacob's well to rest. A woman of Samaria came to the well to draw water. Jesus asked the woman for a drink. The Jews had no dealings with the Samaritans, and naturally the woman asked Jesus why he was talking to a Samaritan woman. Jesus spent some time telling the woman about God. She went away telling whomever she saw that she had seen a prophet who was the Christ. Jesus had treated this woman with consideration, and in teaching her, had helped her to have higher ideals. Although the woman was a Samaritan, she was his friend.

At one time in his ministry, Jesus went to the Mount of Olives. Early in the morning he went to the temple where the scribes and Pharisees brought to him a woman who had sinned. They said, "Master, this woman has been taken in sin. In the law Moses commanded that such should be stoned; but what sayest thou?" They said this to tempt him, but Jesus, making no reply, stooped down and wrote with his finger on the ground. They asked him again. Then Jesus said, "He that is without sin among you, let him first cast a stone at her." He then stooped down and continued his writing. One by one the crowd left, each convicted by his own conscience. Then Jesus was left to talk to the woman alone. Wasn't this a kind and thoughtful act? Alone with the woman, he could talk to her without humiliating her before the whole crowd. He asked who condemned her and she answered, "None, Lord." He then answered, "Neither do I condemn thee—go, and sin no more." The woman was grateful for such kindness. In helping mankind, he furthered the work of his kingdom and made earnest servants for his work.

Jesus' first miracle was performed at the request of a woman—his mother. They were attending a wedding feast in Cana of Galilee, and when they wanted wine, the mother of Jesus came to him and said, "They have no wine." Jesus answered, "Woman, what have I to do with thee? My time is not yet come." Mary told the servants to do whatever Jesus commanded. He

told the servants to fill the jugs with water and serve it. The guests had never tasted such wine and were greatly pleased. The mother of Jesus had great faith in him and in his power. Jesus had retained that faith, and had fulfilled her trust in him.

Among his many friends, some of the closest were Martha and Mary and their brother, Lazarus. Jesus visited in their home frequently. Theirs was a home to which he went for sympathetic companionship and rest. While Jesus was away, Lazarus died. Martha and Mary were much grieved and sent for Jesus. When he came Martha ran to meet him saying, "Lord, if thou hadst been here my brother had not died." Jesus restored Lazarus to life. Because of his great love for Martha and Mary, their brother was restored. Had they not believed in him, it would not have been accomplished. In his friendship for Martha and Mary, Jesus showed that women could prove worthy of wonderful friendship, and that they were among his most prized friends.

At one time Jesus went to dine with a Pharisee. A woman who lived in the city brought to the house an alabaster box of ointment. When she saw Jesus she began to weep and to anoint his feet with the ointment, and to wipe them with her hair. When Simon asked Jesus about letting her wipe his feet, Jesus gave the example of the two debtors. One owed a man a large sum of money, the other owed the same man a small sum. Neither was able to pay the debt. The man to whom the debts were owed freely forgave them both. Simon understood that the man who owed the greater debt was the more grateful. Then Jesus explained that this woman, being a sinner, was most thankful to be forgiven, and was showing her gratitude and love for him. Simon had not anointed Jesus' head with oil, but this woman had anointed his feet with precious oil. Jesus said that whoever was forgiven much, loved much—but whoever was forgiven little, loved little. Jesus showed that he had forgiven this woman, and was grateful for the kindness that she had shown him.

In his love Jesus showed that women were equal to men in his estimation. He was always showing them kindness and con-

sideration. Ever since the time of Jesus women and the home life have been changed by his love.

More recently women have advanced to a share in the governments of the earth. In this way the homes in many lands have been made better. Christ showed a spirit which will never be forgotten—one of unselfishness, love, and equality.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Rest (Exod. 20: 8-11)
Monday—Worship (Rev. 1: 9-11)
Tuesday—Church-going (Heb. 10: 23-25)
Wednesday—Meditation (Ps. 1: 1-6)
Thursday—Visitation (Jas. 1: 27)
Friday—Service (1 Pet. 3: 8-11)
Sabbath Day—Topic: Right things to do on the Sabbath (Matt. 12: 1-8)

Topic for Sabbath Day, October 11, 1930

A HOLY DAY OR A HOLIDAY

“Remember the sabbath day to keep it holy.”

When we consider the right things to do on the Sabbath we are apt to make a list of things that are, or are not, considered permissible on the Sabbath. Instead of doing so, let us find one rule to settle them all. I think that should be “Remember the sabbath day to keep it holy.” Let us not ask if a certain practice is permissible or not, but let us ask, “Does it help me to keep the Sabbath holy?” The Sabbath is a day of rest, but I have known people to let that rest keep them away from the house of worship. Again one may go to church and forget it is a holy place, a holy day, and fail to recognize the holiness of him we worship. The Sabbath gives opportunity for reading and meditation, but the question is this: Does our reading and meditation lead us into holy thoughts? When we take that Sabbath afternoon walk will our thoughts turn to higher things or to the tasks of the coming week? When we pick up flowers and butterflies or admire the birds about us, do our thoughts turn to God or to the science department and the class work of next week?

Who can say it is always right to rest, read, meditate, walk, ride, or visit on the Sabbath day; or who can say it is always wrong? But every one can ask himself,

“Does it make for me a *holy day* or a *holiday*?” Those two words, though having the same origin, have come to have a very different meaning.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Several of our Junior superintendents are planning to take a Junior leadership training course during the fall and winter months, beginning as soon after the first of October as possible. If there are still other Junior superintendents or workers or anyone who may some day become interested in organizing a Junior society or in going into the Junior work, there is still time to enroll in the course.

The course will consist of five lessons based on “The New Junior Workers’ Manual,” by Robert P. Anderson, price \$1 with “The Junior Workers’ Note Book,” by Mildred Haggard, as supplementary reading. This course will be given by Miss Charlotte Babcock of Milton, the associate Junior superintendent of the state of Wisconsin and will be taken through correspondence with her. This course, prepared by Miss Babcock, has been used by Junior leaders in several other states. It was a great pleasure to me when Miss Babcock consented to give it to our Seventh Day Baptist Junior superintendents and workers, and I trust many will take advantage of this way of better fitting themselves for their work.

Those who are interested should write me at once so that you may enroll in the course with the others. Address me at 12 William Street, Westerly, R. I.

THE IDEALS OF CHRIST

AS REVEALED IN HIS CONTACT WITH YOUNG PEOPLE AND CHILDREN

(Address in Conference young people’s program)

IVA CAROLYN ELLIS

Christian young people always admire and respect the character of Jesus Christ, and so great is their admiration for his ideals that they accept him as their noblest ideal—unrivaled and supreme. One may discover the ideals of Jesus not only through reading the story of his entire life, but also through studying some one phase of his activities. Thus, in the study of his contact

with young people and children, we find his highest ideals fully revealed.

We may believe that Jesus was brought up in the best of Jewish families. We must not think of him as anything but a normal boy living an all-round life, with the urge of youth for happiness and a zest for life. He must have joined in the wholesome activities of his comrades whole-heartedly, and we can see him taking long walks in the country with his intimate friends. At home we may be very sure that Jesus—the oldest of five boys and two girls—did much of the necessary work, besides learning the trade of his father, Joseph. He did much to bring the spirit of love and friendliness into his own home; he must have had great love and respect for his own father, else why, in later years, was his favorite word for God, “Father”?

Jesus, in his early home life, had excellent religious training. The story of his visit to the temple when he was only twelve years old shows that he was already conscious of a wonderful friendship with his heavenly Father. When he became separated from his parents, he went to the temple and talked fearlessly with the learned men there. His parents searched for him and were astonished to find him in the temple, but he said to them, “How is it that ye sought me? Knew ye not that I must be in my Father’s house?”

Tradition has it that, when Jesus was still a youth, his father died. This meant that the support of the family was left almost entirely to Jesus, who undoubtedly did his work well; and he must have taken pride in being a skilled workman, for he afterward expressed great scorn for a poorly built house.

Thus, in these early years, Jesus conceived the ideals of justice, religion, friendship, and righteousness—some of them a result of his home life, others of his contact with friends.

When we speak of Jesus’ contact with young people, we may include his contact with the disciples—for they really were young people, and Christ was but a youth when he died. In the Sermon on the Mount he told his followers of the simplicity of his religion. “Take heed that ye do not your righteousness before men, to be seen of

them.” He charged his followers to give alms in secret—not to announce their gift with the blast of a trumpet.

Our prayers, too, should be genuine, and said to our heavenly Father alone. We should pray when we desire to confide in God and when we need his help—not when we desire all men to see us and think well of us. Prayer should have far more meaning and be more personal than that, and from it we should gain new strength and vitality. In the whole sermon preached on the mount we see that Jesus admired a spirit of unassuming modesty and quiet self-control.

Jesus had a deep respect and reverence for all human life and an intense love for all children. One day while he was teaching, mothers brought their children to him that he might bless them. The disciples became impatient at such an interruption, but Jesus rebuked them saying, “Suffer the little children to come unto me, and forbid them not.”

At another time Jesus was distressed to find his followers disputing about their rank and dignity, and about which of them should receive the highest honors in Christ’s kingdom. Jesus realized that older people often lose their ideals of goodness, unselfishness, and purity, and he told his disciples, “Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.” In other words, the kingdom belongs to those who have a child’s simple faith in God’s goodness and to those who trust the heavenly Father with a childlike trust. Jesus admonished his disciples to be childlike—not to be confused with childish; he wanted them childlike—with humility, simple faith, and trusting natures, for a child knows whom to trust.

At that time the older people believed that they needed all of Christ’s time and interest, but Christ realized that the child was also sacred in God’s sight and was entitled to be treated so. Thus at a time when children were practically ignored—and often despised—Christ appreciated their great worth and gave them freely of his love and friendship. Let us remember that Jesus said, “Whosoever shall humble himself as the little child, the same is the greatest in the kingdom of heaven.”

CHILDREN'S PAGE

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

THIRD SHIP OF OUR FLEET— SPORTSMANSHIP

1 CORINTHIANS 9: 24-27

Junior Christian Endeavor Topic for Sabbath
Day, October 11, 1930

MRS. HERBERT L. POLAN

Talk suggestions:

Temperance, what is it?

What is good sportsmanship?

What is it to "keep one's body under subjection"?

Signing a temperance pledge.

Describe the race of which Paul tells us.

Can we be "temperate in all things"?

A dialogue: Two characters—a Sabbath school Superintendent or teacher, and one boy who speaks for a group. (Have a group of boys stand back of the spokesman.) Use a large boy for the teacher and a rather small boy for the spokesman.

Superintendent.—Boys, the men we see on the streets today, in this church, in offices—governors, president, politicians, authors, givers of money, business men, are growing old and feeble, and sooner or later will die, who will take their places?

Spokesman.—Boys like us.

Superintendent.—There are thousands of drunkards and drinkers, who have been wrecked through strong drink. They have failed in their life's work, they are poor and dissipated, and their children inherit the appetite. This has been true for years. If there are to be any left, who today are going to fill their places?

Spokesman.—Probably some boys about our age, but we do not want to be the ones.

Superintendent.—Which of you can be sure you will not be of that unfortunate group?

Spokesman.—Those who refuse absolutely to touch intoxicating liquors and those who sign a temperance pledge and keep it.

Superintendent.—Do you think that will be a help to you? Do you really want to sign up? Are boys as young as you are ready to stand out firm against such evils?

Spokesman—Yes sir — we want to sign right now—every one.

At the close give opportunity for any to sign the pledge:

"We pledge ourselves to abstain from all intoxicating liquors as a beverage, and will endeavor to use our influence to persuade others to abstain."

THE GRACE OF GOD

BESSIE BRENT MADISON

In a little community store
Where one night I chanced to be,
Something happened, that must ever
Live within my memory.

Several people stood around me
Gossiping as neighbors do;
While the clerk was slamming, banging,
Over anxious to get through.

Suddenly the door was opened
And a child walked slowly in;
And the night was far too chilly
For her clothing, old and thin.

Deep, dark eyes where tears still glistened
And a face so sweet and mild,
Yet with features far too haggard
For that wee mite of a child.

Half in fear she reached the counter,
Raised her troubled eyes up toward
Where the clerk stood, softly asking,
"How much is the grace of God?"

"How much is the what?" he answered;
"There is some mistake, my child,"
And his voice before impatient,
Now was very soft and mild.

Every ear was turned to listen
As the sweet voice made reply;
"Daddy drinks so very awful
And it makes my mother cry.

"All his money goes for liquor,
We have neither fire nor food;
So I must do something, mister,
Right away to make him good.

"Once I heard a neighbor whisper
As he staggered in the yard;
'Nothing in this world can save him,
Nothing but the grace of God.'

"So I've saved up all my pennies,
I have got just fifty-two;
Is it, mister, very 'sensitive?
Do you 'spose that this will do?"

"But I don't know how to use it
'Less you 'splain it well to me;
Would it make my daddy better
If I put it in his tea?"

"Once a fortune teller lady
Gave some roots to mother dear,
Told her she must boil and boil 'em
Till the water came quite clear,

"Then my daddy was to drink it
And she gave him lots of it;
But it boiled too long, I reckon,
'Cause they didn't help a bit.

"And he just gets worse and worsen;
Mother has to work so hard,
So I 'cided if 'twould help him
I would try the grace of God."

There was silence deep, unbroken,
Save that baby's troubled sigh,
Filled with grief and disappointment
As the clerk made no reply.

Every one stood dumb and helpless
Scarcely knowing what to say;
While kindhearted wives and mothers
Turned to wipe their tears away.

I was first to gather courage,
And I walked to where she stood,
Said, "We'll take God's grace to daddy
And I'm sure 'twill make him good."

Smiles of happiness came quickly,
As I took her in my arms,
With a deep desire to shield her
From the cold, hard world's alarms.

One short, blissful year has vanished,
And sometimes I sit at night
By a cheerful, happy fireside
That God's grace has made so bright.

Little children flock around me
And the house with gladness rings,
And a man looks proud and happy,
While a woman smiles and sings.

(Recited by Virginia L. Goode, 1127 Girard
St., N. W., Washington, D. C.)

OUR LETTER EXCHANGE

DEAR HARRIET:

Did you think I had forgotten my promise to answer your letter more fully? I am proving to you that I haven't, you see. I have a pretty short memory sometimes, it is true; but I try not to let RECORDER children know it, so you must keep it secret. You see I am keeping it as most secrets are kept. A promise however is one thing that we should always keep if we expect people to have confidence in us—that is if it is a good promise. The old rule holds good, "A bad promise is better broken than kept."

I wish I could have been with you at camp this summer. I am just sure I should have enjoyed the fun as well as the rest, espec-

ially the noisy night. You would have thought so if you had chanced to see me at the football game the other night. We should never be too old for fun—innocent, merry, wholehearted fun; not the teasing, unkind sort of fun which hurts the feelings of others, but the kind of fun in which all can join.

You certainly must have had a busy, happy summer, and so must be in good shape to do a fine year's work in high school. We should enter upon our work with the same enthusiasm that puts the "pep" into our fun, even those necessary tasks which we do not thoroughly enjoy. I heard of a young girl who was heard to say one day when she was ironing, "I just love to iron because I hate it so." Can you guess what she meant?

I hope some time I can get a peep at Ichabod before your small brother has him entirely devoured. I heard the other day from some one who knows and is a very good judge, that Ichabod shows wonderful skill in the making, so I feel like offering my congratulations.

But enough for this time. I hope you will soon give me a chance to answer another of your good letters.

Sincerely your friend,

MIZPAH S. GREENE.

"THEN SHALL THE KING SAY"

Through Jericho the Master went one day.
Blind Bartimeus, by the roadside drear,
Heard that the Nazarene would pass that way—

Heard and a mighty hope in him was born
As to his soul remembrance came
Of all the prophets had foretold.
Then from his lips a mighty cry arose,
"Thou Son of David, mercy have on me."
No cry of faith could fail to reach that ear:
"Bring him to me." (How gracious was his speech.)

"What wilt thou?"
"Lord, that I might receive my sight."
"And straightway he received his sight."
Has blindness happened unto us
That we see not his face today?
Is he among the crowds who throng our shores
A lonely, alien stranger?
Is it his voice divine
That falls in stammering foreign accents
On our dull ears?
Lord, that we may receive our sight,
May hear thy voice!

—Martha S. Clingan, in *Presbyterian Advance*.

OUR PULPIT

"JESUS HUMANLY GREAT IN HIS MASTERING PASSIONS"

REV. T. J. VAN HORN

Pastor of the church at De Ruyter, N. Y.

ADDRESS FOR SABBATH, OCTOBER 11, 1930

(Given at the General Conference)

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

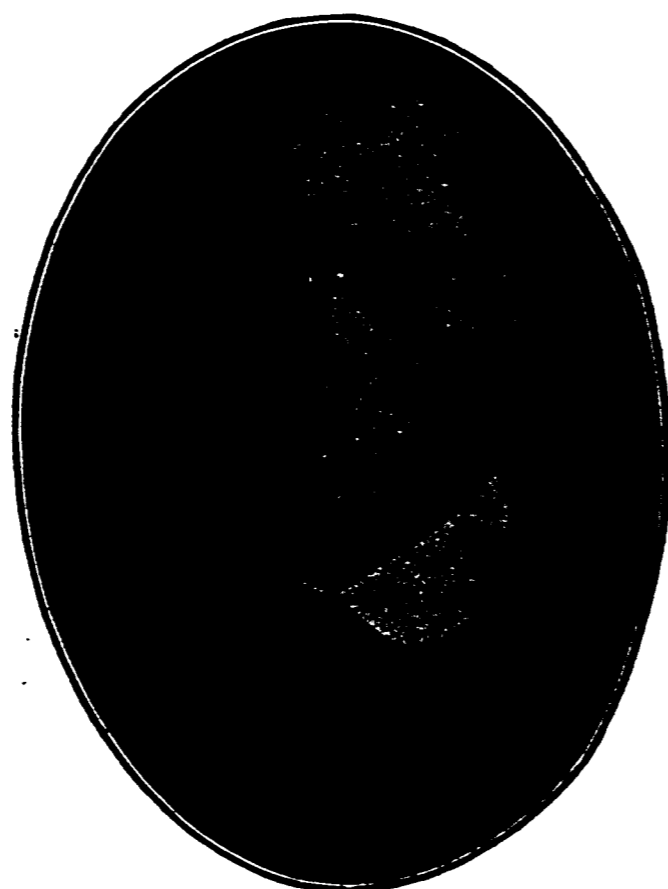
OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER



This series of topics for our study during the evening sessions of this Conference have sprung, I apprehend, from a longing quite universal to know more of the "Mind of the Master." Christians everywhere are conscious of a lack of real experience of the Christ. That makes us hopeful. And we engage in this brief study in the interests of a richer heart culture, a more satisfying knowledge of our blessed Savior.

We are then, according to the program, to think for a few moments about the "Mastering Passions" of Jesus in their human aspects. It is a comforting thought that Jesus in his mission came so near to our poor humanity. "He was tempted in all points like as we are, yet without sin." It was his mastering passions that made him sin proof. And we are assured that if our mastering passions are related to the motives

that controlled Jesus, we, also, up to our limit will be free from sin. What, then, were the great motives that impelled him in those ceaseless activities with such effectiveness in his three years of public ministry?

In a cursory reading of the Gospel of Luke, which is pre-eminently a study in the humanity of Jesus, I noted these manifestations of the forces that were directing his energies: the longing for wisdom, for a complete life, for showing us all how to meet temptation, for curing disease, for

preaching, for purity, for prayer, for cleansing from sin, for character building, for the kingdom of heaven for lost men, for the completion of his appointed task, for his Capital City, for little children, for the house of god, for the individual, even for Peter.

It is a general law of psychology that, underlying all minor manifestations of human energy, there is an undercurrent of thought that goes on unnoticed, and this sub-conscious mental activity is affecting in a very marked degree all the details of living.

Such an influence was directing at all times the mighty energies of Jesus' life. We may not presume to ever understand the mind of the Master, but we may be sure that a controlling undercurrent of purpose was holding him in unflagging zeal

to his tremendous activities. Whatever that purpose is in anyone's life it is apt to show itself in the initial acts of a public career.

And I think you would not be long in doubt about the controlling passions of Jesus if you should watch closely his actions at the beginning of his public life.

What would a woman of culture and orderliness do if, after an absence, she should return and find filth and confusion in the home she had left? If she should find the children ragged and dirty, and disorder in all the rooms? You know what she would do. Of course she would lose no time in washing the children and reducing the chaos of confusion. And deep in that soul that has a passion for purity and order there would be running all the time, sub-consciously, the question, "What is the meaning of all this?"

Jesus had a passion for purity and order. What was one of his initial acts? It was cleansing the house of God of the impurity and confusion of the unholy traffic that had grown up in connection with the service of the temple. I said that one of the intense longings of Jesus was to show us how to overcome temptation. He did that even before he entered upon his public career. And in that terrible encounter for forty days with the devil in the wilderness, he not only showed us how the Word of God can be used in overcoming the temptation, but back of that was the determination to break the power of the tempter.

Jesus exhibited a passion for curing disease, but we will recall that on more than one occasion he looked beyond the physical deformity and saw the deformity of soul and the malicious cause of that deformity and said "Son, thy sins be forgiven thee." On more than one occasion he came into a home and saw the distress that death had brought; and he who was the Life put death to flight and restored the loved ones to the stricken home.

In his passionate fondness for little children he was only exhibiting the unconscious overmastering passion for the kingdom of heaven. In a little child he saw the elements out of which the kingdom of heaven was to be built. No matter where you look upon that matchless life of the Master, you will see clearly the few outstanding purposes of his coming to our world.

Let us look at a few of these dominant desires of Jesus.

You will remember that when he was criticised for eating at the table of Zacchaeus, the Publican, he said, "The Son of man is come to seek and to save that which was lost."

Even in material things *loss* was a distressing thing to Jesus. When he fed the hungry multitude in a miraculous way, he said to the disciples, "Gather up the fragments, that nothing be lost." But his sense of human values was infinitely keener. He saw with the deepest distress the loss and waste here, and his very soul tingled with pain as he saw poor human derelicts drifting aimlessly in the tides of human life. And his voice was ever raised in warning and entreaty for their reclamation.

Now there were three things that his discerning love realized about men as he found them in this condition. There was the worth of the soul that was valuable beyond comparison. "What shall it profit a man if he shall gain the whole world and lose his own soul?" he exclaimed. "Or what shall a man give in exchange for his soul?" Then there was that from which the soul was to be saved. *Sin* was the awful malady that had struck its fangs deep into the hearts of men. He came to destroy the malady and its very venom. "Thou shalt call his name Jesus, for he it is that shall save his people from their sins," said the angel to Mary. And there was not only that from which men were to be saved, but there was that destiny of blessed and lasting service to which they had been appointed in the kingdom of heaven.

These then were the strands of the triple chord that bound the passionate heart of Jesus to our fallen humanity:

1. *The destruction of sin.*
2. *The salvation of men from its devastating influence.*
3. *The kingdom of heaven of blessed service.*

This is a feeble attempt to outline the prevailing passions of Jesus. And every attempt to analyze the psychology of Jesus borders on presumption. His abhorrence of sin, his love for men, his passion for promoting that social order which he called the kingdom of heaven were elements in the

psychology of Christ which is beyond our powers of analysis. There is, however, another one of his great desires in the list I gave a few moments ago that stands out too prominently in his life to be passed without further notice. It was his passion for a complete life. In laying down the constitutional laws of the kingdom where people were to be trained for service he said, "Be ye therefore perfect, even as your Father in heaven is perfect." In a wonderful chapter in George Mattheson's book, "Studies in the portrait of Christ," he represents Jesus as making a survey of history and failing to find one who had completely done the will of God. Every one had failed. He was familiar with the plaint of the Psalmist, "There is none that doeth good, no not one." "I have looked round on every side, and have not found one effort towards voluntary sacrifice. How little return the Father has got from his creation during all these years. How is it that in all these ages no man has tried to give him the surrender of his own will? I will make this trial for the sake of the Father, for the love of the Father. I will try by the devotion of one child to make up for the disobedience of all the other children. I will stand in the temple of his universe and inquire reverently his will. I will have no plan; I will follow where he leads me. I will go where he points the way to life or to death." And on more than one occasion both in word and conduct it is apparent that this undertow of purpose held him fixedly toward his haven of perfection. "I came down from heaven not to do mine own will, but the will of him that sent me." "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" "Having loved his own that were in the world he loved them unto the end." On that final journey from Perea to Jerusalem, knowing the horror of the fate that awaited him there, it is said that "Jesus went before them; and they were amazed; and as they followed they were afraid." Was it because they saw the set, determined look on his face as he realized that he was now facing the supreme and final test? And with what quiet exultation, a few days later, he looked up into the face of the Father and said, "I have finished the work thou gavest me to do." Had there been a single

lapse, had there been one item in the program omitted or slighted, had he failed his Father in one item of obedience, he could not have said that. No! He paid the full price of our redemption; he drained to the dregs the bitter cup of agony, and his last exultant cry was "It is finished."

But we are careless readers of this account of his life if we are not moved by the *intensity* with which Jesus worked for these ideals. A close student of the life of Jesus says, "The thing that characterizes Jesus from the volitional point of view is the depth of his personal devotion." This is a vital element in the religion of our Master. If we miss it we have failed in the study of that life. We have been taught to believe that the will is the paramount force in our moral and religious development. We may have mental perceptions that are transparently clear; our emotions may have been powerfully wrought upon, but until you have stormed and gained the citadel of will of the one you seek to win, the victory is unattained. And yet we may persist with a determination that amounts to desperation to execute the decision we have been powerfully moved to make. But there was a subtle something beyond all this that we discover in the mind of Jesus that we must not fail to see the importance of. We are apt to look upon that scene on the cross as the supreme moment of his earth life. And it was. But we must not overlook the crucial tests that met him at every turn of the road. At every step there was a constant drain on his courage and vitality. We will not forget that the story of the temptation relates that "The devil left him for a *season*." But how many times afterwards he withstood him in the path of duty. The devil glowered at him in the face of the paralytic, in the multiforms of disease, in the Scribes and Pharisees, and even his own disciple Peter. And how his incessant service wore upon his physical strength. "Virtue is gone out of me," he exclaimed, when a woman in desperate need touched the hem of his garment, and the healing current flowed from him to her. "The zeal of thy house hath eaten me up," he said after a day of housecleaning where the temple had been desecrated by the sacrilegious commercialism of the priests who officiated there. His strength was being

drawn upon so powerfully by these onslaughts of the tempter, and by his preaching and healing ministrations, that it took whole nights in prayer on the mountain top to get his soul recharged from the power house of his Father. *Jesus gave all of himself, all of the time* in the utmost devotion to his task. Otherwise what force could his preaching have had when he said, "Ye can not serve God and mammon." His teaching and beyond that *his conduct* were a constant rebuke to half heartedness in any enterprise. "No one putting his hand to the plow and looking back is fit for the kingdom of God," he said to a half-hearted young man who was inclined to follow him. "Let the dead bury their dead" he said to another who had not wholly cut loose from his worldly attachments. "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," was his word to another who too impetuously declared his intention of going with him everywhere. "One thing thou lackest," he said to a wealthy young ruler who wanted to be included in the enterprise of the kingdom. "Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

And those words of Jesus have always been powerful only because his own conduct at all times was an illumination of them. And his word, "follow me," is a challenge to our devotion. The great Apostle Paul accepted that challenge and all that it implied. And because his own life was likewise a brilliant illumination of those ideals that Jesus lived, we listen reverently to his exhortation that has been so often re-echoed, "Let this mind be in you, which was also in Christ Jesus."

Now I know the feeling of hopelessness as that demand faces us. But, my brothers, it is no time for hesitation. We must not only respond, but we must come forward with heroic devotion. It is one thing to get a clear vision of these great ideals: the destruction of sin; the salvation of men; that social order that Jesus came to promote, the kingdom of heaven, and the development of a perfect life, and then a sense of that intense devotion with which Jesus gave himself to their promotion. That is good. But there must be like devotion, a like intensity, shown by us. And I know, my

friends, that an intensive study of that life will stir our emotions so that we shall say with enthusiasm, "I will follow!" I have seen great companies with hands waving high, promising, "I will, I will!" But for this present crisis, that is not enough. "Let this mind be in you which was also in Christ Jesus." The mind of Jesus was not only a *will* to do the work of his Father. It was a passionate will. Some one has said that the will may do police duty, but it takes the passion to promote. Here are these inspiring stimuli—a sense of the heinousness of sin; its ruinous tyranny over the souls of women and men, girls and boys, with the Jesus sense of the value of human life, with the glory of the kingdom of God as a state of happy service wherein character is to be perfected to the glory of him who created man in the image of God. All these are not sufficient until the Pentecostal Spirit immerse our souls with a Jesus passion for the consummation of these glorious ends. "And ye shall be endued with power when the Holy Ghost is come upon you."

We must remind ourselves that we are living in an age of tremendous energy. We stand amazed at the achievements of scientific men in these days of physical research. Even a farmer boy leads in the discovery of a new planet; and our astronomers discover in the spiral nebula of Andromeda new universes so remote in the limitless spaces that light, traveling at the rate of 192,000 miles per second, would require a millennium to reach us from that star. I am thinking of the intellectual energy that has been expended in the perfection of instruments that have made these discoveries possible. We can rejoice in all this because they are opening up new vistas of God's universe of power and wisdom. But I have been very jealous that there has not been an approximate amount of intellectual energy and an equal amount of treasure expended in the promotion of Jesus' kingdom of social reform. We may well be aroused over the energy of Satanic powers in seeking control of these twentieth century forces. It is the business of the Christian Church to enter the field and take control. But there must be a fierce competition between these forces. "The Lord will have war with Amalek forever." A fierce competition is on between the forces of righteous-

ness and Satan. The agents of the devil are exhibiting a passionate determination to gain their ends. A spirit as determined, as persistent, as passionate as they must enter the arena. Nay! if victory comes, and it must come, a spirit more determined more persistent, more passionate, more sacrificial must meet the foe!

Do you not remember that the banner under which we are marching is a *plus* sign? Jesus said regarding the comparison of worldly forces with those which his followers were to wield, "If ye love them that love you, what advantage have you? Do not worldly people do the same? And if you give to those from whom you hope to receive, what advantage is there in that? Do not even sinners do as much?"

I know the thought that possesses many. "We lack competent leadership," they say. During these days of crisis we must have a great leader. Oh, where is there a man of large caliber, a spirit filled man, who shall lead us out of our bondage of lethargy and sleepy indifference, a man who shall electrify our lives from apathy to passion! But I will tell you a greater need than that. We need ten thousand men and women, boys and girls, to get such a clear vision of the Christ, our triumphant leader, that they shall make their glad surrender to him—a surrender so complete and sacrificial, so like the surrender that Jesus himself made, that they shall sing with their hearts as well as with their voices:

"Have thine own way, Lord, have thine own way.
Thou art the Potter, we are the clay.
Mold me and make me after thy will
While we are waiting, yielded and still."

"So trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere
I'll be what you want me to be."

We must never regard those words of Jesus, "Let your light *so* shine," with that indifference which their familiarity is apt to breed. "So shine." Not with a single candle light power, not with the light of a self derived intelligence, but with the flaming light of the Holy Spirit blazing with a passion of Jesus.

"Oh, if all the lights so lighted
Should blaze steadily on in a line,
Wide over the land and the ocean
What a girdle of glory would shine."

"How all the dark places would lighten
How the mist would roll up and away.
How the earth would laugh out in its
gladness
To hail the millennial day."

NOTICE

DEAR EDITOR:

Please request in the next issue of the RECORDER that those who are mailing bundles of RECORDERS to Frank Jeffers, 1676 Douglas Avenue, Wis., *should be very sure* they have the required postage on them as some packages are being held up in the offices where they are mailed, because of lack of enough postage, so the postmasters have notified me. Yours in the work,

FRANK JEFFERS,

1676 Douglas Avenue,
Racine, Wis.,
September 22, 1930.

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added to the long list of languages in which the Scriptures have been printed by the society. This is the first of the society's publications in this dialect spoken by some three thousand Cheyenne Indians in Montana and Oklahoma. The translating was done by Rev. Rodolphe Petter, a Mennonite missionary, of Lame Deer, Mont. The text was first multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly large part in the publication work of the American Bible Society. Mr. Petter is at work on the other books of the New Testament which will be published by the society when completed.

That the words in Cheyenne are unusually long and bewildering is apparent from the translation of the fourth verse of the second chapter of Acts: "Na nistxevoss emhanesenzastovhesetova-oha-evohon Maheonematasoomaho na easevesee-szehon onitavenszistovazisto - hwenzheshaevoss Matasoomaho." (And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.)

—The American Bible Society.

Fundamentalists' Page

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

Contributing Editor

SCIENCE SUSTAINS SCRIPTURE STATEMENTS

II.

(Concluded)

REV. HARRY RIMMER
SHAPE OF THE EARTH

I know it has been contended that Isaiah said the earth was flat, but that teaching is the result of the grossest ignorance. No man who had even a smattering knowledge of the language of the ancient Bible could honestly contend such a thing. The typical verse cited is the eleventh chapter and the twelfth verse, where Isaiah is quoted as saying that ". . . God will gather together the dispersed of Judah from the four corners of the earth."

The critics say if Isaiah thought the earth had four corners he must have believed it flat. Not necessarily. Last year the United States government published a little brochure saying, "The United States marines are serving the flag in the four corners of the earth!" But no one contends that the government of the United States believes the earth to be flat. A few weeks ago Roy Chapman Andrews had a series of articles in the *Saturday Evening Post* entitled "The Ends of the Earth," but we do not believe he thinks the earth has edges and ends!

So, if Isaiah desired to use such a figure of speech he had a right to do so. The fact of the matter, however, is that Isaiah said nothing of the corners of the earth. He used the Hebrew word, "kanaph," which means quarters. Now any round object can be divided into four quarters. I know an apple or an orange can be so divided. I had two sisters and a brother, and I saw many such divisions! If the prophet said, "God shall gather the dispersed of Judah from the four quarters of the earth," that was not implying that it was flat, but round.

There is a clear statement in the Book of Isaiah, however, that the critics never quote. This is the fortieth chapter and the twenty-

second verse, where the prophet speaks of the "circle of the earth." The word in the Hebrew is "chug," and means roundness. So then, ages before men learned this great fact, the book that is the infallible word of God, with scientific accuracy stated that the shape of the earth is round, not flat. This is an anticipation of modern wisdom that can only be accounted for on the basis that the Spirit of God inspired the writer.

DISCOVERIES ANTICIPATED

The great evidence of the divine nature of the Bible to the modern mind, is the amazing manner in which this supernatural book anticipates so many recent scientific discoveries. The great California scientist, Doctor Millikan, received the Nobel prize in physics for isolating the atom. He thus opened up to science a vast new field of research in atoms and electrons, and established as fact what had been the atomic theory. We now learn that the entire physical world is composed of these invisible, yet real little whirling solar systems that we call atoms.

Almost two thousand years ago this statement was made by the writer of the New Testament book, the Epistle to the Hebrews. With no microscope, no spectroscope, no photo-electric cell, with nothing but the Spirit of God to guide his pen, Paul wrote, "By faith we understand that the world was made by the word of God, so that things that are visible are composed of particles that are invisible!" They certainly are: every visible substance is composed of the invisible atoms that science has discovered and accepts, the discovery of which was thus anticipated by the Bible.

So we see the prophet Job anticipating the telegraph and the radio when he says, "Canst thou command the lightning, that it may go and carry thy words, and bring to thee the answer?" Of course we can; for we know what Franklin demonstrated, that lightning is electricity, and it is by this same electric energy we are able to cast our voices all the way around the earth at the speed of light.

Also we see that Paul apparently knew more than the biologists of the first quarter of the twentieth century, for up to two years ago we were teaching the continuity theory in our most modern colleges. We were

teaching the similarity of cell structure, until the recent discoveries that gave us a technique of differentiation so we have learned a certain method of telling cell structure of one species from any other species on the face of the earth, be that cell structure living or dead.

This recent fact of biology, so amazingly hailed as a marvelous discovery of research science, was clearly stated by Paul almost two thousand years ago when he wrote, "All flesh is not the same flesh. There is one kind of flesh for man, another flesh for beasts, another kind for fish, and another for birds." That is literally true; but in the archaic day of ancient ignorance when the apostle was alive, how could he have known what the science of this day is just learning? Only by a direct revelation from God himself, which Paul claims to have received, and to which statement science must today agree.

ARCHAEOLOGY PROOF

Even in the light of all this mass of scientific proof, the fact yet remains that the greatest scientific proof of the absolute infallibility of the Bible has come from the modern science of archaeology. This is the science that deals with ancient races, and in the pursuit of this type of research the dust heaps of antiquity have been excavated and forced to yield up their secrets. The tombs of ancient monarchs have been opened and rifled of their contents and their documents; ancient temples have been uncovered from the silt and sand of multiplied ages, and monuments and tablets by the thousands have been read for the knowledge they could yield.

Since most of this research has been conducted in the very lands where the people of the Bible lived, it is inevitable that a wealth of information and documentary evidence should have been brought to light. This new knowledge has all been used to test the Bible stories, and the history of the Bible has been found to be absolutely without flaw or error of any kind.

Scholars, falsely so-called, decided a long time ago the Bible was historically wrong when it spoke of a Hittite people. History, said the critic, makes no mention of these people, so they never existed and the Bible is wrong. But now we possess the key to

the language of the ancient Hittite people, and archaeology has given us a wealth of their writings and their records. They once were so powerful that even mighty Egypt paid tribute to them, and the Pharaohs Thothmes first and second unsuccessfully rebelled against their dominion.

Rameses the Great married a Hittite princess, and thus peacefully accomplished what his predecessors were not able to do by battle. In his great poem of Pentaur this mighty Pharaoh of old tells of the Hittites, and establishes the fact of their greatness. The writings of this ancient people have all been translated and read, and here once again archaeology proved the Bible is far more reliable even than history.

TESTIMONY OF SCIENTISTS

So conclusive is the evidence of the science of archaeology, that the able men of this school of research are almost without exception simple believers in the inspiration of the Bible. Many of them, such as the eminent Sir William Ramsey, started out as critics of the Bible, rejecting the inspiration of the Scriptures. But he now says:

"Forty years ago, when I began my researches into the archaeology of Asia Minor, I was strongly biased in favor of the German critical school of that day. But the longer I study the New Testament the more convinced I become of its absolute trustworthiness. The true and best guide is belief that the truth is in the words. The worst and most deceptive of guides is the modernist critic, who is everywhere and always trying to find proof of the late date and untrustworthiness of the words."

After forty years' research in archaeology, Ramsey, the critic, turned into Ramsey the defender of the Word, and he wrote a great book entitled, "The Trustworthiness of the New Testament in the Light of Recent Discovery." The facts of solid science that converted Ramsey are open to the scrutiny of any scholar today, and will always prove the authority and perfection and the inspiration of the Bible to the open and reasoning mind.

Another great archaeologist whose voice deserves to be heard is Dr. A. H. Sayce. Sayce says: "A skeptical attitude towards the records of the Old and New Testament is today usually the mark of ignorance or

DEATHS

BROWN.—Priscilla Sullivan, daughter of Jacob and Candace Howe Sullivan, was born in Otsego, N. Y., June 25, 1836. She entered into rest near Milton, Wis., on Sabbath afternoon, September 13, 1930.

When she was about nine years of age, the family moved to Beloit, Wis., and later moved to Hancock, Wis.

She was married at Hancock January 10, 1855, to William Walter Brown. To this union were born three boys and two girls. One of the girls died at the age of five years. The other four children are living and are in the order of their ages: William H., Oklahoma City, Okla.; Mrs. Eva B. Smith, Menahga, Minn.; Charles E., Houston, Tex.; and Delmar D., Milton, Wis. Mr. Brown died December 7, 1893.

Mrs. Brown made Christian confession at the age of thirteen years and became a member of the Baptist Church, Beloit, Wis. After her marriage she transferred her membership to the Seventh Day Baptist Church. She became a member of the Milton Seventh Day Baptist Church in February, 1867, sixty-three years ago, and she fondly cherished her church relationship through all these years. She was known among her friends for her faithfulness, her gentleness of spirit, her loyalty to what she believed to be the will of Jesus.

She lived to the great age of ninety-four years, and she maintained considerable physical and mental strength until within a few months of her death. During her declining years she has been lovingly cared for in the home of her son Delmar and his wife, near Milton.

The funeral was held from the home on the following Monday afternoon. Pastor James L. Skaggs conducted the service. Two selections of music were sung by a quartet consisting of Mrs. Clark Todd, Mrs. Arthur Drake, Albert Rogers, and Loyal Todd. Her body was laid to rest beside that of her husband in the Milton cemetery.

J. L. S.

GOWEN.—William Edmund Gowen, oldest child of George Guy and Adaline Davis Gowen, was born May 5, 1923, and died September 5, 1930, six hours after being accidentally kicked by a horse.

In his short life of seven years little Billy developed many qualities which not only endeared him to family and friends but also gave promise of a bright career in the future. He was a most attractive child and unusually quick to learn. Last semester, at school, he received a prize for the best standing in his class. Almost before Billy could talk he could carry a tune and had a very sweet voice. He was absolutely fearless with horses and could ride from the time they moved to the farm before he was four. He was so interested in the stock on the farm and in all the farm work that, in spite of his youth,

semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on this subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture."

So this great scholar and scientist states that skepticism toward the Bible is a sign of ignorance or semi-knowledge! Try that on your teacher or skeptical friend, when he assails the Bible so ably established.

Cling fast to the Bible; it is the Word of God. Why give it up now, when science has so thoroughly tested it, and made it absolutely beyond the reach of doubt or questions? Cling fast to the Bible; why give it up when there is no hope of heaven or salvation outside its pages? Cling fast to the Bible; it is the living Word of the living God. It will bring strength in time of temptation; it will bring hope in the dark hours of despair; it will bring comfort even when death's grim hand has severed us from the ones we love even more than we love life itself, and will lead us to God if we follow its light.

"What is there in it for me?" is a question that is more common than Christian. But we do not go far before we discover that nothing holds much good for us unless it holds good for our neighbor also.

—Selected.

MARRIAGES

BATSON-DAVIS.—At the residence of the bride's parents, Deacon and Mrs. M. Wardner Davis, at Salem, W. Va., August 13, 1930, by their pastor, Rev. Geo. B. Shaw, Eldred H. Batson and Alberta Irene Davis, all of Salem. One might add to this notice that Mrs. Batson is editor of the Woman's Page in the SABBATH RECORDER, and that Mr. Batson is the clerk of the Salem Church, and that both will teach the coming year in the public schools of Clarksburg, W. Va.

RYAN-ELLIS.—On August 1, 1930, at the home of the bride's parents, Mr. and Mrs. Arthur E. Ellis, Battle Creek, Mich., Mr. M. M. Ryan of Lowell, Ohio, was united in marriage with Miss Glee L. Ellis. The ceremony was performed by Rev. J. F. Ryan, the father of the bridegroom.

he was the constant companion of his father who came to depend upon him for many things. He was very fond of birds and knew nearly every wild bird in the community.

Billy was a very regular attendant at the Riverdale school and the North Loup Seventh Day Baptist Sabbath school where his bright face will be sadly missed.

He leaves his father, mother, little sister, and baby brother, three grandparents, several aunts and uncles, and many other relatives. The singers and the pall-bearers were chosen from his best friends among the men. Though his life was so short, yet he has become one of the strongest links to bind his dear ones to the better land and to the heavenly Father who has Billy in his keeping.

Farewell services were conducted from the North Loup Seventh Day Baptist church on Sabbath afternoon, September 6, at two o'clock by Pastor Hurley S. Warren, and burial was made in the Gowen family lot.

(This sketch was prepared by Mrs. E. J. Babcock, North Loup, Neb.)

WEST.—Ethel May Phillips West was the eldest daughter of Henry and Amanda Phillips, born in Cuyler, N. Y., August 9, 1887. She was baptized when a young girl and joined the De Ruyter Seventh Day Baptist Church. She died on Sunday morning, August 17, 1930.

She had come from her home in Syracuse to spend her birthday with her parents in De Ruyter, but was taken suddenly ill and died in the hospital a few days later.

She was dearly loved in her parents' home—unselfish, and always thoughtful for the happiness of those around her.

As the pastor was absent on his vacation, the funeral was conducted by Rev. Mr. Barnes of the Cuyler Methodist Episcopal Church. Burial was made at Dryden, N. Y.

The husband, George West, the father and mother, the sisters—Mrs. Bessie Hinshaw of Wheaton, Ill.; Miss Leola Phillips and Mrs. Mildred Blowers of De Ruyter have the deep sympathy of a large circle of friends, in this deep bereavement.

T. J. V. H.

Sabbath School Lesson II.—October 11, 1930

MARY THE MOTHER OF JESUS (An Example of Motherhood).

Golden Text: "Mary kept all these sayings, pondering them in her heart." Luke 2: 19.

DAILY READINGS

- October 5—A Thoughtful Mother. Luke 2: 15-20.
 October 6—A Discerning Mother. John 2: 1-5.
 October 7—A Faithful Mother. John 19: 23-27.
 October 8—The Mother of Moses. Exodus 2: 1-10.
 October 9—A Godly Mother. Proverbs 31: 26-31.
 October 10—A Persistent Mother. Matthew 15: 21-28.
 October 11—A Call to Praise. Psalm 67: 1-7.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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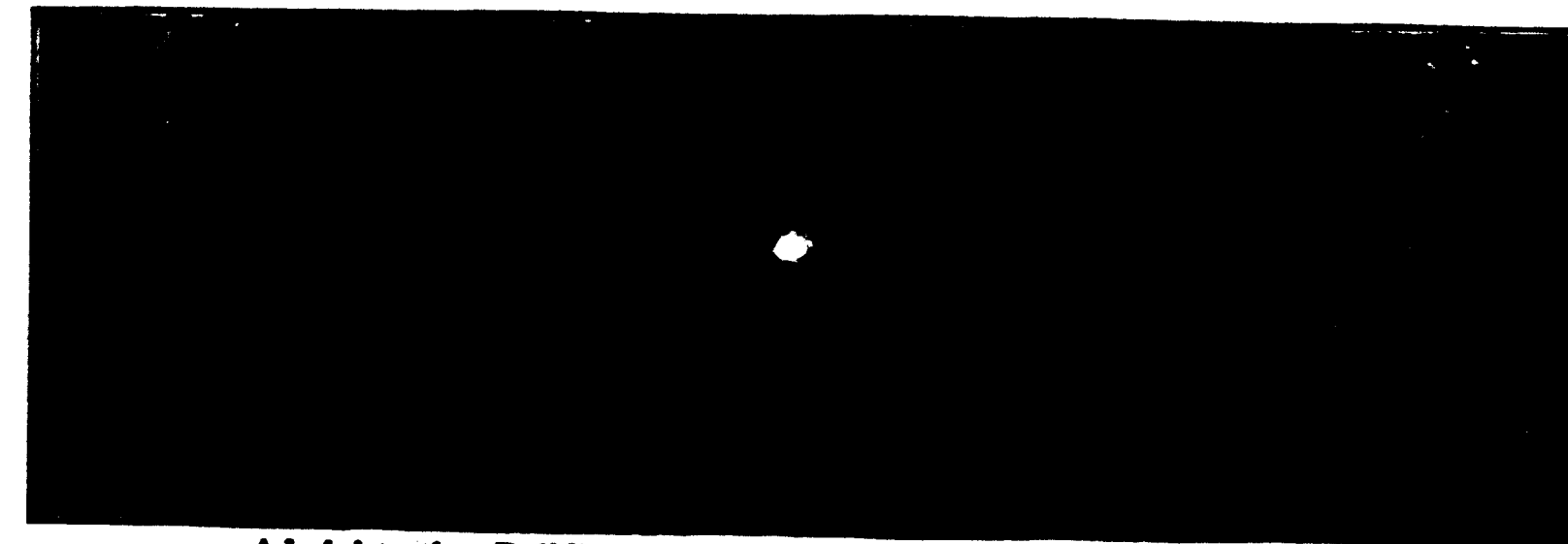
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If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah 58: 13-14.

Think not that I am come to destroy the law or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matthew 5: 17-18.

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