

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

Vol. 169, No. 2

July 14, 1930

The Sabbath Recorder

OUT IN THE FIELD WITH GOD

The little cares that fretted me
I lost them yesterday,
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fears of what may happen,
I cast them all away,
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
When ill thoughts die and good are born
Out in the field with God.
—E. B. Browning.

CONTENTS

Editorial.—Western Association.—Friday at Alfred Station.—Sabbath and Sunday at Alfred.—Tract Board too Is in Debt.—Young People's Meeting Good.—What the Pines Say to Me.—Explanation.—Begin to Plan for Conference	33-36	oration. — Missions in Changing China.—Letter from Lluho.—Youth's Enthusiasm.—Intermediate Corner.—Junior Jottings.—Explanation.—Good Summer Reading.—Intermediate Corner.—Junior Jottings	44-51
Fifty-Five Years Out of College.....	36	Annual Meeting at Stonefort	51
Missions.—A Valuable Statement Regarding Mission Work in China.—Special Meeting at Boulder and Denver	37-40	Children's Page.—Great Hymns Every Junior Should Know.—Our Letter Exchange	52
The Girls' Glee Club of Salem College	40	Quarterly Meeting at Walworth.....	53
Pastor Shaw's Appeal for Conference	40	Our Pulpit.—Is the Sabbath a Jewish or Christian Institution? or, Ought Christians to Keep the Sabbath?	54-58
Woman's Work.—Conference Time.—Answers to June Questions.—Questions for July.—Worship Program for July	42	Fundamentalists' Page.—Pentecost	59-61
Young People of Holland	43	Religious Education.—How Religion and Education Parted Company.....	62
Young People's Work.—A Missionary Number.—A Call for Greater Consecration.		Deaths	63
		Sabbath School Lesson for July 26, 1930	64

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—James L. Skaggs, Milton, Wis.

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

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

Trustees of the General Conference for Three Years—Albert S. Babcock, Rockville, R. I.; Charles P. Cottrell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

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

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.

Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. LaVerna C. Bassett, Dunellen, N. J.
Southeastern—Mrs. Okey W. Davis, Salem, W. Va.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Agnes K. Clarke, Alfred, N. Y.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

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

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—A. Russell Maxson, Level Park, Battle Creek, Mich.

Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.

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

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

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

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Iris Sholtz, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.

Miss Vivian Hill, Farina, Ill.
 Royal Crouch, Center Line, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

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

VOL. 109, No. 2

PLAINFIELD, N. J., JULY 14, 1930

WHOLE No. 4,454

Our Father who art in heaven, we pray for the inspiration and help of thy Spirit as the time for our annual gathering approaches. Help thy people in all the churches to have upon their hearts the welfare of the cause we all love, and enable them, we pray thee, to think and to plan for the best interests of the General Conference to be held in Salem, W. Va. May that dear church receive a great blessing during Conference week, and may thy good cause prosper in all the churches. We ask in Jesus' name. Amen.

On the screen before the choir corner, in front was the word "Welcome" in large letters, made of white daisies. It was indeed a beautiful welcome. Every one seemed pleased with this opening session, and some of us were glad to find a good resting place in the hospitable homes of this dear old church.

Friday at Alfred Station

Friday morning of the Western Association was cool and cloudy with a sprinkling of rain now and then through most of the day. The weather grew cooler until an overcoat felt real good.

After a good night's rest my old pen seemed quite willing to go to work. The association did not begin until ten o'clock, and that gave me a chance to dream around town a little while, thinking of the places and friends I knew here more than sixty years ago, when I taught the village school. Even the old school house has disappeared, or rather turned into a garage. One thing is quite noticeable, both here and in Alfred, the beautiful trees, maples and elms, have grown wonderfully, whether anything else has grown or not. The foliage this summer seems unusually fresh and full.

The old church house is very much improved outside and in. Elder Swinney would hardly recognize it if he were to come back. It bears unmistakable testimony to the interest people here take in the church.

As the hour for service approached people began to come in, and at ten o'clock the people united in singing, "All hail the power of Jesus' name." It seemed good to hear them sing that dear old song so heartily.

The Scripture read contained the familiar words of Jesus about his coming not to destroy the law or the prophets, and about loving our enemies. Then came that excellent hymn written in 1787, by a Seventh Day Baptist, "Majestic sweetness sits enthroned upon the Savior's brow," after which delegates from sister associations delivered their messages. At eleven o'clock

Western Association The Western Association convened with the Second Alfred Church on the evening of Thursday, June 26, for its annual session. The afternoon had been showery, which probably made some difference in the attendance, but there was a larger congregation than I had expected to see.

The president, Dr. Paul C. Saunders, had charge, and Everett T. Harris led the song services. "How firm a foundation ye saints of the Lord" was the first hymn, and the people sang it as though they meant every word. Then followed, "Lead on O king eternal, the day of march has come"; and we were ready to go forward with the interesting program. The Scripture lesson was from Matthew 22, with emphasis on the text: "Thou shalt love the Lord thy God with all thy heart" and "thou shalt love thy neighbor as thyself," which is the whole law as explained by Jesus. The story of a little girl who was found crying for some one to love her, was told with good effect.

After three fervent prayers and a solo by Fred Palmer the moderator's address was in order. It will be given you in full elsewhere in the RECORDER.

Mrs. Lena Crofoot appeared as delegate from the Eastern Association and read the corresponding letter. She told of the spiritual character of the other associations she had attended. Rev. John Randolph spoke for the Northwestern Association. The audience seemed deeply interested in these messages.

there were only twenty-one persons in the room to hear them.

Some way it did seem as though the old-time zeal and interest in all the associations are lacking in these days.

After the business hour, and the song, "Dear Lord and Father of Mankind," Rev. William Clayton preached on the theme, "Witnessing." After mentioning some experiences, he used the text, "I will send my messenger before thy face to prepare the way before thee." In the afternoon the woman's hour was first on the program. Mrs. Lena Crofoot read a paper on "The Woman's Board in the Churches," which will be found in the department of Woman's Work. "Glimpses of Foo Chow" was the subject of a paper by Dr. Ellen Holmes Sutton. This too is to be given our readers.

FRIDAY EVENING

After devotional exercises led by Harley Sutton, he preached a good sermon on "The Place of Worship in Christian Experience." The song, "O worship the King," was especially good as an introduction to the sermon.

The Scripture reading was from Matthew's Gospel, about the poor having the gospel preached unto them. Psalm 122 was read, "I was glad when they said unto me, let us go into the house of the Lord." "The Lord is my light and my salvation" was sung by the Alfred quartet, and the first verse of this psalm was the text. Brother William L. Burdick led in prayer, after which Brother Sutton spoke of the joys to be experienced in the house of the Lord.

Israel was glad, as David was, to worship in God's house. It is a good thing to invite our friends to the house of worship. Some people seem to worship nature and to think of the stars as representing God's power.

In the house of God worship is spiritual. It is expressing reverence toward God and also in giving praise, offering prayer which is the "Christian's vital breath." Song service is worship in such words as "Jesus I my cross have taken, all to leave, and follow thee." Worship leads to God. It is communion with him and brings us into fellowship with God.

How shall we worship? There are different ways and types of worship. The wor-

ship habit grows on one as the years go by. Prayer is the best way. The spirit of true prayer is expressed in the words, "Not my will but thine be done." The tendency is for us to become like what we pray for.

A worshipful attitude is a good thing. We all need to feel our need of God. We should know him and prayer is a good way to get acquainted with him. I wish I could make outsiders realize the joy I feel in the house of worship.

There should be worship in every home, if nothing more than using the Lord's Prayer. The worshipful spirit will bring good results in real life. We can drive Christ away by neglecting to worship. The Holy Spirit was given in answer to prayer. Let each one now say, "Come, let us go into the house of the Lord." This cheered David and he saw things entirely different after that.

At the close of this sermon twenty-three persons gave a testimony; and in view of the lateness of the hour, a call was given for all to stand who would like to bear witness, and seventeen stood together.

This closed a very good day in the house of the Lord.

Sabbath and Sunday in Alfred Of course the two great days for the Western Association would be Sabbath and Sunday. The Sabbath services were in charge of Brother Van Horn, the local pastor. The interests of the Missionary Society with a sermon by Secretary William L. Burdick, came in the forenoon; and in the afternoon the Tract Society hour was in the hands of Brother Norwood, who had been requested by the president of the board to take charge. This service was closed by an address on the work of religious education by Rev. Erlo Sutton.

MISSION PROBLEMS

Secretary Burdick assured us that the question of finances is very serious. Not half enough money is coming in to meet expenses, and unless more does come the board "must give up some of the work." For two years the finances have not been met, and the board is *distressed* and *crippled*.

This is too bad. It is also too bad that so few were there to hear it. I am trying to give this matter to as large a hearing as possible in the RECORDER.

Tract Board too Is in Debt In my last editorial I spoke of the small number out to hear about these needs. Indeed! I counted them, and just forty-four grown people were there to hear Brother Burdick; and it did seem as though these few did not take very much interest in the debt problems. How can we get help? All the boards are in distress! What a blessing it would be if after reading these words our people from all over this land would respond with funds enough to pay all the bills and encourage the men in the boards to go on.

Let me ask you, friends: Does it seem to you, from what you can see all about the homes and on the highways, that our people are really unable to pay their missionaries and to relieve the distress of the boards?

Dear reader of this message, are you really satisfied with what *you* have done? Must the Missionary Board give up its work? In view of the very few in Brother Burdick's audience to hear him, can you not help the RECORDER to enlarge the hearing until all who live near to you can understand and respond?

Don't forget that your Tract Board, too, is in distress.

Young People's Meeting Good One of the good meetings in the Western Association came on the evening after the Sabbath. It was devoted to the young people's work and considered the co-operative work of the *home*, the *church*, and the *school*, in preparing young people for their work.

The home comes first because there is where the young people begin life itself. There begins the education that fits the boys and girls for the duties of social life. There the young people learn to help one another; and there too they learn to work together for the higher ideals. Development has its origin in the home where boys and girls influence one another for their future work.

The church comes next. And it depends upon the material grown in the home. This makes the home more important. There must be hearty co-operation between the home, the church, and the school if we obtain the best results. In every good movement there should be co-operation, and in each a genuine enthusiasm in efforts to promote high ideals in Christian experience.

What the Pines Say to Me Whenever I see a group of pine trees my thoughts are carried back to childhood days when my father was a lumberman working in the pine forests of western New York. Nothing pleased me better than to be allowed to go with the workmen to the woods where they felled those great trees and sawed them into logs.

Then not far from my home in the forest where our cows ran there were many second growth pine, some of them in groves. One place in particular was called "the Barnes Lot," where our cows seemed to like to hide away. The deep shadows under those pines made a kind of awe in me, and there was a soothing in their tops when the wind blew that I can never forget. To this day, there is a charm about a pine grove which draws me to it in heart. So when the following little poem, by Ann Bettles, attracted my attention, I thought there might be others among our readers who would like it as well as I do:

And oh! the fragrant stillness of the pines,
They speak to me, and lure me far away.
And as I tread alone their dim, cathedral aisles,
They lift me up, and teach me how to pray.
With joy, they fling themselves against the sky,
And high above the world, they sway and nod.
They whisper messages of hope and faith to me,
And lift me up, to help me in my search for God.

Explanation The Young People's Work and the Woman's Work, for last week's RECORDER, reached us one week late, and so could not appear on time. We suspect that some of it was held up for postage, and so failed to reach the SABBATH RECORDER box in the post office, before it was too late; for when one package came we found it marked "six cents postage due."

Articles for any given RECORDER should be in hand not later than *Tuesday* before the date of that RECORDER in order to make sure of their getting in.

When the margin in *time* is close, even lack of postage may hold up an article until too late.

Begin to Plan For Conference No other Seventh Day Baptist meeting is so important as is our General Conference, and we should plan to make the most of it. It is

in the Conference that all reports for the year are considered and plans for work are largely made. Every church should plan to be well represented there.

The place where it is to be held this year is in one of the important sections of the denomination. Please see that your church has plenty of delegates for that session.

FIFTY-FIVE YEARS OUT OF COLLEGE

(Response given at the Rutgers College Alumni Collation June 7, 1930, by Arthur L. Titsworth, as representative of the Class of 1875)

MR. PRESIDENT:

At a recent banquet, the toastmaster turned to the gentleman on his right, who was to be the next speaker, and said to him: "Hey! Bob! Listen! shall I introduce you for your speech *now*, or shall I let them go ahead and enjoy themselves?"

Well, for just a moment, I shall have to ask you to stop *enjoying* yourselves!

MR. PRESIDENT, TRUSTEES, FACULTY,
ALUMNI, UNDERGRADUATES,
LADIES AND FRIENDS:

A remnant of "The Class of 1875"—fifty-five years out of college, is very glad indeed to be here with you today.

The Class of 1875 had a total enrollment of sixty; thirty-four of whom were graduated; ten are still living—one is in Japan, and three were unable to meet with us on account of distance and the infirmities of old age, but six of the ten were present at our banquet last night.

Naturally, Mr. President, our minds revert to the Rutgers College of our day, when that "Saint of God," Rev. Doctor William Henry Campbell, was president; "that great geologist," Dr. George H. Cook, was vice-president; that "silver tongued orator," Dr. Theodore Sandford Doolittle, was professor of rhetoric and mental philosophy; that "gentle spirit," Dr. Jacob Cooper, was professor of Greek; that "genial Dutchman," Dr. Carl Meyer, was professor of modern languages; that "scholarly mathematician," Dr. Edward A. Bower, was professor of mathematics and civil engineering; and that "beloved dean," Dr. Francis Cuyler Van Dyck, was professor of chemistry.

These have all gone to their reward, but it is no wonder, Mr. President, that under the tutelage of those great scholars the "Class of 1875" should have produced such men as Harry Latimer Janeway, Jr., and Howard Voorhees Buttler of this city; Rev. Dr. John Preston Searle, for many years "dean of the theological seminary"; Rev. Dr. Philetus Theodore Pockman, "for over twenty years pastor of the First Reformed Church of this city"; Rev. Dr. Oliver Harris Walker; Rev. Dr. Elam Mayhew Garton; Rev. Dr. Hendrick A. Hendrickson—"All of them, all these many years, *prominent* in ministerial work."

There are also Rev. Benjamin Van Doren Wyckoff, "for forty-five years pastor of the Reformed Church in Readington, N. J., and clerk of the Classis of Raritan"; Honorable Ichy Zo Hattori, "the *first* Japanese graduate of Rutgers College, long connected with the University of Tokio and later governor of the Province of Kobe and other provinces"; Mr. Robert Anderson Meeker, "supervisor of public roads for the state of New Jersey"; Mr. Howard Gillespy, "the big manufacturer of Saugerties, N. Y."; Major William Henry H. Way, "the unique Advertiser of Pittsburgh, Pa."; our esteemed classmates—John Haring Ackerman and Walter Kip; and (pardon me) your humble servant—"A general accountant," and for forty-six years organist and choir director of Trinity Dutch Reformed Church, Plainfield, N. J., during the pastorates of Rev. Dr. Andrew Van Vranken Raymond, Rev. Dr. Cornelius Schenck, Rev. Dr. Edward Payson Johnson, and Rev. Dr. John Yonker Broek—three of whom were graduates of the Dutch Reformed Theological Seminary of this city.

My parents, Mr. President, were Welsh and English, but I have come near turning out to be a Dutchman!

Doctor Thomas! This remnant of the "Class of 1875" is here today to honor the memory of those fine scholars who composed the faculty of the Rutgers College of our day, and to congratulate you and your associates, on the great Rutgers University of your day, and to wish you continued success, and to bid you God Speed in all your wonderful achievements!

"Power to all for many years to come!"

MISSIONS

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

A VALUABLE STATEMENT REGARDING MISSION WORK IN CHINA

The missionary secretary has exhausted every means at his command for the last five years to learn the true situation regarding mission work in troubled China. On two occasions he has met the secretaries of other foreign boards to discuss the question; he has read nearly or quite everything written in papers, magazines, and books; he has talked with missionaries from China; and this spring, in order to keep in touch with the latest development, he wrote the secretaries of five of the leading boards doing work in China, asking them again what they are doing regarding registration and other problems. He has done this to help our people and the Missionary Board understand the situation and act wisely in these dark, uncertain, and trying days. Among the mission boards to whom he wrote recently was the Presbyterian. Dr. Robert E. Speer, secretary, responded most heartily and freely and also sent literature from their board showing what they had done and the present condition. Among other things sent was their last annual report, a report presented to the General Assembly last May.

The following statement is taken from this report and is one of the most illuminating that the secretary has seen. This quotation well notes certain things sometimes overlooked. It states that the Chinese government makes no distinction between tax-supported schools and private schools; that in the name of religious liberty they are denying religious liberty by insisting that religion shall not be taught in some private schools. The government is even laying its hands on Daily Vacation Bible Schools, endeavoring to apply its restrictions to them. This quotation points out that the Chinese government seems to have forgotten that the great progress of China's modern civilization is due to missionary schools and colleges and that the earliest and most unselfish

manifestations of foreign friendship came to China in the form of Christian schools, hospitals, and churches.

This quotation from the report calls attention to another problem, namely, the requirement of compulsory military training at the expense of the schools.

It is also worthy to note "that students in many schools have maintained from fifty per cent to eighty-five per cent election of religious courses and attendance upon Christian worship."

The secretary suggests very careful reading of the quotation, and at the same time suggests that all who read it remember that those who wrote this report wrote it for a board having missions scattered all over China, and that some of the conditions herein described do not prevail in regard to our schools, for our schools are located in Shanghai only.

May we not further keep in mind that this is the time for the most careful study of problems involved in China, the most earnest prayer, and the most open-minded attitude possible. If we do not keep open minds, those who are prejudiced against work in China can get no information and see no light, whatever they may read and are told; and those who are prejudiced in favor of work in China can see no problems, however serious the conditions which are presented to them may be. If we do not approach the problems with sincere prayer, we will solve the problems according to man's wisdom, which we are taught is folly. If we do not exhaust every resource to get information, we will be treading a most dangerous way in the dark.

"What many friends regard as one of China's most serious mistakes, during the past year, has been the great increase in the restrictions imposed upon private schools, most of which, of course, are Christian mission schools. A year ago we were rejoicing that the original attempt of the anti-religion movement to close all foreign schools had dwindled, first to an effort to eliminate all religious teaching and worship from them, and then to simple insistence that all such schools should register with the government and should make religious teaching and worship elective. Today we are compelled to record that the government's educational authorities have reverted to the second of this series of attitudes, with the not improbable result that they will thus indirectly bring about the original aim of the enemies of all religion through the closing of most, if not all, of the schools by the missions themselves.

They make no distinction between tax-supported schools and private schools, but decree entire separation of all religion from education. In the name of 'religious liberty' they are more and more completely denying religious liberty by decreeing that there shall be no religious teaching or worship, required or voluntary, in schools below the grade of senior middle, on the pretext, like that of the Russian Soviet, that 'children below the age of sixteen should not be prejudiced, while their minds are forming, for or against any religion.'

"And the latest step is to assume this attitude toward religious teaching even in special schools, like the Daily Vacation Bible Schools, established for the enlightenment and guidance of the young, quite outside the regular school curriculum, a most inexcusable intrusion into the private affairs of churches and missions. They wish morals taught to children, but not the foundation of all stable ethics. In assuming such an attitude the government has surely forgotten that it owes its own existence, the great progress of China's modern civilization, and the emergence of her women largely to these same missionary schools and colleges. She also seems to have forgotten her recent great reaction from the anti-foreign attitude of 1925-27 to a realization that one of her own greatest needs is the unselfish friendship of other nations, which those nations have recently become so much more ready to proffer. The earliest and most unselfish manifestations of foreign friendship came to China in the form of Christian schools, hospitals, and churches, with no demand, like that of commerce, for a *quid pro quo*—the 'quid' often larger than the 'quo'—but as an outright gift toward the awakening and the rehabilitation of the 'sleeping giant' of the Far East. The schools, and that to which they have often led—a few years of study abroad—have been the means of equipping a large proportion of China's present leaders for a maximum service to their country. They have been among the chief protagonists of a real religious liberty throughout the land, yet now are being denied the privilege of exercising that liberty.

"The National Christian Council of China and the General Council of the Church of Christ in China are giving the situation most careful and prayerful consideration, to decide whether concessions to this anti-religious attitude of the government have not already gone too far, and whether it be not better to close Christian schools which are no longer permitted to be Christian. Their first step is to lodge a dignified protest and petition with the National Board of Education. The Chinese Christians, for patriotic reasons and desiring the advantages of government recognition of diplomas, have been far more nearly unanimous in urging registration of schools than have the missionaries but now that government regulations have become so restrictive of liberty, they incline to join the missionaries in saying, 'If we can not have distinctly Christian schools, we will close the school doors and devote ourselves to direct evangelistic effort and to the teaching of the Word of God, in the churches and in

private classes, to our children and to those who wish training as church members and evangelists.' It is not improbable that such a course of action will arouse those responsible for the present situation to a realization of the value of the mission school.

"Unfortunately, pupils, and some teachers, in schools about to be closed, do not look beyond the present and, beholding their educational opportunities and employment about to suffer abrupt termination, they have, in some places, turned in mob violence upon the authoritative church and mission leaders, inflicted personal injuries, and destroyed property. In other schools of high grade students have demanded the dismissal of the president or professors, on some flimsy pretext, and struck until their purpose was accomplished or the school was closed, even though the ousting of a Chinese president might postpone indefinitely the securing of the desired registration. Student strikes have incited labor strikes, with picketing of college buildings, interruption of public utilities, and suspension of hospital service to the community, the demands of the workers being utterly unreasonable and ungrantable. The chief sufferer in these matters, late in the year 1929, was the province of Shantung, which, though torn by civil strife, infested by bandits, and invaded by the Japanese, had hitherto escaped many of the excesses of radical nationalism which had afflicted provinces to the south. It is not probable that any of these strikes or acts of violence would have occurred in the province had it not been for the radicalism of many local 'Tang Pu' (People's Party bureaus). These semi-official, semi-private organizations are composed largely of irresponsible young men and boys, who have imbibed bolshevist ideas, assumed anti-foreign attitudes, and like to make all possible trouble for the church and missions. When it happens, as in Shantung, that the provincial educational authorities are distinctly anti-foreign and anti-Christian, the party bureaus acquire almost unlimited power of trouble making, and can, in a short time, ruin a year's work of a great university and threaten its future.

"Another phase of this same problem is the moral principle involved in compulsory military training in Christian schools, and that at the expense of the schools, as required by order of the government, not the board of education. Many besides pacifists hesitate to countenance anything of the kind, and believe that this requirement also is in distinct violation of the principle of religious liberty, for which the national government nominally stands. The same is true of the compulsory teaching of 'People's Party principles,' some of which seem inconsistent with the teachings of Christ; and many Chinese Christians feel that the reverence paid to the picture of Dr. Sun Yat Sen at a weekly memorial is quite as unchristian as that formerly paid to Confucius. These requirements are not uniformly enforced, and the students of many schools are indifferent to them. Thus in matters educational the pendulum has again swung toward the extreme left; and we can only hope that it has reached the limit and

will soon swing once more in the other direction and be caught by the magnet of sober and balanced judgment.

"While there is so much in the educational sphere to discourage, as the year closes, yet there is much also to encourage. Teachers have been willing to forgo large fractions of their salaries in order to keep schools running; students in many schools have voluntarily maintained from fifty to eighty-five per cent election of religious courses and attendance upon Christian worship; large groups have organized extra-curricular Bible classes and carried on extensive social service, both material and spiritual. The students of most schools have given far more undivided attention to their studies than in the previous year, and have been more amenable to discipline. They have appeared to have a higher appreciation of the privileges offered them in Christian schools, and of their clearer moral atmosphere.

"Great problems confront our Christian students in these days of awakening, unrest and change, 'problems of faith, problems of vocation, problems of adjustment to new domestic and social conditions.' The annual Y. M. C. A. convention revealed a new seriousness and sense of responsibility among students in relation to these problems, finding expression in plans for the launching of a Chinese student Christian movement."

SPECIAL MEETINGS AT BOULDER AND DENVER

For several months the members of the Boulder Church have been praying that the Lord would lead them into some very definite activity that would result in increased spiritual interest and most of all in souls being saved. We have prayed that the Lord would overrule any ideas that we might have that are not in accord with his plans. The result was that when we heard that Brother Lester Osborn was to visit here, we felt sure that the Lord would have him prolong his visit and help us in a campaign to win souls and to proclaim the Sabbath truth. Then our prayers became more definite. One Sabbath morning the members of the church were given the opportunity to enlist their services in different parts of the work that was to be done. These different services included music, ushering, canvassing the community, personal work and giving. Enough money was pledged so that with that which came in voluntarily during the meetings, we had enough to more than pay all expenses. It was agreed beforehand that the collection plate should not be passed during the meetings. It was scarcely necessary to mention finances at all during the meetings. The

young people of the Christian Endeavor society volunteered to give their services going from house to house handing out notices of the meetings, and inviting people to attend. The juniors made posters that were placed in the store windows about town.

Of all of the things that were done in preparation for the meetings, the thing that to my mind contributed to their success more than anything else was the prayer that went up in our Friday night prayer meetings. At no time were our meetings largely attended, but I can say that I never saw prayer meetings where the spirit of prayer was more in evidence. Many who were not able to be there in person were reading the same Scripture and praying with us in their own homes. Indeed, prayers have been going up for these meetings in many other places, especially at Denver and on the Pacific Coast. I should say that the Denver and Boulder churches, even though they are thirty-five miles apart, have worked together as one in the campaigns here. The only reason that Brother Osborn spent more time in Boulder than in Denver was that as yet there is no church building for our Denver Church, and it was necessary to use a hall.

Our meetings started Sabbath morning in Denver. Almost the entire Boulder Church motored over for the service. Those from Boulder were entertained for dinner by the Denver people. Then all returned for another service and message from Brother Osborn. Sunday afternoon was a special young people's rally, and then in the evening another inspiring service at which practically every chair in the hall was occupied. In each of the Sunday meetings several decisions were made for new consecration to the Lord's service.

On the next Sabbath the Denver congregation was entertained all day in Boulder. It was at this time that the pastor and four deacons were ordained. A detailed account of these sessions has been sent in, so I will go on to tell about the series of meetings that were held in Boulder.

The meetings started the Sunday evening following the ordination services and lasted two weeks. Brother Osborn surely made a place for himself in the hearts of the people here. The messages that he brought from God's Word with the power of so many

prayers behind them stirred not only our own people but many other citizens of Boulder. Many were regular attendants who had never been at our services before. The church members were especially loyal to the meetings. On many nights the church was filled. We found the use of a stereopticon very helpful in keeping up the interest in the meetings. Each night we had one song illustrated by slides. Some of the great masterpieces of religious art were thrown on the screen during the opening services. The spiritual messages of these pictures were brought out by a few words of explanation. On one evening one of our members handed the pastor a letter with a gift from Brother Fremont Wells of Hawaii, to be used in purchasing a stereopticon for use on the Colorado field. Now we have a splendid machine as part of our regular equipment.

On two Sunday evenings our evangelist discussed the Sabbath question. These messages provoked much favorable comment from our friends who are not Sabbath keepers. We plan to keep in touch with these people and hope that some may be brought to see the joy they may receive from keeping the fourth commandment as God intended.

The results of the meetings may be summed up in part as follows: Eight of our own boys and girls have decided to be baptized and join the church. One young man, who has never given the claims of Christ much thought and who had never heard of Seventh Day Baptists before coming here, has accepted Christ and since the meetings has been baptized and joined our church. A great many have dedicated their lives in a new way to the Lord's work. That these decisions have been real has already been proved in many cases by the renewed interest taken in the work of the church, Sabbath school, Christian Endeavor, and Vacation Bible School. A new interest in the Sabbath has been shown by many outsiders. There is a new spirit of harmony and co-operation among the members of the church. We are all working together and are looking forward to being used by the Lord in doing greater service for him.

Yours in his service,
RALPH H. COON.

THE GIRLS' GLEE CLUB OF SALEM COLLEGE

During the past school year, under the direction of Professor C. H. Siedhoff, director of music at Salem College, the Girls' Glee Club won an enviable position among the musical organizations of West Virginia. Much credit is due Professor Siedhoff, who with his broad experience in coaching as well as personal experience in the concert field has produced one of the best glee clubs in the country.

This "singing ensemble" was composed of eighteen members and a pianist, representative of the best singing and musical talent in the college. Two concert tours were made during the second semester; the first covered the length and breadth of West Virginia; the second was an extended trip as far as Battle Creek, Mich.

Many letters of commendation, praising the work of the glee club, have been received by President Bond. The Conference choir, under the direction of Professor Siedhoff, will include many of these young women.

W. R. H.

PASTOR SHAW'S APPEAL FOR CONFERENCE

Rev. T. L. Gardiner, Editor.

DEAR BROTHER:

It is already past time that the pastor of the Salem church, or somebody else, should call attention to the approach of the General Conference.

The Salem people are awake and at work. Our committees have been appointed. We are anxious for a large attendance. But more than numbers we are anxious for spirit-filled people who will bring us a spiritual awakening which we need.

Salem now has good roads in every direction. Bring the entire family. We will try to make your stay as comfortable and inexpensive as possible. You should hear from our committees soon.

Fraternally,
GEO. B. SHAW,
Pastor Salem, W. Va.

July 6, 1930.

Detection and punishment of crime must be effected by strictly lawful methods.—
Attorney General Mitchell.

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

CONFERENCE TIME

Conference time is drawing near — just about six weeks now and it will be upon us. Now is the time for preparation for the great event. Perhaps preparation in the minds of most of us centers around entertainment preparations in Salem and how the trip is to be made, new clothes, etc., for those who live elsewhere. These things are all very important and we would be amiss without them. But the preparation to which I refer at this time is that preparation of heart and mind and soul to receive those good things always in store for those who attend Conference—those things which give us something worth while for our spiritual growth, which make us better men and women in the coming year—which make us say with the poet:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea!

Not only are those on the programs responsible for feeding us with the good things of life, but every single individual is responsible for helping to cheer, lighten loads, encourage, and uplift those who attend Conference. Much is gained from contact with people in just ordinary conversation, perhaps just a word here and there. We do not know just how much good we may do, how much we may be able to bring to others if only we come to Conference with the right spirit and attitude.

The women rightly have a very important place here, and I am urging that we come to Conference with these things in mind and that we *come!* Each and everyone is needed. We are planning big things for this year and are very anxious that all the women who possibly can do so will be present.

I'm here reminded of the words of the great poet, Longfellow, when he says:

Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returnest"
Was not spoken of the soul.

And farther on in the same poem he says:

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

The next two bits of prose have really no bearing on the point in hand, but I ran across them the other day and felt that they were really quite worth while. How do you like them?

"Be done with saying what you don't believe, and find somewhere or other the truest, divinest thing to your soul that you do believe today, and work that out in all the action and consecration of the soul in the doing of your work."—*Phillips Brooks.*

JOYS OF LABOR

"Thank God every morning when you get up that you have something to do that day, which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know."—*Charles Kingsley.*

Don't forget that Conference is drawing near and *you* will be needed to make it the best Conference yet, and it *will* be the best yet if the spiritual preparation has been right.

ANSWERS TO JUNE QUESTIONS

1. Young People's Board.
2. \$6,500. \$15,274.64.
3. Kingston, Jamaica.
4. Eastern Association, Berlin, N. Y.; Central Association, De Ruyter, N. Y.; Western Association, Little Genesee, N. Y.
5. Southeastern Association. General Conference will convene in that association.
6. Men's Glee Club, Salem College.
7. RECORDER subscription drive.
8. Affirmative answer required.

QUESTIONS FOR JULY

1. The Conference of Seventh Day Baptist Young People was held in what city?
 2. How many college young people were present?
 3. What work is being planned on the Pacific coast?
 4. Who is to assist in this work?
 5. Which pastor has recently resigned after serving his church twenty-six years?
 6. Who is supply pastor of the Hammond Church?
 7. Which of our missionaries has been seriously ill in a hospital?
 8. Of what church is Brother Charles Thorngate pastor?
 9. What services were recently held in memory of Rev. and Mrs. Samuel R. Wheeler?
 10. Which church is planning a sesquicentennial celebration to be held soon?
- The answers to these questions will be found in the May RECORDERS.

WORSHIP PROGRAM FOR JULY

I. Prayer.

II. Leader—The promise of eternal joy is to him who endureth to the end. It is often easy to *begin* a good undertaking, but to bring a task to completion is another matter. Many may commence the race, but to run to the end is the thing that counts. Especially is this true of the Christian race. The Bible promises rich rewards to him who overcomes.

III. (Let these references be read by different members.) Revelation 2: 7, and 17. Revelation 3: 5 and 12. Revelation 21: 7.

IV. Paul had this same thing in mind in 1 Corinthians 4: 2. (Read by member.)

V. And Jesus as recorded in Matthew 10: 22. (Read by member.)

VI. Hymn, "Fight the good fight with all thy might."

VII. Benediction.

YOUNG PEOPLE OF HOLLAND

SOCIAL GATHERING OF THE SEVENTH DAY
BAPTIST YOUNG PEOPLE'S SOCIETY OF
THE HAGUE AND ROTTERDAM ON
SUNDAY, APRIL 13, 1930.

While I am writing this, there enters through the open back door the glorious warm spring breeze and the scintillating

sunshine, to urge one outside to turn his gaze to the garden where everything is becoming verdant and budding—sweet smelling flowers beginning to present themselves, the birds carolling and warbling — where everything that breathes is praising the Lord. And we do not escape the temptation which the spring produces every year anew. Our hearts are happier in the anticipation of all the beauty which spring brings to us, and especially that she hides in her apron the summer time.

When I was in The Hague April 13 and saw some thirty young people in a group strolling to the improvised dining hall on Kunstraat, I felt some of the above-mentioned description of the voice of spring. The awakening, rejoicing, somewhat hasty budding life accosted me from all sides, passing by me in gesture, in speaking, and singing. Joy and animation in beaming faces were like psalms of praise in the young group. And I, who assisted as an older person, came innumerable times under the spell of youth. And I thought about the possibilities which lay hidden in this young life. I prayed silently that they might all obtain a glimpse of real life, that all that rejoicing, glorious, untainted young life might be consecrated to the Lord. May he who is the Giver and rightful Owner grant this result.

At evening in the beautiful audience room of "Ons Huis" on Prinsengracht, they were more or less seriously minded, that is, the young people—certainly under the impression of the importance of the first public gathering. It was rather a big undertaking, but it may be said that the parts were well chosen, and each was master of the situation.

The chairman from Rotterdam opened the meeting and took charge later in the evening while the chairman from The Hague closed the ideal, well-chosen evening in his own characteristic way.

It would be impossible to present a report of all items on the program, although they were without exception well worth it. There were no less than fifteen items. The slogan of the conference centered somewhat around the word "Service," if I may use that expression. Rev. Mr. Taekema gave an address on "The Joy of Service"—meaning
(Continued on page 61)

YOUNG PEOPLE'S WORK

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

A MISSIONARY NUMBER

That is what the Young People's Department is this week, for we have other missionary features besides the topic on China. A letter from Helen Shaw Thorngate furnishes an excellent object-lesson for the topic, as does also the incident told by Lyle Crandall.

This week, too, comes the closing installment of "The Rainbow of Promise," with its compelling missionary appeal. If you have not been reading it, go back and do it now.

Just in time for this number, but unfortunately too late as an appeal for this Conference year, comes the following plea from Mrs. Sample for Christian endeavorers to do something definite for the denominational debt. The Conference year is over, but the debt is still there; let us rally to this call.

C. A. B.

A CALL FOR GREATER CONSECRATION

MRS. MAUD SAMPLE

Young people, why are we Christian endeavorers? Did you say we are trying to follow Christ? He paid our debt, and at what a price! Then why are we not paying our debt incurred in the carrying on of the work he has given us? Oh, that we could feel the price he paid and so deny ourselves to carry on his work.

Why are we Seventh Day Baptists? Because our fathers and mothers were or because we know that we are right and that we have a message for the world? Then if we do feel that we have a message for the world, why are we not doing something about the denominational debt? It is clearly evident from the report of the Missionary Board that we are not enough concerned about this debt.

Don't we feel that God has chosen us to carry this message to the world? Then let us not fail him in this hour of need. He will

supply every need if we only trust and obey, and he has said, "Go ye into all the world and preach the gospel to every creature." We can not all go as missionaries but we can all give of the abundance God has given us.

Now I think that if every Christian endeavorer would pledge himself to raise \$5 in the next month, this debt would soon be paid, because once started we would not stop until it was paid. Or if each one would pledge one day of service in helping to raise the money needed, it would not be long until we would be doing more.

God will have his work done. If we do not do it he will find those who will. "And whosoever doth not bear his cross and come after me, can not be my disciple," Luke 14: 27.

Are we desirous enough of being his disciples to give of our means until it hurts? All the more blessing comes from it and soon it ceases to hurt in the joy of doing.

Why should not each Christian endeavorer spend one week this summer getting subscriptions for the RECORDER or selling books put out by our people or carrying tracts? They all carry a message. That may be our chance. Let's try.

Cashmere, Wash.

MISSIONS IN CHANGING CHINA

Christian Endeavor Topic for Sabbath Day,
July 26, 1930

DAILY READINGS

Sunday—A call to repentance (Jonah 3: 1-4)
Monday—Spreading the word (Acts 8: 1-5)
Tuesday—A call to better living (Luke 3: 10-18)
Wednesday—Christ's transforming power (2 Cor. 5: 17-21)
Thursday—Defeat of the gods (1 Kings 18: 17-40)
Friday—Medical missions (Acts 14: 8-18)
Sabbath Day—Topic: Missions in changing China (2 Chron. 15: 1-7)

CONZA MEATHRELL

"In order to help China, it is necessary that we Americans shall have a full knowledge of, and a genuine sympathy for, China and her great problems." That is the reason we are studying missions in changing China.

For hundreds of years China made no progress. Ancestor-worship gave them no chance for advancement. The government was of tyrannical nature. The people had no chance for self expression. At last the people awoke and threw off the yoke of

bondage. A republic was started. This brought on war, and China is in a turmoil most of the time.

The economic problems are very great. The soil must produce enough to keep two hundred sixty persons to every square mile of the country. To appreciate what this means, remember in the United States there are only thirty-five to every square mile. Yet we think it hard to produce enough to supply our own people. Indeed, there are people starving at the present time in our own country. Besides the crowded conditions, China is swept by floods that do great damage. Droughts cause famines in many sections. That adds to the misery.

The old superstitions are disappearing. This is proved by the fact that a railroad is built into the holy city itself. Good streets, sanitary sewage disposal plants, modern buildings, and conveniences are to be found in China. New and far better industrial conditions now exist. Child labor down to five years of age is slowly going out. The long hours for such child labor—requiring them to work from five or six in the morning till late at night—should go with the advancement.

We find progress in the educational system as we would naturally expect; for only through education can one expect the people of China to see the need of changing conditions which surround them.

The missionaries have done much to make possible the change now taking place. They have taught the people. They have helped establish schools and hospitals, and have been enthusiastic in aiding in solving the economic problems. Often it is necessary to feed the body, cure the disease, or relieve the distress before Christ can be presented to them with any degree of success.

There is no attempt to take from China her religion, but to start there and build from that, presenting Christ and helping them to see that with Christ the shackles of the dead past will be struck from their lives and souls. A great uplift and joy will take the place of the lifeless form that their religion gives them. Ignorance, superstition, and misery will disappear, and hope and peace will take their place.

In the past, China was a great nation. She gave to the world gunpowder and paper,

which has proved of great worth. The Great Wall, the eighth wonder of the world, presents an engineering feat that has not been equaled today. But China has failed to keep step with progress, mainly because of her religion.

One of the serious problems missionaries have to face today is that of the unchrist-like treatment Chinese receive from the commercial men as they come into China. The missionaries teach honesty and square dealing. The people think all persons are like the missionaries, so when these men take the advantage in trading, the Chinese can not understand it.

One woman, some time ago, in an address on missions said, "One of the greatest factors to hinder now is the people themselves in the homeland, especially the United States." We are unfriendly and without brotherly love for those who come to America from China. In their thinking the Chinese can not reconcile this with the spirit of brotherhood taught to them by the missionaries.

China is a challenge to us. She needs help and guidance, but most of all Christ, in the reconstruction.

The work of the missionaries is not easy, for the uprisings and rebellions within the nation itself make the task a gigantic one, but nevertheless, the work is needed and is a noble undertaking. As the cry comes for help, can we turn a deaf ear to that cry and still feel we are carrying out Christ's command to go to all the world and preach the gospel to every man?

Out of the struggle and search, with the help of true Christians, China should again find her place among nations. Misery and distress will be changed and lessened. Where Christ rules in the hearts and lives of men, economic, political, industrial, and educational as well as religious problems will be solved. Christ is the one cure for all the ills of this old world, whether in China or America.

As we think of the great need in China for money and men, may the challenge come home to our hearts so we will pay, pray, and go. If God calls, may we say, "Here am I, Lord, send me."

Berea, W. Va.

QUIET HOUR THOUGHTS
 LYLE CRANDALL

I wish to tell you about a young Chinese friend of mine who died recently, showing what missions have done for him.

At the age of four months he was left an orphan, and was adopted by some Seventh Day Adventist medical missionaries, who reared him as they would an own son. A few years ago, after having spent more than twenty years in China as missionaries, they returned to this country bringing this young man with them, and came to live in our city. Their son attended Battle Creek College and a college in California. During his college course he contracted tuberculosis, and was forced to give up his work and return to Battle Creek, when he passed away in a local hospital.

His foster parents loved him as they would love an own son, and gave him a good education and the best of Christian training. They had reason to be proud of him, for he was a credit to them. He was a young man of good morals and high aspirations. He was very anxious to get a good education, and he planned to become a physician. His highest ambition was to return to his native land as a Christian physician, and help his own people there to live better lives.

I visited him once a week during his illness, and just a few weeks before he died he told me he was prepared to go if he had to. What a comfort it is to feel that you are prepared to meet God! This young life which was so short, has been a great inspiration to me, and has left an impression upon my life which I can never forget. It is only one example of the influence of Christian missions upon China.

LETTER FROM LIUHO

DEAR MRS. BEEBE:

The last boat brought your letter. We were glad to hear about the Christian Endeavor at Berea, and the good work that you are doing there.

We would write oftener about Chinese things if we just knew what would interest people. If we tell the odd, funny occurrences, we feel that isn't fair to the Chinese, who, of course, in the main are just as we are. There is no point in telling the similarities. When one first comes out the dif-

ferences seem most marked, and of course, every way in which the Chinese are different seems wrong. Later one isn't always so sure that the oriental ways aren't sometimes just as good as ours! For instance, the first year we were out here, there happened what is known as the "May thirtieth incident." British authorities in the settlement used force to disperse some rioting students, several of whom were killed. To us, while regretting the death of students, it seemed the necessary thing to do, and the reaction of the Chinese seemed childish and unreasonable. However, as we stay longer we can see how very different the attitude of the Chinese toward law is, and after all they succeed in their way about as well as ours. But there are many things which one sees in Chinese society and in personal life that seem below the standards of a Christian nation because of the lack of Christian ideals. These things we long to correct by helping the individuals to the true knowledge of Christ. However, we must expect that they will have to work out their Christianity from their Chinese point of view. We missionaries have been criticised, and often rightly, as being imperialistic and attempting to impose western ideas and culture under the guise of Christianity. In too many cases becoming Christian has meant becoming a blind follower of western ideas—and I fear that too often that is what the Christians at home expect. And yet would it not be fine if we could get the Chinese we know to accept the Bible and build from that alone? In such a church, we know, Sunday would have no part, and the Sabbath would be glorified, and many of the mistakes that have become incorporated into our version of Christianity might be avoided.

But I must tell you before I use up all my time about the new tuberculosis hospital building that we are so excited about. It is now practically complete and in the painting stage, and begins to look like business. We have a number of applicants who are waiting to go into it. As soon as we can get it furnished we shall have an "opening," with a feast for the people who have helped us to raise money (many of them non-Christian) and a dedication service to which we hope many of the Shanghai Church will come. The new building will house about thirty patients at capacity. We have also a new

kitchen building (separate, in the Chinese fashion) for the whole plant, it costing in all about 12,000 Mexican dollars. In addition we have a new brick wall along two sides of the property and a red tile roof on the old building, and we look quite dressed up. Oh yes, and we have a new windmill which looks too funny buzzing around up in the sky, for we had almost forgotten what a wind-mill looked like as they are very scarce in China. This is a second hand one we bought in Shanghai and Mr. Davis came out and helped us put it up. He is very clever about any such thing and it helped us tremendously. He is the mission's handy man (as well as attending to his own job)!

It is a rainy day, after a long stretch of rainy days. The wistaria arbor, which is our pride and joy, is in bloom, but it is too cold and rainy to enjoy it, to our disappointment. Doctor Crandall is having a class of nurses up in her room (I just ran over there on an errand). Doctor Thorngate is over on the street, having been called to see a sick person. On his way back he will doubtless run in to see his pet foundlings—of which there were fifty the other day when I went over with him. This foundling asylum is an institution kept up by a wealthy family as their "philanthropy." In the olden days there was a drawer in the wall and anyone could come and drop a baby into the drawer and no one be the wiser. Now, however, they are more business-like and the babies are taken in and the data of the hour of their birth and so forth (very important in China) recorded and a small fee charged. Then the babies are well cared for and adopted out by people who want children. Girls are especially popular, as a farm family can take a girl and raise her as a future wife for their son. From small girlhood she can work in the fields and earn her keep and then they don't have to pay any money out for her when the wedding time comes. Since the institution is not a money making affair, and a social service worthy of aid, Doctor Thorngate has tried to look after the health of the infants. This has been very much appreciated by the gentry of the town, and we feel that the co-operation with those in the town who are trying to do civic work is very worth while. Doctor Crandall and Doctor Palmborg did much in this way after the war of 1924, you remember.

Doctor Thorngate just dashed in wondering what to do with two patients who came from Shanghai from a company which has helped us a great deal. He is distressed because there is no room for them, and yet we feel that we can't turn them away. We certainly can make use of the new building. We'll have to put them somewhere. I see Doctor Crandall rushing out with some bedding! It is a relief to me that she has charge of that — for I looked after the supplies when she was on furlough.

I have run on and on hoping to give you a little idea of what life in China is like. Tell the endeavorers that we appreciate their interest for the mission work is theirs and those on the field are merely their servants doing a work which belongs to us all equally.

Yours in Christian Endeavor,
 HELEN SHAW THORNGATE.

Liuhio, Ku, China,
April 14, 1930.

YOUTH'S ENTHUSIASM

E. CLAIRE GREENE

(Given at Young People's Hour, Western Association)

It has been said that the enthusiasm of youth is the secret of the progress and development of the universe. Since the period of the Crusades, when Sir Galahad and his youthful comrades set forth on their undaunted and persistent pilgrimage for the Holy Grail, it has been as the powder is to the gun, the source of energy which gives impetus to the world's advancement.

People of the so-called middle aged class are apt to be too contented, too satisfied with their position in life to display much zeal or to attempt new and untried ventures. Those of the younger generation display the opposite characteristic. In them one observes a strain of dissatisfaction, a desire to reach greater heights of accomplishment, and to penetrate farther into the unknown. In a multitude of events we have seen the results and value of these qualities.

Milton and Shelley, two of the world's most famous poets, wrote some of their greatest works while still in their youth. Thomas A. Edison created some of his most valuable inventions during his earlier years; and in the past war boys and girls still in their teens were often the most valuable participants.

This interest and enthusiasm, however, cover all manners of activities in life. It is well therefore to guide it in fields which tend to aid mankind and further the world's progress. We have much of contempt for one whose enthusiasm is such that he tries to pull himself up at the expense and sacrifice of his fellows.

Interest in and the pursuit of athletics tend to strengthen both the mind and body, but again there is a great danger of letting it crowd out our appreciation of more worth while activities.

This guided and discreet enthusiasm is of greatest use to the modern youth in the business and professional world. In this field, especially in the present age, when nearly every young person is receiving a college education, the competition is so strong that he must have an eager and active interest in his work in order to succeed, and I think that the average youth entering our modern business world has acquired that necessary attitude, and that evidences on every hand point to his remarkable advancement among his older and more experienced associates.

In aviation, also, we can see the value of youth—animated zeal—a zeal inspired and brought to a climax by the great Lindbergh's sensational transatlantic flight. The hardened war pilots have been replaced by mere boys whose daring ventures have added much to the advancement of aeronautics.

I have spoken at some length of a great variety of activities in which the younger generation has shown much interest, but have not mentioned their relation to religious associations, for it is the popular opinion of the present day that the modern youth has ceased to direct his enthusiasm toward this field. However, with those who were present with me at recent young people's conferences, both Y. M. C. A. and denominational, this opinion is not popular. On the contrary, at a State "Y" convention which I was attending, a visiting delegate from Canada stated that what impressed him most in that large body of American boys was the unrestrained enthusiasm with which they entered into the spirit of the meeting, and I think I might speak in the same manner of the Seventh Day Baptist college young people's conference at Plainfield this

spring. The informal round table discussion which we had there displayed as much enthusiasm as any athletic council. It is my opinion that youth is not entirely oblivious of the question asked in the first chapter of Lamentations: "Is it nothing to you, all ye who pass by?"

In an evangelistic sermon which I read recently, an event which occurred during the Civil War at the battle of Lookout Mountain was told: The Federal troops had cleared the heights with a charge so spirited that it was impossible for the Confederates to beat it back. In a council after the battle General Grant could not discover any officer who had ordered the charge.

The fact was that the troops had been filled with such enthusiasm that they had leaped to the charge without command. And so it is with the present day religious campaigns; when our young people are filled with such enthusiasm the work will succeed without earthly command.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—See her need (John 12: 37-41)
Monday—See her natural beauty (Isa. 55: 12-13)
Tuesday—See her missions (Acts 15: 36)
Wednesday—See her slums (Deut. 15: 11)
Thursday—See her cities (Ps. 122: 1-9)
Friday—See her homes (Luke 10: 38-42)
Sabbath Day—Topic: See America (Matt. 10: 1-6. Home missions)

Topic for Sabbath Day, July 26, 1930

SEEING AMERICA

It is a pleasant coincidence that the time for writing up this topic should come when your Intermediate superintendent is on a long auto trip attending the Eastern, Central and Western associations, and so is enjoying the privilege of seeing some of our beautiful America. The daily readings suggest some of the things we should see on such a trip.

NATURAL BEAUTY

Our tour covers some of the most beautiful natural scenery in our country: the region of the Great Lakes, the Finger Lakes of central New York, the historic country about Lake Champlain and the Mohawk and Hudson valleys, the mountain scenery of the Catskill and Adirondack mountains, Ausable Chasm, Watkins Glen, and Niagara Falls.

Surely we can praise God for "America the Beautiful."

CITIES

Some important cities are included in our journey: Chicago, Cleveland, Buffalo, and many others not so large. To really see these cities and understand some of their conditions, needs, and benefits from personal observation would take months and years. We could only admire some of their parks and factories, and call to mind some of the problems connected with congested city life of which we read. We are made to realize that Christianity becomes very practical when we are called upon to apply it to such problems as: the city slums, labor and unemployment, crime and foreign population, all of which are city problems only in the sense that they are acute there on account of the dense population.

OUR MISSIONS

We are especially visiting our three churches which entertain the associations: Berlin, N. Y.; De Ruyter, N. Y.; and Alfred Station, N. Y. The history of these and other churches show that they have been home missions in this beautiful land for many years.

Berlin, being the oldest, serves as an example of our missions in America, for every church has a mission in its own community and country. Berlin celebrated its one hundred fiftieth birthday this year. It was shown that she is the mother of many of our churches in western New York and beyond. For one hundred fifty years she has shed the gospel light to various parts of our America, a worthy example and inspiration in home missions.

NEEDS

The great need is a more complete application of Christian principles to American life. The ways in which we can do such home missionary work might well be the topic for discussion in this meeting.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
A WORSHIP SERVICE ON THE
TWENTY-THIRD PSALM

Leader—"The Lord is my shepherd; I shall not want. He maketh me to lie down

in green pastures; he leadeth me beside the still waters."

Juniors—"Saviour, Like a Shepherd Lead Me" (first verse).

Leader—"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

Juniors—"He Leadeth Me! O Blessed Thought" (first verse).

Leader—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me; thou preparest a table before me in the presence of mine enemies."

Juniors—"Guide Me, O Thou Great Jehovah" (first verse).

Leader—"Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Juniors—"Holy, Holy, Holy" (first verse).

EXPLANATION

The copy for Young People's Work for RECORDER of July 7 has just reached the office—one week late. We are very sorry for the delay, but will print most of it here in order that the topic helps may benefit some near-by societies, at least. Chapter VII of "The Rainbow of Promise" will appear next week.

GOOD SUMMER READING

Christian Endeavor Topic for Sabbath Day,
July 19, 1930

DAILY READINGS

Sunday—Great short stories (Luke 10: 25-37)
Monday—History (Psalm 107: 1-15)
Tuesday—Biography (Gen. 41: 14-24)
Wednesday—Poetry (Psalm 82: 1-8)
Thursday—Nature studies (Matt. 6: 26-34)
Friday—Devotional reading (Psalm 1: 1-6)
Sabbath Day—Topic: Some good summer reading (Eccl. 12: 11, 12; 1 Tim. 4: 12, 13)

ALBERTA DAVIS

This is the time of year generally spoken of as vacation time. It is at least a time when, though we may be very busy, we are doing things that are not of the regular routine of the winter months, and usually we are doing something which is a little "lighter" and more entertaining than that which we do in the winter.

I'm wondering if we might not think of our reading somewhat as we do of our other activities. At all times we want something that is uplifting and enlightening, something for the physical, moral, and mental makeup, and no matter what time of year that should always be true. Why then shouldn't it be true of our reading? And as we have said, in the summer time we perhaps look for activities that are "lighter" and more entertaining, so why not so in our reading? But again the comparison—in the summer, of course, as well as in the winter, we are striving for those things that will make us stronger, better, happier folks, so why can't we do that with our summer reading? We can, of course, if we will. We do not wish to overtax a tired brain with deep philosophical matters but we can read good, wholesome, interesting fiction, and even non-fiction. Here, even, as we know, is a great chance for selection.

I am not one who believes that a well established—I mean in Christian faith—young man or woman is going to be degraded by reading a book that is of the cheaper type. I believe he will refrain from reading any more of the kind and will be more and more impressed with the worth while books. I do believe that anyone can sooner or later be degraded by reading many of the lower type of books; therefore, my advice is to keep away from them. We should fill our minds with good, wholesome thoughts, that our lives may be pure and clean and at all times ready for the service of our King.

What one reads is important. No doubt many lives have been changed through the influence of books.

Some one has said, "Novels should have a place in our summer reading—for relaxation. They help us to loaf successfully; but choose the best. Seek advice from those who know what to read. Serious reading should have a place in our summer vacation, or when we have time to read. Two or three books on worth while subjects should go into our grip.

"Our summer reading should be planned. No one eats everything that he sees. One chooses. Make a list of books you should read and read them systematically. That is the way to get the finest results.

"Keep a notebook and jot down the best thoughts or ideas you find in the book you are reading."

The notebook idea is a good one, for so often we find such interesting and helpful ideas in our reading, then, when we want them sometime later, if we haven't made note of them they are almost sure to be gone from our minds.

Books are our friends and through them we become acquainted with some of the greatest minds of all ages. But we must choose our books. Francis Bacon, that great English essayist, in his essay on *Studies* says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments and the meaner sort of books; else distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man."

Advice from those who are older about certain books is always very helpful when we are not sure ourselves. But certainly we should be careful of our general reading at all times. The Bible says, "Give attention to reading." And this is a needed exhortation. Choose the best. Don't read just anything because it is near at hand.

Salem, W. Va.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—The sportsman is honest (Phil. 4: 8)
Monday—Fair (Matt. 7: 12)
Tuesday—A hard player (2 Tim. 2: 1-7)
Wednesday—A good loser (Acts 7: 54-60)
Thursday—Bad losers (Matt. 20: 1-16)
Friday—A generous winner (2 Sam. 9: 1-8)
Sabbath Day—Topic: What is real sportsmanship? (2 Tim. 2: 5; 1 Cor. 9: 24, 25)

Topic for Sabbath Day, July 19, 1930

SPORTSMANSHIP

The first requisite of sportsmanship is a love of the game. Some might think

ANNUAL MEETING AT STONEFORT

The annual meeting at Stonefort this year was held in June because there was sickness in the community during the month of May. This meeting marks the anniversary of the founding of the church and is looked forward to with much pleasure by old and young, and by many who make this a season when they visit the home church and friends of other days. The writer accepted the invitation to be present with them and enjoyed, as he always does upon such occasions, the friendship and the hospitality of these good people.

The people were very busy and the weather was unusually warm for the time of year, but these things were not allowed to greatly decrease the attendance at the meetings, the total attendance for the five services being something over three hundred. One of the interesting and unusual things about the attendance was that more than one-half of each audience was made up of young people and children; and I venture the guess that nowhere else in our denomination can a like condition be found.

Following the Sabbath morning service, dinner for all who cared to partake was served in the church basement. Only those who have been at Stonefort upon a like occasion and have enjoyed the good fellowship, and the good food so evident there, can realize what a season of pleasure this is. I have been in Stonefort many times but have never known the good food, or the good will, to be exhausted. I think that about 125 people were fed.

Sabbath afternoon at three o'clock we gathered for the covenant meeting and the administration of the Lord's Supper. This service was unique in that an individual communion set recently presented to the Stonefort Church was used for the first time in its new home. This set was originally used by the Exeland, Wis., Church, now disbanded, and had been sent, with the approval of the Missionary Board, by Brother C. W. Thorngate and wife of Exeland, and had arrived in time for this service. Mrs. Howell Lewis, clerk of the Stonefort Church, presented the set with the best wishes of the donors, and gave it as her opinion that the present was a very acceptable and timely gift.

(Continued on page 58)

that is not a very difficult requirement, but rightly understood, it implies more than may appear at first. We may think we like a game and find ourselves selfishly enjoying the game because we can always win in that particular sport. Can you enjoy a game when you lose? Is it the game you like, or is it the winning? You are apt to show sportsmanship if you like the game; you will not show sportsmanship if you can only enjoy winning.

A game is a social institution; it requires other players and opposing individuals or teams. Without these there would be no game. If we love the game, we will not despise or misuse half the players of the game, even if they are playing the opponent's part. If we love the winning only, we will find ourselves abusing our opponents, using unfair means of winning, boasting of our own success, and making light of the success of others, all of which is unsportsmanlike.

So we see that the love of the game brings out the characteristics of sportsmanship, such as honesty, control of temper, respect for others; for only thus can a game be rightly played. But love of success, which is love of self, often spoils the game. Friendly rivalry is essential to a good game, but selfish rivalry spoils the game and its intended purpose.

Can you enjoy a game when you are losing? Do you enjoy a good play, even if performed by an opponent? Can you sacrifice personal glory for the sake of the team and the game? Then you are showing sportsmanship.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Begin now to plan your new fall work. Sometime in September have a real banquet for your juniors—they just love "grown-up" things. Ask one or two juniors from other churches to help with the after-dinner speeches. Let a junior take charge of the songs and yells. Their superintendent and pastor are their guests and will add one or two remarks when called on. At the close the superintendent may take charge for a half-hour—no longer—and present the outline of work for the coming year.

CHILDREN'S PAGE

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

GREAT HYMNS EVERY JUNIOR SHOULD KNOW

Junior Christian Endeavor Topic for Sabbath Day, July 26, 1930

MRS. HERBERT L. POLAN

At a Junior meeting in a state convention (I think it was in Wichita) I secured this list of the ten great hymns of the Church. These were selected, I believe, by the great men of many denominations.

Glory be to the Father
O worship the King
Faith of our fathers
The Church's one foundation
I love thy kingdom
Joy to the world
Fling out the banner
We plow the fields
Savior like a Shepherd
Praise God

Sing all these at your meeting. Commit them to memory at odd times.

You will notice there are many more well known ones which are loved that are not in this list, such as Jesus lover of my soul, Nearer my God to thee, My faith looks up to thee.

So you see we all have our own notions, and many of us know and love so many hymns that it is very difficult to choose. Then most all of the tunes and also the words are so *very* good that to pick out a poor hymn would be hard.

Suggestive talk topics for your meeting:

Favorites I have chosen from the blind poet, Fannie Crosby.

Seventh Day Baptist hymn writers.

Poems of our prominent American authors which are put to hymn tunes.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am trying to help you fill the Children's Page, and at the same time write about something which will interest young readers.

I spent three winters in Florida with my grandmother. While there we visited the alligator farm in Jacksonville. We saw the oldest "gator" get his supper. The baby "gators" have a pier by themselves. The pier is so covered with them that we could not see the bottom.

We went to look at the ostriches. They are very funny with their long necks, but they are swift runners. I think we are familiar with the fact that the ostrich hides its head when an enemy comes near and thinks that he is safe.

In another letter I will tell you of our visit to Silver Springs.

Sincerely,

ALICE V. BRIGGS.

R. F. D. No. 1,
Westerly, R. I.,
July 1, 1930.

DEAR ALICE:

I am ever so glad you have helped me fill our page this week, and I am sure the children will find your letter interesting, as I have. We shall be looking forward to hearing of your visit to Silver Springs.

It must have been very interesting to watch the alligators, but I do not think I should care to get within reach of them; they might get a nip at me, which I would find very painful to say the least. Our little niece Jean, who lives in Cristobal, Canal Zone, has told me how dangerous they can be, and when I have seen them at the Zoo I could imagine how those big jaws of theirs could hang on. I think I should like the ostriches better. It is funny how they hide their heads and then think no one can see them. I once knew a big dog who would do that very same thing, and oh, how he would wag his tail while his head was hidden.

I shall be looking forward to your next letter.

Sincerely yours,

MIZPAH S. GREENE.

DEAR CHILDREN:

Do you like begging letters? I don't like them very well, but I'm going to write another, begging you to write more letters for the SABBATH RECORDER. I am some like the colored minister who preached the same ser-

mon to his congregation three times, and when a committee visited him to complain about it he said, "Brethren, when you practice that sermon I'll preach you another." So I'll keep on begging until I see your letters come pouring in.

I have just been watching my next door neighbor drive a flock of birds out of his cherry tree, and the birds were scolding away as if they thought the cherries belonged to them. My neighbor has draped the tree in red, white, and blue bunting, but that seems to attract the birds, not drive them away.

I remember when I was a little girl and lived on a farm how I helped my father plant corn in the spring. I would walk beside him and drop the corn into the ground. I don't believe your fathers plant corn that way now. The crows would follow after and act as if they wanted to grab the corn right out of my hand, but at last they would say, "Caw caw," and fly away, for I tried to cover the corn well. Mr. Gopher was afraid of me, too, and ran away, while the corn cuddled down and began to grow.

What fun it is to be a child and live on a farm; don't you think so? Some New York City children are coming to Andover, August first, to spend two weeks in the country, some of them on nearby farms. We call them "fresh air children." How they do enjoy getting away from the hot city streets and into the beauty and freshness of the country.

Now remember, if you do not want any more begging letters, to write soon and write often.

Sincerely your friend,

MIZPAH S. GREENE.

"THE UNITY OF THE SPIRIT IN THE BOND OF PEACE"

The Spirit is the true social bond. In spite of all various and opposite ways in which men try to rationalize religion and to express their rationalizations of it in creed, ritual, and ecclesiastical order, the love of Christ is the one universal credential of fellowship among unspoiled souls of whatever name or sign. By that token they recognize and feel both themselves and all their kind as children of God. Who is the brother of

my soul? Is it he who belongs with me to the same church, who subscribes with me to the same creed, who co-operates with me in a common religious program of activities, who participates with me in the same worship, who acknowledges with me a common ecclesiastical authority, who holds in honor with me the same father and mother, who has the same social and cultural interest as mine? Except superficially, it is not. Of course all efforts at communization of life in religion as well in all secular relations must be accompanied by understandings and are subject to adjustments in collective human wisdom, but how can men ever hope to achieve brotherhood except in the spirit of brotherhood? "They were all together," is the significant story of the main effect of the Spirit's coming at Pentecost. The Spirit can not live in men without intending a normal community life, and woe to him who in the name of religion tries to balk that intention. Human blunders in the name of communism are no more sacred than in the name of any other high ideal. Expose them, avert them, correct them. But the only way to expel the community ideal from human society is to expel the Spirit of God from the hearts of men. Let there be no evasion at this point: The Spirit of Pentecost means unity, brotherhood, a normal community life, reconciliation of races, social justice, peace, and the dissolution of all loyalties that stand to bar them.—*The Baptist*.

QUARTERLY MEETING AT WALWORTH

July 25 and 26 there will be held at Walworth, Wis., the summer session of the churches of southern Wisconsin and Chicago. The meeting will open at 7.45 p. m. with a fifteen-minute praise service. Rev. J. F. Randolph will preside.

The Sabbath morning service will convene at 10.30—sermon by Rev. J. L. Skaggs.

At 2 p. m. a program will be presented under direction of C. C. Van Horn.

At 3 p. m. the young people will be in charge under the direction of Miss Evelyn Skaggs.

A business meeting will be held at 7.30 p. m.

The evening service at 8 o'clock will be in charge of Rev. Edwin Shaw.

W. K. DAVIS,
Secretary.

OUR PULPIT

IS THE SABBATH A JEWISH OR CHRISTIAN INSTITUTION? OR, OUGHT CHRISTIANS TO KEEP THE SABBATH?

REV. ALVA L. DAVIS

Pastor of the church at Little Genesee, N. Y.

SERMON FOR SABBATH, JULY 26, 1930

Texts—Exodus 20: 8; Mark 2: 27; Acts 5: 29.

ORDER OF SERVICE

OPENING PRAYER

RESPONSIVE READING—Psalm 84

HYMN—"Holy, Holy, Holy"

SCRIPTURE LESSON—Matthew 5: 1-20

PRAYER, concluding with the Lord's Prayer

OFFERING

HYMN—"Open My Eyes, That I May See"

SERMON

HYMN—"Trust and Obey"

CLOSING PRAYER

or how, or why the change was made. In our sermon last week we pointed out certain facts concerning the Sabbath which confront every student of Biblical history, namely, that the only Sabbath known in the Bible is the seventh day Sabbath, the day which God blessed and sanctified; that this Sabbath God placed in the heart of the Decalogue, commanding his children to keep it holy; that Jesus Christ and his disciples kept the Sabbath; and that the churches in the apostolic age were Sabbath-keeping churches—all of which are indelibly written in the Word of God.



We emphasized the further fact that for the great majority of the Christian world the Sabbath has been changed, changed in the face of these authentic facts; and that they are today keeping the first day of the week instead of the seventh day.

THE BACKGROUND

We traced the movement which led to the secularization of the Church, so that A. D. 300 the Church had established the dogma that her community, her bishops, her worship, her sacred books and festal days were the genuine foundation of the Christian Church, outside of which there was no salvation. We also showed that it was during this period that Sunday was instituted

The texts selected are very specific: "Remember the Sabbath day to keep it Holy." "The Sabbath was made for man." "We ought to obey God rather than man." In light of the teachings of the Bible concerning the Sabbath, we ask: "Ought Christians to keep the Sabbath?"

Probably the majority of Christians to whom this question is asked will answer, "Yes," without considering what is really involved in the question or the answer. To them Sunday keeping is synonymous with Sabbath keeping. To many people, "The seventh day is the Sabbath," means that the Sabbath has been changed from the seventh to the first day without considering when,

by Church authority, not at first as a Sabbath, but as a festal day. Sunday grew up and into the Church, through corrupting pagan influences, along with the mass, celibacy, sprinkling, and infant baptism. This is the background upon which the discussion of the questions raised is projected.

Is the Sabbath a Jewish, or a Christian institution? Ought Christians to keep the Sabbath? What claims has the Sabbath upon us? Was the Sabbath meant for Jew and Gentile alike? Is its claim over the hearts and consciences of men world-wide? Or, under the gospel of Christ are we free from the restraint of all law, including the Sabbath?

A clergyman, some years ago, was confronted with the claims of the Sabbath. Such questions as the above were asked him. He admitted he could not answer them. He finally said, "I have a book in my study which I think will answer these questions." But the Sabbath can not be settled rightly, except by the Word of God. "These are they which testify of me."

WHAT SAITH THE SCRIPTURES?

1: Proposition one: *The Day of the Sabbath is a definite portion of time.* I believe in the creative week literally. But so far as the Sabbath is concerned, whether creation embraces, literally, seven days of twenty-four hours each, or is but pictorial epochs, the Sabbath occupies a place of prominence at the close of the week. The period of time which the "two great lights" rule is a definite portion of time. The word "day" as used in God's Word, as understood by God's people, in all ages, and as interpreted by Jesus, was a period of twenty-four hours. No other meaning can possibly be assigned to the commandment, "Remember the sabbath day. . . . Six days shalt thou labor," etc. (Exodus 20: 8-10).

In the Hebrew calendar the days of the week were simply distinguished by number—first, second, etc. The seventh was the Sabbath, and the only one given a name. The names of the days, such as Sunday, Monday, etc., are all mythological in significance. The Sabbath began at sunset on the sixth day and ended at sunset on the seventh day (Genesis 1: 5; Leviticus 23: 32). It was so in Christ's time. It is so in our time. The week has come down to us unbroken.

2. Proposition two: *The Sabbath is a Divine institution.* In the dawn of civilization, in the morning of human history, God instituted two great institutions upon which the pillars of our civilization rest. The first is the home with her sacred marriage altar; the other is the Church with her sacred Sabbath. The violation of the law of fidelity to either of these two institutions means certain ruin.

In a sermon published some years ago, Rev. E. B. Saunders said: "God requires the same fidelity to the law of his Church that he does to his home; a virtuous home and a virtuous Church. The spiritual institution of the Sabbath is the bulwark of the Church. It is more than a mere day; it is a specific time made sacred by the act and example of God, a time when men are to meet God by turning away from the charms of the world. He hallowed it. He sanctified it. His ceasing work would not have made it Sabbath. It was the act of sanctifying and setting it apart."

3. Proposition three: *The Sabbath is not a Jewish, but a world institution, made for all men.* The Sabbath was given at creation, when marriage and the home were instituted. It was observed a thousand years before Jewish history began, or the Decalogue was given at Sinai. The manna was given in the wilderness before the law was given at Sinai, and the people, apparently, without instruction gathered "twice as much on the sixth day" as they gathered on other days.

Christ did not say that the Sabbath was made for the Jews, but that "it was made for man," that is for all men. Thus the Sabbath becomes a world institution. And as a world institution it is woven into the warp and woof of man's moral and spiritual being.

True, when God called his chosen people out of Egypt he gave them the Decalogue in the heart of which is the Sabbath commandment. If the commandment, "Remember the sabbath day to keep it holy," is Jewish, so are all the other commandments. Jesus, the prophets, apostles, and evangelists were Jews. Our Bible came to us by Jewish hands. The Master, the Lord of the Sabbath day, said, "Salvation is of the Jews."

4. Proposition four: *The Decalogue is a unit, and one part can not be eliminated and the other part stand.* No thoughtful student

puts the Decalogue along with the ceremonial law. All recognize the Decalogue as a formulative expression of the moral law, a law of eternal verities, touching man's duties to God and his fellow man. The Commandments were written by the finger of God. He wrote them all, *not nine*, but *ten*. God said, "Thou shalt not steal," etc., because, in his divine economy, it is eternally wrong to steal, or lie, etc. Likewise he said, "The seventh day is the sabbath," and "Remember the sabbath day to keep it holy," because it is eternally wrong to desecrate the Sabbath.

Jesus said he came not to destroy the law but to fulfill it, and "till heaven and earth pass away one jot or tittle shall in no wise pass away from the law till all things be accomplished." He also said, "Whosoever . . . shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven."

5. Proposition five: *Christ, the Lord of the Sabbath day, interpreted the Sabbath.* Jesus Christ was God's Son—God manifest in the flesh. John says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and without him was not anything made that hath been made" (1: 1-3). Thus he must have made the Sabbath.

Jesus claimed pre-existence. "Before Abraham was, I am." "I came down from heaven." "Glorify thou me with the glory which I had with thee before the world was."

He claimed omnipotence, for he said, "All power is given unto me in heaven and on earth." He claimed infallibility. "Heaven and earth shall pass away, but my word shall not pass away." He claimed to be truth itself. "I am the way, the truth, and the life."

He claimed to be God, or the Son of God. We hear him ask, "Whom do men say that I the Son of man am?" Peter answers: "Thou art the Christ, the Son of the living God." And Jesus commended Simon thus, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

He claimed authority to interpret the Word and the will of God. "Ye have heard . . . Thou shalt not kill. . . . But I say unto you. . . ." "Ye have heard . . . Thou shalt not commit adultery — forswear thyself —

. . . But I say unto you. . . ." When they questioned him about divorce, he said, "Moses for your hardness of heart" suffered it, but "from the beginning it was not so."

And it was this Jesus who knew from the beginning who said, "The Sabbath was made for man." He who came forth from God knew the primary purpose of God's holy day. He was speaking to a people who knew what he meant when he referred to the Sabbath.

It is true, Christ found the Sabbath buried under a load of ceremonialism, lifeless theology, and meaningless requirements. But his attitude toward, and his interpretation of, the law; his teachings and example touching the Sabbath, ought to settle the Sabbath question forever. To be forced to go to the writings of the apostles to avoid the charge of "no-lawism," or to the writings of the Church fathers to find authority for Sunday observance, is pitiable, weak, and to be lamented. By precept and example Christ freed the Sabbath from rabbinical restrictions and increments, but there can not be found a single teaching that he abrogated the Ten Commandments, or intended to do so, or that he held the Sabbath in light esteem.

HIS TEACHINGS

While it is not easy to tell another just *how* the Sabbath should be kept, Jesus taught very clearly certain definite truths concerning Sabbath observance. He declared that necessary work connected with religious worship is justifiable (Matthew 12: 1-6); that mere formal observance of the letter of the law is not sufficient; and that the law of love is greater than blind obedience (Matthew 12: 7, 8). In substance, Jesus said to the Pharisees: Your strict outward observance of the Sabbath counts for nothing with the Father, since you do not show love, mercy, kindness, and sympathy toward your fellow men. God wants both Sabbath keeping *and* love, kindness, mercy, and sympathy. In fact, true Sabbath keeping is not possible without these.

Again, Jesus declared that it was lawful to do good on the Sabbath day—to engage in works of necessity, love, and mercy. "The Sabbath was made for man," for his benefit, for his highest and best good. Under

God, the Sabbath becomes a gracious means for the highest happiness of man, a requisite for his moral, spiritual, and physical well being. And he taught us by his own example of Sabbath observance, the value of religious services on the Sabbath day.

In the Sermon on the Mount, it seems to me, he has forever settled the Sabbath question. Says Jesus, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5: 19). The meaning is clear. Christ did not come to overthrow the authority of the Mosaic law *which was to be eternally binding upon the hearts and consciences of men*. Jesus in his divine Sonship put the seal of his approval upon the Father's law which, so long as the world lasted, was to be permanent and authoritative. Another has well said, "Commentators have exhausted their ingenuity in attempts to explain away this passage, but its meaning is too clear to be misunderstood."

God, in his Word, says, "Remember the sabbath day to keep it holy." Jesus gave us the interpretation, "The sabbath was made for man." "It is lawful to do good on the sabbath day." Then he showed us by his own life how God wants us to keep the Sabbath. We can place our faith firmly upon Christ's teachings and example as to *how* the Sabbath should be kept.

INDIVIDUAL RESPONSIBILITY

I am conscious that such a method of interpretation of the Sabbath law throws the responsibility, in a measure, upon the individual to determine what is good and permissible on the Sabbath. But this only places the Sabbath law alongside the other laws of Christian life and conduct. I am conscious, too, that this attitude has led to many abuses. But abuses of the Sabbath will be avoided if we but allow the Holy Spirit full sway in directing our activities.

My friends, the world at large has no Sabbath. Sunday of pagan Rome no longer lays claims upon the conscience as a sacred day. The continental Sunday is no longer continental; it has been Americanized. Holidayism and commerce have taken hold of America as well as Europe. While the great dangers before Sabbath keepers are largely those which have turned Sunday into a holi-

day, there is such a thing as a Pharisaical, or Puritanical attitude, which makes the Sabbath a burden and drives the children from it.

HOW KEEP THE SABBATH?

1. The Sabbath is not a day for long faces, but a day of loving, joyous, happy living. "The Sabbath was made for man."

2. The basis for Sabbath keeping is not grounded in man's physical need. I know that this is a much stressed idea of Sabbath keeping today. That idea rests upon a false premise. While Sabbath means rest, it is not fundamentally what Jesus meant by Sabbath keeping. Cessation from labor is only the outward manifestation of Sabbath keeping. If cessation from labor is Sabbath keeping, then the man attending a picture show, or watching a ball game, is as much a Sabbath keeper as the one who attends the church. On the other hand, a man may do no physical labor on the Sabbath and yet be a Sabbath breaker.

This is what I mean: Physical rest is not sufficient proof of Sabbath keeping. It lies deeper than that. That is why civic rest days, papal days, can never take the place of the Sabbath day. The Sabbath is essentially religious. Eliminate that from our Sabbath and we eliminate God. That is the trouble with the whole American Sabbath today. Human laws, whether by State or Church decree, can never make a Sabbath day, such as the Father ordained.

3. The Sabbath day should be one of loving, unselfish service for others. It is lawful to do good on the Sabbath. The real spirit of Sabbath keeping is Sabbath living. But in such service we must bar from our lives every selfish or worldly motive. There are flowers to be strewn, not only upon the caskets of the dead, but upon the pathway of the living. There are the discouraged to strengthen, sad ones to comfort, and lost ones to save. "It is lawful to do good on the Sabbath."

4. The Sabbath, primarily, is a day for worship, for heart communion and fellowship with God. It is a day for praise and thanksgiving to God for mercies and blessings bestowed. God has commanded us to work six days, but it is a sin to labor so hard, or to tie ourselves down so slavishly

to the tools of industry, that we deny ourselves the privileges of the house of God. True, we can worship God in our homes, but we must not neglect "the assembling of ourselves together" on the Sabbath. It is true we can worship God out in his great out-of-doors, but the facts are, for the most part, *we don't*. It is the lure of pleasure and self ease that is making tremendous inroads upon the ideals of Sabbath keepers themselves. The highways, the boulevards, and the parks appeal to us, and we worship, "on wheels" if we worship at all.

SHOULD CHRISTIANS TO KEEP THE SABBATH?

Yes. A Christian is a disciple, a learner, a follower of Christ. And Christ was a Sabbath keeper. He says to all his disciples, "Follow me." Follow him in baptism, in Sabbath observance. He says, "If ye love me, keep my commandments." "Why call ye me Lord, Lord, and do not the things which I say?" Our Lord said, "The Sabbath was made for man"—for you, for me. "Obedience is better than sacrifice." "We ought to obey God rather than man."

Human laws, the decrees of councils and courts, may give us a holiday—they *have done so*—but they can never give us a holy day. It is God only that sanctifieth.

ANNUAL MEETING AT STONEFORT

(Continued from page 51)

The last service was on Sunday night. The attendance and interest at this meeting were exceptionally good, and at the close of the service opportunity was given those present to give expression to their Christian conviction and loyalty to the work of the kingdom of God by standing. More than half the audience stood. Upon every hand good words were heard for the "Thorn-gates" and for the work they did while there last winter. The pity is that they could not stay for a longer period of time and continue the work they so well began. So far as the experience of the writer of this article is concerned, and he has traveled pretty well over our denomination, he knows of no other field so easily accessible, or so promising of immediate results, as the field in and about Stonefort. We have many, many, churches where there are a few elderly people, "the very salt of the earth," but here is the only organization that I know of where children

and young people greatly outnumber the adults. I suppose if a call were made for someone to go to China, or even to Georgetown, or Jamaica, there would be a number of our finest young people to respond for service. It has almost always been so. But where is the man or woman, or young couple, that will accept this parish and lead in Christian activity that will head up the social life, teach the young people music, lead them out in the expression of their Christian experience, and become the missionary pastor of a church that ministers to a large number of unchurched people? There is another thing that makes its appeal at Stonefort, that is a group of loyal, consecrated people to help and advise in the work. In closing this article I should like to mention one other item that was of special interest to the writer—the beauty of the woods, the birds, and the flowers as they were observed from the window of the fast-moving train—there were black-eyed Susans, Queen Ann's lace, the gaudy butterfly weed, yarrow, elderberry, phlox, trumpet creeper, flea bane daisy, iron weed, and here and there a mullein stalk topped with yellow blossoms. Give these a background of green trees, with a large variety of birds flitting in and out, and you have a picture that no artist can rival. Someway they speak to us of God and his goodness and care; they have a way of quieting our anxieties and fears and of strengthening us for service. Was it not intended to be so? I think it was. Jesus said, "If God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" What a world it would be if we could but trust our Father as the flowers and birds do—if we could but look up to him in perfect trust and confidence and in so doing carry on the mission he has for us in this world—how the most of our ills would flee and how soon would the will of God be done in our lives. It is this trust and confidence that we all need that we shall all be found faithful in the discharge of the duties of life and that our faith fail not.

C. L. HILL.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

—Melancthon.

Fundamentalists' Page

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

PENTECOST

II

J. WALTER SMITH

THE SEVENTIETH WEEK

This was *the* week of all time, commencing, as we have seen, with the entrance of Christ upon the three and a half years of his Messianic ministry on earth, and ending three and a half years after his death upon the cross. In it centered the Abrahamic, and the old and new Israelitish, covenants. It was also the period of greatest opportunity of all Israelitish history. Hitherto they had had Jehovah's law written on parchment and on tables of stone; but now it was to be presented to them a living reality, in one who was able to lead them to the realization of its ultimate object, which was that they might become "a kingdom of priests, and a holy nation." It also included the restoration of their national prestige.

JESUS AND THE OLD COVENANT

Jesus was "made of a woman, made under the law." Galatians 4: 4. He was circumcised the eighth day according to the law, and at the proper time taken to the temple to be presented to the Lord, "as it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord." Luke 2: 21-23. All through his life he was constantly referring to the law and to the prophets, and recognizing their authority. Occasionally he cleared away its apparent inconsistencies by showing that "because of the hardness of your hearts," God had sometimes modified the strictness of the law. Matthew 19: 8. But excepting his prophetic utterances, there is little that is fundamentally new in his teachings. On the contrary, his life and teachings were a constant fulfillment of the prophecy, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isaiah 42: 21. To the things which we magnify we add nothing; we simply bring to view that which is already there. And so it was in the teachings of Jesus. He

rescued from obscurity the law of love, as it lay unnoticed in Deuteronomy 6: 5, and Leviticus 19: 18—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt love thy neighbour as thyself"—and revealed it as the foundation of the law and of the prophets. Matthew 22: 36-40. When criticized by the Pharisees for not assuming their self righteous aloofness from sinners, he reminded them that their Jehovah was a God of compassion by telling them to go and learn the meaning of Hosea 6: 6, "I will have mercy, and not sacrifice." Matthew 9: 13. They saw the magnified law manifested in one who could say, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: Yea, thy law is within my heart" (Psalm 40: 7, 8), and who could boldly offer the challenge, "Which of you convinceth me of sin?" John 8: 46.

For three and a half years he thus lived among them. From one end of the land to the other his life and teachings were known, and Divine approval was attested by the many miracles which he performed. And now the time had come for him to fulfill the prophecy of Zechariah 9: 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Previously, when his teachings were less thoroughly known, he had thwarted their effort to make him king (John 6: 15) but now they could accept or reject him with full knowledge of what his service would mean. He sent for the beast, as prophesied, and rode into Jerusalem amid the tumultuous acclaims of the multitude, and for the first time, despite the protests of the Pharisees, accepted their homage as their king as they shouted, "Hosanna, Blessed is the King of Israel who cometh in the name of the Lord." But even in that hour of his apparent triumph he realized how superficial and transient was their devotion, and wept as he approached the city, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace. But now are they hid from thine eyes," and told of their coming destruction, "because thou knewest not the day of thy visitation." Luke 19: 41-44.

The religious leaders of the nation had always been hostile to him, his heart searching teachings stinging their consciences, and arousing their resentment instead of leading them to repentance. For the few days following his kingly entrance into the city he came into sharper conflict with them than ever before, pronouncing woes upon them, and laying bare the hypocrisy of their hearts in the presence of the assembled multitude, thus increasing their hostility and anger. Securing his arrest, and inducing the fickle multitude who had so lately been shouting, "Hosanna" to join them in the cry, "Crucify him, crucify him," they forced the Roman ruler to accede to their demand, and their Messiah was led forth, rejected alike by rulers and people, to an ignominious death on the cross. "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." How little did these plotting rulers suspect that in thus uniting the people against him they had led them at last to perform one act of priestly service, in that by them had "The Lamb of God which taketh away the sin of the world" been "brought as a lamb to the slaughter," and thus brought about the fulfillment of the prophecy, "The Lord hath laid on him the iniquity of us all."

"He came unto his own, and his own received him not," thus definitely rejecting the old covenant which they had so persistently ignored. Notwithstanding this crowning sin of their history, could they yet hope for forgiveness? Jesus had said, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." According to this word, even yet there was hope. Three and a half years of their promised probation still remained; would it avail?

JESUS AND THE ABRAHAMIC COVENANT

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on all the Gentiles through Jesus Christ." Galatians 3: 16, 13, 14. In rejecting their Messiah the Israelites had unwittingly accomplished the fulfillment of the Abrahamic covenant,

"In thy seed shall all the families of the earth be blessed."

After his resurrection Jesus explained "in all the scriptures" the necessity of his death. But God was not dependent upon the sin of his people to accomplish this end; had they accepted him the sacrifice must still have been made, possibly by his execution as a traitor by the Roman government. But death could have had no more power to hold him under a royal edict from Caesar than it had under the unjust decree of a weakling yielding to the demands of an infuriated mob; and had he been resurrected as "*the King of the Jews*," their emancipation from Roman dominion would have been assured.

But how much deeper is the present significance of his death! *Sin* crucified our Redeemer—*Sin* in the hearts of God's chosen people to whom had been "committed the oracles of God," (Romans 3: 2) and who had for centuries enjoyed the advantage of definite instruction from God's special messengers, the prophets; *Sin* in the hearts of a people over whom we have no preeminence, being partakers of the same human nature as they. In spite of their advantages, the reaction of their hearts to God's perfect law, enacted before them in living reality for three and a half years, was hate and resentment, only a few hundred out of the vast multitude being so attracted as to join themselves to him. Is there not in this a lesson that is sadly needed today? If the reality of Christ's life, and the personal presentation of his teachings were so impotent to win a following, can we hope to so depict them as to make them any more effective? Contrast with this the result of confronting the human heart with its sinfulness, in conjunction with the promised aid of the Holy Spirit. "He will reprove the world of sin, and of righteousness, and of judgment" as seen on the day of Pentecost, when men were "pricked in their heart, and said, . . . Men and brethren, what shall we do?" And in one day about three thousand were baptized "in the name of Jesus Christ for the remission of sins." The natural heart will tolerate, and even admire, idealized righteousness; but the true word of God, which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discernor of the

thoughts and intents of the heart," is no more welcome to the sinner of today than to those who lived nineteen hundred years ago. To be confronted with sin as it actually exists in our own hearts will still arouse, either the resentful spirit of the scribes and Pharisees, or the repentant cry of the Pentecostal converts. But without this Spirit-illuminated self-knowledge, no vital relationship to the Savior from sin can be expected. We need not dispute those who rejoice in proclaiming that the preaching of "hell fire and brimstone" is unadapted to the present time; but sin, righteousness, and the coming judgment will always remain vital elements in the true gospel message.

YOUNG PEOPLE OF HOLLAND

(Continued from page 43)

of course the service of God. B. Boulogne spoke stirringly on "Of What Does the Service of God Consist?" And G. Zylstra chose as his topic "Jesus, the Master," speaking of a master, taking in the idea of service.

I noticed the undivided attention of the audience to the words of Rev. Mr. Taekema. May the words have fallen on well prepared ground so that it may develop and bear fruit unto eternal life. May many (possibly all) of the young people experience in their own lives the joy of service of God.

"Of What Does the Service of God Consist?" asked B. Boulogne. And a very positive answer occurred to me. The service of God consists in the first place in allowing ourselves to be served by God; the service which God performed by the gift of his Son, Jesus Christ, who also has come not to be ministered unto, but to minister.

And then G. Zylstra followed with "Jesus the Master," in order to picture him before our mind's eye. We followed him during his life until the close to see him hanged on the accursed cross.

After that the Amsterdam choir rendered "Oh, Head Bedecked With Wounds." Impressive, gripping, and enthralling was this song. It was a fitting thought with this impression in mind about our Saviour, to return home.

We are thankful that we do not need to continue to remain at his suffering and

death; we may think about our living Savior, who lives above, whither he has returned. He is risen and we may rejoice in his resurrection. That is also an exulting spring-time gospel.

The Rotterdam choir rendered inspiringly a resurrection selection.

Now I will just reiterate what the evening brought us further: several musical selections by the Amsterdam choir, ably sung under the leadership of W. v. Eijseren; two organ selections by B. Boulogne, which all of the music loving public thoroughly enjoyed; two declamations by J. v. Es, which left a deep impression; a play by The Hague club members, "The Mile Post," containing a serious warning to leave the broad way and choose the narrow way; next an organ selection by A. Kop, "Our Father," which in a new way urged us by its prayer that Jesus teaches his followers and that he may have such a heavenly influence on our lives if it truly is our daily petition.

The endeavor by the young people to give a public testimony of the purpose and desire of the younger generation in The Hague for the first time was well rewarded.

An attentive audience of about one hundred fifty persons were present. And everything during the whole evening was stamped with a serious note, yet there was no lack of an expression of sociableness. Every face beamed with joy.

The intermission, during which tea and cake were served, was a moment of animation, conversation, the renewing of many old acquaintanceships and of making new ones.

With gratitude, each returned home.

We wish all the young people manifold blessings for their endeavors. May the Lord grant his blessing on this conference of the Seventh Day Baptist Young People's Societies of Rotterdam and The Hague.

M. V. D. S.

[This article appeared in the paper published by the Seventh Day Baptist young people of Holland, *Daniel*. It was translated by Mr. Frederik Bakker of Plainfield.]

Worldly wealth is the devil's bait; and those whose minds feed upon riches recede, in general, from real happiness, in proportion as their stores increase.—*Burton*.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

HOW RELIGION AND EDUCATION PARTED COMPANY

Religion was one of the primary factors in bringing the early settlers of New England to the New World to establish their homes. Almost at once schools were begun so that the children might learn to read the Bible, and colleges and universities were founded for the purpose of preparing young men for the ministry. The Reformation in the Old World had been a rebellion against the authority of the Church, and people had turned from the authority of the Church to the Scriptures as the highest authority, and as is so often said, men and women began to "search the Scriptures" for themselves. The Bible thus became the foundation of their religion, and the colonists were eager to make provision for their children that they too, might find the truth in God's Word.

So it was that in the beginning religion and education went hand in hand, for the purpose of education was largely to make boys and girls religious. In giving an account of these early days, one who attended these schools made the remark, "The teacher continually prayed with us every day and catechized us every week." But between 1636, when Harvard College was founded, and 1800 a great change had taken place. By the latter date the Bible was practically out of the schools. One minister in preaching an ordination sermon said, "The reading of Scripture in schools is either wholly neglected or reduced to an inferior and disgusting part of puerile duty." Thus by 1800, religion and education had drifted so far apart that in many instances there was not even a period for reading the Bible during the whole school day. What could have brought about such a change? What could have happened to cause people to even look with disfavor upon religious instruction in the school room?

Perhaps the answer is to be found in the very same reasons which caused religion and education to be so closely associated in the beginning, one of which was the principle of religious freedom. Early reformers opposed the authority of the church but many of them grew to be just as authoritative as the Church of Rome had been. They began by declaring that the interpretation of the Scriptures was an individual matter, and ended by pronouncing as heretics all those whose interpretations differed from what they thought was taught in the Bible. The desire to be free to worship as they chose caused men and women to brave the storms of the seas and the hardships of a strange land. And then when they had got here each sect grew as intolerant of other believers as their foes in Europe had been of them!

New York was settled by the Dutch. In 1628 the Reform Church was established. Now the members of this body couldn't understand what possessed the Quakers that they should have such queer beliefs, and they grew very intolerant of the Quakers. In Connecticut there was opposition against the Episcopal Church and in Virginia a law against Puritans was passed. Maryland enacted a law for the freedom of religious worship in 1649, but later repealed it and established a rigid Church of England rule.

As America grew and the population increased, religious sects grew more numerous, and sectarian disputes increased. These disputations were not only lively and heated but they were often very bitter and sometimes led to persecution. Now, I think we may find here one of the reasons for the divorcement of education and religion. Even in the more tolerant days in which we live, we find few parents who would wish their children taught religion by some one belonging to a denomination which was widely different from their own. Certainly there are few Protestant parents who would enroll their boys and girls in a Catholic parochial school. Just as in 1800, when Mr. Thatcher publicly deplored the decline of Bible reading, so today we have many people who wish to have the Bible read in school. But, at the same time, the majority of those who want Bible reading insist that no comments on the passage read be offered by the reader.

(To be concluded next week)

MARRIAGES

SPICER-BOND.—In the Plainfield Seventh Day Baptist church, Plainfield, N. J., on Tuesday, June 17, 1930, at four thirty o'clock in the afternoon, by the father of the bride, Rev. Ahva J. C. Bond, John Reed Spicer and Virginia Bond, both of Plainfield.

STILLMAN-TITSWORTH.—At the home of the bride's sister, Mrs. Frank J. Hubbard, Plainfield, N. J., Wednesday, July 2, 1930, at five thirty o'clock in the afternoon, by the pastor of the contracting parties, Rev. Ahva J. C. Bond, William Maxson Stillman and Ethel Lucile Titsworth, both of Plainfield.

HOME-MAKERS

"She doeth him good and not evil all the days of her life."—Proverbs 31: 10-20.

This passage in Proverbs is one of the most beautiful descriptions of a home-maker in all literature. A home is made by some one who, like Jesus, "goes about doing good." Home-makers live to make others happy, and so they are happiest of all themselves, and the homes they make are perfect palaces of happiness.

And the work of a home-maker is within the reach of any one, because a home is built, not out of great deeds that require a great genius, but out of the little deeds of kindness that any one may accomplish if animated by the spirit of love.

If we feel that these concerns are beneath us, they are far above us. If we scorn them, men may well scorn us. For, though little in themselves, they are great in their results. They are like the leaves that make the forest, like the sand grains that rear the mountain, like the minutes that constitute the ages. No one knows so well as the Creator the supreme importance of the little deeds that make the blessed homes of the world.

—Amos R. Wells.

The first thing in faith is knowledge. What we know we must also agree unto. What we agree unto we must rest upon alone for salvation. It will not save me to know that Christ is a Savior; but it will save me to trust him to be my Savior.

—C. H. Spurgeon.

DEATHS

CLARK.—Nancy Elizabeth Green Clark was born in the town of Almond, N. Y., December 12, 1843, and died at her home with her son on Hartsville Hill June 20, 1930.

In 1861 she was married to Joseph Clark, who died three years ago after sixty-six years of happy married life. To this union there were born six children, three sons and three daughters. Two died in early life. Those surviving are Mrs. A. A. Burdick of Alfred Station, Mrs. May Kenyon of Alfred, Mrs. Horatio Whitford of Hornell, and Lewis of Alfred Station.

She was baptized and united with the Hartsville Seventh Day Baptist Church when she was about twenty years of age, and she remained a consistent member of this church throughout her life.

Besides those already mentioned she is survived by eleven grandchildren and twenty-two great-grandchildren.

Mrs. Clark was a close student of denominational life and work, and read faithfully the SABBATH RECORDER and gave freely of her support to all denominational enterprises. In her death the denomination has lost a good friend and well wisher. Her's was a genial spirit and she was widely known and loved. She frequently quoted the following verse which expresses the faith in which she lived and died:

"I know when I set out to sea
A pilot safe and sure will go with me.
His hand on the helm, his eye scans the foam
I know I shall sail straight home."

CRANDALL.—Daniel Crandall was born in the town of Brookfield, March 17, 1836, and died at his home in New Berlin, N. Y., June 16, 1930.

He was married to Louisa S. Wright, who died in 1913. Six children were born to them, of whom three survive him. On October 25, 1916, he was married again, his wife being his sister-in-law, Mrs. Emma Edwards of Brigham City, Utah. After a year in Utah, Mr. and Mrs. Crandall returned to New York State, and in a short time came to New Berlin, where they have lived for eleven years.

Mr. Crandall was a man of integrity and had the respect of those who knew him. He has been a faithful member of the Brookfield Seventh Day Baptist Church since March 12, 1859, more than seventy-one years. He is survived by his wife, two sons—Frank of South Edmeston and Lewis of Edmeston—and one daughter, Mrs. Albert Penner of Edmeston.

The funeral was held at the late home on June 19, conducted by his pastor, and he was buried at South Edmeston.

H. L. P.

SHOLTZ.—Effie Davis Sholtz, daughter of Thomas C. and Eliza Babcock Davis, was born at North Loup, Neb., April 10, 1874, and died at Oneida, N. Y., June 23, 1930, age 56 years.

She was baptized in 1886 by Rev. U. M. Babcock, and joined the Seventh Day Baptist Church at Humboldt, Neb. In the year 1888 the family moved to Des Moines, Iowa. After completing her high school course, she taught school in that vicinity for several years.

On August 10, 1898, she was united in marriage with Joseph M. Sholtz of Des Moines, Iowa. To this union were born seven children, one of whom died in infancy. They resided at Des Moines, Iowa, until 1905, when they moved to Nortonville, Kan. In 1918 they came to Oneida, N. Y., since which time she has been a faithful member of the First Verona Seventh Day Baptist Church.

She is survived by her husband, six children—Craig, Raymond, Claude, Floyd, Mrs. Ruth Davis, and Mrs. Iris Maltby—six grand-children, an aged father, two brothers—Bert C. Davis of Elmira, N. Y.; U. Pearl Davis of Mayo, Fla.—two sisters, Mrs. Lola Maxson of Stuart, Fla.; and Mrs. Iva Davis of Oneida, N. Y.

After a brief service at the home the funeral was held at the Verona Seventh Day Baptist church on Wednesday afternoon, June 25, at two thirty o'clock, conducted by a former pastor, Rev. H. L. Polan, now of Brookfield, N. Y., assisted by her pastor, George Sorensen, and Rev. T. J. Van Horn of DeRuyter, N. Y., also a former pastor. Albert Rogers of Brookfield sang and was accompanied at the piano by Mrs. Elmina Warner. The body was laid to rest in the beautiful cemetery at Churchville.

H. L. P.

INFORMATION WANTED

The Entertainment Committee of General Conference desires the following information by the first week of August or soon thereafter: The pastor or some authorized representative of the churches to send us the number and names of those coming from each church, also the lone Sabbath keepers who expect to attend Conference. Please state whether coming by train or automobile. Send information to A. G. T. Brissey, Salem, W. Va.

Very truly yours,
A. G. T. BRISSEY.

Sabbath School Lesson IV.—July 26, 1930

DEBORAH (A Leader in a National Emergency).—Judges 4: 1-15.

Golden Text: "Say to them of a fearful heart, Be strong, fear not." Isaiah 35: 4.

DAILY READINGS

July 20—Sin and Its Punishment. Judges 4: 1-3.
July 21—Deborah's Call to Arms. Judges 4: 4-10.
July 22—Deborah's Victory. Judges 4: 11-16.
July 23—Faith Unafraid. Isaiah 35: 1-4.
July 24—Esther's Faith. Esther 4: 13-17.
July 25—Esther Saves Her People. Esther 7: 1-6.
July 26—The Ministry of Woman. Psalm 68: 4-11.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription
Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

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

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

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

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

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

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

LETTERS TO THE SMITHS, by Uncle Oliver.

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

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

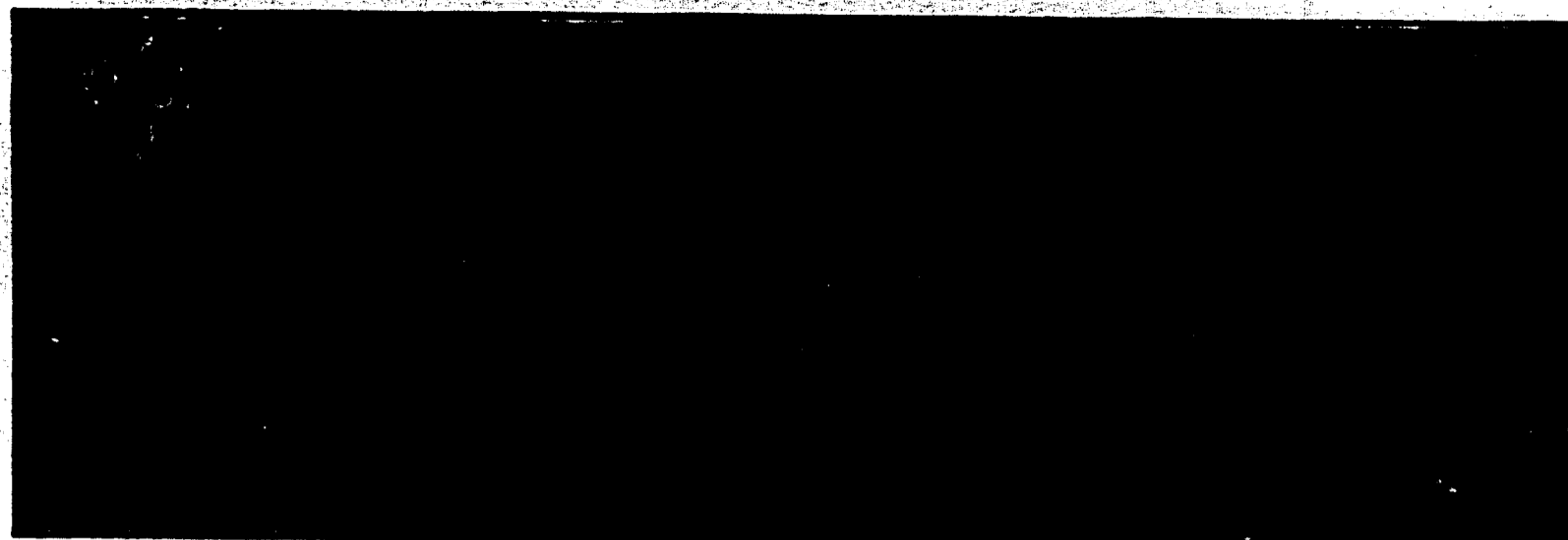
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

WANTED—Man of 40 years, married, no children, desires permanent position with Sabbath keeping privileges. Some business training. Can act in capacity of shipping and receiving clerk, chauffeur, carpenter, painter, fireman and general handy man in maintenance work. Willing worker. Good habits. For further particulars, address Sabbath Recorder, Plainfield, N. J. 14-tf

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

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

SALEM COLLEGE



Administration Building

Huffman Hall

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

ALFRED UNIVERSITY

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

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

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

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

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

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

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

BOOKLETS AND TRACTS

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

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

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

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

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

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form. SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

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

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

ALFRED EDWARD WHITFORD
PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

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

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

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

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

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

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

HELPING HAND IN BIBLE SCHOOL WORK

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

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

S. D. B. GRADED LESSONS

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

Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

Vol. 109, No. 3

July 21, 1930

The Sabbath Recorder

The Bible can be to every soul who will use it a blazed trail to God. None who possess it and read it need cry, "Oh, that I might find him!" He is in its beautiful poetry, in its sweet and tender idylls, in its burning words of condemnation of hypocrisy and greed, in its stories, its proverbs, its parables, its letters, its vision, and dreams. He is in its great characters from Abraham to Paul. He is in Christ—in every word and deed of a glorious life—in the trial and agony of a terrible death. He is in the Cross and the Garden.

How much one loses out of life who, having in his hand this guide to God, misses him through carelessness or indolence, ignorance or prejudice. Amidst the crushing weight of the overwhelming problems of our day, and surrounded by the little personal problems that loom large because so near, does your spirit long for understanding, for strength, for courage, for love great enough to heal the world's pain—and your own? Do you want God? Open the Book. God is there.

CONTENTS

Editorial.—Thoughts For Life's Evening Time.—The Easiest Way May Not Be Best.—Let Me Say It Again.	65	Young People's Board.—The Rainbow of Promise.—Intermediate Corner.—Junior Jottings	78-83
Two Teen-Age Conference Papers	66	American Sabbath Tract Society	83
A Letter to Pastor Bond and His Reply	68	Children's Page.—Trips for the Stay-at-Homes.—Our Letter Exchange	85
The "Plea" Did Bring A Good Letter	70	Our Pulpit.—Are the Ten Commandments Binding Today, or Must They Be Re-written to Harmonize with Modern Thought?	87-91
Alfred University	70	An Appreciation	92
Information Wanted	70	Fundamentalists' Page. — Pentecost III	93
Missions.—The New Work on Pacific Coast Being Launched.—Letter from Athens.—Letter from Dodge Center.—Letter from Rev. D. Burdett Coon	71-74	Statement Onward Movement Treasurer	91
Compensations	74	Sabbath School Lesson for August 2, 1930	96
Woman's Work.—The Kingship of Self-Control.—Our Private Line.	75-77	Marriages	95
Young People's Work. — Chances to Serve Christ in Summer.—New England Seventh Day Baptist Christian Endeavor Rally. — Minutes of the		Deaths	95