

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

I HEAR CHRIST SAY, "PEACE"

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior's name would be a name abhorred
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace."
—Henry W. Longfellow.

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PLAINFIELD, N. J., AUGUST 18, 1930

WHOLE No. 4,459

Practical Results Whenever I see criticisms published regarding the loyalty of our scattered people toward the great cause we hold dear; whenever I hear or read statements to the effect that, as a denomination, we are going to the bad in our beliefs, and that modern theories are working our ruin, some way my mind turns to the practical results that have been realized within the last few years.

I am as sorry as any one, I think, to see a church here and there that seems to be dying from neglect; but if I should fix my eye on such churches and judge our denominational outlook from them, it seems to me I would miss my reckoning and make a serious mistake.

When I see the practical, tangible results of Christian efforts by our people in various parts of this country—to say nothing of good work in missions in foreign lands—some way it is hard for me to think that Seventh Day Baptists are really losing out as a people.

Heresy hunting is not very inspiring, and for myself, I feel that for me to take up grumbling over every one who can not express his doctrinal beliefs in exactly such language as I love to use, would certainly drive the Christ spirit from my own heart, to say nothing of its effect upon other hearts.

When I see our fine publishing house, worth about \$200,000 all provided for in pledges from Seventh Day Baptists from Maine to California—a headquarters for our good work, for the first time in some three hundred years of our existence as a people, I can not feel that we are dying from heresy or want of loyalty to the truth we hold dear.

Furthermore, every time I think of the growth of our colleges and of their good work—a great campus full of fine buildings at Alfred and Milton, and especially of the wonderful upbuilding at Salem since I first knew the work in West Virginia, it would seem quite inconsistent for me to raise the

cry that skepticism and indifference among our good people were sure signs of our approaching end as a denomination. If our thinking and planning for onward movements in these modern times show such practical results in substantial growth let us pray for more such devotion to the cause we all love. It is the practical results that tell the real story.

General Conference When this paper **Right at Hand** reaches its nearby readers, the Commission will be finishing its work at Lost Creek, and the delegates will be about starting for Salem, W. Va., to attend Conference which opens on Tuesday morning, August 19.

We trust that our people there will realize their hopes for a large attendance and for an excellent, spiritual program during the week.

The meetings will be held in the large, cool college buildings, and the Salem people are planning to make you all comfortable.

Be Like a Man Have you ever noticed **Carrying a Lantern** how people keep close to the man with a lighted lantern in a dark night? Such a man can have friends all around him, getting help by his light, and he loses nothing himself.

This is a beautiful illustration of what every Christian should be in a world so darkened by sin.

He has the God-given "Light of the world," for the express purpose of helping many of his fellow men in life's journey to their everlasting home.

"Let your light so shine before men that they may see." In that way they may not come short of the glory reserved in heaven for the children of God.

"Better Wake Up" The Woman's National Committee publishes a pamphlet written by Ernest Gordon, in which, after careful investigation, he published the alarming facts that immensely rich men are financing an

organized movement to break down prohibition in this country, and that they are subsidizing influential newspapers to help them. Foreign liquor interests are joining in the attack, some of whom even suggest that a resort to arms may be the result if the Federal Government insists upon enforcement of the law!

Mr. Gordon has made good use of the findings of recent investigations by Congress; and he thinks the nation may well be alarmed if all the discoveries were widely published. Some things, if true, would make traitors of certain trusted officials.

The national committee thinks it is time to rally all the moral sense and loyalty of the nation in support of orderly and constitutional government against the underworld gangs seeking to destroy it.

A Correction In the issue of August 4, on page 133, near the middle of the first column, Brother Hurley's text should be Habakkuk 3: 4 instead of Hebrews.

If in writing the abbreviations for Habakkuk and Hebrews, one makes the "a" in "Hab." to look like an "e" instead of an "a," such a mistake in printing is likely to occur.

WASHINGTON UNION ASSOCIATION JULY 25-27, 1930

NOTES FROM THE MINUTES

Friday evening, eight o'clock

We have come to the second annual meeting of the Washington Union Association with heartfelt thanks that God has brought us thus far on our way.

How real to us were the words of that hymn we sang to open the session, "Lead Kindly Light." Rev. E. F. Loofboro read the Scripture lesson from that beautiful 119th Psalm beginning, "The Heavens declare the Glory of God," and we bowed in prayer with him to this wonderful Creator, who alone could bless us in these services, who alone, by the power of the Holy Spirit, could reveal any sin which would hinder us from feeling God's wonderful love and wisdom, and grant us the blessings of our heart's desire.

After singing, "What a Friend We Have in Jesus," Pastor Sheafe extended a hearty welcome to the delegates, friends, and visi-

tors, and said, "Let us hope for the best God has in store for us, his children—a hope that is both sure and steadfast, an anchor of the soul. We talk of love, we talk of faith; let us also have hope for these three stand together—faith, hope, love."

Rev. Mr. Loofboro responded by expressing his delight in having this opportunity of meeting with the association. "Do not be satisfied with what you have. Strive for greater results," he said, "for the individual, a closer communion with God; for the church, a larger congregation; for the association, more churches in this group."

In the praise service following, many expressed thanks that God had spared their lives and permitted them the privilege of attending this session.

Sabbath morning, six o'clock

"Lord in the morning thou shalt hear,
My voice ascending high;
To thee I will direct my prayer,
To thee lift up mine eye.

"Oh may thy Spirit guide my feet
In ways of righteousness!
Make every path of duty straight
And plain before my face.

"The men that love and fear thy name
Shall see their hopes fulfilled;
The mighty God will compass them
With favor as a shield."

Yes, this shall be the prayer of our hearts, and as the beautiful sunshine of Mother Nature is being shed abroad over the earth, let the sunshine of thy love fill every heart.

During our lesson for the morning, Pastor Sheafe called our attention to Luke 9: 28-35, where Peter, James, and John were asleep and so missed the glory of God.

As the Master himself was in need of prayer, how much more so do we his followers need prayer.

Peter, John, and James could not behold the glory of God until they awoke from their heavy sleep. Have we been rocked to sleep by the cares of this world, this sorrows or sins? Let us awake, that we may behold the glory of God.

The voice has spoken, "This is my beloved son." Have we heard it and is our answer, "Have thine own way Lord?"

Pastor Loofboro stressed the need for communion with God in the early morning hours, if we would have strength for our daily needs.

The greater the task before us, the more time will be needed to be spent in prayer and meditation with the source of all our strength.

Sabbath School at half past nine

Last year at this time our Sabbath lesson was about a great man of the Bible, and this year we find that the Master has as great a need for a loyal and consecrated woman. In the story of Deborah, a leader in Israel, we find one whose heart God had touched, who saw the urgent need of the hour, found the man needed, and had the courage to go with him to certain victory.

As Deborah said to Barak, "I will surely go with thee," so God is saying to every man and woman, boy and girl, in the battle of life, "Lo, I am with you always."

The Church Service

After a short intermission the opening exercises of the eleven o'clock service were held, and the congregation read together the thirty-fourth Psalm; prayer was offered by Pastor Sheafe.

Pastor E. F. Loofboro read for the Scripture lesson the sixth chapter of Romans.

Pastor Sheafe spoke of the letter received from the Charleston, W. Va., church stating that because of the financial depression in that section, they were unable to send delegates to the association. They assured us that they would pray for the success of the meetings. Pastor A. J. C. Bond wrote that he regretted that he found it not possible to be present as he had planned.

"Lord we come before thee now," was the prayer voiced in song, and we were ready for the stirring remarks by Pastor W. L. Burdick taken from the twenty-second verse of the sixth chapter of Romans.

"If the pearly gates ever open for us, they will open for us as sinners saved by grace. There are four needful steps:

"1. *Justification*—'Being made free from sin.' Old things are passed away, all things are become new. We all must be tempted, that is no sin. Sin comes with yielding to the temptation. We must be overcomers.

"2. *Consecration*—'Become the servants of God.' When the past is forgiven, Christ does not turn us adrift, but we are made servants unto righteousness. He must have the first place in our hearts, if we will be

able to stand. Jesus Christ alone is worthy of this place.

"3. *Sanctification*—'Ye have your fruits unto holiness.' We have two natures, one driving us upward to life, the other pulling us downward. Let us press onward and upward to reach entire holiness. The complete righteousness is the wedding garment each overcomer will wear.

"4. *Eternal Life*—'Ye have eternal life.' This comes when we have yielded ourselves, wholly. Eternal life is more than eternal existence; it is to know God—'God is love.' There are two kinds of love—(1) Incoming from others to us; (2) Outgoing, from ourselves to God and our fellow beings.

"There are thousands of men and women, boys and girls who enjoy this incoming love from God, but who are going down because they need their hearts filled to overflowing with outgoing love.

"It is our duty to carry to the ends of the earth the story of saved sinners."

Our hearts felt impressed with these blessed thoughts, as Rev. Mr. White led, in singing "Yield Not to Temptation" and offered a touching prayer.

Miss Lillian Giles sang a solo:

On the cross of Calvary,
Jesus died for thee and me,
There he shed his precious blood,
That from sin we might be free.

"Oh, the cleansing stream doth flow,
And it washes white as snow;
It was for me that Jesus died
On the cross of Calvary."

Rev. Mr. Bundarnt, a visiting minister, spoke a few words of encouragement. We then gathered around the table to partake of the Lord's Supper.

Rest, and dinner served in the kindergarten room were enjoyed by all.

Sabbath Afternoon

The weather was very warm, as it has been in Washington for some time, nevertheless we joined Mrs. V. Goode in song service at this hour.

Mrs. Goode opened the woman's hour by reading the 121st Psalm. Prayer was offered by Mrs. Jarah Hawkins. Several recitations, duets, and singing of spiritual songs followed.

Mrs. Victorine Washington gave an excellent talk on the Work of Women, and

what they had accomplished all down through the ages. Miss Mary Evans told what the women of this church are doing.

Brother W. L. Burdick's words of encouragement were interesting. Brother Loofboro thought there was also need of more work among the men.

In the business session at seven o'clock the secretary read an interesting letter from the Charleston, W. Va., Church. Three members were added to the church during the year. The church has lost two members by death.

Sunday Morning

"What a friend we have in Jesus," "Savior more than life to me," "Nearer my God to thee," were a few of the beautiful songs appropriate for the praise service Sunday morning at half past six.

After prayer Pastor Loofboro read for the morning lesson the twelfth chapter of Romans. He sought to impress his hearers with the need of giving themselves wholly unto the Lord. "Count your blessings, for when you do this you lose sight of the petty things that annoy you in this life."

Earnest testimonies of consecration from those present followed.

Pastor Sheafe opened the business meeting at half past nine with singing reading the 133rd Psalm and offering prayer.

Near the close of the business the following officers were elected again to serve the coming year: Moderator, Rev. Lewis C. Sheafe, Washington, D. C.; assistant moderator, Rev. H. P. Woodson, Charleston, W. Va.; secretary, Mrs. Lillian W. Crichlow, Washington, D. C., treasurer, Mr. Charles Warren, Washington, D. C.; sergeant-at-arms, Mr. John R. Williams, Washington, D. C.

At the eleven o'clock service Doctor Thompson read the Scripture lesson from the tenth chapter of Mark, the thirteenth to the thirtieth verses.

The audience was ready for Rev. Mr. Loofboro's message taken from the twenty-first verse of the above chapter. "One thing thou lackest." This young man felt a need. He had obeyed his parents; he had kept the commandments, but the one thing he lacked was a heartfelt interest in others. He was self centered.

We need to search our hearts and find what is the one controlling force of our lives. What can we say of ourselves today? Are we self centered, or is our thought for others?

As the perfect circle can have only one center so the true Christian life can have only one center and that center is Christ.

The Afternoon Meeting

The song service at three o'clock was inspiring. It prepared our hearts to enjoy the stirring sermon by Rev. W. L. Burdick—The building of human character. The text was found in Ephesians 2 :21.

1. Human character is a process of growth.
2. There are two kinds of character, good and evil.
3. What is the value of true noble character?
4. How may we build this character?

The very forceful remarks of this speaker gave much food for thought.

At the close Pastor Sheafe sang, "Lift him up."

Miss Imogene Wormley gave an interesting report of the work she is doing in the Bible school she is conducting on Sunday afternoons in one of the courts of the southwest section of this city.

Sunday night at eight o'clock

The lively song service was conducted by Mrs. Ruth Larkins.

Brother Loofboro read the 103 Psalm as a Scripture lesson and offered a touching prayer of thanks for the blessings and benefits we had received during these meetings.

Pastor Sheafe in the sermon for the evening pointed out the four "alls" in Matthew 28: 18-20.

1. All power: Christ the source of all power.
2. Teach all nations: The commission to each of us.
3. Observe all things: We teach by example and precept.
4. With you always: Christ's presence gives strength and courage for every task of life.

The power of Christ takes us from the transforming power of sin, and makes us like itself.

(Continued on page 220)

MISSIONS

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

A SUGGESTED PROGRAM FOR THE COMING YEAR

Any individual or church that works aimlessly is very likely to see little achieved. Good and striking results may be realized under such circumstances, but as a rule they are not.

The session of the General Conference for 1930 is upon us. All churches and pastors should at once consider the question of what they will attempt to accomplish during the coming year, and a definite program should be formulated as soon in the year as possible.

The Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, for a number of years, has outlined a program for the churches. These programs have been given out for the purpose of helping pastors and churches formulate programs adapted to their local conditions. The program for the coming year was formulated at a retreat held in Northfield, Mass., in June, and was most carefully considered. It is given below for the purpose of encouraging our pastors to formulate programs of their own. The committee that reported the program introduced it by a statement of fifteen paragraphs. All of these are pertinent. Three of four of them are especially timely and are as follows:

"The need of the hour seems to call for a *creative evangelism*. 'Now the seed are the children of the Kingdom.' Personalities alive with Christ must be the propogators of his kingdom. Consequently we believe in an *every member evangelism*; in a personal witness by every one who takes upon himself the name of Christ. Consequently we would suggest a revival of witnessing for Christ by word and work, by lip and life."

"We desire to register our satisfaction in the generous response with which our churches entered into the observance of the

nineteen hundredth Anniversary of Pentecost. That there has been a great spiritual awakening and uplift as a direct outcome of this commemoration the reports plainly indicate, and the indirect results will only be manifest in days to come. It would, however, be a serious mistake to stop with a mere celebration of an historic event. It is required that Pentecost shall be perpetuated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities so that the period of a sustained church life may be extended by at least fifty days, and that the post-Easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost."

"Since there is a rising tide of spiritual life and faith in all parts of the world, as indicated by Dr. John R. Mott in his address, and since there are so many doors of opportunity open in all lands for world evangelization, we feel that the churches in America should be challenged anew to meet this great hour. We would remind ourselves that the early Christian did not stop with the first Pentecost. Had they done so there would have been only two chapters in the Book of Acts instead of twenty-eight. From Jerusalem to Rome, from Peter to Paul was a Pentecostal era when there was faithful witnessing, constant praying, generous giving, and zealous missionary endeavor. They took the Great Commission seriously. We have just commemorated the nineteenth hundredth Pentecost. It has been a time of enduement and a revival of spiritual life. We begin another century in the history of the Church. The question comes: Will this era just ahead be Pentecostal in its life and results? Will we put first things first? We feel strongly that separately each denomination should call the membership of the church to a new enthusiasm for home and worldwide evangelization.

"In facing the world task and our present opportunity we do not feel a hopelessness but our helplessness. We realize anew that 'it is not by might nor by power but by my spirit saith the Lord of Hosts.' As the first disciples received the Holy Spirit for power, so we desire his enduement for the great and seemingly impossible task ahead. Along with spiritual power we realize the

need of a common program for this first year of a new century in the life of the Church. In this program we present the general divisions of the seasons for our year's work followed by the program under the three words of Enlargement, Enlistment, and Enrichment."

A SUGGESTED PROGRAM
1930-1931

October 4, 1930—Church Rally Day

For emphasis on family church attendance at the beginning of the new church year, preceded in the month of September by a thorough going visitation of the parish, it is suggested that workers be sent out to newcomers, giving them a personal invitation to attend. These workers should be sent to all indifferent members, reminding them of their church attendance responsibility and personal service in behalf of the work of the church. Make much of Rally day in the Bible school on October 5 or 12. Use the daily press and other mediums to secure the widest publicity for the church. No special literature is prepared for this special day. Each church may choose its own best methods of promotion.

November 23, 1930—Thanksgiving Sabbath

There should be a worthy autumn ingathering in every church. The evangelistic work during the autumn may well lead up to Thanksgiving Sabbath as *Membership Day*. If not on this day, then soon afterwards. Many churches will desire to use the "Home Visitation Evangelism" plan during the week of November 17-22, sending the personal workers out each evening two by two. Other churches will desire to hold an evangelistic meeting with home forces or with a vocational evangelist.

January 4 to 10, 1931—Week of Prayer for the Churches

For many years we have united with the World's Evangelical Alliance of London in sending out a program for Bible reading, meditation, and public service. We shall do the same thing this year and hope to have a program which will be even more appealing and spiritual than any which we have hitherto issued.

February 18 to April 5, 1931 (Easter)

Order, distribute, and urge the daily use of the "Fellowship of Prayer," available about January first. Emphasize regular church attendance, worship, and the devotional life, especially personal and family devotions. Plan downtown theater or church noon-day services for one or two weeks preceding Easter. Request the membership of the church to follow the Life of Christ during Holy Week. For this use either the gospels or the manual prepared by the Federal Council's Commission on Evangelism. It is suggested that both Palm Sunday and Easter be made days of great ingathering of new members into the church.

Sabbath, May 23, 1931—Pentecost Sabbath

The fifty day period from Easter to Pentecost to be used for the special care and culture of

the new members already received. During this period special emphasis should be placed on regular weekly attendance on the part of the whole membership at the Sabbath services. This fifty day period to be used for further and definite evangelistic ingatherings, making Pentecost Sabbath an evangelistic climax, the same as last year, when many new members will be received.

EVANGELISM

Enlargement of all Church Services through the

1. Sending out of selected workers to all in the homes during September to interest both new comers and church membership. September may well be used as "every member visitation month."
2. Observance of Church Rally day on Sabbath, October 4, seeking to have every member of the church present. The Sabbath School Rally day may be observed on October 4 or 11.
3. Use of regular publicity in newspapers, bulletins, and through the mail.
4. Emphasis on the regular church attendance of every member every Sabbath for worship.

Enlistment of New Members through

1. Observance of Decision days in the Sabbath school during the Thanksgiving, Christmas and Easter seasons. The "Pastor's Instruction Class" (or catechized class) is commended to all churches as one of the most effective methods for reaching and training the young for membership in the church.
2. The use of "Home Visitation Evangelism" plan, sending out selected personal workers each evening to interview prospective members urging a decision for Christ and the Church.
3. Special evangelistic night by night services, conducted by the pastor or a vocational evangelist at some suitable period during the year.
4. Distribution of suitable evangelistic literature and Scripture portions.

Enrichment of Church Life through

1. Spiritual enrichment of self by prayer, Bible study and meditation. Also each church home should subscribe for and read its denominational weekly paper and missionary magazine, that they may know what is transpiring within their own denomination and that they may also know what Christ is doing throughout the world.
2. Mission study classes, church schools of missions, stewardship studies, and other opportunities for personal information and character building.
3. Regular worship. There is no greater need in all the churches than for a revival of regular church attendance for worship and fellowship. There should be a steady emphasis on this matter throughout the entire year.
4. Regular systematic giving for the work of the local church and for the advancement of Christ's kingdom "unto the uttermost parts of the earth."

DEDICATION OF THE NEW CHAPEL AT
CALORA, NEB.

LENORE VAN HORN

Sabbath day, July 12, the new church home of the United Seventh Day Church of Christ of Calora, Neb., was dedicated to the service and worship of God. A small group of Sabbath keepers has been meeting in the homes for several years, for Sabbath worship. For some months the people have felt keenly that they needed a church building in which to assemble. It is characteristic of these people that the work was presently begun and carried to completion.

The neat, white chapel stands as a sentinel and a warning by the winding sandhill road, as Rev. Ralph Soper said, using the words of the text, Ezekiel 33: 7. Many pleasure seekers pass it weekly, going to nearby lakes and resorts.

The chapel is a small frame building, similar to a country schoolhouse, and yet its appearance is unmistakably church-like, with its belfry above the vestibule. The building is sixteen feet by twenty-four feet in size. The interior finishing is attractive in its simplicity. It is indeed a pleasant place to worship God.

Rev. Ralph M. Soper, "The Cowboy Preacher," has been pastor of the church. However, he has recently moved to his ten-section ranch eighty-five miles from Calora, and it is impossible for him and his family to attend church often. The Calora people therefore do not have preaching service every week, but they always have Sabbath school. The average attendance is between fifteen and twenty, and there is a good number of children and young people. Mr. Carl Crouse is the superintendent.

The dedication service was held Sabbath afternoon, following dinner at the church. Rev. Hurley S. Warren, of North Loup, was in charge, bringing the message and conducting the dedication. Rev. Mr. Soper offered the dedicatory prayer. Mr. Carl Crouse gave a brief history of the organization and a statement concerning the building. The chapel was built entirely without solicitation of funds, and the present debt is less than fifty dollars. The young peoples' male quartett and mixed quartett of North

Loup furnished music for all the Sabbath services.

Ten delegates from North Loup were privileged to assemble with the Calora Church for this memorable occasion. They were very hospitably entertained, and enjoyed the fellowship with these friends. They could not but admire the honest, earnest, and courageous devotion to God and the Sabbath of the people of the Calora Church.

LETTER FROM ALABAMA

Secretary W. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Although there has been, and still is, some interest manifested, the work here on the Alabama field has not been as progressive as we would like for it to have been; but perhaps that is always the case on any field. As you already know there is one family that has just recently begun the observance of the Sabbath, but for some cause they can't give up their church affiliation with the first day baptist people. This is giving us much concern. There are also some three or four more families that are more or less interested in the Sabbath.

We are planning to begin a series of evangelistic meetings next Sabbath. We are hoping that many will become willing to follow him in the observance of his holy Sabbath, and will cast their lots with us. We ask you to join us in our prayers for the success of these meetings and for the divine hand in our work.

Yours in his service,

VERNEY A. WILSON.

Athens, Ala.,
July 24, 1930.

Every accessory, every instrument of usefulness, the Church has now in such a degree and of such excellence as was never known in any other age; we want but a supreme and glorious baptism of fire to exhibit to the world such a spectacle as would raise ten thousand hallelujahs to the glory of our King.—William Arthur.

WOMAN'S WORK

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

A MOST INTERESTING ADDRESS

(Delivered by Miss Miriam Shaw at the Salem church on Sabbath morning, August 2, 1930)

"If Americans would stay at home and mind their own business there would be much less trouble in our country," a stranger said to me on the train at Christmas time. "There is plenty of sin and suffering to spend our money on at home," he said, "without using it to send missionaries where they are not wanted."

At the close of a long conversation which somewhat riled me, I concluded that the most charitable attitude to take toward him was that he was sick. After six months of study I am ready to make my diagnosis. I believe that he was suffering from the malady which is now widespread in America. Many of us here have light cases of it. The cause of the disease is selfishness, unwillingness to give where we do not see visible returns to benefit ourselves and our immediate circle. The disease has been accentuated since the war by the propagation of a narrow nationalism masked as patriotism.

Shallow thinking people have gathered all that is good and labeled it one hundred per cent Americanism. But they have gone further—they have made it a religion—they have organized their thinking and living about it. A glorified Uncle Sam, the giver of freedom and prosperity is central—Jesus Christ is given a small place, perhaps, on Sabbath or Sunday.

This one hundred per cent Americanism is failing as a way of life because it is exclusive. It will not stop wars. It will never make for international understanding and world friendship.

And worse than that, it will stagnate in America for it is incompatible with Christianity, the very nature of which is to love freely and give—yes to sacrifice. The kingdom of God is not bounded by the Atlantic or the Pacific. But it stops at the streams of selfishness. It cannot cross the

mountains of hatred. It does not cross the plains of indifference.

Of course there is a patriotism which is Christian but not this so-called one hundred per cent Americanism about which a drunken man, reeling in the streets during the war, was speaking. "These one hundred per cent Americans," he said, "they hate Germany; they hate the Kaiser. I'm a two hundred per cent American—I hate everything."

A patriotism which is love, not hate, is the only patriotism that can live in a Christian heart. The Christian patriot must be conscious and proud of his world citizenship.

I remember hearing Rev. Jay Crofoot say that the trouble with most of us Americans is that we have been inoculated with a mild form of Christianity, and are immune to the real thing. Perhaps we have merely inherited a tendency.

But what is this "real thing"? It must be the religion of Jesus who loved us completely and gave his life for us—the mind and heart which seeks to reach the level of the mind and heart of Christ—seeks truth and perfect love.

When Stanley Jones was asked why he was a missionary he answered with humility, reserve and absolute directness, "I was not compelled by a program but impelled by a personality."

This personality we learn to know by study of the Bible, through prayer, and through the experience we have had of a life guided by him—this, I say, is the impelling motive for foreign missions—our only excuse for leaving America. Without *that experience* we had better spend our time and money at home. We can not hope to make Christ real to China, to India, or Japan unless he is real to us. It is said of the Negro that he has taken his religion more seriously than we. Christ to him is black. He sang his way out of slavery. He loves his oppressors.

A century ago a man said to the British—"If you are going to send guns and missionaries to China you had better send them on different boats to avoid confusion in the minds of the Chinese!"

More than confusion has been aroused in Chinese minds—suspicion, distrust, hatred for those who do not practice what they

preach. A man long resident in China says that he has seen much anti-Christian propaganda but nothing against the person or teaching of Christ.

A Chinese Y. M. C. A. worker came to America last fall on a quest for something—something that he felt lacking in his Christian experience. Repeatedly he was disappointed until after Christmas he attended a week's conference with a group of men and women who had taken Christ at his word. A friend of mine returning from another such conference said, "These people don't believe in God—they know him." Christ is so real to them, their consciences are so keen that they hear his guidance for every act of the day, and the stranger entering the group is struck by their joyousness.

At this meeting my Chinese friend found that he had not taken seriously the Christian principle of forgiveness. Then God guided him to sit down and write a letter telling a man in China who had wronged him that he was forgiven. Immediately the veil which had hidden the face of Christ from him was lifted. Jesus was real to him. He returned to Hartford radiating joy. I heard him share his experience with a group of godless men at the city mission. I never saw them so quiet, so spell-bound as they were by the speaker's sincerity and joy. He sailed for China in February, his quest successful.

I felt this joy once. For several years I had tried to sign the Student Volunteer declaration—"It is my purpose, if God permits, to become a foreign missionary." Something stopped me each time I read the card. I thought I was a Christian. I thought I was willing to go. But fears filled my mind. I doubted my capability. I would go some places but could I go anywhere? Just before I finished college it seemed to me my back was against the wall. I had to answer. I couldn't go on pretending to be a Christian until I was sure I had surrendered all. After I had said, "Yes, Lord, I will surrender," I was surprised that instead of feeling like a martyr, or like a slave to the will of another, my mind felt free for the first time in years and I experienced an indescribable joy.

The personality of Christ has always been

the great dynamic of Christian missions. Nevertheless three distinct phases of the foreign missionary enterprise can be seen.

1. When the Carpenters and Wardners went out to China they were impelled by the belief that for men who die *without* Christ the future is hopeless. Their task was to rescue the heathen from hell. Theirs was a motive that took men and women to posts of great danger and through much martyrdom.

2. Later missionaries were as firmly led by the conviction that for people who *live* without Christ the present is hopeless. Their task was to rescue people from hells here and now—famine, wars, selfishness, disease, sin and its consequences.

3. Today we are entering upon a third stage in missions. The key word is *sharing*. We believe that the West no less than the East needs to be brought under the influence of Jesus and that the whole world situation will become more and more hopeless unless both East and West accept Christ's faith and live in his Spirit. It is a united task—this bringing of peace and understanding and harmony into a chaotic world.

We can not follow the advice of many voices in America—to make America Christian first. It would be as wise as for a gardener to plant his peas, and when they were harvested, plant beans; when they were picked, plant potatoes.

No! the seeds of Christianity must be planted in all nations early as possible, for it takes a long time for the harvest of Christian thoughts and Christian standards to be ready.

Moreover, there are pouring into America thousands of missionaries from non-Christian countries. You may worship Buddha with Americans in California temples. You may pray to Allah any noon-time in the Chicago mosque. Some Hindus have made millions recently in the East propagating their faith among restless society women. I fear more than these the rather distorted faiths that are springing up in America in the name of Christianity. But most of all I fear those who are spreading their doubts and indifference to any religion.

They could not doubt, they could not be indifferent, if they could see the personality of Jesus at work in our churches driving us out to greater knowledge of the truth and

to share what we have found essential to abundant living. If our churches throbbed with life as did that little church in Jerusalem, their influence would be felt to the far East as the influence of our big corporations, our movies, our army and navy departments are now being felt.

A Chinese boy recently replied to a question about going to college in America, "Yes, I know about American colleges; I've seen Harold Lloyd in 'The Freshman.'"

It used to be the aim of the Church to preach the gospel as widely as possible and as rapidly, so that no man might die never having heard of Christ. The Student Volunteers went out under the slogan, "The Evangelization of the World in this generation." An old Japanese Christian today has this point of view. He has one sermon—the gospel of Jesus and his salvation. He preaches this one sermon every night to a different audience. He hopes in his lifetime to preach it to every man, woman, and child in Japan.

Experience has taught us how fruitless is his task—how much seed falls on ground that is not ready. Robert Morrison preached many years before there was one convert to Protestant Christianity in China.

Educators are leading us to reason. We can not put Christianity into a vacuum. We learn to live by living. We must build schools, shops, factories, hospitals, homes for demonstration, and practice better living.

Demonstrations of Christian living are the strongest sermons the missionary preaches.

Once a missionary forgot this. This spring I heard him tell this story of how he was working with all his strength on a large field in central China. One day he was about to start on a long trip to visit a school, when a message arrived from a Chinese man asking him to be at home the next day that he might see him. He was perplexed. He knew that a teacher and a room full of eager girls would be waiting for him in the morning. Yet he felt that the business of the Chinese man must be important to warrant this visit. So he stayed at home. All morning he waited impatiently, picturing the disappointment of the waiting school. The

afternoon wore away. In the evening a coolie announced his master's arrival. After a very long preliminary the Chinese man presented his business—a matter of small importance. The missionary listened silently. When his visitor had finished he told him exactly what he thought of him for keeping him at home for such a slight matter.

The Chinese man made no reply, but with a look of disappointment, which still burns in the missionary's heart, he turned and slipped out of the door. The missionary sat down at his desk too ashamed to join his family at the evening meal. For hours he sat with his head hanging. The dog scratched at the door for entrance but he could not look his dog in the face. He—a Christian missionary—a preacher of the gospel of love and forgiveness and patience, had learned a lesson from a non-believer, but oh, such a costly lesson—it had cost the faith of a Chinese friend in his message.

There is no use sending our money to China; there is no use praying that China in her great crisis will choose the Christian way, unless we who bear the name of Christian demonstrate what it means to us.

But China does need our money, and our help. What can four hundred thousand Christians do among four hundred million people? How few of these are capable leaders! Can we blame them for not wanting dictators but advisors?

I should like to speak especially of the place of medical missions in the new program. There are those who are opposed to the hospital. They say it is wrong to use it as bait to get people to listen to our evangelists. I do not believe that Jesus healed the lame that they should listen to his teaching or that he opened the eyes of the blind to make them conscious of his great powers. I believe he healed the sick because he could not help it—he loved them so.

Doctor Thorngate wrote recently that he believed more effort should be spent in our hospital upon evangelism. I do not think he meant more formal preaching but more real friendship. No one has a better opportunity than the hospital force to know the sufferings and longings of souls seeking the assurance and help that only Christianity brings.

And in the art of friendship Jesus was the Master:

"Teach me the wondrous secret
The radiant Master shares,
With him who bravely follows
And his cross daily bears.

Help me to see in all men
Whom I meet in his name,
Whatever their lot or color,
My brother just the same.

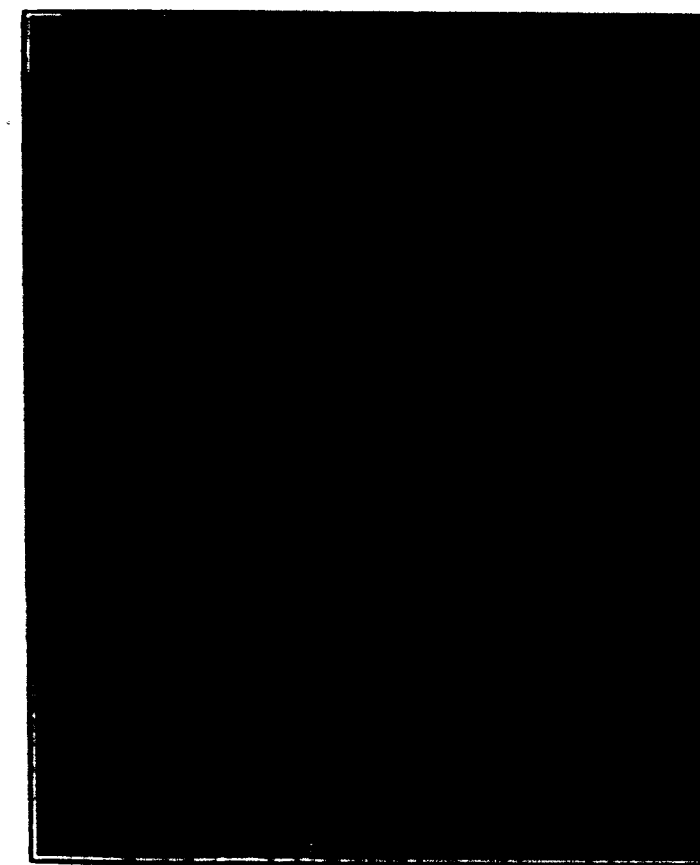
"Guide me in all my seeking,
For I would fearless be,
Knowing that truth must lead me
At last, O God, to thee.

Keep me alert and eager
Through all these days of mine,
That I may help to build here
A world fit to be thine."

THE RECOVERY OF JESUS AND HIS RELIGION

(President Edgar D. Van Horn's opening address, General Conference, Salem, W. Va.)

In arranging the program for this General Conference I have been guided by a single desire—to present to our people a better understanding of the religion of Jesus and to



bring to all a deeper consciousness of his real personal presence in the world of today.

At the close of the World War our civilization lay in ruin. We faced then—and still face—the gigantic task of building a new world order. Much of our old civilization went to the scrap heap and now many

new problems have faced us. We have had to move with extreme caution. Progress has been painfully slow at times. Not only have old ideas been scrapped but new ones have been tried and rejected. Everything, even to religion, has undergone the acid test. Revolt is characteristic of our times, with its usual accompaniments, disorder and confusion.

I need not tell you we are facing many trying and perplexing problems—both social and individual. We find ourselves asking such questions as, "Why are we so confused in our religious thinking when our fathers were so sure?" Some are saying, "Why worry about a religious faith at all?" While others with an underlying conviction that a religious faith is essential to our highest welfare, are asking the question, "What shall I believe?" and "Can a positive and worthy faith survive a material and mechanized civilization?" Many churches are dying and buildings are falling in ruins. There is a deadening indifference on the part of men that is disheartening. Even in those communities where churches are maintained, the automobile and the fine system of paved highways are leaving many pews vacant on the Sabbath. Business and pleasure are making serious inroads upon the activities of the church. Young people, many of them, have revolted from the older and traditional forms of belief, and while there is some soul groping, many are now reconstructing that belief. Foreign missions are in the midst of a great crisis and are having to reshape their policies and methods. These and many other problems call loudly and insistently for solution. Three years on the Commission with the added responsibilities of this year have forced upon me the inescapable conviction that the hope of the future lies in a new and clearer understanding of the character and religion of Jesus and a new allegiance to his way of living. It has seemed to me that since this is the nineteen hundredth anniversary of his earthly ministry, a more careful review of his life, especially as recorded in the first three gospels might and should open the way for a great blessing at this Conference. The program has been arranged accordingly, and it is hoped and expected that the evening services will present to us such help and in-

spiration. I would like at this time, however, to call attention to a few matters which will not be treated in these addresses.

1. *Our Financial and Spiritual Depression.* One of our pastors said recently in his church paper, "Just now there is a financial and spiritual depression. This . . . is the zero hour following in the wake of the World War — history repeating itself." Many of us will share with him his feeling. Every true prophet of God must feel deeply concerned over any spiritual indifference. We may differ as to its causes, but as to its existence there will be unanimity. We may say it is an aftermath of the World War, or the result of modernism, or fundamentalism, or we may blame it on the breaking up of the old world order, or the application of the scientific and historical method in the realm of our religion, or to a laggard and belated awakening among the clergy, or to just plain indifference on the part of the people. In my judgment these are symptoms, not causes. These lie deeper. Our materialistic philosophy of life, our new doctrine of behaviorism, our endless discussions, and theories, and opinions have left us with an unfortunate deposit which has already obscured the vital factors in our religion, namely, the character and religion of Jesus. These we must rediscover.

2. *An Awakened Ministry.* In a recent conversation with one of our denominational leaders the fear was expressed that the clergy is only half awake. Being one of them, I am bound to search my own heart to determine if the fear is well founded.

Let us be honest and admit that the ministry of today faces a situation which the ministry of a generation ago never dreamed. With the automobile and the call of the open road, the radio with its many fine entertainments, not to mention the church services with their inspiring music and eloquent and appealing sermons, we find ourselves in a competition that looks to some like a losing game with increasing empty pews. Yet I am not one who blames these modern blessings with the depletion of our Sabbath morning services, nor am I willing to sit down and own up to defeat. I have a conviction that any minister with a proper background and good training, who keeps in sympathetic touch with the people of his

community, who is wide awake, alert, progressive, and spends a reasonable amount of his time in study and the reading of good books, and who keeps his heart warm with love and service, will find hungry souls facing him on Sabbath morning as he breaks the bread of life to them. Life is not all sunshine and pleasure. It has its perplexities, its problems, its sorrows and disappointments; and men need the friendship, the counsel, the sympathy, and advice which the true minister and shepherd can give.

It is unfortunate indeed that the income of many a minister is not commensurate with the standards of living in the community where he serves. Forced by necessity to supplement his salary by some other means, he finds himself often tired or with insufficient time and energy to prepare and deliver his Sabbath morning sermon. The result is a sleepy and uninspired audience and a tired and oft-times discouraged minister. The remedy may be in a more adequate support of the minister on the part of the congregation, and a complete reorganization of the program by the minister with more attention to the worth while things and less attention to the non-essentials. Certainly our ministry must face this problem and find a solution that our churches may be *growing* churches.

3. *Denominational Unity.* Here is one of our outstanding needs. We all feel it and recognize it. Yet differences in background, training, reading habits, and temperament probably account for our theological differences in a degree at least. Am I not right when I say many of our points of controversy are found *not* in what Jesus *was* and *taught* but rather in what *men have said* he was and taught. In other words traditions, opinions, dogmas become our points of difference when the *character* and *program* of Jesus should be made the focal points of our Christian unity. Jesus said, "Ye have made of none effect the word of God by your tradition." With equal truthfulness might it be said, "Ye have made of none effect Christ and his religion by endless controversy over what others have said." A return to the actual Christ of the gospels, and especially the first three, would, I believe, bring the same pentecostal blessing which came to the early church. A new sense of brotherhood

would sweep over us and great graciousness would be practiced by all. There would be a new accession of courage; a clearer conception of the gospel message would come to us all, and an irresistible tide of enthusiasm would sweep us forward in a new movement for Christ and the church.

4. *Our Young People.* Every day has its problems, but events of the last year have served to focus attention upon certain outstanding needs of our young people which we must not ignore. Such terms as "The revolt of youth," "The youth movement," "The freedom of youth," may be overworked by certain designing leaders; but they are indicative at least of an unrest and a dissatisfaction with things as they are. And if I am not mistaken, they also signify *change* and *progress* and are the ground of hope and optimism rather than pessimism.

Robert E. Speer has said: "What we need is not a youth movement so much as a truth movement. The unrest among young people which has given rise to such current phrases as 'The revolt of youth' is common on college campuses. The danger is that unchristian propagandists will seize upon the opportunity—in truth they have already done so—to poison the minds of their fellow students against Christianity and the spiritual values of life. Here is a challenge to the Christian Church to see to it that these fine aspiring youths shall not be led astray in their quest of truth by our critical and unsympathetic attitude of mind."

President W. A. Harper of Elon College, North Carolina, evinces a fine poise of mind in his little book, "Youth and Truth." He reminds us that we can not overestimate the promise of youth to the kingdom's advancement. Youth, he tells us, is *open-minded*. The man with a closed mind is hopeless. Mental accessibility is essential to progress, and youth, above all others, possesses this qualification. Youth is *courageous*. Nothing can daunt its daring spirit. It may and does make its mistakes, tragic at times; but these are preferable to the comedies of calculating age. Youth is *enthusiastic*. We do not lose our enthusiasm when we grow old; we grow old when we lose our enthusiasm. Youth has the *spirit of service*. It is full of "pep" and energy. This energy must have an outlet. Dammed up energy is dangerous.

Youth is *whole-hearted*. Youth's loyalty has never been impeached. Youth *faces the future*. It has the crusading spirit. It revels in explorations, new discoveries, new achievements. Youth is *altruistic, optimistic*, restive under restraint. Youth is *never static*. It is on the move. It is not content with things as they are, for it knows that contentment is not far from stagnation.

I know there is a feeling today that youth has lost its interest in religion. Unfortunately this is true in some cases, but it would be manifestly unfair to assume that it is generally true. Student conventions have a far different story to tell. One vigorous leader and prophet of youth, himself a youth, says: "There is a very marked and sometimes startling interest in religion among young people. . . . Having in mind this religious interest, I think an interpretation of religion to young people should not be sugar coated. It is my conviction that too many leaders of religious work among young people assume that they must make religion a sort of light and airy proposition ushered in with the latest jazz singing and ushered out with cocoa and soda crackers. . . . The places where religious work among young people is being carried on most seriously are places where without apology and under intelligent leadership young people are led to give serious and extended consideration to the most serious problems of religious life and thought. . . . I think that for college young people the religious program to be successful must be placed pretty largely upon an experimental basis. The scientific method which has taken such a hold on the imagination of many good people, is being demanded, I think, by college students in relation to matters of religion. In other words they ask that the validity of religious truth be demonstrated rather than assumed." Then he suggests that laboratories might be established on the campuses where young people could test out the technique, devotional and intellectual, by which other generations in the past came into possession of this higher power.

May it not be that one distinct contribution the young people have to make today is to take the methods of science and make them applicable and valid for the realm of religious experience? If this is done, it

might relieve us of the necessity of apologizing for the mystical and supernatural elements in religion, and it would no longer be in danger of losing for young people its great dynamic. What is needed is not unsympathetic assaults upon the scientific method even in the realm of religion, but a sincere effort to introduce young people to Christ as a living person whom they can trust confidently, and leave them to make their own interpretations. "We need to revive our faith in the pre-eminence of Christ. He shall reign; to him every knee shall bow. Ultimate triumph is to be his. If we introduce young people to him as revealed in the gospels and then leave them, he will lead them into deeds of service along the pathway of the Christian life. Of this we can have no doubt. We can trust Christ and we can trust him to impart his spirit to trusting youth.

5. *Our Financial Problem.* When we consider the debt of our Missionary Society and the drastic retrenchment into which it will be forced; the retirement of our director of religious education by the Sabbath School Board unless additional funds are forthcoming; the curtailment of work among our young people because there is a lack of funds; the inadequate support of our aged ministers and their dependents and the difficulty of recruiting and training other ministers to take their places, not to mention various other needs poorly met, every professed disciple of Jesus should go to his knees in prayer and humbly ask for forgiveness and reconsecration. In a recent issue of the *Christian Pulpit* and copied in the SABBATH RECORDER, is a sermon on "The Message of the Cross to Indifference." Every Seventh Day Baptist ought to read it, reread it, and read it again until he is stirred out of his lethargy and indifference. I know there are many who give unstintingly of their means for our denominational work, but the average per capita in the denomination for the first half of this year was approximately three cents a week. If we could be induced to give as God has given us the ability to give for a period of six months, yes, six weeks, a great tide of enthusiasm would sweep over the entire denomination. God is just as ready, willing,

and anxious to open the windows of heaven and pour out his blessing as he was in the days of ancient Israel. We have a rich experience awaiting us when we are willing to fulfill the conditions and make the venture.

6. *Our Spiritual Life.* This will be a dismal celebration of the nineteen hundredth anniversary of Pentecost if we content ourselves with a mere rehearsal of the events centering in that first Pentecost. As someone has said, "It is not a celebration of the first Pentecost but an actual *experience* of Pentecost itself that the Church needs." Unless it brings to us a deeper personal experience of religion and a more receptive attitude towards the Spirit of God, we will have lost its true significance.

Professor Bundy says, "In the experience of Jesus we find that religion possessed a richness and a reality that is amazing and infinite, which in turn demands of us an unrestrained religious response. Every follower of Jesus, no matter what his theological thinking, must ask himself certain serious personal questions. "Do I discover and discern, do I grasp, am I gripped by the infinite religious values perfectly expressed in the life of Jesus? Do I share in any appreciable degree the religious experience of Jesus? Does the religion of Jesus mean for me the elevation of my ethical ideals, the mobilization of my motives and powers, the leadership of my religious loyalties, the focal point of my religious feeling and faith, the kindling fire of my religious enthusiasm and devotion—in short the polar and pivotal point of my personal piety?" If we can not answer these questions in the affirmative, then *we need a recovery of Jesus and his religion*, and the program of this Conference is submitted in the hope and with the prayer that it will lead us into that joyous experience.

What is the Significance of the Unknown Soldier?

The unknown soldier is symbolic of all those who gave their lives for their country during the World War. When we pay tribute to the unknown soldier we honor all those who fought and died in the great conflict.—*Pathfinder.*

YOUNG PEOPLE'S WORK

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

INDUSTRIAL MISSIONS

Christian Endeavor Topic for Sabbath Day,
August 30, 1930

DAILY READINGS

Sunday—Paul, a tradesman (Acts 18: 1-16)
Monday—Work brings self respect (2 Thess. 3: 7-10)
Tuesday—Missions build character (1 Cor. 3: 9-15)
Wednesday—The duty of work (John 9: 1-4)
Thursday—Teaching thrift (Prov. 13: 11)
Friday—Building a life (Prov. 14: 23)
Sabbath Day—Topic: Why are industrial missions worth while? (1 Cor. 9: 19-23)

Jesus' missionary program is given in Matthew 4: 23 as threefold: teaching, preaching, and healing. Why should we not take this as a pattern in present-day mission work? We do include these three phases; but why add a fourth—industrial missions?

We find the justification in the Scripture lesson for today. There are two great underlying motives for industrial missions; the first is Paul's—"I am become all things to all men, that I might by all means save some." If helping a people industrially will lift them upward to God, then we must use that means. Alexander Mackay, the "white man of work" in Uganda, was used of God to advance his kingdom mightily in that land. John G. Paton, through digging a well in Aniwa, was the means of turning the whole island to God.

Seventh Day Baptists are not very enthusiastic about industrial missions, due to some unfortunate experiences in the past. Yet, externity only can measure the value of the work of Marie Jansz and her successors, who have so faithfully devoted their lives to the material as well as spiritual uplift of the poor in Java; and for some real definite spiritual results of Doctor Palmberg's work among the women and girls of Liuho, we might well re-read her letter in the RECORDER of May 5.

The other motive is the one which was evidently back of Jesus' work of healing. It is not true that he healed the sick simply

as an opening to impart to them and to others a spiritual message. It is true that he took that opportunity; but he healed them first of all because of the sympathy of his great heart for suffering. He could not bear to see them suffer when it was in his power to heal. So many industrial missions have been started out of the desire of a missionary's heart to see his people uplifted into a higher plane of physical living.

There are two great dangers in industrial missions. The first is that the industrial phase may eclipse the spiritual, that the feeding of the body may appear of greater importance than the feeding of the soul.

The second is that industrial missions may seem to be or may actually become, simply means of introducing and promoting Western civilization. Christianization is not Westernization. As one has recently well said: "The Church needs prophets, not promoters."

A FEW SUGGESTIONS FOR THE MEETING

From Standard Christian Endeavor Quarterly

"Who ever heard of a lazy Saint?"

"Idleness and virtue are strangers."

"Industry (not cleanliness) is next to godliness."

Suitable Songs: "Where He Leads I'll Follow"; "Ninety and Nine"; "Bringing in the Sheaves"; "We've a Story to Tell to the Nations."

Questions for Discussion:

What is Christ's program for evangelizing the world? Will it work today?

What is the supreme task of every Christian?

Why is the world not evangelized? Who is to blame?

C. A. B.

QUIET HOUR

LYLE CRANDALL

In our Scripture lesson for this week we see that Paul tried to adapt himself to all classes of people in order that he might win them to Christ. When he was with the Jews he became as a Jew; to those under the law he was as one under the law, and to the weak he also was weak. He lived the life of those with whom he came in contact. He became as one of them. He said, "I am made all things to all men, that I

might by all means save some." "And this I do for the gospel's sake."

The most successful missionary is the one who can adapt himself to the people with whom he works. If he can not do this he can never hope to win them to Christ. God could not save us except by becoming a man and living our life. He worked as we work, and was tempted as we are tempted. So missionaries must work with their hands and teach the habit of work. Those who do this "for the gospel's sake" are true missionaries, and can win souls to Christ.

INTERMEDIATE CORNER

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

DAILY READINGS

- Sunday—By reading (Ps. 1: 1-6)
- Monday—By right recreation (1 Tim. 4: 8)
- Tuesday—By friendliness (Prov. 18: 24)
- Wednesday—By respect for teachers (Heb. 13: 17)
- Thursday—By patient striving (Matt. 7: 13-14)
- Friday—By seeking wisdom (Jas. 3: 17)
- Sabbath Day—Topic: How may I get the most from the coming school year? (Prov. 2: 1-11)

Topic for Sabbath Day, August 30, 1930

TRY THIS

The leader should prepare beforehand a slip for each member, or those in attendance, like the following (add to list as desired). After each one has checked his list, the papers may be collected and compared. A general discussion of items on the list might follow.

HOW MAY I GET THE MOST FROM THE COMING SCHOOL YEAR?

Can I get it through the following:
(Check "yes" or "no" with qualifications if needed)

	Yes	No	Qualification
Keeping fit
Much sweets
Reading
Late hours
Friendliness
Athletics
Good company
Regular habits

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
Doubleday, Doran, and Company have published a book of "Stewardship Stories" by Guy L. Morrill which is a splendid

source book for Junior superintendents looking for stories and helps in teaching stewardship to their juniors. Parents could use this book to good advantage for family worship or bedtime stories. Each chapter, and there are nineteen, contains a Scripture passage, a story, a hymn, and the teaching point of contact to be emphasized. At the end of the book there are two pages of graces and prayers of gratitude for the children to learn. It is the best book dealing with the subject of stewardship for Junior workers I have yet found. It costs but fifty cents and can be obtained from nearly all the denominational publishing houses. If there is no special one that you purchase your supplies from send to The American Baptist Publication Society, 16 Ashburton Place, Boston, Mass.

By the way, Junior superintendents, send to several of the different denominational publishing houses for their general catalogues of supplies—they will be most instructive. I will gladly send you a list of addresses if you will drop me a card.

BACCALAUREATE SERMON

(Continued From Last Week)

I would like to give you a few brief quotations from the baccalaureate sermon given to my class in 1882. In that sermon President Allen used Jacob in his journey from home to give forth a lesson of life. He said: "As, from his southern home he journeyed northward, up the steeps and along the heights of that splendid land of promise, its grandeurs gleamed with ennobling influences, awakening devout inspirations. Add to this the uncertainties, the apprehensions, the hopes, the new life before him, and it is not surprising that when at eventide he rested his head upon the stone pillow, his soul was subdued to that receptive mood, fit for divine communings and revelations.

"Youth is pre-eminently the bethel season of life. The soul is then keenly alive and responsive to all ennobling and divine influences, ready to be moved and guided by them, to the exclusion of all that is ignoble and sordid. It is thus not only pertinent but important that every youth should interpret aright the dignity

of his being, the divine significance of his life and its environments. Indeed, the vital question at this period is: What do we find the universe and ourselves? The true worth of living and doing depends greatly upon the answer we give to this question."

The estimate we have of the universe and of ourselves will have much to do with making the new things, the new purposes, the new life visions that come to us out of the developments of life, worthful. To have low or mediocre estimates of the universe or of ourselves or of our abilities or the possibilities wrapped up within us, will be the means of disappointment in the issues of life, and will rob us of some of the rewards awaiting one for faithful service and effort.

"Hitch your wagon to a star," was the counsel of an ancient sage. This is virtually saying to the young and aspiring soul that there is no worth while goal reached without the fostering of high and worthy ideals. There must be constantly present the spirit to climb, to mount over difficulties, to attain success; such a spirit leads to new discoveries and to widening fields of vision.

Paul Raider once said, "I had a crazy dream. I was walking down the street and as I passed a mansion there stood a porter at the door, who said, 'Mr. Raider, come in.' I went in and he ushered me into a wonderful dining room, and there I was served to a most satisfying meal. He then asked me to step into the conservatory; there I found the most beautiful flowers of all kinds, full of fragrance and harmonious colors, in most gorgeous array. Then he invited me to go up stairs with him into the library, and there were the most interesting and worth while books one might desire to read, and there were servants who ran about to get for me any book that I might desire to examine or read. He took me from one department to another of that home where was every comfort and attention to be desired. When I spoke about going to the office and my work, the butler said, 'But we will go with you.' When I asked how he said, 'Do you see that gold button in the wall?' I answered, 'Yes.' 'Well,' he

said, 'we will touch that button and this house and all will go right along with you and take you to your office and your work.'" Wonderful dream and wonderful transformation of conditions from what we know and experience! But no more wonderful than the transformations in thought and actual mental experiences that are yours in the realm of your mental and soul development as you follow along the path of intellectual and spiritual research.

Old things are passed away, all things are become new. This is as true in the realm of astronomy as in any other realm. For years certain leading astronomers have been prophesying the presence of another planet or world somewhere in the heavens. Constant study and research have been carried on, till just recently the discovery has been made. So recently was this discovery made that it is not yet possible to give definite description of its habits, its motions, or determine its exact relations to the other planets in the heavens. Enough has been learned for us to be somewhat certain of its distance from the earth and from the sun. In this discovery the map of the heavens has been changed. The universe has been enlarged, ground has been broken for new discoveries and for a new reach into the vastness of the creative mind. You are, by these discoveries and new conditions, invited to open your intellectual and spiritual natures to a larger, a more soul-satisfying vision of God, without whom all advance in knowledge or discovery is of no avail.

In my talk with you this evening one desire stands out more marked than all others, that is to help you, in your pursuit of the new intellectual discoveries, to become possessed of that vision of God, the Author of all things, the Preserver of your lives, that shall be akin to the thought of the poet expressed in the following lines:

"God, Almighty! King of nations! Earth thy footstool, heaven thy throne!
Thine the greatness, power, and glory, thine the kingdom, Lord alone!
Life and death are in thy keeping, and thy will ordaineth all,
From the armies of thy heavens to the unseen insect's fall.

Reigning, guiding all, commanding, ruling myriad worlds of light;
 Now exalting, now abasing, none can stay thy hand of might!
 Working all things by thy power, by the council of thy will;
 Thou art God! enough to know it, and to hear thy word: Be still."

There came to my attention but recently a short story of Bruce Barton's, to which I wish to call your attention. The conviction rests upon me that if you will acquaint yourselves with this short preachment it will be the means of helping you greatly in discovering the new things, the new appreciations of life, if that discovery be made under the influence of the indwelling Christ. Mr. Barton asks the question, "What is your Valley of Baca?" Baca means tears or weeping. The Jews, going up to Jerusalem to worship in the temple, felt it a joy sufficient to change their pains and sorrows of life into a satisfying pleasure. As you discover what is your Valley of Baca at any period of life, there are two things you can do. You can lie down and die, as thousands do, or, "you can go forward testing your own courage at every step, seeing how bravely you can travel to the other end. And as you travel you can dig. If at first you do not find water to quench your thirst, you may dig a hole in which to bury your resentment and despair. And who knows but that in the digging you may at last discover living water, not only for your own self, but for those whose lips and hearts are even dryer than your own. It has happened. It can happen. It always will happen. There are those so courageous that even the arid path does not dismay them or cause them to turn back. They pass on through the Valley of Baca, and make it a place of springs."

A thoughtful study of the article from which I have given this brief quotation, under the influence of the indwelling Christ will not fail to be of great benefit to each one of you.

If you desire to make further acquaintance with this article you will find it in *The Country Home* of June, 1930.

My young friends, as you soon pass out from the Walworth High School, you will find yourselves just entering the vestibule

of your life work. "The realization of your hopes, the fulfillment of your life-mission is yet seen only in the dim distance. The first pages, only, of your life history have been written. Your heavenly Father, made your lives to be sublime, even divine. They are full of opportunities, splendid possibilities which, once let slip, can never be recalled. The undaunted assurance of something better than anything yet attained is a great and determining force in all effort. Add to this the experimental assurance that you are agencies of a living, present, guiding divinity, and you become empowered from on high to work your work. Let your lives be filled and motived of God, and they will move on unflinchingly, trustfully, bravely."

As no soul is utterly desolate as long as there is one being in whom it can trust, so no soul whose trust is in God can be without consolation, yea, without peace, joy, ever filled with the divine ardors. Talent, wit, learning, genius, sentiment, love, will all be ennobled, glorified thereby. "In after years as you recall your school friends you will find some passing their lives in affluence and ease. Some will be struggling and harried with penury and sickness; some whose morning sun promised a resplendent noon will be hidden by the inglorious clouds of inactivity. Some will be given to clean-handed honor and self-forgetting heroisms, while a few will be standing on the high places of the earth, on the headlands of progress beckoning their fellows to follow."

Let me urge you to remember, "that the richest and worthiest legacy you can bequeath to the world is a noble character." No character is great save as it embodies and realizes great principles. These principles, however, to be great must "be energized by the divine presence and power in order to give them vitality, growth, and fruitage."

"One thus endowed has something better and greater than talents, wealth, learning, or position; something that enables him to walk the world open-eyed, calm-browed, serene-souled, and departing leave a legacy more enduring than
 (Continued on page 212)

CHILDREN'S PAGE

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

TRIPS FOR THE STAY-AT-HOMES

A DAY WITH A MISSIONARY

ACTS 16: 13-15

Junior Christian Endeavor Topic for Sabbath
 Day, August 30, 1930

MRS. HERBERT L. POLAN

Suggestions for talks. Types of work.

1. House to house visitation.
 Oriental people are very hospitable, formal, and sociable. They want you to drink tea with them, etc. They talk easier in their own homes, under their own roof. Barriers are broken down when the foreigner partakes with them of their food and does not seem to hold himself above them.
2. Let some junior here describe an imaginary visit of an American gentleman to the home of a Japanese gentleman. (Carpenter's Geography.)
3. Traveling missionary work. (Called itinerary evangelism.)
 Going to neighboring villages, settlements, country districts; holding outdoor services, singing, preaching, teaching, talking, distributing literature.
4. Now let some junior describe an imaginary day's work.
 Packing up brief case with literature and lunch box and thermos bottle. The trip.
 Gathering a crowd—a guitar, banjo, harp, flute, an interpreter and an object lesson, a blossom, a lile sermon, some more music.
 Distributing literature.
5. Schools.
6. Boarding schools.
7. Teaching English.
8. Interpreting.
9. Medical work.
10. Nursing, and many more lines of activity.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am thirteen years old and in the eighth grade. I have five sisters and one brother.

I miss Sabbath school very much since we moved down here four years ago, for I have not been able to go to Sabbath school.

We have three cats for pets. I used to have eight woodchucks, but some died and some ran away.

I will have to close so I can go away.

Yours truly,

JAMES BURDICK.

Center Moriches, N. Y.,

July 31, 1930.

DEAR JAMES:

You surely have a nice large family, just the kind I like. Of course you think you are lucky to have at least one brother among so many sisters, but sisters are pretty fine, too, are they not? Now own up. I am sorry, too, that you can not attend Sabbath school, but then there are enough of you right there at home so that you can have a pretty good Sabbath school, don't you think so?

I don't know of any better pets than three cats, for I am still very fond of cats. You surely had your share of woodchucks. I'll bet you did not keep them until they were very big. My brother and I tried to keep one for several years, but he dug such big holes under the house that we had to get rid of him. He was a fascinating pet though until he got old and cross.

I hope you will write again soon.

Sincerely yours,

MIZPAH S. GREENE.

A MESSAGE TO BOYS AND GIRLS

DE VILLO E. LIVERMORE

Why love I boys with sunny faces
 And all the girls with gentle graces?
 Why do I prize the modest ways
 That make for good the passing days?
 Because I'm thinking, by and by,
 When future years so swiftly fly,
 You'll have your place in life's great work,
 And take no time to waste or shirk.
 I'm proud to think, as noble men
 You'll face real problems oft, and then
 Your moral courage will prevail
 To do your duty without fail.
 I feel the road to true success

Is paved with truth and righteousness.
 No sham should ever enter in,
 No evil thought or work of sin,
 Should take the place where truth should dwell,
 To win the fame one loves so well.
 The sculptor at the marble block
 Begins upon a shapeless rock,
 And toils with patience, oft for years,
 Before the finished form appears.
 With chisel sharp he works with care
 And chips away what he wants not there.
 It seems to me it's much that way
 We spend our lives from day to day;
 Until a character grand and fair
 Is chiseled in with thought and care.
 Now I have heard it said in words,
 Fine feathers do not make fine birds,
 That satin, silk, and furbelows,
 With all the finest kind of clothes,
 Make not a maiden pure and sweet,
 The one we always love to meet,
 Who gives best value to the soul,
 While life's bright, golden moments roll.
 Give me the charms time can not steal,
 And let true goodness e'er reveal
 A purpose placed on worthy things,
 To win the promise virtue brings.
 Together on the trail we meet,
 Nor always pause where bliss is sweet;
 We'll surely find some clouds and shade,
 With pain and sorrow grief has made,
 But let's remember there's a goal
 Where waves of trouble never roll,
 And we should try to be content
 With the good things the Lord has meant.
 Thus we will journey on together,
 Through pleasant and through stormy weather.
 Though thorns may pierce the careless feet,
 Or byways lead where dangers meet,
 Bright flowers of hope will grow and bloom
 Throughout the golden sunny noon.
 What is it makes the soul rejoice
 When e'er we make the better choice?
 It is the Father's smile of love,
 Sent to us from his heaven above.
 There is so much of grace and glory
 We're given in that Bible story,
 Spoken by the Lord on high,
 He said, "I'll guide thee with mine eye."
 Let us be brave, with firm endeavor
 To gain the heights and falter never,
 And thus to play the game of life
 Amid the conflicts and the strife.

THE GENERAL CONFERENCE PROGRAM

Doubtless the president of the Annual Conference will have many happy surprises in connection with the strong program that has been prepared for the annual gathering. The publicity committee is permitted to give a few hints concerning the special music being prepared under the direction of Professor C. H. Siedhoff. The conference choir selections interspersed with solos, duets, and

quartets will assist in the vesper service each evening with the exception of two. On Thursday evening the vesper service will consist largely of instrumental selections. On the evening after the Sabbath, Professor Siedhoff will use the 1929-30 College Girls' Glee Club. All members of the club with perhaps a single exception have promised to be present. The musical part of the evening programs will give an excellent setting for the great spiritual messages that will be given by the denomination's strongest speakers.

Rev. George B. Shaw, pastor of the Seventh Day Baptist Church of Salem announces that provisions will be made for baptism if there are lone Sabbath keepers who have been waiting for such an opportunity. Any such should communicate with Pastor Shaw by letter or early in the Conference session.

Ample provisions are being made to house comfortably and feed bountifully all who will attend this annual meeting.

A gentle rain and thickening clouds while this is being written bid fair to break the strangle hold which the drought has held in Salem many weeks. Even though the weather should be warm, the brick buildings of the college will provide a comfortable place for all sessions.

PUBLICITY COMMITTEE.

BACCALAUREATE SERMON

(Continued from page 210)

silver and gold, marble or granite, something that shall grow in evergreen beauty, and bear fruit for the healing of humanity."

As my parting word to you, permit me to give expression to the prayer and hope that, as you go out into the world in pursuit of a realization of your most cherished hopes, you may find it everywhere and at all times a sanctuary for real devotion, with the angels ascending and descending about you all along the pathway of life.

Cease not to strive after the new things, the new discoveries that are possible to all who pursue the way of life in companionship with our divine Lord and Master.

OUR PULPIT

THE PRODIGAL SON

III

REV. LEWIS A. PLATTS, D. D.

SERMON FOR SABBATH, AUGUST 30, 1930

Text—Luke 15: 20-24.

ORDER OF SERVICE

ORGAN PRELUDE
 DOXOLOGY
 RESPONSIVE READING
 HYMN
 NOTICES
 OFFERING
 SCRIPTURE READING
 PRAYER
 HYMN
 SERMON
 HYMN
 BENEDICTION

While the Scriptures require of the sinner an acknowledgement of his sins, repentance for the same, and a turning away from his sinful self to God, it must still be remembered that in this confession there is made no expiation for sin. There is no work of merit on which to claim the mercy or favor of God.

When the Prodigal in the deepest humility and penitence of heart said, "I have sinned," he only unbosomed some of the darkest pages of his secret history. When he arose and went to his father with the best possible intentions for the future, his past conduct was read in darker lines by reason of the contrast. And when he said, "I am not worthy to be called thy son, make me as one of thy hired servants," he confessed both his deep guilt, and his utter inability to remove it. So far as he was concerned, he could only propose to take the just consequences of his iniquity, at the mercy of him against whom he had so grossly sinned.

This brings us to this Scripture doctrine: "If we confess our sins, he is faithful and

just to forgive us our sins, and to cleanse us from all unrighteousness." Repentance, then, in its fullest sense, can do nothing more than bring us to the door of forgiving mercy—and this it always does; for we learn in this same connection that "The blood of Jesus Christ his Son cleanseth us from all sin."

The ground of our acceptance with God is Jesus Christ, the atonement made by his blood. The condition of that acceptance is that we come to Christ confessing the truth respecting our condition and wants as sinners, and our faith in him as our personal Savior. Thus God and men meet in the God-man; and there is entire harmony between the divine operations in human salvation and the things that are required of man in order to his salvation.

Let us look for a moment at the legal status of the case, for observe, it is said above, that "He is faithful and just to forgive us our sins." Now, the law has said, "The soul that sinneth, it shall die." If this law was made in accord with the principles of strict equity, then it may properly be asked how can the equity, the justice of the law be maintained, and the sinner be forgiven? The Apostle Paul had his eye upon the same difficulty, and had found its practical solution when he preached to the Gentiles, Christ and him crucified, "whom God hath set forth, a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past; that he might be just, and the justifier of him which believeth in Jesus."

It is not at all our purpose this morning to discuss, or even propound, any theory of the atonement. But from these Scriptural representations it is manifest: First, that without the divine intervention on his behalf, the sinner must inevitably suffer the consequences of his sin. Second, that God did, in the person of his Son, interpose in behalf of the sinner. Third, that in this divine interposition, and as the principal feature of it, Jesus died upon the cross, and thus became an expiation for sin. And fourth, the sinner fleeing to this refuge, may sue for pardon, not because he has met or can meet the demands of the law and live, but because Jesus died for him; not because he is deserving of pardon, but because

Jesus is worthy in whose name he comes. His confession is, "I am a sinful man." His plea, "Christ Jesus came into the world to save sinners." His part in the transaction is expressed in the words of the hymn:

"Just as I am, and waiting not,
To rid my soul of one dark blot;
To thee whose blood can cleanse each spot,
O Lamb of God, I come, I come."

The ground of his assurance in coming thus to Jesus, is the precious promise, "Him that cometh to me, I will in no wise cast out."

Thus the legal demands of the case—the requirements of the law respecting the sins that are past—are all met in the person and work of Jesus Christ. And whosoever will may find pardon. Here is the hope of every Prodigal Son.

But by what influence or by what process of reasoning or constraint can the helpless, condemned sinner be made conscious of his condition and wants, and through the consciousness of his destitution be induced to come to the great fountain of all supplies? For it is one of the most hopeless features of the sinful heart that it is abundantly satisfied with its present condition. A very important change occurred in the inward experience of the Prodigal Son, "when he came to himself." That was the bottom round in the ladder. Hitherto he had been tending steadily, rapidly downward. "He came to himself," and from that moment of genuine self consciousness he began by painful, but sure steps again to ascend to the plane from which he had fallen.

How shall men be brought to their better selves? Here God has not left men without a witness of his care for them. For he has not only provided a salvation for all men, but he condescended to stoop and ask them to accept it.

Near the close of his earth ministry Jesus spoke these words of comfort: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin because they believe not on me." By his Spirit in the conscience, through his Word, by the preaching of the gospel, in the lives of his faithful followers, by the conversion of a soul, in the death of

a friend, by the thundering peals of Sinai's mount, or by the sweet, persuasive voice of Calvary and Gethsemane—by some or all these varied methods of appeal is the Spirit of God saying to every wandering, sin troubled soul, "Come home." Thus again does it appear that the salvation of men is all of grace, not of works lest any man should boast. Even the desire that burns in a man's secret breast to leave his life of sin and become a better man, is a desire born, not of earth, but of heaven.

Turning now to the parable, let us note the wondrous bounty, the blessed fullness of the salvation which God offers so freely to all men.

1. God accepts the purpose of the heart to return to himself.

The young man said, "I will arise and go to my father." But long before the purpose of his heart was accomplished, long before the weary distances which he had placed between himself and that father had been retraced, he was accepted of him — "And when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

So when the soul of man first awakes to a sense of his alienation from God, the distance which they are asunder may seem immeasurably great, and it will be a serious question whether it can ever be overcome. But the moment the purpose of the heart is fixed to take the hazard, to return at any cost, even then the great distance is removed, and the Father with his forgiving love is very near.

But let us not conclude that therefore it does not make any difference whether man actually comes to God or not, so he only intends to come. Let us not conclude, as many often do, that it does not make so much difference what a man does, or whether he does anything at all, provided his heart is right in the matter. For the doing, or the honest effort to do, is the necessary outgrowth of the honest purpose to do. And he who argues that it is not necessary to do the will of God because he has regard to the motives of the heart, proves by that very course of reasoning that his heart is not right. A corrupt tree can not bring forth good fruit, neither can a good tree bring forth evil fruit.

The resolution of the Prodigal was accompanied with an effort to accomplish the purpose of his heart. He arose and came; and though the father met him more than half way, it was while he was on the way home.

2. God, in receiving the sinner, greatly surpasses his highest expectations, his most ardent wishes.

The Prodigal had left the place and squandered the inheritance of the younger son which, according to the customs of the times and country, was much inferior to that of the elder son. Now, in his humility, shame, and contrition of heart, he begs the position of a servant. He will be satisfied if by the mercy, the forgiveness of his father, he may arise to the dignity of a servant in his household.

What then must have been his surprise as well as his joy, when the father, taking no note of his humble request, at once lavished upon him all the comforts, the honors, the luxuries of the most honored place in the family!

Thus is it ever when the sinner finds the wondrous fullness of God's salvation; and thus will it be when you and I walk the streets of the heavenly city, joint heirs with Jesus Christ of all its wealth and beauty and glory.

"Then we'll sing with rapture and surprise
His loving kindness in the skies."

I expect to be surprised the more I know of the wondrous love, the blessed love of God in Jesus Christ.

3. God has special regard to the individual wants of each person, and he bestows the bounties of his grace in accordance with those wants. While he is lavish with his gifts, he is not improvident with them. He bestows them in such strict harmony with the condition of the individual as exactly to meet the wants of that individual soul and preserve the equilibrium of all its parts.

At the time of giving holiday presents you can, perhaps, think of persons to whom the gift of some costly ornament would be appropriate and would be received with genuine thankfulness. Then there are others to whom a pair of stogy boots or a coarse coat would be far more valuable and therefore far more welcome. To reverse this order would in both cases be a mockery of the

real condition and wants of the persons whom you intend kindly to remember.

Now there is, to be sure, a very large common ground upon which all men stand before God as needy and helpless, and there are, moreover, great varieties and delicate shades of want in which each individual differs from all the rest; and these, as well as the great wants, the grace of God abundantly fills.

The most conspicuous and perhaps one of the most repulsive features of the beggar is his tattered garments and his general untidy appearance. Right there the father began with the Prodigal Son. And he said to his servants: "Bring forth the best robe, and put it on him; and put shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat, and be merry." Observe, it is not only a much needed provision but it is the best the house affords. Thus generously does God supply the wants of them that come to him.

And then the poor boy, away in that strange land, had no friends; and it had been a fearfully sad question with him as he had planned to return to the father's house, whether he should find any friends there, whether even the boon he craved—the position of a servant—would be granted him. But in receiving him, the father not only at once provided for his sterner wants but instantly anticipated and supplied that inner undefinable desire of the soul for some token or symbol of affection, of love, that should dissipate forever all fears. And so the ring—emblem of unbroken affection—unbroken by the long and sinful absence—as lasting as the external years of God—the ring was brought and put upon his hand—an assurance not only to himself, but also to all who should behold him, saying in symbolic language: Behold, not a servant, but an honored son.

In like manner God sets the seal of his wondrous love upon us in that "we should be called the sons of God"; and we may sing with the prophet of old: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

4. The joy of the occasion centers in the fact of the restoration of the lost one. "Let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." Mark well the contracts—"lost," "dead," "found," "alive." All the pain, the anxiety, the shame, and the disgrace of the one condition is lost, swallowed up in the joy, the peace, the glory of the new found life. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Today around the earth, echoed in myriad voices, had we ears to hear it, rings one sad, piercing cry—"lost"—lost in the entanglements and devices of a wicked heart; "dead"—dead in trespasses and in sins. It comes alike from the palace of wealth and the hut of poverty. It rings from the camp of the halls of learning. It reeks forth from the haunts of crime, fit only for darkness, and stalks abroad at noonday. It is the cry born of the agony and desolation that sin has made.

In the midst of this din of sadness and woe, there may be heard one sweet voice saying, "The Son of man is come to seek and save that which was lost." And again, "I am come that they might have life, and that they might have it more abundantly."

Here, then, is the cause, and here the cure for all the soul maladies of men; and the latter is greater than the former, for "Where sin abounded, grace did much more abound."

My brethren, what are we doing to bring men to Jesus? Have we the Spirit of him whose name we bear, and do we as his servants, as his followers, seek to save them who are lost? Or have we ourselves become wanderers from the Father's house, and have need to come home with the humiliating confession, "Father I have sinned, and am no more worthy to be called thy son; make me as one of thy hired servants?"

Let us not long leave this question unanswered. Let us be in earnest in the investigation; and above all things let us be honest with ourselves and before God. And if our heart condemn us let us remember that God is greater than our heart and knoweth all things; and then, with all our poverty of soul let us come at once back to

God. And may the boundless love of God both constrain us to come, and be our assurance that he will not despise our humble cry.

Is anyone here an entire stranger to Christ by experimental knowledge? Then are you estranged from God by wicked works—a stranger and a foreigner to the commonwealth of God's spiritual Israel. Today God, by his Spirit, by his Word, by his providences, through the voice of his Church and his ministry, is inviting you home. "The Spirit and the bride say, *come*; and whosoever will, let him take of the water of life freely." God is waiting to meet you while yet a great way off, if you will but resolve to come to him. His hands are filled with blessings suited to your every want; the blood of Jesus Christ his Son can cleanse you from all sin, and God is ready to bestow upon you the adoption of sons.

Come then to Jesus. Come today—this hour—come just as you are, not because you are worthy or fit to come, but because you are unworthy, and needy. God will receive you, and in receiving you will give a new heart filled with joy and peace. God will be honored, and the saving power of Jesus' blood will be magnified, and the courts of heaven will be filled with joy inexpressible.

SMILE

Smile!

The world is blue enough
Without your feeling blue.

Smile!

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

Smile!

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

Smile!

This world may not be heaven
But then it's home to you.

—E. O. G.

This is the gospel of labor,
Ring it ye bells of the kirk,
The Lord of love came down from above,
To live with the men who work.
This is the rose he planted,
Here in the thorn-cursed soil;
But the blessing of earth is toil.
Heaven is blessed with perfect rest,

—Henry van Dyke.

Fundamentalists' Page

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

MISSIONS ARE ORDAINED OF GOD

II

3. THE MISSIONARY MOVEMENT IN BRITAIN AND AMERICA

In 1741, Zinzendorf visited America. He went to Philadelphia, and spent Christmas at Bethlehem, in the Lehigh Valley. He would doubtless have brought the whole German populace into the Moravian Church but for Muhlenberg whom the Lutherans had sent to look after the Lutherans. As Zinzendorf was a man of peace, he returned home, yielding all that he had gained, and the Moravians and Lutherans went their separate way.

In 1747, Jonathan Edwards, about three hundred years after the United Brethren had organized as followers of John Huss, at Litite, in Bohemia, sent forth his bugle-blast from Northampton, New England, calling God's people everywhere to a union of prayer for a speedy and world-wide revival of religion, through the effusion of the Holy Spirit. It found an echo in Northampton, Eng., and William Carey resolved to organize missionary effort as a world-wide undertaking. All the world knows something of the results. As another says: "Just as the French Revolution let hell loose, a new missionary in Britain was leading an awakened Church to assault hell at its very gates."

The one outstanding fact in the modern missionary movement, a fact standing out as clear as the sun at mid-day, is this: Modern missions came of a symphony of prayer. It came at the most unlikely hour in our history. It came as God's intercessors in Moravia, Saxony, England, Scotland; and America repaired the broken altars of supplication and called down the heavenly fire.

We see the humble Baptists as they meet in widow Wallis' parlor in Kettering, Eng., and make their covenant of missions. Soon regiments begin to form, and to take up the line of march before the nineteenth century was one-fourth through.

Nothing is more remarkable than the rapidity with which doors opened in every quarter. But at the beginning of the nineteenth century missions seemed a most visionary, hopeless undertaking. Cannibalism prevailed in the islands of the sea, fetishism in the Dark Continent, exclusivism in China and Japan—doors closed and sealed. The caste system dominated India. There was intolerance in papal lands; ignorance, idolatry, superstition, and depravity were found everywhere, and in most cases conspiring together to rear impassable walls. The only welcomes awaiting the missionaries were cannibal ovens, merciless prisons, and martyrs' graves. Yet as the little bands of missionaries advanced, walls of opposition fell, and gates opened of their own accord—India, Siam, Burma, China, Japan, Turkey, Mexico, Korea. To read the history of this century is to read the accomplishments that rival first century Christians.

True, the pages of the century, here and there, are written in blood. There were martyrs like John Williams, Coleridge Patterson, Allen Gardiner, and David Livingstone. But every one of these deaths was like seed which falls on good ground. The churches in Syria, Africa, China, India, and elsewhere, stand rooted in the graves of these martyrs as an oak stands in the grave of the acorn, or the wheat harvest in the furrows of the sown seed.

Thomas Chalmers said: "Foreign missions act on home missions, not by exhaustion, but by fermentation." And Alexander Duff said: "The church that is no longer evangelistic will cease to be evangelical." And the missionary movement of the past one hundred years is a historic commentary on these words. God's Word has never returned to him void. Wherever the seed of the Word of God has been faithfully sown, it has sprung up into a harvest of renewed souls which, in turn, have themselves become the good seed of the kingdom, to become also the germs of a new harvest.

OUR MODERN PROBLEM OF MISSIONS

The missionary movement of the nineteenth century was one of splendid daring, noble sacrifice, and generous giving. In the closing years of the century it looked as if Robert E. Speer's challenging motto, "The World For Christ in This Generation," might indeed become a reality. One writing at the close of the nineteenth century said:

"Let those who think that Christianity is a spent force ponder the following: when Carey, the first Protestant missionary of the world, went to India, the whole of nominal Christians in the world was about 200,000,000. Now there are about 500,000,000. When he in the eighteenth century went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about one thousand million. It is now supposed to be about fifteen hundred millions, which is only another way of saying that while the population of the world has increased during this period fifty per cent, Christianity has increased one hundred and fifty per cent, and the ratio shows that the cause of Christ advanced more within the past twenty-five years than it did in the seventy-five preceding. Our God is marching on!"

The nineteenth century closed with the question of Christ's disciples once more upon the lips of his followers, "Wilt thou at this time restore the kingdom?" Never since the day that Constantine came to his throne were the prospects of the Church so bright, or her conquests so incomparable. But a change has come over the Church, or at least over a great many who compose her membership. They are asking, "Will the Church live?" Are the mistakes of the fourth century to be repeated in the twentieth?" This change is not noticed merely in the asking of questions. Our fervor has cooled, our enthusiasm has waned, and our giving has been reduced. The work goes limping all over the world. Mission boards have not only called a halt in missionary extension, but many of them have actually sounded a retreat.

Something has happened to foreign missions, at least that is the only legitimate conclusion to be drawn from church papers, mission board reports, and the response of the people at the home base, both in the giving of self and money with which to carry on missionary work. What is the trouble?

Professor K. S. Latourette writes in the *Yale Review*, as quoted by Dr. Walter M. Turnbull, foreign secretary of the Christian and Missionary Alliance, these words:

"In 1926 the amount given to six of the major American mission boards was between six and seven million dollars less than in the peak years. Several of the largest boards count their debt in six digits, and are sending out almost no new missionaries, and are *holding many at home* after furlough. It is significant that the number of students annually deciding to devote their lives as missionaries has fallen more than half in the past six or seven years. Just at this time, then, when Protestant missions are facing elsewhere a more serious set of problems than has confronted them for a generation, they are undercut at home by a declining support, wavering convictions, and new divisions. It is quite the most alarming situation with which they have had to deal in the century and a quarter since they became important."

These words were written about a year ago, and since that time contributions to foreign missions have continued to shrink, and additional missionaries have been retained on furloughs, or have been recalled. The missionary situation presents startling, sobering facts that the Church must face. She dare not ignore them. Again we ask, what is the trouble? Why this halt in foreign missions?

The mission problem is complex. And no one is wise enough to make a complete diagnosis of the disease that is sadly injuring the health and power of the Church. Yet there are underlying reasons for the present ebbing tide in missionary support. Some of these reasons, as I see them, I shall present in following articles.

HOME NEWS

WHITE CLOUD, MICH.—In response to the call for Home News made in the *SABBATH RECORDER* some time ago, we gladly contribute the following:

Sabbath, July 12, our good Pastor Wing baptized at Diamond Lake four young people belonging to Seventh Day Baptist families of White Cloud. They have also been received into church membership.

We greatly rejoice in this event. What a wise decision on the part of these young people! Oh, that we all might present ourselves to God in our youth! Why waste years in sin and lose the reward one might have obtained, when by turning to God in our youth we have the rest of life before us in which to lay up treasures in heaven.

May every reader unite with us in praying that these young people who have so nobly obeyed God's Word may indeed be

dead unto sin and alive unto God. Romans 6: 11. And may they ever bear fruits of righteousness that God may indeed be glorified through them.

Another event in which we greatly rejoice is the three weeks' Vacation Religious Day School which closed July 25. Words can not express the gratitude felt by the parents whose children were in attendance. Tears rushed to the eyes, and hearts were stirred with emotion as we visited the teachers and pupils at their daily work, and also as we listened to the final program and beheld the exhibits given Friday evening, July 25, at the close of the term. We quote the program:

VACATION RELIGIOUS DAY SCHOOL DEMONSTRATION EXERCISES—JULY 25, 1930

PROCESSIONAL—Savior Like a Shepherd.

SALUTE to the Flag of the United States.

SALUTE to the Christian Flag.

SONGS—The Quiet Church.
Into My Heart

PRAYER—By Pastor Wing

PRAYER SONG—Father We Thank Thee. Bluebells. What doth the Lord require of thee?

V. R. D. S.—Motto.

BIBLE SALUTE AND SONG—Red Roses

INTRODUCTION EXERCISE—Jolly Helpers

MEMORY WORK—Silver Links

STORY OF A SONG—Peppy Juniors

Jesus I My Cross Have Taken—Queen Esthers

SONG—This is God's House—Kindergarten

PLAY—The Sheep that was Lost—Red Roses

MEMORY WORK—Jolly Helpers.

SONGS—Jesus, Friend of Little Children
He Will Hold Me Fast

PSALM ONE HUNDRED—Betty Allen

SONG—I Love To Tell the Story—Silver Links

PLAY—Abraham—Peppy Juniors

MAGNIFICAT—Queen Esthers

LORD'S PRAYER—Merna and Verna Branch

SONG—Majestic Sweetness—Peppy Juniors

STORY

SONG—Jesus Loves Me—Bluebells

PLAY—Jacob and Judah—Jolly Helpers

BIBLE DRILL—Red Roses

PLAY—Silver Links

MEMORY WORK—Peppy Juniors

PLAY—The Queen With Courage—Queen Esthers

HYMN—God Be With You—Congregation.

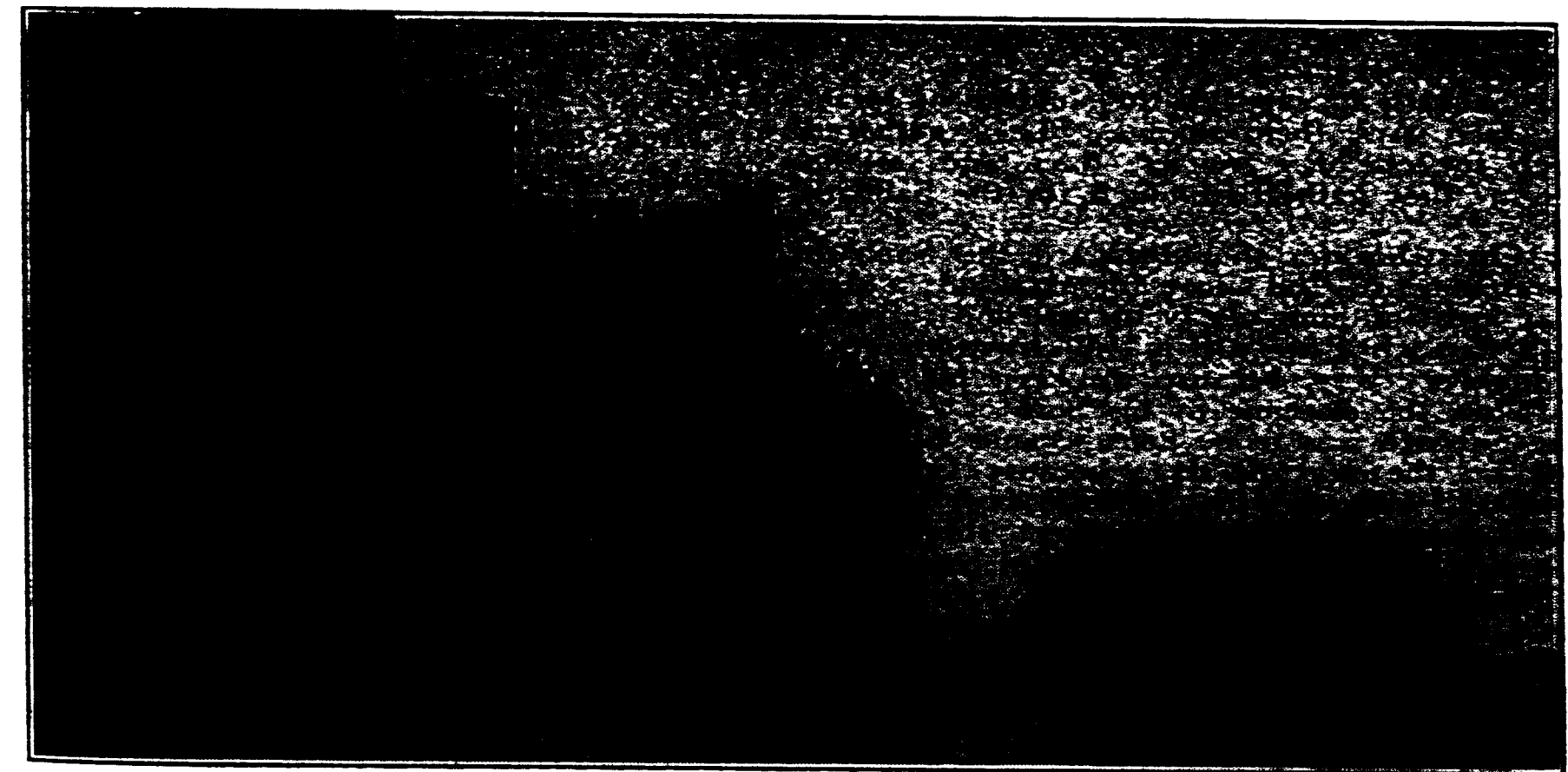
BENEDICTION—Pastor Wing

Six volunteer teachers and Pastor Wing were in charge of the school, and loyal volunteers they were indeed; one of these living fifteen miles distant and driving the entire distance each day.

Our total enrollment was 61. Our percentage of attendance 88.4. Three of our pupils were high school students and 13 were kindergartners. Each Thursday Pastor Wing had a class in church membership. A picnic lunch was held in the church basement the last day.

Many visitors were present during the term and all reported the same heartfelt gratitude for the spiritual advancement of the children under the prayerful, tactful instruction of those in charge

To the churches of our denomination who



Vacation Religious Day School,
White Cloud, Mich.

have not already experienced the value of a Religious Day School during vacation, we beg of you to endeavor to have one at your earliest convenience. It will mean the salvation of our youth and their steadfastness in the truth which to us is so dear.

How I wish every reader could have seen the display of work from the kindergarten close to that of the high school pupils! There were manifold toys and booklets for the children of Jamaica, all made by the pupils of the school; very touching Scripture posters, etc. Perhaps one of the most inspiring works were the booklets made on different Bible subjects, one of which I feel our editor will be glad to publish, written by Lola Branch who was one of the number baptized July 12. It follows:

THE SABBATH

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

The Sabbath is kept as a memorial of creation; thus it should begin with the evening according to the original reckoning of time. In the creation God worked six days and on the seventh day he rested and blessed that day. A day began with the evening because in the first chapter of Genesis it states, "and the evening and the morning were the first day," etc. So thus a new day began with the evening.

The Sabbath appeared to the children of Israel when God sent them manna. They gathered enough for one day for five days, and on the sixth day they gathered enough for the Sabbath also.

As Christians we should regard the Sabbath as a reminder of God's love for mankind; a sign of our love for him; a day of rest and refreshing; a day when we are in full harmony with him in every way, because we keep his word, and follow the example of his Son.

The Sabbath was to be kept because God had rested on the seventh day; because God had blessed and hallowed the Sabbath day; because he had commanded that it be kept; because it was a sign that they were his people; because he had brought them out of bondage.

Jesus taught the people that the seventh day was the Sabbath. The authority he gave for these teachings is found in three places of the Bible. He said, "For the Son of man is Lord even of the Sabbath day." Jesus' disciples and followers kept the Sabbath, and when Jesus was gone the disciples were persecuted.

It was Jesus' custom to attend Sabbath worship

and to teach in the synagogue. He healed the sick on the Sabbath and the Pharisees accused him of this. They never gave in to Christ, and all their accusations finally ended with Jesus on the cross, shedding his blood for us.

All Christians should keep the Sabbath, because God blessed and sanctified it; because God rested on that day; because he commanded it to be kept; because Jesus kept the Sabbath; because the apostles, whom Jesus taught, kept the Sabbath; because God, only, can change his laws, and he has never commanded his followers to keep any other day as the Sabbath; because his law is everlasting; because if we love him we will obey him; and because we need the Sabbath.

Our church was also the glad recipient of a beautiful picture, "Rock of Ages," presented to us last Sabbath by L. K. Branch. It is especially dear to us in that it is his own hand work.

May God continue to forward his work in our midst and make us a success from his standpoint.

MRS. JOHN BLAKE.

WASHINGTON UNION ASSOCIATION
JULY 25-27, 1930

(Continued from page 196)

People need to come in contact with those who have been in touch with the great Source of Power.

Jesus loved even his enemies, those who mistreated him on the cross, with the same love that he loves us today.

Draw nigh to God, get in close touch if we would have the help we need. In drawing near to God we are drawn nearer to our fellow man.

God is the God of all the people; Jesus is the Savior of all the people.

There comes a time in our lives when it would seem as though even God had forsaken us, then it is we need to fully realize the words, "Lo, I am with you always."

What the world needs to see is Jesus. Let the prayer of each heart be that Jesus may be reflected in our life, in every word and deed.

Miss Giles sang a solo, "I know that my Redeemer liveth."

We have come to the close of our second annual meeting; we have not had as large an attendance as we had hoped for, but we have had more than the "two or three gathered together in my name," and we have felt this promise verified, "I will be in the midst and that to bless." Showers of blessings.

LILLIAN W. CRICHLAW,
Secretary.

RELIGIOUS EDUCATION

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

MINUTES OF MEETING OF SABBATH
SCHOOL BOARD

The Trustees of the Sabbath School Board met in regular meeting in the Davis Room of Milton College, Milton, Wis., Sunday evening, June 1, 1930, at eight o'clock.

President D. N. Inglis presided and the following were present: D. N. Inglis, Edwin Shaw, J. N. Daland, H. W. Rood, J. F. Whitford, J. L. Skaggs, Mrs. M. G. Stillman, L. A. Babcock, A. E. Whitford, G. M. Ellis, J. F. Randolph, and A. L. Burdick of the trustees, also Director of Religious Education, E. E. Sutton.

Prayer was offered by Mrs. M. G. Stillman.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

REPORTS OF STANDING COMMITTEES

Professor J. F. Whitford gave a verbal report of the work done by the Committee on Publications, which was approved.

The report of the Committee on Field Work was made by Professor A. E. Whitford. The report consisted largely of a discussion of the activities of the director of religious education since the last meeting, and a consideration of the proposed plans for his work in the weeks to come, before the time of the General Conference. After a free discussion the report was adopted.

A report of the Committee on Finance was presented by the chairman, G. M. Ellis, which, upon motion, was adopted. The report stated that if the funds received from the Onward Movement next year should equal those received during the past year, and if the board should continue as at present, to curtail its other usual expenses, it now seems likely that the services of the director of religious education can be maintained for the next year as at present. If, however, the board is called upon to finance

the Vacation Religious Day Schools to any considerable amount, it will occasion a proportionate deficit in the accounts for next year.

The treasurer's quarterly report was presented and adopted as follows.

L. A. BABCOCK

In account with
THE SABBATH SCHOOL BOARD

Dr.

March 16, to balance on hand	\$312.52
April 4, Harold R. Crandall, treasurer Onward Movement	117.39
April 10, interest on Cheeseborough bond	15.00
May 5, Harold R. Crandall, treasurer Onward Movement	140.07
May 5, White Cloud, special	20.00
May 20, Eastern Association	20.00
	<hr/>
	\$624.98
	<hr/>

Cr.

March 17, American Sabbath Tract Society, Year Book	\$ 36.60
March 17, A. L. Burdick, postage	2.00
March 17, E. E. Sutton, balance expense	10.18
April 9, Rev. E. E. Sutton, salary	133.00
April 9, Mrs. Mizpah S. Greene, salary	25.00
April 21, Rev. E. E. Sutton, expense	60.00
May 5, Rev. E. E. Sutton, salary	133.00
	<hr/>
	\$399.78
Balance on hand May 31	225.20
	<hr/>
	\$624.98
	<hr/>

Milton, Wis.,
June 1, 1930.

The committee appointed to arrange a program for the Sabbath School Board's hour at the General Conference rendered a report which was adopted.

The report of Director Erlo E. Sutton was presented and adopted as follows:

REPORT OF ERLO E. SUTTON
DIRECTOR OF RELIGIOUS EDUCATION

FROM MARCH 17, 1930 TO JUNE 1, 1930

From the date of my former report I was engaged in writing the Bible school lessons for the third quarter of 1930, sending promotional material to our churches concerning Vacation Religious Day Schools for this summer, and taking care of correspondence connected with the work, until April 22, when I left home to attend the semi-annual meeting of the Lesson Committee which was held in Columbus, Ohio.

From Columbus I went to White Cloud, Mich., where I spent Sabbath and Sunday, April 26, 27, speaking three times. On Sabbath morning it was my privilege to assist in installing Brother Robert Wing as pastor of the church.

Since returning home from White Cloud I have taken care of the regular work of the office, and perfected plans for a number of Vacation Schools. In order to have schools where it seems such should be held, I have felt it necessary to guarantee the salaries of supervisors for six schools. So far no other schools have applied for help. All the lesson material for 1930 is nearing completion, and will be in the hands of the printers early next week.

Respectfully submitted,

ERLO E. SUTTON.

President Inglis appointed the following committee to present nominations for trustees and officers of the board for next year: A. E. Whitford, J. F. Whitford, and J. L. Skaggs.

A discussion of the budget for next year resulted in the vote that the Finance Committee be asked to consider and present a budget at an adjourned meeting to be held in July.

Upon motion the secretary was instructed to prepare the annual report of the board to the General Conference.

It was voted that when we adjourn to meet the third first day of the week in July at such place and hour as the secretary shall designate in the call for the meeting.

By vote the secretary was authorized to procure such circular letters and blanks as shall be needed.

The minutes were read and approved.
Adjourned.

A. L. BURDICK,
Secretary.

MINUTES OF THE ADJOURNED MEETING OF THE SABBATH SCHOOL BOARD

The adjourned meeting of the Sabbath School Board was held in the primary room of the Seventh Day Baptist church, Milton, Wis., Sunday night, July 20, 1930, at eight fifteen o'clock.

In the absence of the president, Professor D. Nelson Inglis, who is spending some months abroad, Robert E. Greene was elected president *pro tem*. The following were present at the meeting: Trustees, R. E. Greene, J. F. Randolph, Edwin Shaw, L. A. Babcock, Mrs. L. A. Babcock, Mrs. M. G. Stillman, G. M. Ellis, and A. L. Burdick. Visitor, Rev. M. G. Stillman.

Prayer was offered by Rev. M. G. Stillman.

The minutes of the last meeting were read.

The report of the Finance Committee, presenting the proposed budget for next year was read by the chairman, Geo. M. Ellis, and upon motion was adopted as follows:

BUDGET OF SABBATH SCHOOL BOARD FOR 1930-31	
Salary of director of religious education	\$1,600.00
Expenses of director of religious education	550.00
Membership in International Council ..	50.00
Editorial work on Children's Page of RECORDER	25.00
For promotion of religious education..	1,200.00
Sabbath School Board's apportionment of Year Book	75.00
Expenses of International Lesson Committee	75.00
Printing, postage, and other board expenses	225.00

Total budget for year 1930-1931... \$3,800.00

The Committee on Nominations made a report which was adopted.

The treasurer's annual report was presented by the treasurer, L. A. Babcock, and having been endorsed by the Auditing Committee, was, upon motion adopted.

It was voted that the president and secretary be authorized to make such loans for the use of the board as may be necessary during the next year.

A bill for \$3 for postage was allowed.

Communications were read from Rev. E. D. Van Horn and Rev. H. E. Davis.

The secretary presented in outline the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

Upon motion the report was adopted.

It was voted that in case the secretary is not in attendance at Conference, the treasurer be asked to present the annual report.

It was voted that the secretary be asked to procure printed copies of the annual report for distribution at Conference.

The minutes were read and approved, and after prayer by Rev. J. F. Randolph, the meeting was adjourned.

ROBERT E. GREENE,
President *pro tem*.
A. LOVELLE BURDICK,
Secretary.

It is better to work for the prevention of miseries than to multiply places of refuge for the miserable.—*Diderot*.

DEATHS

BURDICK.—Amanda L. Burdick was born January 25, 1854, and died June 24, 1930.

She was the daughter of William and Polly Witter Loveland, and was born at Willing, N. Y. At the age of eight she went to Nile, N. Y., to live with her grandparents, where she lived for ten years. At the age of eighteen she moved to Corry, Pa., where she lived until her marriage to Thomas J. Burdick, March 1, 1916.

In her early teens she was baptized and united with the Nile church. When she moved to Corry she was a lone Sabbath keeper, but all the while faithful to the Sabbath and her convictions. After marriage she came to live at Alfred, and transferred her membership from Nile to her new home.

She was a woman of a quiet, reserved nature, but was ever ready to do her part in kindly, helpful service, and was faithful in attendance and in service rendered to all organizations. She was a member of the Bethel Class of the Bible school, of the Evangelical Society, and the W. C. T. U.

She is survived by two sisters, a brother, two step sons, and a step daughter. In her going Alfred realized that she lost one of her kindly spirits.

Funeral services were held at her late home, conducted by her pastor, and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

CLARK.—Edmond S., son of Paul and Polly Rogers Clark, was born June 23, 1852, at Preston, N. Y., and entered into rest at his home near Hardy, Ark., July 27, 1930.

At the age of fourteen he gave his life to Jesus, was baptized by Elder Lewis A. Platts, and united with the Nile Seventh Day Baptist Church. Throughout his life he tried to live the Christ life, keeping the commandments of God and walking in the faith of Jesus.

In 1876 he was married to Mrs. Arabella C. Stillman at Westerly, R. I. To them were born five children, four of whom are yet living.

In 1882 they removed to Farina, Ill., where "Uncle Ed." and "Aunt Belle" may yet be recalled as of blessed memory and useful service in the church. Owing to the poor health of Aunt Belle they removed to the Ozarks near Hardy, Ark., in 1895, onto the farm where he spent the remainder of his days. About two years ago they placed their membership with the Seventh Day Baptist Church at Gentry, Ark., because it was the nearest to them of any of their precious faith. The farewell services were conducted by Rolland Burdick of the Adventist brethren, their neighbor and friend for many years.

There are a host of friends as well as relatives who loved Uncle Ed., and who grieve together at our loss.

E. R. L.

CRANDALL.—Miss Abbie Janette Crandall was born at Rockville, R. I., October 14, 1854, and died in Prospect Sanitarium, Groton, Conn., July 20, 1930.

She was one of twelve children born to Nicholas V. and Nancy Davis Crandall, only one of whom is now living, Charles O. Crandall.

Her home has always been in Rockville, but she worked several years in Westerly and other places. Because of poor health she and her sister, Miss Phebe Crandall, left their home in the village to spend the winter with their nephew, George V. Cranall, near Rockville. Her sister died in April.

During revival meetings in Rockville, she, with many others accepted Christ as her Savior, and on October 4, 1873, was baptized and united with the Rockville Church, being a member nearly fifty-seven years.

The funeral services were held July 24, at the Avery Funeral Home at Hope Valley, conducted by Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall, with burial in the Rockville cemetery.

W. D. B.

WALROD.—Mrs. Nancy Tyler Walrod was born in Portage County, Ohio, June 8, 1835.

She was one of a family of nine children—one sister and seven brothers. At the age of four years she came to Camanche, Iowa, where she grew to womanhood. On January 4, 1852, she was united in marriage to John R. Walrod, and for forty-three years they made their home on their farm, near Welton. Five children came to gladden the hearts of Mr. and Mrs. Walrod.

She was preceded in death by her husband, and three children—Mr. Walrod passing away in 1906; her daughter Martha at the age of eight years. Frank was killed in an explosion at Denver, Colo., and Thalia Hawson passed away March 22, 1927, at DeWitt, Iowa. She is survived by two sons, Riley P. Walrod of Calgary, Canada; and Ward D. Walrod of Dewitt, Iowa.

She united with the Baptist Church at Welton, Iowa, in the year of 1872, and through all these long years she has striven to be true to her God, and the church of her choice. She passed from this life Wednesday evening at ten-thirty o'clock at Jane Lamb Hospital, having reached the age of 95 years, 1 month, and 8 days.

Life to the aged is weary at best,
Often with sickness and sorrow oppressed.
Let them rejoice when I'm gone to my rest,
When I am gone.
Why should they mourn at nature's decree
When I am gone?
Why should they wish me to longer remain,
Sighing for strength I could never regain,
When I am gone?

Farewell services were held from the home of her son, Ward Walrod, in DeWitt, Iowa, Friday afternoon, July 18, conducted by Rev. J. H. Hurley of Welton, and the body laid to rest beside that of her husband in the DeWitt cemetery.

J. H. H.

Sabbath School Lesson IX.—August 30, 1930

Amos (A Herdsman Called of God to Be a Prophet).—The book of Amos.

Golden Text: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me." Isaiah 6: 8.

DAILY READINGS

August 24—The Call of Amos. Amos 7: 10-17.
August 25—The Punishment of Israel. Amos 3: 9-15.
August 26—Divine Chastisement. Amos 4: 6-11.
August 27—Israel's Elegy. Amos 5: 1-3.
August 28—The Folly of Idolatry. Amos 5: 25-27.
August 29—The Way to Woe. Amos 6: 1-7.
August 30—The Way to Life. Isaiah 55: 1-7.
(For Lesson Notes, see *Helping Hand*)

The years of old age are stalls in the cathedral of life in which aged men may sit and listen and meditate and *be patient* till the service is over, and in which they may get themselves ready to say "Amen" at the last, with all their hearts and souls and strength.—*Wm. Mountford.*

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21 But that ye also may know my affairs, and how I do, 'Tych'i-cüs, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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PEACE ON EARTH

The men of the earth said: "We must war
As men of the earth have warred;
'Tis ours to wield on the battlefield
The unrelenting sword."
*But they who had seen the valiant die,
The fathers of men, they answered, "Why?"*

The men of the earth said: "We must arm,
For so we would reveal
The nobler part of the human heart,
The love of the nation's weal."
*But they who had sung their lullaby,
The mothers of men, they answered, "Why?"*

The men of the earth said: "We must fight,
For so the fit survive;
By the jungle law of fang and claw
The strong are kept alive."
*But a crippled, cankered progeny,
The sons of the culls, they answered, "Why?"*

The men of the earth said: "We must fall,
And falling build the road
O'er which the race with quickening pace
Can find its way to God."
*But down from a Cross uplifted high,
The Savior of men, he answered, "Why?"*
—Robert Freeman, D. D.,
in Presbyterian Advance.

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