There Is No Excellence
Without Great Labor.

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

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist General Conference in Plainfield, N. J., Thursday, July 19, 1923.

President—Charles L. Hill, Paramus, N. J.
First Vice-President—Alvin E. Halsey, Garberville, Calif.
Second Vice-President—Martin Clapp, New York, N. Y.
Secretary—Harry E. Whitford, Plainfield, N. J.
Treasurer—Ralph R. Crossley, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MEMORIAL

President—William M. Stillman, Plainfield, N. J.
First Vice-President—James S. Crossley, Philadelphia, Pa.
Second Vice-President—Fred W. Nelson, Milford, Ohio.
Secretary—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
Treasurer—Benjamin M. Strobian, Salem, W. Va.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Curtis F. Randolph, Madison, N. J.
First Vice-President—Benjamin H. Babcock, Milton, W. Va.
Second Vice-President—Miss Ethel L. Titsworth, Plainfield, N. J.
Secretary—Dr. J. C. Sutton, Milton, W. Va.

SEVENTH DAY BAPTIST SCHOOL BOARD

President—John D. Inglis, Millis, Mass.
First Vice-President—James C. Brown, Panasonic, N. J.
Second Vice-President—Miss Jessie L. Degen, Alfreight, Mich.
Secretary—Dr. J. C. Sutton, Milton, W. Va.
Treasurer—Louis D. Inglis, Millis, Mass.

AMERICAN SABATH TRACT SOCIETY

President—Marvin F. Babcock, Beverly, Ill.
First Vice-President—Mrs. Armin F. Babcock, Beverly, Ill.
Secretary—Arthur A. Babcock, Beverly, Ill.
Treasurer—Walter H. Babcock, Beverly, Ill.

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Editor—T. Tryon Dolbear, W. Va.
Associate Editors—Mrs. M. E. Babcock, Beverly, Ill.
Secretary—Mrs. R. H. Babcock, Beverly, Ill.
Treasurer—Mrs. L. W. Babcock, Beverly, Ill.

Recording Secretary—Dr. F. Randolph, Milton, W. Va.
Treasurer—Mrs. R. H. Babcock, Beverly, Ill.

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First Vice-President—George W. Martin, Youngstown, Ohio.
Secretary—William L. Burke, Millis, Mass.
Treasurer—Mrs. O. H. Burdick, Millis, Mass.

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First Vice-President—Harriet E. Brown, Lynn, Mass.
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WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Alfred E. Whitford, Milton, W. Va.
First Vice-President—Mrs. E. R. Strobian, New York, N. Y.
Second Vice-President—Mrs. G. E. Crossley, Millis, Mass.
Secretary—Mrs. J. D. Van Horn, Alfred Station, N. Y.
Treasurer—Mrs. Alfred E. Whitford, Milton, W. Va.

Executive Committee of Lone Sabbath Keepers' Aid

Mrs. A. C. Babcock, Beverly, Ill.
Mrs. H. W. Babcock, Beverly, Ill.
Mrs. J. D. Crossley, Beverly, Ill.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

President—Curtis Babcock, Beverly, Ill.
First Vice-President—Mrs. L. H. Babcock, Beverly, Ill.
Second Vice-President—Mrs. C. R. Babcock, Beverly, Ill.
Secretary—Mrs. C. R. Babcock, Beverly, Ill.
Treasurer—Miss Ethel Babcock, Beverly, Ill.

A SEVENTH DAY BAPTIST WEEKLY PUBLICATION

The Sabbath Recorder

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

Vol. 107, No. 12
Plainfield, N. J., September 23, 1929
Whole No. 4,412

Dear Lord, our heavenly Father, as we go forth today to do this day's service, may this day consecrated to the service of the Lord be a blessing to all with whom we come in contact, and may we be inspired to perform our work with all our heart to the glory of Thy Name. May we be a blessing to all we meet on this day. Amen.

The Historical Society—Main Session

Friday morning, at ten o'clock, with Brother C. C. Shue, General Secretary of the General Conference, at Massapequa, Long Island, N. Y.

The Sabbath Recorder—Main Session

Friday afternoon, at three o'clock, with Brother C. C. Shue, General Secretary of the General Conference, at Massapequa, Long Island, N. Y.

The Historical Society—General Session

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The Sabbath Recorder—General Session

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The Historical Society—Young People's Department

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The Sabbath Recorder—Young People's Department

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The Historical Society—Women's Session

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The Sabbath Recorder—Women's Session

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The Historical Society—Sunday School Department

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The Sabbath Recorder

Notice was given out that all who objected to paying for meals on the Sabbath, could simply sign a card, and pay for food on Sunday.

The Conference meeting was opened with prayer by Brother Simpson, and a season of silent prayer with all heads bowed.

Dean Arthur Main had suggested a passage of Scripture for meeting, which was read by Rev. M. G. Stillman as follows:

"We have thought of thy loving-kindness, O God, in the midst of the temple and all united in singing, "Praise God from whom all blessings flow," and while the pastor made a brief prayer, God's blessing upon the service of the day.

That was a great volume of song when the standing people joined in, the sacred Canticle, "The King of heaven; to his feet thy soul the King of heaven; to his feet thy soul the King of heaven."-Psalms 40:6-14.

Brother Van Horn referred to the four days full of good things. We have been made glad by social joys and happy friendships. The reports of good work done, and plans for future work have been inspiring.

Now the Sabbath is here. It is God's day, and it is a good Sabbath. "Not only so,"-were the suggestive words he quoted from Romans 5:3, as a key note to the thoughts of the hour. Paul spoke of the coming of faith, and rejoicing in the hope of glory. He is thrilled with his experiences, but has something more to add when he says, "Not only so." So we have had good seasons in these days. This is good and pleasant, but not so, what is to be the outcome? When we get home what will come of all this? Will we be a better people in the home? It is indeed good if we are, but not only so, let us go home to rejoice in the work and to carry the burdens with greater zeal.

After the song, "I gave my life for thee," the next hour witnessed many testimonies in the great congregation.

Sabbath at Nine o'clock in the morning, about one hundred sixty persons met at the church for a communion service, which was led by Pastor Witter of Walworth and Brother J. H. Charles of Alton.

The theme for the hour was "The Savior's Saviour." In the auditorium everything revealed the painstaking care of the ladies in keeping the great meeting all day.

The bouquets and platform decorations this morning had all been refreshed and changed, so that when the congregation began to assemble, every thing was ready for them.

At ten-thirty, Pastor James L. Skaggs, of the local church, opened the meeting and all united in singing, "Praise God from whom all blessings flow," and stood while the pastor made a brief prayer, God's blessing upon the service of the day.

The offerings in the great Sabbath morning amounted to $585; and in the children's meeting, it was $7.50, making $592.50 in all.

On Sunday evening enough was collected on these occasions to make offerings up to just a little above $1,000.

The Young People The "young people" At Conference were great workers in this General Conference. Of course we expected to see more than three times a day, busy as bees in the great dinning hall, and lending a help hand wherever they could in a general way.

But the Conference program every morning had an opening item, "Young People's Business." So the result is which could profitably be discussed. These meetings had to be brief each day, but such sessions are full of promise, and very much worth while.

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require of me but to do justly, love mercy, and walk humbly with thy God.

We need to distinguish between theology and religion. Theology means man's thoughts about God; religion is a life. There is no clash between true science and true theology.

When the disciples asked what a man must do to be saved, Jesus told them to believe, but said, "He that doth the will of my Father." He drew men to him by his love and by the hope of eternal life.

"I believe we are at the turning point as a people. We are entering upon great days, and must go forward now or fail. It is up to us to decide which it shall be.

We need not seek a new gospel—or new truths—but we need the immutable statements of the true so young people can understand. If we cannot go forward in a way to interest and hold the young people, our doom is sealed.

Judge us to forget self and to be absorbed in interest of the kingdom of God.

At the close of this sermon President Claude Hill made a strong plea, emphasizing the thought that there is a crisis at hand. The President asked, "Shall we meet it? God is calling for some of our young people to enter the Master's work. Shall we go home to do better work for God, and not for the Church? Will we hold these calls, or will we go home only to forget all about them?"

"The education of a man was called for, a goodly number responded, promising better work for God in the coming year."

The closing song was: "The day of earth is come, the day of march has come." Henceforth in fields of conquest Thy tents shall be our home.

Through days of preparation Thy grace has made us strong, And our hearts for God have burned. We lift our battle song.

The Education Society

At Conference the Education Society held its Conference session on Sunday morning, August 9, with Rev. Edgar D. Van Horn presiding.

The devotional service was by Pastor Sheafe, who began by singing in a very impressive manner the minstrel song: "I'm going through." Then he spoke of these blessed days which are the last, the one of which is now here, and reminded us that its record is with God, and it is ours to carry out the plans made here.

He told to a day when many kept complaining because the team did not move fast enough to suit him; whereupon the leader exclaimed: "Never mind and explain." Now let us all decide to push in the good work we are trying to do as a people. God is our refuge and strength, a present help in trouble. Sometimes I fear we are too apt to forget that this is God's cause.

It is good to be living in such a time as this because it is God's time.

Then he sang, "I must have Jesus with me every day," and closed the devotional services with an eloquent and touching prayer. The sentiments expressed at the grand closing were given in the program at the General Conference.

There were three points or phases in religion, emphasized by Brother Tisbury: first, knowledge of self; second, spirit of faithfulness toward others; and third, to know God and walk humbly with him.

He thought that the main difference between this generation and those gone by, is its more deliberate training. He had not found the young people in college as hopelessly religious as some seem to think. The point of difference is what different. People today are franker in expressions and less afraid to speak out. There is a general clamoring for reality. Young people are seeking to accept the responsibility of talking religion in language they can understand.

At the closing of this masterly address, the old Milton College Quartet of years ago, gave us one of their old-time songs, which was greatly appreciated. These "old boys" were given a warm welcome by the congregation, and after singing, "Come Spirit come, with light divine," they were recalled for another song.

Professor Van Horn recalled the fact that our colleges were established by men of God. Religious motives had much to do with their founding, and our colleges should be filled with the Christ spirit. The fathers regarded religion as the main thing for the welfare of the boys and girls, and we need to build religion into the lives of our young people.

He spoke in high terms of the godly men of years ago who had helped him to do his best, for which he is very thankful. His appeal to college teachers to do their best to help young people solve their problems, and to save them from drifting away, was most timely; for the tendency to lose sight of the Christian ideal of life in these times is very great.

This good service was closed with the old Alfred song, "Ain't We Got Faith?" and then Pastor Van Horn, called the "Alma Mater Song." It is so full of the Christian ideals and spirit of this education hour that we give it here:

"Alfred's Alma Mater Song"

Nestled away 'mid the Empire State hills,
"The watch care of sentinel pines,
Whose murmuring song of the brook hums along,
And the favoring sun ever shines.

In a valley so fair, where the forest trees share
Dominion o'er blue and green,
Stands the pioneer college of Western New York,
Alfred, the mother of men.

She was founded in tears, cemented with blood,
And nurtured through yearnings and tears;
Her monuments fair were the heroes who stood
Under the leadership of him.

Each stone was a prayer, and her battlefields there
Were memories of purposes strong;
Staunch daughters and sons were her monuments
As they lift up their grateful song.

Others may boast of prestige and size,
Of numbers and power and fame;
But Alfred's song is sung by distant eyes
And womanhood's high, stainless name.

Old Alfred we say, Alfred now and for aye,
Kenyon and Allegheny;
And the gallant young leader we today honor,
Her honor and power maintain.

Hail to thee, Alfred, thou guide of our youth;
Sweet is thy name, ringing through the deep;
Ring out thine anthems of duty and truth;
May thy clear, ringing melody
L. C. Randolph.

Lone Sabbath Keepers At Conference "Lone Sabbath Keepers" kept a good program at the General Conference. Lyle Crandall presided and three excellent papers were read: "Lone Sabbath Keeping, from the standpoint of little children"; second, "From the standpoint of the young people"; and third, from the standpoint of the family.
After a few words about the five pleasant years of service as general secretary, he took up the subject, "That Which Satisfies." In discussing the matter, he would have the listener every one thatarethirst to cometo the waters, and he that hath no money; come, buy and eat; yea, come, buy wine and milk, without money, and without price.

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

In Ecclesiastes something is said about the things of life, the "honey com", and in the last words of that book we find: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

We find that human experience is the same the world over. Worldly vanities and mere human wisdom do not satisfy the soul. The war-mad nations found no satisfaction, no pleasure in their strife. Seekers after money are never satisfied in heart and soul. Men must seek better things. They must stop missing the mark if they would find what we can to give it?"

The last thing before final closing of this great Conference, the following resolution was passed by a standing vote:

**Resolution of Appreciation**

In view of the careful, conscientious, and thorough services of Rev. Claude L. Hill, through his address here, and in planning the excellent programs of the six days during this Conference week; and knowing, as we do, that his efforts impartially to provide for the interests of all sections of the denomination, as it has been found to be done; and in due recognition of the able, prompt and painstaking manner in which he has fulfilled and has forwarded the programs of this Conference; therefore, Resolved, That here in Conference assembled, we express to President Hill our high appreciation of his sincere thanks for all the ways in which he has served us.

Resolved, That the Board of Trustees of the Sabbath Tract Society (N. Y.) is as follows: The permanent members are: The hands of the treasurer.

**To the American Sabbath Tract Society (N. Y.).**

**American Sabbath Tract Society of New York—Annual Meeting.**

The eighty-sixth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 15, 1929, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corlis F. Randolph in the chair.

The principal actor, Simon Peter, did his part well, and was supported by the excellent programs of the six days during this Conference week; and knowing, as we do, that his efforts impartially to provide for the interests of all sections of the denomination, as it has been found to be done; and in due recognition of the able, prompt and painstaking manner in which he has fulfilled and has forwarded the programs of this Conference; therefore, Resolved, That here in Conference assembled, we express to President Hill our high appreciation of his sincere thanks for all the ways in which he has served us.

Resolved, That the Board of Trustees of the Sabbath Tract Society (N. Y.) is as follows:

**The Board of Trustees of the Seventh Day Baptist Memorial Fund holds its annual meeting as follows:**

**American Sabbath Tract Society Fund:** $1,198.71

George H. Babcock Bequest (1919) $4,886.49

Eugenia L. Babcock Bequest (1934) $10,000.82

Eugenia K. and Francella Burdick Fund (one-half) $6,005.16

Edward W. Burdick Estate (approximately 775) $587.59

Mary E. Rich Fund (one-half) $1,135.00

The special annual report of the treasurer of the corporation, as required, in section 3 of Article V of the constitution, was presented and adopted as follows:

**Friends, there is no remedy has been found. When this question was troubling the disciples. Jesus asked, "Whom do you say I am?" And when they confessed Christ, accepting his gospel as the remedy, then it was that their hearts burned within them. They were satisfied.**

A noted Methodist said: "Christ will conquer, because he cures of sin and gives that which satisfies the soul. Jesus is not only our Savior, but he is our Teacher. Whosoever believes and follows him finds that which satisfieth.

To be out of harmony with God is misery. To believe this would be if everybody would come into right relations with God. There would be joy unspeakable and the world old world.

Men must seek better things. They must stop missing the mark if they would find what we can to give it?"

As a people we need enthusiasm in the Lord's work. We must not be discouraged, but must sustain the work as we have planned. We must not retrench. You would not be satisfied to hold a corner for which we have made arrangements here. Let us go home determined to do it one hundred per cent on the board. Then, we can come to Conference next year well satisfied. Let us show our love to God by our zeal in his work.

**Brother Sheafe's Doings**

Brother Sheafe's doings for the first time. He thinks we can have a wonderful history, a good name, and splendid background.

His comparing us with David before Saul was quite apt. When David met only ridicule and contempt, he stood firm in the name of the Lord; and remembering what God had done for him in the past, he trusted himself to give him victory in the future. He could not fight in Saul's armor, he must make use of the weapons God had placed in his hands. With his sling and stones from the brook he overcame the giant.
By vote, Irving A. Hunting, Asa F. Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1930.

Minutes read and approved.

Adjourned.

Corliss F. Randolph, President.

Arthur L. Titsworth, Recording Secretary.

THE AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY ANNUAL MEETING

The eighth annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 15, 1929, at 2:30 o'clock p.m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph, Recording Secretary, Miss Ethel L. Titsworth, Ahva J. C. Bond, William C. Hubbard, Laverne C. Bassett, Arthur L. Titsworth.

The reading of the minutes of the last meeting was waived.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH Recorder immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the board of trustees prepared by the corresponding secretary, the treasurer, the business manager, and the leader of Sabbath promotion, was presented and adopted as follows:

THE AMERICAN SABBATH TRACT SOCIETY (N. J.), Plainfield, N. J.

The following were elected as named:

Corliss F. Randolph, Winfred R. Harris, Recording Secretary.

Attest:

E. & E. O. E. Ethel L. Titsworth, Treasurer.

September 1, 1930.

The receipt of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY—1929-1930

Corliss F. Randolph, President.

William C. Hubbard, Vice-President.

Clarence W. Spicer, Second Vice-President.

Irving A. Hunting, Assistant Recording Secretary.

A. F. Vans, Assistant Recording Secretary.

O. L. F. Randolph, Assistant Recording Secretary.

Miss Ethel L. Titsworth, Treasurer.

BOARD OF DIRECTORS


GENTLEMEN:

In accordance with the requirements of section 3, article 4, of the constitution and by-laws, I herewith submit the following report of the financial condition of the society as of June 30, 1930.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

General Fund—cash on hand $313.87

Less indebtedness to Building Fund 1,500.00

Maintenance Fund—cash on hand—checking account $1,278.32

Loan to publishing house—checking account new press 5,000.00

Building Fund—cash on hand, checking account $34,080.13

Loan to General Fund 2,589.10

Loan on bond and mortgage notes 5,041.39

Loans on bond and mortgage 6,000.00

Liberty Loan Fund 1,150.00

Loan to General Fund 1,500.00

Surplus 134.45

Reserve, accounts receivable 13,051.84

Fixed: Capital Surplus $25,075.37

$37,327.41

For summary of receipts and disbursements see the annual report of the treasurer.

Evel L. Titsworth, Treasurer.

Plainfield, N. J., September 1, 1930.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1929-1930

OFFICERS

Corliss F. Randolph, President.

William C. Hubbard, Vice-President.

Clarence W. Spicer, Second Vice-President.

A. F. Vans, Third Vice-President.

Winfred R. Harris, Recording Secretary.

The annual report of the bank for Miehle press loan was received and adopted.

The following was submitted for approval:

THE SABBATH RECORDER 361

THE SABBATH RECORDER 360

Sarah P. Potter Bequest $1,000.00

Nathan Wardner Estate (one-third) 2,589.10

$14,087.90

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

Frank J. Hubbard Gift, Plainfield, N. J., $500.00

Gift from income amount of inheritance tax, Bequest of Addie S. Ashaway National Bank, New York, 10.00

Following is a summary showing investments of funds in the hands of the treasurer:

Stock—American Sabbath Tract Society $71,000.00

Deposited in Plainfield Savings Bank 50.00

$71,050.00

The report of the treasurer was submitted to the board of directors and was adopted.

By vote Irving A. Hunting, Asa F. Randolph, William C. Hubbard were elected the Committee on Nominations for the year 1930.

Minutes read and approved.

Adjourned.

Corliss F. Randolph, President.

Arthur L. Titsworth, Recording Secretary.

THE SABBATH RECORDER 361

THE SABBATH RECORDER 360
ONWARD MOVEMENT

AN APPEAL FOR HEARTY CO-OPERATION

All who have read the proceedings of the last session of the General Conference which have been published in the Recorder are familiar with the fact that the Conference appointed a committee to make a thorough restudy of the problems involved in our present unified budget plan, the subject of denominational administration, the proper adjustment of the church quota, and other related problems. This committee is to report at the next session of the Conference, a year hence. In the meantime, the collection of money to meet the needs of the denominational budget, just adopted, has been placed in the hands of a committee composed of five members of the Plainfield Church. The members of this committee were located in a single church because their work is primarily of a business nature and will require frequent meetings and close co-operation, which would be impossible were the members of the committee scattered over the denomination.

It is the general purpose of this committee to appoint a representative in each church to promote the interests of the budget. The committee expects to carry on a campaign of information and the fullest possible financial support of the denominational program. In the meantime, however, the committee wishes to urge that since the budget was adopted by Conference calls for an increase of seven per cent, everyone will continue to fulfill pledges, as some have appeared to do; but a living and life-giving word. It is the product of developing religion and morals and of richer and richer experiences of God. Hence all parts are not on the same level of historical and moral worth. It is a record of human achievements in reasoning, sentiments, language and literature, religion and morals—achievements in harmony with then existing and recognized scientific, social, ethical, and religious standards.

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DEAN ARTHUR E. MAIN

RELIGION, THE BIBLE, THE MODERNIST

Modernism believes that science, metaphysics, psychology, philosophy, theology, ethics, social science, art, history, and experience, so far as they interpret reality correctly, must be in harmony. Nothing can be true in one of these fields of universal experience and contradict truth in another. For illustration, a professor in our university says that what is true in biological science must be true in medicine. I have been told that one former professor of philosophy here once said in a public address, referring to some idea and its expression, "That may be true for theology, but it is not true in philosophy." I venture to say that that statement was neither philosophical nor scientific.

The great Hebrew prophet of the Exile said in substance to the Gentile peoples, Go forth and survey the course of human history, and then come home to judgment, or to intelligent decision, and tell me, Who is God, Jehovah or idols? This was an appeal to the consciousness of mankind. Hence the modernist is compelled to take from the Bible, as a source of information, those things which have the wealth of the world to back them up. The modernist does not think that the first books of the Bible were written by one man—Moses—but that they were edited compilations of different documents; or that the Book of Psalms is one book, but several, with Israel as only one of the writers; or that one man wrote both the first and second part of our Isaiah. This makes the Bible a new Book to us—a Book that can stand the test of historical and literary study.

The discourses of the eighth century Hebrew prophets, occasioned by contemporary or near-at-hand social, moral and political conditions. At the heart of them, however, there are enduring principles. From these discourses the modernists find the Old Testament sermons, for the gospel era, illustration, fulfillment, sources, and heaven.

Promised deliverance from Babylonian captivity suggests the glad news of human redemption from the bondage of sin. In the seventh chapter of Isaiah it is written that a virgin—rather a young woman of fit age for marriage and mother—hood—shall bear him a son who will be Immanuel, meaning, God is with us. The writer of our first gospel seems to find in the birth of Christ a fulfillment of this Scripture. But Doctor Jefferson, a modernist, and a believer in the virgin birth, says that there is no reference at all to Mary, or Jesus, or to his birth. The near-by birth of the boy Immanuel was to be a sign to the unworthy...
king Ahaz, who was wearying men and God, that the statesman prophet was speaking in
the name and by the authority of Jehovah when he announced the coming of the
messiah. This was the chosen name was a symbol of the presence of God among his troubled people.

The New Testament does not teach that acceptance of the virgin birth doctrine is essential to the forgiveness of our sins, to
discipleship, to church membership, and the right to preach the gospel of God, or to be
fulfilled in the incarnation. Even the great English theologian, Canon Gore, says that faith in
Jesus must rest where it did from the beginning, upon his life, teachings, death, and
resurrection, and not upon a secondary matter, the question of the man-
ner of his birth.

Professor Sanday in his discussion of St. Paul's use of the Old Testament fur-
nishes a good illustration of his method. He employs Old Testament passages very
freely when just the words themselves seem to warrant the lesson that he wishes to set forth. For instance, he re-
ferences to the nineteenth

"One of the tremendous needs of the world is that men should have in the
mind and speech patterns were influenced by rabbinical models, and belong to the first
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ieran, by rabbinical models, and belong to the first
mind and speech patterns were influenced

It is not certain patterns of belief, but
living, giving-life, and life-sustaining faith and confession, that make one a Christian and
worthy of Christian and Church fellow-

The modernist rests his hope of attaining the
eternal beauty and glory of a life like
Jesus taught as the essentials of religion and goodness.

As Doctor Merrill says:

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mind and speech patterns were influenced by rabbinical models, and belong to the first
centuries. It is not certain patterns of belief but
Two hundred fifty denominations do not seem to be so intelligent and tolerant denominalism should be readily distinguished from sectarianism. It is the name we give to different schools of thought in the realm of religious faith and practice, just as there are schools of thought in law, medicine, pedagogy, statesmanship, economics, and other great departments of human thought and action.

The Church: Protestant, Anglican, Roman, and Greek, and the Synagogue, face a situation, religious, moral, industrial, racial, national, and international, that they only can meet, and they only by fraternal united effort.

Modernism sees little or no use in dividing events into the natural and supernatural. Extraordinary and not-understood occurrences frequently become ordinary, intelligible and non-miraculous. I like what Professor Hoffding says, from the point of view that everything is natural; from our point of view everything is supernatural. That is to say, all things need God. It is quite right for religion to have one center in the hope of immortality.

"This life, not death, for which we pant, More is, and fuller, that I want." But if it is to derive from the minds of men the idea that anything excepting loving-kindness makes right it must have another center in moral, social, economic, political, and scientific, intellectual, and religious.

Jehovah is sovereign and transcendent; but modernism wants a God who is also immanent all the way from the microcosm to a macrocosm. It is inconceivable vastness; from protoplasma to the immortal soul.

The modernist agrees with the Hebrew poet, and with the liberalist, that by the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth; but he spake and it was done; he commanded and it stood fast. But while they were happy who in a prescientific age or in an anti-scientific attitude thought they explained God's relation with the world by a quick creation out of nothing, and by miracle, the modernist thinks himself still happier in the scientific and reverent belief that cosmic unity, the reign of law, and the law of chance are the processes we call evolution, witness to an immortal and hitherto working God.

We do not ask you to observe the law simply because it is the law. "Obey the law, because it is the law" is a dictum that does not hold at every point. We should be too wise to expect to admit it. It may be dangerous to say so, but the truth is often dangerous. We are, however, not required to prove its consequences; only for what we do with it. I urge you to obey the law because of the moral havoc the violation of it is working.

The bootlegging business is inherently immoral. It can not exist without violating the most elementary principles of morality. Lying, perjury, forgery, bribery, assault, murder, are among the regular necessities of the trade.

To say that its consequences are deplorable is to speak feebly. They are appalling. The moral perversion of those who get it right are a thing of which by which it is attended, bad as they are, not the worst evils. The worst feature is the corruption of our public officials by the wholesale bribery made possible by the great profit of the business. In many places it has resulted in an alliance between the officers of the law and criminals of a most desperate sort. It is poison in the nation's blood. Our children will be suffering from its effects when we are our own sepulchers.

Any other business carried on in this way would be pronounced infamous by the decent judgment of mankind and would only be tolerated by the joying when the law laid its heavy hand upon it, as it would be sure to do. Now, do the guilt and infamy of this business rest wholly upon officers who engage in it? Whose money is it that tempers these men into it? Who money supports them in it? Whose money buys their motor cars, their trucks, their watercraft, their firearms? Whose money is it that goes in bribes to the officers of the law? If the receiver of stolen goods, and the man who knows that a murder is about to be committed, and he prevents it, is regarded and treated in each case as innocent; if the corruption of our public officials is the result in its corruption, is it not the corruption of our public officials who are responsible for their crime?

The desire to rescue sinning men than the new convert is, but often the reverse is true. We may well ask, "Do I have a burning desire to see men come to Christ for their own good?" And again, "Has this desire grown in my heart as the years have passed by?" and once more, "If I have not, what is the reason?"

A professed Christian will not be very much concerned about leading others to Christ until he has developed the consciousness of fellowship with the Savior and a life devoted entirely to Him. And if he does not know the unspoken joys of Christ's way of living, how can he be indifferent about others knowing the same? Furthermore, one's power with God and men depends on one's cold and delinquent service. Their service shall be revived and helped to become missionary in the full sense of the term, when we, in public or private, urge men to accept Christ, men are saying, "Do you really care?"

When I listen to an elaborate plea for devotion or exhortation, for men to come to the Savior, I find myself asking, "How much do you really care? Is your heart aflame with a desire to help others?"

One may engage in any or all forms of missionary activity solely for the purpose of building up one's church or denomination, or for the comfort of having something to do, or for the satisfaction of being joined with respectable people in worthy undertakings; but without a passionate desire that others might enjoy the blessedness of Christ's way of life, missionary and evangelistic activities become formal, lifeless, and Christless. With this passion burning in the soul of the disciple, all endeavors reaching out to others become missionary in their nature. Whether our activities for others are not dependent upon where they are performed upon their outward form, but upon what their purpose and whether the soul is aglow with the desire to lead men into fellowship with the Father.

This passion to lead others to Christ and his way of living is, in small measure, the matter of cultivation, as is any Christian grace. From the very nature of things there is and must be an intense desire that those who know the unspeakable joys of Christ's way of living, how can he be indifferent about others knowing the same? Furthermore, one's power with God and men depends on one's cold and delinquent service. Their service shall be revived and helped to become missionary in the full sense of the term, when we, in public or private, urge men to accept Christ, men are saying, "Do you really care?"

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When I listen to an elaborate plea for devotion or exhortation, for men to come to the Savior, I find myself asking, "How much do you really care? Is your heart aflame with a desire to help others?"
A MEMORY OF VALLEY FORGE

In 1824, General Lafayette visited this country, which he had helped to make free forty years before. He was then an old man of nearly seventy years.

There was a brilliant reception in his honor. A slowly moving line of stately guests passed by him, and he greeted each with a courtly grace. Presently an old soldier came up, clad in a worn Continental uniform, with (as usual) his hat and mitten in one hand and across his shoulder a piece of an old blanket. The old soldier straightened up his bent form and gave the military salute. As Lafayette pinched his hat, "Grs," started to his eyes. The tattered uniform, the ancient flintlock, the silver-haired soldier, even older than himself, recalled the dear past.

"Do you know me?" asked the soldier. Lafayette's manner had led him to think himself personally remembered.

"No, I can not say that I do," was the frank reply.

"Do you remember the frotts and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, general, you were going in the rounds of Valley Forge. You came upon a sentry in thin clothing and without stockings. He was so cold freezing to death. He took his gun, saying, 'Go to my hut. There you will find stockings, a blanket, and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'"

"The soldier obeyed. When he returned to his post, you, General Lafayette, cut the blanket in two. One half you kept; the other you presented to the sentry. Here, generally, is one half of that blanket, for I am the sentry whose life you saved."

"Our Animal."

Education can not solve the problem that is filling our prisons. - Archdeacon John Dowdson.

S. O. S.

I am editor of this page and yet it is not mine. It is yours, and you control it and its destiny. Regardless of whether do I do my best or my worst, you can make it or break it. So let's try to make it the best young people's page ever. How? By sending the best and noblest to be written and by course of duty, you ever have anything interesting in your Christian Endeavor society? Write a good newsworthy and send it in. Two letters a year from each society would put home news on this page every week. Does anyone ever give a helpful paper or talk in your meeting? It would be helpful to the rest of us. We had some fine things from the New England Union last year; they can do as well again, and so can the rest of us. Come on. Recorder correspondents, "get busy!" - C. A. B.

JESUS TEACHING US TO PRAY

Christian Endeavor Topic for Sabbath Day, November 16, 1929

DAILY READINGS

Sunday—Pray humbly (Luke 18: 9-14)
Monday—Secret prayer (Luke 11: 1-4)
Tuesday—Pray in faith (Mark 11: 24-25)
Wednesday—Definitely plan to have a prayer meeting (Luke 11: 25-26)
Thursday—Pray for the kingdom (Matt. 9: 38)
Friday—In Jesus' name (John 16: 23)
Saturday—Topic: Jesus' teaching us to pray (Matt. 6: 5-13)

S. DUANE ODGEN

This topic is concerned with prayer and learning to pray. The things we do can become so much and attention given during the meeting to prayers. The leader should definitely plan to have a prayer meeting early in the program. Perhaps they will want to assign a speaker to each of five or six more people for their part of the meeting. Or arrange to have the prayer groups from each one at some time during the meeting. This can be worked in various ways, if all will not volunteer (the leader can usually know whether to expect this or not). One way is to have each one offer a prayer in a series of the order of standing or sitting. (It is not to be better than to have the entire group stand through a long prayer or series of prayers, since people can not all cooperate: and be comfor-
table. Let the group sit and each one stand to offer his prayer, or if preferred, let him sit with others and pray together. Other suggestions for handling the prayers are: (1) a chain prayer, in which each person who prays takes the one who is to follow, the leader designate, and begin at the head of the chain; voluntary sentence prayers; a series of brief prayers by persons named by the leader. Let the songs and hymns be chosen by the leader (or in conjunction with the chorister) on the subject of prayer. Some other ones are: "Prayer Is the Soul's Sincere Desire," "I Must Tell Jesus," "Lord for Tomorrow and Its Needs," "More Holiness Come," "What a Friend We Have in Jesus," "O Master, Let Me Walk With Thee," "Dear Lord and Father of Mankind." There are many others. Sometimes to be developed by talks or discussion. Talks on the subject of prayer, or by all means; there are: (1) What real prayer is (Is praying to be seen of men or to be heard of God? Is praying to thoughtlessly "repeat the Lord's Prayer?" Do we so often do? Why are the prayers we offer in church not more certain to be the real prayers of our hearts? Is it true praying to be seen of men?); (2) Directness in prayer; (4) The value, and necessity of prayer, methods in prayer (We must not be too apathetic, nor too often indulged in, not apt to effectual praying, etc.); (5) Unselfish prayer; (6) Does most of our praying have anything to do with asking for things to be bestowed? (Compare the prayer that I may be what I should be, and ask the best that is possible for me to become, with the prayer that certain things may be bestowed upon me.); (7) The different ways in which God answers prayers (granting, denying, granting until the right time for the granting, indirect answers, causing us to find the answer to our prayers by our own efforts?); (8) What are some things we ought not to pray for? (9) How should we pray? (10) Would we pray if we were asked? (By asking merely, or is there more...
than that to be done by us?) (10) How to use the "Lord's Prayer" effectively in group praying.

THOUGHTS FOR THE QUIET HOUR
LYLE CRANDALL

"The effectual, fervent prayer of a righteous man availeth much." The attitude of our mind, in prayer, is very important. We should go to God in prayer, feeling humble, realizing our utter dependence upon him, and having a sense of sorrow for our sins. We should have our minds open to receive whatever he will give us, and it is only when in this state of mind that he can speak to us. Our prayers must come from the heart and must not be said, "to be heard of men."

I heard a man pray once, and in his prayer he seemed to tell God what he should do for him and others. There was no expression of humility, but a pretense of supplication. Christ needs our youth, our courage, our physical form. Of something which is in.

"Every true desire in the heart of a Christian finds response in the heart of God."

FELLOWSHIP BREAKFAST AT CONFERENCE

Among my pleasantest memories of Conference are the fellowship breakfasts. I am sure it will be so this year. We were afraid of rain, and preparations had been made for it; but Friday morning of Conference dawned beautifully, and the cool morning air and the ride from Milton to the number of nearly two hundred alumni occupied by several recruits, who had arrived, was a camp that day. The ring leader approached the tent on tip-toe. "Boy, he's praying," he roared out. "Three cheers for the parson!" shouted another man of the group as the prayer ended. "You watch; things for three weeks. I'll show you how to take the religion out of him!"

STOOD BY HIS FLAG

During the American Civil War a dashing, rough but brave soldiers were playing cards one night in the field. "What on earth is that?" suddenly exclaimed the ring leader. In a moment the whole camp was listening to a solemn voice which came from a tent occupied by several recruits, who had arrived just the day before. The ring leader approached the tent on tip-toe. "Boy, he's praying," he roared out. "Three cheers for the parson!" shouted another man of the group as the prayer ended. "You watch; things for three weeks. I'll show you how to take the religion out of him!"

The trump was a slight, pale-faced young fellow about eighteen years of age. During the next three weeks he
After that, when she went to the store, she took him with her.

With love.

WINIFRED ADELLE DAVIS.

DEAR ADELAIDE AND WINIFRED:

There isn't room for me to write to you this week, but I surely will answer your splendid letters as soon as I can.

Sincerely your friend,

MIZPAH S. GREENE.

OUR MILLET FIELD

MARY A. STILLMAN

The lawn west of our house needed reseeding, and the farmer who plowed it suggested that we put in a cover crop of millet this year and then sow again before we planted grass; accordingly this summer we have quite a field of grain.

Millet belongs to the grass family but grows taller and more luxuriantly, and has a large head of little black seeds. If you have a cow, you must have noticed, mixed with the hemp and canary seed, the little round millet seeds. Our field affords a feast for the wild birds this year.

The first to come were the chirping sparrows recently hatched in the clump of lilac bushes nearby; then came a family of slate-colored juncos with the white feathers beside the tails showing as they fly. But the prettiest birds that come to the feast are the colored juncos, with the white feathers over the back, the little round millet seeds.

The Wilson's thrush or veery which lives near our hillside and winters in the woods next to our house has passed they have turned their attention to the petunia bed, the humming birds were feeding at the other end of it: I stood perfectly still and at first they did not notice me. Then the little beauty started to come to my side; when a few feet away she discovered me and stopped her forward flight in midair, balancing her wings to keep her balance. She alighted on one strand of a corn tassel and chipped at me as much as she could say, "Go away! Don't you see I need that honey to feed my babies?"

Once I saw a humming bird's nest. It was hardly as big as half an English walnut and was made of the down from the cottonwood tree. The nest was covered with gray lichens like those on the tree, so it looked merely like a knob on a branch. It contained two white eggs no bigger than pea beans. The little birds when hatched could not have been larger than honey bees.

The mother feeds them by putting her long beak down their throats and pumping in partly-digested nectar from the flowers. The father's colors are so attractive that he thinks it wise to stay away from the nest, so all the care of the children falls on the brave little mother. Let her own the petunia bed, if she wants to!

TWO GREAT FRENCHMEN

There is little doubt that future generations will record the names of two civilians during World War I as contributions to the Allied cause. The name Raymond Poincare has been continuously in the public service and he has steadfastly stood for those policies which they honestly believed would make for the welfare of the nation. Just before the final completion of his victory in the matter of the American war debt, Raymond Poincare felt obliged to retire because of a grave threat to his health. Briand accepted for the tenth time the premiership and secured a three months' truce in internal politics in the interest of the settlement of pending international problems. These two Frenchmen have proved themselves the most intelligent and single-minded devotion to the welfare of their country.
Having found that peace, which, thank God, has not been taken away from me to stand with the fundamentalists, although we do not quite understand them. From the fundamentalist preachers and writers, we get the idea that all that is necessary is that we believe the Bible, and you can be a good Christian child regardless of your obedience or disobedience. But if you doubt the Bible, then the question will be, "Where will you spend eternity?" A few years ago, when located as pastor of a Seventh Day Baptist church in a certain town, I often heard the pastor of the First Day Baptist church say, "I believe the Bible from cover to cover," yet he said to be in a private conversation, "Of course, if you take the Bible as it reads, the seventh day is the Sabbath." Was he a Christian fundamentalist? Not long since, I sat in a church on Sunday morning, and saw a man, seemingly old enough and intelligent enough to know that the Greek word, rendered "baptize," is also rendered "to dip, to plunge, to submerge:" yet he stood before that congregation and said to a child, "I baptize thee in the name of the Father, Son, and Holy Spirit"; then he sprinkled a few drops of water on its head. Had he, in his heart, and said to the child, "In the name of the Father, the Son, and the Holy Spirit, I dip you, I plunge you, I submerge you," what would the public have said? What would God have said of me? Yet would I not have been as truthful as he? On Sunday before Memorial day I was in public service, to hear one doctor of divinity thank God for this Sabbath day, and another tell me, of experience along this line, we, upon our leading men say, with our leading men say, "If we see a man transgressing the law and do not warn him, and be die in his sin, God will require his blood at our hands.

Is not this enough to cause Seventh Day Baptists to sit up and take notice? But I can almost hear some saying, "Oh, they keep the law in spirit, for the letter killeth, but the Spirit-giveth life." I believe in a spiritual service. I can not believe that God is pleased with a service that is given merely because the letter requires service, for the letter killeth, but the Spirit giveth life. But the question arises, at once, can we serve in the spirit, and willfully violate the letter?

When James G. Blaine, was candidate for President and failed to declare himself on the temperance question, as requested by the W. C. T. U., I went to the Prohibition party, remaining there till prohibition became a law. Am I still a prohibitionist, if I vote with a whisky party, and even aid the bootlegger in his work, purchasing and distributing his goods; am I prohibitionist, in spirit? Do I keep the spirit of the law? I certainly do, if Christians can knowingly violate God's law.

Since I promised God to take the Bible as his word, and since it teaches that the seventh day is the Sabbath, and so stated in his fundamentalism, and so stated in his fundamentalism, I cannot say, even though that sin is the transgression of the law, and we are stricken to warn the sinner of the error of his way; then if I am honest with my God, and with my fellow believers, I must speak the truth. And if this is true of J. T. Davis, it is true of every Seventh Day Baptist. Brethren, will you come to the rescue? Shall we show our young people that we have some object in life? I heard one of our leading men say, some forty, possibly more, years ago, that God loved small things, so he kept the Seventh Day Baptist denomination small. I did not believe it then; I do not believe it now. For so far
as I have observed in nature, where there is action, there is growth.  
A few years ago I was asked to speak on agressive Sabbath reform before a Conference committee, and at the close one of our leading men said, "We need to indoctrinate our own people." While we are doing our duty to the world? In the days of Lewis, Potter, and Wardner, we had aggressive workers, and were growing. While under this method of indoctrination, what do our records show? "These we ought to have done and not to have left the other undone." Do Seventh Day Baptists call for this text? if so will we heed the call, to warn the sinner of his sins? or will we have his blood required at our hands?  
We may be asked, "What have you proved?" Possibly, nothing. We are attempting to state facts rather than make an argument from these facts.  
But, we conclude, if Seventh Day Baptists accept the Bible as their guide, the principles taught in the Old as well as in the New Testament are of God. Hence the principles taught by Ezekiel, Amos, and Malachi, apply today. Not only does Malachi 3:6 say, "I am the Lord, I change not," but Christ says, "I am in the Father and the Father in me, I and the Father are one." While Hebrews 13:8 says, "Jesus Christ the same yesterday, and to day, and for ever." Therefore, conclude, if God is just, if he changes not, he will require of Seventh Day Baptists more than indoctrinating our own people, or being a winning competitor.  
"COMPETITORS"  
Don't worry about your competitors. They are the spice of life. They are the test of our faith.  
If it weren't for your competitors, there would be mose and ivy all over you and your business.  
There would be no contest—no race—no prizes—no sporting spirit of any kind. If you are not doing well, don't blame your competitor, blame yourself.  
You are losing more money by neglect than you are by competition. You are losing more by waste—by lack of team play—by jogging along in a rut.  
If your competitors are ahead of you, be a good loser. Don't squeal and make excuses.  
Then play the game harder. Go at it with all the brains you have and all the hands you hire.  
Don't settle down to a tail-end with a groan. Make up your mind to win. Show your competitors that you're still in the running.  
Then, when Christmas comes, you might send a present to every competitor by one of us saying: "Many Thanks for Having Kept Me Alive During the Past Year." Yes—Why not? —Selected.  
CONTAGIOUS COWARDICE  
The direction which Moses gave for the warfare of his people is orders that are of God. Hence the principles taught by Ezekiel, Amos, and Malachi, apply today. Not only does Malachi 3:6 say, "I am the Lord, I change not," but Christ says, "I am in the Father and the Father in me, I and the Father are one." While Hebrews 13:8 says, "Jesus Christ the same yesterday, and to day, and for ever." Therefore, conclude, if God is just, if he changes not, he will require of Seventh Day Baptists more than indoctrinating our own people, or being a winning competitor.  
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Then, when Christmas comes, you might send a present to every competitor by one of us saying: "Many Thanks for Having Kept Me Alive During the Past Year." Yes—Why not? —Selected.  
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE AND THE FEDERAL COUNCIL OF CHURCHES  
(The following statement was prepared by and read by Mr. A. L. Davis at the last General Conference)  
The relation of the Seventh Day Baptist General Conference to the Federal Council of Churches of Christ in America is one with possibilities of disfellowship and discord, which in our opinion warrant a fraternal warning and the suggestion of a course of action and the objectives and ideals to be served through our relation to that organization.  
This seems necessary for two reasons.  
First, the insistence and emphasis on church union by the speakers and representatives of the Federal Council; and, second, the assumption on the part of the Federal Council that it is not the denominations related to it on civic, social, and industrial questions.  
As to church union, Seventh Day Baptists cannot be other than disturbed and irritated by the assumption that formal church union is a consummation to be sought, without understanding that Protestantism would strengthen and enlarge its contribution to the kingdom in a formal union more effectively than through denominational channels. And they deny the word Protestant to include Seventh Day Baptists, thereby always proceeding upon the assumption that Seventh Day Baptists are not a necessary objective to be reached.  
Much of the discussion is based upon what Seventh Day Baptists believe is a clear misapprehension of the content and implication of the intercessory prayer of our Lord in the seventeenth chapter of John. Seventh Day Baptists can not but object to this program, for the following reasons:  
(a) Our conception of the ordinances is such that we believe that they are maintained, both as to form and symbolic value, and retain the content given in the New Testament by our Lord as the final expression of his will and counsel.  
(b) Our conception of ecclesiastical polity, which we believe is based upon clear New Testament teaching, is such that we cannot disturb or modify the God-appointed arrangement of an embattled authority and autonomy of the churches by any alignment with overhead ecclesiastical control, whether in the form of an episcopacy, or presbyterian, or hierarchic. To us this is not a matter of preference, but it is a matter of loyalty to what we conceive to be the mind of Christ on this subject.  
(c) Any organic church union would not be consistent with the conception of the Federal Council of Churches as a federation of organic, independent, self-governing churches.  
Until the tide of unionism shall so overwhelm us as to submerge these three basic conceptions of Seventh Day Baptists we can not but look with favor upon the present objectives of Christian union designed to include Seventh Day Baptists. When this Seventh Day Baptists are submerged, it would mean the loss of their unique contribution to the kingdom of God and the destruction of their churches as divine units in the kingdom.  
This body, being a delegated body of carefully limited functions, can not delegate to others those functions which in our opinion warrant a fraternal warning and the suggestion of a course of action and the objectives and ideals to be served through our relation to that organization.  
For the history of previous resolutions, see the content of this resolution.  
"Resolved, That this General Conference appoint a carefully selected and representative committee to study the whole question of our relation to the Federal Council of the Churches of Christ in America and report the General Conference next year a clarifying statement of our relation to the Federal Council,"
BUSINESS AND RELIGION

When a man becomes a Christian he can not sever his relations with the world in which he lives. He is in the world although not of it.

From the very beginning of the Christian era the relation of the Christian to the affairs of this life has been a problem. In apostolic times some of the disciples gave up business and sat down to wait for the second coming of our Lord. They had not seen before; he was almost surrounded by enemies, but fighting desperately. At his side stood the bridegroom, and the poor had a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the underbrush, bringing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face: "Boys I couldn't leave him—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave and tenderly laid the remains therein. Then as one was cutting the name and regiment upon a head-board, the voice: "I guess you'd better cut the words 'Christian Soldier' in somewhere! He deserves the title, and maybe it'll console him for our abuse." There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and, again and again, looked at the inscription.

"Well," said one, "he was a Christian soldier, and," turning to the ring leader, "he didn't run, did he, when he smelled powder?"

"Run," answered the big man, his voice tender with emotion, "why, he didn't budge an inch! But what's that to standing for weeks our fire like a man, and never sending a word back? He just stood by his flag and let us pepper him—he did!"

When the regiment marched away, that rude head-board remained to tell what a power lies in a Christian life.

A MAN'S LIFE

A man's life consists not in the abundance of the things which he possesses. Can it be possible? The best possible possession is eternal life. The best use a man can make of his abilities is to help others to develop their abilities. Yes, things are trivial. Things are important. Men who lay up treasure for themselves are not worth anything. Whether he has things or not matters little. His possession of Christ is all-important. Whether his possessions are small or great, he can not afford to be careless about his conduct of them.

The poorest men in the world are not the men with the least money. The poorest men in the world are the men who are becoming stumbling blocks, causing others to stumble. The richest men are not those who have the most money, but those who are Christians and endeavor to lead others to Christ. They are the men who lay up treasure for themselves.
and is not rich toward God. Rich indi-
ness is he who is rich in faith, rich in
hope, rich in love, rich in good works—
rich toward God. Whatever our finan-
cial rating may be, we may be million-
aire in character and heirs of eternal
glory.

—Selected.

NOTICE

The semi-annual meeting of the Northern Wisconsin and Minnesota churches will be held with the New Auburn church October 18-20, 1929. The New Auburn church will celebrate its fifteenth anniversary at that time.

MRS. A. M. NORTH,
Corresponding Secretary.

KAGASKE-BLOUGH.—At the home of the bride's parents, Mr. and Mrs. N. Orlo Blough, of New Enterprise, Pa., on August 31, 1929, by Pastor W. L. Davis, John W. Kagaske, of New Enterprise, Pa., and Miss Frances Blough, of New Enterprise, Pa., Mrs. Mamie Arthur of Topeka, Kan., and Mrs. Alta Ryan of Kansas City, Mo., also many other friends in and around River View. He was a kind, thoughtful husband, good neighbor, and friend to many.

EHERSCOELE.—Isaac Samuel, son of Jacob and Sarah Mock Eherescoele, was born August 31, 1876, and departed this life August 24, 1929, aged 52 years, 11 months and 14 days. He was married to Miss Lucy M. Kagaske, March 24, 1898, and to this union were born eleven children, seven sons and four daughters, Ada Blanche (deceased); Hazen of New Enterprise, Pa.; Mrs. George Ober of Woodbury, Pa.; Rose of Altoona, Pa.; Warren of New Enterprise; Jacob of New Enterprise; Mrs. Allen Snyder at home with her mother; Melda, Fred and Freda at home. All of the children living were present to comfort their mother at the death and funeral of their father.

Brother Eherescoele professed Christ at about the age of twenty-seven years. He was so interested in his heavenly Father help each of us to say:

"Alfred Briggs, and the body was laid to rest in the old Second Verona church at State Bridge.

RANDOLPH.—At Salem, W. Va., September 8, 1909, Ida V. F. Randolph, in the sixty-third year of her age, was the daughter of Samuel and Rachel G. Randolph. She was born March 12, 1847.

Her early home was at town in Salem. Early in life she accepted Christ as her Savior under the preaching of Elder Michi Davis, and was baptized by Elder J. L. Huffman. She was a faithful attendant and loyal supporter of the Salem Seventh Day Baptist Church. Many years ago she became a member of the family of her uncle, Elder Jesse F. Randolph, where she lived as a daughter. When "Uncle Jesse" passed away they leaned much upon Ida, who gladly cared for them.

She is survived by her aged mother and a sister, Cassie F. Randolph. In the absence of her pastor the farewell service was conducted by Pastor F. J. Wooster of the Salem Baptist Church.

VAN HORN.—Our community was shocked, and the friends and relatives were much grieved by the sudden death of Wilbert Leon Van Horn. He was a young man in the bloom of life, yet in the midst of manly vigor and strength. He was born March 28, 1907, on the farm north of Garwin, Iowa, where he lived as a child.

Last Sunday morning, June 30, 1929, he left his home for the day. He was cheerful and happy as he went. In the afternoon while swimming in the Iowa River, near Legrand, he drowned. His friends were much grieved to learn that he left to mourn his death his mother, Mrs. L. G. Van Horn; his father, Mr. Frank Hurley; Mrs. Ray Lippincott, and Mr. and Mrs. Frank Lippincott, all of Milton, Wis.; four brothers, George and Frank of Milton, and Ben and Harry Van Horn of Garwin, also many other youthful and aged friends.

The funeral was held in the Seventh Day Baptist church in Garwin, Iowa. Rev. George W. French, pastor of the church, in which Christ in Garwin had charge of the service. A large community sang; the pall-bearers were also young men. Burial was in the Garwin cemetery.

"Half the City Council Are Crooks," was the glaring headline. A retraction in full was demanded of the editor under penalty of arrest.

A few minutes later the headline read, "Half the City Council Aren't Crooks."—Leith-

BERG, Herald.

IMPERFECT IN ORIGINAL

382

THE SABBATH RECORDER

DEATHS

BROWN.—William Ellsworth Brown, son of Wil-

liam Henry and Mary Brown, was born at

Monroe, Wis., on January 12, 1863, and died

suddenly September 5, 1929.

During his early boyhood and early manhood
Mr. Brown found employment in many parts of
western United States, which gave him a liberal
education at an early age.

He was united in marriage with Addie Bond of
Nortonville, Kan., on August 31, 1900, leaving
At the home of the bride's parents, Mr. and Mrs. N. Orlo Blough, of New Enterprise, Pa., on August 31, 1929, by Pastor W. L. Davis, John W. Kagaske, of New Enterprise, Pa., and Miss Frances Blough, of New Enterprise, Pa., Mrs. Mamie Arthur of Topeka, Kan., and Mrs. Alta Ryan of Kansas City, Mo., also many other friends in and around River View. He was a kind, thoughtful husband, good neighbor, and friend to many.

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Brother Eherescoele professed Christ at about the age of twenty-seven years. He was so interested in

thing the body. Funeral services were conducted by Pastor Lester G. Osborn at the home of his sister, Mrs. Alfred Briggs, and the body was laid to rest in the old Second Verona church at State Bridge.

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IMPERFECT IN ORIGINAL
SABBATH SCHOOL LESSON 1—Oct. 5, 1929

Recognizing Our Duties to Others—Nehemiah 4: 15-23; Mark 12: 28-34; Romans 15: 1-7; Philippians 2: 1-8; Colossians 3: 12-4: 1; James 2: 14-17.

Golden Text: "Not looking each of you to his own things, but every man to the things of others." Philippians 2: 4.

DAILY READINGS

September 29—Love to God and Man Enjoined.

September 30—Making Faith Valid.

October 1—Christian Social-mindedness.

October 2—Spiritualizing Social and Domestic Relations.

October 3—Husband and Wife in Co-operation.

October 4—Christian Ordinance of Marriage.

October 5—Proclaiming the Glad Tidings.

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