Principle is the spiritual value which gives direction, stability, and worthiness to all human endeavor.

JUST A LITTLE SMILE

Just a little smile from a friend who passed my way; But it lingered with me brightening all my day,

Lighting up the darkness in the corner of my heart,

As a ray of gladness bidding trials depart—

Just a little smile.

Just a little smile but I kept it through the night;

It lighted up my dreams like gems in white moonlight;

When I met upon the morn a friend whose heart was sad,

I passed it gently onward to make her spirit glad—

Just a little smile.

Just a little smile but it traveled on far,

Shining brightly on its way like a morning star;

I have sent it onward, to play its cheerful part;

Some day when I need it I shall find it in my heart—

Just a little smile.

—Shirley B. Watt.
The Sabbath Recorder

Our Father in heaven, we thank thee that thou art the lover of good causes, here to lead us in the right way. Will thou help us that day when we do not stray either in the morning or in the evening? May thy kingdom come, thy will be done, day by day in all our hearts. Give us light, we pray thee, for every dark hour. Help us in very deed to be the light of the world, having good cheer to show those who are in trouble, and showing thy way to those who go wrong. May we ever be loyal to thy law. Help us to scatter the gloom, and give us the sovereignty through Jesus Christ, thy dear Son. Amen.

One of our lone Sab­bash keepers, in sending her renewal for the Recorder, writes as follows: "It would be real grief to me not to have the dear old paper to read as the Sabbath comes each week. There are many names that are familiar, both by acquaint­ance with the printed page. I enjoy and appreciate especially, the Pulpit and the picture of the minister who sends his sermon. My earnest prayer is that our leaders may be directed by divine wisdom in the work given them to do."

Our hearts overflow with the love of the good when we hear in our churches that many of the best things in life today brings the assurance that we too are sowing the seeds of good that will be reaping the harvest of good generations will be reaping the good cause and toiled hard to promote its growth. The people, who braved the wilds in America, clearing up the forests and improving the lands, were sowing for the benefit of those who were to follow, and the people of this generation are benefited thereby. There is no enterprise in our world that does not now reap good from that which their forefathers did, it is no more than fair for us to be sowing for the good of generations to come. Indeed, we have no alternative. Whatever we do—good or bad—must have its effect upon those who are to be here after we are gone from earth. Be not deceived. God is not mocked. What we sow, another must reap, whether it be good or bad.

Our work is worth most to both Church and State when you sow, not merel for today, but for the generations to come. He who lives for today alone, loses sight of his greatest end.

Look at our own denomination with our families, schools, and churches in mind, and see how true this principle is. Let us illustrate. Here is our own beautiful house of worship in Plainfield, one of the most attractive churches here. Every corner has been anticipated and provided for. Half a century ago the fathers generously furnished funds to build it. They loved the good cause and wisely foresaw its best interests. They have long been gone from earth. Others are now reaping the good from their sowing; and generation after generation, the cause helped because the fathers were true and generous with their influence and their money.

The same principle holds true wherever we have a church or a school or any institution of public benefit. One generation
has sown and another is reaping. This principle is being beautifully exemplified in our new denominational building movement. “From Dan to Beersheba” in the lands where you live, loyal hearts have been consecrating gifts of money and service to give us our splendid building—indeed it is splendid—the first headquarters our people have ever owned with its accompanying first-class print shop.

We shall begin to reap the good harvest as soon as we can begin to use the much-needed rooms. But this is only the beginning of your reaping. You have sown, and under God others for a hundred generations may reap the money that has gone into such work.

After this generation has passed from earth, this building will stand as a testimony to your loyalty, and as a help and blessing to on-coming generations of Seventh Day Baptists. Every branch of our work will be helped thereby.

In the same way our people for generations have been sowing funds for our schools, for the Memorial Board, and for our various societies. We are reaping from their sowing if you think of it; the money that has gone into such work is all about you can find today that is supporting the causes our fathers loved.

Dear friends, let us ponder well this good work you have done, and recognize the depths and distances in proper Bible study, if you would secure the full benefits of its teachings.

We can only understand the Bible as though it were written all at once, like some treatise in science; but should remember that thousands of years and many generations were required to develop it, and that the earlier stages of the revelation were prepared in proper conditions of society. It was more than two thousand years from Adam to Abraham.

This impresses the student with the fact that there has been a slow development of promises in the vine hand in its make up in order to secure the general unity of its character as to the gospel, and its moral object in that way, and still not see the picture at all.

I fear that this is about the way some people are studying the Bible. They insist on studying certain points with Genesis-telescopic, and lose the wonderful revelation which the telescopic vision would give them. The Bible must be studied in perspective, and we must not forget the “sundry times”—thousands of years—“and divers manners” many authors living under different circumstances, the growth or, if you prefer to say it, the evolution of God’s revelation of himself, and of his wonderful plan of salvation for the world. More than a hundred generations of men passed by before the time was ripe for the coming of Christ.

There are several interesting and profitable lines of study regarding the development of God’s plans. Let me suggest some of them here:

First, there is the age-long conflict between the good and the evil, with many defeats for the good and apparent victories for the bad; but there is, after all, a continual progress toward final victory for the good. It is indeed a progressive movement. At first there were only promises and shadows of the better time to come. Finally we have the era of reality, beginning with the coming of Christ.

Indeed, this is the proper viewpoint from which to study this wonderful, ever-living drama of which man has been a part. Then came the idea of Lord God—"Jehovah God"—which means Savior God, with the foreshadowings of redemption.

Then there are evidences of growth or progress in their ideas of God as a king, as a God of a nation. Higher and higher conceptions of God came with the psalmists, until he became the ideal as the God of matchless grace, revealed through Christ.

By spiritual forces through the ages the God of Genesis came to be more fully revealed in the promised Messiah, until the world was filled with the aroma of a loving, spiritual Savior God.

We would not like to go back to the ideas of God as a king. We prefer the God revealed in Christ, to the God of Abraham. True conceptions of God are the results of progressive revelations.

Again, it took time to develop from a system of ceremonial priests, a system of brave, independent, patriotic prophets such as Isaiah, Jeremiah, Ezekiel, Daniel, and Amos. But God’s people kept sowing through them all to the ideas of God as a king, a God of a nation, with the foreshadowings of his wonderful plan of salvation.

When you settle this question right, I have no fears for our good causes. Your love of God gifts will be generous; your hearts will be glad, and our Onward Movement will never fail.

A telescopic vision of the study of the Bible

The more I study the Bible from the first chapters of Genesis to the last, with its progressive development of God’s plan of salvation lying between, the more I can see the need of long-viewed, telescopic vision in order to comprehend it all.

If you have heard of some world-renowned artist who by painting which you desire to study in order to appreciate its beauty, you would not think of having each little object and figure cut out and brought for you to study with a microscope. After treating the painting in that way, it would be folly for you to think you have seen the picture. You might examine every single one of the objects in that way, and still not see the picture at all.

The very purpose of the Bible is to reveal the relations between God and man, and to unfold the plan of salvation from sin, the beginning of which is found in the first chapter of Genesis. When you have read just a few pages of this poetical, symbolic, highly condensed statement—say a thing in certain words with Genesis-telescopic, and lose the wonderful revelation which the telescopic vision would give them. The Bible must be studied in perspective, and we must not forget the “sundry times”—thousands of years—“and divers manners” many authors living under different circumstances, the growth or, if you prefer to say it, the evolution of God’s revelation of himself, and of his wonderful plan of salvation for the world. More than a hundred generations of men passed by before the time was ripe for the coming of Christ.

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When you settle this question right, I have no fears for our good causes. Your love of God gifts will be generous; your hearts will be glad, and our Onward Movement will never fail.
Almost everything in nature, God’s other book, has been made a consecrated preacher, bringing some blessed message of comfort to man. Fields, gardens, trees, fruits, flowers, mountains, clouds, rain, and sunshine have all been used in the enforcement of truth. Even the rocks, in ages past, have been made to impress God’s care for his children until they have found conspicuous places in the messages of poets and of prophets who sought to honor the Lord, and to reveal his wonderful care and protection.

The Prophet Isaiah spoke of one who should be “as a refiner’s golden window of a great rock in a weary land.” Any one who has traveled over the hills and vales of Palestine and among the Bible lands, can easily see why the ancients regarded it as “a weary land.” If he goes from Jericho and back in a warm day he will also see why the shelter of the rocks would be highly appreciated.

Then when you think of Israel’s distress for drink in the wilderness wanderings, where at two different times they were saved until he beheld the glory of God, It is not at all strange that the Psalmist and his people to drink in the wilderness, where living water from the rock, and where where they were saved until they have found conspicuous places in the messages of poets and of prophets who sought to honor the Lord, and to reveal his wonderful care and protection.

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**Letter From Brother C. Grant Scannell**

In a personal letter from Rev. C. Grant Scannell, I find I was mistaken as to his previous church connections. He was a Baptist instead of Methodist, so I gladly make this correction.

Brother Scannell writes: “I want to thank you for the notice which appeared in the Sabbath Recorder on September 16, and desire to thank the denomination for the fine, cordial treatment I received at the time of my visit to the Conference meeting at Milton. This is an experience that will linger long in my memory as one of the bright spots in my life.” He has been hoping for some opening on some one who ought to say it. May it be clear enough and at the same time

**Some Instructions**

I am sorry to have to say anything about the About Proper Copy rules for writers to observe when sending copy for publication. We have hesitated a long time to bring it up, for fear that it might not be necessary to say anything. But something must be said, and I am the one who ought to say it. The reason is, we are not brave enough and at the same time in the right spirit, so the remedy may be forthcoming.

Evidently some typewriters are sorely in need of cleaning. The type is so gummed up that we can only guess what some of the words are. It may be that the users do not know that by a gentle touch of a soft brush they will clean the keys and remedy that trouble. Then copy should be double spaced, and

**TRACT SOCIETY—MEETING BOARD OF TRUSTEES**

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in its regular session in the Seventh Day Baptist Church in Newark, on November 19, 230 oval clock p.m., Thursday, November 19, 1925, and held its regular meeting. Fewer members were present.

**Members present:** Corliss F. Randolph, William C. Hubbard, William C. Van, Asa N. Huntington, Theodore J. Horn, Bernice A. Brewer, Jesse F. Randolph, Theodore J. Hunt, Theodore J. Horn, and Theodore J. Horn.

The committee on rules for writers to observe when sending copy for publication. We have hesitated a long time to bring it up, for fear that it might not be necessary to say anything. But something must be said, and I am the one who ought to say it. The reason is, we are not brave enough and at the same time in the right spirit, so the remedy may be forthcoming.

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**A good margin left at the edges, so we may have ample room to make necessary corrections.**

Here, for instance, is a page of Foolscap, with scarcely any space between the lines, and with a margin barely six inches wide. There is no room either between the lines or at the margins for the more than sixty corrections that are alone, and must be made before giving it to the line-type operator! It is hard to distinguish between e and o, or between n’s and w’s in such copy. The only thing we can do with it is to hire someone to put it into good typewriting before we can use it at all, and pay for it.

Again, please do not write on both sides of the sheet. Write on one side only.

If copy is written by hand, please observe the above rule as to spacing and margins.

**Be very sparing in use of abbreviations.** We have to spell out many of them. Here is one letter in which the character for the word "And" is used more than thirty times. Nothing careless causes such mistakes; but the greatest of all is to the cost of the Recorder at every turn here. They must pass through the hands of the corrector, the linotypist, and the proof readers, before appearing in our paper.

Now friends, you can help us very much, and reduce the cost of publication in the Recorder by observing carefully these simple instructions.

By doing so you will save the editor the trouble of sending copy back for corrections, or from having to give it a place in the waste basket.
torical room last summer, the one engaged in that work preserved copies of more recent issues for the Tract room. These have been taken care of, and two issues of tracts have been put away in order. These are the new tracts, "Religion in Our Colleges," and a reprint of "Not Under Law."

With this month I terminate my relationship to the board as acting secretary, a service which I accepted by consent of the Plainfield Church last year. I want to record here my appreciation of the faithful and efficient service rendered the board during the year by its assistant corresponding secretary, Miss Bernice A. Brewer. It is only by her intelligent interest in the work and her fine spirit of co-operation that I have been able to serve as secretary even in the limited way in which I have been obliged to do the work.

The major office task for the next few weeks will be the processing of the copy for the 1930 calendar and directory. Because of her efficiency in collecting this work last year, Miss Brewer will be able to handle that matter without difficulty. Doubtless her work will continue to have the direct supervision of the Advisory Committee. In the work of distributing tracts she has had the help of the Committee on Distribution of Literature. As leader in Sabbath Promotion, my major work with the board will be continuing, and I shall be glad to be of service to the secretary's office whenever possible.

Arthur J. C. Bond, Acting Corresponding Secretary and Leader in Sabbath Promotion.

The treasurer, Ethel L. Titsworth, reported the receipt of $163.50 from the estate of Silas C. Burdick, to be applied to the Denominational Building Fund.

The Distribution of Literature Committee recommends:

That a set of the volumes of "Seventh Day Baptists in Europe and America" be sent to Rev. R. K. Thorngate in South America for his use in the mission there.

Recommendation adopted.

The committee on securing a corresponding secretary reported progress, and by vote the committee was continued.

**REPORT OF BUILDING COMMITTEE, SEPTEMBER 1, 1930**

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<th>Amount of contract</th>
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<td>Amount paid on contract, August</td>
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to the Board of Trustees of the American Sabbath Church of New Jersey.

Gentlemen:
The undersigned, constituting the committee appointed pursuant to the action of the board taken at the July, 1930, meeting, to consider and report upon the reorganization of the committees of the board, and also constituting the committee named by the president and subject to the approval of the board, to be elected at the annual corporate meeting in September, to make the usual committee nominations, have considered these matters, respectfully report:

First: We are not ready at this time to recommend changes in the organization of the committees of the board.

Second: Nominations for membership on the various committees are herewith submitted for your consideration as follows:

**PERMANENT COMMITTEES**

**Committee on Revision of Denominational Literature**

No nominations for the membership of this committee are now suggested.

**Committee on Denominational Building**

Jesse G. Burdick, chairman
Theodore L. Gardiner
Alexander W. Vars
William C. Hubbard
Orra S. Rogers
Asa F. Randolph
Nathan E. Lewis
William M. Stillman

**Soliciting Committee**

Corliss F. Randolph, chairman
Theodore L. Gardiner
Ahva J. C. Bond
Orra S. Rogers
Nathan E. Lewis
Ethel L. Titsworth, treasurer

**Advisory Committee**

Esle F. Randolph, chairman
Ahva J. C. Bond
Theodore J. Van Horn
William C. Hubbard
William M. Stillman
Orra S. Rogers

**Committee on Distribution of Literature**

Jesse G. Burdick, chairman
Edward E. Whitford
George R. V. Davis
La Verne C. Bassett
George R. Randolph

**Supervisory Committee**

Alexander W. Vars, chairman
Orra S. Rogers
Otis B. Whitford

**Committee on Sabbath School Publications**

Ahva J. C. Bond, chairman
Theodore L. Gardiner
Edgar D. Van Horn

**Committee on Files of Denominational Literature**

Corliss F. Randolph, chairman
Asa F. Randolph

**Investment Committee**

Orra S. Rogers, chairman
William C. Hubbard
Henry M. Vars
William M. Stillman
George M. Clarke
Ethel L. Titsworth

**Committee on Young People's Conferences and Summer Camps**

Harold R. Crandall, chairman
William C. Hubbard
Franklin A. Langworthy
Nathan E. Lewis
Ahva J. C. Bond
Winfred R. Harris

**Auditing Committee**

Irving A. Huntington, chairman
Franklin A. Langworthy
Nathan E. Lewis

**Budget Committee**

Ethel L. Titsworth, chairman
Esle F. Randolph
Jesse G. Burdick
Ahva J. C. Bond
Orra S. Rogers
Harold R. Crandall
Irving A. Huntington

**Nominating Committee**

Irving A. Huntington, chairman
Ahva J. C. Bond
William C. Hubbard
A. W. Vars, chairman

Report adopted.

For forty years, by vote, President Randolph was requested to present a suitable resolution, recognizing this service, at the October meeting of the board.

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth, Secretary pro tem.

**THE SABBATH IN THE BIBLE**

REV. AHVA J. C. BOND

**Leader in Sabbath Promotion**

OLD TESTAMENT

The Sabbath in the creation story. Genesis 1:1-2, 3. (Written to teach the divine creation of the earth and the sacredness of the seventh day.)

The first appearance of the Sabbath in Israel's recorded history. Exodus 16:1-30. (The manna given. The Sabbath appears as an established institution.)

The Sabbath in the Diutricum. Deuteronomy 20:8-11. (It occupies a central place in this world-recognized moral code.)

The place of the Sabbath in the amplification of the Ten Words. Deuteronomy 12:1-17. (The severest penalty must be administered to the one who violated the Sabbath law.)

Moses makes known to Israel the commands of God. Exodus 35:1-3. (The weekly Sabbath mentioned first.)
The Sabbath law enforced by a pledge. Nehemiah 10: 28-31. (Commercial interests must not encroach upon the Sabbath.)

The law more emphatically enforced. Nehemiah 13: 15-22. (Time of the beginning of the Sabbath incidentally indicated. See also Leviticus 23: 32.)

A psalm or song for the Sabbath day. Psalm 92. (Title of the psalm.)

New Testament

It was the Master's custom to attend Sabbath worship. Luke 4: 16-21. (The Old Testament was the basis of his teaching, and he knew how to interpret it.)

Jesus teaches on the Sabbath day. Mark 2: 23-3: 6; Luke 6: 1-11. (Jesus must have been a faithful Sabbath keeper. Critics fault-finding Pharisees could find no charges more serious than these.)

The Sabbath and the resurrection. Matthew 28: 1-7; Mark 16: 1; Luke 23: 55-56. (Of the devout women, the Master's closest friends, kept the Sabbath according to the commandment.)


The Sabbath and the resurrection. John 20: 19-21. (The church and of persons who moved from one church to another.)

Declaring that rehabilitation of the churches should not have failed in past years through lack of finance, Collins points out that the church has more money than Henry Ford or John D. Rockefeller, United States Steel, or General Motors, and again without being stricken from the rolls of the church, they collect and spend, dead churches are weeded out and the wasted opportunity for religious growth in all churches. They discovered, however, that instead of the 1,115,000 gains for 1928, the figures heretofore have represented births into families inactively connected with the church, for many who moved from one community to another, became churchless, and then again without being stricken from the rolls of the church. In short, the poll proved to be inaccurate. The Men's Christian Church League proposes to put its "Christian burial, not only for their own satisfaction, but for the benefit of the remaining churches." The challenge of the day is to think of the wasted church. Within a year they gained no new membership. Perhaps 400,000 gained the one day off, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick Collins, writing in Woman's Home Companion.

Sixty thousand of the 200,000 Protestant churches are "dead." Within a year they gained no new membership. Perhaps 400,000 gained the one day off, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick Collins, writing in Woman's Home Companion.

Shall we bury these dead churches? he asks, quoting figures furnished by the Men's Christian Church League. The lost fertility of so many institutions. His answer is that they should be buried; that Christianity owes them a debt for past services and that the debt could be discharged by giving them a Christian burial, not only for their own benefit but for the benefit of the remaining churches.

Declaring that rehabilitation of the churches should not have failed in past years through lack of finance, Collins points out that the church has more money than Henry Ford or John D. Rockefeller, United States Steel, or General Motors, and again without being stricken from the rolls of the church, they collect and spend, dead churches are weeded out and the wasted funds concentrated upon those which are alive and thriving. "Parishes which have in them the possibilities of resurrection will live again. There will be no loss of power or momentum, no diminution of opportunity for religious work," he concludes.
ONWARD MOVEMENT

STATEMENT ONWARD MOVEMENT

TREASURER, SEPTEMBER, 1929

Receipts

DENOMINATIONAL BUDGET

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<td>$1,236.76</td>
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**Statement onward movement**

Troy, N. Y., September 23—"Religion needs the free atmosphere of the college to keep it from becoming superstition and bigotry. And I mean that a college's religion to keep it from becoming selfish and pedantic.

Dr. James Lawrence Meader, president of Russell Sage College, proposed this working together of religion and education in his opening address for the new year of the college today.

Russell Sage College is non-denominational and non-sectarian in teaching, as the president pointed out, "equal respect for each of the many religious beliefs represented in the student body. It believes that religion should be self-chosen and unconstrained."

"It believes that each student should find that kind of worship which for her is best, and that she should devote herself wholeheartedly to the religion of her choice—doing all this in the spirit of 'malice toward none and charity for all.'"

MISSIONS

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

IDEALS AND STANDARDS

"Institutional Financing" is the name of a paper published by Pierce and Hexrick, an incorporated firm established to promote financial campaigns in behalf of educational, religious, patriotic, civic, and other worthy organizations. Recently, it has adopted a platform setting forth their ideals and standards, and these appeared in the June number of the paper. The ideas and standards mentioned in this platform are of a high order and may, with great profit, be followed by churches, boards, commissions, all religious organizations, and all men who aspire to worthy achievement. Two or three items are of especial worth.

1. The first plank in the platform is a pledge "to devote as much time as possible in the ranks of voluntary workers." One of the great needs in churches today is people who will give of their energy to the church and its work. If there was a compensation of $1,000 awaiting those who attended church every week during the year, how many pews would be vacant? The most worthy service is voluntary, non-compensated service. Neither God nor any man wants people to do things for him when it is done grudgingly, "Not grudgingly, or of necessity; for God loveth a cheerful giver."

2. The second plank in the platform of ideals and standards is applicable to our mission work and to that of all the boards, and they are given in full below. Study them, apply them to yourself, your church, and to your denomination and its boards.

IDEALS AND STANDARDS

First, we will each of us individually devote as much time as possible in the ranks of voluntary workers of institutions in which we are personally and traditionally interested.

Second, we will, to the best of our ability, by example as well as precept, demonstrate the great place of voluntary, non-compensated cooperation.

Third, we will not turn aside from those who lack money but who need counsel and guidance, who only want to help out the church. When anyone is chosen to leadership in any place in the church, whether it be as president, moderator, Sunday school superintendent, or whatever, he is equal to the support of all those who would be Christian, his provided plans are all reasonable. The same principle holds true regarding denominational boards. When a leader's plans are not good, he should not do this, we will frankly so state.

Fourth, we will prevent the voluntary service at reasonable compensation, to those who seek to advance the common good. If unable to do this, we will frankly so state.

Fifth, we will constantly aim to expand our usefulness in relation to and being pastors of the problems which confront us. We will apply ourselves to the intelligence in seeking all available experience in order that we may make available such information and data as will be helpful...
AN IMPORTANT ITEM IN EVANGELISM

Revivals of religion have started under a great variety of conditions, and have been conducted in ways widely different. So far as we know, God has never limited himself to any one plan, condition, or method, and we are presuming a great deal when we undertake to tell how a revival must come about. A manufactured revival is like a manufactured lily; it may look well, but it is not the real article. Nevertheless, both reason and God's Word teach us that an important item in the beginning of an evangelistic effort is that Christ's professed followers shall draw very near to him; or to state it in other words, that they shall yield themselves to his spirit to such an extent that they are wholly united with him. It is so easy for us for forget that Christ can not use us in his service unless we are entirely submissive to him. We know that he has asked this, but we forget that it is only one-half in earnest about it. Several years ago the writer filed away a clipping on this subject and has not seen it for very much. It was taken from a sermon, entitled, "Taking Jesus In Earnest," by Doctor Harry Emerson Fosdick, and was found in the Christian Advocate. In part it reads as follows:

There is a description of the Christian life expressed in words, "Taking Jesus in earnest." There are other ways of approach to Christianity, I know; but this one seems to be the most effective and the most urgent. The weakness and defect of the churches today, is that we are not manufacturing in this. We call him Lord, Lord; but we are not doing anything that he said. He taught us to place spiritual values above money value, and we are not doing it. He taught us to love one another; but in our industrial, social, interchurch and international life, we are not doing it. The Western world was put in charge of the best and most beautiful thing ever conceived, the gospel of Jesus Christ, but our efforts to commend it to the nations are frustrated, because those looking at Christendom from the outside are the first to ask that we are not taking Jesus in earnest.

THE MOST CONVINCING WAY

I want to say a few words about this way of approach.

1. It was the original, and is today the most convincing way. The first disciples responded to the call, "Follow me," and were made to feel that they must reproduce in their lives the life of their Master. When I was a boy, I once went to a country fair, and after other things seen and done, turned aside and entered a dilapidated tent where an exhibit Munkacsy's famous picture, "Christ before Pilate," and boy though I was, I instinctively pulled off my cap before the figure of Jesus. When I was seeing Christ's sufferings and submission. When I am not moved and unconvinced, but deeply moved and convinced, I feel I come nearer and nearer to the real God. We are strengthened and enabled to do that otherwise impossible thing, the following of Christ, then we have found the real way to the real God.

It is my fixed intention to take Jesus in earnest. . . . I have come a long way to speak at this Wesleyan Hall in Manchester, but it will be more than worth while if I have moved someone to resolve, "I must take Jesus in earnest." From a sermon preached at the Wesleyan Central Mission Hall, Manchester, England.

A DAY IN A HEBREW BOY'S LIFE

CHAS. F. SAUNDERS

When a boy awoke in the morning, his first thought was thankfulness to God. Then after he had said his prayer, he washed his hands. He should not touch any part of his body till his hands were clean. The dish that held the cold water which bread was baked in was on the right hand, and the water poured three times over the right hand, passed to the left hand, and the water poured three times over the left hand, and the water poured three times over on the right hand again. Then after he had said his prayer, he washed his hands. He should not touch any part of his body till his hands were clean.

The wheat, when soft, had the hulls removed, and was eaten unsalted. The dish that held the cold water was taken in the right hand, passed to the left hand, and the water poured three times over the right hand, the fingers pointing to the ground. Then the left hand was washed in the same way. Then another prayer was offered with the left hand and the water poured three times over together. Then came breakfast of bread and milk with some kind of fruit. And after the fast the boy went to a school in a synagogue, taught by a rabbi. The rabbi sat on a raised seat, while the children sat on the ground. The books were rolls of parchment, unrolled as they were read. The rabbi would read a little and the children repeated what was read, over and over, aloud, till it was learned, then another passage was given.

The teaching was mainly of the law, interspersed with Bible stories of interesting moral beauty. The children learned to love the stories, as they do now. After the morning lesson the noon meal was eaten. (See list of foods below.) Then the children would sit on two or three hours in the shade, for in summer there were six months without a cloud in the sky. Then the children played games, running races, wrestling, boxing, ring games, and others.

A late supper was eaten and after that they sat on the flat roof for the rest of the evening. The parents would talk to the children to tell what they had learned at the school, and more Bible stories were told. In their parents always said grace before each meal. The children said their prayers at bedtime, then slept, and in the morning were ready for another day.

FOODS

Vegetables: beans, lentils—a pod, now called St. John's bread—cabbage, garlic, lysis, lettuce, onions, peas, cucumbers. Fruits: Grapes, melons, olives, oranges, pomegranates, prickly pears.

Meats: beef, fish, sheep, honey, walnuts.

The fish must have gills and fins. The wheat, when soft, had the hulls rubbed off, and was eaten raw. It was also roasted, and the children had it baked into meal from which bread was baked. There were no forks or spoons, the bread was pinched up with the fingers and sopped in grape juice or meat gravy or butter. The people ate sitting on cushions, and leaning over to drink.

Meat was eaten sparingly. Butter was churned in skin bags, hung up on posts and eaten unsalted.

The bread was baked. Honey seemed to be the only sweet; it was eaten in the comb. They did not eat locusts, but there was a large caterpillar that was called "locust and wild honey." The people did not have a bad time, believing as they did that they were God's chosen race and were fulfilling the commands they had received from Moses and the prophets.
WOMAN'S WORK

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

A WORD FROM THE NEW EDITOR

It is with plenty of trembling and a certain amount of fear that I enter upon this new field of service. But I am hoping and expecting that with the co-operation of those who contribute to the Woman's Page we can continue to make the page worth while and interesting.

I will be glad to hear from all at any time regarding the work, and contributions will be most heartyly accepted.

ALBERTA DAVIS, Contributing Editor.

ACTION OF SPECIAL COMMITTEE AT CONFERENCE

As a result of an appeal of the Woman's Board to the Commission to define its work, the Commission recommended that the president of Conference appoint a committee to consider the whole future work of the Woman's Board. Such a committee was appointed and its report adopted by Conference.

The report follows:

Realizing that the grave responsibility resting upon us at this time consideration was unanimously presented the following recommendations:

1. We urge the continuance of the Woman's Board.

2. We recommend that the Woman's Board be located in the Southern States and in the Federation of Woman's Boards of Foreign Missions at the suggestion of Mrs. H. C. Van Horn, and that no member be elected for more than three consecutive five year terms.

3. We recommend that the board be elected for one year, one third for three years, one third for five years, and that no member be elected for more than three consecutive five year terms.

4. We recommend that the new board be entirely free to make its own plans, and formulate its own policies at the suggestion of the president of Conference and members of the Nomination Committee. The committee has submitted a list of names of available women to the Nominating Committee from which elections may be made for membership in the Woman's Board.

The first item of business taken up was the election of officers. Miss Alberta Davis was elected editor of the Woman's Page of the Recorder. Mrs. Oris Stutler was elected recording secretary and Mrs. R. R. Polan, treasurer. The associated secretaries are as follows:

Southeastern, Mrs. Okey W. Davis, Salem, W. Va.
Western, Mrs. L. R. Polan, Eastern, Mrs. L. R. Polan, Mrs. Edward Davis, Mrs. Edward Davis, Mrs. L. R. Polan, Mrs. Earl W. Davis, Miss Alberta Davis.

Mrs. H. C. Van Horn, Mrs. W. J. Hemphill, Mrs. H. L. Crandall, Mrs. N. O. H. Moore, Mrs. E. J. Barcock, Mrs. O. D. Crandall, Mrs. C. F. Randolph, Mrs. A. E. Whitford, Mrs. G. E. Croshey, Committee.

MINUTES OF THE WOMAN'S BOARD MEETING

The first session of the newly elected Woman's Board of the Seventh Day Baptist General Conference was held Sunday afternoon at the college in Salem, W. Va., September 15, 1929, at one-thirty o'clock, with the following members present: Mrs. H. C. Van Horn, Miss Lotta Bond, Mrs. George B. Shaw, Mrs. Edward Davis, Mrs. Earl W. Davis, Miss Alberta Davis, Mrs. Oris Stutler, and Miss Alberta Davis.

The meeting was called to order by the president, Mrs. H. C. Van Horn. Prayer was offered by Mrs. Van Horn. Miss Alberta Davis was elected secretary for the day.

The president explained something of the reasons for the change of location of the Woman's Board and the reasons why it was moved to Salem.

The membership of the board is as follows:

FIVE YEARS' TERM
Mrs. Herbert C. Van Horn, Miss Lotta Bond, Mrs. George B. Shaw, Mrs. Owen T. Davis.
THE SABBATH RECORDER

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

YOUNG PEOPLE'S WORK

WHAT IS WORSHIP?
Christian Endeavor Topic for Sabbath Day, October 25, 1913
HURLEY S. WARREN

SUGGESTED WORSHIP PROGRAM

Hymn (Expressing topic)
Leader's talk
Discussion
“An Evening Prayer” (Solo or group)
Rev. John 4: 24-26
Dr. K. H. Gresham

WHAT IS WORSHIP?

How can one prepare himself for worship?

What conditions of mind, body, and spirit are essential to effective worship?

What connection exists between “corporate worship” and “corporate service”?

Are you benefited by worship? If so, how? If not, why?

A THOUGHT FOR THE QUIET HOUR
LYLE KENDALL

“O come, let us worship and bow down; let us kneel before the Lord our Maker.”
Worship is prayer. The act of kneeling in prayer signifies a feeling of humility and a desire to worship God. When we get down upon our knees before God we should realize our dependence upon him and our need of his presence in our lives. This humble spirit will draw us close to him, and thus we shall receive a great blessing.

Worship is a good practice to spend a few minutes each day in reading the Bible and meditating on the thoughts we read. Within the past few weeks I have been reading passages from the New Testament every evening just before retiring; and have meditated upon the words I read. I have been especially interested in the teachings of Jesus, and they seem more precious to me than ever before. The more I read them, the more Christlike character is revealed to me, and he seems nearer to me. Let us spend more time in meditation.

I think we need to have more sincere worship and devotion in our prayer meetings. I have been in prayer meetings which seemed too formal. They were opened with a prayer and closed by one, or the Mizpah benediction. A spirit of true devotion seemed lacking. Let us emphasize more the devotional part of our prayer meetings.

CHRIST LIVING IN THE CHURCH
LOYAL T. TODD
(To young people's hour at Conference)

In these days in which, because of the wonder-ful advance of science and scientific knowledge, are days of turmoil and rapid change, it is most essential that we have something solid on which we can base our lives. In magazines we read articles which state that the Church is too old-fashioned, that it is behind the times, and that in order to live it must keep up with science. But should the Church keep up with science? What would we have left to aid in stabilizing our lives? The Church must act as a governor for the lives of its members. Science is a wonderful thing, but it will get us out of life—there is always a danger connected with it for young people. It brings us so many new ideas in such a short time that care must be taken to keep our minds balanced. It is not that our ideas should not change—they must if we would be alert and thinking people—but they must not change so rapidly that we throw aside all restraint and go headlong through life, crashing other lives along the path and in the end wrecking our own like an automobile with a drunken driver.

There must be something to guide every life. What would become of the Graf Zeppelin, of the world tour if it were without a good pilot? You have all seen young people who belonged to no church and who had nothing to guide their footsteps. No person can be a success in life unless he lives with a high ideal before him. I do not say that it is always the process of adding new members to a church that precedes a successful life. Some of the most successful lives have been built in a church where the minister and choir have all probably seen or heard this phrase, “If every member were just like me, what kind of a church would my church be?” Or, “What kind of a church would your church be? There is a challenge to every profession Christian in the world. Are you going home and drift into the same old rut of indifference and forget the inspiration and help which you thought you were getting at Conference? Is it up to everyone in the building to go home carrying the spirit of Christ with him, and make the home church a place where he would like to go rather than going for an automobile ride on Sabbath morning.

CHRIST LIVING IN THE NATION
HUBERT N. CLARKE
(Address Sabbath afternoon at the Milton Conference)

Christ does not live in the nation. Nor in any nation of the earth does the Spirit of Christ live. It lives, or rather exists, in all nations. The Spirit of Christ is universal, it is everywhere. In many places, it is true, it has not been discovered, errors, and many become shipwrecked on the rocky shores of despair.

Do you not see a challenge in this situa­ tion? It is up to us who profess to be Christians to keep the spirit of Christ alive in our churches. This is not something which can be left to others. Too many of us are content to let the church leaders do everything. We go to church, listen to the wonderful music, sit through an inspiring sermon; if we would let it be—and then go home and do anything we wish for another week, feeling content that we are good Christians and active church members. No, it is not entirely up to the pastor to have a wonderful feeling of Christian fellowship in the church, although it is the Christian personality of the minister that should greatly aid his congregation. It is rather an individual matter.

No church can expect to control the lives of people if the members are all content to sit on the side lines and with indifference watch the minister and choir play their weekly game of trying to inspire men to live higher moral lives.

You have all probably seen or heard this phrase, “If every member were just like me, what kind of a church would my church be?” Or, “What kind of a church would your church be? There is a challenge to every profession Christian in the world. Are you going home and drift into the same old rut of indifference and forget the inspiration and help which you thought you were getting at Conference? Is it up to everyone in the building to go home carrying the spirit of Christ with him, and make the home church a place where he would like to go rather than going for an automobile ride on Sabbath morning.
but I believe that it is there just the same. It is something that one can not get away from.

Many people believe and try to tell us that the Spirit of Christ is waning today in the nation and the world. But I believe it is true of the college students of the nation. From this fact we can conclude that that is true of the college students of the nation. Of course there are exceptions in this part of the country, but in general, I think that there are more exceptions than perhaps in other parts of the country.

I have often wondered what Christ would do, what he would think, and how he would react to the world of today. It seems to me that if Christ were actually living in the world today he would accept a lot of things that even some of the people of today will not accept. I believe he is a modern God, and that he can see things our way.

But I can not discuss that now as my time is very short. But one question—What would we do, how would we react if Christ were actually living in the world today? I think I can answer for us.

Although Christ, or rather the Spirit of Christ, does live in a large share of our nation, and in all, with very few exceptions, I have found a certain friendliness, sometimes in the poorest, from the plain honest-to-goodness dirt farmer to the fanciest of fancy women, and from the factory worker to the hard-working townsman. I have in all, with very few exceptions, I have found a certain friendliness, sometimes in the poorest, from the plain honest-to-goodness dirt farmer to the fanciest of fancy women, and from the factory worker to the hard-working townsman.

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Mrs. Maxson reported on the work of the Conference committee to consider the report of the Board. Glee Ellis gave the report of Mrs. Frances F. Babcock on the activities of the young people at Conference. The report is as follows:

The Sunday preceding Conference we went to Milton with Gladys Hemminger and the transportation. We arrived Sunday afternoon, but nothing really of great importance was done until Monday morning, when conferences were held with Miss Charlotte Babcock and Mrs. Herbert Saunders in regard to the afternoon programs.

In the afternoon there were the addresses of welcome and response, by Elston Loofbor and Janet Polan, followed by a stirring address by Rev. Hurley Warren on "The Possible You." This is to appear in the Recorder and was heard by a large company. It was five-thirty when we left Milton Junction. We had a lovely luncheon. We all appreciated this, as they were all busy otherwise, getting ready for Conference. Rev. G. D. Hargis was master of the ceremonies. There was a roll call of societies. In the evening Mrs. Herbert Van Horn had charge of the quiet hour, after a short program of music. Her talk has already appeared in the Recorder. Rev. W. M. Simpson, Mrs. Hargis, and Miss Charlotte Babcock gave reports on the Kansas City Conference. Tuesday morning at the breakfast table Rev. Lloyd Hurley and Miss Glee Ellis gave their reasons for being Seventh Day Baptists. Thursday afternoon, Carroll Hill, Dr. Allen Burdick, and Dr. W. B. Lewis spoke on "Choice of Work." This was followed by open discussion. On Thursday morning this was continued with the special meeting of the committee. Friday afternoon at Riverside Park in Janesville was the fellowship breakfast, served by the Milton and Milton Junction Sunday School workers. There was a large attendance. Frances F. Babcock, Virginia Willis, Gladys Hemminger, and the new nominating committee.

The report of the corresponding secretary: She has written three letters, received one. Correspondence was read from Rev. W. D. Burdick.

Voted to refer the filing of vacancies to the new nominating committee.

The chair appointed standing committees. The following were appointed:
- Board Activities—Marjorie Maxson, Helen Simpson, Geo. Cranfill, and Gladys Hemminger.

The corresponding secretary will hold the 4th of July meeting, with Misses Rev. H. E. Clarke, Ruby C. Simpson, Alberta Simpson, and L. E. Babcock, Virginia Willis, Board Activities—Marjorie Maxson, Helen Simpson, Geo. Cranfill, and Gladys Hemminger.


Voted that the corresponding secretary will make arrangements for the study course, and then go to the Conference committee.

Voted that the corresponding secretary will make all arrangements for the sending out of bulletins.

Minutes were read and corrected and the meeting adjourned.

Sincerely submitted,

Gladys C. Hemminger,
Recording Secretary.

Battle Creek, Mich.,
September 5, 1929.

The work of mimeographing our bulletins has usually been done by the corresponding secretary. Since the question has been raised etc., the work shall be done by the secretary or by others, as it was voted that this matter be referred to a committee with power, appointed by the president, and the corresponding secretary's salary will be made accordingly.

The following committee was appointed: E. H. Clarke, Lloyd Simpson, Gladys Hemminger.

Report of the corresponding secretary:

Rev. W. D. Burdick.

They have five acres, and they are going to answer your letters?

"Choosing a Life Work."
The creation Sabbath is the Christian Sabbath for Christ created it. "By him (Christ) were all things created." He was before all things, and by him all things consist. "All things were made by him, and without him was nothing made that was made." Therefore, the Son of man is Lord also of the sabbath day.

The Sabbath, therefore, is the Sabbath of the Lord, the Christian Sabbath.

But the creation Sabbath is even more emphatically Christian than has yet been made clear.

It is the sign of the everlasting covenant, by which covenant Christ in all ages has saved all who have put their trust in him.

In order that this may be made plain, we must first state clearly what that covenant is, and with whom it is made.

When man sinned, he lost the power to keep from sinning. Life is the power to act, and sin is death, and death is the absence of all power.

The sinner is the slave to sin. Sin is the master, and he be the servant.

It was thus through sin in the beginning that the race died spiritually, or lost the power to live in harmony with God's spiritual law. That it has no such power as

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THE RED CROSS SERVICES

The Red Cross services include: disaster relief, assistance to disabled World War veterans and their families and service to the active military and naval forces, enrollment of nurses for emergency service, public health nursing, instruction in life saving, first aid, home hygiene and care of the sick, and nutrition, volunteer service, the Junior Red Cross, international services.

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"When you kill time, remember it has no resurrection."
through the blood of the everlasting covenant. Paul teaches that by accepting Christ, the Gentile is not to be thought contrary to nature, so becoming an Israelite, and so all Israel, that is, all the real Israel, the spiritual Israel, shall be saved.

As we have seen, the true Israel is not the nation, but the household of God. Ephesians 2: 19. The Sabbath is here declared to be the sign of God's creative power. On the part of God, it is a sign of his creative power, by which he testifies his everlasting covenant to every soul who will accept it. It is by his creative power, manifest through this covenant, and by this alone, that a soul can be saved and made righteous. Hence, David prays, "Create in me a clean heart, O God." And Paul says, "We are his workmanship, created in Christ Jesus." If any man be in Christ, he is a new creature.

But since God is no respecter of persons, since salvation is only by his creative power, why does he not save all men? It is because he can not save us against our wills, for that would be to make us machines, and so destroy all character.

He does create anew and save by that covenant all who submit their lives to him. Deut. reader, if you would be an Israelite, indeed, and that God has not yet submitted himself wholly to God, accept this covenant of faith, and rejoice in the glorious act that he has done to make the man as a new creature to work out his divine ideal in your life; and in that he, seeing the end from the beginning, beholds beholds all things now in the glory of Christ's righteousness.

So much for the covenant. Now for the original proposition that the Sabbath is the sign of God's creative power, by which he testifies his everlasting covenant, to every one that keepeth the fourth commandment. And indeed throughout the Bible, the Sabbath is ever presented as a memorial of creation, and a sign of God's creative power. On the part of man he finds this sign of this covenant. and by that covenant all who submit their lives to him. He is no longer a stranger and an alien in the household of God, but a fellow citizen with the saints, and of the household of God. Ephesians 2: 19.

While Paul does not speak of the Declaration of Independence as the functioning of the power of Christ, he has in his mind the establishment of the Sabbath, which is a sign of God's power, and the submission to that power, is, as is plainly declared, a sign of his everlasting covenant. But with whomsoever the Lord makes that covenant, he dwells as a living, sanctified temple.

So, if we willingly submit ourselves to him and take up this, his appointed sign of such submission, he says that it shall be to us a sign between me and you; that ye may know that I am the Lord which doth sanctify you. God's infinite Word is set to receive all who submit their wills to him. When the Gentiles took hold of God's covenant, they accepted the Sabbath as a sign of that covenant. God's Word in this was plain, and his message was plain, and that message was, "Also the sons of the stranger (Gentile), that join themselves to the Lord, to serve him, and to obey his commandments, to him and to his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isaiah 56: 6, 7.

This promise is good today. The only reason the observance of God's blessed Sabbath has not always been a sign, as he meant it to be, to distinguish between those who do keep the Sabbath, and those who are not, is because of the great apostasy which brought in a rival institution, the sun festival.

Men's minds have been clouded and darkened by this apostasy, and many have sincerely accepted Christ as their Savior, who have not seen the true relation of the Sabbath to that everlasting covenant of salvation. But, thank God, the truth that has been crushed to earth shall rise again. God's final Church will be without spot or wrinkle.

Paul says, "For I have delivered you from the power of darkness, and have led you into the kingdom of the living God," and thus he set the Sabbath free, and away, and the heart fully subdued to Christ by love, until "in their mouth will be found no guile." Paul says, "Seek ye not the things of the earth." The Sabbath has not always been a true sign, as he meant it to be.

In the death of Nelson Hunt the Verona Church and Sabbath school lost a friend and brother. Nelson walked six miles to attend church as long as his health permitted. He was an officer in the Sabbath school for a time and a member of the Doers Class. Nelson possessed a sunny, cheerful personality, was a lover of flowers and the beauties of nature. Though handicapped by lameness and poor sight, able to see the silver lining in the clouds, with the sun shining just beyond.

He leaves to mourn his passing, a sister, two nieces, and many friends.

Verona, N. Y.

C. T. V.
THE SABBATH A HELP IN CHARACTER

REV. E. ADELBERT WITTER

Why should one in these days have a remembrance of the Sabbath?

1. Because it has been commanded by God.
2. Because it is needful for the cultivation of the spirit nature.
3. Because it is a doorway to close and helpful communion with God.

Christian character. What do we mean by Christian character?

Someone has said, "Character is what you are; reputation is what men think you are." I fear it is easy to be more concerned with our reputation than with our character; more concerned with what men think of us than with what God knows about us.

Illustration: A sister in the church said, "When people ask me to what church I belong, I say, to the Baptist Church. They do not need to know that I am a Seventh Day Baptist."

It means that we must have that Christlike spirit which gives the verdict, but it does not produce the evidence. Saul of Tarsus had a clear conscience though he did God's will when he persecuted the Church. His manner of thought and life had shut out Christ and his conscience had only one side of the evidence. He could not see how different the verdict that his conscience gave.

There are Sabbath-keeping homes where the value of wealth or social position is emphasized so far above the real value of Christian character that the children's consciences act with partial evidence. Our characters can not be without the information and help which Sabbath keeping and Sabbath services give. ILLUSTRATION: A woman who had been a real leader in religious life and work as a Sunday keeper, told me some months after she had become a Sabbath keeper, that, while she had experienced real joy and heart comfort in her Sunday keeping it was but a shadow compared with the deeper joy and sweeter comfort that was hers after she had found the Sabbath truth.

Again, the Sabbath is a help in character building in that it trains us to heed when conscience speaks. If we follow carefully any of the auto trails across the country we have little trouble in reaching our destination. These trail marks are of no value unless we follow them. The same is true on the path of life. If we fail to heed when a well informed conscience speaks, trouble and disappointment, if not disaster, await us. Careful Sabbath keepers have found that the house to build in life is not the one of which the world speaks, but the one of which our conscience speaks. The Sabbath is a help in character building because God made it for man, and God never made anything for man that was not good for him—yes, that was not best.

Christian character depends upon our nearness to God, and the Sabbath is one of the bonds that binds us to him. Christ said to the Scribes and Pharisees, "In vain do ye worship me, teaching for doctrines the commandments of men." And again he said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

No substitution of the commandments of men can give the same results in character building, as will keep the laws of God.

1. To pay the price for God's blessings—to put first things first.
2. It trains a sensitive conscience.
3. It connects the wires of our lives to the great source of all power.

"Courage, brother! do not stumble, There's a star to guide the humble, Trust in God and do the right."

Though the road be long and dreary, And its ending out of sight,

Foot it bravely, strong and steady—Trust in God and do the right."

CONFERENCE LETTER TO THE SMITHS

Cousin Henry, by no means the least good in our larger social gatherings comes from Christian association—personal social contact one with another where many, not yet acquainted with each other, under such conditions are inclined to appear at our best—apt to use a bit of discretion and conduct ourselves to the best of our ability as far as lies in our power, to courteous behavior, the practice of which puts a person at ease in social intercourse. Christian courtesy is Christian courtesy—a fundamental virtue. Because of this it is wise to provide for our larger religious gatherings opportunities for free social intercourse which is a part of our Sabbath observance. Under such conditions persons can see and be seen, Confer to see various groups making good use of such opportunities.

I am glad to say, Cousin Henry, that at no time did I see upon the campus a pipe or cigarette. I asked our president, Claude Hill, whether he had noticed anything of the kind, and he said he had not, but because it was no sure one of our people was smoking it. While I have in mind I may truly say that I said I knew any real Seventh Day Baptist smoker, though there they may be now and then one. There was at our meeting a man sitting near me, a minister whose home was in
Missouri. I do not recall his name. He said he had heard of our people and the meeting to be held here, and had come up from his state to be shown what kind of folks we were. We should have something to say in our meetings. He seemed deeply interested all the way through, and glad to be among us as an opportunity in a testimony meeting to do so, he said he was much in harmony with us in our belief in the Sabbath of the Bible. We shall be likely to hear more about him.

There was also in our meeting at Milton a Doctor Sheafe, representative of a large church in Washington, D. C., of colored people who keep the Sabbath. You have read something in the RECORDER about him. Brother W. D. Burdick, having found out about those people, had written them and it came to think very much of them. Doctor Sheafe is an educated minister, an easy speaker who thinks what he talks, and is logical in both thought and expression. He is, too, a good singer. You will, no doubt, come to hear more about him.

There came also to Milton from New Jersey a Mrs. Lillian Critchlow, a member of Sheafe’s church in Washington. She is very much of a lady in appearance and manner—a sweet singer. She played the accompaniments of the songs Doctor Sheafe sang. These two good people were received very kindly, and all in a manner—a sweet singer.

There was also in our meeting at Milton from New Jersey, A. Davis returns to the college this year from Des Moines University; he is a graduate of the University of Chicago, having received his Ph. D. degree.

Miss Elizabeth Bond, who formerly studied in Salem College, has returned to teach piano. Miss Bond recently received her degree of B. S. M. from the New York University School of Music Education. She has studied there for two years.

According to files in the registrar’s office, enrollments for the present fall term show a considerable increase over that of last year. The freshman class alone numbers eighty-eight, claiming students from Pennsylvania, New Jersey, Illinois, Maryland, and various parts of West Virginia.

Of the students sent this year from New Jersey schools sending students to this year’s freshman class, Salem High School sends nineteen, West Union High School seven, while Bridgeton High School, N. J., sends seven, and in addition four students in the sophomore class.

Already the Boys’ Glee Club is making adequate preparation for the coming season. David Dodds, president, has plans made for two long-distance trips, one of which will take the band to New York City.

A new idea in regard to resident work is to be tried out in the college this year. Each Tuesday night, beginning with special classes in regular school work will be offered. Residence credit will be allowed for work taken in all departments. Classes of special interest to high schools and women who may not care to apply credits to graduation will also be organized. The college, because of accommodations offered to teachers as well as to other professional workers.

There is an interesting story of production back of one of our books, which when you know something of the romance of the things you sell, you sell more things.

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LONE SABBATH KEEPER FROM THE STANDPOINT OF THE FAMILY

L. E. Maxson, Matheson, Colo.

Dear Friends:

First let me say I would not choose to be a Lone Sabbath keeper, yet there are compensations.

If your parents are real true Christians and real live Seventh Day Baptists and find yourselves lone Sabbath keepers, the chances for the young folks in your house are still very good. I suggest that you always show a real interest in the religious interests in your neighborhood; join in their social events when practical; give them a boost, as we say out here, in anything good; but never compromise yourself as a Seventh Day Baptist. Talk to your own young people—of the virtues of neighbor love—which is a profound and practical sermon on the importance of such virtues to the young. Give them your best advice on how to be known that you think it would be fine if they would add a practical Seventh Day Baptist life. Is that egotistical? I think not. If I did not feel that the doctrine or belief I am in is the best I know, I reason would demand that I change to a better one.

Be friendly with those who differ from you, believe in your own belief. Know what you believe and why, and, as Moses told the Children of Israel, teach these things diligently to your children. Perhaps the preacher in your church is to live what you teach before your pupil. We find the SABBATH RECORDER of great value to keep us informed on all things denominational. Those pages for letter exchange do much to unite the interests of scattered young people. Sometimes a school class, or other group. I read pictures, and sometimes the copy is not good. We find when rare opportunities permit us to meet in one of our churches, the little while we are there. The best influence from the ones we meet, which intimated acquaintance shows up somebody’s shortcomings. If you have pie every day for dinner you will not appreciate it like those who get it only at the picnic. The same holds true to some degree about rare opportunities for church work in the Sabbath school classes. Here in Colorado we do so much enjoy the yearly visits from the pastor at Boulder. We think it worth while to make special efforts to get Here in Colorado we do so much enjoy the yearly visits from the pastor at Boulder. We think it worth while to make special efforts to get some of the people who know, and yet do not dare, to come to our church. Miss Bond recently received her degree of B. S. M. from the New York University School of Music Education. She has studied there for two years. According to files in the registrar’s office, enrollments for the present fall term show a considerable increase over that of last year. The freshman class alone numbers eighty-eight, claiming students from Pennsylvania, New Jersey, Illinois, Maryland, and various parts of West Virginia.

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Lone Sabbath Keeper’s Page
DEATHS

Hayward—Judge William Hayward was born near Grand Ledge, Mich., August 18, 1848, and after an illness which extended over a period of nearly ten years, he entered into rest at his home in Battle Creek, Mich., September 14, 1929.

Brother Hayward was of a quiet, retiring disposition; all his personal effects went to church and the family. He had been a great lover of music and often attributed his happiness to music to the musical abilities of his father.

For fifteen years he was an honored employee of the sanitarium, receiving the good will and respect of the employees who knew him.

On September 17, 1917, he was united in marriage to Harriet Davis of Lost Creek, W. Va., who survives him. In 1923 he was baptized into the fellowship of the Seventh Day Baptist Church at Battle Creek, Mich. By Pastor M. B. Kelley, where he held his membership until his death.

Farewell services were held at Hebbville's funeral home and were conducted by Rev. Henry N. Jones of Portage Lake, Mich. Burial was in the Seventh Day Baptist plot of the Memorial Park Cemetery of Battle Creek.

Leach.—Olive Campbell was the eighth child born to Dennis and Rebecca (Ayers) Campbell. She was born in Walworth, Wis., November 10, 1870, and passed from this life the morning of October 14, 1929, being 71 years, 10 months, and 7 days of age.

Mrs. Leach was baptized and united with the Walworth Seventh Day Baptist Church December 31, 1890. Of this church she was a faithful and constant member, until called home. She was married to George B. Leach, from whom she was separated October 26, 1881. Her early married life was spent in New York State and Pennsylvania, where her husband, Augustus, accompanied her to Walworth, to care for her aged mother in the home. A son and a daughter were the children that came in her home.

Mrs. Leach has suffered from a stroke for some time past, and during the last year she has gradually grown more feeble. While she was a great comfort in the strength of her husband and daughter, she remained cheerful most of the time. She leaves a husband, a daughter, a sister, Mrs. Hattie Buttefield of Chicago, and a brother, Dr. E. E. Campbell of Milton, besides a host of friends who feel to mourn her loss.

A man appeared at the door of the office of the custodian of the personal effects room one day.

"Iowa," he said. "Have a seat," said the custodian.

"You sent me this ring a few months ago, to continue in Iowa." "It's the only thing I have to remember my son by—my wife is dead, I have no other children. My family sold me money, I travel around. While in Washington I thought I'd drop in and see the man who sent me this ring—just to thank him. I wander about—so lonesome. No wife, no son. Only this ring. It is my greatest possession. It's a great comfort that thinks of folks' hearts—aren't you the man who sent me this ring?"

Then the man's eyes swelled with tears, and he broke down, overcome and choked with emotion.—The Pathfinder.

Sabbath School Lesson III—Oct. 19, 1929


October 14.—The fruit of比利时—Exposition 3: 1-6-15.
October 19.—Labor of Love (For Lesson Notes, see Helping Hand).

Poverty is dishonorable, not in itself, but when it is proof of a lazy man, intemperance, luxury, and carelessness; whereas in a person that is temperate, industrious, just and valiant, and laborious, his virtues for the public good, it shows a great and lofty mind.—Plutarch.
W. A cordial welcome to all.

Additional information.

KYle comed.

telephone meeting follows. Prayer

Fifth ap'd

and

Endeavor Streets. A most cordial welcome to

holds Mich.,

Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer

Fourteenth and Lemon Streets. Gerald

o'clock.

A. A.

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THE CHRIST

I longed to see the Christ, and, lo! I saw the dawning sun, It scattered mists and fog, and gave its light to every one. I looked, and saw the world that Christ had filled with beauty rare, And as I looked I felt, indeed, that Christ was everywhere.

I longed to see the Christ and saw a friend extend a hand— The hand of Christ? Ah, yes, it satisfied my heart's demand. I saw a smile, but in that smile I saw a smile divine, The Christ had smiled upon me through that one, a friend of mine.

I longed to see the healing Christ, and saw the sick arise, The voice of truth expressed had shorn disease of its disguise. And there I learned the truth profound, if we of Christ would learn, Him we must recognize in all, and for him we must yearn.

—Adele H. Simonds.

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