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

Pattern five. A building standing
In a queenly eastern town:
Substance symbolizing spirit,
Holy truth's material crown.
His the first gift, thus inspiring
Others, till erected there
Is the happy consummation
Of a people's faith and prayer.


The Sabbath Recorder
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WHOLE No. 4,402

Our heavenly Father, we thank thee for all the evidences of thy presence with the people, in the four associations recently held in different parts of the land. We are thankful for the spirit of Christian fellowship that characterized them all, and for the assurance that thy children in the churches do love thy cause and long to do what they can to build up thy kingdom on earth, and to advance thy truth in the hearts of men.

Will thou endue all the dear churches with power from on high. Save thy people from being overcome by the world, from coldness of heart toward one another, and from indifference to the interests of our good cause. Help us all to keep the unity of the spirit in the bonds of peace. In Jesus' name, Amen.

Once More Among The journey from the West Virginia Hills — Plainfield, N. J., by way of Youngstown, Ohio, and Pittsburgh, Pa., to Lost Creek, W. Va., took a day and a night. I was glad to get a lower berth from Pittsburgh to Clarksburg, so I was pretty well rested from the work at Nile and ready to begin anew.

There had been some heavy showers which relieved us from the burning heat that had wilted everything during the Central and Western Associations, and as I looked out upon the beautiful hills around Clarksburg, washed so clean and looking so fresh and green, the scene under the morning sun made one think of paradise. Really that bright sunny morning was more charming than my pen can describe, and it made me feel as good as new.

Then came one restful day at my daughter's quiet farm home on the hillside, and my old pen was rested enough to begin the work of one more association.

Thursday morning was bright and cool, and the multitude from far and near, in automobiles, began to arrive at the "Brick Church" quite early. By ten o'clock the yard was well filled with autos and a large congregation in the house awaited the opening of the session.

This association began in the morning and held three sessions on the first day, while the others began on Thursday evening in each case.

The Lost Creek friends had their hands and hearts full feeding their guests. Both mid-day lunches and evening dinners were served at the church, and the recesses between the services were improved faithfully in visiting. Thus we had three sessions in church and two picnics outside every day. There was no charge made for the meals.

The yard and grove outside were filled with autos, and I felt rather sorry for the only horse in all the crowd. There was just one horse, hitched to an old-fashioned buggy and tied to the fence in the corner, and she did look lonesome.

The opening session was larger than at the last two associations in New York State. After a characteristic praise service by West Virginia young people, and a cordial welcome by Pastor H. C. Van Horn, Rev. C. A. Beebe made an appropriate response to the welcome. Pastor Van Horn assured us that the chickens were all killed and ready to be eaten; and he thought he saw signs that we already began to feel at home with the old "Brick Church" people. He welcomed us to the beautiful hills, and hoped we might be able to say, "I will lift up mine eyes unto the hills, whence cometh my help." "We welcome you to an interesting historic country; we plan to take you to Jackson Park, to 'Uncle Sammie's' old-time home, to the famous Indian grave, and to things of interest which remind us of Civil War times."

He told of the man who ploughed out a bomb shell after the war and used it for an anvil. After some time he became suspicious of it and threw it in a burning log heap. The end was a great explosion.

The pastor was glad to welcome us to a live church which was organized one hundred twenty-five years ago. This is the seventh generation of direct descendants.

Our Woman's Board was organized at General Conference in this church. Here was the home of President Davis of Alfrid;
President Bond and Dean Van Horn of Salem, and many good teachers have gone out from the Lost Creek Christian Endeavor Society. Thus all the visitors were welcomed to the meetings and spiritual uplift awaiting those who do the King's business.

The theme for the program of the association was announced, and we were welcomed to it by Rev. Alva Davis, who spoke of promotion of "Loyalty to Christ and to the task he left." The text which followed the theme was "Go ye." Matthew 28: 9.

Rev. C. A. Beebe made a pleasant response to this welcome, and assured the pastor that we are all here to help build the kingdom of God.

After a little time in minor business matters, the letters from the churches were read. The Christian Endeavor work was reported no loss by death, asked for the association in 1930 provided the General Conference does not come there at that time.

The other churches made favorable reports showing that the good work of the Master is being cared for.

One of the most important new things is the Quiet Hour, led by President S. O. Bond, there was a plea for the Spirit's presence to give power from on high. Brother Bond read the story of Jacob's quiet hour at Bethel, of Jesus' quiet hour in the garden, and of John's at Patmos. Between these stories the young people sang, (1) Let the King of glory come, (2) Nearer my God to thee, (3) 'Tis midnight on Olive's brow, and (4) I hear thy welcome voice. This good service closed with the congregational singing, "I am thine, O Lord, I have heard thy call."

This was a very effective hour of devotion greatly enjoyed by all.

THE NOON HOURS

Free lunches and dinners were served each day to all who came. Three to five hundred meals were handed out every day at the church, and many others were served day right there, from ten in the morning until after the evening meetings. This gave two long periods for socializing, and three services each day for four days.

Some of my readers may think this was too much, but West Virginians are used to such things and they do seem to enjoy them. They come from their homes among the hills, from far and near, and make a business of renewing acquaintances and enjoying one another's company. It is really interesting to see old people here and there talking over old times when this country was new.

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I am greatly impressed with the changes that have come. Sixty or seventy fine automobiles fill the church yard every day now. Where once we found horses, under the saddle, and their riders well plastered with mud, now we see scores of bright clean autos filled with passengers as quick-and-snap clean as when they left their parlors.

In the afternoon, following the song, "What a friend we have in Jesus," and just before Rev. W. D. Burdick spoke, the choir sang the following beautiful stanzas:

A friend I have, called Jesus,
Whose love is strong and true,
And never fails, how'er 'tis tried,
No matter what I do;
I've sinned against this love of his,
But when I kneel to pray,
Confessing all my guilt to him,
The sins all seem to fade away.

When sorrow's clouds o'ertake me,
And break upon my head,
When life and care weigh heavier than a load,
And I were better dead;
I take my grief to Jesus then,
Nor do I go in vain,
For heavenly hope he gives that
Like sunshine after rain.

It's just like Jesus to roll the clouds away,
It's just like Jesus to keep me day by day,
It's just like Jesus all along the way,
It's just like Jesus all the way along.

The deliberation and the program were presented by our officers, and the evening meetings went on. The program was long and varied, with many good things that made it interesting and attractive to people of all ages.

Miss Greta Randolph had charge of the conference on Thursday evening. The program was the main thing on the first evening of this association, Miss Greta Randolph had charge.

He explained clearly the financial distress of the Missionary Board and said that they could not go on with the good work if our people do not respond to the call for money.

He spoke of the need of more men for the work. The need of men is as great as the need of money. He gave us stories concerning the churches when they do not furnish men for the ministry.

Rev. W. D. Burdick spoke of the general work, making a strong appeal for the budget, which is far behind this year. The Conference year closes in a very few days and we are $10,000 behind last year's payments.

Miss Bernice Brewer spoke for the young people. The women's work was also spoken of, a few moments in behalf of the Tract Society and the new building.

Pastor E. J. Bottoms of Middle Island Church, a student in Salem College, preached from the text, "Go ye into all the world and preach the gospel." This was the command of Jesus. God gave us language as a means of understanding one another. As our method of communication it is our duty to use it to teach and to preach. The use of language makes it possible for God to use us. God gives us the ability to raise up men to do his work and we are duty bound to do it. Jesus called his disciples from the humble walks of life. There was no king or a governor or any official amongst those whom Christ chose to bear his gospel.

He took some of them up into a mountain and made them feel for the entire world. And no king could do for all but for "all the world." We must have a spirit of obedience, and we must obey Christ. They were to go, not merely to Jerusalem, but to Judea, the land beyond Jordan, and wherever they could find unsaved men, "to every creature."

To fail to do the work Jesus gave us to do, is not to do our work, and is not a king or a governor. The strong outstanding services of the association, led by Rev. Alva Davis, and the association business went on.

The attendance was large and there were interesting reports made by several of a recent Y. M. C. A. convention held in Grafport, W. Va. Mention was made of the address by Dr. S. F. Booth, the topic of the address being the world work of the churches. It was a plea for world-wide brotherhood, and help for the less fortunate.

Miss Mary E. Jackson, president of the West Virginia Christian Endeavor Union, was present and made an encouraging address concerning the increase of Christian work in the state. She is an enthusiastic Christian worker, but not especially interested in our denominational matters.

Bernice Brewer, assistant corresponding secretary of the Tract Society, helping Secretary A. J. C. Bond, was the next speaker. She spoke of some of our problems as young people, and said that the fathers and mothers too had hard problems to solve.

It is our business to make others happy. Second, she spoke of the worst efforts, and how as young people we must be true. She will probably give us readers, in the Recorder, some of the good things which were appreciated by her audience.

This young people's meeting was one of the strong outstanding services of the association.

Two Conferences

On the Sabbath day, Miss Mary E. Jackson spoke of the missions of the world, and the importance of missions. She spoke of the need of funds. Something is wrong somewhere. We do not respond to the call for money. It is really a great thing to give money, but it is even greater to help us understand the conditions and needs of each.
At the proper moment the house was filled with the inspiring strains of “Majestic sweetness sits enthroned upon the Savior’s brow.” Then came “Take time to be holy,” and responsive reading, and a prayer by W. D. Burdick and several others.

Some business matters were attended to, one of which was a resolution asking to be excused from sending a delegate to the Northwestern Association this year, and to address the stress of finances with the churches here.

There was a solo by Rev. W. L. Davis, “His eye is on the sparrow,” two stanzas of which we give our readers here:

**CHORUS**

Sing because I’m happy,
Sing because I’m free,
For my redeemer lives and I know he watches me.

Let not your heart be troubled,
His tender word I hear,
And resting in his goodness,
I lose my doubts and fear:
The sparrow of the air,
But one step I may see;
His eye is on the sparrow
And he watches me.

**SABBATH CONFERENCE**

A very interesting and helpful Sabbath conference was held by Rev. Alva L. Davis. He spoke of the Sabbath as being given by God, its author. We adorn or make beautiful the good we adorn the doctrine of our Lord and Saviour the Bible and God, and so to adorn the Word of God. What we do—how we live—should adorn the truth.

We do try to adorn our creeds and to show our beliefs. They all testify to our faith. The Sabbath is fundamental, and we must not be worldly in our living or forgetful of our obligation to God and His holy day. The Sabbath is essential and fundamental to us as a people.

We do try to honor God by keeping it holy.

We sometimes hear of “converts to the Sabbath” who have never been connected with the church. I am sure that the one great revival most needed today among our churches is a revival among Seventh Day Baptists on Sabbath keeping. This must come or we die as a people! Too many act and talk as though the Sabbath were not very essential and more than half imply that Sunday will do as well. Do we believe that God means what he says about its importance? Or do we say that the world can keep it loyally and to make it practical?

Our grandfathers spoke of Friday as “preparation day.” They were loyal to the Sabbath day. Do you think we can be loyal to God and ignore the one sign he has given of his presence with us? His “This do in remembrance of me” is quite significant. We greatly need the real worshipful spirit the Sabbath is given to promote. It is intended to bring God near. It should be a delightful, and then we can use the Sabbath to its fullest potential.

After this introductory talk several bore testimony by song. Editor Gardiner was requested to preach. The house could hold all the people, but one of the best prayers and conference meeting Sabbath eve in this association.

**SABBATH MORNING**

At the close of this conference Rev. William D. Burdick and wife sang the following beautiful song:

“Walking with God, when sorrow is ripe,
Calm and serene in the midst of earth’s strife;
Walking, walking, walk with God, oh, fill’d with his spirit, Oh, softly I tread.”

**CHORUS**

Walking with God, Oh! fellowship sweet,
Thus to know the Lord’s secret seat.
Walking with him who the world can not know,
Oh it is sweetness to walk there with God.

Walking with God in sorrow’s dark hour,
Soothed and sustained by his infinite power;
Oh! it is sweet to my soul thus to live,
Filled with a peace that the world can not give.

Walking with God in my life be
Such that my Lord can walk always with me;
Walking with him day by day by day,
He is my Father, and leads all the way.

**SABBATH DAY**

There was a large congregation present for prayer and conference meeting Sabbath eve in this association.

This must come or we die as a people! Too many act and talk as though the Sabbath were not very essential and more than half imply that Sunday will do as well. Do we believe that God means what he says about its importance? Or do we say that the world can keep it loyally and to make it practical?

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**SABBATH MORNING**

The house could not hold all the people on Sabbath morning. After the introductory prayer, all united in the following responsive Scripture reading:

**RESPONSIVE READING**

Leader—I was glad when they said unto me, let us go into the house of the Lord.
People—The Lord is in his holy temple, let all the earth keep silence before him.
Leader—I will bless the Lord at all times; his praise shall continually be in my mouth. Oh, magnify the Lord with me; and let us exalt his name.
People—Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

After 124 years of church life, Lost Creek, though not large, is a live church.
Salem sent a large delegation to lend aid in all the services of these days. The moral education is needed to prepare you for the Master’s work. This was a good sermon on the law of love applied to practical life.

I am hoping Brother Shaw will furnish this sermon for the Sabbath Recorder. Before he began his sermon he invited us all to attend General Conference in Milton, in August. After the sermon the great congregation sang, “Faith in our fathers,” and the Sabbath School was called, without any intermission. Erso Davis was superintendent, and the exercises, were general and lively.

The reports show a good year’s work. The evening after the school was called, without exception took part in the discussion.

SABBATH AFTERNOON

There was a good program for this afternoon. Mrs. Fio Von Horn led a lively service. Rev. Edwin H. Burdick read an excellent paper on “Evangelistic Appeal Through Sabbath School Work and the Religious Education was the general topic of this hour. Edwin Shaw spoke on the subject of leadership training.

Professor H. O. Burdick’s address on why young men aside from the ministry as a life work was listened to with a good deal of interest. He gave us his outline of the address here.

A few reasons and excuses are listed below for discussion:

1. THE HOME
   1. Lack of religious atmosphere and devotion.
   2. Parents do not talk of ministry.
   3. “Roast Preacher.”
   4. Parents do not talk of ministry as a profession.
   5. Discouraging remarks about finances.

II. THE CHURCH

1. Leaders fail to suggest ministry for promising boys.
2. Too little consistent presentation of needs.
3. Youth not put to work in religious activities.
4. Youth trained (?) by untrained leaders so that religion does not seem to be a vital lesson.
5. Conflicts between ministers.
6. Conflicts between congregation and minister.
7. Some young men feel they would be hypocrites to preach only what congregations want when they themselves hold different religious beliefs.
9. The church has no place for trained workers.

III. THE COLLEGE

1. Few personal contacts with Seventh Day Baptists, either in person or through literature.
2. Too much of personal presentation of denominational needs by denominational men to college students.
3. The embryo minister, once started, allowed to work alone.
4. College students are taught the possible dangers of authority and the desirability of the investigative attitude. This affects early religious teachings.
5. While in college find many outlets for service.

IV. THE INDIVIDUAL (Not all fitted to be ministers)

1. Development of an interior complex.
   a. As a Seventh Day Baptist—good feeling of pride.
   b. In preachers problems.
   c. Recognition of ministry as a profession, and the duties that it implies.
   d. There was a time when the minister was the most important person in the community. Not necessarily true now.
   e. Marriage.
   f. Support of family.

After the address several in the congregation took part in the discussion.

In this session a strong plea was made for the Sabbath School Board on account of its being oppressed for funds. The good work can not go on without money. The board will have to dismiss its secretary and stop the good work if our churches do not work. This was a very interesting discussion.

Columbia: Tell me, dainty maid, from the world’s newest republic, who is Christ, and what is Christianity in the building profession in America?

Chinese girl: I thought it would be easy to find your Christ in America. Before I left China, I had known one of your missionaries whom I admired. In this land I expected to find all women like her, so loving and so brave, so eager to tell me of the Christ, who came to save the world. I entered one of your universities. At the first reception I attended, many talked to me of one queer manner and customs, but no one spoke to me of Christ. I thought wishing for me to be taught, and so I said to one of the teachers, “Tell me more about Christ; I have heard only a little.” Her face flushed and I saw that I had blundered. “We do not speak of these things in a social gathering,” she answered.

Columbia: Afterwards, I suppose, she came and talked with you alone in some quiet place?

Chinese girl: No, she did not mention the subject again.

Columbia: Did not the other teachers and students speak to you of Christ?

Chinese girl: Not one.

Columbia: But in our churches you learn of him?

Chinese girl: I did not go to church. No one spoke to me of the religious type. I had heard the “Beauty of Hinduism” by a famous Swami which my professor of philosophy advised me to attend, but I left the church before the service was in his own land and I did not go.

Columbia (slowly): Now I have invited you to go to a Christian church in America?

Chinese girl: The person I saw was incredible. Wu Ting Fang was ambassador from China to America.

Columbia: This surprised me. Is it true of accepting the first invitation to a Christian Church. For years he lived in Washington, your nation’s capital, but not a man, woman, or child invited him to church. He started back to China before he could invite a Chinese Christian pastor to a service in New York.

Columbia: Then, you have not found Christ in America?

Chinese girl: Yes, I was invited to spend my
last holidays in a Christian home. It was not hard to find Christ there, for I found him in the life of each member of the family. I found him each day as we gathered round the Christmas tree, and as we sang carols to celebrate the birth of Jesus. I found him in the church to which we went together. The light he brought into my heart, and I am going to carry it across the seas to China. But my utmost efforts to reach as many thousands of Chinese as are in America. I have sung and sung and sung, for many of our people in your land, but to many of them no message, no Christ, no banner, comes. I tremble when I think of the influence which will be exerted among the millions of Chinese who are returning to China from America. We are sending every year to your college scores of young men and young women.

Of America, with the torch uplifted in your hand, you have been slow to send light bearers to our land. Today we offer you thousands of messages. Who knows but who know our people and our customs, who will bring the message to you, if you will give them Christ in America?

But you have not given us the Christ, who alone can make us free. We beg you to let the torch of Life shine for us in America.

Let us rejoice the darkness of the forest camps, and your mines where we slave to make your country great. Give us the Christ of America, in America.

After the representative from China, eight other nationalities, beginning with Japan, upon your scene, one after another, and practically the same question was asked in each case, receiving a very similar answer to that given by China.

One is not sufficient to give all the long replies to the one question to whether they had found Christ in America, since it was a question to live. The answer given by the residence Chinese gives you a fair sample of all the replies.

The nations represented were: China, Japan, Mongolia, Russia, Poland, Italy, the Jews, Indians, Negroes, Armenians and Hindoos.

After all these had appeared before the Goddess of Liberty, there came in a poorly dressed old man, called the 'The old man,' and Columbia spoke to her as follows: "Tell me, ye alien dweller in my soil, what seeks the West?"

Then followed the following reply: "No alien am I. In your Southern Appalachians are my home. In the valleys of the mountains, descendants of soldiers of the Revolution, in whose veins flows the purest Anglo-Saxon blood in America. Yet I have left you without schools, without church, without the most untaught of all the dwellers in your land. Give me education, in which our forefathers fought for liberty.

To this Columbia responded: "I have given you liberty. To all of you from every race, from every land, I have given liberty."

Then the girls knelt together and sing: "My country, 'tis of thee, Sweet land of liberty, Land where my fathers died, Land of the pilgrims' pride, From every mountain side Let freedom ring."

As the chorus was singing, a boy and a girl entered the door at the same slowly descending the aisle bearing the United States flag. As it drew near the platform, all the nations exclaimed in concert: "I pledge allegiance to my flag and to the republic for which it stands: one nation, indivisible, with liberty and justice for all."

As was spoken the all girls united in saluting the flag.

Then came the closing scenes. There appeared a spokesman for all the nations saying: "The liberty we crave is the liberty alone which can make us free in Christ. The justice we seek is the justice which will give to us the message of Christ's love entrusted to you for us."

Then came the song: "Hail! America, fair land of Promise, We are standing with flags unfurled, On your soils all the nations are gathered, Here at home give the world the ball."

"In the years when our feet, all unquiet, Are delaying a while on your soil, We are leaving, as we go, a trail, We are bearing the bunt of your toil."

"In your mines we are driven and herded; By our millwheels our children are whirled; In your cities we are working, Here at home give your Christ to the world."

"You are sending us preachers and teachers, Yet we are untaught, In all lands you are building your missions, Show us here the Christ we have sought."

As this was sung, in came a girl bearing a Christian banner which she raises above Columbia's head, and the Chinese girl points to it, saying: "This is the banner for which the world waits," and pleads with America to import the one great opportunity. Then they all pledge loyalty to the flag and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service.

Then they all march out singing, "Oh! beautiful for spacious skies," followed by Columbia with lighted torch.

Delegates from

There were seven or German Seventh

Eight visitors from the Day Baptists. This Ephrata German Seventh Day Baptists present in the Lower Creek Association, who seemed much interested in our work. On the evening after the Sabbath one of our missionaries displayed the attention of the great congregation to their presence and gave them a glad welcome and a pleasant introduction to the people. Then Brother King, one of them, responded with good words and hearty good wishes, expressing the hope that a closer connection might be made between the two denominations. In harmony with the good spirit manifested, the song that followed was, "Best be the tie that binds."

The Last Day of Southeastern

As American

On Sunday morning at six o'clock about fifty young people went to Laurel Park for an outing and good time together. There they enjoyed a seven o'clock breakfast, after which the following was served: in order: several stanzas on "What My Society Has Done for Me," and on "What Can I Do for My Society?"

Then came an address by Miss Bernice Brewer, "How Can I Serve Where I Am?" Pastor H. C. Van Horn spoke on, "The Call of Christ to Youth," and the afternoon session ended with the song: "We young people are Seventh Day Baptists."

This proved to be a very enjoyable meeting.

The Poor Preacher

Ten o'clock was the time for meeting in the church. After some business matters were disposed of and some special music was given, Rev. A. L. Davis preached a very good sermon from the text in Luke: "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4: 18-19.)

This text was read by Christ in Isaiah and other chapters, first by Christ in Nazareth, his childhood home, and then was closed the book he said, "This day is this Scripture fulfilled in your ears."

The Spirit of the Lord is upon Jesus to preach the gospel to the poor, and "So send I you" is the import of his teachings to his disciples. We continually hear the ministry is a divine calling. Paul said, "Woe is me if I preach not the gospel." Everything to the poor was something new in Christ. He preached the coming of the Lord. So send I you" is the import of his teachings to his disciples. We continually hear the ministry is a divine calling. Paul said, "Woe is me if I preach not the gospel." Everything to the poor was something new in Christ. He preached the coming of the Lord. The poor, who were disposed of and some

were coming out. To Jew and Gentile alike he offered salvation. Like the sunshine and the rain to the earth so the gospel is for all.

Jesus was sent to bind up the broken-hearted—to make people whole. We are sick in mind and heart. The gospel is the only remedy. Christ preached the coming of the Lord. The poor, who were disposed of and some
missions and his appeals for workers. I can not go into details here. But there is one thing I must emphasize. The churches ought to lay it to heart and come to the rescue.

The Missionary Board is in deep distress! Do you hear? The secretary says, "We've got to do! We don't know what to do." This is the one thing to which we should give attention. Our churches can easily take this load of debt if they really lay it to heart. Friends, from Maine to California, you have it in your power to bring relief to our Missionary Board. Will you do it?

In the Tract Society hour Miss Bernece Brewer gave an interesting and helpful talk about our work and the faithfulness and loyalty of the men to whom the work is entrusted.

She spoke of our literature being sent out and of some answers received from it. Her plea for stronger home influences regarding the Sabbath if we expect our children to remain true, was well made and to the point.

Her description of our books, tracts, and papers was listened to with close attention. Her work among the young people must result in much good. She also spoke highly of the camp life for young people and the good that should result from that.

The twelve sessions of this association have been highly successful. I hope that great good may come as a result of the good work done. Indeed, I do hope that the good seed sown more than forty Christian meetings in the four associations, may bring forth fruit to the glory of God.

Brother Stillman's Bereavement Sudden and heavy was the shock when they saw in the last Sabbath Recorder the news of the sudden death of Mrs. William M. Stillman. Brother Stillman has for many years, been widely known, from Rhode Island to California, and from our northern churches to the friends in Florida; and host of friends will sympathize with him in his sad bereavement.

Mrs. Stillman had been convalescing from a serious case of pneumonia, and for some time she had been unable to sleep well. In the early morning of June 28, her mind, who slept in the next room, found her bed empty, and a search proved that she was no longer in the house, and a general search was begun.

She was finally found dead in the little park back of her home. Evidently she had dashed the glass to pieces all—go out into the fresh morning air. She had suffered some from heart trouble. In their little park garden was a summer house where she and her husband had enjoyed sitting during the summer evenings, and she was evidently headed for the quiet sitting place in that, when her heart failure laid her low only a few steps away.

Mr. and Mrs. Stillman were married in 1897, and had enjoyed life together more than forty-two years.

Elizabeth Atwood was born in Massachusetts, the daughter of Mr. and Mrs. Isaac Atwood, who are also old residents of Plainfield. Her husband is the only immediate relative now living. He has the sympathy of the whole city where he has served in the interests of both church and state for more than half a century.

**QUICK SUCCESSION OF JOYS AND SORROWS**

As clouds and sunshine follow each other in quick succession, so do the joys and sorrows of life's day fairly chase each other in human experience. Only nine days before this deep sorrow came upon us, Mr. and Mrs. Stillman were with the large group of Plainfield's leading men—lawyers, ministers, and business men—held a banquet in the Park Hotel in honor of the two hundred birthday of the Lions' Club, to celebrate the fiftieth anniversary of its graduation from Columbia Law School, and the fifty years of faithful and honorable service as an attorney in Plainfield.

Many beautiful testimonies were there given respecting the high esteem in which Brother Stillman is held in this growing city after fifty years in it as a practising Christian lawyer.

His services in the interest of the Seventh Day Baptist Church, Memorial Board, and Sabbath Tract Society as a trusted trustee, were also highly commended.

**ONWARD MOVEMENT**

**WILLARD D. HURDICE, General Secretary**

**SABBATH RECORDER**

**Washington Union Association**

The Washington Union Association will convene with the Washington Church July 26, at 8 o'clock p. m., continuing to July 29. The church is located on Tenenth and V Streets, N. W., Washington, D. C. The pastor's residence is at 1509 Fifth Street, N. W.

**TAHER HAROLD B. CRANDALL, RECEIVED IN JUNE**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denominational budget</td>
<td>$5,353.63</td>
</tr>
<tr>
<td>Specials</td>
<td>$277.00</td>
</tr>
<tr>
<td>Total receipts</td>
<td>$5,630.63</td>
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</tbody>
</table>

**ONWARD MOVEMENT TREASURER'S RECEIPTS YEAR BEGINNING JULY 1, 1928**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Denominational budget</td>
<td>$24,968.93</td>
</tr>
<tr>
<td>Specials</td>
<td>$2,810.56</td>
</tr>
<tr>
<td>Total receipts</td>
<td>$27,779.49</td>
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</tbody>
</table>

The following churches paid, or overpaid, their quotas:

- Los Angeles, New York City, Plainfield, Little Prairie, Richburg, Riverside, Scott, Waterford, White Cloud.
- Eleven churches sent no money for the budget or for special objects.
- The following statement shows the amounts called for in the Onward Movement budget for the various denominational interests, and the amounts Treasurer Crandall received and forwarded for these interests:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Paid from O. M. budget receipts</td>
<td>$1,628.29</td>
</tr>
<tr>
<td>From specials</td>
<td>$1,591.90</td>
</tr>
<tr>
<td>9,999.19</td>
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<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Tract Society</td>
<td>$6,850.00</td>
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<tr>
<td>Paid from O. M. budget receipts</td>
<td>$2,691.34</td>
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<tr>
<td>From specials</td>
<td>$86.09</td>
</tr>
<tr>
<td>3,277.43</td>
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</table>

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>Education Society</td>
<td>$1,500.00</td>
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**STATEMENT ONWARD MOVEMENT TREASURER JUNE, 1929**

**Receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>605.00</td>
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<td>195.16</td>
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<td>9,990.19</td>
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<td>5,945.90</td>
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<td>3,964.65</td>
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<td>565.25</td>
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<td>450.00</td>
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<td>186.57</td>
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<td>2,659.60</td>
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<td>2.50</td>
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<tr>
<td>10.00</td>
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<tr>
<td>92.00</td>
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<tr>
<td>55.45</td>
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</tr>
<tr>
<td>15.50</td>
<td></td>
</tr>
<tr>
<td>100.00</td>
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</tr>
</tbody>
</table>
**THE SABBATH RECORDER**

**Farina Ladies' Aid society**
- 25.00

**Friendship**
- 35.00

**Greene, First**
- 74.00

**Hammond**
- 75.00

**Hereton, First**
- 35.00

**Pawcatuck, Second, Mr. and Mrs. J. W. Humphill**
- 15.00

**Hopkinton, First**
- 215.75

**Hopkinton, Second**
- 17.00

**Independence**
- 20.00

**Los Angeles**
- 20.00

**Lost Creek**
- 230.00

**Libby**
- 46.19

**Milton**
- 371.55

**Milton Junction**
- 277.90

**Milton Junction Ladies' Aid society**
- 50.00

**New Auburn**
- 36.00

**New York City**
- 69.51

**New York City, African Society**
- 14.00

**New York City, Bible Society**
- 37.50

**North Long Young Women's**
- 20.00

**North Long Young Women's**
- 50.00

**Nortonville**
- 151.00

**Pawcatuck**
- 45.00

**Piscataway**
- 127.60

**Plainfield**
- 482.25

**Richburg**
- 95.00

**Riverside**
- 463.00

**Salem**
- 177.00

**Scott**
- 53.00

**Shiloh**
- 206.96

**Shiloh Ladies' Benevolent society**
- 39.00

**Shiloh Ladies' Benevolent society**
- 108.50

**Shiloh Ladies' Benevolent society**
- 106.00

**Walworth**
- 10.00

**West Edenton**
- 25.00

**Mrs. Clara E. Ward**
- 25.00

**Mrs. Clara E. Ward**
- 20.00

**Miss Ella Palmer**
- 20.00

**Miss P. R. Lee**
- 5.00

**Miss O. O. McAdoo**
- 50.00

**Treasurer**, **HAROLD R. CANDALL**

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**THE SABBATH RECORDER**

**MISSIONS**

**REV. WILLIAM L. BURDICK, ASHAWAY, H. L. Contributing Editor**

**TWO WAYS—HAVING A PROGRAM OR DRIFTING**

The Commission on Evangelism of the Federal Council of Churches for several years has had valuable service in promoting evangelism among the churches of many denominations. On it are representative leaders from several denominations, and among the things it has been doing is to formulate, each year, a program for all the churches to follow in that matter of evangelism. These programs are prepared with great care, and while they are not binding on any denomination, and much less on any church, there are thousands of churches that adopt and follow them more or less closely.

There are two ways of running the church: One is to make out a program each year on bended knee and follow it with vigor and enthusiasm; the other is to drift along through the year without any special plan for accomplishing the thing Christ would have it accomplish. It has been said that "The sheep will be injuriously handled if we are without any positive vice." This statement is as true regarding churches as individuals. The church that drifts regarding its evangelistic program is headed for decline and extinction.

Our evangelistic programs should begin immediately after the close of the year and last, for then two months of the Conference year will have already passed. Below will be found the evangelistic program outlined by the Commission on Evangelism for the ensuing year, and the writer commends it to all our pastors and churches. No church may be able to follow it in all its details, but its study will be suggestive and the adopting and following of some program should be a great help. You will notice that the program has special reference to the nineteen hundredth anniversary of Pentecost. This anniversary is supposed to fall in 1930. More will be said about it later, and it will be sufficient to note here that for three years several denominations have been hoping and planning that this event may be celebrated in the Church. Mrs. Charles B. Peterson, as a way to give to humanity another Pentecost, not only in Jerusalem but over all the world. The program sent out for the coming year is as follows:

A PROGRAM OF EVANGELISM

In unity of action there is effectiveness. Evangelism is the mark of the Church and can best be done by all of our churches co-operatively through their Commission on Evangelism. The following interdenominational program of evangelism for the autumn of 1929, and the early months of 1930, is suggested with the earnest prayer that it may be a help to all local, sectional, and national simultaneous preparation and effort in the first business of the entire Church.

The Commission on Evangelism invites the churches of Canada, the Y. M. C. A., the Y. W. C. A., the International Council of Religious Education, the World's Sunday School Association, the Christian Endeavor, the Young People's Society of Epworth League, the B. Y. P. U., the women's missionary organizations, and all kindred organizations, to go with us in the plan of work.

We deeply appreciate the favorable consideration given our previous program by state, city, and town federations, and we crave their helpful co-operation again this year.

**The Fall Program**

1. A visitation of the entire Bible school enrollment and membership of the church one week preceding Rally day.

2. The observance of Rally day, October 6, in the Bible school and the church school.

3. A survey of the entire community covered by the parish or parishes concerned.

4. A continued emphasis on church and Bible school attendance until New Year's.

5. A list of Evangelism workers, marked for securing their affiliation with some local church where they reside.

6. Exaltation of the Lord's Supper, through enrichment of the communion service, better understanding of its divine significance, and a greater loyalty in attendance by the membership.

7. The observance of a Decision Day at Thanksgiving, also as an anniversary of the Church.

8. Creation and distribution of evangelistic literature.


10. Giving attention to the constant care and culture of the new converts.

11. **New Year's to Easter**

1. Observance of the Week of Prayer during the first week in January.

2. Emphasis placed on the value of individual and family devotions during the entire period.
LETTER FROM J. W. CROFOOT

Some things that I have observed during my visits to this school.

In the Boys' School I find that there is a student self-government committee which seems to be working very well. The meetings are held every week, and are well attended. The boys are very active and eager to cooperate in any way they can. The principal, Mr. Feng, is very much impressed with the progress that is being made.

Mr. Feng, the principal of the Boys' School, tells me that there is a large number of new students coming into the school this year. The school is growing rapidly, and there is a great deal of work to be done.

Mr. Feng also tells me that there is a great deal of interest in religion among the boys. They are very active in the Bible study classes, and there is a large number of boys who are attending church regularly. The boys are very enthusiastic about the work of the church, and they are very eager to be baptized.

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The past year was the largest in the history of the institution. The freshman class was much larger than usual, having eighty-six members. However, the mortality in the freshman class was not much larger than usual, so that the net result of the year was a student body which averages well with those of recent years. In spite of some unfortunate deaths in the freshman class, which have had to do with the loss of an unusual number of freshmen, the record of the year in quality is high and ranks equal to that of previous years and in some departments is gratifyingly higher than the average. The prospects for a continued growth in the number of students, or at least the maintenance of our present enrollment, are encouraging. Under the good teaching and promotion work of Professor F. G. Whitford large numbers of young people in the near-by high schools as well as those most distantly situated are already applying for entrance next fall.

With two exceptions the present faculty will continue their work next year as teachers in the institution. One of the main reasons for the rapid development of the institution and the high quality of teaching in Milton College is the continuity of our teaching forces. There are few changes from year to year. Our teachers come here to give themselves enthusiastically to working with students over a period of years, not merely to earn a living but to bring to the younger students more promising and lucrative positions.

As I have intimate, I have been relieved during the past year of all immediate administrative responsibilities for the purpose of devoting myself more time and energy to the development of our financial campaign. In consequence of this the executive work of the college has been ably carried on by Dean John C. Daland, to whom I want to give this public expression of gratitude and appreciation for his loyal effective leadership and administration, which has resulted in the high standard of excellence in this department.

I want to say a brief word in commendation of the program and effectiveness of the Christian character and in the development of the students individually and collectively. The Y. W. C. A. and Y. M. C. A. afford excellent opportunities for students to find places for the religious aspirations and for working together to give the Christian interpretation to all phases of college life.

I should say a word also concerning the success of our graduates in the teaching profession. For years the opportunities for professional training in higher institutions have attracted a large proportion of Milton men and women, and they have established an enviable reputation by their records for their Alma Mater.

This is especially true in the schools of Wisconsin, and it has created an open door to our graduates to secure teaching positions. Already nine members of the present class have signed contracts for teaching jobs for next year, and other applications are pending. In recent days other colleges, and especially the University of Wisconsin, have been in precarious health during the early winter, but was optimistic concerning his recovery. His death has produced a serious loss in the leadership of our financial campaign. Doctor Royse was a very sincere, aggressive, successful man. His outstanding qualities were his devotion to duty, his tireless energy in promoting the cause.
which he was serving, and his contagious optimism in a difficult task. He was remarkably successful in directing our campaign for $100,000 in the Milton community, and if he had lived, he would have carried us far on our whole program. He believed thoroughly in the mission and the future of Milton as a Christian college, and he did his utmost to promote its interests. His Alma Mater. Those of us who were closely associated with him admired and respected him. He was a congenial companion and a loyal friend.

And then I wish here to pay my tribute of appreciation and admiration to J. Nelson Humphrey, class of 79, who died in his home in Whitewater in the last month. Mr. Humphrey was an honored member of the board of trustees, and devoted service as trustee to his own college since 1903, a period of twenty-six years. He was during this past year the honorary president of the alumni association. He was a generous supporter of the college. The institution will miss his vision, his energetic efforts, and his thoughtful planning for his Alma Mater.

Two notable gifts in the way of equipment have been made during the year. Through the generous interest of two friends in Plainfield, N. J., Mrs. Florence P. Sheppard and Mr. Nathan E. Lewis, two hundred copies of a very suitable hymn book have been provided for the use of the students in chapel exercises. The other gift is a liberal endowment by twenty-six members of the senior class. The gift consists of an appropriate new speaker's desk for the chapel, and a screen for the platform. The other sixteen members of the graduating class have already made generous pledge of the development fund.

Leading educators and college financiers have reached the conclusion that in these times when money is cheaper and more easily cultivated the parents of most persons career, each college student should pay upon as, a desirable preparation for a business career, each college student should pay upon as, a desirable preparation for a business

June 12, 1929.

"Life is like a mirror. You get back just what you put into it."
spread abroad, and the president of the company assures me that since that time they have been able to dispense with most of their scientific investigators for they are always informed if any prospector finds traces of their commodity anywhere in the county. This is a practical illustration of what fair dealing will accomplish. Another illustration may be found in what has become the universal diversion on the part of the public to have faith in advertising. There was a time when few believed in the promises made by those who advertised and, unfortunately, for some time those fears were well grounded. Of late, however, to higher standards of business practice the public has come to feel that they can, in the main, trust to the claims of those who advertise. As a proof of this, reflect for a moment on the enormous business built up by the great mail order houses. The goods are purchased and the money for them sent in advance with the full confidence of the purchaser that he is going to receive what he has been led to believe.

My subject is such a large one and possible of approach from so many angles that I have of necessity only covered a small portion of the ground. As a rule, before concluding, suggesting that there remains yet one field for the business man to discover and conquer and one in which he may find romance and adventure of quite a different kind but none the less romantic and adventurous. I refer to the field of politics. I believe that we may never hope to have anything nearly approaching a common sense handling of our local, state, and national affairs until we first persuade the men of other callings, and, in common with most of the human family, he is anxious to secure as much as possible for himself. On the other hand, however, he realizes perhaps more fully than others that business can only prosper when the entire country is prosperous. If our local and national affairs could be centered in the hands of business men, there is no question but our affairs would be handled in a practical manner. Personally, I believe the day will come when business men will realize that the business of government should also attract their individual attention, and when that does take place we can look for better results than we are getting today. Perhaps some of you young men and women, as you go out into the business world and adorn the burdens of economic life, may be called upon to take your part in the political life as well. If you do, I hope that you may find in it some of the romance which I can vision in such a career. If you follow the regular paths of commerce and finance, I hope that you will all experience in one way or another some of the romance which is undoubtedly there, that business may be for you not merely a drudgery and burden but an adventure as well—a romantic adventure in which you will find satisfaction and success.

A MOONLIGHT REVERIE

Is my Father preparing a home for me and you? In that glorious land Beyond the blue? Will we meet and know our loved ones, Who long have gone before? Will we dwell with them in heaven Forever more? My home is built of jasper And verdurous things untold; Will I e'er leave and forsake The streets of gold? Oh, yes, my Lord will cleanse me And make my ways like his. For Jesus died to save me From all sin.

So I'll praise his name forever, Praise the Father's Name true. And I'll meet him and my dear ones Beyond the blue.
THE RESPONSIBILITIES OF YOUTH IN THE HOME

LETA CRANDALL LITTLE GENESEE
(Young People's Hour, Western Association)

The responsibilities of youth in the home are many. I am afraid that we, as young people, forget our responsibilities and leave them all up to our parents. Perhaps we are forgetting the mission of the home which, as a certain philosopher says, "is to teach the value of the ideal combined with the practical and to cultivate the heart."

Co-operation is one of the biggest responsibilities. We are part of the household and we should co-operate and work together to make it a home. There are many ways to accomplish this. I shall tell you but a few.

How can we help our mothers? If we gave them a cheerful goodnight kiss when we come home from our daily tasks! How can we help our girl or boy who gave her a cheery smile! When our mothers work hard all day, as most mothers do, nothing would please them more than to have us show our appreciation for what they have done, by praising them for their willingness to work for us. Visually a girl companion yard with a scowl on her face, kicking the door open violently, rushing in upon her mother, scolding because supper isn't on, fretting because it is so hot in the kitchen, and flying in a temper just because everything goes wrong. Then notice the difference in the girl who goes to her mother with a cheery smile on her tired face. She goes to her mother, kisses her, and tells her to sit down while she makes supper. We all know of girls just like these two, and we know which girl will succeed in life. Cheerfulness will give the home atmosphere a peaceful and restful feeling.

We as young people must be gentle and thoughtful in our homes. Doing little thoughtful tasks for mother, and the rest of the family, shows that we care to help make the home. We must always be willing to help one another. If our work is done and that of someone else left, why not help to finish the other member’s work? Would it make that one happy? There is nothing, I believe, that could bring the family in closer companionship than to be willing to help another in whatever task they may have. This reminds me of a little poem I once heard:

"Help one another," the maple spray
Said to its fellow leaves one day.
"There's need of shade, you'll surely own,
But our old leaves are gone.
But I'll help you and you me.
Then we will both be strong and free."

Why not apply this to our own lives? We can not make it home alone, and to make the best kind of home every one of the family must help. Co-operation in making the home attractive will be just another added interest in which the whole family will have a part. Nearly everybody likes to plan for out what can be done to make it a place to be proud of. Of course this does not necessarily mean that we need to have spent to beautify it. Just a few small things done about the homestead will be an interesting and helpful task. This is just another way for us young folks to help make the home ideal.

Cheerful and uplifting talks by all the members of the family should be a help to bring all of them in closer harmony with each other. So the young people must be willing to talk, to converse, and bring new interesting subjects before the family.

It is our responsibility to help solve the problems that might arise within the family circle.

We should be willing to sacrifice. Think how often our mothers have been asked to be able to give us pleasure, education, or what ever it may be. In return isn't it up to us to sacrifice for them? We must learn to be unselfish and let our parents have pleasures that they would be willing to give up for us.

Love is another great responsibility for the making of an ideal home. We must begin while children, and through obedience to the laws of the land which we latter see, learn to love. Very often people so shape our lives that we will be to our fathers and mothers in the days of our youth.

IT ISN'T A HOME

There are homes full of splendor and homes that are poor. There are homes filled with gladness and homes filled with pain; But no matter how rich or how humble they are, 'Tis the people that live there who make or mar.

There are homes in which kindness seems ever to stay,
There are homes in which selfishness has her own way,
But whether 'tis kindness or self holds the key,
The people who live there choose which it shall be.

There are hundreds who travel o'er mountain and plain,
In each of them joy they say that it shall be,
For in mansion or hovel, it matters not where,
The happiness rests with the folks who are there.

Oh, if it isn't home, you know very well,
Unless love has come o'er its threshold to dwell,
'Tho' it may be a palace of gold by the sea,
Or a snug little nest in the top of a tree.

THE RESPONSIBILITY OF YOUTH IN COMMUNITY LIFE

EDWARD RANDALL LITTLE GENESEE
(Young People's Hour, Western Association)

Young people have the same responsibility in community life as grown-ups as far as their judgment and opportunity permit. The nature of this responsibility is determined by the ideals of the home and community.

I can not imagine the young people of Independence throwing stones at the windows of any vacant building. Yet, two miles from us is an entirely different community with different ideals and environment. Recently we drove through there and noticed the windows of the schoolhouse covered with heavy iron grating in order to keep them whole; this schoolhouse is in use in the Sunday school scale; and the cost of the improvements was spent to beautify it. Just a few years ago there were homes in which selfishness has her own way, and now there are homes in which kindness seems ever to stay.

There are homes, in which kindness seems ever to stay,
There are homes in which selfishness has her own way,
But whether 'tis kindness or self holds the key,
The people who live there choose which it shall be.

There are hundreds who travel o'er mountain and plain,
In each of them joy they say that it shall be,
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Unless love has come o'er its threshold to dwell,
'Tho' it may be a palace of gold by the sea,
Or a snug little nest in the top of a tree.

THE SABBATH RECORDER
Fifth—To abstain from all intoxicating drinks and harmful drugs.

Sixth—To avoid the practice of gambling in any form.

Seventh—To shun evil companions and avail myself of all moral and religious influences as are within my reach.

Eighth—To cultivate those manly qualities which will win me for good citizenship and for an honorable life.

If I am prospered in my career I shall count it a duty and a privilege to return to the foundation what it has expended on my behalf, in order that it may extend like privileges to other deserving boys.

So if we young people do faithfully and consistently those things which are required of us, may we too be found deserving of the tribute paid our Master in his early years, that we are growing in wisdom, stature, and in favor with God and man.

"AN AFFRONT TO PUBLIC SELF-RESPECT"

[An article from the Christian Science Monitor. The mayor in question was a former Alfred student.]

LYNN, Mass.—The strong, nation-wide sentiment against blatant advertising of cigarette-smoking girls has found expression here in an official warning by Mayor Ralph S. Bauer to the operators of certain billboards in this city that such pictures will not be tolerated.

Without expressing any personal opinion about women smokers, Mayor Bauer made it plain in his letter which advertising which was obviously intended to carry the suggestion that cigarette smoking among young women was customary and accepted practice was an affront to public self-respect and a dangerous influence among the youth of the country.

In case the bill-posting company refuses to act Mayor Bauer has intimated that he might "get a ladder and either paste paper over the posters, or paint out the objectionable features."

The Mayor's letter to the bill-posting concern says:

"As mayor of Lynn, I am censor of all publicly displayed pictures, both in the theaters and outside of the theaters, within the city of Lynn.

"I notice you have posted on Broad Street one of the so-called 'Lucky in Love' posters, which pictures a young girl and a sailor with their heads close together, both of them smoking cigarettes. I wish to ask you to see that this poster is covered over within one week from the receipt of this letter, and that no other similar posters are displayed anywhere within the limits of the city of Lynn.

"It was the bold and brazen poster advertising of the manufactures of intoxicating liquors that did more to turn the whole people against the proposition resulting in its adoption of the Eighteenth Amendment than any other single factor. Now, if the cigarette people are going to use the same public tactics then the liquor people did before the Eighteenth Amendment their finish will be just the same, as these posters in so far as they link up girls smoking cigarettes, are generally repulsive. They are an affront to public decency and have a tendency to lower the moral standards and destroy the character of our girls.

"Therefore I am asking you to remove these posters or blank them with other material within one week from the receipt of this letter. There will be no further correspondence on the matter at all."

CHRIST IS ALL

Thou, Christ, art joy in darkest night,
Thy love to me a radiant light;
And step by step my way I see
For thou art light and joy to me.

Thou art my rest, on thee I lean,
My peace art thou, my solace serene.
In trial, calm and still may be
Since thou art rest and peace to me.

Thou art, O Christ, my hope and song,
Thy tender mercies round me throng.
A trustful heart I burning to thee,
Thy grace sends hope amid my woe.

My rock, my strength, thou wilt defend;
My Savior thou and changeless friend;
My home, my haven, my safe seat,
For thou, O Christ, art all to me.

—Martha S. Clingan.

Los Angeles, Calif.

ORDER OF SERVICE

Invocation and Lord's Prayer
Hymn
Scripture Lesson
Prayer
Offering
Hymn
Sermon
Hymn
Prayer

Remembering the Years of God's Favor

Sermo delivered before Eastern Association at Westerly, R. I.

REV. T. J. VAN HORN
Pastor of Piscataway Church, New Market, N. J.

Sermon for Sabbath, July 27, 1929

Text—Psalm 77: 10.
introspection. That is bound to spoil the disposition of any man who is fully to spend much time in communing with your own heart, when that category of great themes is placed before the censure of that great optimist, the Apostle Paul. "Whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report, if any thing of excellence, think on these things." We have no hope that anyone commune with his own heart when in God's sky, there is this constellation of luminaries to brighten the gloom about us? This poor man was getting morose, and the darkness of doubt was beginning to settle about him. He thought God's promises were being forgotten, and his people were being left alone.

Then we find at this point in the psalm a mark, a period, indicating a wise pause in this unhappy reverie. And abruptly he turns to a wise resolution. "And I said, this is my infirmity. The trouble is not with our stars, but with ourselves, that when he said, 'The fault, dear Brutus, is not with our stars, but with ourselves, that we are underlings.' And the fault with Brutus and Cassius, and the fault with us is, that we are thinking too much about ourselves. We can never go beyond if our thinking is defective. God taught this man in our text from falling to the bottomless pit of despondency. 'I will remain in the days of the right hand of the Most High.'

Do you suppose these days will be one of the clear notes struck by others in this meeting. Many people have been told that there is a growing tendency to depression among Christian people, and that it is extending to some of our leading Seventh Day Baptists. Is it not among us? We may well doubt it, but it is well for us to be on our guard. We are here to point men to the truth, to a true perspective. But no matter how wide or extended the vision, the focus of attention must be that the Lord is watching over us. The out in the infinite stretches of his universe God is at work. Scientists have recently made the announcement that out in the spiral nebula in the direction of the constellation Andromeda, is not a system of stars like our solar system, but a galaxy like the Milky Way, and that the stars are gathered together like the galaxies. It is not a solar system that is closed up, but the universe is open, and it is not a part of the universe, but a part of our own universe.

Another popular writer told us not long ago that a bird shot multiplied ten billion times would be a little less than three feet in diameter; that the nucleus of an atom multiplied one billion times would be a dot so small that it could be seen only by a microscope. But we do not know about these statements. But God is never in a hurry. God thought of the death of Jonah's gourd in a day, but he took a lifetime of experience to spring up in Jonah that could stand the disappointments of the next day. But it took a lifetime of experience to spring up in Jonah that could stand the disappointments of the next day. But it took a lifetime of experience to spring up in Jonah that could stand the disappointments of the next day.

One of the wise men was talking about the point of a pin, and that within that nucleus 384 electrons move freely about one another in a leaf minute. I do not know about these statements. But God is never in a hurry. God thought of the death of Jonah's gourd in a day, but he took a lifetime of experience to spring up in Jonah that could stand the disappointments of the next day. But it took a lifetime of experience to spring up in Jonah that could stand the disappointments of the next day. But it took a lifetime of experience to spring up in Jonah that could stand the disappointments of the next day.

While he is not exclusively a local God, he has "I will remember the world of ours. He loves it, and gave his Son to die for it. And I, somehow, reason from the infinite expanses of the universe, and the microcosms of the galaxies, and the blessed conclusion that God cares for his spiritual realm in which we are here today included.

Is the Lord the strength of our lives? Is He the bulwark of our lives? And I know that he is planning glorious things for every man and woman, every boy and girl, confiding in the love of father and mother.

Yes, my friends, God loves so much that he has revealed himself here in this present volume of the Bible. And he is so anxious to have us understand how he feels towards us, and that his character is, and to convey to our limited understanding what he is like, that he sent his Son to teach us and to show us his great things.

James Stalker said, a good many years ago, that the nearer we draw to our fellow men, the more sensible do we become that the more we stand to lose by alienating them. And I am sure that the nearer we draw to God the more we shall see that he is able to do for us all that is worth while.

And as we recall "the years of the right hand of the Most High," we will grow strong in the faith that he has infinite resources on which we may draw for the accomplishment of the work he has assigned to his servants. And so may we, with this confidence, take up the task that at times seems impossible. If now looks as if we were a great distance from the millennium. There remains yet much to be done. The enemy must be routed from many a stronghold before victory is assured. Besides doing our part in proclaiming the gospel to all the world, we have laid upon us the message of the Sabbath which the world so much needs. Now all calls for more than human strength and wisdom. It is out of the patience that only the God who works through the millenniums can give. It will grow greater, for God is an omnipotent God. Courage of that origin says, as David said, "Whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

It was that kind of courage that stimulated the hearts of our first missionaries to China, who undertook on behalf of that famous voyage to Shanghai. It emboldened the heart of Peter Velthuysen to undertake the great work of the gospel.

And we can confidently face all the dangers that threaten, because our courage is based on the faith in him who said, "Lo, I am with you all the days of the world." We believe in the inherent power of the truth.

"The sun shall rise again; The eternal years of God are here; But error wounded, writhes in pain. And dies among her worshipers.

As long as we are confident that we are doing God's work, we are sure that we are in league with the omnipotent forces of the universe. "My God shall supply all your need according to his riches in glory, by Christ Jesus."
Another look at our text leads us to ask what is the meaning of the phrase "years of the right hand of the Most High"? Was not our author thinking, when he used that expression six years ago, when he said, "Six years have passed since God's favor was more distinctly apparent?" Those were years of reliance upon his mighty power. They were the years when men "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and punished the powers of darkness, the measure of their strength." And God is supplying abundant material for the building of heroic characters today. Standing near, obedient and faithful to the feet of our King, Jesus. But we must be stirred by the challenge of the times. Our work is for the heroes of the highest grade. And God is supplying abundant material for the building of heroic characters today. Standing near, obedient and loyal to him, the work can not fail. For in the language of Washington Gladden:

And tho' long the fiends may fight,
And tho' long the angels hide,
All's well that God's building.

Sabbath School Lesson IV—July 27, 1929


Golden Text: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12: 3.

DAILY READINGS

(For Lesson Notes, see Helping Hand)
love of God. Every believer is to be a living stone in this building of God. And more than this, every member is a builder. All are "laborers together with God," building up his household.

This household is being built for the occupancy of the Spirit, whose temple ye are, in all your parts. The high priests, especially the Jewish Christians—knew the temple as a sacred place. Nothing must pollute it. They were zealous to keep human person or animal or thing was allowed in it. It was the especially appointed place for the meeting of God with his people. It is just as necessary, for our present-day temple, the Church of Christ, to be free from all unclean contacts.

III. Body of Christ—Work and Unity—Romans 12:5

"Paul's favorite figure, the one which he used more than any other, is that of the Church as body of Christ. And it is the best analogy possible. The soul is the light of the body. Without the soul the body is nothing but a marcellously formed machine or a wonderful chemical dust of the ground." Without Jesus Christ the Church is no better than a dead body. Christ is the light of the Church as the soul is of the body.

Christ is "the head of the body, the Church, Paul tells the Colossians, and should have the pre-eminence in all things. The believers are members of this body. Some are hands, reaching out to lift the fallen; some are feet, carrying the tidings far and wide. Others are eyes, looking for those who have gone astray, listening for the call of need. Still others are arms, holding the children, or restraining those who would go astray.

The Church should serve Christ, its head, as the body serves the soul. There is no sadder sight than a person whose body will not respond to the bidding of the head, or any other Bible writer is that of the Church as the Bride of Christ. There is no more sacred human relationship than that between husband and wife—a relationship established by God himself. What husband would not die for his wife? And there are many husbands who, in their love, Paul tells us in Ephesians, Christ had for the Church who "also loved the Church, and gave himself up for it." And not only that, Paul says that Christ wishes to sanctify his Church, that he may present it to-himself holy and without blemish. He also wished to nourish and cherish it. In fact, there is no loving act of the husband for the wife that Christ does not perform for the Church.

The ultimate end of the true Church, the Church which is no sadder sight than a person whose body does not respond to the bidding of the head, when the members of Christ's body do not co-ordinate with the other members, then the church is in a very real sense the second incarnation—Christ in the Church, filling the world as he never could in his fleshly body. He is living again in the Spirit in the Church, and his mission is the same, "to seek and to save that which is lost." Paul does not neglect to speak of the relation of the members to each other. If when you attempt to do something, one hand will not co-ordinate with the other, your effort is a failure. Locomotor ataxia is a disease in which the movements of the head are not co-ordinated. The Church at Corinth was seriously afflicted with this disease—there was party spirit, and jealousy, and seeking for supremacy. The Church was not accomplishing anything. It is no use to look to a Church to do something, Paul could not use it. Paul wrote to correct this situation. It is true of churches today. If the members are not working together in harmony—if every member is not fulfilling his own function and fitting his efforts to those of the other members, then the church is not accomplishing anything. It is a sad thing to see a person with locomotor ataxia trying to execute some task. How much worse if the body of Christ were to proclaim the truth, to witness to Jesus Christ. This is our duty as a church and as individuals, and to be done entirely by our lives, but by our words also, backed up by our living. As "God's temple" it behooves us to strive after holiness that "God's building" may be fit for his occupancy. As the "body of Christ" it devolves upon us to work—to obey his bidding—to let him use us in accordance with his purpose for the world of mankind. And the church that is not doing this is on the downward grade just as a body which does not exercise. As the "bride of Christ" it is our duty to love him with all our hearts, and to be faithful to him, even as the bride to her husband.
MARRIAGES

JORDAN-BROWN.—At the home of the bride's parents, Ischua, N. Y., June 28, 1929, by Rev. Hurley S. Warren, Mildred Stout Brown and Darrell E. Jordan, Friendship, N. Y., the new home to be at Friendship.

McCrea-Saunders.—At the home of the bride's parents, richburg, N. Y., July 3, 1929, by Rev. Hurley S. Warren, Winifred A. Saun-

DEATHS

PLACE.—Katherine Maxson, daughter of Horatio W. and Sarah Carr Maxson, was born December 1, 1866, on a farm near Milton Junction, Wis., and died at Memorial Hospital, Edgerton, Wis., June 11, 1929. Her mother died when she was sixteen years of age, and for the next nine years, until 1891, she kept house for her father.

On November 17, 1891, she was married to T. L. Place. They lived in the house on College Street, Milton, until 1898, when they moved to the apartment at Main Street and College Street, where they have lived until the present time.

For more than twenty-five years Mrs. Place has spent much time with her husband in their store, and she found a great deal of satisfaction in shar-

ing the responsibilities of the business.

She was a charter member of the King's Daugh-

ters, and years ago she was an active member of a community Shakespeare Club.

She became a member of the Seventh Day Bapt-

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L. H. NORTH, Business Manager

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