THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

$2.50 PER YEAR, IN ADVANCE
$3.00 PER YEAR TO FOREIGN COUNTRIES

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

The Sabbath Recorder

Vol. 109, No. 13
September 29, 1930

My son, forget not my law; but let thine heart keep my commandments; For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favor and good understanding in the sight of God and man.

Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shalt thy barns be filled with plenty, and thy presses shall burst out with new wine.


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THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Wesley F. Randolph, Maplewood, N. J.

Vice-President—Lucian O. Babcock, Rockville, Maryland.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Alfred W. Harris, Plainfield, N. J.

Gifts or bequests for any object of the church's work, are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board is in the Financial Agent of the church.

Write the Treasurer for information as to whom the Board can be service.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

SEVENTH DAY BAPTIST MISSIONARY SOCIETY


Assistant Secretary—Anna L. Davis, Salem, W. Va., Corresponding Secretary—Mrs. L. H. Harris, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second Saturday in September, 1930.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Assistant Secretary—Anna L. Davis, Salem, W. Va., Corresponding Secretary—Mrs. L. H. Harris, Plainfield, N. J.

Regular meeting of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST CONFERENCE

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

Vice-President—Mrs. Myra Polin, Salem, W. Va.

Secretary—Mrs. Oris Studier, Salem, W. Va.

Treasurer—Mrs. E. B. Erwin, Battle Creek, Mich.

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It is not my privilege to attend the Seventh Day Baptist Association this year but I shall always remember the loyalty and enthusiasm of the workers there as witnessed in other years.

In this issue we are giving our readers two addresses given in this year's session at Nady, Ark., and requested for publication. You will enjoy reading them.

Here is a photograph of the company in attendance on Sabbath morning of that association.

Strange Theories A friend from the Southwestern Association sends me a clipping in which a leading member of the Federal Council answers this question: "Who am I? are you the Lord's Day instead of the seventh as the Lord's Day?"

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Hymn, p. 78.

Busy in China. Recorder readers are always glad to receive a word from our friends in China. In a brief letter from Mrs. Nettie M. West, she says: “We are all busy in these days with the heavy burden and its problems. Chinese building methods are quite different from those at home, and it takes quite a different time to complete a work out here.”

We hope you are having a wonderful Convention week in place of the seventh. Merely keeping alive in human hearts the sense of Sabbath, and then putting more emphasis upon the Sabbath as a day of rest, is our duty. We must put more Sabbath conscience. I fear Seventh Day Baptists are not to promote the true Sabbath truth, we must put it into practice so that it is observed.

The RECORDER assures Mrs. West that its readers are always glad to receive a word from our friends in China.

Under a sweltering sun, the delegates assembled, August 7, at the Nortonville Seventh Day Baptist Church to attend the seventy-seventh session of the Northwestern Association. The church and parsonage, resplendent in new paint, gleamed white through the branches of the maple trees. Cars were parked on the concrete highway that passes the church. People gathered in conversation groups on the church lawn. Greeting old friends, and introducing strangers were the order of the day. Among the number might be seen an alert and agile young man, the youthful pastor of this active and growing church. Henry King, president of the First National Bank of Nortonville, trustee of the church, and a former member of the Seventh Day Baptist Commission, was the moderator of the association, and called the meeting to order at 2 p.m. Mr. King read the theme chosen for the session, the familiar “One Lord, one faith, one baptism” passage (Ephesians 4: 4-6), and commented briefly upon it.

A piano prelude, “Dream of Autumn,” was rendered by Lois Wells, the church organist. Devotionals were conducted by Rev. S. Duane Ogden, and began with the stirring hymn, “True-hearted, Whole-hearted,” after which Pastor Ogden read portions of God’s Word and God’s Word. Mr. Ogden said that the singing of “Lead On, O King Eternal” closed the devotional period.

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If you would live at peace with God you must keep alive in the soul that wonderful spark of divine fire called conscience. It has something to do with every religious duty.

The world today stands in need of a genuine Sabbath conscience. If Seventh Day Baptists are to promote the true Sabbath cause; if we are to impress the outside world with the wonderful importance of Sabbath truth, we must get the light of conscience into our observation of the Sabbath day. It is not enough to keep Sabbath just as so many Sunday folks keep the first day of the week in place of the seventh. Merely stopping work for rest is not enough. A day for worship and remembrance of God as Creator, calls for spiritual, conscientious devotion as a duty.

We are placed under the responsibility of keeping alive in human hearts the sense of devotion to the God of Christ, true Sabbath; and this can not be done by a weekly observance, simply as a day for rest. We must put more conscience into our Sabbath keeping if we are to be the light of the world regarding God’s holy day. It is a great thing to keep Sabbath in a way that will impress its importance upon the world about us.

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Orville B. Bond was in charge of the worship service, Friday afternoon. The hymns were "O Worship the King," and "Faith of Our Fathers." Mr. Bond said if we would have our children sing "Faith of Our Fathers" with the same spirit that we,—the adult members of this church,—entertained it. The responsive reading included portions of Psalm 136 and Psalm 40. Mr. Bond led in prayer. "Cast Thy Bread Upon the Waters." The hymn was sung by Mrs. Cecil Daum, Mrs. Alfred Stephans, and Mrs. Walter Stillman.

The long business session that followed was broken by a fifteen-minute talk by Orville Bond on "Our Job," stressing that the layman must not leave his job to his employer or today leave his job to his deal forefathers. We should tackle the job called for, regardless of its size.

At the close, prayer was offered by Rev. J. L. Skaggs.

Eight o'clock Sabbath evening found the association again assembled, with Rev. William M. Simpson in charge of the praise service. In announcing the opening hymn, "I Dew To Love, and Fathers, Mankind," Brother Simpson called our attention to the number of Scripture references in the words. Prayers were offered by Mr. Skaggs, and Mr. Sutton, after which came the congregational prayer, "Let the words of my mouth and the meditation of my heart be acceptable thy sight, O Lord, my strength and my redeemer." Mr. Simpson talked on "Where Is Jesus in Your Life?" He told of the criticism of the Vacation School writing a play for the school program. The question arose, what should be done about the character of the pupils. The children said, "Oh! None of us is good enough to be Jesus;" and then came the suggestions: "I'll tell you. He'll always be just off-stage;" "Simpson brought home to us the question, 'Is Jesus just off-stage in your life?' The song, 'I've Found a Friend,' and the choir anthem, "Abide with Me," continued. The question of thought and led up to Mr. Simpson's talk on "Walking and Abiding with Christ." He spoke of the day of Emmanuel and the invitation, "Abide with us a while."
Past was the closing hymn. Rev. Loyal Hurley offered the dismissal prayer.

The Sabbath morning worship service in charge of Pastor Ogden, began at ten o'clock with the organ prelude, Morrison's "Meditation," played by Lois Wells, who also played during the service. Then all rose for the opening Invocation. The call to worship was given responsively by pastor and people: "O word upon us, that we may come near to him, alt his name together." "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." All joined fervently in singing the doxology, "Praise God from Whom All Blessings Flow." The choir offered an Invocation, and the Gloria Patri followed.

Pastor Ogden led the responsive reading, Psalm 84, 135, and 43. The choir sang the anthem, "Like a Father." Rev. J. L. Skaggs read from the sixteenth chapter of Matthew; Rev. C. Grant Sanger preached the prayer; and the choir sang the response, "Ine Our Prayer, O Lord." The offering was Dvorak's "Largo," and the choir response was "All things come of thee, O Lord; and of thine own have we given thee," sung to a Beethoven accompaniment.

"Beneath the Cross of Jesus" paved the way for the sermon by Rev. J. L. Skaggs, "The Cross in Modern Life." The text was from the Scripture read, "If any man will come after me, let him deny himself, and take up his cross, and follow me," He mentioned the differing ideas of the cross. Some think of it as a means of reconciliation, a good word, but Jesus taught that God loved men.

"Then did the cross help? It was rather a revelation of divine love. Jesus came into a very wicked world, and wickedness is not easily displaced. Go into any den of wickedness today and try to reform it, you will fail. Your enemies may not be outcasts. They may be acceptable people, like Jesus' enemies. Their religion had deserted their hearts and gone to their heads. If Jesus had renounced his mission, the Pharisees would have taken him into their arms, but Jesus' love took him on to the cross.

"Taking up one's cross" is figurative. It is not merely carrying a literal cross about. It is not merely giving up something we desire, and giving the money to the Lord. It may be good for us sometimes, but we are not very proud of that. One such man got so proud that his friends could see his pride sticking out through the holes in his coat. Taking up one's cross is making Christ's purposes our purposes, his vision our vision. Death on the cross is better than being a coward and shirk and sinker.

The benediction was pronounced by Pastor Ogden, and the congregation joined in the Fourfold Amen.

The classes took their places for the Sabbath school hour, in charge of Superintendent John Jones. The opening song rang out, "In My Heart There Rings a Melody."

Rev. W. B. Van Horn of Lost Creek was introduced as an assistant Sabbath school superintendent. He talked on the sample lesson, "Hannah, a True Mother." Her mother heart was shown in her earnest desire for a child. Later, her desire was for a little coat for Samuel, and taking it up to him each year. This was unnecessary, for clothes were regularly furnished the boys in training for the priesthood, but her mother love prompted her to make these little coats with her own hands.

Cecil, Doris, Austa, and Harry Stefan sang "The Lord's My Shepherd, I'll Not Want." Lois Wells being the pianist.

Rev. W. M. Simpson presented the program of the Young People's Board. He talked on "The Crusade with Christ—for Evangelism, Citizenship, and World Peace." He quoted: "My strength is as the strength of ten, because my heart is pure." If you cannot say this truthfully, you can take it as an ideal. Another idea was expressed by the poem, "Follow the Gleam." (This poem was recited and sung.) Mr. Simpson enumerated the four forms of crusading—worship, instruction, service, recreation.

Robert Randolph of Milton Junction played "The Old Rugged Cross," using a violin bow and a common saw (he didn't have a musical saw). "The Peace of God" was sung by the pianist, Doris Stephan. Robert Crouch sang "Cradle Song," accompanied by Irwin Goodrich, violinist.

The benediction was pronounced by Pastor Ogden, and the congregation closed the devotional period.

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Rev. W. M. Simpson presented the program of the Young People's Board. He talked on "The Crusade with Christ—for Evangelism, Citizenship, and World Peace." He quoted: "My strength is as the strength of ten, because my heart is pure." If you cannot say this truthfully, you can take it as an ideal. Another idea was expressed by the poem, "Follow the Gleam." (This poem was recited and sung.) Mr. Simpson enumerated the four forms of crusading—worship, instruction, service, recreation.

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The service worship at ten a.m. was in charge of Rev. Ralph Coon, and opened by singing "Away in a Manger," "How Firm a Foundation," and "Come to the Garden I Go." Mr. Coon led in prayer, read Romans 12, and spoke briefly on "A Living Sacrifice." He made an appeal for entire consecration, rather than trying to serve two masters. Did you ever see two people trying to use the same fountain pen at the same time? You may have done so, but you never have read anything that was written that way. "Take My Life and Let It Be" closed the devotional service. The stanza being read in concert, the others sung. Rev. S. D. Ogden was in charge of the Missionary society program. Rev. C. G. Scannell, of Dodge Center spoke on "Evangelistic Phases of Missions." He read the watchman passage from Ezekiel and the Great Commission), and brought some stirring experience in evangelistic work. The church that lacks the urge for souls lacks a reason for existence. Revivals must be prepared for. One crest of revival's are failures six months before they are started.

Eleven-year-old Doris Coon of Boulder played a piano solo, "The Butterfly." Rev. E. E. Sutton dealt with "The Importance of the Home Field." We must "(1) "Home First for Growing," God has not only opened doors, he has taken them off the hinges and set them aside. But some one must enter them, and some one must pay the expense. One large denomination in twelve months has been obliged to recall one hundred fifty missionaries, as a matter of retrenchment.

Pastor Ogden's theme was "The Importance of the Foreign Field." The brotherhood of man involves the necessity of foreign missions. Many churches are stagnating because they are interested only in their own welfare. They need a world vision.

"O Zion Haste" was appropriately chosen to close.

Sunday noon, a pot-luck dinner was enjoyed in the gym. About one hundred fifty were served. The local Women's Missionary society sponsored the event. Mrs. Charles Hurley and Mrs. Edwin Bond being in charge.

At two thirty was a worship service, in charge of Orville B. Bond. The opening hymn was "Holy, Holy, Holy." Mr. Bond spoke briefly in appreciation of the association. "Take Time to Be Holy." There followed a business session of considerable length, in the midst of which we paused to listen to the strains of "I Come to the Garden Alone," played on the organ by Rev. Loyal Hurley, Gladys Sutton accompanying.

At the close of the business, the choir sang "Jesus and Shall It Ever Be?" Rev. C. G. Scannell read Mark 16: 16-18, and Orville Bond led in prayer.

The sermon of the afternoon was by Rev. C. G. Scannell, and was based on a few verses in the Scripture—"Tell thy disciples and Peter." It was a study of Peter's spiritual transformation. Brother Coon read—"Peter warning himself at a fire, denying Jesus, as a fishing village, in real old fisherman style; receiving a look from Jesus; following afar off; suffering, as he must have suffered, between the crucifixion and resurrection; reproach at the message of the text; asking to be crucified head down.

Benediction was by Mr. Scannell.

The worship service of the closing night was in charge of Rev. Ralph Coon. "The Church that has a garland can prudent played by Lois Wells. All shouted "Crown Him With Many Crowns," and "All Hail the Power of Jesus' Name." Cecile, Doris, Austa, and Harry Stephan sang "Evening Song," Lois at the organ. Mr. Coon read Genesis 3: 1-15, and commented briefly upon it: Adam tried to hide, Eve and Sarah, what God would pass by and not see him. Where are we hiding? The church was darkened, and the Wine and Nine" was sung by Mrs. Alfred Stephan, Mrs. Leslie Bond, Austa Stephan, with Lois at the piano and Mr. Coon showing slides to illustrate the song. "Lights came on; Rev. W. M. Simpson offered prayer; and a congregational hymn followed. "O for a Thousand Tongues to Sing!" Again darkness, and the beauty of the slides appearing on the screen, while Brother Coon brought the message of what God has done for us and what we can do for Him.

After this, Rev. E. E. Sutton spoke briefly on "Rom. 12: 16, and more Love to Thee, O Christ," was sung.

Mr. Sutton conducted a testimony meeting, calling first on those who made the great decision many years ago. There were seven: Mrs. Mary R. Davis, North Loup; Mrs. Nancy Oursler, Battle Creek; E. D. Comstock, Comstock, Neb.; Mrs. Hannah Vendenburg, Mrs. DeEtte George, Van Horn, and Jesse E. Marius. Of those who had been serving forty years, there were thirty years, were twenty: less than thirty years, about sixty. Of the nearly one hundred who rose, about ninety bore testimony. Brother Sutton asked those who made the decision before twenty-five years of age to raise their hands, then those who made it later. It was a contrast. The invitation was given to new converts.
MILTON.—The church of Milton has been engaged in no particular lines of activity during the past year, aside from concentrated effort directed toward organization within the church. The various departments of the Sabbath school are especially strong in membership and leadership. Very interesting and instructive work has been accomplished by the various societies. A good Vacation Day School was brought to a close July 3 of this year.

ALBION.—No letter. Report states that Albion is without a pastor until September 1. Present membership is 125.

WALWORTH.—No letter. Report shows a membership of 75, under the leadership of Rev. E. A. Witter.

DODGE CENTER.—The Dodge Center Seventh Day Baptist Church voted that Pastor E. M. Holston resigned in July last (1929) and left October 1, 1929. We secured the services of C. Grant Scannell for pastor. He was a convert to the Sabbath school, coming from the Baptist denomination. He has done good work with us, and we are asking the Northwestern Association to recognize him as a Seventh Day Baptist minister of the gospel. Our spiritual condition is about the same. We have lost three members by letter, and have gained two members by letter, making a total decrease of three. We have the Friday night prayer meetings resumed, and Christian Endeavor is also trying a Junior. [Pastor Scannell adds to this report that a Vacation Bible School was held this summer, and that there seems an increased interest on the part of nonresident members.]
TENT MEETINGS CLOSE

The evangelistic services have been conducted in Orange, Calif., for the past six weeks, closed Sunday evening. The tent was well filled and the people were quiet and thoughtful. It seemed to the writer of this article, to be the most spiritual of any service which she had attended. Pastor Hargis opened on, "After Conver­sion, What?" The male quartet from Riv­erside sang twice and Mrs. Hargis and Rev. Lester Osborn sang, in closing, "Have You Counted the Cost?"

Not the least of the work has been done by Mrs. Grace Osborn at the tent door, where she has obtained names and addresses, distributed tracts, given out pictures, and allowed for baggage underneath. 

The tent was taken down and a hall hired where Evangelist Osborn will continue the work.

PACIFIC COAST CORRESPONDENT.

LETTER FROM CHINA

DEAR READER: Re­aders: This summer the various members of our mission have been rather more scattered than usual—Doctor Crandall and Mabel West being the only ones to remain on the job through July and August. The Davis family will sing of the praises of Mokhan­tan, the Crofoot's of Tsingtao, and the Thurtens of Japan, but Anna and I intend to make our claim for Poo Too where we spent a delightful two weeks in July. A friend who had been there several times told us of this place and recommended it as being quiet and restful—and where we would be undisturbed by bandits.

We persuaded two of our Chinese friends, one a nurse and the other a student, to accompany us and we found them to be most enjoyable vacation companions. And so it came about that one hot afternoon we started off on a Chinese steamer with bag and baggage, bedding and baskets, suitcases and umbrellas, to the number of fifteen pieces. On the boat were many like ourselves, bound for this island. They however were pilgrims going to worship the Goddess of Mercy.

The trip was made of about twenty hours along the coast, and for about half the distance we were in sight of lovely green islands, many of which were cultivated even on the top of the steep slopes. Some of the islands were large and some were small, but all were beautiful.

On these Chinese steamers all available space is utilized. The decks are only about five feet wide and at least three feet of this width is sold as berths. Boards six feet in length or twice the size of the berth are placed on both sides to allow for baggage underneath. Passengers bunk on them day and night. These berths are much cheaper than the cabins.

We had two cabins; our baggage being stowed away with us. Our meals were served here. The cabin boys were most solicitous for our comfort. We were told that the customary tip for these boys was one dollar per person, but being a little doubtful about the proper amount, we thought better of it and paid dollars and a half, one to each of us, because we were quite generous. But how they spurred it! We added more. Still they complained. They showed from their book that others had tipped them thirty dollars. We were not that flush, and having more than doubled what we had, we left them —they feeling very angry with us, and our own feelings rather ruffled. We found afterwards that this incident reacted to our dis­advantage.

When we reached the island we met some little distance out from the shore by small boats to which we were transferred with all our luggage. We hired one from the temple where we were to stay directed us to chairmen who quickly started us off. We went through streets lined with shops, now up hill and then down, past temples and little goddesses set in niches in the walls, then out on the open and down across a wide sandy beach where the high waves made delightful music, again up and up along the rocky shore till we finally came to our destination. Nearly all the way we could see the sand beach the waves were of heavy quarried stone. Our temple was just above the shore, the windows were given over looking the water. This was most pleasant.

Poo Too is a land of Buddhist priests and temples. Many people are living here except priests. They, however, are ever present. Perhaps not less than one thousand are living in the pilgrimage season—July and August. We were told there are one hundred forty large temples on the island, which is five or six miles long by two or three wide. Then there are about seventy priests' huts of varying size and degrees of plainness, ranging from mere holes back in the rocks to the more pretentious thatch covered board cabin. These are occupied during the pilgrimage season by the beggar priests who come here to recoup their finances from the generosity of the pilgrim visitors.

The beggar priests are quite a feature of the island. One can not go far along the walks without meeting the outstretched hand, or open fan, or the wide sleeves held out to receive money. After a few days they learned that we did not give in this way, or at least not with more than a dollar and a half, than a curious stare at us. Occasionally however one would revile us for coming to this place and not giving. In places they put out, in the early morning, baskets by the side of the walks to receive contributions, sometimes placing little gods beside them. We did not pay any attention to this solicitation. One day we counted more than sixty baskets put alongside the walk at a distance of some six feet apart. Some had quite a sprinkling of money in them; some had only a few, while others none. One would think this money might be stolen, but evidently people do not steal from beggar priests.

In one large temple we were shown where the beggar priests are given free meals. It was a large room where more than two hundred men were fed at once. We were told this was filled three times daily. A large kettle in the kitchen held contributions for this purpose.

The most popular Buddhist god in China is Kwan-yin, the Goddess of Mercy. She occupies chief place on this island, and hun­dreds of people daily come to allow for baggage underneath. 

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The most popular Buddhist god in China is Kwan-yin, the Goddess of Mercy. She occupies chief place on this island, and hundreds of people daily come to allow for baggage underneath. 

Some days an almost steady stream of pilgrims went by on their way to the different temples to worship at the feet of this goddess. There were no beggars, for this temple boasted of being her birthplace. On one temple we were told there was a pearl Kwan-yin and a white jade one—the former very small but the latter nearly the size of a dime.

Near another temple is a footprint in the rock claimed to have been made by her when she landed after jumping from an adjacent island. The people there boasted of being her birthplace. She was said to have walked on water, sometimes placing little gods beside her and allowing us to pass with no more struggle than a woman. In one place we were shown a pearl Kwan-yin and a white jade one—the former very small but the latter nearly the size of a dime. We did not take the time.

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A boy of thirteen—the hope of his old age—told us that a few days before his only son, told about a certain cave near by, and as we for the ships passing by. It was surprising goddess could temple and down into the vent prayer poured out his request. Then regard to the boy.

Our two weeks’ stay was all too short, but duties and problems at home claimed our attention so somewhat reluctantly we came away.

We expected to go back on a different steamer, but behold, when we arrived at the wharf it was the same one we had come on, which did not quite please us. Although it was more than an hour and a half to sailing time we were told there was no place for us. But having gotten on the boat with all our luggage, which was even more than before, we proposed to stay, and told the man we would take two of the outside berths. “They are all sold but one,” says he. “All right, we’ll take that.” Imagine if you can four pairs of shoes and two pairs of baggage, one of these rolls of bedding occupying a space three feet by six. However after the boat started we were given a tiny cabin where we stowed ourselves and baggage. “It would not be convenient for us,” they said, “for you to stay outside.” Our formed boys were not so fussy as the on the outward trip. On the island we were told that during the pilgrim season one should pay in tips an amount equal to the fare! And we had given only half that amount! However we were not sorry enough to hand it over then.

Are we on the right highway? Is it one that can be followed safely? Are the bridges out, are the curves and double curves marked? Is there a bog along the way? Is it rough and steep? Is there any wage, but must pay $600 to the boat company for the privilege of working on the boat. The only wage they receive is three of them rolls of bedding on one of the tab­ caine.

A typhoon somewhere along the coast brought a three days’ gale, which lashed the waves in great fury and gave us an opportunity to see something of what the storm at sea was like. Being patient. The leaves on the trees die down in the winter, but in the spring come out again more beautiful and full of strength than before. For once we had gone the wrong road. God never places us on such a highway.

We find ourselves feeling so competent. We try in our own strength to surmount the difficulties ourselves, and consequently when trials and difficulties come to us we are like a tire that gets punctured and blows out. This may not be disagreeable for those about us, as well as for ourselves. God is willing to help us get right now, today. There is no long rough road back from where we started. “Thy word is a lamp unto my feet and a light unto my path.”—Psalm 119: 105.

With God and his Word as our service station, supplying all our needs, we will choose the right highway and make the grade.

_FEEDER, Ark.
for the Woman’s Board was presented. This bill was allowed and ordered paid.

It was voted that the corresponding secretary—Miss Lotta Bond; recording secretary—Mrs. Oris O. Stutler; treasurer—Mrs. L. R. Polan; editor—Corresponding secretary—Miss Lotta Bond; recording secretary—Mrs. Oris O. Stutler; treasurer—Mrs. L. R. Polan; editor—Mrs. George B. Shaw, President; Mrs. Oris O. Stutler, secretary.

KEEP SMILING

MRS. PHOEBE S. MILLS

(Paper read in the Southwestern Association and requested)

“Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.”

“Come, my soul, trust in the Lord; trust also in him and he shall bring it to pass.”

These beautiful words of the Psalmist are a remedy for over-anxiety or worry. My dear brethren, so often I used to say to me, “My child, trust and worry do not go together.”

Worry is so useless. If by anticipating trouble it could be prevented; if looking forward to misfortune would ward it off; ifexpecting your boy or girl to go wrong in the path of right, there would be nothing to try.

Then the effect of worry upon others is so unpleasant. Depression will get into the atmosphere of one’s household, holding just one worrying member. Worry is contagious as the same as is a smile. We say, “What a booin everybody’s life is a cheerful person. Any person shall bring no sorrow in life’s days.”

We each are always casting an influence, either for good or for evil, upon those with whom we mingle day by day. Hence we should exercise watchful care that the shadow we are always casting or the silent influence we are always unconsciously exerting is of the right quality and such as shall bring joy into life instead of casting darkness into it.

The Christian is never off duty. He may take a vacation but his shadow is always with him. It falls upon strangers or upon those whom we know best. His influence, it seems, will always be silently and powerfully exerted. Doubtless we all have had our ideal—some godly man or woman we have admired and who has unconsciously influenced us. The blossom can not tell what becomes of its odor, and no more can we tell what becomes of our influence and example.

It is easy for us to get the mournful habit in our speech and criticize others too readily.

Not alone in the weakening of faith is worry an enemy to our Christian life. When the mind is pre-occupied with worry nothing can be done, even housework suffers. It weakens the will, and there is no result in a rub. A weakened, stunted existence is the result.

Yes, you will say, it is all very well to talk, but is there another thing to act. But there is a cure for worry. It is to always carry with you the presence of God, which will put to flight the petty cares that eat out the nobleness of the habit of meditation and a closer fellowship with Christ. “Just a little talk with Jesus makes the day go right.”

A PRAYER FOR ABIDING PEACE

Let all mankind lift up their eyes to see the signs of peace in the skies; let the clouds melt away. Where late the fields were marred by strife Green grass and flowers grow; and in the walks of human life God’s children fearless go. O God, for peace increase, Till earth shall know abiding peace.

A vision bright of common good Shines on the world today. With all mankind a brotherhood, In love’s beneficent sway. The Prince of Peace exalted high, All nations, all tongues shall live; No foe to fear, no ill to fly. God’s love and cares for all.

O God, may this estate increase, Till earth shall know abiding peace.

—Edgar Cooper Milbon.
A GOOD CITIZEN
Christian Endeavor Topic for Sabbath Day, August 29

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

**DAILY READINGS**
- Sunday—Honesty (Ps. 26: 1-12)
- Monday—Obedience to law (1 Pet. 2: 13-16)
- Tuesday—Pity (Dan. 1: 3-16)
- Wednesday—Fair dealing (Matt. 7: 12)
- Thursday—Hard work (2 Thess. 3: 10-13)
- Friday—Practical Christian living (Tit. 2: 1-10)

**SUGGESTED SONGS**
Help Somebody Today: It Pays to Serve Jesus; True-Hearted, Whole-Hearted; Win the One Next to You; Willing Am I.

Berea, W. Va.

**QUIET HOUR THOUGHTS**
LYLE CRANDALL

The daily readings for this week suggest topics which are worth our meditation, and which we can apply to our daily lives.

1. Honesty—The true Christian citizen will be square with his fellow men. He will do unto them as he would have them do to him. In other words, he will be honest with all men. Then he will have their love and respect.

2. Obedience to law—Our hearts are saddened when we see a lack of respect for law. The source of this is in the home, for there the children are not taught to obey the rules of their parents. Obedience to law must be taught in the home and the school, and if this is done there will be less crime in our country.

3. Practical Christian living. — This is needed in the world today more than any other thing. Paul said that we are living epistles, read by all men. The world either sees Christ through our daily living, or does not see him. Our duty and privilege is to show practical Christianity by our daily lives. Young people, will you do this?

**THE PERSONALITY OF JESUS AS REVEALED IN HIS ATTITUDE TOWARD WOMEN**

ELIZABETH CRANDALL

We all associate women with the home. Before the time of Jesus, women had not been equally placed with men. For the most part regarding worship and rest from labor on the Sabbath, but also the first part in regard to work on the other six days. For the most part, he tried to better his own community. He is a good neighbor. He keeps his own fences up so that his stock does not eat up his neighbor's corn crop. He uses his influence and his vote against lawlessness of all kinds. He helps provide innocent amusement for the young people. He does not smoke tobacco because he has own children, or his neighbor's, want to smoke. He subscribes to clean magazines. He is ready to fill whatever useful office is given him. He has the closest possible view of serving the community and Christ.

Jesus made in the world's attitude toward women and the home.

James was once traveling with his friends into a strange country. He had great faith in him and in his power. Jesus had retained that faith, and had fulfilled her trust in him.

Among his many friends, some of the closest were to be the women—Martha and Mary and their brother, Lazarus. Jesus saw in them their home frequently. They was a home to which he went for sympathetic companionship. When Jesus was away, Lazarus died. Martha and Mary were much grieved and sent for Jesus. When he came, Martha ran to meet him saying, "Lord, if thou hadst been here, my brother had not died." Jesus restored Lazarus to life because of his great love for Martha and Mary, their brother was restored. Had they not believed in him, it would not have been accomplished. In his friendship for Martha and Mary, Jesus showed that women could prove worthy of wonderful friendships that they were among his most prized friends.

At one time Jesus went to dine with a Pharisee. A woman who lived in the city brought to the house an alabaster box of ointment. When she saw Jesus she began to weep and to anoint his feet with the ointment. Jesus said, "None, Lord." She said, "Why have you anointed me like this?" Jesus said, "He that is guiltless may condemn thee go, and sin no more." Jesus said, "Neither do I condemn thee—go, and sin no more." The woman was grateful for such kindness. In helping mankind, he furthered the work of his kingdom and made earnest servants of all men.

Jesus' first miracle was performed at the request of a woman—his mother. They were attending a wedding feast in Cana of Galilee, and when they wanted wine, the mother of Jesus came to him and said, "They have no wine." Jesus answered, "Woman, what have I to do with thee? My time is not yet come. Mary told the servants to do whatever Jesus commanded. He told the servants to fill the jugs with water and serve it. The guests had never tasted such wine and were greatly pleased. They said that whoever Jesus had touched had great faith in him and in his power. Jesus had retained that faith, and had fulfilled her trust in him.

In his love Jesus showed that women were equal to men in his estimation. He was always showing them kindness and con-
sideration. Ever since the time of Jesus women and the home life have been changed by his love.

More recently women have advanced to a share in the governments of the earth. In this way the higher quality of life has been made better. Christ showed a spirit which will never be forgotten— one of unselfishness, love, and equality.

**INTERMEDIATE CORNER**

**REV. JOHN FITZ RANDOLPH**

**DAILY READINGS**

Sunday—Rest (Exod. 20: 8-11)

Monday—Worship (Rev. 1: 9-11)

Tuesday—Church-going (Heb. 10: 23-25)

Wednesday—Peace (Isa. 1: 16)

Thursday—Visitation (Jer. 1: 27)

Friday—Service (1 Pet. 3: 1-17)


**Topic for Sabbath-Day, October 11, 1909**

**A HOLY DAY OR A HOLIDAY**

"Remember the sabbath day to keep it holy."

When we consider the right things to do on the Sabbath there are apt to make a list of things that are, or are not, considered permissible on the Sabbath. Instead of doing so, let us find one rule to settle them all. I think that should be "Remember the sabbath day to keep it holy." Let us not ask if a certain practice is permissible or not, but let us order our thoughts to keep the Sabbath holy! The Sabbath is a day of rest, but I have known people to let that rest keep them away from the house of worship. Again, this is the day to church and forget it is a holy place, a holy day, and fail to recognize the holiness of him we worship. The Sabbath gives opportunity for reading and meditation, but the question is this: Does our reading and meditation lead us into holy thoughts? When we take that Sabbath afternoon walk will our thoughts turn to higher things or to the tasks of the coming week? When we pick up flowers and butterflies or admire the birds about us, do our thoughts turn to God or to heaven? This is the Sabbath department and the class work of next week? Who can say it is always right to rest, read, meditate, walk, ride, or visit on the Sabbath? Who can say it is always wrong? But every one can ask himself, "Does it make for me a holy day or a holiday?" The answer to these words, though having the same origin, have come to have a very different meaning.

**JUNIOR JOTTINGS**

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

Several of our Junior superintendents are planning a district Junior leadership training course during the fall and winter months, beginning as soon as the first of October as possible. If there are still other Junior superintendents or workers or anyone who may some day become interested in organizing a Junior society or in going into the Junior work, there is still time to enroll in the course.

The course will consist of five lessons based on "The New Junior Workers' Manual," by Robert D. Anderson, price $1 with "The Junior Workers' Note Book," by Mildred Haggard, as supplementary reading. This course will be given by Miss Charlotte Babcock of Milton, the associate Junior superintendent of the state of Wisconsin and will be taken through correspondence with her. Miss Babcock, has been used by Junior leaders in several other states. It was a great pleasure to me when Miss Babcock consented to give it to our Seventh Day Baptist Junior superintendents and workers, and I trust many will take advantage of this way of better fitting themselves to the work. Those who are interested should write me at once so that you may enroll in the course with the others. Address me at 12 William Street, Westerly, R. I.

**THE IDEALS OF CHRIST**

**AS REVEALED IN HIS CONTACT WITH YOUNG PEOPLE AND CHILDREN**

(Adress in connection with his program)

IVA CAROLYN ELLIS

Christian young people always admire and respect the character of Jesus Christ, and so great is their admiration for his ideals that they accept him as their noblest ideal— unrivaled and supreme. One may discover the ideals of Jesus not only through reading the story of his entire life, but also by inference, for he told his followers of the simplicity of his religion. "Take heed that ye do not your righteousness before men, to be seen of them." He charged his followers to give alms in secret—not to announce their gift with the blast of a trumpet.

Our prayers, too, should be genuine, and said to our heavenly Father alone. We should pray when we are in trouble or in need of help. We should pray to our heavenly Father when we are at home and when we need his help—but not when we desire all men to see us and think well of us. He instructed his disciples to pray more meaning and be more personal than that, and from it we should gain new strength and spirituality. In the whole sermon preached on the mount we see that Jesus inspired a spirit of unassuming modesty and quiet self-control.

Jesus had a deep respect and reverence for common life, and an intense love for all children. One day while he was teaching, mothers brought their children to him that he might bless them. The disciples became impatient at such an interruption, but Jesus rebuked them saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

At another time Jesus was distressed to find his followers disputing about their rank and dignity, and about which of them should receive the highest honors in Christ's kingdom. Jesus realized that children often lose their ideals of goodness, unselfishness, and purity, and he told his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In other words, the kingdom belongs to those who have a child's simple faith in God, and not to those who trust the earthly Father with a child's trust. Jesus admonished his disciples to be childlike— not to be confused with childish; he wanted them childlike— of humility, simplicity, faith, and trusting natures, for a child knows whom to trust.

At that time the older people believed that there was no fullness of life and interest, but Christ realized that the child was also sacred in God's sight and was entitled to be treated so. Thus at a time when children were practically ignored — and often despised— Christ appreciated their great worth and gave them freely of his love and friendship.

Let us remember that Jesus said, "Whosoever shall humble himself as the little child, the same is the greatest in the kingdom of heaven."
CHILDREN'S PAGE

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

THIRD SHIP OF OUR FLEET—SPORTSMANSHIP

1 CORINTHIANS 9: 24-27

Junior Christian Endeavor Topic for Sabbath Day, October 11, 1928

MRS. HERBERT L. POLAN

Talk suggestions:
Temperance, what is it? What is good sportsmanship? What is it to "keep one's body under subjection"?

Signing a temperance pledge.
Describe the race of which Paul tells us.

Can we be "the very, very expensive"?

Signing a temperance pledge and keep it.

THE GRACE OF GOD

BESSIE BRENT MADISON

In a little community store
Where one night I chanced to be,
Something happened, that must ever
Live within my memory.

Several people stood around me
Gossiping, whatever they would,
While the clerk was slumming, bagging,
Over anxious to get through,

Suddenly the door was opened,
And a child walked slowly in;
And the night was far too chilly
For that wee mite of a child.

Half in fear she reached the counter,
Raised her troubled eyes up toward
Where the clerk stood, doubtful asking,
"How much is the grace of God?"

"How much is the what?" he answered;
"There is some mistake, my child,'"
And his voice was more impatient.
Now was very soft and mild.

Every ear was turned to listen
For the sweet voice made ready reply:
"Daddy drinks so very awful
And it makes my mother cry.

"All his money goes for liquor,
We have neither fire nor food;
So I must do something, mister.
Right away to make him good."

"Once I heard a neighbor whisper
As he strolled down the street,
"Nothing in this world can save him,
Nothing but the grace of God."

"So I've saved up all my pennies,
I have neither fire nor food;
Is it, mister, very expensive?
Do you 'spose that this will do?"

"But I don't know how to use it,
Less you 'splain it well to me;
Would it make my daddy better
If I put it in his tea?"

Spokesman—Yes sir—we want to sign right now—every one.
At the close give opportunity for any to sign the pledge:
"We pledge ourselves to abstain from all intoxicating liquors as a beverage, and will endeavor to use our influence to persuade others to abstain."

"Once a fortune teller lady
Gave some roots to mother dear,
Told her she must boil and boil 'em
Till the water came quite clear,
And then she must boil some more
Till the water came quite clear again;
And it makes my mother cry.
Right away to make him good."

"Is it, mister, very 'spensive?
Do you 'splain it well to me;
Would it make my daddy better
If I put it in his tea?"

Spokesman—That's it sir—-we want to sign right now—every one.
At the close give opportunity for any to sign the pledge:
"We pledge ourselves to abstain from all intoxicating liquors as a beverage, and will endeavor to use our influence to persuade others to abstain."

Signatures—Boys, the men we see on the streets today, in this church, in our homes, are growing old and feeble, and sooner or later a group of boys stand back of the spokesmen, givers of money, business men, are there to sure you to

"We'll keep the pey.
We'll keep the pey.
We'll keep the pey.
We'll keep the pey.
We'll keep the pey."

Superintendent—Boys, the men we see among the crowds of which Paul tells us.

"A young girl who was heard talking to say one day when she was ironing, "I just love to iron because I hate it so." Can you guess what she meant?"

I hope some time I can get a peep at Ichabod before your small brother has him entirely devoured. I heard the other day from some one who knows and is a very good judge, that Ichabod shows wonderful skill in making, so I feel like offering you my congratulations.

But enough for this time. I hope you will soon give me a chance to answer another of your good letters.

Sincerely your friend,
MIZPAH S. GREENE.
OUR PULPIT

"JESUS HUMANLY GREAT IN HIS MASTERY PASSIONS"

REV. T. J. VAN HORNE
Pastor of the church at De Ruiter, N. Y.

ADDRESS FOR SABBATH, OCTOBER 11, 1930
(Given at the General Conference)

This series of topics for our study during the evening sessions of this Conference have quite universal to know more of the "Mind of the Master." Christians everywhere are conscious of a lack of real experience of the Christ. That makes us hopeful. And we engage in this brief study in the interests of a richer heart culture, a more complete life, for showing us all how to meet temptation, for curing disease, for

that controlled Jesus, we, also, up to our limit will be free from sin. What, then, were the great motives that impelled him in those ceaseless activities with such effectiveness in his three years of public ministry? In a cursory reading of the Gospel of Luke, which is pre-eminently a study in the humanity of Jesus, I noted these manifestations of the forces that were directing his energies: the longing for wisdom, for a complete life, for showing us all how to meet temptation, for curing disease, for to his tremendous activities. Whatever that purpose is in our lives, it is apt to show itself in the initial acts of a public career.

And I think you would not be long in doing about the controlling passions of Jesus if you should closely his actions at the beginning of his public life. What would a woman of culture and orderliness do after an absence, she should return and find that confusion in the home she had left? If she should find the children ragged and dirty, and disorder in all the rooms? You know what she would do. Of course she would lose no time in washing the children and reducing the chaos of confusion. And deep in that soul that has purity and order there would be running all the time, subconsciously, the question, "What is the meaning of all this?"

Jesus had a passion for purity and order. What was one of his initial acts? It was cleansing the house of God of the impurity and confusion of the unholy traffic that had grown up in connection with the service of the temple. I said that one of the intense longings of Jesus was to show us how to overcome temptation. He did that even before he entered upon his public career. And in that terrible encounter for forty days with the devil in the wilderness, he not only showed us how the Word of God can be used in overcoming the temptation, but back of what was the determination to break the power of the devil.

Jesus exhibited a passion for curing disease, but we will recall that on one occasion he looked beyond the physical deformity and saw the deformity of soul and the malicious cause of that deformity and said, "Son, thy sins be forgiven thee." On more than one occasion he came into a home and saw the distress that death had brought; and he who was the Life put death to flight and restored the loved ones to the stricken home.

In his passionate fondness for little children he was only exhibiting the unconscious overmastering passion for the kingdom of heaven. In listening to the elements out of which the kingdom of heaven was to be built. No matter where you look upon that matchless "Thou art the Master," you will see clearly the few outstanding purposes of his coming to our world.
psychology of Christ which is beyond our powers of analysis. There is, however, another one of his great desires in the list I gave a few moments ago that stands out in a different light. In George Matthew Adams' book, "Studies in the portrait of Christ," he represents Jesus as making a survey of history and failing to find one who had completely done the will of God. Every one had failed. He was familiar with the plaint of the Psalmist, "There is none that doeth good, no not one." "I have looked round on every side, and have not found one effort towards voluntary sacrifice. How little return the Father has got from his creation during all these years. How is it that in all these ages no man has tried to give him the surrender of his own will? I will make this trial for the sake of the Father, for the love of the Father. I will have no plan; I will follow where he leads me. I will go where he points the way to life or to death."

And on more than one occasion both in word and conduct it is apparent that this undertow of purpose held him fixedly toward his intention of going with the consummation of the kingdom of God, said to a half-hearted young man who was inclined to follow him. "Let the dead bury their dead" he said to another who had not wholly cut loose from his worldly attachments. "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay thy head," was his word to another who too impetuously declared his intention of going with him everywhere. "One thing thou lackest," he said to a wealthy young ruler who wanted to be included in the enterprise of the kingdom. "Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

And those words of Jesus have always been powerful only because his own conduct at all times was an illumination of them. And his word, "follow me," is a challenge to our devotion. The great Apostles Paul accepted that challenge and all that it implied. And because his own life was likewise a brilliant illumination of those ideals that Jesus lived, we listen reverently to his interpretation that has been so often re-echoed. "Let this mind be in you, which was also in Christ Jesus."

Now I know the feeling of hopelessness as that is put to an issue. The devil was after me. But, my brothers, it is not time for hesitation. We must not only respond, but we must come forward with heroic devotion. It is one thing to get ourselves a little of that great ideals: the destruction of sin; the salvation of men; that social order that Jesus came to promote, the kingdom of heaven, and the development on the basis of that sense or that intense devotion with which Jesus gave himself to their promotion. That is good. But there must be like devotion, a like intensity, shown by us. And I know, my friends, that an intensive study of that life will stir us up so that we shall say with enthusiasm, "I will follow."

Nor have we seen great companies with hands waving high, promising, "I will, I will!" But for the present this is that is not enough. "Let this mind be in you which was also in Christ Jesus." The mind of Jesus was not only a tool to do the work of his Father. It was a permanent possession of the will of the Father. Someone has said that the will may do police duty, but it takes the passion to promote. Here are these inspiriting stimuli—a sense of the heinousness of sin; its ruinous tyranny over the souls of women and men, girls and boys, with the Jesus sense of the value of human life, with the glory of the kingdom of God as a state of happy service wherein character is to be perfected to the glory of him who created man in the image of God. All these are not sufficient until the Pentecostal Spirit immerge the souls with a Jesus passion for the consummation of these glorious ends. "And ye shall be endowed with power when the Holy Ghost is come upon you."

We must remind ourselves that we are living in an age of tremendous energy. We stand amazed at the achievements of scientific research and development and the new universes so remote in the limitless spaces that light, traveling at the rate of 192,000 miles per second, would require a million years to reach us from that star. I am thinking of the intellectual energy that has been expended in the perfection of instruments that have made these discoveries possible. We can rejoice in all this because they are opening up new vistas of God's universe of power and wisdom. But I have been very jealous that there has not been an equivalent expenditure of energy and an equal amount of treasure expended in the promotion of Jesus' kingdom of social reform. We may well be aroused over the energy of Social reform, and in the control of these twentieth century forces. It is the business of the Christian to do this work and take control. But there must be a fierce competition between these forces. "The Lord will have war with Amalek forever." A fierce competition is on between the forces of righteous-
ness and Satan. The agents of the devil are exhibiting a passionate determination to gain their ends, determined as single sistent, as passionate as they must enter the arena. Nay! if victory comes, and it must come, it will come with a spirit of victory, determined more persistent, more passionate, more sacrificial must meet the foe!

Do you not remember that the banner under which we are marching is a plus sign? Jesus said regarding the comparison of worldly forces with those which his followers were to wield, "If ye love them that love you, what advantage have you? Do not worldly people do the same? And if you give to those from whom you hope to receive, what advantage is there in that? Do not even sinners do as much?"

I know the thought that possesses many. "We lack competent leadership," they say. During the last time, a spirit as determined, as must have a great leader. Oh, where is there a man of large caliber, a spirit filled man, who shall lead us out of our bondage of lethargy and sleepy indifference, a man who shall electrify our lives from apathy to passion! But I will tell you a greater need than that. We need not men and women, boys and girls, to get such a clear vision of the Christ, our triumphant leader, that they shall make their glad surrender to him—a surrender so complete and sacrificial, so like the surrender that Jesus himself made, that they shall sing with their hearts as well as with their voices.

"Have thine own way, Lord, have thine own way. Thou art the Potter, we are the clay. Mold me and make me after thy will while we are waiting, yielded and still."

"So trusting my all to thy tender care, And knowing thou lovest me, I'll do thy will with a heart sincere, For the earth I love shall be thy own."

We must never regard those words of Jesus. "Let your light so shine," with that idea which their familiarity is apt to breed. "So shine," Not with a single candle light power, not with the light of a self derived intelligence, but with the flaming Holy Spirit blazing with a passion of Jesus.

"Oh, if all the lights so lighted Should blaze steadily on a line, With the whole earth, the land and the ocean What a girdle of glory would shine.

"How all the dark places would lighten How the mist would roll up and away. How the earth would laugh out in its gladness To hail the millennial day."

**Notice**

Dear Editor:

Please request in the next issue of the Recorder that those who are mailing bundles of Recorders to Frank Jeffers, 1676 Douglas Avenue, Racine, Wis., should be very sure that they have the required postage on them as some packages are being held up in the offices where they are mailed, because of lack of enough postage, so the postmasters have noticed me. Yours in the work,

Frank Jeffers

1676 Douglas Avenue
Racine, Wis. 
September 22, 1930.

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added to the long list of languages in which the Scriptures have been printed by the society. This is the first of the society's publications in this dialect spoken by some two thousand Cheyenne Indians in Montana and Oklahoma. The translating was done by Rev. Rodolphe Petter, a Mennonite missionary, of Lame Deer, Mont. The text was first multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly great part in the publication work of the American Bible Society. Mr. Petter is at work on the other books of the New Testament which will be published by the society when completed.

That the words in Cheyenne are unusually long and bewildering is apparent from the translation of the fourth verse of the second chapter of Acts: "Na nistex voss emhaseneszostveshetova-oha-evvon Maheonomatasoomah na essevee-szehon is onitavensztovazisto - hwensch-szehavss Masatomaso." (And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.)

The American Bible Society.

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**Fundamentalists' Page**

**SCIENCE SUSTAINS SCRIPTURE STATEMENTS II**

(Concluded)

REV. HARRY KIMMER

**SHAPE OF THE EARTH**

I know it has been contended that Isaiah said the earth was flat, but that teaching is the result of the grossest ignorance. No man who had even a smattering knowledge of the language of the ancient Bible could honestly contend such a thing. The typical verse cited is the eleventh chapter and the twelfth verse, where Isaiah is quoted as saying that "... God will gather together the dispersed of Judah from the four corners of the earth."

The critics say if Isaiah thought the earth had four corners he must have believed it flat. Not necessarily. Last year the United States government published a little brochure saying, "The United States marines are serving the flag in the four corners of the earth!" But no one contends that the government of the United States believes the earth to be flat. A few weeks ago Roy Chapman Andrews had a series of articles in the Saturday Evening Post entitled "The Ends of the Earth," but do not believe he thinks the earth has edges and ends!

So, if Isaiah desired to use such a figure of speech he had a right to do so. The fact of the matter, however, is that Isaiah said nothing of the corners of the earth. He used the Hebrew word, "kanaph," which means to gather. Its object can be divided into four quarters. I know an apple or an orange can be so divided. I had two sisters and a brother, and I saw many such divisions! But the prophet said, "God shall gather the dispersed of Judah from the four quarters of the earth," that was not implying that it was flat, but round.

There is a clear statement in the Book of Isaiah, however, that the critics never quote. This is the fortieth chapter and the twenty-second verse, where the prophet speaks of the earth being "chug," and means roundness. So then, ages before men learned this great fact, the book that is the infallible word of God, with its scientific knowledge, taught that the shape of the earth is round, not flat. This is an anticipation of modern wisdom that can only properly be accounted for on the basis that the Spirit of God spoke through the Bible.
teaching the similarity of cell structure, until the recent discovery that gave us a technique of differentiation so that we have learned a certain method of telling cell structure of one species from any other species on the face of the earth, be that cell structure living or dead.

This recent fact of biology, so amazingly hailed as a marvelous discovery of research science, was almost forgotten to two thousand years ago when he wrote, "All flesh is not the same flesh. There is one kind of flesh for man, another flesh for beasts, another kind for fish, and another for birds." That is literally true; but in the archaic days of ancient ignorance when the apostle was alive, how could he have known what the science of this day is just learning?

Only by a direct revelation from God himself, which Paul claims to have received, and to which statement science must today agree.

ARCHAEOLOGY PROOF

Even in the light of all this mass of scientific proof, the fact yet remains that the greatest scientific proof of the absolute fallibility of the Bible has come from the modern science of archaeology. This is the science that deals with ancient races, and in the pursuit of this type of research, the dust and sand of antiquity have been excavated and forced to yield up their secrets. The tombs of ancient peoples have been opened and rifled of their contents and their documents; ancient temples have been uncovered from the silt and sand of time ago the Bible was historically wrong when it spoke of a Hittite people. History, said the critic, makes no mention of these birds. What is literally true; but in the light of all this mass of scientific proof, the fact yet remains that the Bible has been found to be absolutely without flaw or error of any kind.

This new knowledge has all been used to establish the fact of their greatness. In his great poem of Pentaur this great archaeologist whose voice was clearly stated by Paul, the apostle was alive, how could he have known that two thousand years ago. when he wrote, "What is there in it for me?" is a question that is more common than Christian. But we do not go far before we discover that nothing holds much good for us unless it holds good for our neighbor also.

TESTIMONY OF SCIENTISTS

So could it be that the evidence of the science of archaeology, that the able men of this school of research are almost without exception simple believers in the inspiration of the Bible. Many of them, such as the eminent Sir William Ramsey, started out as critics of the Bible, rejecting the inspiration of the Scriptures. But he now says, "Forty years ago, in my researches into the archaeology of Asia Minor, I was strongly biased in favor of the German critical school of that day. But the longer I study the New Testament the more convinced I become of its absolute trustworthiness. The true and best guide is the fact that the truth is in the words. The worst and most deceptive guides are those of modernist critics, who is everywhere and always trying to find proof of the late date and untruthworthiness of the words."

After forty years' research in archaeology, Ramsey, the critic, turned into Ramsey the defender of the Word, and he wrote a great book entitled, "The Trustworthiness of the New Testament in the Light of Recent Discovery." The facts of solid science that converted him and opened his eyes to the scrutiny of any scholar today, are open to the scrutiny of any scholar today, and also to the clergy of the Salem Church, and that both will teach the coming year in the public schools of Clarksburg, W. Va.

Another great archaeologist whose voice deserves to be heard is Dr. A. H. Sayee. Sayce says: "A skeptical attitude towards the records of the Old and New Testament is today usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to that may be termed the traditional views on this subject, and nowhere is this more strikingly the case than in regards the historical records of Scripture."

So this great scholar and scientist states that skepticism toward the Bible is a sign of ignorance or semi-knowledge. Try fast to the Bible; why give it up now, when science has so thoroughly tested it, and made it absolutely beyond the reach of doubt or questions? Cling fast to the Bible; why give it up when there is no hope of salvation outside its pages? Cling fast to the Bible, and as the living Word of the living God. It will bring strength in time of temptation; it will bring hope in the dark hours of despair; it will bring comfort even when death's grim hand has severed us from the ones we love even more than we love life itself, and will lead us to God if we follow its light.

"What is there in it for me?" is a question that is more common than Christian. But we do not go far before we discover that nothing holds much good for us unless it holds good for our neighbor also.

MARRIAGES

BATSON-DAVIS.—At the residence of the bride's parents, Deacon and Mrs. M. Wardner Davis, at Battle Creek, Michigan, August 13, 1930, by their pastor, Rev. Geo. B. Shaw, Eldred H. Batson and Albert L. Davis, all of Salem. One might add to this union, that Batson is editor of the Woman's Page in the Sabbath Recorder, and Davis is editor of the Sabbath Recorder in the Salem Church, and that both will teach the coming year in the public schools of Clarksburg, W. Va.

RYAN-ELLI—On August 1, 1930, at the home of the bride's parents, Mr. and Mrs. Arthur E. Ryan, Battle Creek, Mich., Mr. M. M. Ryan of Lowell, Ohio, was united in marriage with Miss Evelyn H. Ellis. The ceremony was performed by Rev. J. F. Ryan, the father of the bridegroom.

DEATHS

Brown.—Priscilla Sullivan, daughter of Jacob and Sarah Brown, was born in Otsego, N. Y., June 25, 1836. She entered into rest on Sabbath afternoon, September 13, 1930.

Wm. Brown was married at Hancock January 10, 1855, to William Walter Brown. To this union were born three boys and two girls. One of the girls died at the age of five years. The other four children are living and are in the order of their birth: Gladys, Evalyn B. Smith, Menahga, Minn.; Charles E., Toomey, Ontonagon, Michigan; and Mr. Brown died December 7, 1933. Mrs. Brown made Christian confession at the age of thirteen years and became a member of the Baptist Church, Beloit, Wis. After her marriage she transferred her membership to the Seventh Day Baptist Church. She became a member of the Milton Seventh Day Baptist Church in February, 1867, sixty-three years ago, and she fondly cherished her church relationship through all these years. She was known among her friends for her faithfulness, her gentleness of spirit, her loyalty to what she believed to be the will of Jesus.

She lived to the great age of ninety-four years, and she maintained considerable physical and mental strength until within a few months of her death. During her declining years, she was lovingly cared for in the home of her son Delmar at the home of his wife, Mrs. Delmar.

The funeral was held from the home on the following Monday afternoon. Pastors James L. Slaggie conducted the service. Two selections of music were sung by a quartet consisting of Mr. and Mrs. W. L. Rogers, and Loyal Todd. Her body was laid to rest that of her husband in the Milton cemetery.

Gowen.—William Edmund Gowen, oldest child of George Guy and Adeline Davis Gowen, was born January 13, 1856, and died Saturday, September 5, 1930, six hours after being accidentally shot.

In his short life of seven years little Billy developed many qualities which not only endeared him to family and friends, but also gave promise of a bright career in the future. He was a most attractive child and unusually quick to understand and to learn. Last semester, at school, he received a prize for the best standing in his class. Almost before the parents knew it, Billy could talk he could say a tune and had a very sweet voice. He was absolutely fearless with the children, and would visit any home they moved to the farm before he was four. He was so interested in the stock on the farm and in all the farm work that, in spite of his youth,
he was the constant companion of his father who came to depend upon him for many things. He was very fond of birds and knew nearly every wild bird in the community.

Billy was a regular attendant at the Riverdale school and the North Loup Seventh Day Baptist Sabbath school where his bright face was bound to be noticed.

He leaves his father, mother, little sister, and baby brother, three grandparents, several aunts and uncles, and many other relatives. The singers and the pull-pellers were chosen from his best friends among the men. Though his life was so short, yet he has become one of the strongest links to bind his dear ones to the better land and to the heavenly Father who has Billy in his keeping.

Farewell services were conducted from the North Loup Seventh Day Baptist church on Sabbath afternoon, September 6, at two o'clock by Pastor Hurley S. Warren, and burial was made in the cemetery.

(Taken by Mrs. E. J. Babcock, North Loup, Neb.)

West—Ethel May Phillips was the eldest daughter of Henry and Ada Phillips, born in Cuyler, N. Y., August 9, 1887. She was baptized when a young child and joined the Baptist Church. She died on Sunday morning, August 17, 1899.

She had come from her home in Syracuse to spend her birthday with her parents in De Ruyter, but was taken suddenly ill and died in the hospital shortly after her visit to her home in De Ruyter. Mrs. Bessie Hinshaw of Wheaton, Ill.; Miss Leola Phillips and Mrs. Ethel Martin, both of De Ruyter, were dearly loved in her parents' home.

She was a very regular attendant at the River Valley Baptist church and was dearly loved in her parents' home.

Her home in North Loup, Neb., was a very regular attendant at the Sabbath school.

She was dearly loved in her parents' home.

Her departure is deeply felt by her parents, little sister, and dear ones to the better land and to the heavenly Father who has her in his keeping.

LettlerS TO THE SMITHS, by Uncle Oliver.

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SCHOOL OF THEOLOGY: Bachelor of Theology (B.Th.), Master of Theology (M.Th.), Doctor of Theology (D.Th.).

ADMISSIONS: Milton College is committed to providing a high quality education to all students regardless of their background. Milton College is an equal opportunity institution and does not discriminate on the basis of race, color, national origin, sex, age, or disability.

APPLICATIONS: Applications are accepted on a rolling basis. Students may apply for admission at any time.

FINANCIAL AID: Milton College offers a variety of financial aid options to help students afford their education. These include scholarships, grants, loans, and work-study programs.

For more information, please visit the Milton College website or contact the admissions office.
If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah 58: 13-14.

Think not that I am come to destroy the law or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matthew 5: 17-18.