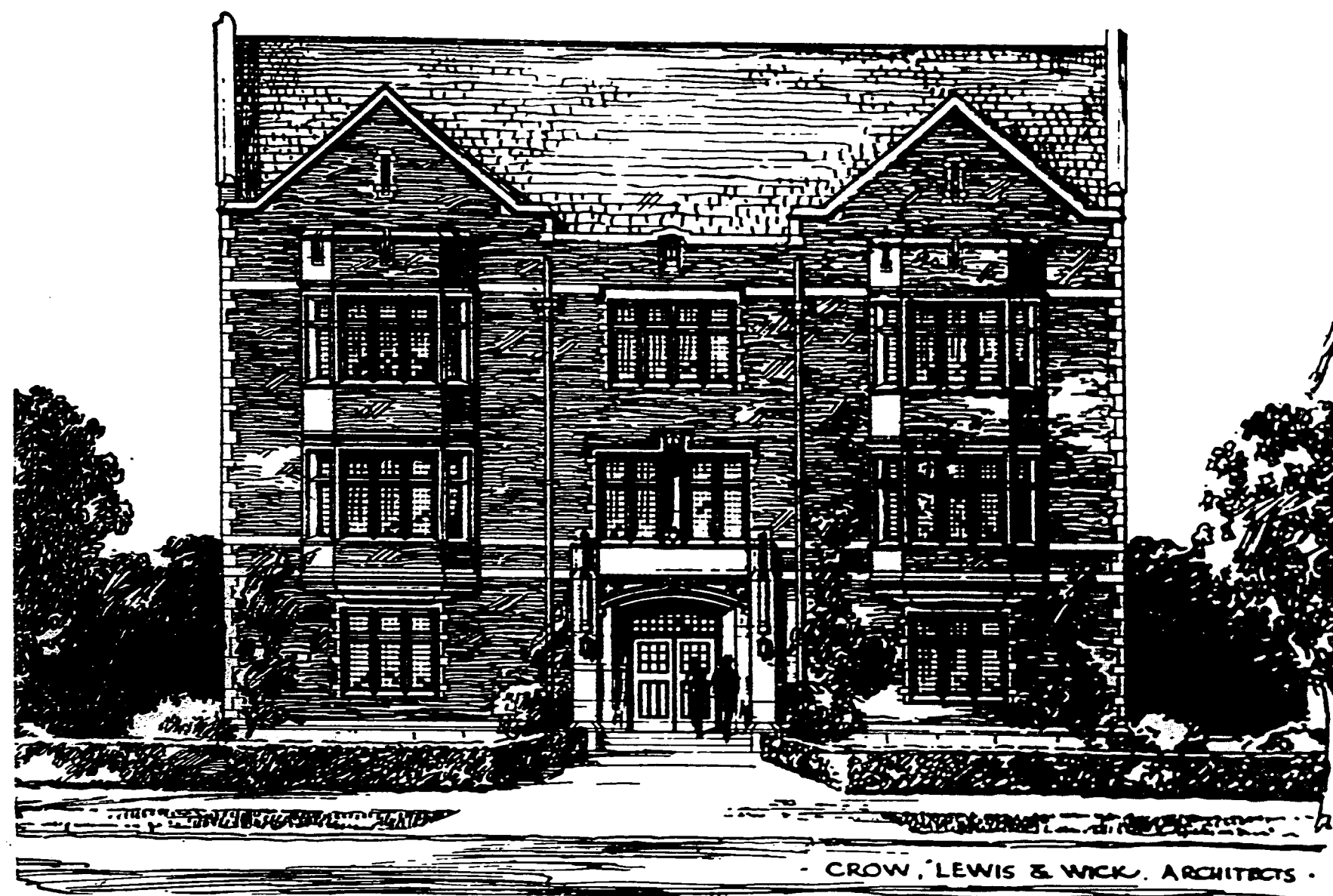


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

THE DENOMINATIONAL BUILDING
 Ethel L. Titsworth
 203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

ENFOLDING LOVE

I know not what his hand may hold
 Of joy or pain;
 Of wintry blast or chilling cold—
 Of loss or gain:
 I only know that come what may,
 His love enfolds me all the way.

And I shall be content with life
 In grief or bliss;
 Shall lift my song amid the strife,
 If only this—
 Be mine; be mine; that come what may,
 His love enfold me all the way.

—Frederick T. Roberts, Litt. D.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

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Gifts or bequests for any denominational purpose 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 acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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The Sabbath Recorder

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

VOL. 105, No. 21

PLAINFIELD, N. J., NOVEMBER 19, 1928

WHOLE NO. 4,368

The Amount Needed on November 13, 1928,
 to Complete the Building
 \$49,608.59



This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have more than one-third of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.

Our dear Father in heaven, we thank thee that through the years thou hast shielded us in times of temptation and comforted us in times of sorrow. When days were dark and we hardly knew which way to turn, thou hast been our help. Give us needed grace, we pray thee, to dwell in thy presence in unbroken fellowship. Help us to feel thee near and to trust in thy continued upholding even to the end. When the call comes to go hence may we see thy face and go to sleep in thy blessed arms, only to awake at home with our Savior. Amen.

Are You Looking For It to Grow? We mean the cut on the first page. It is given so you may watch the progress of the building and see from week to week just how this great denominational movement is getting along. We are glad to see the growing interest in this matter in all parts of the country, and feel sure that the people will not allow it to stop now.

We have an encouraging report this week. Indeed, it is much better than we had dared to hope for in the first week of the new drive. The figures given above the cut last week were taken from an approximate estimation regardless of the odd numbers, as reported in general terms by the committee more than four months ago.

Since that time—June 1—we have received a bequest of \$7,050 for the building, which, with several small gifts, reduces the amount needed on November 13, to \$49,608.59.

The entire amount received for the main building now is \$40,391.41. This taken from the amount, \$90,000, for the entire building, leaves the amount still needed on November 13, at \$49,608.59 as stated above.

Friends, just think of it! For the first time in more than two hundred fifty years the Seventh Day Baptists are soon to have a home of their own. This splendid headquarters will show something of our loyalty to the faith of our fathers, express to the world our own interest in the cause we claim to love, and, best of all, it will reveal our faith in our future as a people. It will put some of our money where it will go on after we are gone, doing the work we would like to see done if we could live on. Every one having a hand in this matter will certainly be glad to see the building completed.

Come on! Everybody! Help the good work along. Watch our picture grow.

What Can We Do? Please Tell Us As a personal message to many friends I am anxious to appeal to them for counsel as to what should be done regarding their subscriptions to the SABBATH RECORDER. Yesterday a large committee of the Tract Board spent a good share of the forenoon in the editor's office, trying to decide what to do with about one hundred fifty delinquent subscription cards, placed in their hands by the business manager with the information that notice had been sent twice to most of them without any response being given.

The editor could see that members of the committee were put to their wits' end to know what advice to give and what report should be given to the board. Of course I became deeply interested in the matter, and asked the chairman to let me see the cards.

I found that in many cases subscriptions for two years were over due, while some were as yet behind only one year. The combined debts amount to \$665, for which the office stands in great need. As I looked through bunch after bunch of these cards, the committee was struggling with the problem unable to decide what was best to do.

Some way I could not bear the thought of having to drop so many from the list without one more effort to save them; for in my search I discovered the names of many old friends whom I had known for years and whom I know to be loyal to our people and who used to be deeply interested in our good cause. I could not bear to think of dropping their names without one more effort to secure their favorable reply to the notices of subscriptions due. I said to the committee that if I only had time I would write a personal letter to those dear old friends myself, for I can not believe they really wish their RECORDER stopped. And I feel that they need it in their homes. My plea was that in many cases it was simply a matter of oversight where the subscribers have forgotten to send pay.

Finally I decided to write a general letter as an editorial, hoping my friends would accept it in place of a personal one, and soon tell us what to do. If you really want to stop giving the SABBATH RECORDER a

place in your home, please do write and tell us so.

Now one more word by way of explanation. I notice that some of the delinquents are those for whom some friend or relative has subscribed, making the RECORDER a present to the one whose name is on the card. Then when the year is up there is no request to stop it, so it goes on. In all such cases if the friend making the gift will only attend to the matter—either ordering it stopped when time is up, or paying again when payment is due—some of our difficulty would be avoided.

Again, for several years we have sent the RECORDER to "newly weds" free for one year, when requested by the minister to do so. In all such cases where the newly married people do not wish to subscribe for it when the year is up, if they will kindly write us to stop it, this would help us to avoid some loss.

Now, dear friends, I have done the best I can toward writing you all personally, there are so many of you. Please accept this way of doing it and let us hear from you soon. We hope to receive what is due and a renewal for the year to come.

An Interesting Old Document Among the historic relics that are being preserved in the editor's office, awaiting a place in the historical rooms of the new building, is a certificate of the ordination of Rev. Nathan V. Hull, ninety-five years ago.

It is a written document in the handwriting of Elder Walter B. Gillette and signed by six old Seventh Day Baptists, whose names are familiar as household words to the older members of our churches.

The old paper is preserved in a neat black frame under glass, and will be of historic interest as the years multiply. The following is a copy:

Alfred, September 15, 1833.

This may certify to all whom it may concern that Brother Nathan V. Hull was called by the Second Seventh Day Baptist Church in Alfred, to the work of the ministry, and presented as a candidate for the ministry, to a council from the first and second churches in Alfred, the Friendship Church and Pembroke Church, and the third church in Brockport. And after due examination in reference to his Christian experience, his call to the ministry and his views of the fundamental doctrines of the gospel, the said Nathan V. Hull

was set apart to the work of the ministry by prayer and the imposition of our hands, this day of September in the year of our Lord one thousand eight hundred and thirty-three.

WALTER B. GILLETTE,
DANIEL BABCOCK,
RAY GREEN,
SPENCER SWEET,
DANIEL COON,
RICHARD HULL,

Elders.

The Fatherhood of God Revealed By Christ The one great truth revealed by the Word made flesh as the Son of God, was the fatherly tenderness of God. This thought was very dimly outlined by some Old Testament writers, but in the Sermon on the Mount Jesus made it the key note of his gospel. Even his prayers were full of the idea of a compassionate Father God, in contrast with the prayers of Old Testament times so full of the ideas of a God of vengeance, full of jealousy, who was angry with men.

The Lord in his prayers was always trustful and calm, sublime in the assurance that our God is always ready to give good gifts unto his children.

The heathen have always thought that the gods were angry with them. They have slaughtered innumerable victims to appease the wrath of the heavenly powers, even offering their own children in some cases to appease the anger of their deities. We are shocked over the heathenism of those who do such things to appease the vengeance of their gods.

I sometimes wonder if Christians do not still have some lingering ideas of paganism in their own creeds. What means the insistence that an angry God must be placated? Why insist that repentance and contrition are necessary to soften and turn away the anger of God? There are some who regard every conflagration as a judgment from God, and every pestilence or calamity as God sent for punishment.

Why do so many seem to think of God as the central selfishness of the universe, doing every thing for his own glory? Why talk about him as though he had hid himself in sulky displeasure and made himself hard to find, when all the time he is seeking his wayward children and doing all he can to manifest his love and readiness to bless and save?

Such things seem too much like taints of

heathenism surviving in the creeds of Christians. How long must the world wait for the religion of Christ to drive out all paganistic ideas from his Church?

In Christ's revelation of the Father he brings God near to us as a Friend and mighty, loving helper. A personal acquaintance with Christ, the God-man, lifts us into close union with the Father. In Jesus we learn that "Like as a father pitieth his children so the Lord pitieth them that fear him"; for he knoweth our frame. Thus an intimate relation to Christ brings us into the family of God. We could not lift ourselves up without divine help. So God himself in matchless love came to earth in the incarnation to draw us unto himself.

So then the Church did not lose Christ when he ascended from Olivet. He never was more really in the world to help his followers than he is now. He is a present Help, a living Savior, bringing heaven near to the hearts of men, and revealing God as our Friend, our Helper, our Keeper, our All in All.

Memories Awakened In several respects **By the Campaign** the presidential campaign just closed has been of unusual interest to me. Since the days of Abraham Lincoln there have been no greater or more important issues before the American people than the issues of this year. And I am thankful that the citizens of this great nation have spoken in a way that can not be ignored by all thinking peoples.

For seventy-two years I have taken an active interest in eighteen presidential campaigns. When I was a little boy of about six years, my uncle and grandmother would have me stand up and answer questions, I suppose for their amusement. There was quite a list of Bible questions, such as "Who was the first man?" or first woman, or wisest, or oldest man, etc. Among them was this: "Who is President of the United States?"

After my answer was well learned, one day I was told not to say "Zachary Taylor" any more, for he had died, and they said: "Now you must say Millard Fillmore is President." That was seventy-eight years ago, and the scene in grandmother's kitchen, with several persons present, has never faded from my memory. I could place my-

self within a few inches of the spot where I stood when that change was made in the answer I should give to that question.

By the time Franklin Pierce was elected I was old enough to take quite an interest in the discussions of the neighbors as they gathered to talk politics, and can see my father on horseback as he came from the voting place.

Next came the exciting times over the election of James Buchanan, with the controversy over the "free soil question," regarding Kansas. How excited the country did get over the Lincoln-Douglas debates upon that question. With John C. Fremont as a candidate against Buchanan, the country was greatly stirred, and many of us were disappointed when Fremont was defeated.

Four years later came the fearful pre-war campaign, when Lincoln was chosen. No young man of those years can ever forget the stress and strain of those times, if he should live a hundred years.

Twice the nation rallied around Lincoln, only to have him assassinated soon after his second inauguration. He died on my twenty-first birthday.

After Andrew Johnson, came General Grant's two terms, in which thousands of us carried wide-awake lamps all over the land. Grant was the first President I had the privilege of meeting personally. When a large company of Y. M. C. A. delegates were on the way to Richmond we visited the President and stood around him in the White House and sang, "Hold the Fort," which he seemed to enjoy very much.

Since Grant's day we have had thirteen presidential election campaigns, each one of which has had its peculiar issue, and there was something of interest connected with them all. But it seems to me that never since the days of Abraham Lincoln has this nation met and rightly answered such a living, important national issue as in these past few months.

Of the Presidents since I can remember, four have died in office—three of whom were assassinated—and their terms were completed by the vice-presidents.

President-elect Hoover will come into office facing issues and bearing burdens of responsibility in which he will need the hearty co-operation of every loyal citizen.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

IV.

In the last article we were considering instances in the Old Testament which gave evidence of a belief in the social nature of sin and its penalty among the Hebrew people. This belief, as we saw, was further strengthened by the conviction that this principle was founded in the will of God. It will be remembered, also, that our discussion arose in connection with the question whether there is evidence of moral and spiritual progress in the Bible.

We turn now to evidences of a revolt against the belief in the justice and righteousness of a social conception of sin and punishment. Here let me again emphasize the fact that this conception was identified with God's will. Hence those who criticized the conception or practices arising from it were obviously challenging what was supposed to be the will and action of God. Do we find instances in which the conception was challenged or abolished?

There are, first of all, several instances narrated in which some individual protested against a particular execution of the principle of the social nature of punishment. Thus Moses and Aaron exclaim, "Shall one man sin, and wilt thou be wroth with all the congregation?" when the Lord seeks to consume the congregation for the rebellion of a small group of men. Numbers 16: 23. David rebukes the Lord for sending a pestilence upon Israel for David's supposed sin, and cries, "These sheep, what have they done?" 2 Samuel 24: 17.

It is in the writings of the prophets Jeremiah and Ezekiel that we have the most striking evidence as to the prevalent popular revolt against the social conception of punishment, and the most concrete repudiation of this whole principle and of the practices arising from it. The fullest development of the idea is found in Ezekiel 18. (See also Jeremiah 31: 29, 30.) Let me quote a few verses from Ezekiel:

"The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not

If this is given him there can be no doubt about the outcome, and there will be less violating of our constitutional law.

Editorial News Notes The De Ruyter Church expresses its appreciation of the good work done in the Teen-Age Conference on November 3-4 in a resolution passed in the Sabbath service, November 10, as follows:

Resolved, That we, the members of the DeRuyter Seventh Day Baptist Church, extend to the American Sabbath Tract Society and its representatives who had part on the program, its thanks for the trouble and expense connected with the program of the Teen-Age Conference at DeRuyter November 3-4. The attendance was good and we at DeRuyter feel that the Conference was worth all the cost and effort, even though it was held later than is customary. It was a cross to Pastor Babcock to be compelled to remain at home on a bed of sickness, but we hope this may be only temporary.

L. A. COOK,
Church Clerk.

The message from the president of the General Conference in last RECORDER, page 634, is well worth a careful study. We trust that our readers will give it more than casual reading.

Just a little attention to the brief articles, entitled "On Our Shelves," as they appear in the SABBATH RECORDER from time to time, will enable our people to realize something of the worth while literature we have in store for distribution. It is hoped that these articles may result in placing our literature in hands where it will do more good than it can do shelved in a dark room in the shop basement.

Have you read Brother Hurley's Thanksgiving sermon in last RECORDER? If not, please read it now. It is too practical to be allowed to go unnoticed. It will give you some new ideas about things for which to be thankful. Good manners toward God are well worth thinking about. This brief sermon would make the best one I can think of for all our churches on Thanksgiving day.

How hard it is to get down to that point where we hear the voice which the sheep always know! Be not content until you have heard that voice!—John R. Mott,

have occasion any more to use this proverb in Israel. . . . The soul that sinneth it shall die."

The fact of the proverb is evidence both of the prevalence of the social conception of sin and punishment, and of the growing scorn for such a conception on moral and ethical grounds.

The prophet, conveying the word of the Lord, continues, and by illustration shows that a righteous father is to be spared even if his son be wicked, that a wicked son can not benefit by the righteousness of his father, and that even the righteous son of a wicked father shall not suffer death for the wickedness of his father.

And then, as if aware of the thought which would occur to those traditionalists who with "simple faith" accepted the teaching of the past that the Lord "visits the sins of the fathers upon the sons unto the third and fourth generations," the prophet exclaims, "Yet say ye, Why? doth not the son bear the iniquity of the father?" and answers the question in these stirring words, "When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

We have here, in contrast to the social conception, the emergence of the individualistic conception of sin and righteousness, of responsibility, penalty, and reward.

It is interesting to observe the presence of a verse in Deuteronomy 24: 16, which embodies the principle expressed by the two prophets, almost in the identical words. And in 2 Kings 14: 5-6 we read that when Amaziah ascended the throne he slew the murderers of his predecessor, "But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses," referring to the passage in Deuteronomy 24.

I do not see how we can escape the conclusion that this verse in Deuteronomy is of a late origin, and arose from the message of the prophets. If it was previously in the law, how do we account for the laws and practices revealed in the Pentateuch

and in the historical books which run absolutely counter to it? How can we understand God as specifically commanding the punishment of the innocent with the wicked, if he had previously issued this command against the practice? How can we understand the significant fact that whereas all of the kings prior to Amaziah had acted in accord with the principle of the social conception of punishment, Amaziah suddenly ceases to do so? And finally, how are we to account for the elaborate argument against this practice just quoted from Ezekiel, which certainly purports to be the laying down of a new principle and which certainly would have no justification had the law previously existed?

The evidence is certainly plain, therefore, that the conception of sin and punishment did actually change, and that the conception of what was the will of God and of what God commanded likewise changed. The significance of this fact in relation to the meaning of God in human experience will be discussed in a later article. The fact is we do have here an illustration of moral and ethical change and progress.

Let us, now, consider very briefly a few passages which show a similar social conception of righteousness and its rewards, and which likewise reveal a change in this conception.

God makes a covenant of peace, not only with Phinehas, but with his seed after him, because of Phinehas' zeal for his God. Numbers 25: 10-13. Children of Edomites and Egyptians may enter the congregation of the Lord in their third generation, because of the tribes' good deeds to Israel in the past, while the children of those who did evil to Israel (the Ammonites and Moabites) can not enter the congregation until the tenth generation. Deuteronomy 23: 3-8. The Lord, David is sure, will confer peace "upon David, and upon his seed, and upon his house . . . forever" because of David's innocence. I Kings 2: 31-33. The Lord, "for David's sake," gives Abijam "a lamp in Jerusalem, to set up his son after him," despite of Abijam's sin. I Kings 15: 3-5. The Lord promises Jehu that his children shall sit on the throne of Israel until the fourth generation because of the fact that in slaying all of the sons of Ahab,

Jehu had done all that was in the Lord's heart. 2 Kings 10: 30.

We have already observed the fact that Ezekiel not only declared that the righteous sons should not suffer for the wickedness of his father, but also that the wicked son could not hope to benefit from the righteousness of his father. (See Ezekiel 18: 5, 10-13.)

It is also significant to contrast the story of Abraham, who won the consent of the Lord to spare Sodom if there were even ten righteous men in it, and the assertion in Ezekiel 14: 12-23 that though Noah, Daniel, and Job were in the land, "they should deliver but their own souls by their righteousness." On the one hand we have the belief that the presence of the righteous would spare even a wicked city, while on the other hand there is recognition that even the most righteous characters in all Hebrew history would not suffice by their presence to save a wicked land.

It is evident, therefore, that in the conception of righteousness and its benefits, we have revealed in the Old Testament a progressive manifestation of higher and higher ethical and spiritual standards, rather than a single, rigid system arbitrarily imposed. The same, as we have already seen, is true of the developing conception of sin and its penalty. If there is even the slightest inclination to face the simple and obvious facts, the conclusion is inescapable.

2. BELIEFS REGARDING THE NON-MORAL NATURE OF SIN

Further light as to the progress revealed in the Bible with respect to the conception of sin is to be found in the fact that sin did not always involve the transgression of a moral or ethical principle, and did not always involve any consciousness of guilt on the part of the offender. The fact of sin was believed to be quite apart from the motive which prompted the act. Indeed a sinful act might be an act prompted by the holiest and most sincere motive. And, even more than that, a man might quite unwittingly commit a sin which would bring upon him and upon his social group the direst sort of consequence.

Thus, the impetuous and well-intentioned act of Uzzah, in seeking to steady the ark, constituted a "sin" and, according to the

record, was punished by death. It is significant, however, that David was displeased because of the Lord's harsh and summary punishment of an error which was prompted by pious zeal and not by any profane or blasphemous impulse. 2 Samuel 6: 6-8. Not only was there no evil motive underlying Uzzah's act, but there was no moral principle involved.

Again, Jonathan in eating honey unknowingly violated his father's vow, and made himself liable to punishment by death. And the way in which Saul discovered this "sin" was the fact that the Lord would not answer him when Saul sought his counsel. The result was that Saul pronounced the sentence of death upon his son, who was saved only by an uprising on the part of the people who, with a sense of propriety which exceeded that attributed to God, spared their popular hero. In this story, found in 1 Samuel 14, we have a most dramatic conception of sin as involving neither conscious guilt nor violation of any ethical principle. It was simply the violation of an arbitrary command of the king of which Jonathan knew nothing, and according to the narrative God would have nothing to do with Saul until the "sin" was punished.

Reference has previously been made to the fact that the Lord troubled Israel with a famine for three years before David learned the cause of it, namely, his "sin" in failing to put to death the sons of Saul for the sin of their father. 2 Samuel 21.

Provision is made in Leviticus whereby a man may make atonement for any sin unwittingly committed against ritualistic sanctity. "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." Leviticus 5:16. (See verses 14-19, also chapter 22: 14; 4: 2, 13, 22, 27.) While the argument that "ignorance of the law is no excuse" may be appealed to, it is evident that the fact of sin according to many passages of the Old Testament lies in the violation of an arbitrary command, and not in the ethical significance of that command or in the motive which underlies the action.

Another vivid illustration of "sin" which was actuated by the motive of joyous reli-

gious zeal, and which, according to the narrative, was most terribly punished by God, was the slaughter of over fifty thousand people in Beth-shemesh, because as the ark was being taken through their territory they "lifted up their eyes, and saw the ark, and rejoiced to see it" and "because they looked into the ark of the Lord." 1 Samuel 6.

No wonder the Psalmist, testifying to this same belief in sin through ignorance, exclaims, "Cleanse thou me from secret faults." Psalm 19: 12.

Certainly one can not help observing the distinction between this mechanical conception of sin and guilt and the emphasis placed upon deliberate choice of good and evil by the prophets and by Jesus; between mechanical conformity to arbitrary commands and spiritual conformity to righteousness as taught by Jesus, in which the thought or motive of hatred or lust is a thing as significant, if not more significant, than the external act. Jesus specifically recognizes that moral responsibility on the part of one who sins unwittingly is not nearly as great as the moral responsibility of one who sins willfully; the one, he observes, receives few stripes, the other many. Luke 12: 47-48. According to the Old Testament illustrations I have cited, not only the guilt but the punishment for innocent "sin" was reckoned as great as that for deliberate "sin."

Can we escape the fact that here, again, we have evidence of moral and ethical progress rather than an unvarying uniformity of idea and ideal in the Bible?

AN ELECTION EDITORIAL IN "THE SUN"

There was a let down last evening. It was the first quiet hour for weeks. An all night vigil had ended. The work of the campaign was over. Over in the corner the dog was sleeping. The youngsters had been put to bed. There was only the boy of a dozen summers, and his father, sitting by the radiator and the muffled radio.

Both were quiet. The man knows what he was thinking about. His heart had been heavy in all the joy of victory through the day. There was something that had been pulling down all day, something that must out.

For years, many times in those years, he

remembered how he had walked up the long walk which leads to the state house in Providence. And as he approached he has read as he came nearer, those words which the builders had cut there deep in the marble to endure for generations to come, the same words which our forefathers wrote into the Constitution of the State of Rhode Island:

"To hold forth a lively experiment, that a flourishing civil state may stand and be best maintained with full liberty in religious concernments."

The father was thinking: "Are we still experimenting?" The boy, he who was sitting with his father, was thinking, too. "Father, the Catholics didn't win, did they?"

"No, boy, they did not win. The Protestants lost, too. Everybody lost in this election. Everybody loses when the forests burn. Everybody loses when the fires of religious intolerance and hatred burn. They leave scars, boy, that disfigure everything," was the answer.

"So both Catholics and Protestants lose," said the boy.

Why should a boy of twelve years be permitted to have knowledge of such controversies? That is where the damage has been done. The wound is deep in the heart of the young.

Is religious toleration still an "experiment" in this state? Can not men of all religious beliefs honor the choice of his neighbor?

The problem of this generation is to forget. We must help cover the scars of a conflict which should never have been.

It must never happen again. No one wins. Everybody loses.

Westerly, R. I.

Christian faith does not say that everything is right; it does not deny that the night is real and dark. What Christian faith does say is that the morning cometh. The darkness shall be light. The burden shall be lifted. The hard experience which we can not understand, which seems to contradict not only our own best plans but the purpose of God, shall somehow work out into a good which we never imagined.—*George Hodges.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

GROUP CONFERENCE AT PLAINFIELD

REV. HAROLD R. CRANDALL

This conference for the churches of New Jersey, New York City, and Berlin was held Sunday and Monday, October 28 and 29 in the Plainfield church. Each of the churches in this group—Shiloh, Marlboro, Plainfield, New Market, Berlin, and New York, was represented at the opening session, Sunday morning. The previous conferences have given General Secretary Willard D. Burdick experience as leader in these discussions and inevitably have broadened his own wealth of knowledge and vision. Hence the conference at Plainfield, I feel confident, was the best yet held.

In Secretary Burdick's own words, "Our greatest need is spiritual refreshing, and next a better understanding of our work as a denomination." "We are hampered in our work, all over the denomination, by lack of knowledge of our plans and work."

There are so many interests to consider that the short time that can be given to these conferences is inadequate for such full discussion as is needed on some points. Conferences of sufficient length would be utterly impracticable. With our SABBATH RECORDER and Year Book and other sources of information, such special, strenuous efforts ought not to be necessary. Every one of our families should have the RECORDER weekly and read it. A Year Book should be in each home yearly and should be studied and referred to repeatedly. But since these are ideals which it seems extremely difficult to realize, other means of disseminating information and stimulating interest are found to be necessary. The group conferences seem to be accomplishing desired results. Their full value can be definitely known only as our Conference year draws to a close.

Much interest was manifest in the Commission's report and in the plans and hopes

of the various boards and societies. The detailed budget of each and the denominational budget, as a whole, were carefully considered. All present were interested and concerned.

The completion of our denominational building was discussed. Its practical usefulness and its spiritual significance and value to Seventh Day Baptists were brought out.

Secretary Burdick is giving his time and strength unreservedly and enthusiastically to his task. He is ably assisted in these conferences by Mrs. Burdick.

The gracious hospitality of the Plainfield people was enjoyed and appreciated by the visitors present from other places.

THE JOYS OF SABBATH KEEPERS

J. A. DAVIDSON
(Article 10)

The people of God were formerly slaves in Egyptian bondage. God blessed them, and caused them to grow in numbers, prosperity, and influence in Egypt, so much so that the Egyptians began to look on them with that most intemperate of all maliciousness, jealousy. They and their king were afraid that the people of God would increase to such an extent that they would get the upper hand of them, and so spoil all their cherished and wicked plans. It was ever thus. The power and influence that should be in the hands of the people of God, is usurped by the enemy. Any time that a true follower of Jesus Christ makes an attempt that is liable to disclose any of the enemy's secret artifices, his way is immediately blocked, and if possible, his influence destroyed. The history of God's people has always been the same. Cain and Abel were the first recorded examples of this, while others were Joseph and his brethren, Daniel and his three companions, and Isaiah, Jeremiah, and Jesus. Even now, in this six-hundredth century, this same evil principle is growing and increasing like an avalanche, so that a true follower of Jesus Christ dare not venture a word against the iniquity of the age, lest he be gagged and boycotted.

Being alarmed at Israel's prosperity, the king suggested that the taskmasters burden and afflict the Israelites in order to break

their spirits and so discourage them that they could never rise in rebellion. And this is the great arch-enemy's plan, today, to overthrow the power of Jehovah in the world. If he can break the spirits of the people of God, then his victory is almost complete. But God is faithful who hath promised to "stablish you, and keep you from evil." (2 Thessalonians 3: 3.) "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41: 10.

God provided a way for their escape from the severe Egyptian bondage, as he always does for those who will be faithful to him. (1 Corinthians 10: 13.) And he delivered them successfully, and brought them in a very wonderful manner across the sea, and made them free. Praise his dear Name!

Then see what he did on Calvary. "What a wonderful Savior is Jesus my Lord; what a wonderful Savior is he." When God had brought his people safely across the sea into liberty, he said to them, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Think of this, dear reader, what it cost him to do this for you and me. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation." Exodus 19: 4-6.

Yes, he has surely borne us on eagles' wings out of Egyptian bondage, and carried us to the very gates of heaven, where before we can enter we must pay the penalty for sin, which is death. How bravely and gloriously Christ placed himself, body, soul, and spirit, upon the altar as a free-will sacrifice for our sins, and went through this death for us! How the heart of the Father was moved, even to the extent that he accepts it as full expiation for everyone who will believe on him. And he welcomes us into his beloved family, his own purchased possession. (Titus 2: 14; 1 Peter 2: 9; Deuteronomy 26: 18.)

Surely we who have been purchased at such a price can well afford to honor him by honoring the sign of his Lordship and by

keeping inviolate the perfect laws of his dear kingdom, of which he made us heirs and joint heirs with himself.

I know what it means to a person who has been brought up to believe in the Sunday Sabbath, and who has maintained it and cherished it, to come up against the hard, flinty truths of the Sabbath. I know how hard it is to die to the old beliefs, and what expedients we will resort to rather than yield. I have had the experience. I have passed through it all. It is no trivial cross to bear, to stand out alone and keep holy the Sabbath day, facing a scoffing and jeering people, and become a social outcast from both church and world.

But, "Must Jesus bear the cross alone," and all his redeemed ones not share in his cup and baptism? No, by no means. His redeemed ones will be true to the last spike in the cross, and wave aloft the sign of his Lordship and supreme authority. The bond of love between him and his followers is unbreakable. We are all one in the Father and the Son. John 17: 23.

The whole trouble with the church is manifested in that they did not show the life of Christ and keep his commandments. He welcomes those who will give up honoring the mark of the enemy, and honor the everlasting sign of Jehovah's authority, and will give unto them, within his house and within his walls, a place and a name better than of sons and daughters. He gives them an everlasting name that shall not be cut off. Isaiah 56: 4, 5.

A second gracious promise to all who will take their feet off from trampling on his holy day, and "call the Sabbath a delight," is that "He will cause them to ride upon the high places of the earth." Isaiah 58: 13, 14. And again he renews his pledge, and John in prophecy sees it fulfilled on Mount Zion, the Lamb with his dear redeemed ones, having their Father's name in their foreheads, and singing a new song which no one else can ever sing. Revelation 14: 1-5. "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5: 13. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

But the greatest joy of all to the true Sabbath keeper is caused by the knowledge that we are fighting side by side with our dear Redeemer, and under the same banner of righteousness, and that we can hear the sweet encouraging words, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5: 11, 12. Believest thou this? Then why not fall in line with God's precious will in this matter? Matthew 5: 19.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven:" Does he not crown us with blessings? For, see, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30. It is a blessed privilege to share his sufferings with him. Philippians 1: 1 to end.

IN MEMORY OF MRS. WILLIAM B. MAXSON

Another noble Christian woman has been called to her heavenly home.

For many years Mrs. Maxson was most active, and faithful, in the Woman's Society for Christian Work of the Seventh Day Baptist Church of Plainfield, N. J. She was a charter member of the Benevolent Society, which was reorganized in 1876, and which later became the Woman's Society for Christian Work, and had the honor of being its oldest member.

She was an active worker in the organization, not only with her heart, and hands, but in a spiritual way, as records show that most frequently she was called on to open the meetings with prayer, and she was ever ready to comfort and cheer those in sorrow, and affliction.

Mrs. Maxson was secretary of the society from 1892 to 1906—fourteen years of earnest service—and she was also president of the organization during 1908-1909.

For the past eight years failing health has kept her from the meetings, but her interest in the work never flagged.

In the life of Mrs. Maxson, "Aunt Amanda," as so many called her, we have an example of rare Christian fortitude, and strong faith.

As a young mother, left to care for her children, she exhibited great strength of character, and when in her declining years, she lost her son, Harry, that courage did not desert her.

The bond between Mrs. Maxson and her daughter Mabel was unusually close—thoughtfulness and love were ever present in the mother; love and untiring devotion on the daughter's part. Both son and daughter never failed her. Her friends, young and old, loved to visit her, and the memory of her beautiful Christian life will ever be an inspiration.

Our society extends its loving sympathy to her daughter Mabel in these days of loneliness.

For the Woman's Society of Christian Work,

ELMA B. ROGERS,
IDA S. HUNTING.

FOR JESUS' SAKE

"Mother," said a little boy. "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should like so much to do something for him."

"But what could such a little bit of a fellow as you are do for him?"

The child said, "Why, I could run all his errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges for poor, old Margaret; I will let you take them, and do an errand for the Savior, for when upon earth, he said, 'In as much as ye did it unto one of the least of these my brethren, ye did it unto me.' Whenever you do a kind act for anybody because you love Jesus, it is just the same as if the Savior were now living on the earth and you were doing it for him."—*The Illustrator.*

MISSIONS

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

TREASURER'S MONTHLY STATEMENT

October 1, 1928-November 1, 1928

S. H. DAVIS

In account with
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand October 1, 1928.....	\$ 19,932.07
Memorial Board, church, Utica, Wis.....	13.64
D. C. Burdick Bequest.....	105.01
E. L. Babcock, Missionary Society.....	110.55
E. K. and F. Burdick Fund.....	30.00
Harriet Burdick Bequest.....	1.19
P. M. Green, Missionary Society.....	13.75
Seventh Day Baptist Parsonage Fund, South Hampton.....	1.67
Onward Movement, Missionary Society.....	657.92
New York City Church, Missionary Society..	50.00
Seventh Day Baptist Christian Endeavor Union of New England, employing native worker in Jamaica.....	20.00
Dodge Center Sabbath school, Girls' School..	8.03
Rockville Church, Missionary Society.....	1.00
White Cloud Church, foreign missions.....	316.50
	<u>\$ 21,261.33</u>

Cr.

Gerald Velthuysen, work in Holland.....	\$ 104.16
Wm. A. Berry, September salary.....	10.00
Cherry Creek National Bank, account salary R. R. T.....	25.00
Royal R. Thorngate, balance September salary	100.00
H. Louie Mignott, September salary.....	50.00
D. Burdett Coon, September salary.....	125.00
D. Burdett Coon, employing native worker..	20.00
Wm. L. Burdick, September salary, traveling expenses, office supplies.....	189.75
Wm. L. Burdick, clerk hire.....	33.34
L. J. Branch, September salary.....	25.00
C. C. Van Horn, September salary.....	41.66
Ellis R. Lewis, September salary and travel- ing expenses.....	160.86
Geo. W. Hills, September salary.....	50.00
L. D. Seager, September salary.....	66.66
Verney A. Wilson, September salary.....	41.66
Grace I. Crandall, September salary.....	44.16
R. J. Severance, September salary.....	41.66
Clifford A. Beebe, September salary.....	25.00
Chas. W. Thorngate, September salary.....	16.66
Lena G. Crofoot, quarter's salary.....	25.00
Wm. Clayton, quarter's salary.....	25.00
W. L. Davis, September salary.....	16.66
Hurley S. Warren, September salary.....	16.66
C. A. Hansen, September salary and traveling expenses.....	76.50
Angeline P. Allen, September salary.....	16.66
Mark Sanford, work in Western Association..	29.30
Ellis R. Lewis, traveling expenses.....	100.00
Sidney J. Herzberg, Mgr., account salary H. E. Davis.....	11.10
W. L. Davis, balance September salary.....	8.34
Sidney J. Herzberg, Mgr., account salary H. E. Davis.....	11.25
Washington Trust Company, interest on loan	84.33
Treasurer's expenses.....	35.00
	<u>\$ 1,626.37</u>
Balance on hand November 1, 1928.....	19,634.96
	<u>\$ 21,261.33</u>
Bills payable in November, about.....	\$ 1,700.00

Special funds referred to in last month's report now amount to \$21,291.72, balance on hand November 1, 1928, \$19,634.96, net indebtedness to special funds \$1,656.76. Other indebtedness \$5,500. Total indebtedness \$7,156.76.
E. & O. E.

S. H. Davis,
Treasurer.

SPECIAL CHRISTMAS OFFER

The following special combinations are offered at reduced prices until December 15:

I

"Bible Studies on the Sabbath Question," Doctor Main.....	\$1.00
"Weekly Mottoes," Bond.....	.50
"Denominational Calendar".....	.25
	<u>\$1.75</u>

Special price, \$1.00.

II

"Sermons to Boys and Girls," Bond..	\$1.00
"Weekly Mottoes," Bond.....	.50
"Denominational Calendar".....	.25
	<u>\$1.75</u>

Special price, \$1.00.

III

"Letters to the Smiths," Rood.....	\$.50
"Weekly Mottoes," Bond.....	.50
"Denominational Calendar".....	.25
	<u>\$1.25</u>

Special price, \$1.00.

To any orders that reach us before the first of December, a copy of Dr. A. H. Lewis' "Critical History of the Sabbath" will be added.

Here is a possible solution of some of your Christmas gift problems.

BERNICE A. BREWER.

510 Watchung Avenue,
Plainfield, N. J.

O wondrous word, that God should have a Son! We can not see the Father, we would therefore see his Son, for surely he will represent him, he will turn the speech of the Father into our mother tongue, and we may be able here and there to catch a word, and understand it, and to trust to such word for the larger revelation which is yet to come!—*Joseph Parker.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS
Contributing Editor

FOUR QUESTIONS WITH MYSELF

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or demand of other Christians or even of preachers and missionaries any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it. —*J. Campbell White.*

After we had watched the sun set and rise again over the canyon we decided that we would like to see how the canyon looks during a storm; we wanted to see lightning playing around among the pyramids and peaks. So a storm was staged for our benefit, or at least we appreciated it just as much as if it were put on especially for us. The only way in which it could have been bettered, according to our minds (you know all of us like to think that we could sort out better weather than the Lord gives us; I often wonder about that because we are not universally successful in those undertakings where we have all responsibility), was to have had the lightning play just over the canyon and not around us. However, we enjoyed it anyway, even though the storm reached us before it did the canyon.

As the storm was coming up, we sat and looked down into Bright Angel Trail, watching for the return of the happy caravan to whom we had waved as they started down the trail in the heat of the morning. Finally I heard the words, "Here they come." After some little time I succeeded

in focusing my eyes on the right spot and I saw them. I may as well admit right here that the sharpest eyes of our family do not belong to me. The party was still a long way off, but we could see them without the help of our glasses, which we had brought along for just such a sight, but which at this time were back on the dressing table in our room where they wouldn't get worn out. From our bench on the edge of the canyon's rim each mule with its rider looked about the size of a large fly; you know the kind—the early harbingers of spring that suddenly appear before we have thought of putting up our screens. They made us think of these flies too as they crawled along on their upward trail. It was good fun to watch them; sometimes they disappeared behind some cliff or in some grove and then as they came in sight again we counted them to see if all were coming. As we sat there another caravan passed us starting down to meet them. This caravan was made up of pack mules laden with "rain slickers" as our granddaughter would say. We speculated on the question as to which would reach them first—the rain or the "rain slickers." Later when they returned some said that they did not get wet and others seemed soaked. One young man who had been on our train across Kansas and who had come over from Williams with us, called to us that we had missed a wonderful experience; he said they had stopped under an overhanging cliff until the worst of the storm had passed. All seemed happy. We hope sometime to visit the canyon again and then we may ride down the trail. It may be that only half of our party will ride down. I have heard of other parties in other years that seemed to divide equally on this question.

At last the train reached us and drove us to the friendly shelter of a neighboring porch, where we still could watch the passage of the storm over the canyon. As we sat looking the storm became so hard that the entire canyon was covered in a blanket of mist and all peaks were obscured, then the canyon looked like nothing but a large lake covered with a dense fog. It gave one a strange feeling to look down on this cloud lying a few steps from where we were seated. We have found ourselves above the clouds before, on high hills and on moun-

tains, but this was different, it was nearer. I was glad that a little wooden fence stood as a barricade between us and that cloud; it would have been so easy to have walked down the steps of that porch and into the mystery of the cloud itself. As the sun slowly emerged from the overhanging darkness we sat spellbound at the splendor of the scene. The peaks caught the light quickly, as had been the case at sunrise, but the depths caught it much more quickly than at sunrise and the colors were more brilliant as the rays of the sun, hanging high in the heavens, penetrated to the lowest depths. Twice as we sat there we saw this spectacle repeated. As the sun came out in its full glory we still sat looking. Finally I heard a long drawn breath and then the words, "I believe I am ready now to leave." Other little showers came and went as the afternoon wore away.

Our train was scheduled to leave just at night and we walked slowly down in the direction of the station, stopping often for other views. We stopped at the Hopi Indian House for a few moments. An Indian mother and a little boy and a tiny little girl intrigued me, and it was not until they left the house that I was willing to go on. The woman had evidently been at work on her loom, weaving a blanket, and was about ready to leave when her little boy had suffered an accident to his tricycle, a rather strange looking (to me) vehicle, but having three wheels, so I supposed it was a tricycle. A tourist was fixing it for him and the little boy seemed to be very appreciative. Probably his mother was appreciative too, but she didn't act much that way. She stood and looked on without so much as a flicker of interest. The tourist's wife took this opportunity to try to become friendly with the tiny girl. She succeeded after the same fashion that she would have done with any little girl of two years in any place; now she thought she had her, and now she knew she hadn't. The little girl had dimes for buttons on her dress, and as we entered the room the woman was coaxing her to come close to her so she could see her buttons, and after the manner of all children she thought it fun to do something else, so she ran up to me and held up her buttons for me to see. The little boy explained that she had the same kind of but-

tons on her shoes too. We didn't discover just how they were fixed so that they could be sewed on; there were no holes through them. Finally the boy told us that the mother had money for buttons too. The other woman went up to her and smilingly asked about them and how they were made pointing to them. The Indian woman looked at her and retained her wooden expression. I wondered if she understood, I imagined she did because she made no effort to show that she did not. Finally the tricycle was fixed and the mother spoke to the little girl, who turned with reluctant feet from her audience and was placed upon a bench where she stood while her mother wrapped a large shawl very tightly around her and then turned the child and herself so that they stood back to back. The child made some sort of a quick jumping movement and the mother caught up the ends of the shawl and wrapped them around herself and they went walking off, the little girl looking solemnly at us from her place on her mother's back, and the little boy working his tricycle hard to keep up or maybe to get ahead.

And so we went on down to our train, expecting to find a parlor car attached to a long train of sleeping cars. We had been told that we could get a sleeper from Grand Canyon to Phoenix, but found that the old saying about believing everything you hear still held good, and while there were sleepers on that train going in almost every direction, there were none going to Phoenix. When we looked for the parlor car we found that it was a combination baggage and day car coach, having the place of honor right up next to the engine. As we steamed out we saw the parlor car with the rest of its train on the siding waiting for daylight, for what would be the sense of running a parlor car at night? We had a pleasant ride anyway. For a long time after the dark had come on, the western sky glowed with color—the rosy glow of twilight—while near the horizon the little dark clouds were of such peculiar shape and so black that we seemed to be traveling past snow banks with trees and houses standing out in the snow; in one place I was sure that I detected a windmill standing against the snow. I have seen snow-capped mountains where the sun caught the snow and trans-

formed it into a rosy glowing mass, and this sky gave us this same impression of sunshine on snow. All the passengers on our compartment car watched the scene and from the talk of those who lived near by and were familiar with this country we judged that such color was not an ordinary sight.

In due time we reached Williams, where we had a nice long wait in the middle of the night for a train that would take us to Phoenix. We did not feel like complaining though, because in the baggage compartment of our car was a stretcher carrying a little sick boy from Grand Canyon to Phoenix, where he could have the surgical attention that he needed. His cheerfulness as they put him on the train was contagious, and we should have been ashamed to complain about the hardship of waiting, while he was waiting for the same train.

I am sorry that I am not able to write some description of the canyon, but great writers have stumbled before the attempt so you will not expect more of me. In the words of Theodore Roosevelt the Grand Canyon is "Beyond comparison — beyond description; absolutely unparalleled throughout the wide world." John Muir thinks that "Wildness so Godful, cosmic, primeval, bestows a new sense of earth's beauty and size." While Joaquin Miller, the poet of the Sierras, asks "Is any fifty miles of Mother Earth as fearful, or any part as fearful, as full of glory, as full of God?"

WORKERS' EXCHANGE

NORTONVILLE, KAN.—The Seventh Day Baptist Women's Missionary Society of Nortonville held its annual business meeting in July, and the following officers were chosen: Mrs. Emma Jeffrey, president; Mrs. Myrtle Stillman, vice-president; Mrs. Dora Hurley, secretary; Mrs. Fred Maris, treasurer; Mrs. C. S. Stillman, chorister; Mrs. Charles Hurley, organist; Mrs. Henry Ring, corresponding secretary; Mrs. A. B. Crouch and Mrs. Colfax Babcock, sunshine committee; Mrs. Fred Maris and Mrs. William Vincent, program committee. At the September meeting a short program was enjoyed, given by circle 2. Programs and quizzes for meetings have been received

from Mrs. Edwin Shaw, corresponding secretary of the Woman's Board.

The summer work of the missionary society was largely re-decorating and furnishing the parsonage, preparatory to the coming of the new pastor. Some furniture was donated, and some was purchased with funds raised or solicited by the society.

Circle number 2 did some quilting during the spring and summer—part of which was for the parsonage and part for revenue. One quilt is worthy of special mention. It was a memory quilt, pieced and embroidered by the Topeka Auxiliary of the American Legion. In form resembling a sunflower, it was embroidered with five hundred names, at the charge of ten cents a name. The center, the petals, and the border around the edge were all of white, and the names and small blocks were blue. This was sent to Nortonville, quilted and completed by circle 2, and returned to Topeka. It was exhibited at the state convention of the auxiliary, held at Ottawa, June 3 and 4.

The circle also sewed rags and had rugs woven, some for the parsonage and some for sale.

Circle 2 has voted to hold a harvest home sale and supper, November 22. The needles are now busy in preparation for this.

MARGARET E. LA MONT.

AT THE CROSSROADS

He stood at the crossroads all alone,
The sunrise in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east and the road stretched west,
And the boy did not know which road was the best.
So he took the wrong road, and went down,
And he lost the race and the victor's crown.
He was caught at last in an angry snare,
Because no one stood at the crossroads there,
To show him the better road.

Another day at the self-same place,
A boy with high hopes stood,
He too was set for a manly race,
He was seeking the things that were good.
But one was there who the roads did know,
And that one showed him which way to go.
So he turned away from the road that went down,
And he won the race and the victor's crown.
He walks today the highway fair,
Because one stood at the crossroads there,
To show him the better road.

—Author Unknown.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

A CHRISTIAN CHRISTMAS

Christian Endeavor Topic for Sabbath Day,
December 8, 1928

DAILY READINGS

Sunday—Christ reborn in us (Gal. 4: 19)
Monday—Looking at Christ, not at gifts (Luke 2: 15-17)
Tuesday—Different in motives (2 Cor. 8: 5, 9)
Wednesday—Different in manifestation (Rom. 13: 11-14)
Thursday—Abundant in kindness (Job 29: 11-16)
Friday—An unselfish spirit (1 Cor. 10: 32, 33)
Sabbath Day—Topic: How should a Christian's Christmas be different? (Luke 2: 15; 2 Cor. 9: 15)

A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

The world's Christmas is material, concerned with material things; the Christian's is spiritual, concerned with Christ and his service. The Christian should look at Christ, not at gifts. He should allow Christ to be reborn into his life, bringing him peace and comfort.

If Christ is reborn in the life of a Christian, the Christian will try to imitate him, try to live as he wishes him to live. Christ's life was filled with service and he was abundant in kindness. His life was a life of love and he was unselfish. He always looked for opportunities to bring rays of sunshine into darkened lives. If the Christian wishes to be like Christ, he will be unselfish, ready to lighten the burdens of others and thus make them happy.

What kind of a world would we have if Christ could be reborn in every Christian? It would be far different from the world we have now. Let us pray that his message may be carried to all nations, and he may be enthroned in the lives of all men.

"In his name, my brother,
Lift the fallen one;
Do the Master's bidding,
As in heaven 'tis done;
Cheer the faint and drooping,
Help the weak to stand.
Forward, brother, forward!
Lend a helping hand."

WHAT IS OUR "REASONABLE SERVICE"?

LYLE CRANDALL

Did you ever stop to think that there is no limit to Jesus' service? He gave up everything, even his glory with the Father, and came to this earth, in order that he might serve us. We are told in Mark 10: 45, that "the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He certainly must have loved us with an everlasting love in order to do this. How great was that love! Can we pay him for it?

Jesus' service was an unselfish service. He never thought of his own welfare, but his motto was "Others." He was willing to perform even the most menial tasks in order to help someone. He even ate with publicans and sinners in order to show his love for them, so that he might save them from their sins. He was always ready to heal the sick, raise the dead, or say the kind, comforting word to those who needed it. This was his "reasonable service," his unlimited service.

Young people, what is *your* "reasonable service"? Are you always ready to teach a Sabbath school class, to lead a Christian Endeavor meeting, or serve on some church committee? Are you always ready to say the kind, comforting word when it is needed? Are you letting your light shine for Christ when you have the opportunity? If you are not doing these things, you are not rendering to him your "reasonable service."

"Small service is true service while it lasts."

INTERMEDIATE CORNER

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

Topic for Sabbath Day, December 8, 1928

DAILY READINGS

Sunday—A high standard (Matt. 19: 16-22)
Monday—A great faith (Matt. 8: 5-10)
Tuesday—Christ's measure of love (Matt. 5: 43-48)
Wednesday—Zacchæus' great moment (Luke 19: 1-10)
Thursday—Greatness and humility (Matt. 23: 1-12)
Friday—Greatness through obedience (Matt. 5: 19)
Sabbath Day—Topic: Christ's measure of greatness (Matt. 20: 20-29)

SOMETHING TO DO

Be prepared to discuss the question— which has made most men great, the desire to rule or the desire to serve. Illustrate.

CHRIST'S MEASURE OF GREATNESS
LUCILE PRENTICE

What does it mean to be great? Webster suggests: importance, eminence, distinction, comprehensiveness, generosity, and sympathy. However, the meaning of each is somewhat dissimilar and we still have no precise definition of greatness.

Christ told his disciples that princes rule the Gentiles but "it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20: 26-28. It is readily seen that the keynote of these verses is service.

We can not all have riches or fame, but every one has a chance for service, and that is Christ's measure of greatness. The pessimistic idea that "life holds no joy," while there are so many people to relieve by our bounty, is as absurd as dying of thirst with a cup of fresh water in our hands. Service is the most excellent of all duties, but it is often much more than duty—it is a joy, full of self sacrifice and love for our fellow men.

Let us, then, give without hesitation, following the perfect example of Christ's service and love, which can not be excelled for "Greater love hath no man than this, that a man lay down his life for his friends."
Nortonville, Kan.

LEADERSHIP THROUGH SERVICE
MARGARET STILLMAN

What are the essentials of good leadership and how are they secured? Good leadership in every department of life is admitted by all to be the demand of the age. The Church needs good leaders. The business world must have them, and politics is sure to go to the bad if good and true men do not lead.

Sometimes a successful leader comes to the front suddenly, as though by some magic he has been made to order, "for such

a time as this." Of such we say, "He is a natural born leader," little considering the ways in which leaders are made.

While it is true that some qualities essential to good leadership are inborn, the fact remains that most of the essentials must be cultivated and developed through years of service. The true leader will avoid selfish, lordly airs and bossiness, and must have the admiration and trust of all. Jesus said, whosoever would be great among you shall be your minister; and whosoever would be first among you shall be your servant.

Any person who would like to become such a leader as the world needs today will find no better way than to follow the Master's own rule of humble, unselfish service.
Nortonville, Kan.

ILLUSTRATIONS FOR THE TOPIC OF DECEMBER 1

Betty found a family in which was a sick child that needed constant attention. This tied the child's mother to the home. Betty did a beautiful work by acting as nurse again and again.

Allen discovered that certain old folk, dependent on charity, never had spending money of their own. He always gave them a little something, not much, but enough to give them the joy of buying little things for themselves.

Ethel discovered her good deed might lie in helping mother to get the children ready for school in the morning. Then she found that she could not stop at one good deed. Love grows on us.—*The Intermediate Companion*.

Ever since I was a boy I have found opportunity to read for half an hour a day to the blind or to some aged person. These engagements I hold sacred. I am sure they did good.—*Arthur Mann*.

GET ACQUAINTED

*Robert Radford,
41 Stanley Bldgs., Pancras Road,
London, N. W. 1, Eng.*

DEAR FRIEND ROBERT:

We received your letter some time ago and were glad to hear from some one in England. We read the letter in church and Christian Endeavor. We decided that sev-

eral of the young folks would answer, all writing about different things. I was to write about the orchestra.

We recently organized an orchestra of young people in the church. We have twelve instruments besides the piano; three violins, two cornets, three clarinets, an alto saxophone, an alto horn, a bass horn, a slide trombone, and a cello. We play every Sabbath day in Sabbath school. I play a cornet. We have put on several concerts and made quite a lot of money in that way.

Now I will tell you a little about myself. My name is Robert, just as yours is. I am eighteen years old and in my last year in high school. My father is pastor of this church.

Well, I hope these letters arrive all right.

Sincerely yours,

ROBERT RANDOLPH.

Milton Junction, Wis.

DEAR FRIEND, ROBERT RADFORD:

As I am the pianist of our Sabbath school orchestra, I thought I would write about the piano.

Our orchestra obtained the piano in June and we had finished paying for it by the first of September. We raised the money by giving two programs, one in our church and one in a small nearby village; and by selling pop corn at the band concerts. We also had several gifts of a few dollars each, which were a great help to us.

We have our piano in the main auditorium and we use it for prayer meeting, Sabbath school, and Christian Endeavor. We do not use it for Sabbath morning service as we purchased a nice pipe organ three years ago. The orchestra plays for Sabbath school.

As others are writing to you, I will leave other items of interest for them to write about.

Sincerely,

GLADYS SUTTON.

Milton Junction, Wis.

Knock and the door shall open.
Knock—knock.
Two doors are there, beware!
Think well before you knock;
Your tapping finger will unlock
Your heaven or hell.

—The Christian Century.

ON OUR SHELVES

Here is another suggestion for the study class you are going to start. Might it not be well to spend some time in a consideration of some of the people who have given us our faith and our organization as it now is?

There are several books from which material might be taken. A biography of Dr. A. H. Lewis, by Dr. T. L. Gardiner, biographical sketches of Eli S. Bailey, "Seventh Day Baptist Handbook," by Doctor Lewis, and "Life of Governor Samuel Ward," by Denison and Ward, all might be used this way. Probably none would suffice for a text for a study course, but they are all good books to have in your Christian Endeavor or Sabbath school library for reference, and each would furnish material for an interesting report to fill one study session, perhaps.

Or if you are having a mission study class, why not supplement it with a report of Mrs. Ruby Coon Babcock's interesting history of our own China mission?

And by the way, has your church a set of the "Seventh Day Baptists in Europe and America" books? They are mighty fine for reference in any church library, and their information can be used in a variety of ways.

To West Virginians, Corliss F. Randolph's "History of Seventh Day Baptists in West Virginia" is interesting.

The books and prices are:

"Abram Herbert Lewis: A Biographical Sketch," Theodore L. Gardiner	\$.50
"Rev. Eli S. Bailey: Biographical Sketches"25
"Life of Governor Samuel Ward," Denison and Ward50
"Seventh Day Baptist Handbook" . .	.15
"Seventh Day Baptists in Europe and America," cloth	3.50
leather (not prepaid)	5.00
"A History of the Seventh Day Baptists in West Virginia" (not prepaid)	5.00
"A Study of Seventh Day Baptist Missions in China"15
Five or more copies, each10

Let's get the inspiration that waits for us in the history of our own people.

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR GIRLS AND BOYS:

Some time ago I wrote you that my little niece, Jeane Crouch, from Balboa, Canal Zone, had promised to write a story for the RECORDER. I am happy to say that this week she has kept her promise, and I think you will like the story she has written very much. She wrote it for her English work in school. Will you not follow her example? Jeane was nine years old last April, and is in the fourth grade in the Andover school. Here is her story:

THE ANTS AND THE GRASSHOPPERS

In a field, one summer day, some ants were busily at work. They were carrying grain into their storehouse. As they plodded steadily to and fro under their loads, they were watched by a number of grasshoppers. The grasshoppers were not working; instead they were sunning themselves by the roadside.

Now and then these idle fellows droned out a lazy song, or joined in a dance, or amused themselves by making fun of the ants. But the ants were tireless workers; they kept on steadily. Nothing could take their minds off their work.

"Why don't you come with us and have some fun?" at last called one of the grasshoppers to the ants.

"Oh, stop that work!" another cried. "Come, have a good time as we are doing."

But the ants kept right on with their work. "Winter is coming," said one little ant, pushing a rich grain before him. "We need to get ready for days when we can gather no food. You had better do the same."

"Oh, let winter take care of itself!" the grasshoppers yelled together. "We have enough to eat today. We're not going to worry about tomorrow."

But the ants kept on with their work, and the grasshoppers with their play. When

winter came the grasshoppers died one by one. At last they all died except one. He came sadly to all the houses of the ants, but they turned him out. Then he died.

JEANE CROUCH.

DEAR MRS. GREENE:

This is my first time to write you. I am eleven years old and in the sixth grade. My school will start in a week or two.

About a month ago my Uncle Roger and Aunt Edith came to visit us. They live in Kentucky. They have two children, Thomas Hascal is two years old and Roger, Junior, is five years old. They did not stay long with us, but they went to my grandfather's and stayed two days.

I live on a large farm and have lots of things to play with. We have a big pet cat, and a pony that I can ride when I want to. But my little brother, Daniel, I like to play with most. He is just six weeks old, and he can laugh as big as anyone.

Your loving friend,

FRANCILA BUTLER.

Woodville, Ala.,

November 9, 1928.

DEAR FRANCILA:

I am so glad you decided to write, and I hope you will write often.

I think a farm is the nicest place in the world to live, especially for girls and boys, for there are so many interesting things with which to play and so many nice pets to choose from. As for your little brother, he is the finest pet of all. I know all about it, for I too lived on a farm when I was a child and was blessed with a dear little brother.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I read that the other children did not write many letters, and so I thought I would write you a letter.

We have a Junior society at Ashaway. We have note books in which to paste pictures. We are called the "Sunbeams." When any one is sick we take flowers to him or her.

I live with my grandma and grandpa, Mr. and Mrs. Walter B. Kenyon.

I have a brother; his name is Robert.

We call him Bobby. He is in the first grade in school. I am in the third grade. I am eight years old.

From your friend,
THELMA KENYON.

Ashaway, R. I.

DEAR THELMA:

It was very thoughtful of you to write to me, and I hope you will do so again. I hear so many say that they like the children's letters best of anything on the Children's Page, so I always rejoice when the children write. I too love to read their letters.

I know you have a fine Junior society at Ashaway, for I saw some of the juniors at the Westerly Conference, and noticed how well each one did his or her part. It is fine for you to take flowers to the sick.

I know you have a pleasant home for I know your grandma and grandpa.

Sincerely your friend,
MIZPAH S. GREENE.

IMPORTANCE OF PRESERVING THE FORESTS

H. N. WHEELER

(Chief lecturer United States Forest Service)

Development of the South has long been a topic for discussion. Today this section of the United States is coming rapidly to the front. This is especially true of North Carolina, where building of hard surfaced roads, development of water power, and the construction of mills and factories have brought the state to the fifth in the union in income tax returns. Other states are patterning after North Carolina.

The word development has been much misused, for all through the South as well as other parts of the country it has been applied indiscriminately to the cutting of timber and clearing of land, whether that land is agricultural in value or good for no purpose but raising timber.

It is proper to harvest the timber for we need it in our everyday activities, and further it ripens and must be used or will be lost, but to leave the land, after removal of the timber crop, in an idle, unproductive condition is an economic mistake of the first magnitude. Land has been cleared and farmed that is now going back to idleness or timber. It never was farming land. After the harvesting of the timber crop, more

timber will grow again, and but for that terrible demon of the forest, fire, these now idle acres would again be producing wealth, and timber products for a wood-hungry nation.

In Virginia there are 15,000,000 acres, two thirds of the state, suited only to timber raising; and Florida has but 2,000,000 acres of its 35,000,000 acres, producing crops. Other southern states have from one-half to two-thirds of the land area good for nothing but timber production. There are millions of acres idle, and more millions producing only a fraction of the timber that can be raised.

Timber grows rapidly in the South, and the long leaf and slash pine will produce turpentine at the age of fifteen to twenty years, and if properly handled can later be used for lumber and other wood products.

But above all fire must be kept out of the woods. This at present is a colossal problem. All the states of the South, except Arkansas, have established forestry departments and are making a fight on the fire scourge. South Carolina and Florida came into the forestry fold only this year, and it was high time, for South Carolina burns about 4,000,000 acres a year, and in 1927 Florida burned 13,200,000 acres, with Mississippi a close second with 13,000,000 acres burned. Fires burn or injure big trees, kill little trees, burn up the vegetable soil needed to hold back water and, decaying, to enrich the land; and it also destroys wild animals and birds.

In 1927 the forest fire toll in the United States was 158,000 fires that burned more than 39,000,000 acres, most of it in the South. Can this be called development? As I travel south from Washington, D. C., to Florida to spread this gospel of forestry, I see from the car window, untold acres of burned, eroded idle acres.

But I see hope for the future. There are young trees coming on and trying to recover the land. Here is the great development, not only in the South but in every state. There is something for everyone to do. We must see that no fires are started by us, that we help stop those that have started, and talk forestry. This will all help to bring back the 81,000,000, now idle, but formerly timbered acres of our great country.

Lone Sabbath Keeper's Page

OPPORTUNITIES AND DANGERS OF LONE SABBATH KEEPERS

MARIE S. RUSSELL
(Conference Paper)

All lone Sabbath keepers will concede that it would be better for them to live where they might have the privileges of a home church, of meeting every week with people of their own faith, to join with them in the worship of their Lord and Father. To many, on account of business or family connections, this does not seem possible, so they have to hold their faith as best they may, among strangers out of sympathy with them.

One disadvantage of such a life is the danger of being led away from the faith of our fathers, of giving up the struggle, and of going with the crowd, the path of least resistance. It takes a strong character to stand alone; but to those who fight the good fight, strength is given, and day by day their character grows.

My advice to anyone who wants to be a good lone Sabbath keeper is to pick out a mother to whom the Sabbath is a most precious possession. You may be born a Seventh Day Baptist and go out in the world, but if you have not had training from infancy, and the example of a devout mother, you may not remain a lone Sabbath keeper very long. Heredity does not count in religion, but environment and early training make or break the Sabbath.

Out among the people who think you are a Jew or an Adventist, because they are the only ones they ever heard of who "keep Saturday for Sunday," you very soon have to know *why* you keep the Sabbath. You study your Bible, read tracts on the subject, study the history of the denomination, and become better posted in all these ways than you ever would have, had you remained in a Sabbath-keeping community.

Living in a town where there are many Seventh Day Baptists, where business is organized so that they can work and keep the Sabbath, one can grow up, and without any great effort, keep the Sabbath because he

has always done so, because his parents have been Seventh Day Baptists, and because it is as easy for him to earn his living as for a Sunday man. Not so if you are the only one in the community where you work, or if your family is the only one in town. A pupil in high school will find that almost all social activities connected with school will be on the evening before the Sabbath. All picnics and daytime fun will be planned for Saturday. He must forgo them. Much the same thing will happen to a teacher living in a first day community. He will also miss opportunities for study and improvement which are open to all his friends.

Above all things he must be consistent. He can not do something today and refuse to do a similar thing a week from today. Because he is different from the majority, he will be criticized for doing what would not be noticed in some one else. "Consistency thou art a jewel." Furthermore, if he begins to let the bars down, there is no place to stop. The only way to keep the Sabbath among Sunday people is to *keep* it.

Perhaps there is an analogy between a lone Sabbath keeper in a community and our denomination among the family of denominations. We are a small denomination, and yet we hold our place among the churches. Seventh Day Baptist churches are looked up to in the communities where they are, by all other denominations, and although they do not agree with us, and sometimes think we are narrow and queer, they say that we, at least, live up to our convictions. The lone Sabbath keeper is much the same. He must have convictions, and he must live up to them, or he will not remain a Seventh Day Baptist.

The opportunity of bearing witness to the sacredness of God's holy day by a consistent life should not be neglected. This is one of the Sabbath keeper's advantages—the chance to bring the claims of the true Sabbath to the attention of those who know it not.

The Puritan settlers in this country were accustomed to begin their so-called "Sabbath" by ceasing work at noon on the previous day, spending the entire afternoon in preparation for the day they considered holy. Pastor Bond, director of Sabbath

Promotion, has suggested the desirability of a little service for us just at sunset, sixth day night. This would be quite as possible for lone Sabbath keepers as for others. The father and mother, gathering their flock around them, could lead in prayer and in the singing of hymns. Whenever the weather is suitable this should be done out of doors. What is more impressive than an outdoor sunset or sunrise service!

Then one is led to exclaim with the Psalmist, "The heavens declare the glory of God, and the firmament sheweth his handy-work."

Appropriate hymns for such times are:

"Day is dying in the west."

"Another six days' work is done,
Another Sabbath has begun."

"Now our week of toil is over,
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky.
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high."

A simple service on Sabbath day, at which the family is assembled and perhaps neighbors invited in, may be arranged by lone Sabbath keepers. There may be singing, prayer, the reading of Scripture, and the reading of the Sabbath school lesson. After this there will be time for some real rest upon the Sabbath day.

In communities where services continue all through the day, rest is impossible. A young person who goes to church in the morning, teaches in the Sabbath school, is leader of the Junior Endeavor, and a member of the Senior society, is quite exhausted by the time the Sabbath is over. This is too much to expect from any one person; for a part of God's plan for the Sabbath was a rest day, both spiritual and physical, a true delight to the soul.

The advisability of Sabbath keepers' attending services on first day has been questioned by some. In the opinion of the writer this is desirable. A Baptist Church, a Union Church, or in fact almost any denomination would welcome a good Christian, though of different faith. Pleasant associations with the best people of the community would be formed, and perhaps an opportunity for helpful work would present itself. Our young people who are away from home studying or teaching would be

especially welcome in Sunday school, where trained teachers are always needed. Of course if one goes to church and Sunday school, besides keeping the Sabbath, an extra half day is gone out of every week. This may not seem much, but in the course of a year it amounts to twenty-six days, or three and one half weeks—quite a bit out of a busy person's life, though no doubt it is worth giving.

How may a lone Sabbath keeper profitably spend Sabbath afternoon? A visit to some sick person in the neighborhood with a gift of flowers or fruit; a letter to some one at a distance who is shut in by age or illness; or even a good long letter to the home folks are allowable occupations. Why not occasionally a letter to the SABBATH RECORDER? People like to read the children's letters which are published every week, and no doubt letters from adults would be just as acceptable. The "Lone Sabbath Keeper in the South" thinks she will not be contributing many more letters, as the time for her departure seems to be drawing near. Who will take her place, and the places of the other regular correspondents, when they have gone to their reward? Someone ought to begin this work immediately, as we can not wait for those to grow up who are writing for the Children's Page.

Now what shall we say of the person who has no family connection, who is a real lone Sabbath keeper? If such one can take Bible, Sabbath school helps, and the RECORDER into the woods he will feel less lonely in his worship. "The woods were God's first temples" and the lofty trees uplift one's thoughts to heaven quite as well as church spires. The birds join one's song of praise, and the nearness of God is felt everywhere. How often Jesus resorted to garden, orchard, or mountain for silent communion with his Father!

The immanence of God in his works is well expressed by Rabindra Nath Tagore, the East Indian poet:

Thou art the sky and thou art the nest as well.
O thou beautiful, where in the nest is thy love
that encloses the soul with colors, and sounds, and
odors. There comes the morning with the golden
basket in her right hand bearing the wreath of
beauty, silently to crown the earth.

And there comes the evening over the lonely
meadows, deserted by herds, through trackless
paths, carrying cool draughts of peace in her

golden pitcher from the western ocean of rest. But there, where spreads the infinite sky for the soul to take her flight in, reigns the stainless white radiance. There is no day nor night, nor form, nor color, and never, never a word.

The same stream of life that runs through my veins night and day, runs through the world and dances in rhythmic measures. It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers. It is the same life that is rocked in the ocean-cradle of birth and death, in ebb and flow.

I feel my limbs are made glorious by the touch of this world of life, and my pride is from the life throb of the ages, dancing in my blood this moment.

If the day is done, if the birds sing no more, if the wind has flagged tired, then draw the veil of darkness thick upon me, even as thou hast wrapt the earth with the coverlet of sleep and tenderly closed the petals of the drooping lotus at dusk.

In the night of weariness let me give myself up to sleep without struggle, resting my trust on thee.

"PERSONAL LIBERTY," SAYS CRANE, IS FICTION FOR CIVILIZED MAN

"One of the commonest statements is that prohibition can not possibly be enforced," writes Dr. Frank Crane in a recent article called "The Truth About Prohibition" in the *Christian Herald*. "You can not change the immemorial custom of a people, it is said. They have always drunk and they always will drink, you hear.

"This is a curious argument. In substance it is that the bootleggers, hijackers, and other law breakers dominate the country. It is the same as saying that because men always will murder, you had better repeal the law against murder on the statute books; because men always will steal you had better have no law against theft. Just remember that there is no law that is not broken, and the fact that there is a law passed implies that there are those who would like to break it, and do break it.

"This country is ruled, and its laws are made by the law-abiding people. They are not now ready, and never will be, to turn the law-making business over to the criminals.

"All this turns, of course, upon the question whether the drinking of alcohol is wrong or not.

"In one sense it is not wrong. A man has a perfect right to eat and drink what

he pleases. That is, he would have that right if he lived alone on a desert island.

"But immediately upon becoming a civilized being and a member of society he loses certain elements of his personal liberty. If what he drinks may make him a madman, or the creature of a habit that may bring misery to his fellows, he has no right to drink. As far as he himself is concerned a man has a right to get drunk and become violent as often as he pleases, but as far as society is concerned he has not that right provided it makes him dangerous to his fellows. And law is not made by the individual but by society.

"Personal liberty is a fiction when it comes to civilized man. You have no right to drive on the left-hand side of the street; you have no right to spit on the sidewalk in a public place; you have no right to use profane language where it offends your auditors; you have no right to appear naked in a public place, nor do a hundred other things. Civilization itself depends upon those restrictions.

"The United States, by abolishing altogether the legal sale of alcohol, has made the greatest moral gesture and the most profitable economic move of all time. For centuries the Church has been busy picking up after the saloon, just as for centuries chaplains have been busy praying for the wounded in armies. The time has come when instead of clearing up the wreckage made by the twin devils of alcohol and war it has been decided to put those institutions out of business. It is the same thing as sweeping up the water that comes from an open faucet, or turning off the faucet.

"It is necessary to keep those things in mind. Many business men and others who were once in favor of prohibition are beginning to weaken under the insidious attacks of wet propaganda. It is time for every man to stiffen up his backbone and not to be influenced by the continual assertions such as are put forth by the wets."—*The Presbyterian Advance*.

"Tommy, isn't it rather extravagant to eat both butter and jam on your bread at the same time?"

"Oh, no, mother. It's economy. You see, the same piece of bread does for both."
—Selected.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

(Continued)

REPORT OF ERLO E. SUTTON, DIRECTOR OF RELIGIOUS EDUCATION FOR THE SABBATH SCHOOL BOARD, JULY 1, 1927, TO MAY 31, 1928

THE FIELD AND SOME OF ITS PROBLEMS

The field of religious education covers a vast area and calls for most careful and sympathetic consideration. The opportunities for aggressive field work and Sabbath school promotion are limited only by a lack of funds and workers. Many promising doors are open if it were physically possible to enter them; and if we attempt to enter them, we should be prepared to furnish the most thorough and adequate service.

There is in our denomination a goodly number of young people, particularly young women, who are qualified to do constructive work along the lines of religious education, provided that the way were opened to them. Is it not possible that our mission leads us in this direction?

Attention is called to the fact that for several years the burden of the report of the Sabbath School Board has been that more care be given to the department of religious education by insisting on a higher grade of teaching, even if it must be paid for; that it is important to have a more systematic and adequate course of study, adapted to each age and condition of childhood, and to have more time devoted to the religious training of the child; for it is our contention that this particular feature of the child's education is even more important than the cultural training he receives from the public school.

If this is true, we should not depend on any haphazard method that may have seemed sufficient a generation ago and which contents itself with the voluntary efforts that are freely given by those who have not been privileged to secure the

needed training for the work; but the most advanced and accepted plans that have been adopted in modern, successful rules of pedagogy should be applied to our efforts in religious education.

Nothing short of this should satisfy our zeal for training the youth for active Christian work, and for the development of the keen religious conscience that is so essential if the well-being of the church and the best interests of the kingdom of God are considered the goal to be reached. Our duty in presenting the claims of the gospel and in endeavoring to prepare the youth that come under our supervision for this active Christian service demands that we content ourselves with nothing short of these ideals.

There are many activities among the youth, both boys and girls, in all our societies, calling for a high degree of leadership. This work ought not to be left to those who have not had a comprehensive training along this line. It is an important matter, one worth the serious consideration of any competent young person desiring to fit himself for an active life in religious work. This is work that should be largely done in the home, but unfortunately, the home life of the majority of the children of the world is lacking in just this thing. Either the parents themselves have but little or no interest in religious matters and make no effort to instruct the children along these lines, or the training that they themselves have had to fit them to be proper leaders of their children has been inadequate and they have no clearly defined idea of what is needed; hence, indifference to the importance of this home training is the rule, and the child is too often left to the accidental instruction that may come to him through the voluntary efforts of outsiders. It is in the improvement of *these last* efforts that the Sabbath School Board is directly concerned.

The chief concern of the Sabbath School Board is to assist in making the educational feature of our church and society work the efficient force it should be, for it is conceded that in this way will be found one of the greatest aids to the future well-being of the denomination.

If we are to enter into this larger work, there are several matters that should be

given careful consideration, the most important of which are concerned with: (a) teacher training, (b) leadership training, and (c) more comprehensive courses of lessons in all departments.

Important changes are now under consideration for an improved *Helping Hand*, and steps must soon be taken to replace the graded lessons we are now using in the junior and intermediate departments, supplementing them with additional courses covering all grades in Bible school work. Director Sutton has under consideration many changes that are desirable for improvement in the plans for teacher and leadership training. If these changes are made, an increase in the budget will be needed.

There are many other problems that are facing the Sabbath schools and Sabbath School Board. Indeed, there are so many and such vexatious ones, that one is almost given to doubt whether we are facing a rising or a setting sun. Are our efforts to keep the child in the Sabbath school throughout all his adolescent years as vigorous as they ought to be? How well are we succeeding in keeping him interested in the work of the Sabbath school? Why do so many boys and girls drop out of the Sabbath school when they reach the high school age? Whose fault is it that this is so?

Is the fact that so many of the boys and girls drop out of the Sabbath school in their teens and that so few young people and still fewer adults are found in the Sabbath schools, an evidence of a failure in the system? Is it true, as H. G. Wells has recently been quoted as saying, that "religions have run their course," intimating that Christianity, as well as Buddhism and the other religions of the world, has failed in reaching its ideals, and that they "have completely changed their purpose"? Is it an evidence of failure that the Church has changed its methods or even some of its purposes? Is the fact that the peoples of the world are less given to religious thoughts and motives than formerly, an evidence that the Church has failed in its mission and purpose, or is it not rather an evidence that the worldly forces and the powers of evil are making a supreme effort to break down the morale of the Church

and to substitute for it a system of intellectual morality, having as its highest aim self-gratification and temporary pleasure?

These, and many others, are questions that call for sober thought and an earnest quest for their solution.

An expansion program is the dream of the Sabbath School Board. But dreams indicate sleep, and no worth while expansion can take place if the board, or the denomination back of the board, is not thoroughly awake to these responsibilities and to the demands that must be met if the ends are attained. The dream must become a *vision* so clear and definite that it can be seen and understood by all, and it must be in the brilliant light of a rising sun.

The Sabbath School Board presents the following budget for the Conference year of 1928-1929:

Salary of director of religious education	\$1,600.00
Expenses of director of religious education	550.00
Membership in International Council of Religious Education	50.00
Editorial work on <i>Helping Hand</i>	75.00
Editorial work on Children's Page	25.00
For promotion of religious education	1,200.00
Sabbath School Board's share of Year Book	75.00
International Lesson Committee expenses	75.00
Printing, postage, and other board expenses	150.00
Total	\$3,800.00

Editorial and Office Work

As editor-in-chief of the *Helping Hand*, the director has conducted the work much as usual, his work consisting largely in writing the "Explanations and Comments" and editing and arranging all other material. Some minor changes have been made in the general plan of the lesson, "Practical Problems for Class Consideration" being an additional feature placed just before "Explanations and Comments," rather than at the end of the lesson. This, with the review questions at the end of the lesson, will be continued, and new features will be added, beginning with the first quarter in 1929. All the lessons for 1928 are now ready for press, and the first quarter's lessons for 1929 are well under way. Many letters have been written concerning the general work of religious education in our churches and Bible schools, and through correspondence Vacation Religious Day Schools were planned for many of our churches.

Field Work

In August the churches at Salemville, Shiloh, and Rockville were visited, a Sabbath being spent at each place. At the invitation of the pastor and church at Lost Creek, the director aided in evangelistic services, beginning on the evening of September 23, and closing on the evening of October 16. Following this meeting the First and Second Hebron churches were visited, a week being spent with the people on that field. The churches of the Central Association, with the exception of Adams Center, which had been visited in June, were then visited, the director attending a Sabbath service in each place, and in most cases conducting conferences some time during the week. Following the annual meeting of the International Lesson Committee, which was held in Cleveland, the director went to Detroit, where three public services were held. In January a visit was made to White Cloud, where a week was spent in aiding in special meetings. Sabbath day visits have been made to all the churches in southern Wisconsin this year.

Vacation Religious Day Schools

Largely through correspondence, plans were perfected for holding twenty-six Vacation Religious Day Schools. In these schools 1,181 children and young people were enrolled. The cost of this work to the Sabbath School Board was \$719.97, and to the communities \$774.57, or a total cost of \$1,494.54. Eighteen different persons were employed as supervisors, and one hundred three different people were reported as helpers and teachers. It is worthy of note that sixty-three young people of high school age were in these schools, and that most of them took work in the "High School Leadership Training Course," which means the training of teachers for the future. A full report of the vacation school work was prepared for the SABBATH RECORDER. Of this, reprints were made for promotion purposes.

Leadership Training

There has been a material increase in the number taking leadership training courses during the past year, which seems to justify the board in the added expense of preparing and printing the "Seventh Day Baptist Standard Leadership Training Curricu-

lum." Through our office these have been widely distributed, and many others have been called for. This provides not only courses for adults but special courses for those of high school age. In addition to the young people who took the course in connection with the vacation schools last summer, some have continued the work throughout the year, there being an unusually large class at Lost Creek, W. Va. Arrangements have been made by which work done by our people, either through a State Council or the International Council, is reported to our board. Besides the high school pupils who did work of this nature, twenty-five adults have been granted credits during the year. If there is to be a greater efficiency in our Bible schools and other lines of religious education, more work of this nature must be done.

Meetings Attended

During the eleven months for which this report is given, the director has attended the following denominational and interdenominational meetings: the Seventh Day Baptist General Conference, Westerly, R. I.; the Northwestern Association, Albion, Wis.; two meetings of the International Lesson Committee, Cleveland, Ohio; two meetings of a sub-committee of the International Lesson Committee (the expense of these being met by the committee); and the annual meeting of the International Council of Religious Education, Chicago, Ill.

Conclusion

Perhaps no part of our work is of greater importance than the training of our children and young people through the work represented by the Sabbath School Board, but the work can not be further expanded unless the full budget is raised. The board's income did not meet the expense last year by about what the vacation schools cost the board. Shall we give up our vacation schools or cease to establish new ones where possible? If the budget could be fully raised, the board could expand its work instead of having to retrench.

Respectfully submitted,

ERLO E. SUTTON,

Director of Religious Education.

OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS
CHURCHES AND LONE SABBATH KEEPERS

OUR TODAYS AND YESTERDAYS

REV. T. J. VAN HORN

(Pastor of the Placataway Church at New
Market, N. J.)

SERMON FOR SABBATH, DECEMBER 1

Text—Ephesians 2: 20, 21.

ORDER OF SERVICE

DOXOLOGY

INVOCATION

RESPONSIVE READING—Psalm 48

HYMN—Blest be the Tie

OFFERING

SCRIPTURE LESSON—Ephesians 2

PRAYER

HYMN—I Love Thy Kingdom Lord

SERMON

HYMN—I Need Thee Every Hour

CLOSING PRAYER

him as its beauty was there spread before him.

Beautiful for situation,
The joy of the whole earth,
Is Mount Zion, on the sides of the north,
The city of the great King.
God is known in her palaces for a refuge.

And then as he enters the city and gets a closer view of that magnificent pile of masonry, he sings another strain of that song:

Walk about Zion,
And go round about her:
Tell the towers thereof,
Mark ye well her bulwarks,
Consider her palaces:
That ye may tell it to the generations following.

A pilgrim is making his way along one of the great thoroughfares of his country. One morning he has reached the summit of a hill, and there on the distant hillside lies in its splendor the city of his dreams—his nation's capital. The sun has just risen over the mountain to the east, and its golden light is reflected from the gilded dome of the temple on Mount Zion. It is a triumphant moment in the experience of this pilgrim. He is a poet and his ecstasy has been expressed in a poem that became one of the national songs of the Jews. It seems to him that no one who ever sees that city as he saw it on that beautiful morning could fail to be stirred with the same emotions that moved

Paul with all other Jews shared the patriotic emotions expressed in this Psalm. And I have little doubt the picture of that Jerusalem temple was in his mind when he wrote to the Ephesian Christians this portion of the letter—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

But Paul, in the process of spiritual development, had advanced from a narrow Judaism to the conception of a state of society of which the temple in Jerusalem was, at the best, only a symbol. And now

he was thinking not only of Jews, but of all classes and nations of people united in the one great social scheme for the redemption of all men. And I think with what exultation Paul wrote to those Ephesian Christians, who had come out from the debasing idolatry of that heathen city to contribute their part in the building of a new state of society through the church which he had founded there. "And now," he said, "ye are no more strangers and foreigners, but fellow citizens with the saints and the household of God."

This denominational building of which we are thinking, like the ancient Jewish temple, is to be a symbol reminding us of God and his people of the past, and inspiring us to consecrated work in the days to come. We have, as a people, a worthy past. Longfellow, in his poem, "The Builders," said, "Our todays and yesterdays are the blocks with which we build." Our yesterdays, as a people, are John James, the celebrated martyr for the cause of the Sabbath; Peter Chamberlain, physician to three English kings; Nathaniel Bailey, the father of our English dictionary; Stephen Mumford, the founder of the Seventh Day Baptist Church in America; Tacy Hubbard of blessed memory; the Wards, distinguished for service in the founding of our national government; the Dunhams, the Lewises, and others of past fame, too numerous to mention here. These "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," were the blocks laid in the days long ago. And the lives of these men and women of a former day make thrilling history. Our "todays" are the men and women, the boys and girls who must also find their place in the superstructure thus begun. The "faith of our fathers" gave them the loyalty and courage to place themselves in the lower tiers of this temple. A like faith and loyalty must move us of this day to rejoice in doing our part for its completion. The author of Hebrews had this thought in mind when he said, after recounting the exploits of the heroes in early Hebrew history, "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." They began

the building; it is for us to help complete it. It is a solemn reflection for us that the "blocks" of yesterday are without meaning as to the completion of the great temple of social regeneration unless we also of today place our lives in the structure. Notice the wording of the text: "In whom *all* the building, fitly framed together groweth into an holy temple in the Lord."

Taking these two passages together we are assured that it takes both the present and the past to make complete and inspiring history. History is not a series of isolated events. There is an unbreakable chain binding them together. What you are saying and doing and *thinking* today will have its influence upon what shall take place one hundred years from now. We can not undo the relation of the past to the *now* and the *tomorrow* in God's book of accounts. And I am glad that God will not allow the consecrated lives of the heroic past to be wasted. He does intend that the work begun by them shall be continued by us. Jesus recognized the same law of unified history when he said "Others have labored, and ye have entered into their labors."

It is expected that this building to be erected in Plainfield shall bring to mind those of the ancestors of our faith who have distinguished themselves by heroic self-sacrifice. Perhaps their pictures will adorn the walls of that building, and there will be found within, a record of the things they have accomplished to make God and his Sabbath known to the world. I once saw on the walls of the vestibule of a beautiful church the names inscribed in gold of those who had contributed \$25 or more for the erection of that building. Now, much more than names in gold of people who have given money for the erection of this memorial building, I want to see every Seventh Day Baptist occupying a place, however humble or exalted, in the church of the living God. We do well to honor and revere the past. Someone has wisely said, "We take off our hats to the past, and let us take off our coats to the future." I want to add, "Let us throw our souls into the present." We must not fail in giving due reverence and honor to those who have gone before. Their deeds are our pride and inspiration. They were makers of history. But how futile will that history be unless

it inspires us to make history as thrilling. But we are living under conditions more trying. Certainly it will take a faith and consecration equal to that of our fathers if our lives shall be read by the generations following us with equal profit. Our text and the connection in which it is found here will suggest a few particulars which will be very apparent to those who see us now, and to those who shall come after, if our history is worth the making.

I. Every one will be seen in his or her appropriate place. "In whom *all* the building fitly framed together." There will be no misfits. The faithful adherence to one's assigned work will not only insure utility, but will give a pleasing effect of harmony. There is a famous picture in mosaics confronting you as you go up the steps from the vestibule of the Congressional Library in Washington. That picture is made up of tiny pieces of tile. They were skillfully placed by the great artist who built the picture. No one of those little blocks could change its place for another without in some measure spoiling the effect of that masterpiece of art. But every scrap of tile in place and with its appropriate tint does its part in making that picture a marvel of artistic skill. One tiny tile missing from its place would fatally mar the whole picture. What shall be the effect upon those observing you when you are out of place? Oh, my brother, watch your step! How much you may encourage or hinder some poor hesitant soul by your position or even *attitude*. You only have to recall that time in your own experience when the timely word of warning or the kindly look of approval helped you over a hard place.

"I would be true for there are those who trust me;
I would be pure for there are those who care;
I would be strong for there is much to suffer;
I would be brave for there is much to dare."

II. There will be progress in the building of this temple. "Groweth unto an holy temple in the Lord" is the observation made regarding the building Paul has in mind here. It is only a natural sequence of every one being in place and doing the task assigned. The very idea of this denominational building was a growth. It started as a mere suggestion. But it was a seed dropped which took root in other minds, and it gradually developed to this final ef-

fort for its completion. There are times when the advance is not so apparent. God works slowly. When God says "Wait," we can afford to stand still and see the salvation of the Lord. A process of gradual development is Jesus' teaching about the kingdom when he said, "First the blade, then the ear, then the full corn in the ear." We will not then be impatient or discouraged by temporary defeat.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies among her worshippers."

It is one of the most difficult things to stand and wait. Our impulse is to dig up the seed to see if it has germinated, and then throw it away if there is no large sign of life. Some are dropping out because patience is exhausted.

Or is it because of faltering faith in the loving care of our Father in heaven? An old Hebrew bard was similarly affected. "Will the Lord cast off forever?" he said. "Will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forever more? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" But that pessimistic trend of thought is checked by a saner meditation. "And I said, this is my infirmity: but I will remember the years of the right hand of the Most High."

It was a sensible thing for this Israelitish poet to thus get hold of himself in this fit of discouragement, and recognize the nature of the malady that was sapping his spiritual life. It was forgetfulness of God and his method of dealing with his people as to growth and development through the millenniums. Pessimism as to world progress is a result of short sight. A broader range of observation is the remedy.

That the Psalmist found it, is seen when he says, "I will remember the works of the Lord: surely I will remember thy wonders of old." Psalm 77: 11.

God does not finish his work in a day. The poet was in danger of forgetting this. The cure of the habit of forgetting is the cultivation of memory. The faithful student of history has to remember that God is the greatest fact in history. How many corrective memories will come to mind where this truth is recognized. So the

author of Psalm 77 had his gloomy forebodings dissipated when he said, "I will remember the years of the right hand of the Most High."

That reflection will help us to "keep on" through the patient years of God's training. Thank God, this "building" "groweth unto an holy temple in the Lord."

As to your own character, it will be a life process. "The path of the just is as the shining light that shineth more and more unto the perfect day."

As to the enterprises of the kingdom, it will be "as the lump of leaven," "as the grain of mustard seed," as the stone which Daniel saw cut out of the mountain until it filled the whole earth.

III. This miracle of growth in spiritual attainments in a hostile environment; the development of that social enterprise that Jesus came to establish into a state of perfection that Paul calls here "an holy temple," can not be realized by any human agency alone. It will come only when the Author of life is accorded his rightful place and he is enthroned in society. It is a marvelous consideration that "your body is a temple of the Holy Spirit." It is past our understanding that, in his plan, all the units of society shall be "buildd together for an habitation of God through the Spirit."

There is many a graphic phrase like this in the New Testament, teaching the important lesson that the Church, this building of God, has this one great purpose in the mind of the Builder, that God shall be "known in her palaces." It is a favorite thought of the great apostle in his letters to the churches. In the last verse of the first chapter of this letter to the Ephesians, he describes the company of believers "which is his body, the fullness of him that filleth all in all."

From these many passages we must conclude that the great Founder of the Church had this dominant thought in placing it here in the midst of the darkness and foulness of this world. It was to dispel that darkness; it was to cleanse that foulness. His immortal words to his early disciples, "Ye are the light of the world," "Ye are the salt of the earth," make luminous that purpose. In the fulfillment of that purpose, "the light of the world came and dwelt among us." And identical with that purpose, or

correlative to it, was that men might come to know God. That is the branch of science of which the world stands in the greatest need today. Christian educators see this as the final end of their endeavor. And with this in view, they are properly making much of church architecture. I am heartily in favor of any change that will help men to visualize God there. But I may say with the deepest conviction that no change, however impressive, either in outward design or interior decoration will avail anything unless the men and women, the boys and girls who are enrolled there shall be lights that shine for God wherever they go. Let the deep toned bell ring out the hour of prayer and worship; let the great chimes awaken sacred memories in the souls of men as they pass to and fro in their thoughtless haste; let the great electric sign attract the eye ever so compellingly to the temple erected to the glory of God; let the inner adornments of the house make their appeal to the most aesthetic tastes; let the singers charm the listeners with their trained harmonies; and let the minister with the cultured eloquence of a master in oratory proclaim the gospel of salvation through Jesus our Lord; and I say that all of this can not do more to win men from a life of sin than the rank and file of the humble followers of Jesus who, in factory and store, in home and school, are witnessing for him. It was Paul's earnest prayer for these Ephesian converts that Christ might dwell in their hearts, even as he said that Christ dwelt in him. From a church thus "buildd together for an habitation of God" will go forth the saving knowledge of him who dwells there. We must never forget that this is our high calling as a body of Christian believers—to introduce Jesus to men in need of a Savior Friend. That high privilege can be enjoyed only as Christ dwells in our hearts by faith. What a joy that your life may be an illumination, a window in that building through which his glory shines out. The daily task, the homely duty will become full of meaning because upon it the glory falls.

Because he directs the work, ugly material will be transformed. We shall be wisely placed and all that we are called to do will be full of meaning.

"Nothing useless is or low;
Each thing in its place is best;

And what seems but idle show
Strengthens and supports the rest.

"For the structure that we raise,
Time is with material filled;
Our todays and yesterdays
Are the blocks with which we build.

"In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

"Let us do our part as well,
Both the unseen and the seen:
Make the house where God shall dwell,
Beautiful, entire, and clean."

YEARLY MEETING OF THE NEW JERSEY, NEW YORK CITY, AND BERLIN, N. Y. CHURCHES

The yearly meeting of the above named churches will be held with the New York Church Friday evening, November 23, and Sabbath, November 24, 1928. The first session will be held at 7.30 o'clock Friday evening. Sabbath morning worship at 10.45. All sessions will be held in the Judson Memorial Church, Washington Square, South, our usual place of worship.

A cordial invitation is hereby extended. Those who will stay overnight will please send their names to the chairman of the entertainment committee, Mrs. William Hillhouse, 425 Edgewood Place, Rutherford, N. J., or to the pastor.

HAROLD R. CRANDALL,
Pastor.

81 Elliott Ave.,
Yonkers, N. Y.

An immigrant family from Denmark recently arrived in Chicago, the father and mother each with an infant in their arms and closely followed by eleven other children, who were joined by a rope. All the way from Denmark these little ones had been tied together, in order that none be lost in the many changes.

Thus at the very outset children should be "tied" to the church. There's danger if they wander.

"The only way to save a lost world," says one, "is to save it before it is lost."

—Record of Christian Work.

MARRIAGES

MAZE-HURLEY.—At Rockford, Ill., on September 29, 1928, Miss Ila L. Hurley, of Welton, Iowa, and Mr. Charles P. Maze, of Davenport, Iowa, were united in marriage by Judge Fred Carpenter.

WATSON-BAKER.—At the Seventh Day Baptist parsonage, N.Y., October 29, 1928, by Pastor Hurley S. Warren, Dorothy E. Baker, Belmont, and Lynn L. Watson, West Almond.

DEATHS

BLACK.—Nellie Eugenia Chase was born at Dakota, Waushara County, Wis., on July 31, 1863. She was the daughter of Henry A. and Delia Babcock Chase, both of whom were born in New York State and had come west to Wisconsin.

When Nellie was very young, her parents moved to Brookfield, Mo., where she grew to young womanhood. In the spring of 1875, when about twelve years of age, she was baptized by Elder Wheeler in an artificial pond on her father's farm, at the same time with Herbert Thorngate, now a deacon in the North Loup Church. At the age of sixteen, she moved with her parents to North Loup, Neb., which has ever since been her home.

On December 28, 1884, she was married to E. W. Black, to which union were born four children, the first dying in early infancy. The others are Georgia, now Mrs. L. O. Greene, of North Loup; Lora, now Mrs. A. G. Fisher, of Edinburg, Tex.; and Henry Chase Black, of Detroit, Mich. There are also ten grandchildren. She qualified as a teacher and taught a number of terms.

She has been a member of the Seventh Day Baptist Church since early womanhood and became a charter member of the Woman's Missionary society, which was organized in April, 1882, of whom there are now but three remaining. In every way she was one of its most faithful members, was its treasurer for many years, and served in other official capacities and attended its meetings as long as her health permitted her to do so. While able to come, she was a regular attendant and often a teacher in the Sabbath school. She was also one of the charter members of the No Lo Study club, where her studious ways and keen mind made her a leader. She has been an honorary member of the club for the past three years.

After the death of her father she cared for her aged mother for over four years. She has been a faithful, patient and loving mother. With all her many outside interests, her home with its duties and responsibilities took first place in her plans. For over five years she has been in fail-

ing health and has been lovingly cared for by her husband and her daughter Georgia. She passed away very suddenly on Thursday morning, October 18, 1928, in the sixty-sixth year of her age.

Funeral services were conducted by her pastor, Rev. H. L. Polan, and burial was in the North Loup Cemetery.

Mr. Black and family have the sympathy of the community, particularly Mr. Black, who is left alone after the years of faithful care of his wife during her long invalidism.

H. L. P.

BURDICK.—Thomas J. Burdick was born May 14 1850, and died October 21, 1928. He was the oldest child of Maxson and Martha Compton Burdick and was born at Independence, N. Y. His early life was spent at West Clarksville, N. Y. The remainder was spent at Alfred.

On March 19, 1872, he was married to Viola Coon of Albion, Wis. To them were born four children: Merton C., Flora E., Elbert L., and Albert M., who died in 1888. Mrs. Burdick died June 24, 1886. He was later married to Emma A. Witter, who died November 15, 1913. On March 1, 1916, he was married to Amanda Loveland. He is survived by his wife, by his three children, Merton, Flora, and Elbert, and by some brothers and sisters, and a number of grandchildren.

Mr. Burdick was of a quiet, thoughtful nature. He was interested in the general welfare of the community. He was a charter member of the Alfred Grange, a member of the First Alfred Church, to which he was devoted both in attendance and service. A study of the Bible and prayer were a great comfort to him, and did much to keep him patient and kind and loving during his many months of sickness.

Funeral services were conducted by his pastor from his home. Interment was in the Alfred Rural Cemetery.

A. C. E.

Sabbath School Lesson IX—December 1, 1928

PAUL BEFORE HIS JUDGES, Acts 24: 1 to 26: 32
Golden Text: "I was not disobedient unto the heavenly vision." Acts 26: 19.

DAILY READINGS

November 25—Paul Before Felix. Acts 24: 10-21.
November 26—Paul Before Festus. Acts 25: 1-12.
November 27—Paul Before Agrippa. Acts 26: 19-29.
November 28—The Spirit of Thanksgiving. Philippians 4: 1-7.
November 29—Enduring Hardships. 2 Timothy 2: 1-13.
November 30—Triumphant Over Bonds. Philippians 1: 12-22.
December 1—A Prayer for Guidance. Psalm 25: 1-6.

(For Lesson Notes, see *Helping Hand*)

All eyes see God's benefits, but few see God.—*Mark Guy Pearse.*

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Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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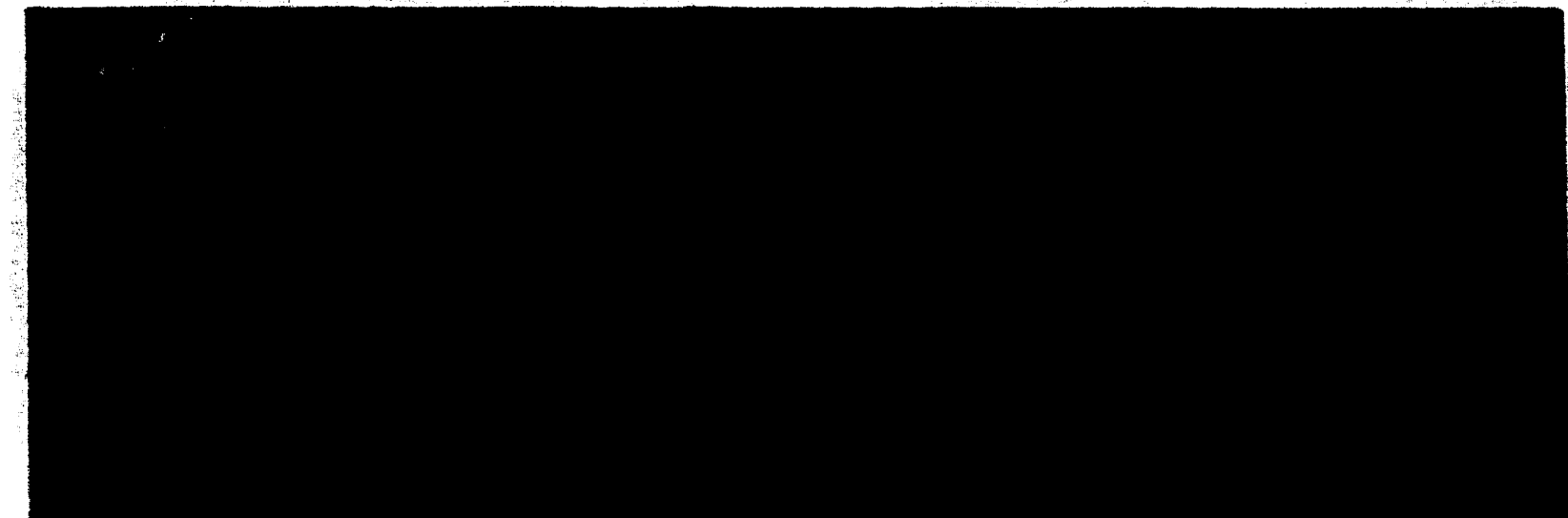
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