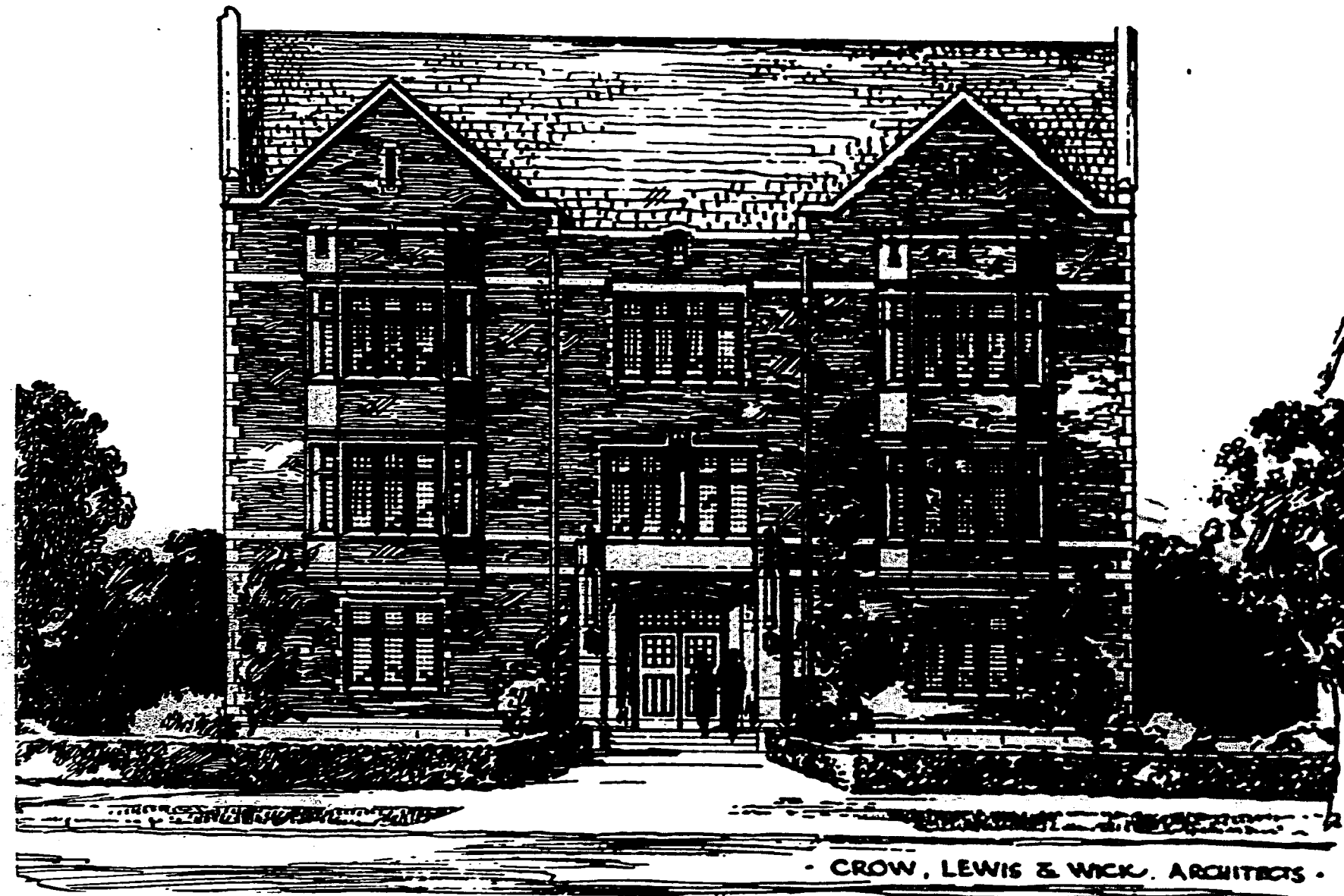


The Sabbath Recorder

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.

AUTUMN LEAVES

(By request)

MRS. J. L. COTTRELL

When we look at the leaves in autumn,
 With their bright and varied hue,
 It seems to us an emblem
 Of a life that is almost through;
 Yet the brightness may be a symbol
 Of the joy of work well done,
 And the light but the reflection
 Of a life not yet begun.

Hollywood, Calif., October, 1928.

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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.

President—Claude L. Hill, Farina, Ill.
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Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

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Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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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. 22

PLAINFIELD, N. J., NOVEMBER 26, 1928

WHOLE No. 4,369

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.

O Lord, our dear Father in heaven, we know that with all the misgivings and questionings of our hearts, and amid the cross-lights of the world so bewildering, we can do nothing without thy help. We do thank thee for the Master's promise to be with us always, and to be our present help in time of need.

Wilt thou be our refuge when storms within and without threaten to overwhelm. Help us to realize the nearness of the Savior who has himself trodden the path of trials before us, and who has drunk the cup of sorrow to its dregs. Draw us nearer to thee in these trying times and give us the full assurance of thy love and companionship, even unto the end of our life journey. Amen.

Only Waiting Our picture shows our **To Hear From You** unfinished work as a denomination. We have been more than twelve years at it, and now have more than \$40,000 toward its completion, money that can not be used for anything else. We have devised a plan by which pledges can be given for paying in six installments running through three years, if desired—a payment once in six months—which will make it easier for our people to meet our needs. We can not begin until pledges enough are received.

The other night I dreamed that a great flood of letters came to me with gifts and pledges that filled my gripsack full as it could be. I thought there was plenty with which to complete the building, and I was so glad. But I awoke to find it only a dream!

Night and day this desirable work is on my mind. Indeed, it is the only *all-denominational* job in the line of permanent buildings of our own, that we have ever undertaken. It is a General Conference forward movement matter that should interest us all, and we believe our entire people will rally around their board and see it through. In this hope we are waiting week by week to hear from you.

A BEGINNING TO BE PROUD OF

If you could only see the real progress we have made since this movement began, and if all could realize our *need* of the main building, you would be enthusiastic over the matter and anxious to have some part in it.

The shop part is not only paying its way, and adding, year by year, wonderful im-

provements by way of equipment for greater work, but it has actually earned last year a net profit of \$2,177 in commercial work—this, too, after doing all denominational printing at actual cost.

In 1921 our plant was valued at \$8,400. On November 1, 1928, it was valued at \$28,400, an increase of \$20,000 in value. Of this \$20,000 increase in plant value about \$14,000 has been paid for out of profits on commercial work.

Last year the publishing house paid \$1,500 to the Tract Board for rent, which goes to meet running expenses of the house. Then, after setting aside \$3,400 for depreciation on the plant, there was an actual net profit on commercial work amounting to \$2,177, as stated above. This should help to answer the question as to how the expense of upkeep for the building is to be met in years to come.

If you compare the conditions of twelve years ago, when all rents for shop and editor's office had to go outside of our people, with present conditions, where the entire plant, building and all, is owned by us with rents coming in rather than going out, you must see an onward movement the like of which our fathers never dreamed.

We are crowded now for room and will be glad to get into the main building as soon as possible. For this now we are just waiting for your pledge. I know of nothing that would testify to the loyalty of Seventh Day Baptists to the faith of their fathers—nothing so expressive of their faith in their future—as will this splendid denominational headquarters when it is done.

A Blessed Work You will all be deeply interested in the story of a meeting in the Los Angeles Midnight Mission as told by Mrs. Osborn, of Riverside, Calif.

All over this land are cities where multitudes are sorely in need of such gospel work as that. To attend some of these rescue missions is an eye-opener to many a Christian. Some of the happiest preaching experiences of my life have come to me in "rescue mission" work.

I will venture to say that "Brother Tom" has had no time to waste in quarreling over creeds. He has evidently realized that the great world of sinful men are starving for the simple gospel of the bread of life. I

am impressed more and more as the years go by that this old world is hungry for the heart-searching, simple gospel of Jesus Christ and him crucified—a gospel that appeals to the heart as well as to the head, a gospel of love as well as of logic. Indeed true religion is a thing of the heart.

Hard Work Indeed But It is interesting to a **Real Source of Joy** see the comments of some great educators regarding the burdens and work of the ministers as compared with the responsibilities of men in other professions.

Not long ago Dean Brown of Yale Divinity School assured his students that the true minister would make a mistake to choose that calling if he wants an easy, pious and respectable job for a life work. The work of the ministry is fully as exacting as that of any other profession or calling, if the man is what he should be. If one gets the impression that the minister has an easy job and chooses that for his life work on that account, he is bound to meet with a great disappointment. Listen to the words of the dean:

"As a city pastor for many years and now entering my seventeenth year as a member of this faculty, I have naturally rubbed elbows with hundreds of men in law, in medicine, in business, in the work of education, of engineering, and of transportation. I would say without a moment's hesitation, and stand ready to defend my claim against all comers, that, comparing averages and exceptions with exceptions, the faithful, efficient minister in charge of a church works harder than any other man in the community."

Instead of being a discouragement to any able young man who is looking for a desirable life work, the truth told in this counsel should move him to accept the divine calling for his life work. The very burdens that he might think best to avoid will, if rightly borne, be to him the source of the highest and truest joy known to men.

Christ as the I have been studying the "Son of Man" words of Jesus whereby he spoke more than once of himself as the "Son of man." What if he had called himself the Son of Mary, Son of David, or Son of Israel? Emphasis would have then rested on his purely earthly characteristics—his tribal or Jewish relations. But the words, "Son of man," refer to the broad

qualities that belong to the whole race of mankind—to *humanity*. In other words, it represents Jesus as possessing in full measure the common traits that mark the race. In him the distinctive qualities of humanity came to a perfect expression.

Had Jesus taken upon himself the nature of angels, we could not understand the full meaning of his advent. Suppose he had come as king, or son of a king, then the *manhood* would have been overlooked or concealed by robes of royalty. The great and necessary qualifications would have been lost if he had come as a warrior or statesman or a philosopher or reformer. In such a case only the characteristics of such persons would have been ascribed to him. Thus if Jesus was to set forth the divine ideal of humanity which this world had lost; if he was to embody the original divine soul traits in their God-given simplicity, he must not come as one bearing only the accidental and temporary characteristics of men; he must come as the "Son of man," stripped as far as possible of the accidental and temporary in human life. Coming forth from God, as man did, the "beloved Son," the offspring of God, the image of his heavenly Father, he is qualified to reveal that Father to his lost children, and to teach man true manhood by walking with him from childhood to the grave.

Both God and man are thus revealed by Christ. "The Son of God is the Son of man" and the "Son of man is the Son of God." In him is the meeting place of God and man. In him we come into fellowship with our divine Father.

Personal Liberty I saw a story of a school **Has Limitations** teacher who allowed a boy to drum on a block of wood as he pleased so that all the class was disturbed and could not do its work well. When some one asked the teacher if she allowed one child to disturb the whole class in such a way, the answer came: "Who are we to interfere with the personal liberty of this boy in his effort at self-expression in the way he chooses? He is exercising his individual rights."

Notions of this kind are all too common in these days regarding personal rights of citizens. The cry, "personal liberty" or "individual rights" to do what they please

regardless of the trouble and hardships they may cause to others is coming to be a sort of madness that is multiplying dangers to our nation. There are bounds to personal liberty which endanger human life or which tend to bring distress upon the majority. Neighbors have rights which individuals should be bound to recognize. One man should have no liberty to indulge in habits or to perform acts that endanger the lives or interfere with the rights of others.

This principle is applicable to the prohibition movement to which the nation has set its seal, and upon which it speaks in unmistakable terms.

YOUNG PEOPLE'S MOVEMENT IN HOLLAND

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

A letter received some time ago from Brother G. Zylstra, of Rotterdam, brings good news from our young people in Holland, and I am very glad to pass on to readers of the SABBATH RECORDER this letter and other information concerning the work in the Netherlands. The items taken from *De Boodschapper* were translated into English by Brother Jacob Bakker, of Plainfield.

Many will remember our report of the Teen-Age Conference held in Haarlem August 28, 1927, to which Brother Zylstra refers, and also the picture which accompanied that report. All will be glad to see a picture of the group taken this year.

This interest among the young people of Holland is very encouraging, and Brother Zylstra is just the type of young man to lead. I have great confidence in his Christian integrity and admire his fine spirit. My association with him as we walked in the parks of Haarlem, and during the sessions of the conference when he served in a quiet but most helpful way as interpreter to me of what was being said in the meetings, is a cherished memory. He is a son-in-law of Elder G. Velthuysen.

While they have begun working as local groups Brother Zylstra does not know yet just what they can do as a united group representing all the churches. Doubtless they will form a federation, and will at least continue their annual meetings. It may be that the work of the New England Union

of Seventh Day Baptist Young People will afford some suggestions. Miss Brewer of the secretarial staff of the Tract Board will attend a meeting of the New England Union early in December and may be able to pass on to other groups of young people something from their experience. She will write Brother Zylstra.

The item in *De Boodschapper* which calls for youthful volunteers to render some definite service in connection with the public worship of the church is in the right line. As I read that item I was reminded of an experience I had in teaching to a group of boys and girls Simpson's Lessons in Church Membership. In one lesson the pupils were asked to write down some service in the church they wished to be prepared to render, or some office they desired to hold in the church sometime. One boy studied a bit and then replied to the question asked him, "I want to be an usher." When the same question was put to the next boy he thought a moment and then gave his answer, "I want to be another usher." Doubtless that answer represented the desire of these boys because that was about the first definite office in the church organization to which they were eligible for appointment.

American Seventh Day Baptists rejoice in the evidences of progress in the work in Holland. We would send them our friendly greeting and assure them of our prayers.

A LETTER FROM HOLLAND

DEAR BROTHER BOND:

I want to write and tell you some good things, which will certainly interest you.

This year our conference was held in Rotterdam, August 25, 26, where the Lord gave us some good days.

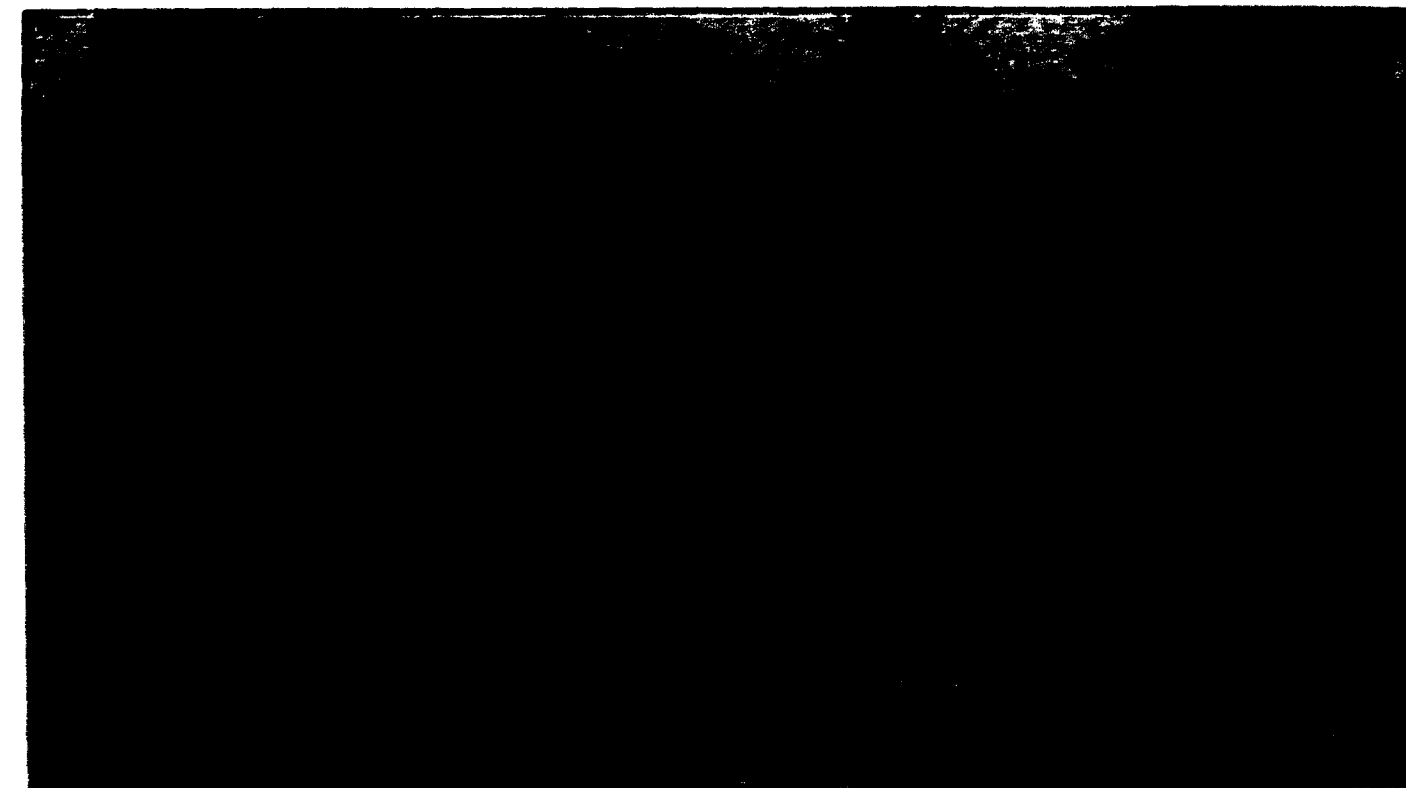
The Rotterdam Church, when arranging the conference program, proposed that there could be a young people's conference again, as they remembered the happy day last year, when you were with us. It was a difficult thing, however, to combine it with our conference; first, because there was no time left, and second, because scarcely anybody was willing to miss the conference meetings. The question therefore remained unsettled and the following item was added to our program for Sunday afternoon: "What can we do for our young people?"

The discussion of this matter was opened by Sister Mol, and several members spoke about the question and about the manner in which our young people ought to make an organization of their own. The conference, however, did not want to take any decision about this subject, and therefore they advised our young people to meet in their respective communities, to discuss what they wanted. Besides it was resolved to have a young people's day at The Hague on Sunday, September 9. Brother Velthuysen and Sister Mol would be the leaders, while the latter and Brother Schinkel of The Hague would take care to organize the day.

Three days after the conference the Rotterdam young people met and a club at

the right), which had been transformed into a cozy room. It was a spiritfull hour, in which Brother van Es in an impressive way told us about the remarkable experiences of his life of faith and about God's help in time of trouble. At about two in the afternoon we started for Wassenaar, where we planned to have a meeting in the dunes. Hardly did we sit down in the dunes, when a violent thunder shower broke down, which soaked us to the skin and made us fly to a stable, where the meeting was continued.

There the Amsterdam young people decided that they would meet the next Sunday in order to establish their club. (This happened. Their regular meetings are held on Sunday nights and are arranged in the same



Rotterdam was established. They asked me to be their leader. A few more persons were invited to join the club, with the result that we are eleven now. Until the present we have met on the Sabbath afternoon. One hour is spent in treating a Biblical or other subject and the following hour in singing.

The ninth of September was a beautiful day. There were about fifty of us, and we met at nine in the morning at the railway station at The Hague, young people from Amsterdam, Haarlem, Rotterdam, The Hague, Leeuwarden, and Waddinxveen. We first went to the seaside at Scheveningen, where, especially the young boys and girls, spent some pleasant hours. Then we returned to town to take our lunch at the carpenter's workshop of old Brother van Es (whom you will find in the group, a little to

way as in Rotterdam. Last Sunday twenty young people were present.)

Luckily the rain had stopped in the meantime and on our return we had the opportunity to sit down in the dunes again for some moments and discuss our program and the way in which we might help one another. We wish to learn to know one another better than before. As we are only at the beginning we do not yet exactly know what to do as a united group, but we trust that we shall find the way in the hope that the Lord will bless our efforts.

With best wishes for our American fellows and yourself.

Sincerely yours,
G. ZYLSTRA.

Overschie,
October 24, 1928.

FOR OUR YOUNG PEOPLE

Volunteers—step forward!

Young people—there is a job for you! This time I have not in mind a hard task, but only one of doing a small service.

Sometimes it may happen that during the service some one has no Bible, or that ladies who care to have a footstool do not have one within reach. Of course, there is no reasonable excuse for such conditions.

Therefore, I wish that one (or more) would take upon himself the task of performing the above mentioned service.

Will you also please see to it that everything used is put back in its proper place?

Close the organ and put away the music.

This job is an honor and you know that for this reason it ought to be done promptly and heartily.

—*De Boodschapper*.

YOUNG PEOPLE'S CONFERENCE

On the beautiful early morning of September 9 a large group of young people from Amsterdam, Rotterdam, Haarlem, and Leeuwarden met at one of the railway stations of The Hague. Although some had never met before, it did not take long to get acquainted.

What brought these young people together? Just to spend a day in one another's company? No—that was not the real answer.

The young people of our several Seventh Day Baptist churches wanted to meet one another and thus to talk over plans in order to organize themselves, and by being organized to become more useful and of service to one another and to the cause. And there is really no better opportunity and place to accomplish this than to meet in God's beautiful out-of-doors.

From The Hague we went to the beach at Scheveningen. No chance to form little groups to go off by themselves; we were all one together, even if we had never met before. It was beautiful to be near the ocean in the morning, and everyone enjoyed it thoroughly.

I was glad to be one of the party although I have long ago passed the years of youth. Many times during the day, a silent prayer passed out of my heart to God that he might bless these young people, espec-

ially on this day. I have not yet forgotten how one feels when young. There are many questions continually arising which call for some decision and about which you do not feel free to talk with us older ones. One thing I want to impress on you especially is that if you want to be a real blessing to one another, you must make Christ the center of all of your activities. Perhaps you say, "why? Is it not possible to accomplish many good and beautiful things without mixing Christ in all the time?"

It may seem possible to you, but *real, eternal* values are not to be found apart from Christ. For in him we find the solution of all of our problems of life, even of *young* life. For in reality, all problems which we can not solve and which are so hard, are caused by sin. For through sin we have lost our contact with God. Not long ago I heard an expression which impressed me very much. The speaker said, "*Christ is God's way to us, and also our way to God.*"

We spent the time till about twelve on the beach, after which we returned to The Hague. A fifteen minutes' walk there brought us to the shop of Brother van Es, where a bountiful lunch was waiting. Loving hands had beautifully decorated the place with green and flowers. We spent several profitable hours there singing hymns and listening to addresses by Rev. Mr. Velthuysen and Brother van Es. After this we took the trolley to Wassenaar, from where we walked to Meyendel, with beautiful surroundings of hills and forests. Many of the young people expressed themselves quite freely showing loving and fervent zeal to take hold of the work and to push it with a will, and especially to remember those of the young people who are lone Sabbath keepers and who were prevented from enjoying this blessed meeting. September ninth, with its beautiful beginning, was perfect even to the end. Every one of our young people had a real good time. Everyone had plenty of pure enjoyment. We sang more hymns and had the privilege of having quite a few interested listeners to our gospel songs. May God bless our singing to the salvation of some of our listening strangers.—*J. H. Molvan de Steur in De Boodschapper*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

GROUP CONFERENCES

Since the General Conference, group conferences have been held in the Northwestern, Western, Central, Eastern, and Southeastern associations, at which representatives from nearly all of the churches in the associations have been present.

At each of these group conferences we have had six or seven meetings, and have studied the programs of all of our boards, and the annual report of the Commission.

Each conference has emphasized the importance of our people having a comprehensive understanding of our denominational program as it is being carried out by the General Conference and by the boards.

Many expressions of approval of the plan of these group conferences, and its trial, have been made both in public and in private, and those in attendance have spoken of the help received in better understanding our entire work. But the large part of the denomination has not had the help of these meetings by personal attendance, but the reports that are coming in indicate that the pastors attending the conferences are carrying out the original idea by informing their congregations of the work of the denomination, and the attending laymen are giving valuable assistance in the giving out of information.

Each church must be governed by local conditions in presenting the programs of the boards, but special effort should be made to reach those who know little or nothing about what our denominational program is, and who, as a consequence, give little or no moral and financial support to our work.

One of the most far-reaching attempts that has come to my attention is that of

a busy pastor who with one of his laymen plans to have cottage meetings in their society to consider the programs of our boards and discuss the work that we are trying to do as a denomination. In this way some of those who would probably not attend meetings where the programs are considered will learn much about our large and interesting program.

Reports indicate that a greater number of churches than usual are putting on their annual canvass in November.

But we are planning for continued good results from these conferences. The most helpful ones have been those attended by persons well informed about our work, as they are ready to discuss plans for greater efficiency and to make constructive suggestions about plans for our work.

Pastors, teachers, Christian Endeavor workers, and others should now supplement the work of these group conferences by securing information from the SABBATH RECORDER and other sources regarding the working out of the programs of the boards. Abundant information is given in the minutes of the meetings of the boards, letters from churches and mission fields and general information.

By carrying out such a program we shall have in a few years a better informed constituency with the resulting greater interest and anxiety for the success of our work.

OTHER FRUITS

REV. AUGUST E. JOHANSEN
V.

In our attempt to answer the question of whether the Bible records moral and spiritual progress, to which we have devoted the two preceding articles, we have considered the changing conception of sin and righteousness. In this article I wish to consider the question of whether the Bible records an unvarying conception of God and of God's dealings with men, or whether that conception has likewise been subject to development.

The important thing in such a discussion is to bear sharply in mind the difference between the conceptions of God and beliefs about God, on the one hand, and the reality,

God, who is independent of these conceptions, and who is, as I think we shall see from the Scriptures themselves, progressively apprehended by man. Unless one bears this distinction in mind, the materials we shall consider may prove very confusing because of the contrasting pictures which we shall see painted of God in the Bible itself:

Two important aspects of the Old Testament conceptions will be considered, and will be used as the basis of contrast with other ideas of God found both in the Old and New Testament, which are obviously of a completely different temper. We shall notice first of all the passages which portray God as a being likely to break forth and destroy, whose outbreaks were unpredictable, and whose outbreaks were sometimes averted by the effective pleadings of men. On the other hand, we shall consider evidences of the belief that God was author both of good and evil, and that he sent forth evil impulses upon men and later punished them for yielding to those impulses.

The picture of God as a consuming and destroying fire, likely to break forth upon the people, is much in evidence in certain portions of Old Testament material. We see this, first of all, in the desire, supposedly expressed by God, to destroy the children of Israel. Thus on one occasion he threatened to smite them with pestilence and disinherit them, and Moses, by reminding God of what the Egyptians would say if he wiped out the Israelites, dissuaded God from carrying out the threat. Numbers 14: 11-24. On another occasion he said, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation." Exodus 32: 9-12. Again Moses dissuaded God by the same plea, "And the Lord repented of the evil which he thought to do unto his people." A most interesting narrative is that of how God actually rewarded a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel, though not until it had killed twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9 we have a summary of the occasions on which Moses intervened and pleaded with the Lord to turn his fierce and destructive anger from the people.

Nevertheless, there were instances in which God did break forth upon the people, just as at Sinai the Lord warned that he might. Exodus 19: 21-22. Sometimes individuals were the victims of the outbreak, as in the case of Er, previous to the Exodus (Genesis 38: 7); Nadab and Abihu, who offered strange fire before the Lord (Leviticus 10: 1-20); Miriam, who became temporarily leprous (Numbers 12: 9-10); Korah and his associates (Numbers 16); Uzzah (2 Samuel 6: 6-10); the old prophet of Bethel (1 Kings 13); and the man who refused to smite the son of a prophet who had ordered him to do so (1 Kings 20: 35-36). In all of these instances, except that of Miriam, the result was death, sometimes of a most dramatic and awful sort. Note, also, the attempt of God to slay Moses (Exodus 4: 24-26).

On other occasions, the manifestations of divine displeasure were in the form of plagues or other outbreaks which affected large numbers of people. Thus, at Taberah the fire of the Lord consumed some of the people because they complained (Numbers 11: 1-3); the people were smitten with a great plague because they lusted for flesh (Numbers 11: 33); the anger of the Lord led him to cause the people to wander in the wilderness forty years (Numbers 32: 13); over fifty thousand people in Beth-shemesh were slain because they looked on the ark with joy (1 Samuel 6: 12ff); after prompting David to number the people, the Lord sent a plague upon Israel through the agency of his destroying angel, which took a toll of seventy thousand people (2 Samuel 24); and finally, he sent fire down from heaven to consume the soldiers sent by the king to Elijah, this miracle being performed to divinely confirm the fact that Elijah was a man of God! 2 Kings 1: 9ff.

One needs only to compare this conception of God and of his dealings with men with the teaching of the prophets that the Lord has no pleasure at all that the wicked should die (Ezekiel 18: 23) with the pleadings for repentance and assertion that God is patient, long suffering, slow to anger, plenteous in mercy, in order to understand

the perplexity of those who, because of the traditional viewpoint, try to treat both conceptions of God as equally truthful and accurate descriptions. And furthermore, emphasis upon the mercy and love of God does not detract from the holiness and righteousness of God any more than the conception of him as an impetuous, ill-restrained, jealous, vindictive, hating God, add to his holiness and righteousness. Those who are unwilling to accept the fact of conflicting conceptions of God and of spiritual progress, do not help their argument by contending that these latter attributes are essential to justice and holiness. We can not understand the full glory of Jesus' teaching about God until we appreciate the fact that this older conception filled the thoughts of the people of his time, and until we realize that John, who would have called down fire on Jesus' discourteous hosts in Samaria, supported his proposal by Scriptural precedent, referring expressly to the calling down of fire by Elijah. It was in the face of such an authoritative citation of Scripture that Jesus exclaimed, "Ye know not what manner of spirit ye are of." Luke 9: 55.

A second significant conception is the belief that God was the author of evil, as well as of good, that he sent an evil spirit upon men, and that he stirred men up to do evil or tempted them with that which was evil, later punishing them for the evil they had performed.

It is stated in Deuteronomy 13: 1-3 that the Lord may send false prophets to the people in order to tempt and prove them. If such a prophet arises, and he says, "Let us go after other gods," then the children of Israel are admonished not to hearken unto his words, "for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart . . ."

Micaiah, a prophet of the Lord, uses a very similar idea as an explanation why rival prophets had made favorable prophecies to Ahab, while he alone prophesied evil. In explaining the contradictory prophecies, Micaiah establishes his prophecy as the true one in this fashion: "I saw the Lord sitting on his throne . . . And the Lord said, Who shall persuade (or entice) Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a

spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." 1 Kings 22: 19-23. According to this interesting narrative the Lord was here party to a deception in order that he might bring evil to pass upon Ahab.

Again, through the leadings of the Lord, Samson, against his parents' wishes, sought a wife from among the daughters of the Philistines. We read that his father and mother protested, "but," the Scripture adds, "his father and mother knew not that it was of the Lord, that he sought an occasion against the Philistines." Judges 14: 1-4. The Lord thus inspired Samson to an action which would give the Lord a justification for punishing the Philistines, who had dominion over Israel at that time.

The explanation given for the fact that the evil counsel of Hushai the Archite prevailed over the good counsel of Ahithophel is that "the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." 2 Samuel 17: 14. Similarly, the reason King Rehoboam did not listen to the wise counsel of the people and of the old men, is said to be because the will of the Lord was otherwise. "Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam. . ." 1 Kings 12: 15.

There are several references to an "evil spirit from the Lord." The spirit which disturbed Saul and led him to try to kill David is attributed to the Lord. (See 1 Samuel 16: 14-16, 23; 19: 9-10.) The treachery on the part of the men of Shechem toward the men of Abimelech is explained by the statement, "Then God sent an evil spirit between Abimelech and the men of Shechem." Judges 9: 22-23. When Samson, enraged because he had been defrauded out of thirty sheets and thirty changes of garments in a wager, slew thirty

men of Ashkelon, the narrative states that it was done under the guidance of the Spirit of the Lord: "And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil," and gave this spoil to those who had expounded the riddle. Judges 14: 19.

There are numerous references to God's hardening the hearts of people so that they should not repent of their sins and should therefore be punished. Thus he hardened the heart of Pharaoh. Exodus 11: 27; 14: 4, and numerous other passages. Again, the reason for the failure of Eli's wicked sons to repent after their father's admonitions is "because the Lord would slay them." 1 Samuel 3: 22-25. There is a passage in Isaiah in which the prophet exclaims, "O Lord, Why hast thou made us to err from thy ways, and hardened our heart from thy fear?" Isaiah 63: 17.

Recognition of the belief that evil came from the Lord is found in several passages. "Behold, this evil is of the Lord," Elisha exclaimed when the king of Samaria sent messengers to slay him. "If the Lord have stirred thee up against me, let him accept an offering, but if they be the children of men, cursed be they before the Lord," Saul exclaimed to the pursuing David. 1 Samuel 26: 19.

Two instances in which men were punished for the thing which they were expressly commanded of the Lord to do, may be cited in this connection. The Lord commanded Balaam to go with the servants of Balak (Numbers 22: 29) and then God's anger is kindled against Balaam because he went (verse 22). And then later in the narrative we find the angel of the Lord commanding him to go, nevertheless (verse 35). An even more striking illustration is that of the census taken in Israel by David. Stated literally, as the narrative in 2 Samuel relates it, the anger of the Lord was kindled against Israel. The Lord thereupon moved David against the people, and led him to order a census. Despite Joab's protest against the folly of such a procedure the king's order was carried out. After the census was taken David developed a guilty conscience, and was ordered to choose between three forms of affliction, with the result that a pestilence was sent by the Lord

to punish Israel for David's sin! And yet, according to the narrative, David followed a command or an impulse from the Lord. It is interesting that in the version of the narrative found in 1 Chronicles 21, it was Satan or "an adversary" who provoked David to take a census.

Closely related to this discussion is the conception of God as "repenting" or "being penitent" for certain actions. There are manifold illustrations of this, a few of which may be cited. God repented that he made man. Genesis 6: 6. On an occasion when God sought to consume the people and Moses dissuaded him, we read, "And the Lord repented of the evil which he thought to do unto his people." Exodus 32: 14. The Lord repented that he made Saul king over Israel. 1 Samuel 15: 35. When the destroying angel was about to destroy Jerusalem at the commission of the Lord "the Lord beheld, and he repented him of the evil." 1 Chronicles 21: 15 and 2 Samuel 24: 16.

Just as we compared the conception of an angry, destroying God with that of a God plenteous in mercy, so may we find an interesting contrast between the conception of God as tempting and deceiving men, and the declaration of James, "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James 1: 13-14. Or contrast the conception of the Spirit of God which prompted Samson to slay thirty men in his rage over being tricked in a wager, and the conception of the Spirit given by Paul, who reminds us that the "fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5: 22-23. And finally, contrast the repeated assertions that "God repented," assertions which are anthropomorphic, which describe God in very man-like terms and attributes, with the lofty and emphatic statements: "The Strength of Israel will not lie nor repent: for he is not a man that he should repent." 1 Samuel 15: 29. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numbers 23: 19.

How can we, if we are in the least inclined to deal directly and honestly with the Bible, escape the fact of ethical and religious progress of a most revolutionary sort?

I shall undertake, in my next article, to discuss the practical religious significance of the facts regarding the Bible which have been brought out in the past three articles. Here we shall see, I hope, something of the full spiritual glory of the fact of progress in the Bible, and catch something of the challenge which that fact brings to the children of God in all ages.

LOS ANGELES MIDNIGHT MISSION

MRS. G. E. OSBORN

The Riverside Church had an unusual and interesting experience the evening after the Sabbath, November 10.

About fifty of us drove to Los Angeles to conduct the service at the "Midnight Mission." This mission which is undenominational and is the largest in the world, was founded by "Brother Tom" Liddecoat ten years ago. He advertises free meals, beds, baths, clothes, doctor, and *salvation*, and care for every needy man, woman, and child in Los Angeles. They hold chapel services daily from eleven o'clock a. m. to one in the afternoon, and evening services till midnight, after which every hungry man and woman is served a free lunch and furnished a place to sleep, either on a steel bed or a cold floor. The superintendent gave an urgent plea for blankets or comforters, as they have only two hundred blankets to cover three hundred to nine hundred homeless men.

I wish you could have marched to the platform with us as we sang "Onward Christian Soldiers," and could have looked down on that sea of faces, some old and withered, some young and dissipated, and others crippled or with the marks of sin, but you never saw a more orderly or attentive audience anywhere. And they sat there from five, till after midnight, listening to the program of music, talks, and introductions which we gave. Then they marched out to the dining room to eat and then to their cold beds. Some of our number stayed to go through the mission plant, even to seeing the sleeping room with its tiers,

seven deep, of beds without bedding, many bare feet sticking out in the cold. If you could have heard the fervent "amens," "hallelujahs," and hand clappings, you would know that these poor fellows appreciated the service.

I would like to tell you of the program we gave but this article is already too long and I must tell about some of the numbers given for us. Among those who came to the front we noticed a tall, thin man carrying a baby and leading his blind wife, who was a sad looking woman. "Brother Tom" introduced her as "Blind Bess," and she sang two beautiful numbers. Then he called on the "mission orchestra," consisting of three men, one of whom was a fine pianist, one a violinist, and the other a trombone player, and they did play with vigor "The Stars and Stripes Forever." You could imagine them when little boys as having good homes, music lessons, etc., but later falling into sin, from which Brother Tom led them to Christ. Then an Irishman, who, "Brother Tom" said, tried to drink up all the booze in Los Angeles, sang a beautiful gospel song and recited a poem. Next a man who had been out of the penitentiary but a few months, gave a wonderful testimony as to how he found God through Brother Tom's letters and prayers.

Some of the Riversiders did not get home till nearly five Sunday morning, but our hearts were uplifted and we realized in a new way the power of God to save from sin and the great work we should be doing in the service of our King.

Last Thanksgiving this mission served 3,990 meals to hungry men, women, and children, and they expect to feed many more this year. They depend entirely on voluntary offerings to support the work, so if you want to help send contributions to "The Midnight Mission," 396 Los Angeles Street, Los Angeles, Calif. Could you not, at least, send enough for one blanket?

In the last year 14,240 have professed salvation.

Stranger: "Ah! Mrs. Mudge, one-half of the world is ignorant how the other half lives." "Not in this village, miss."—*The New Outlook*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

UNIVERSITY REVIVAL IN EUROPE

Three years ago, the visitor to Europe discovered real discouragement concerning intellectual and scholarly conditions. This was partly due to the fact that the allotments in the national budgets for educational purposes had generally been reduced, and that the salaries of university professors had become a pitiful recompense for their long preparation and arduous labors. But it was due even more to the belief that the hard conditions of life resulting from the World War, necessitating the turning of attention primarily to the material bases of life itself, would cause the youth of today to become indifferent to scholarly interests. The situation in France will illustrate the point. The French have always been proud of their great cultural heritage. The group upon which they relied to receive and to pass on that heritage has always been made up of the sons and daughters of the intellectual classes, the university and lycée teachers, the physicians, lawyers, and professional classes generally, the *fonctionnaires*. But it was just these classes that were hardest hit by the war. In most cases it had always meant careful calculation to send a son or daughter to the lycée and university. After the war, it was almost impossible and the cultural leaders of the nation saw their sons and daughters drifting into the practical vocations, into business, finance, industry. France was in danger of losing its cultural eminence. A visitor this year discovers an entirely different attitude of mind. With returning prosperity has come a revival of confidence that France would retain her cultural prestige. It is true that the advances in salaries of *fonctionnaires* and lycée and university teachers have not been adequate. But those advances have been accompanied by a considerable allotment of funds in the budget for fellowships. These are given to the brightest students, in the lycées to enable

them to continue their studies in the university. While this will result in an increase in the already distressingly severe competitions in French educational circles, it will go far to retain the best minds of France for cultural pursuits.

German experience has been similar to that of France. As a result of the fall in the value of the mark in the years following the war, the fortunes of the people whose sons and daughters had formerly attended the universities were wiped out. Then a remarkable thing happened in German educational history. Up to the time of the war, the number of students in German universities who had worked their way partially or wholly was negligible, and those who did so were *declassé*. After the war, the universities were thronged with students, some of them belonging to the old classes which had formerly attended, some of them belonging to the classes that had not. But the majority of them, in 1923 amounting to two-thirds, had not the necessary money to pay their way and had to resort to doing all kinds of work to maintain themselves. But working one's way while attending university classes has not been popular in Germany, and the percentage of students doing so has steadily diminished until today it is hardly twenty-five per cent. The teaching staff discourages it on the ground that the student who works has a divided interest and has neither the time nor the power necessary for his studies. The difficulty has been partially overcome by the rapid economic recovery in Germany during the past few years and partially in the same way as in France, namely, by the establishment of fellowships for bright students in the gymnasium who wish to go forward to the university.—*Stephen P. Duggan.*

FIRST FRANCO-BRITISH EDUCATION CONGRESS HELD IN LONDON IN JULY

This summer has seen the first Franco-British Education Congress. It was held in London, at University College, in July, and was attended by about two hundred English delegates and fifty French delegates, among them outstanding educators of both countries. The purpose of the congress

was to bring about a better understanding and appreciation of the ideals of the two countries, and of the educational means by which each is endeavoring to achieve its ideals. It is expected that closer educational co-operation and an extension of the exchange of professors and students between the two countries will be a result of the congress.

The program was a comprehensive one and included the following topics for discussion: The work of the home universities in connection with the empire and with foreign countries; The University of Paris and its relation to other universities in France and in foreign countries; Education of backward races; The training of teachers professionally and for the wider knowledge of the world; Interchange within the Empire; Interchange with foreign countries; Secondary schooleducation in England and France: autonomy and centralization; Elementary education as a preparation for life. Whenever possible, a paper by both a French and an English delegate was presented upon the subject for discussion.

The guests at the congress visited Oxford by invitation. At official dinners and receptions they had the opportunity of meeting other eminent educators. The League of the Empire of Great Britain arranged for the congress. Both nations believe this to be but the beginning of a movement toward increased understanding along educational lines, the desirability of which is everywhere acknowledged.—*News Bulletin of the Institute of International Education.*

ORDINATION OF DEACONS AT ROCKVILLE

The Sabbath Recorder,
Plainfield, N. J.

DEAR EDITOR GARDINER:

I am enclosing a program of our service for the ordination of deacons last Sabbath day. The church has felt for some time the need for additional deacons, and we believe that in taking this step we shall receive the blessing and approval of the heavenly Father.

Pastor Simpson spoke of the work of the deacon as exemplified in the New Testament, and pointed out that it is an

office in which a person can "take it upon himself" to do whatever good work comes to his hand to do.

Pastor Clayton Burdick spoke especially of how the church could help the deacon by encouragement, by overlooking his faults, and who of us does not have them—and by refraining from those unkind remarks which are sometimes made about deacons in general but are not justified in view of the fine Christian example which most deacons have given.

Sincerely yours,

REV. PAUL S. BURDICK.

November 19, 1928.

PROGRAM

Invocation Rev. Paul S. Burdick
Hymn—"Hail to the Brightness of Zion's Glad Morning"
Scripture—1 Tim. iii: 8-13 and 6: 11-16
Prayer—Rev. W. F. Parmelee of Hope Valley
Address—"How the Deacon Can Help the Church" Rev. Wm. M. Simpson
Duet—
Mrs. Paul S. Burdick and Marian Crandall
Address—"How the Church May Help the Deacon" Rev. C. A. Burdick
Prayer of consecration
Welcome to the new deacons—Mr. Geo. V. Crandall and Mr. S. Bowen Andrews—by the pastor and deacons John F. Palmer and Chas. O. Crandall.
Hymn—"Ye Christian Heralds Go Proclaim"
Benediction

Was the prayer answered? The apostle was troubled by some physical ailment which drained his strength and seemed to interfere with the fruitfulness of his work. It was like a thorn in the flesh; it continually obtruded itself and mixed its pain with everything. And he prayed that God would remove the thorn, but the thorn remained. Shall we then say that the prayer was unanswered? Was the Lord heedless? Might the apostle just as well have saved his breath? Quite other is the teaching of the Word. The unremoved thorn does not mean the unanswered prayer. God most certainly answered the prayer, but in quite another way than the apostle dreamed. There was not less thorn, but more grace. The burden was not reduced, but the sufferer was endowed with more power. "My grace is sufficient for thee."—*J. H. Jowett.*

WOMAN'S WORK

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

THANKSGIVING

That fields have yielded ample store
Of fruit and wheat and corn,
That nights of restful blessedness
Have followed each new morn;
That flowers have blossomed by the paths
That thread our working days,
That love has filled us with delight,
We offer heartfelt praise.

What shall we say of sorrow's hours,
Of hunger and denial,
Of tears, and loneliness, and loss,
Of long and bitter trial?
Oh, in the darkness have not we
Seen new, resplendent stars?
Have we not learned some song of faith
Within our prison bars?

Not only for the Earth's rich gifts,
Strewn thick along our way,
Her looks of constant loveliness,
We thank our God today;
But for the Spirit's subtle growth,
The higher, better part,
The treasures gathered in the soul—
The harvest of the heart.

—Selected.

I have been studying geography this morning. I went to the map of Arizona and looked for Phoenix, but I could not find it in Arizona, nor did search in any neighboring states disclose the lost city. My geography was a very good one for its kind and time; it was the standard for schools in Illinois in 1870. I found Arizona listed under "Territories and Pacific States." A protracted study of the map of the state revealed fourteen named places, including "Pimas village," two forts, and two mountain peaks, but no Phoenix. There were some wandering mountain ranges, apparently put in where they would show to the best advantage. There were also three or four rivers named on the map; of these the "Rio Colorado" seemed to be the largest and its course seemed to follow rather closely the course of the modern Grand Canyon, strange as that may be. I was able to find but two references to Arizona aside

from this map, included in a general map of the United States. One of these references was the statement that Tucson was the capital of Arizona territory; in another place I learned that "Some of the Indian tribes of New Mexico and Arizona are much superior to the Indians of other parts of the United States." In looking further in the book I found a table of "United States Educational Statistics," giving the number of pupils and teachers in the United States at the time of the census of 1860. I thought I would find Arizona's name again, but after long search I could not find anything resembling Arizona. Its neighbor, New Mexico, was listed as having sixteen public school teachers. Someone whose history days are not so far back in memory as mine, will doubtless remember that in 1860 there was no Arizona. In 1863 Arizona was separated from New Mexico. When I had refreshed my memory on that point, I felt better, for of course in 1860 Arizona had her share of New Mexico's sixteen able public school teachers. I had wondered at the length of New Mexico's list, and now it was all accounted for.

All this was in 1870, but on that Sunday morning last July we stepped from the train into a Phoenix that is most decidedly "on the map," and most emphatically on the map of Arizona. For while Tucson may have been the capital of the territory of Arizona in 1870, Phoenix is the capital of the state of Arizona in 1928.

So it was that we found ourselves, strangers in a busy, beautiful city that morning as we left the friendly shelter of the train, and looked about for a taxi to take us to our hotel. As we walked along the platform we discovered our friend, Dr. Howell Randolph, with out-stretched hand, blocking our way. We were surprised to learn that he had come to the station for the express purpose of taking us to his home. We had hoped to see him while in Phoenix, but had not informed him of that fact. We could not understand how he knew we were coming. A call on his mother an hour or two before we left Milton to take any messages she might have to send him and Doctor Victor, who also lives in Phoenix, hardly seemed early enough for her to write them of our plan to visit in their city, but we had not counted on the

fact that a letter would travel right along, without making the stops with us at Kansas City and Grand Canyon. Mrs. Randolph wrote the letter and it reached Phoenix the day before we did. And it was very pleasant to be met at the station in that way. Just as we were entering the car we were hailed by another friend, Clifton Van Horn, who had been informed of the date of our arrival and who had driven in some miles from the ranch to meet us. The Randolph invitation to breakfast, which we had accepted, was speedily extended to him; and under protest Doctor Howell drove us to our hotel, where we left our baggage. From the hotel he took us out to his home, where we met a most cordial welcome from Mrs. Randolph, who, one might imagine from her welcome, enjoyed nothing better than preparing breakfast on a hot morning for two dusty, disheveled travelers.

A little later Doctor and Mrs. Victor Randolph came in to see us, and for the rest of our stay in Phoenix these five young people devoted themselves to giving us a good time. We had many pleasant drives in and about the city and out on the desert, but of these I shall write later.

EXHIBITION AT GRACE SCHOOL FOR GIRLS

*The Woman's Board,
Milton, Wis.*

DEAR FRIENDS:

I wish you could have been here Sunday afternoon when our school was "at home" to its friends. We felt that too few of the home people really knew what the girls were doing in school, so they were invited to come on Sunday and see. The older girls wrote the invitations, acted as ushers, and assisted at serving tea. We had on exhibition garments they had made in sewing class this term, essays, geography, maps, and writing, spelling, arithmetic, and science note books. The program was of old-fashioned length—two hours long, and consisted of samples of school work. One arithmetic class had a "spell-down" in adding and subtracting. The physics class did some experiments showing air-pressure and the importance of air. The physiology had a little one-act play showing the value of

that study. Five girls dressed in costume to represent America, England, Japan, India, and China, told us what their countries had and did. Two of the girls, taking instrumental music lessons, played the organ very nicely. One of them was Doctor Crandall's little Meling. The approved method of reciting the Chinese lessons is by "singing" them to certain tunes. Two of the older girls in turn sang a lesson apiece, and then another one of the class told in the spoken dialect what the first had recited. Another girl showed her skill in writing large Chinese characters. (This is quite an art. Good penmanship is much emphasized and ability to write well puts one in the class with artists, as one realizes when one sees how much written scrolls are used for wall decorations.) The girls are divided into three groups for singing, and each group sang. The little girls as "gingerbread boys" sang "The Gingerbread Boy." The second group sang the song of the "Wild Geese," and the older girls "Ponder My Words," singing the two parts very well, it seemed to me.

The program closed with the whole school on the lawn marching and doing some physical drills. After this the guests were invited inside and the older girls served tea to them.

We felt that it had been a successful afternoon, first because the girls had each and all done their parts so creditably, and second because the parents were pleased and interested, if one can judge by the attention they gave the program. That ought to be a criterion, for the Chinese are, as a rule, not accustomed to sitting quietly for a long time, and when interest lags, conversation begins.

School opened with a smaller enrollment by a dozen girls than in the spring. We have only fifty-seven in all, but as nearly a third of them are new girls, we feel that is quite a large enough proportion. There were several reasons for the larger turnover. Last spring four girls were taking senior high school work here, but we felt that we could not continue that, so these four and our eight graduates made twelve who must leave. Then there were others who returned to the schools in which they had been studying before the war upset those schools. At least three others moved

to other cities. Then besides this, there were the usual number who either stopped school or went to other schools. Other and more distant fields look more attractive in schools as in other things.

Did I write you that we have three of the older girls of last spring living with us? Since we could not give the high school work to them, we offered to let two of the girls stay here and go to Bridgman School. (Their parents are members of our church and could not afford to pay full fees.) One of the two decided to teach instead, but a third asked to stay in her place. Their staying here gives them Sabbath privileges, which they could not have if they stayed at Bridgman. The third girl living here is teaching nearby and had no place to stay.

I wanted to write also about the Conference of the Chinese Home Missionary Society, that was recently held in Shanghai, but that will have to wait till next time.

Yours in his work,
ANNA WEST.

Shanghai,
October 26, 1928.

CONCERNING THE PRIZES

The two dollar prize for the largest percentage of correct answers to Denominational Questions No. 1, printed in this department October 15, goes to the Garwin society. Correct answers were received from seven societies. Other societies have reported using the "Worship Service" sent out with the questions.

DENOMINATIONAL QUESTIONS NO. II

The answers to these questions will be found in the SABBATH RECORDERS. The society sending in the largest percentage of correct answers in proportion to its membership will receive a prize of two dollars.

It is suggested that the lists of answers be sent in by the secretary of each society, who will give the number of members. Address Mrs. Edwin Shaw, Milton, Wis.

1. Who composed the evangelistic quartet of 1928?
2. In what places did they work?
3. Who is the new assistant corresponding secretary of the Tract Society? Where is her home?
4. Who is the business manager of the Liuho Hospital?

5. What new Seventh Day Baptist churches are being built at the present time?

6. What is the suggested date of the every member canvass?

7. Who is the pastor elect of the Brookfield Church. From what church does he come to Brookfield?

8. What church was left pastorless by the death of its pastor during 1928?

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Executive Board met with Mrs. J. F. Whitford on Monday, November 5, 1928.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. L. M. Babcock, Mrs. J. F. Randolph, Mrs. W. C. Daland, Mrs. Emma Landphere, Mrs. G. E. Crosley, Mrs. Edwin Shaw, Mrs. E. E. Sutton, Mrs. M. G. Stillman, Mrs. J. F. Whitford, Mrs. J. L. Skaggs.

The president called the meeting to order and called on Mrs. Sutton to conduct the devotional period. This was the day before election and Mrs. Sutton read the Crusader Psalm and gave quotations from the Proverbs directing the thought to the election and the Christian civic duty and responsibility. Then followed sentence prayers in which Mrs. Stillman led and each member present took part.

Minutes of the previous meeting were read.

The treasurer read the monthly report, which was by vote adopted. Receipts were \$86.35. Disbursements, \$435.35. Balance on hand, \$127.85.

The corresponding secretary read letters from General Secretary W. D. Burdick and Missionary Secretary W. L. Burdick, and Mrs. West read extracts from a letter from Mrs. W. D. Burdick in regard to the budget of the Woman's Board.

After some discussion it was voted that the treasurer pay the salaries of Miss Susie Burdick and Miss Anna West and pro-rate the remainder of the funds to the other items of the budget.

The corresponding secretary also reported having received several letters from local societies and answers to the list of questions sent out by the Woman's Board. Several of these letters were read and the

women of the board were much encouraged that so many of the societies are entering into the plans of the board.

Mrs. Babcock and Mrs. Shaw were a committee to investigate incorporation for the Woman's Board. This committee reported that their investigation thus far had led them to feel that since the Conference had been incorporated there would be no special advantage to be incorporated as a Woman's Board. This report was adopted and the committee discharged.

The stationery committee gave a report which was adopted as report of progress.

The women of the board then listed the correct answers to "Some Important Questions," which had been received to date.

The minutes of this meeting were read, corrected, and approved.

Adjourned to meet with Mrs. W. C. Daland in December.

MRS. A. B. WEST, *President*,
MRS. J. L. SKAGGS, *Secretary*.

THE FIRST BEATITUDE

CHARLES F. SAUNDERS

When we read of this blessing of Christ, we may wonder how a person poor in spirit may inherit the Kingdom of heaven. Why was this given first and not at the last?

It may have been because there were so many who were poor in spirit, compared with those richly endowed. Calling them first, gave such a special invitation to become established in faith which men needed to be allowed to enter the pearly gates of paradise.

When we attend a prayer meeting we can see the difference between persons richly endowed with spirit and those poor in the same. Some offer their testimonies so easily and fluently that we love to hear them speak, while others stumble and falter in their words. How closely the leader listens to catch their words, while the fluent speaker is heard so easily by all.

Some would give their testimony if they were not so weak in their knees. I remember a youth who, after standing, was so tongue-tied he could not say a word, yet the leader commended him for his testimony. Even some of the old folks, after standing, can only mumble a few words. We hope that the training children get in the schools today will develop more fluent speakers.

Mrs. Jonathan Allen, when visiting a Mormon school in Salt Lake City, said that a young boy was called upon to open the school with prayer. This was a common thing in that school. I have never heard of the like in Protestant schools.

But some able men of ancient times, as Moses, were slow of speech, yet not poor in spirit, and God gave him Aaron to be his spokesman.

We should all strive to be established in faith. Romans 3: 31. An illustration of being established was shown by the experience of a good old church deacon as related by Professor Kyle, of the first Westerly High School. He had come into our Friday evening prayer meeting, and after giving his testimony, told this story.

An old deacon and his two sons were hauling hay from a bog-run with a yoke of oxen. After the cart was loaded, the oxen by a hard pull sank into the mud up to their bodies.

"Oh, dear," exclaimed the deacon.

"Well, dad," said one of the boys, "there's one thing sure; those oxen are certainly established."

We pray the good Father that we who are poor in spirit may be established in faith that shall take us into the New Jerusalem.

WHEN THOU ART NEAR

O Jesus, thou wilt never leave
The erring soul to be alone;
Thou seest me as here I grieve,
And markest well my every moan:
And thou dost hasten to my side,
With tender words of hope and cheer;
And I am safe whate'er betide,
When thou art near.

O Savior, thou wert ever so,
With quick'ning step and helping hand,
To succor and to heal the woe
Of erring ones, throughout the land;
Thy blessed face dispels the gloom,
And makes to bloom the desert drear;
Gone is the sin, the guilt, the doom,
When thou art near.

When thou art near, O Savior dear,
I cease my tears and blithely sing;
For I shall know nor harm nor fear,
Beneath the shadow of thy wing;
Then take my life, O blessed Lord,
And make it thine from year to year,
Alert, responsive to thy word,
And stay thou near.

YOUNG PEOPLE'S WORK

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

GOD'S GIFT TO THE WORLD

Christian Endeavor Topic for Sabbath Day,
December 15, 1928

DAILY READINGS

Sunday—The unspeakable gift (2 Cor. 9:15)
Monday—The motive behind the gift (John 3:16)
Tuesday—The object of the gift (John 10:10)
Wednesday—God in the gift (2 Cor. 5:19-21)
Thursday—Included in the gift (Rom. 8:32)
Friday—Receiving the gift (John 1:12, 13)
Sabbath Day—Topic: God's Christmas gift to the world (Luke 2:1-16)

"To accept God's Christmas gift is to accept the highest ideal of life. His gift appeals, therefore, only to those that thirst after righteousness."—*Arnold*.

"How does God offer his Son to men to-day?"

What other things are "included in the gift"?

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

We can never know how great a sacrifice the Father made when he sent his only begotten Son into the world. He saw that the world was full of sin and his heart was so full of love and sorrow that he gave his Son, who bore our sins and our burdens and gave his life on the cross of Calvary, that we might be saved from our sins and have eternal life. How great was this love, and how great was Christ's love for us, that he was willing to give his life as "a ransom for many."

In view of this fact, does it not seem strange that God's gift has never been fully appreciated? There are many people in the world who have never heard the gospel message, and many others who will not accept Christ as their Savior. It is our duty and privilege to help carry the gospel to all parts of the world.

Young people, what are you doing with God's gift to you? Are you accepting or rejecting Christ as your Savior? Does this great gift mean anything to you? If it does, go and tell others the gospel story. Many fields are opening to Seventh Day Baptists, but where are the workers to go into these fields? They are calling to us. Must we let these opportunities pass? Young people, are you willing to reconsecrate your lives to Christ at this Christmas time, and say, "Here am I, Lord, send me"?

INTERMEDIATE CORNER

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

Topic for Sabbath Day, December 15, 1928

DAILY READINGS

Sunday—By consecrating ourselves (Rom. 12:1-2)
Monday—By considering the poor (Ps. 41:1)
Tuesday—By bringing a friend to him (John 1:45-51)
Wednesday—By helping those in affliction (Jas. 1:27)
Thursday—By cheering children (Matt. 19:13-15)
Friday—By seeking the spirit of unselfishness (Phil. 2:1-11)
Sabbath Day—Topic: How would Christ have us observe his birthday? (Matt. 25:34-40)

SOMETHING TO DO

Read the old story of Scrooge in Dickens' "Christmas Carol." What does it teach?

HOW WOULD CHRIST HAVE US OBSERVE HIS BIRTHDAY?

VIRGINIA WILLIS

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I read those words and immediately I see an old man, tired and travel-worn, lying by the roadside. Henry van Dyke drew that picture for me in his story of "The Other Wise Man." A fourth man followed the star that night but he never reached the bed of the Christ. He had had three wonderful gems meant for gifts for the Christ child and they are gone. They have been used to help someone in distress but now he has given up, for at last, after all the years of seeking and searching, he has come to the place where Jesus is and he has no gifts. He is tired and worn and lies down to die by the roadside. Then he

hears a voice saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and he dies content.

What beautiful words they are and what a wealth of meaning they hold. They must have filled many hearts with comfort. Perhaps people that are poor have often thought that they could do nothing for Jesus, but they can. By sharing what they have with others they hold as high a place in Christ's love as a person with bountiful means who goes about helping people in need.

He said, "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Wouldn't you like to do something for Jesus? I would. If he were here on earth there are so many things we would do. But we have that opportunity now, and do we take it? It is easy to say carelessly, "I just haven't time to visit the shut-ins or the hospital.

"I haven't time." "I haven't time." What have we time for that is more important than Christ's work?

It is easy to say, too, that we are sorry for someone, but often that is as far as it goes. Too often we aren't sorry enough to really help, and yet if we did help we would be doing it for Christ.

Birthdays are times when we like to do something special for those we love. What a fitting time then, at Christmas, the birthday of Christ, to do those things that would please him and prove our love for him. Christmas is the special time to help the needy and visit the sick and be kind to strangers and those around us and then, when Christmas is over and gone, to keep up the good work. It shouldn't be hard if we have in mind all of the time that we are doing it for him!

*Battle Creek, Mich.,
November 14, 1928.*

GET ACQUAINTED

*Miss Florence Freeborn,
Milton Junction, Wis.*

DEAR FRIEND:

It pleased me greatly to read your letter about the Christian Endeavor societies. The

method of conducting your Intermediate meetings is jolly good. We tried to conduct meetings on that style, but we live such great distances apart that we can not meet so often. Our distances would not seem anything to Americans, because of the great number of autos in the United States, but they rather handicap us.

I am sure you and your class of juniors must be making somebody happy. As you perhaps know, our church was founded about 1617. It has had many well known people among its members.

One was Dr. Peter Chamberlen, who was physician to the English Royal Family during three reigns. Then there was Rev. Samuel Stennett and Rev. Joseph Stennett, who are famous for the beautiful hymns which they wrote. As you know, Stephen Mumford, was a member of "Mill Yard" Church; he emigrated to America, as our first missionary.

I have been thinking that if we altered the Young People's Rally Song to suit the English, the following words would be suitable:

We're scattered from Texas to London,
From whence our first missionary came.

It is more appropriate for our use.

I would like to know what age you enter the high school. Shall be pleased to hear from you again.

I am yours in the faith,
ROBERT RADFORD.

*41 Stanley Bldgs., Pancras Road,
Kings Cross, London, N. W. 1, Eng.*

ADDRESSES

The following people are furnishing helps on the topics this month; we give their addresses that you may write them through the "Get Acquainted" column.

Miss Lucile Prentice, Nortonville, Kan.
Miss Margaret Stillman, Nortonville, Kan.

Mr. Albert Davidson, Friendship, R. F. D., N. Y.

Miss Harriet Depew, Nile, Allegany Co., N. Y.

Miss Virginia Willis, 135 Walters Avenue., Battle Creek, Mich.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have been reading your letters in the SABBATH RECORDER, asking for boys and girls to write and I wish they would, too. I enjoy the stories from the grown-ups, and the poems also; but best of all I like the letters from the boys and girls.

I wonder how many of the boys and girls had a Hallowe'en party. We had one in our grade at school. Each child dressed up and wore a funny face. I dressed as an Indian girl. After our games we had a lunch so, all in all, we had heaps of fun.

Today we gave our teacher a fruit roll. Each child brought some kind of fruit. We asked one of the other teachers to call our teacher out with some kind of excuse. When she had gone we got our fruit ready, and when she came back we all rolled our fruit up to her desk, which surprised her very much and gave us lots of fun.

I wish some of the boys and girls would write some of the things they do at school.

With best wishes,

THELMA BURDICK.

Richburg, N. Y.

November 9, 1928.

DEAR THELMA:

I was delighted to hear from you, for you are the most faithful correspondent I have. I was hoping to hear from you soon. You will be glad to see that other children are beginning to join in "Our Letter Exchange."

I think your fruit roll must have been great fun. When I was teaching in Chicago, the children used to have fruit showers on the teachers, but I never before heard of a fruit roll. The first time I was treated to a fruit shower, the principal had called me to the office for a few minutes, and when I returned to my room I found the door locked. I didn't know what to make of it, but another teacher, who was in the

secret, told me not to worry, but wait patiently for the door to be opened. When at last the door was opened to me I found my desk completely covered with fruit, cake, and candy. I was very much surprised and very much pleased.

Do not be afraid to write often, for I am always glad to hear from you, and I am pretty sure the children are, too.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are twins, a girl and a boy, ten years old. We go to school and are in the fifth grade.

Every week we go to church and Sabbath school. The name of our class is Blue Bird. There are four girls and also four boys in our class. Our teacher's name is Mrs. Mary Blough.

We go to Junior on Sabbath afternoon. Our superintendent is Mrs. W. L. Davis. The church is about a mile from the place where we live.

It gives us great pleasure to read the Children's Page in the RECORDER.

FREDA AND FRED EBERSOLE.

New Enterprise, Pa.,

November 10, 1928.

DEAR FREDA AND FRED:

I am so glad that you answered my call for letters. That is the way to show that you enjoy the Children's Page, to do your part to make your page readable every week. I hope you will write often.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I think if Dorothy Simpson's Grandpa Richmond can pass himself off as a "Kidd" that I might be permitted to do the same. I know Grandpa and Grandma Richmond, so know just about how old he is.

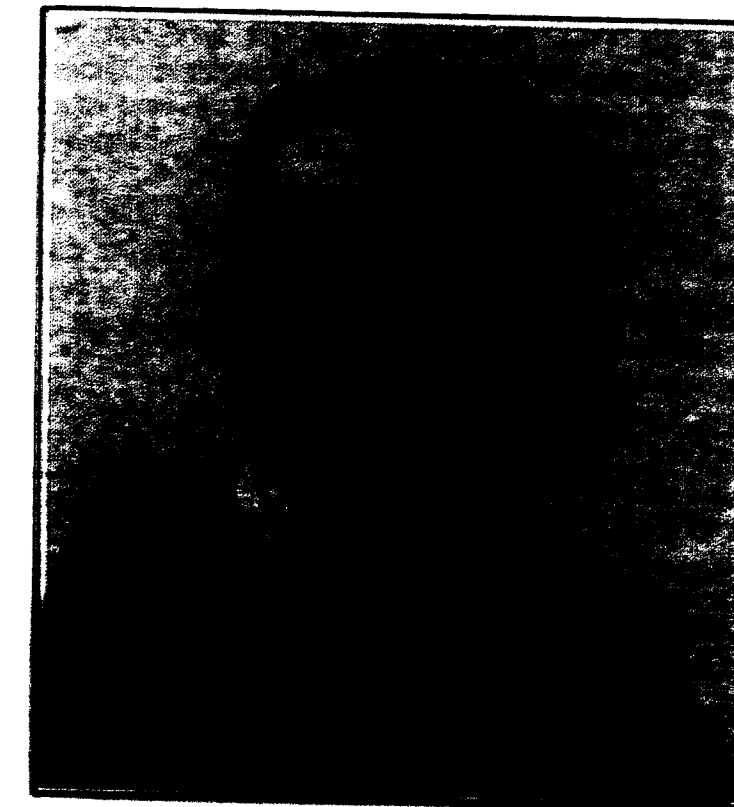
The Children's Page seems to be a little scarce on letters, and as I read that page nearly every week myself I thought I would like to tell a little story.

When I was younger than I am now and living way up north on Lake Superior, my papa and mama and I used to camp out in a deserted stone quarry. It was a pretty place.

My papa brought a cook stove from one

DEDICATION OF THE BOULDER CHURCH

On November 9-11 the new church at Boulder, Colo., was dedicated to the service of the Lord, accounts of which are given in the following articles.



REV. C. A. HANSEN

Paster Hansen's announcement and invitation appeared in the *Boulder Camera* as follows:

The Seventh Day Baptists of Boulder, organized here in 1893 by the late Rev. Samuel H. Wheeler, will tomorrow dedicate their new church at Ninth and Arapahoe. They will not only dedicate the church for a continuance of the work that it has been doing, but will turn over the keys to the board of trustees free of debt.

This will be the first time that a new Boulder church has been so dedicated. A large payment for the site of the old church at Twelfth and Arapahoe, purchased by the Texas Oil Company for a filling station, helped the congregation. The conservatism of the board of trustees kept the building plans within the limit of the congregation's ability to pay.

The church is located near the Highland school and is of sufficient size to take care of all needs of the congregation satisfactorily. It is fully equipped. There is a full basement with a fireplace and kitchen. There is also a baptistry and sufficient school rooms. During the construction period the services of the church have been conducted in the Church of the Nazarene.

PRaise SERVICE

There is to be a praise service tonight at the church beginning at seven-thirty with Rev. H. L. Polan, of North Loup, Neb., giving the principal address. Sabbath service will be held tomorrow morning with Rev. C. A. Hansen giving the pre-dedicatory sermon and consecration. In the afternoon at two o'clock will occur the main dedication address by Rev. Wm. L. Burdick of Ashaway, R. I. He is the missionary secretary

of the empty miners' shacks and set it up on a pile of big poplar logs. Here I spent many happy hours playing house. I was the only child for several miles around.

One day when I was cooking over a real fire in the real stove I looked up to see not very far from me—what do you suppose?—a porcupine who was taking a stroll from the woods close by.

I did not stop to see whether he was more frightened than I. I just headed for the house where my papa and mama were, yelling lustily, "Oh, come out here quick, there's a porcupine out here." If I said it once I must have said it six times on the way. Soon my papa opened the door, which I could not manage in my fright. He just laughed, and I thought it no laughing matter. Then, after my mama had come out, too, to see my unwelcome visitor, my papa kept that poor porcupine in a small space near the house so that we could all get a good look at him. I think my papa wanted to prove to us that a porcupine does not throw his quills when frightened, as many people think. The "porky" cried and whined and sounded much like a human baby.

Then we went into the house and let Mr. Porcupine find his way back home. If I remember correctly, I did not "keep house" out on the logs again for several days for fear I might have another visitor from the woods.

I will not tell who I am. Just think of me a little girl grown taller than most of you. Do you suppose my own girls will recognize me?

Milton, Wis.,

October 29, 1928.

DEAR FRIEND:

Perhaps one of your girls will steal a march on you as Dorothy did on her grandpa. We hope so for we'd like to know your name. In the meantime, we shall enjoy your entertaining letter and hope to hear from you again. Who knows? We may guess your name sooner than you think.

Sincerely,

M. S. G.

of the Seventh Day Baptist denomination. Sunday night there will be an evangelical and welcome service at seven-thirty.

Officers of the church are O. S. Rasmussen, moderator; Lillian Wheeler, clerk; Herbert Saunders, treasurer; deacons, James Crosby, E. M. Irbs, Frank Saunders; trustees, J. H. Landrum, D. E. Hummel, and Erford Sweet.

Officers of the Sabbath school are Mrs. L. A. Davis, superintendent; Roy Rogers, secretary, Margaret Saunders, pianist, and Geneva Saunders, chorister. The pastor is L. A. Hansen.

Between fifty and sixty members of the Denver Church are expected to attend the dedication tomorrow.

The program follows:

FRIDAY EVENING, 7.30, NOVEMBER 9
Praise service Led by E. T. Davis
Scripture and prayer Dr. Wm. L. Burdick
Male quartet

D. E. Hummel, C. A. Hansen, L. A. Davis,
E. T. Davis
Address Rev. H. L. Polan
Pastor, North Loup, Neb.

Mixed quartet—"Behold I Stand at the Door"
Mrs. L. A. Davis, Mrs. H. W. Saunders,
D. E. Hummel, L. A. Davis

Hymn (108) "Revive Us Again" Congregation
Benediction Pastor C. A. Hansen

SABBATH MORNING, 10.00, NOVEMBER 10
Prelude—"Sabbath Morn" Margaret Saunders
Hymn (74)—"Holy, Holy, Holy"—Congregation
Responsive service—(488)

Hymn (75)—"Come Thou Almighty King"
Congregation
Scripture Rev. H. L. Polan
Prayer—Response by choir, Lord's Prayer

Led by Dr. Wm. L. Burdick
Anthem—"Hallelujah for the Cross" Choir
Announcements Pastor
Offertory Margaret Saunders
Solo—"But the Lord Is Mindful" Mrs. Mina Coon

Pre-dedicatory sermon—Consecration
Pastor C. A. Hansen

Mixed quartet
Orville Burdick, Mattie Burdick, Grant
Burdick, Grace Burdick

Hymn (12)—"Jesus I My Cross Have Taken"
Congregation
Benediction Rev. H. L. Polan

SABBATH AFTERNOON, 2.00, NOVEMBER 10
Prelude—"Those Distant Chimes"
Margaret Saunders
Processional—"Tread Softly" Choir
Invocation Pastor Hansen

Hymn (172)—"Faith of Our Fathers"
Congregation
Scripture Pastor Hansen

Dedicatory anthem Double mixed quartet
History of the Church, and unveiling of its
founder, Rev. S. R. Wheeler

Violin solo—"Berceuse" Mary Wheeler Andrews
Godard
Mrs. R. D. Elmore

Dedicatory address Rev. Wm. L. Burdick
Denominational Missionary Secretary

Dedicatory prayer Rev. Campbell Coyle
Presbyterian pastor, Boulder

Vocal solo—"How Beautiful Upon the Mountains" (Harker) Miss Josephine Antoine
Presentation of keys Paul Hummel
Acceptance by board J. H. Landrum
Hymn (342)—"Our Best" Congregation
Benediction Rev. H. L. Polan

SUNDAY NIGHT, 7.30, NOVEMBER 11
Evangelical and Welcome Service
Congregational song service

Led by D. E. Hummel
Invocation Rev. H. L. Polan
Scripture Rev. Wm. L. Burdick
Prayer Pastor Hansen
Vocal solo—"How Lovely Are Thy Dwellings,
Lord" E. T. Davis

Announcements
Male quartet
D. E. Hummel, C. A. Hansen, L. A. Davis,
E. T. Davis

Sermon Rev. Wm. L. Burdick
Vocal trio—"In the Garden of Tomorrow"
Elouise Case, Geneva Saunders, Pearl Paro
Benediction Pastor C. A. Hansen

REPORT BY CHURCH CLERK

The services were carried out according to the above program.

The church was well filled Friday night—a number being present from Denver. Mr. Polan of North Loup, preached on the theme, "Everybody Get Under the Load," emphasizing the necessity for each member to support the church at all times and places.

Sabbath morning the church was filled. The Denver congregation gave up its service so that they might meet with us. It was a beautiful day—warm and bright with the grass as green as at any time during the summer.

The pulpit was trimmed with ferns and foliage, and at one side was a basket filled with cut flowers—the gift of the four Wheeler families, in memory of their beloved father, S. R. Wheeler. Pastor Hansen preached the pre-dedicatory sermon, while Rev. Herbert Polan and Rev. W. L. Burdick assisted in the service. Mr. Hansen made a stirring appeal for more loyalty and more consecration.

At twelve-fifteen dinner was served in the basement to the congregation and visiting friends. After the blessing by Pastor Hansen, the meal was enjoyed by fully one hundred forty persons. The dinner committee, consisting of Mrs. Ethel Sutton, Mrs. Florence Burdick, Mrs. Geneva Hummel, and Mrs. Roy Rogers, deserves great credit for the fine chicken dinner and for the splendid way in which it was served. The young people of the church acted as waiters

—and well trained and efficient waiters they were.

At the conclusion of the meal, with people still at the tables, Roy Rogers as toastmaster called to order, and in his own inimitable manner introduced the speakers. Professor Harold Stillman, of Pueblo, Colo., Miss Beulah Coon, teacher at Weldona, Colo., and daughter of our former pastor, Rev. D. Burdett Coon, Miss Pearl Armistage, Greeley, Colo., Mr. Lyle Maxson, of Mattheson, Colo., Mr. A. E. Howe, business man of Boulder, and Mrs. Clara Rasmussen, Miss Wanda Burdick, granddaughter of the late F. O. Burdick, gave a reading. Miss Beth Wheeler and Mr. Stillman sang solos during the program. It was a time of cheer and good fellowship, and prepared the way for the dedication service in the afternoon.

It seems almost too good to be true that we are able to serve a meal and to entertain our friends in our own church. For years we have been obliged to go to Buckingham Hall for church dinners and meetings, and we are very happy that from this time on we will be able to be at home in our own church. The basement is a large, sunny room with many windows curtained with bright cretonne. There is a fireplace in one corner, which adds to the home-like atmosphere. We shall use it a great deal for socials, dinners, and quiltings. The kitchen, with its gas range and heater, its built-in cupboards, filled with new dishes and table linen, is a source of great pride, to the women-folks especially.

At two o'clock, the dedication exercises began with every seat filled, as well as many chairs which had been brought in for the occasion. Many townspeople were present, as well as lone Sabbath keepers from a number of places in Colorado and Utah. Among these was Miss Tacy Coon, who has just come from Whiterock, Utah, where she has been helping to care for Master Glendale Burdette Hemminger, the little new son of Glenn and Gladys Coon Hemminger.

It was a beautiful service—the music, the prayer by Doctor Coyle, of the Presbyterian Church, of Boulder; the sermon by our own W. L. Burdick, the unveiling of Rev. S. R. Wheeler's picture. The unveiling came immediately after Mrs. Mary

Wheeler Andrews' history of the Boulder Church, and she was assisted by Stanley Rasmussen, seven year old son of Mr. and Mrs. Orville Rasmussen, and a great grandson of Elder Wheeler. Mrs. S. R. Wheeler was able to be present at this one service, and it was a great joy to her. She was forced to retire before the service was over because of weakness and fatigue, but she was very happy as her smiling face testified. Before she left, Mr. Polan suggested that, as she stood before him, the congregation rise and give her the Chautauqua salute. It was a gracious thing to do—a loving and thoughtful suggestion from Mr. Polan. And after the picture had been hung on the hook prepared for it by Alfred Wheeler, I think that we all felt almost the living spirit and presence of the dear father and leader who so loved the Boulder Church and its congregation.

The final meeting of the series was held Sunday evening. At that service it was announced that special services will be held each Sunday evening, at least for a time.

And so the new Seventh Day Baptist church of Boulder, Colo., has been completed and dedicated. A spirit of helpfulness and harmony has prevailed straight through, and we are encouraged, strengthened, united.

Too much can not be said to the credit of the building committee. This original committee was appointed as far back as December 31, 1922, and has been more or less "on the job" ever since. The Committee actually superintending the building of the church was composed of Paul Hummel as a most efficient chairman; Mrs. Ethel Sutton, Mrs. Alice Davis, and Orville Rasmussen, church moderator. This committee has expended unlimited time, strength, and energy in the work connected with the sale of the old church property, the purchase of the new lot, and the erection of the new building. It was due to this committee's careful and conservative planning that the new church was dedicated with every bill paid.

Others deserving special mention are D. E. Hummel, chairman of the committee appointed for wrecking the old church and moving the material to the new lot, three blocks west on Arapahoe. At least a dozen men gave work or hired someone to work

in their places, so that no bills were turned in. L. A. Davis, real estate man, was a great help to the committee in transacting necessary business of various kinds, and made no charge. Erford Sweet came to the rescue at various seasons and times and gave valuable assistance. Loyal Terry, electrician, donated the electric light fixtures for the church upstairs and down—no small gift.

Mrs. Ethel Sutton bought grass seed, by her own efforts had the ground put in shape and planted, and for three weeks cared for it until a good lawn is now started. She also paid for the beautiful painting on the wall in the alcove over the baptistry.

Orville Rasmussen, interior decorator, saved a substantial sum to the church in regard to the painting and decorating. Many others helped in time and in money contributions. Things have moved steadily, smoothly forward, and we feel that the Lord has been with us from the very first. And as Sister Mary said in her talk Sabbath afternoon, we feel that with a new comfortable church home and with Doctor Hansen as our new pastor, there is no reason why Elder Wheeler's frequent petition that the church "be increased in numbers and spiritual power" may not be answered.

LILLIAN R. WHEELER,
Clerk.

HISTORY OF THE BOULDER CHURCH AND UNVEILING OF ITS FOUNDER, REV. SAMUEL R. WHEELER

Prepared for the dedication service by Elder Wheeler's daughter, Mrs. Mary Wheeler Andrews. Mrs. Andrews was a constituent member of this church.

In 1868, S. R. Wheeler went to Nortonville (then Pardee), Kan., to act as pastor of the Seventh Day Baptist Church at that place. He was pastor for thirteen years, then for five years was general missionary for Kansas, Nebraska, Missouri, and Arkansas. In the five years of travel he became acquainted with many lone Sabbath keepers. Among these was one, T. H. Tucker.

In time, Mr. Tucker came to Colorado and began writing to the Missionary Board to send S. R. Wheeler to Colorado as a missionary. No action was taken at that time, and in 1887 father accepted a call to Dodge Center, Minn. He served as pastor

there for six years, and during the time T. H. Tucker wrote frequently to the Missionary Board, urging them to send Elder Wheeler to Boulder to serve the small group of Seventh Day Baptists there. At last the board promised Mr. Tucker to send some one. Mr. Tucker wrote back to the board to send whom they chose, as long as it was S. R. Wheeler.

Father and his family arrived in Boulder April 18, 1893. The first preaching service was held April 22, at the home of T. H. Tucker on Ninth Street, not far from the location of the new church.

A Sabbath school had been held by the Seventh Day Baptists for about two years before this.

May 20, 1893, the Seventh Day Baptist Church of Boulder, Colo., was organized in the Swedish Mission Church, at Seventeenth and Spruce streets. This church was rented and used for services until we had our own church.

There were fifteen constituent members; Mrs. Henry Davis of Denver, was among this number. Mother and I are the only ones left living in Boulder.

A lot on which to build a church was bought for \$400 at the corner of Twelfth and Arapahoe streets. Work began on the day the deed was made out, December 18, 1893.

The work went on all winter. A full basement had been excavated and the walls laid in stone had been carried up until the windows were set, when there came what is known as the "Big Flood" of 1893. The church was near Boulder Creek and the high water undermined a small house which went into the creek and lodged there, throwing the current against the back end of the new building. The water washed away about twelve feet of the foundation, the damage being about \$400.

As soon as possible the basement wall was built up when the water had left it and the foundation carried forward twelve feet.

The money for the building came largely from the people of the denomination. The first from the young people (being a five cent contribution from each one) amounted to about \$200.

Father made a trip to the associations, and by personal contributions got money to carry on the work.

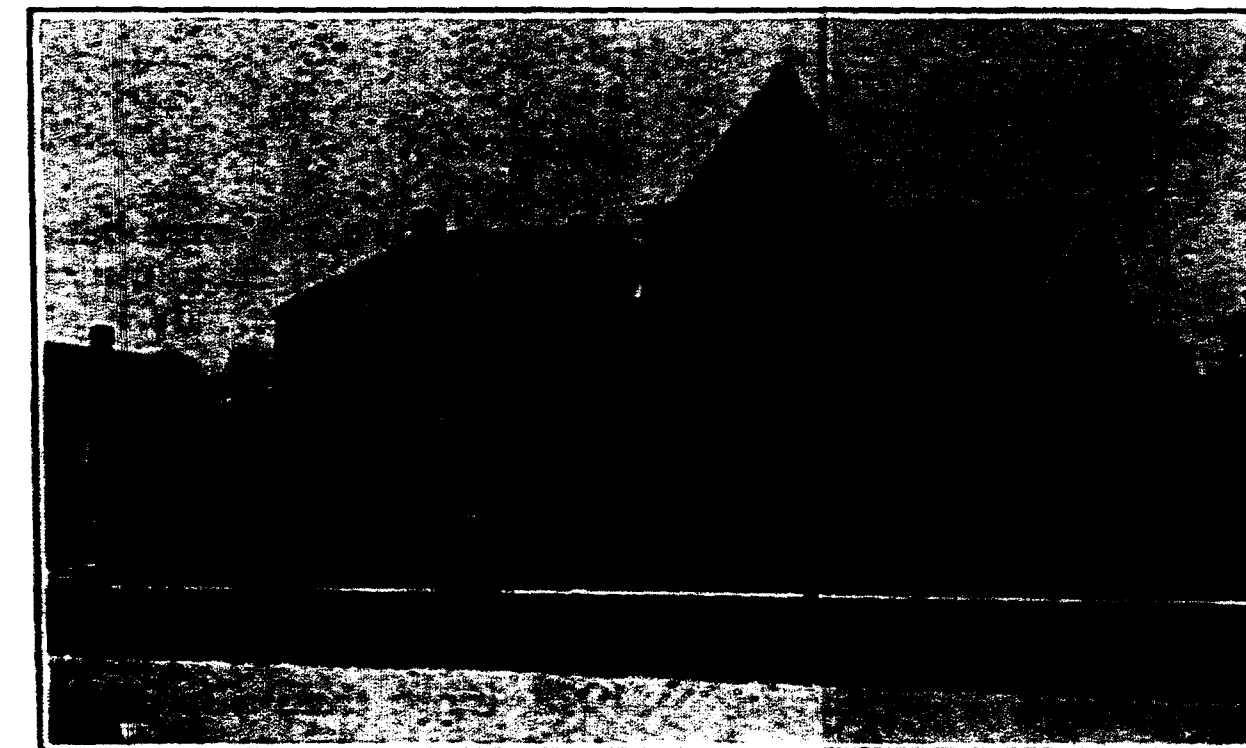
The building was dedicated February 17, 1895. There were bills to be paid of about \$600. Father again went out among the Seventh Day Baptist churches and put the cause before the people. Enough was raised in this way to pay the bills, so that there was no debt against the church. A deed for the property was given to the Seventh Day Baptist Missionary Board.

"Except the Lord build the house, they labor in vain that build it." Psalm 127: 1, was often repeated by Elder Wheeler during the building of the church.

Father was pastor here for ten years. Then came Dr. F. O. Burdick as pastor in April, 1903, and served until 1909. Doctor Burdick was dear to us all and did a good many things of value in the city. The Grand Army of the Republic and Drum

Boulder and made many friends here. His years here were trying ones. It was war time and "flu" time. His son went overseas, and Loretta, his daughter with the beautiful voice, who served so faithfully and cheerfully by her singing, was buried with her baby in her arms—one of the many victims of the dread disease raging amongst us.

Rev. D. Burdett Coon came in 1923, and remained until 1927, when he went as a general missionary to work in Jamaica. Mr. Coon was most faithful in his ministrations to the church members, both resident and non-resident and to all lone Sabbath keepers. He increased the membership of the church more than any other pastor—about forty names being added to the roll while he was here.



BOULDER CHURCH

Corps, the city charities, and many other worthy things were greatly aided by his efficient help. In 1908 the Seventh Day Baptist Conference was held in Boulder, and its success was largely due to Doctor Burdick's untiring efforts.

In 1910 came Rev. A. L. Davis, who served as pastor until 1916. Mr. Davis was much liked as a preacher in Boulder, and preached as many sermons outside of his own pulpit as in it, while he was here. Our membership and worshipers have come and gone, more or less, ever since the church was organized, and Mr. Davis said he always felt as if he were preaching to a procession!

In 1916 Rev. L. A. Wing came as pastor and stayed until 1922. Mr. Wing loved

Deacon A. G. Coon was in Boulder when Elder Wheeler came, and served the church as deacon for years. In 1904, A. L. Clarke and S. J. Swan were ordained deacons, and in 1915 E. N. Irish and D. M. Andrews were ordained. December 3, 1922, Deacon Crosby, of Denver, and Frank Saunders were chosen and ordained.

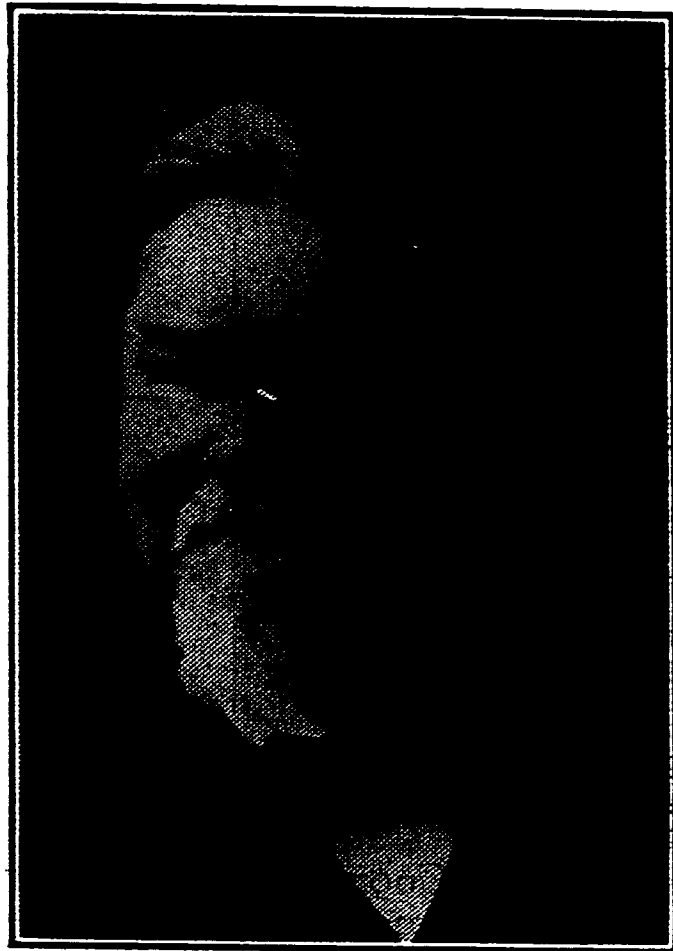
Few denominational leaders have been able to visit us except at the time of the Conference. A number of evangelists have labored among us—Mrs. Townsend, George W. Hills, L. D. Seager, E. B. Saunders, and G. D. Hargis.

Early in 1928 the church building was sold to the Texas Oil Company. They were very generous and gave us all the material of the old stone building if the church

would clear the lot. The men of the church wrecked the building and the material carried to the new lot purchased at Ninth and Arapahoe streets.

The material of the old church has gone into this beautiful new building, and it seems that with the new church and Dr. C. A. Hansen as the new pastor, Father Wheeler's oft-repeated prayer that the "church be increased in numbers and in spiritual power" might be realized and fulfilled.

By wise administration of the money received from the old location and the use of the old material and by the generosity of a number of Boulder business men, this church is dedicated free of debt and all bills paid.



REV. SAMUEL R. WHEELER

And now, as you have listened patiently to a short story of the history and the founding of the Seventh Day Baptist Church of Boulder, it would seem peculiarly fitting that we should unveil a photograph of its founder, my beloved father, Rev. Samuel R. Wheeler. This photograph is the very thoughtful gift of a few of the close friends of my father and it will be cherished as the years go by on the part of all who worship here, especially by his children and converts.

[We add here a few words of testimony published by Dr. Hansen in the *Boulder Camera*.—T. L. G.]

Rev. Samuel R. Wheeler was born in England and came to this country at the age of nine. He secured his education by persevering labors and finally entered the ministry, in which he served many years. His early hardships made him the natural man for pioneering purposes, and by faith he saw an opening for Seventh Day Baptists in our beautiful city, and sacrificed for its growth for the first ten years.

During the thirty-five years of its existence, the church has reached out in missionary work, and has interest in a number of leading cities in Colorado, Wyoming, and Kansas. There is a branch church in Denver, which has grown rapidly. * * *

But the history of Seventh Day Baptists can not be told without the mention of that honorable martyr, Rev. John James, pastor of the church in London, who, under the persecution of his day, was beheaded and his body quartered and placed at the four corners at which his church was located, and his head was placed on the church spire to intimidate the members from following the faith any further, but this only made the work grow faster. It has been stated by a prominent English writer that the life and death of John James is enough to keep alive the memory of Seventh Day Baptists for a thousand years.

GOLDEN WEDDING

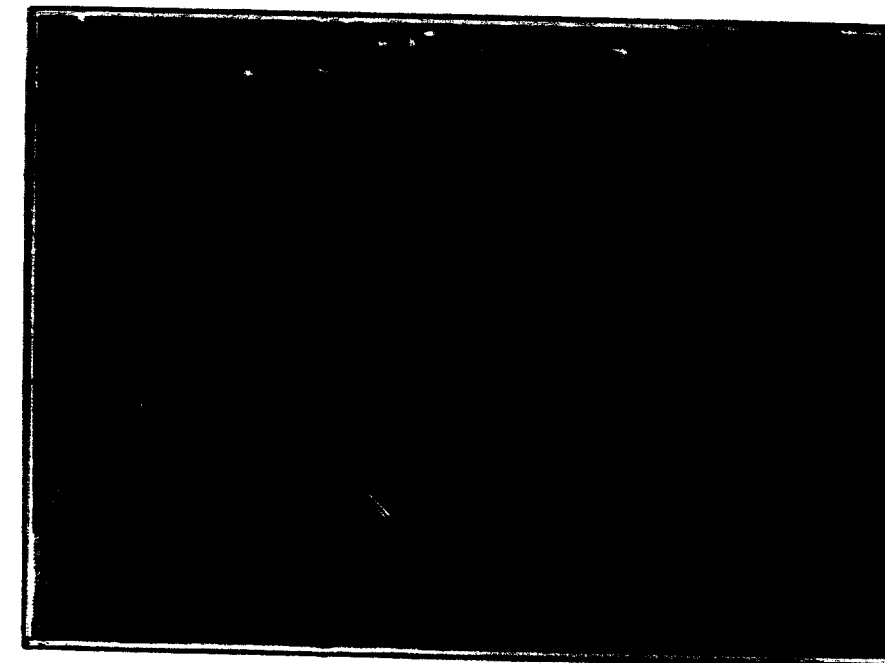
On Wednesday evening, October 10, 1928, more than a hundred friends and relatives gathered at the Grange hall at Petrolia, N. Y., to celebrate the golden wedding of Eugene and Waity Witter, of that village.

The occasion, as such occasions are, was one of joy and gladness, especially so to Mr. and Mrs. Witter. They realized anew their number of friends and appreciated anew what friends mean.

The Grange hall was tastily decorated with golden hued crepe paper and autumn leaves. Several songs, such as, "Put on Your old Gray Bonnet," and others of like nature were sung. Readings and short talks were given by a number, and a good social time was participated in by all. Ice cream and cake were served. Several pieces of gold besides fifty dollars in bills were presented to the couple, as a token of remembrance and appreciation.

There were friends from Wellsville, Scio, Alfred, Pikesville, Bradford, Richburg, Homer, Allentown, Hornell, Ward, and many other places.

Mr. and Mrs. Witter were both born in Allegany County—he in the town of Willing, and she in the town of Amith. He was the son of Pra. S. and Susan Stillman Witter, and she was the daughter of David and Sarah Hall Benjamin. At the age of seven Mr. Witter's parents moved to Petrolia, in the home where he has since lived. She attended Alfred Academy, and for a time taught school. At an early age each was baptized—he by Rev. L. E. Liver-



more, and she by Rev. N. V. Hull. As Wellsville was near his home, he united with that church, while she united with the First Alfred Church, but later moved her membership to Wellsville, where they still remain as faithful and loyal members.

On October 10, 1878, they were united in marriage by Rev. N. V. Hull. Their entire married life has been in Petrolia, where they have lived noble Christian lives. The interest shown them on the occasion of their golden wedding is a token of the esteem and honor in which they are held by those who have known them. At a late hour when the friends departed they wished Mr. and Mrs. Witter many more happy years of wedded life.

A. CLYDE EHRET.

Horses of the Detroit police department understand that a red light means "whoa" and a green light "go." What a lot of motorists need is horse sense.—*Wichita Eagle*.

SPECIAL CHRISTMAS OFFER

We are offering three different combinations of our literature at reduced prices until December fifteenth. Each combination includes the *Weekly Mottoes*, by Rev. A. J. C. Bond, a motto for every week in the year; the *Denominational Calendar*, which, this year, shows views of Milton College and vicinity, and gives denominational information and data that every Seventh Day Baptist home will want; and a book written by one of our Seventh Day Baptist men. The combinations are:

I	
"Bible Studies on the Sabbath Question," Main	\$1.00
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BERNICE A. BREWER
510 Watchung Avenue,
Plainfield, N. J.

The Library of Congress's valuable collection of Chinese manuscripts is in charge of a man who has never been to China, can not speak Chinese (though he can read and write it), and whose chief personal contact with Chinese has been through local laundrymen. Berry A. Claytor is his name. And Claytor is a Negro. He became interested in the work when, as a messenger, he volunteered to help bind some Oriental works after others had turned down the job. The works under his supervision comprise the largest collection of its kind outside of Asia.—*The Pathfinder*.

OUR PULPIT

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

A RECONSTRUCTED THEORY OF VALUES

REV. BOOTHE C. DAVIS,

(President of Alfred University, Alfred, N. Y.)

SERMON FOR SABBATH, DECEMBER 8, 1928

Text—Luke 12: 15.

ORDER OF SERVICE

DOXOLOGY

LORD'S PRAYER

RESPONSIVE READING—Psalm 139: 1-11,
23, 24

HYMN—Higher Ground

SCRIPTURE LESSON—Luke 12: 13-31

PRAYER

OFFERING

HYMN—Jesus Calls Us

SERMON

HYMN—Lead On, O King Eternal

CLOSING PRAYER

The chapter from which this text is taken contains some of the profoundest sayings of our Lord. It is full of information and exhortation regarding the fundamental values of life. In it Christ exposes and denounces *false* values and proclaims true values.

"Beware of hypocrisy," he says. "There is nothing covered that shall not be revealed, and hid that shall not be known." He compares the value of the physical with the spiritual and exhorts men not to fear the death of the body, but rather the death of the soul.

He shows the exalted value of *man* as compared with other objects of God's care.

"Five sparrows are sold for two pence, and not one of them is forgotten of God," and "yet the very hairs of our heads are all numbered," in God's sight; and nothing that concerns us is without his thought and his care.

Men have always coveted wealth, but Christ warns against such covetousness and declares that "a man's life consisteth not in the abundance of the things which he possesseth."

So Jesus Christ reconstructed the theory of values, and it is to that reconstructed theory of values that I invite your thought today.

Our human life is constantly emphasizing

the non-essential values and losing sight of the essential ones. It is natural for us to magnify the things that are close to us and to minimize those things which seem to be at a distance.

Physical comfort naturally stands out in our thought above spiritual values. Position and rank appeal to the ambition. Independence and self-reliance tempt men to forget our dependence upon God, and the covetousness of wealth corrodes and destroys the soul.

Jesus was face to face with these false values, and was continually combating them. So he said, "Fear not physical harm so much as you fear that which harms the

soul." Be not self-sufficient. "He that denieth me before men shall be denied before the angels in heaven." "Be not *anxious*. Take no worry for the morrow. Life is more than meat and the body than raiment."

As opposed to all these things of minor value, Jesus holds up the ideals of the kingdom of heaven. *It is above all else. It supplies all else.* "Seek first the kingdom of God and these things shall be added unto you," he was wont to say.

It is in the midst of this conflict with the destructive values that Jesus hurls against the materialism of his time his reconstructed theory of values. "A man's life consisteth not in the abundance of the things which he possesseth."

I. The pivotal point in this reconstructed theory is the worth of the *man* in contrast to all the things he may possess. The sham and falsehood of pride and hypocrisy, like the good of physical welfare and the evil of physical harm, are but temporary and fleeting. Wealth is consumed by moth and rust. Only the spiritual is eternal. It is for this reason that human life ranks above all other possessions. The best possession in all the world is a spirit-filled and spirit-led human life.

This age of industrialism accumulates millions. It exalts stocks and bonds and dividends. It measures men by their bank account, or their income. But Jesus puts the *man* himself above all his wealth.

The new interpretation of religion which Jesus taught emphasizes the necessity for a true estimate of values. It puts man's person above his possessions. It helps men and women to evaluate life properly. Somehow men may get the true viewpoint and form habits of estimate that can stand the test that time will put upon them. Christ's reconstructed theory of values never meant more to anyone than it means to us today. We are now in the period of religious education where things of the mind and soul should loom large. We are stressing religious education in youth, where habits of thought and action will become permanent possessions.

Few great changes of mind and heart occur after twenty-two or twenty-five years of age. Except in the special line of one's calling or life occupation, new and notable changes in ideas and points of view seldom

come after one's college training is completed.

The ideals, the viewpoints, the tastes, the ambitions of youth are usually crystallized into the characteristics of manhood by the time one reaches twenty-five years of age. Here occupations and professions are chosen for life. Life friendships are begun, standards are set up, and values are established.

Eighty per cent of those who enter the Christian life enter it before that age.

It is for that reason that emphasis can better be placed in youth on the reconstructed theory of values which Jesus Christ advocated. It is imperative, especially that young people feel this truth and make it their own while yet it is possible for them to incorporate it into their lives.

Once feel the strength of the truth while yet in the plastic days of life, that there is something in life that is above material possession, something that is more abiding, something that is stronger in its appeal to the best manhood, something that the heart longs for and responds to with all its zeal and faith and love, and you have anchored the tap-root of the soul in the eternal values of life.

The vacillations which are so often begun in youth and continued until death, are for the want of a true estimate of values. The sins of "wild oats" that blight the whole career of thousands of our youth, the "bent" that turns men and women in the wrong direction, the die that is cast from which there is no return and no escape, all these are but the direct fruitage of the false values to which youth is so susceptible.

It is the *worth* of the *man* as contrasted with all other possessions that Jesus first lays upon our hearts. Gold and silver, bonds and stocks, pleasure and position, all shrink into insignificance when contrasted with personality. When weighed in the balance against character, they are feather weights. If a man's heart is set on these things, he is bartering his soul. He is selling his birthright for a mess of pottage. He is flinging himself into the fire that he may amuse himself with the ashes of his own destruction.

II. In the second place, I would like to have you analyze personality and see what it is that constitutes this high value, com-

pared with which other possessions are but dust and ashes.

Character has many counterfeits that must be classified and labeled before we can be sure that they will not deceive us.

Force has sometimes paraded itself as character. "Might makes right" is an old theory upon which government, industry, society, and even the church have sometimes operated. In medieval times feudal barons held relentless rule over their subjects with the iron hand of force. Absolute monarchies have gambled with the destinies of nations as though they were nothing more than the dice of a reckless game and have dictated the life and the death of prince and peasant alike.

Iron wheels of industry have crushed men and women and children in the common mixing pan of selfish greed and personal ambition.

But life is softening and men are seeing the fallacy of the theory of value which says that "might makes right." The days of feudalism have passed away. Absolute monarchies are transformed into constitutional monarchies and into republics.

Industrialism is discovering that there is something that is stronger than force. Society is beginning to realize that *love* is the "greatest thing in the world." Public sentiment is moving toward a warless world. Human brotherhood and love are making a dent in national and international thought. Peace conferences are becoming popular.

Christ's reconstructed theory of value recognizes this highest quality of humanity, and puts it above all other possessions. Its heralds cry out to humanity: "Now abideth faith, hope, and love; these three; but the greatest of these is *love*." All the world over, wherever love dominates the soul of a man, whether he be a humble toiler or the possessor of great estates, whether he directs governments or serves in obscurity, there is a life whose value ranks above all worldly goods.

The mother who makes home bright with love, whose children know that her best gifts are not fine clothes or costly furniture but her heart's best affection, that mother's value can not be measured by millions. The son or daughter whose heart holds no complainings, no resentment, no ingratitude, but

whose affection is a clear, sparkling fountain of love and loyalty and devotion, is a valued treasure, more rich than costly gems and pearls. "Love that suffereth long and is kind; love that faileth not; love that rejoiceth not in unrighteousness but rejoiceth in the truth," this is the priceless possession of the soul which Jesus holds up to humanity as above all other possessions.

Another characteristic that is possible to human personality and which can not be got for gold is the unfolding of the *infinite* life within us. Dr. Lyman Abbott once said that religion is the life of God in the soul of man. You have seen a beautiful rose on a June morning unfolding its pure petals to the warm sunshine. Its cheeks are kissed by the dew. It is the emblem of perfect purity. No soiled spot is on its soft lips. It is God's sweetest breath in nature. What artist designed its form or blended the tints of its colors or gave it its perfumed breath? It is God's smile and whisper of love unfolded in a rose-bud. But you can not buy the power to see it with money. You can only see it and hear it speak and feel its warm breath of love as your own soul expands in tune with the heart throbs of the Infinite who is unfolding in the rose. Beautiful as is the rose and glorious as is the message of its unfolding heart, it is but a glimmer of the unfolding glory that is possible for a human soul in which there is the unfolding life of the Infinite.

There is no excellency of body or mind or heart which has not a place in God's pattern of a man. There is no grace of person, skill of hand, delicacy of brain, or purity of soul that is not a part of God's scheme of a human life.

When a soul grasps a vision of its kinship to Divinity, when it begins to unfold with the limitless beauties of color and form and fragrance of God's love and life, the rose is a weak symbol of that infinite beauty.

Think you Angelo did not reach his noble achievements in art because he carved his own faith in forms of breathing marble and painted it abroad in the glories of his immortal frescoes? And yet this faith and power to reveal the unfolding Deity is not thrust upon us. It resides within us by the power of choice.

"Men at some times are masters of their

fates; the fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings."

Conscience, reason, will, and the possibility of an unlimited mental, moral, spiritual growth, this is the possibility of the expanding *infinite* within us. No money value can be set upon it. This is the wealth of human personality of which Jesus speaks when he says, "A man's life consisteth not in the abundance of the things which he possesseth."

There is one more thing about this spiritual wealth which I must not fail to have you see. It is that it is open to all and attainable by all. The accumulated millions of the world's wealth the most of us can not share. Most men must struggle and toil for the common necessities of life and expect to forgo the most of the material luxuries of life. But no man need die spiritually poor. To no one is denied the riches of the soul. God is as lavish with us in the offer of his generous gifts of himself to us as he is with the rose or the lily.

You may not be rich in houses and lands, but you may be rich in knowledge and in virtue. You may not be skilled in art and in invention, but you may be skilled in the art of living patiently, bravely, and purely in the midst of hardship and trial and temptation.

If you aim only at worldly wealth, you may fail to win it. Most men do. But if you win it alone, your possessions are poor and sordid and cold. Your house is left unto you desolate. But if you aim to develop this Christian personality of which Jesus speaks in his reconstructed theory of values, no earthly loss can impoverish you. You have treasures laid up which neither moth nor rust can corrupt and which thieves can not break in upon nor steal.

My friends, life to you is sweet. It is full of promise. It has untold values in store for you. But they are spiritual values. Keep your eyes on these. Never look to the sordid things as the end or the goal. They are but means to an end, and all too often they are but the broken reed and the disappointing staff. The best is open to all of you. God's help is promised and his eternal riches of character and soul are the rich legacy he has bequeathed to us.

"A sacred burden is this life you bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin;
But onward, upward, till the goal you win."

IN MEMORIAM

The Ladies' Aid society of the Seventh Day Baptist Church of New Market, N. J., regrets the loss of Miss Agnes Burdick, a life-member of the society.

She was a gentlewoman of sweet Christian character. She had lovingly cared for her father, mother, sister, and brothers in their last illness, and helped with the care of her brother Alberne's wife, Josie Burdick (another dear member) as long as she was able.

Agnes was born in Little Genesee, N. Y., which was her home with the exception of a few years she spent in her brother Alberne's home in New Market, N. J.

She was tenderly cared for in the home of her niece, Mrs. Edna B. Sanford, at Little Genesee, N. Y., where she died September 9, 1928.

We feel that her life was a blessing and her memory will be precious to all who knew her.

MINNIE D. WHITFORD,
ALICE J. A. BURDICK.

Sabbath School Lesson X—December 8, 1928

PAUL GOES TO ROME

Acts 27: 1 to 28: 31; Romans 1: 8-15; Philip-
pians 1: 12-14

Golden Text: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." Romans 1: 16.

DAILY READINGS

December 2—A Stormy Voyage. Acts 27: 14-26.

December 3—Providential Deliverance. Acts 27: 33-44.

December 4—A Winter in Melita. Acts 28: 1-10.

December 5—The Arrival in Rome. Acts 28: 11-22.

December 6—Paul's Interest in the Romans. Romans 1: 8-17.

December 7—A Letter From Prison. Philippians 1: 1-11.

December 8—God's Care for His Own. Psalm 91: 9-16.

(For Lesson Notes, see *Helping Hand*)

DEATHS

CLARKE.—Alice Briggs Clarke, daughter of Johnson and Caroline Stout Briggs, was born in Independence, December 28, 1845, and died at her late home in Independence, October 29, 1928.

In early life she was a teacher. May 10, 1870, she was married to Orville G. Clarke, a Civil War soldier, with whom she lived to celebrate fifty-five years of married life before his death in 1926. To them were born three children: George, now deceased; Mrs. Carrie M. Slade, and Floyd C. Clarke, of Independence, who have given her a home and devoted care during the two years of her declining health. These with two grandsons, Clarke W. Slade, of Mercersburg, Pa., and Decatur M. Clarke, of Independence, survive.

Mrs. Clarke was an interested and loyal supporter of community interests, a faithful and capable worker in the Ladies' Aid society, of which she was a charter member, and an appreciative and kindly neighbor and friend who will be missed from the community where she has spent her life.

Farewell services were held in the Seventh Day Baptist church at Independence, October 31, 1928, conducted by Rev. W. L. Greene. Interment at Independence.

W. L. G.

FOREMAN.—Keturah Merrick Foreman was born in Lancaster, Wis., September 14, 1851, and passed out of this life November 9, 1928, at Boulder. She was a convert to the Sabbath, under the labors of Rev. D. Burdett Coon, and was a model Christian to the end.

She was married in 1866 to Charles Richard Foreman, and had eleven children, four of whom survive. There are today fourteen grandchildren and twenty-one great-grandchildren.

Words of comfort were spoken by the writer, and we laid her to rest in the Columbia Cemetery to await the call of the Master.

C. A. H.

SHAW.—Joanna Ryno Shaw was born February 7, 1846, and died September 22, 1928. She was the daughter of Randolph and Mary Coats Ryno, and was born in the town of Wirt, Allegany County, N. Y.

On March 15, 1866, she was united in marriage to Amos Shaw of Alfred, where she spent the remainder of her life.

At an early age she was baptized and united with the Richburg Seventh Day Baptist Church. She later moved her membership to Alfred. She was a home loving woman and lived a quiet, reserved life.

She is survived by her three children: Dana L. of Alfred; Laura Chamberlain of Warsaw, N. Y.; and Leon I. of Oak Park, Ill.

Funeral services were held in the church, conducted by her pastor, and her body was laid to rest in the Alfred Rural Cemetery.

A. C. E.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month25
Per Copy05

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