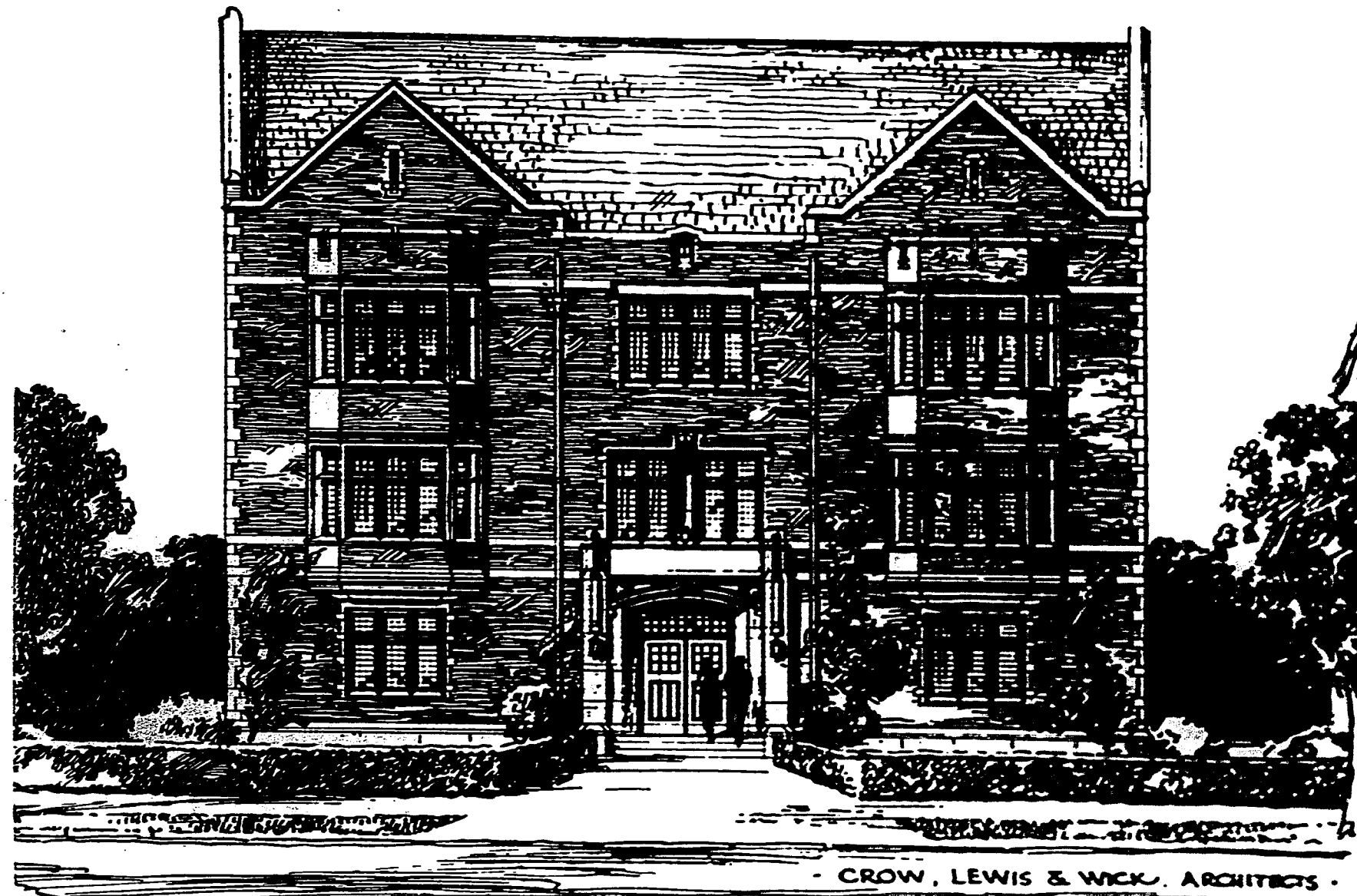


# The Sabbath Recorder

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.

## LIFE

Storm is raging in the heavens,  
 Listen! Hear the night wind wail!  
 On we stumble, blindly onward,  
 Through the vale.  
 Clutching snares entwine around us,  
 Listen! Hear the tempters cry!  
 On we stumble, blindly onward,  
 To the sky.  
 Battle on! The goal is waiting,  
 Through the storm, beyond the night.  
 God is with us. Battle onward  
 For the light!

—Hugh B. Cave.

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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.  
*Vice-Presidents*—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

*Recording Secretary*—Paul C. Saunders, Alfred, N. Y.  
*Corresponding Secretary*—Willard D. Burdick, Plainfield, N. J.

*Treasurer of General Conference*—James H. Coon, Milton, Wis.

*Treasurer of Onward Movement*—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

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

### COMMISSION OF THE GENERAL CONFERENCE

*Terms expiring in 1929*—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

*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.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Maplewood, N. J.  
*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Acting Corresponding Secretary*—Ahva J. C. Bond, Plainfield, N. J.

*Assistant Corresponding Secretary*—Miss Bernice A. Brewer, Plainfield, N. J.

*Treasurer*—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Clayton A. Burdick, Westerly, R. I.  
*Recording Secretary*—George B. Utter, Westerly, R. I.  
*Corresponding Secretary*—William L. Burdick, Ashaway, R. I.

*Treasurer*—Samuel H. Davis, Westerly, R. I.

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

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Edgar D. Van Horn, Alfred Station, N. Y.  
*Recording Secretary and Treasurer*—Earl P. Saunders, Alfred, N. Y.

*Corresponding Secretary*—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

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*President*—Mrs. Allen B. West, Milton Junction, Wis.  
*Corresponding Secretary*—Mrs. Edwin Shaw, Milton, Wis.

*Recording Secretary*—Mrs. James L. Skaggs, Milton, Wis.

*Treasurer*—Mrs. Alfred E. Whitford, Milton, Wis.

*Editor Woman's Page, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

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*Eastern*—Mrs. Willard D. Burdick, Plainfield, N. J.  
*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.

*Central*—Mrs. Jay S. Brown, Brookfield, N. Y.  
*Western*—Mrs. Walter L. Greene, Andover, N. Y.

*Southwestern*—Mrs. R. J. Mills, Hammond, La.  
*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.

*Pacific Coast*—Mrs. Charles D. Coon, Riverside, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—William M. Stillman, Plainfield, N. J.  
*Secretary*—William C. Hubbard, Plainfield, N. J.

*Treasurer*—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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.

## SABBATH SCHOOL BOARD

*President*—D. Nelson Inglis, Milton, Wis.  
*Secretary*—Dr. A. Lovelle Burdick, Jantenville, Wis.

*Treasurer*—Louis A. Babcock, Milton, Wis.  
*Director of Religious Education*—Erlo E. Sutton, Milton Junction, Wis.

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.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.  
*Recording Secretary*—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

*Treasurer*—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

*Trustee of International Society*—Benjamin F. Johanson, Battle Creek, Mich.

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

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

*Intermediate Superintendents*—John F. Randolph, Milton Junction, Wis.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Blanche Burdick, Ashaway, R. I.  
*Central*—Mrs. Frances B. Sholtz, Onida Castle, N. Y.

*Western*—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
*Northwestern*—Miss Elsie Van Horn, North Loup, Neb.

*Southeastern*—Miss Greta Randolph, New Milton, W. Va.  
*Southwestern*—Mrs. Alberta S. Godfrey, Texarkana, Tex.

*Pacific*—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

*Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.*

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

George R. Boss, Chairman, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.

Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Ross W. Palmberg, Liuho, Ku, China; H. Louie Mignott, Kingston, Jamaica.

# The Sabbath Recorder

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

VOL. 105, No. 25

PLAINFIELD, N. J., DECEMBER 17, 1928

WHOLE No. 4,372

The Amount Needed on December 10, 1928,  
 to Complete the Building  
 \$38,980.59



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-half of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.

*Our heavenly Father, we thank thee for those whom thou hast called to be ministers of the gospel. Wilt thou so lead and cleanse all their hearts and so fill them with the true spirit of worship that they may stand before thee unrebuked, and before thy people highly honored as leaders.*

*Wilt thou inspire the hearts of more young men with the glorious possibilities of a minister of the gospel and lead them into the blessed work by thy Spirit. Give us faithful men who will consecrate their lives, their faculties, their possessions to thy service and for the uplifting of men. In the name of Christ our Savior. Amen.*

**Is the Church Doing Its Best?** On every hand in these days we meet with questions that imply some lack on the part of the churches in the line of real spiritual activity. Revivals such as have brought in most of the active members by conversion are practically unknown, and while the matter of religious education or training for children and young people is being exercised there seems to be little or no effort to seek and save the lost multitudes of grown-ups who are past the years of ordinary education, and who are drifting uncared-for toward the grave.

Somewhere I have seen this expression by a church member, "Our church is sound asleep from the pulpit down." This is indeed a sad thing to say and *pitiful*, if true. In view of the world-wide complaints regarding church activities in the line of seeking to reach and convert the unsaved, no question is more natural or more persistent than the one in this topic, "Is the Church Doing Its Best?"

Of course a revival of religion—a renewal of active spiritual life—could not be hoped for in any church that is "sound asleep."

I have been impressed with the words of several well known religious leaders in these days. One says, "There is an enormous difference between what the Church might do and what it is doing." This man makes a strong plea for practical Christianity. He thinks the Church needs to develop a practical application of its theories.

Another great man, well known the world over, thinks the age is suffering from moral self-complacency; and that it is the business of the Church and its preachers, "to

startle such a world into self-examination and repentance." He says, "There is great need of a revival of conscience in the self-satisfied multitudes of Church life."

I think that such a revival in all the churches would result in a great ingathering and the kingdom of God on earth would thereby be greatly strengthened. In the preaching of these days there is too great a tendency to soothe rather than awaken the voice of conscience in men. A deeper moral discontent with modern conditions that would stir men's souls and awaken them to a vivid realization of the claims of God, and of the dreadful consequences of a life of sin, is the one thing needful today. And it is up to the Church to bring this about if it is ever done. A triumphant Church must be something more than a society of social evolution. Men need to learn that religious indifference is not the result of faith.

A live Church should be able to produce strong spiritual leaders. The fact that there is such a scarcity of ministers in the present day must be due to the indifference of the Church people regarding the matter. This of itself is one of the strongest signs that the Church is not doing its best.

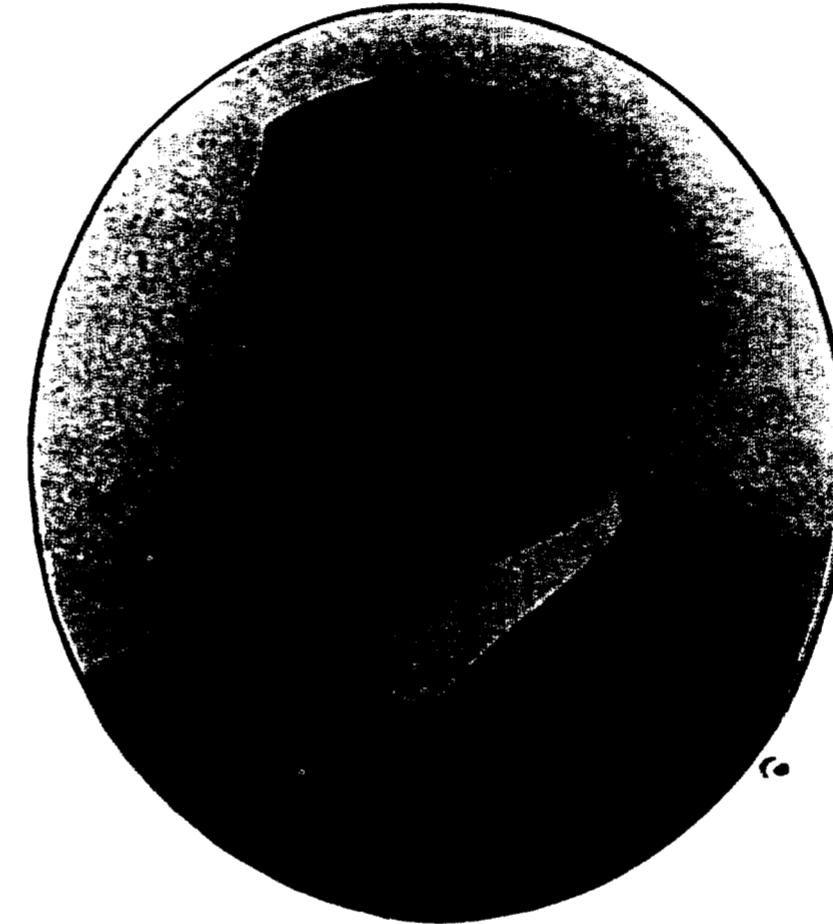
Have you thought that the more prosperous a church is in material things, the fewer are the ministers that come from it?

From what churches have come most students in the seminary and the active preachers in our churches today? The most of them have come from the smaller and so-called "feeble" churches. If all our churches were doing their best, we might see more of their young men entering the ministry, and fewer of them drifting clear away from us.

**Frank J. Hubbard** On Thursday evening, **Highly Honored** December 6, a great congregation assembled to witness the dedication of the large new Hubbard school building on West Eighth Street, Plainfield, N. J. This is by far the finest of the more than a dozen fine school buildings in the city of Plainfield, and it was named in honor of Frank J. Hubbard, who for many years was a member of the Board of Education, and its president when this building was planned.

Dr. Henry M. Maxson, who for many

years was the superintendent of schools in this city, made a fitting tribute to Brother Hubbard. Mr. De Witt Barlow, president of the board, presided, and the great audience united in singing the "Star Spangled Banner." Rev. Mr. Warren of the Presbyterian Church offered prayer, and Mrs. Sarah W. Johnson, of Newark, on behalf of the Martha Washington Council 23, Daughters of America, presented the school with a fine Bible. In doing so she referred in an impressive way to the three standards of the society she represented—the Bible,



the flag, and the public schools—and pronounced them the foundation of the nation.

Brother Asa F. Randolph in behalf of the Rotary Club presented an excellent portrait of Brother Hubbard. In doing so he spoke of the unselfish service he had rendered as president of the board by giving so much time in serving the public.

The Hubbard School Glee Club and members of the Chamber of Commerce Music Society rendered excellent service in music, and popular songs.

In his tribute to Frank J. Hubbard, Doctor Maxson spoke in his well-known pleasing manner something as follows, taken from the *Courier-News*:

"Some men are remembered for what they did and some for what they are, but Mr. Hubbard will be remembered for both," Doctor Maxson said. It was a fitting tribute that the new school should be named for the former board president. Doctor Maxson traced the development of the

school buildings in Plainfield and said that when the Stillman School, the first public school erected here, was built, it was thought to be the last word in school construction. Each new building erected has been an improvement over its predecessors, and now the Hubbard School represents the most modern of school buildings.

Doctor Maxson discussed changes which have been made in education during the past quarter of a century, and told how the lengthening of childhood by the adoption of child labor laws has affected the school program.

#### EDUCATION MEETS NEEDS

"Because of the complexity of the age, children of today must obtain a complete education to enable them to meet the competition found in the world of business," he said. "Demands on children of the present century are much more exacting than they were years ago."

Mr. Maxson spoke of Mr. Hubbard as a man who had a large vision and who saw the possibilities of good schools and always took care to have sufficient space provided to accommodate the increase in the population. He told of Mr. Hubbard's activities in connection with Muhlenberg Hospital and other civic enterprises, as well as the public schools, and spoke in highest terms of his unselfishness.

Our readers will be interested to know that three of the public school buildings in Plainfield are named after three leading Seventh Day Baptists who have rendered valuable service in matters pertaining to education. They are the Stillman School, the Maxson School, and the Hubbard School.

**A Beautiful Tribute** The poem entitled, **To a Devoted Mother** "My Mother's Birthday," was written by Brother N. O. Moore to his mother, whose death is announced in this **SABBATH RECORDER**. It was written to his mother during the last week of her life, while she was in the hospital where she had gone for an operation. In a private letter to the editor, Brother Moore tells me that he prepared it and had it printed on parchment and bound in morocco in time for his mother's birthday. He says: "I am thankful that my words reached her in time for her to understand and appreciate them . . . I would be glad to have you publish the verses as an expression of the feelings of her children towards their mother."

#### MY MOTHER'S BIRTHDAY

The anniversary days of city, state, and nation  
Are marked with pomp and due solemnity,  
But there's an anniversary much more important  
Than New Year's day or July fourth, to me.

Let other people celebrate the nation's birthday  
With speech, parade, and hours of varied  
mirth,  
But I'll commemorate with words of love and  
honor  
The happy day that gave my mother birth.

To me it's infinitely more important  
To think of mother, as the years go by,  
Than spend much time attending civic banquets,  
Or hearing speeches by the men in public eye.

I do not know the circumstance surrounding  
The birth of her whose life produced my own;  
I know that day is marked for my devotion—  
Distinguished by a fine and precious stone.

It's little that I know about her youth, or child-  
hood,  
My intimate acquaintance came with later  
years;  
When I was young, so dull I was of compre-  
hension—  
But now I grieve to think I ever caused her  
tears.

I know my mother must have taken many foot-  
steps  
To wait upon me, when I was a child,  
To soothe my infant pains and small distresses  
With tender love and ministrations mild.

I know she suffered pain and weariness, un-  
heeded,  
In daily toil to meet her family's need;  
I know she spent her few brief leisure moments  
gladly  
To interest, instruct, and plant the fruitful  
seed.

I know she offered many a heartfelt prayer in  
secret  
That God would guard and guide us in his  
love;  
I know she taught us by her own life-long ex-  
ample  
To fix our hearts and hopes on heaven above.

A mother such as mine deserves a lot of credit;  
I honor her with these poor words of praise;  
I'm glad to speak them so she'll realize I love her  
And hope she'll yet enjoy many more birthdays.

The word mother appears in the Bible  
more than three hundred times. There is  
no more precious word in the English  
language. The very mention of it will start  
more loving memories than any other name,  
and many a man owes the very best things  
in his life to his mother.

I can never see a tribute to mother such  
as Brother Moore has written without a  
thrill of gladness and thanksgiving for the  
dear mother who helped me, a thoughtless  
boy, to higher ideals of life in the far away  
days of boyhood.

The dignity and divineness of mother-  
hood can never be overestimated. Most of  
the great and good men of history owed all  
they were in the world to the blessed in-  
fluences of their mothers. Paul exalted  
motherhood when he wrote of Timothy's  
mother, and the sacred historian of old  
wrote of Hannah as the one who made  
Samuel the man of God he proved to be.  
When the Psalmist wanted to express the  
deepest sorrow known to man, he ex-  
claimed, "I bowed down heavily as one that  
mourneth for his mother." Jesus had a  
mother who was so precious to him that he  
remembered her and provided for her even  
in his agony on the cross.

One of the best moves America has made  
came when it made Mother's day a national  
holiday. Happy memories of mother have  
saved many a man from the life of an in-  
fidel and helped him to find the Savior.

More and more, as the years go by, we  
appreciate the finer qualities of the mother  
who made the light of home when we were  
children. No matter how far away a man  
may roam or how much the things of earth  
may have changed his condition, there will  
follow him memories of one character that  
survives in thought and that takes hold of  
his very being. Be he living or dying, there  
will appear in his life's horizon, like the  
morning star, that beautiful and remem-  
bered goodness, almost divine, which he  
calls "Mother."

**Cheering Report on** We are greatly cheered  
**The Building Fund** by the interest our  
people are taking in the efforts to complete  
the fund for the denominational building.  
In the report of last week the receipt of  
\$7,991 enabled us to add another block to  
our growing picture of the building on the  
first page of the RECORDER. That date was  
December 4. Then the total receipts for  
the building amounted to \$48,382.41. To-  
day, December 10, Miss Titsworth, our  
treasurer, is happy to add \$2,637 in pledges  
and cash received this week. This brings  
the total on December 10, up to \$51,019.41.

This amount taken from the \$90,000 re-  
quired to complete and furnish the building  
leaves \$38,980.59 still needed.

It does look as though our more than  
twelve years of efforts for a denominational  
home and publishing house would soon  
bring the much needed result.

Don't forget that this is not a Tract  
Society movement, but is a movement of the  
*entire denomination*, authorized by the Gen-  
eral Conference more than twelve years  
ago, and recommended by the yearly Con-  
ferences since that time. The Tract So-  
ciety is only the agent authorized to do the  
work.

It means that Seventh Day Baptists after  
some three hundred years of existence are  
going to have a creditable headquarters of  
which no people need be ashamed. We are  
building for our future as well as for our  
present.

The New York City Church report has  
just come to hand showing pledges and  
cash to the amount of \$36 per resident  
member. This is certainly commendable,  
and full of inspiration.

I know every RECORDER reader will be  
interested not only to see our picture grow  
but also anxious to help it grow.

**Editorial News Notes** We learn by private  
correspondence that the church in Battle  
Creek, Mich., has extended a call to Brother  
Osborn of the Verona Church to become its  
pastor.

Brother Crofoot who has been the faith-  
ful pastor at Battle Creek is expecting to  
return soon to his work in China. This  
makes one pastor less for our work in  
America.

President Whitford and wife of Milton  
College were present with the church in  
Plainfield, N. J., on Sabbath day, Decem-  
ber 8. They both made interesting ad-  
dresses regarding Milton College and its  
needs. The next church they will visit is  
the old Shiloh Church in southern New  
Jersey.

Pastor Bond of Plainfield was away from  
home last Sabbath, attending Federal Coun-  
cil meeting in Rochester, N. Y. In his  
absence Secretary Willard D. Burdick had  
charge of our services, introducing Presi-  
dent Whitford and wife, who did the  
speaking.

One of the friends to whom the RE-  
CORDER has been sent out of the gift money  
for the RECORDER fund, writes an appreci-  
ative letter expressing her thanks for the  
help given her. Although she hardly knew  
how to spare the money just now, she re-  
newed the subscription for herself, and  
wrote as follows: "I am a Seventh Day

Baptist through and through, and feel that  
I must have the paper. I will work a little  
harder and pay for it myself. Then I can  
give it out to others as I have been doing  
all these years."

This sister belongs to an old Seventh Day  
Baptist family whose name has been fa-  
miliar among our people for three genera-  
tions. As a lone Sabbath keeper she has  
cherished the memories of other days, and  
stood true and loyal to the cause her fore-  
fathers loved.

The following item comes to hand in the  
North Loup *Loyalist* of December 7.

There was a special church meeting Sabbath  
evening. A letter had been received from Rev.  
Loyal Hurley with regard to the call extended  
to him to become our pastor. Under the exist-  
ing circumstances it seems best for him not to  
come, so it was necessary to ballot again for a  
pastor. A call was extended to Rev. Harold  
Crandall of New York City.

#### A GOOD LETTER FROM EX-PRESIDENT FRANK HILL

DEAR DOCTOR GARDINER:

Your description of our trip to Confer-  
ence as given in the RECORDER has been  
very interesting, and I am sure many of  
your readers almost feel that they have  
taken the trip. It was certainly a wonder-  
ful trip, nothing to mar, nothing to regret,  
something to always remember with pleas-  
ure.

We were all very sorry when you, Rev.  
W. L. Burdick, and Rev. Claude L. Hill  
had to leave our party. Some of the most  
wonderful experiences came to us after you  
left us at Klamoth Falls, and we would like  
to supplement what you have written of  
the trip by giving an account of the first  
three days.

From Klamoth Falls we went directly to  
Crater Lake by bus, where we spent a very  
quiet Sabbath at one of the most beautiful  
spots the Creator has left for the enjoyment  
and inspiration of mankind. No cathedral  
could inspire such thoughts of the Creator  
and Ruler of the universe.

Where now lies beautiful Crater Lake  
once stood a mighty mountain, an active  
volcano, a worthy rival of Mount Hood and  
Mount Shasta, near neighbors. The story  
of the undoing of Mount Mazama, of the  
birth of this wonder lake, is one of the

great stories of the earth. It is as if some vast cavern formed in the earth's seething interior into which the entire volcano slipped. When Mount Mazama collapsed into this vast hole, leaving clear cut the edges which today are the cliffs surrounding the lake, there was instantly a surging back. The crumbling lavas were forced again up the huge chimney until the vent became jammed and choked. During succeeding ages springs poured their waters into this vast cavity and Crater Lake was formed. The water of the lake is a deep blue, changing its hue with every light and shadow. The depth of the water is about two thousand feet, and the surrounding cliffs rise directly from the water's edge from one thousand to two thousand feet. The lake is nearly round and about six miles in diameter. There is no visible inlet or outlet and the water remains at about the same level throughout the year.

There are other crater lakes in the world, but none so deep and none so blue. It easily ranks with such wonders as Niagara, the Grand Canyon of the Colorado, the Yosemite, and the Yellowstone. It is a gem of unbelievable coloring in a most wonderful setting. It is the most beautiful and mysterious of lakes. It became a National Park in 1902, and is rapidly growing in favor with lovers of the beautiful in nature.

We left the lake by the western entrance and took the night train at Medford for Portland, where we arrived the next morning.

After breakfast we took a bus for a day trip over the famous Columbia River Highway. Mount Hood, with its snow covered summit, towered before us as we left the city. The first stop was at Crown Point, where a wonderful view up and down the Columbia River was had, comparable to the view of the Hudson from the Bear Mountain Bridge. Across the river lies the beautiful landscape on the Washington shore, backed by mountain scenery, and on the right as you proceed up the river are towering cliffs, indented here and there by beautiful dells where mountain streams have cut their ways back into the face of the cliffs. At a number of these places are beautiful falls; the largest and perhaps the most beautiful of these is Multnomah Falls, with a sheer fall of five hundred forty-one feet.

At Bonneville we visited one of the largest fish hatcheries in the world, where both brook trout and salmon are hatched by the million. In a number of places along the river we saw the fish wheels used during the salmon season in catching the fish. About fifty miles from Portland we came to the locks which are used in getting vessels above the cascades.

Mitchels Point Tunnel is sixty miles from Portland. This tunnel, with its five windows overlooking the river, is considered the most wonderful tunnel of its kind in the world. On our return trip we stopped at Tyrrell's for a salmon dinner, and were very much surprised and pleased to find our Conference friends from Adams Center, including Rev. Loyal Hurley, Professor and Mrs. Werschkul of Portland joined us here. (Mrs. Werschkul was Lizzie Devol of Ashaway.) We had a very pleasant visit with our friends and a famous dinner, after which we retraced our drive of the morning. Thus ended a perfect day and a never-to-be-forgotten drive. The Columbia River Highway is a marvelous piece of road engineering in a region of striking beauty. It is to the Pacific Coast what the Storm King Highway and Bear Mountain Bridge are to the East. They are not alike but belong to the same class.

At six o'clock in the evening we boarded a Union Pacific train for the Yellowstone, and turned our faces toward home.

For the first time since Conference there was time for thought and reflection. I had come to the Pacific Coast a stranger to most of our people. Many of those who have usually taken a prominent part at our Conferences could not attend because of the distance. Some of our people in the East had felt that taking the Conference to the Pacific Coast was an expensive experiment. There were people who felt that with so much and such wonderful things to see the work of the Master would be neglected by the delegates from the East.

The attendance at Riverside was most faithful and punctual. A highly spiritual atmosphere pervaded all of the services. The cost to the denomination of the Riverside Conference was not greatly in excess of other Conferences. The loss of old leaders was made up by the finding of many new and consecrated people, both young and old. No Conference was ever

handled by the local church more efficiently than was the Riverside Conference. Every need, every comfort was anticipated. Better or more loyal support could not have been given a president. The food was fine and very reasonable. There was no sickness. The weather was of the California brand, in other words "ideal." Our friends from China were a great inspiration, and I am sure that we as a denomination will be more united in our hopes, our aspirations, and our undertakings than ever before.

There are great possibilities for our denomination on the Pacific Coast. We should not neglect such opportunities.

Yours sincerely,

FRANK HILL.

Ashaway, R. I.

November 28, 1928.

### AMERICA'S GIFT TO ANCIENT LANDS

JOHN R. VORIS

Associate General Secretary, Near East Relief

I stood on the balcony of the American House at Jebail, Syria. Jebail is the seaport town called Gebal in the Book of Kings. It was to this town that the cedars of Lebanon were brought from the mountains to the Mediterranean to be floated as rafts down the coast to Haifa, and from there taken overland to the Holy City to build the Temple of Solomon. It was here that the Egyptians and later the Romans found a port of entry, and it was here that they left notable monuments now being uncovered by the French.

Below me where the soft waters of the Mediterranean lapped against the shores, I could see the dim outline of slender columns of an ancient Roman temple, recently uncovered by the excavators, and could fancy, at least, that I could see a great sarcophagus in which the earlier Egyptians had buried one of their leaders. In my mind's eye I could see the great cedars of Lebanon drawn on rough wheels by a multitude of dark-skinned servants, cedars that would go to build a temple of the Lord. Raising my eyes, I saw outlined against the sky above to my right a great castle built by crusaders in the twelfth century.

I found myself awed by the march of history. I was conscious of being on ground trodden by the kings of old. Alex-

ander the Great had been here, Philip of Macedon and Napoleon. In imagination one could review civilization as it marched past. Each conqueror had left his monument in marble or stone.

Earlier in the day I had been talking with some of the older boy leaders of the American orphanage center and their teachers, and now I thought of the monument America was erecting there, not a monument of brick or stone but one measured in terms of human life. In the building near me seven hundred boys were sleeping. Fine, healthy, and alert youngsters they were. I had seen them all at their work, at their meals, in the sea enjoying their morning plunge, and also in the church service. All these boys owed their lives to America's gifts of food and shelter and care. And I said to myself, "We're not leaving a crusader's castle or a Solomon's Temple or Roman monument or even an Egyptian sarcophagus—not even a shrine or church. We have invested our money in childhood.

Here we are leaving the kind of monument that the earlier civilizations would have scorned. Just children! Even today childhood has but little place in these Eastern lands. Parents love their offspring, to be sure. But children are valued only as potential adults, not as children. Civilization is built for adults. The result is that there is a complete lack of child care movements. Money, if spent, is expended upon shrines and great churches built of lasting materials, but not for education or care of children. Now comes the richest nation on the globe, and it leaves only children, strong, sturdy, trained children to be sure, but only children. A strange spectacle.

And so I turned to my couch with a feeling of content, for I knew that we had not only builded unselfishly, but we are leaving a trained leadership among youth and a new ideal for all childhood.

We have brought to the land of him who said, "Suffer the little children to come unto me," a demonstration of the meaning of that message.

All the crimes on earth do not destroy so many of the human race nor alienate so much property, as drunkenness.—*Francis Bacon.*



## MISSIONS

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

### THE WEEK OF PRAYER

It has long been the custom of many Protestant churches to observe one week early in January as a Week of Prayer. This year the week beginning January 6 has been selected and the Federal Council of the Churches of Christ in America and the World's Evangelical Alliance of Great Britain have united in preparing a program for the week. This program is being translated and circulated in over fifty countries. Several weeks ago copies of the program were sent to all our pastors, and that it may be available for use by every one, it is given below.

Many churches will meet every night during the week, and in churches where this is not done there will doubtless be many members who will observe it by themselves. The Federal Council through its Commission on Evangelism and Life Service in addressing the churches regarding the Week of Prayer closes by saying, "We are called this new year to learn afresh the source of power for service. Jesus said, 'Ye shall receive power . . . tarry ye.' The Holy Spirit is waiting, if we will have it so, to equip us for all the year may hold for us of life and service. His power is adequate to every need we face, and the challenge of the hour is for a Pentecostal blessing that will open the way to a world-wide spiritual revival."

#### TOPICS FOR UNIVERSAL AND UNITED PRAYER

##### Theme for the Week:

#### THE VISION OF THE KINGDOM AND THE POWER FOR SERVICE

Sunday, January 6, 1929

Text Suggested for Sermons and Addresses:  
Acts 1: 8; Genesis 13: 12; Luke 9: 51; Isaiah 35: 1; Revelation 21: 5.

Monday, January 7, 1929

#### THANKSGIVING AND HUMILIATION

The Promise—"He is able to do exceeding abundantly above all we ask or think."

#### Thanksgiving:

For the joy of being called to know and serve the purposes of God's love.

For the innumerable company who now praise God's name out of every kindred and tongue.

For the adequacy of the gospel to meet a whole world's need.

For the power of the gospel to redeem individuals of all nations. For Jesus Christ—Lord and King.

#### Confession:

For our failure to realize the power of prayer, and the absence of a spirit of sacrifice.

For our disunion, and lack of the spirit of unity. For the lack of a true missionary spirit in the Church.

#### Prayer:

For bold witness to the saving power of Christ, and a courageous witness in moral questions.

For a new vision of the coming kingdom.

For a new outpouring of the Holy Spirit upon the Church, and a fresh spirit of service and adventure for Christ.

Scripture Readings: Psalm 103; Ephesians 1: 1-14.

Tuesday, January 8, 1929

#### THE UNIVERSAL CHURCH

"That in the dispensation of the fulness of times he might gather together in one all things in Christ." The Promise—"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

#### Thanksgiving:

For the revelation of Christ through his body (the Church) to the world.

For the growth of the Church in many lands in the past year, and for growing co-operation.

#### Confession:

For our pre-occupation with secondary things and our failure to stress first things.

For the self-sufficiency which hinders Christ's working.

For the lack of true allegiance to Christ himself.

For the selfishness that frustrates Christ's purposes.

#### Prayer:

That the Church may be delivered from self-sufficiency.

That the Church may become again reckless in its faith in Christ.

That the Church may blaze anew with the fire of the Holy Spirit, and rise above controversy to a new presentation of the gospel as the power of God.

Scripture Readings: Psalm 133; Ephesians 1: 15-23.

Wednesday, January 9, 1929

#### NATIONS AND GOVERNMENTS

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it . . . and the Lamb is the light thereof."

The Promise—"Seek ye first the kingdom of

God and all these things shall be added unto you."

#### Thanksgiving:

For the quickened conscience of nations on moral issues.

For the League of Nations, and all efforts towards a new international understanding.

For liberty of conscience in many lands and the accessibility of nations to the gospel of Christ.

#### Confession:

For race hatreds that hinder the brotherhood of Christ.

For international jealousies that threaten the peace of the world.

For the open sores of the world, white slave traffic, the drug and drink traffic, industrial conditions and the unrelieved poverty in many lands.

#### Prayer:

For a new heart of fellowship, that every people may bring its tribute to the common treasury.

For all men of good will who seek to establish international friendship.

For the liberation of oppressed people, and the uplifting of the downtrodden and enslaved.

Scripture Readings: Psalm 46; Ephesians 2: 11-22.

Thursday, January 10, 1929

#### MISSIONS

The Promise—"Go . . . Lo, I am with you alway."

#### Thanksgiving:

For the kingdom of God coming visibly in all the world.

For the steadfastness of Chinese Christians, under persecutions.

For the mass movements of India and the ingathering of thousands into the Church.

For the evangelistic zeal of the Church in Africa, and the triumphs of the cross in pagan areas.

For the open doors in Moslem lands and the marked progress of the gospel in the past year.

#### Humiliation:

For the failure of Western nations to interpret Christ to the East.

For the parochial outlook which blinds us to the needs of the world.

For the nationalisms that refuse to see the appeal of the world for Christ.

For the inadequate offering of lives and funds to meet the present opportunity.

#### Prayer:

That the Church may hear afresh the call of Christ to preach the gospel to every creature.

That the churches may not lose their evangelistic zeal.

That the Holy Spirit may lead the whole Church forth in a great world-wide spiritual revival.

Scripture Readings: Psalm 110; Ephesians 3: 1-21.

Friday, January 11, 1929

#### FAMILIES, SCHOOLS, AND UNIVERSITIES

The Promise—"The promise is unto you, and to your children . . . even as many as God shall call."

#### Thanksgiving:

For the family love and ties of home life which sweeten the world with their purity and peace.

For religious education in schools and colleges.

For the Christian witness in universities, and the growing number of students who are offering their lives in the service of Christ.

#### Confession:

For the secularisms of the day that seek to find a basis of life apart from God.

For immoralities and vices that go unchecked, and the Church's failure in the face of them.

#### Prayer:

That the sanctity of marriage may be deepened among the nations.

That the practice of daily family prayers may be renewed in our homes.

That "the church that is in their house" may be the ideal of all Christian homes.

That the Spirit of Christ may permeate all schools and colleges.

That the younger generation may learn the supremacy of the spiritual over the material and find in Christ the goal of their ideals.

Scripture Readings: Psalm 57; Ephesians 4: 1-10.

Saturday, January 12, 1929

#### HOME MISSIONS

The Promise—"If ye abide in me . . . ye shall ask what ye will" (St. John 15: 7)

#### Thanksgiving:

For the example in world evangelization set by the early Church.

For the growth of evangelism in the Church in the past hundred years.

For all who by life and service show forth the glory of Christ.

#### Confession:

For our hardness of heart in refusing to meet the claims of Christ upon all life, personal and social.

For our failure to see Christ in those with whom we differ.

#### Prayer:

For a return to evangelism, with new methods and new enthusiasm, based on the unchanging power of God through the gospel of Christ.

That all circles of society may be brought to face the challenge of the love of Christ.

That the drudgery of the way may not cloud our vision of the goal.

That a new spirit of intercession may grip the Church.

Scripture Readings: Psalm 122; Ephesians 6: 10-24.

### REPORT OF WORK ON IOWA FIELD

For four or five years our church in New York City and its pastor have united in giving the services of the latter for one month during the summer vacation to some field needing ministerial help, the Missionary Board directing the work. This year,

under this plan, the pastor, Rev. Harold R. Crandall, spent the month of August with our churches in Iowa, with gratifying results. The example of the New York Church and its pastor is to be highly commended. If every church would loan its pastor for one or two months each year to some mission field it would greatly increase the efficiency of our mission work and be a blessing to the churches and pastors as well.

Below is found the report of Pastor Crandall to the Missionary Board.

Rev. William L. Burdick,  
Corresponding Sec. Missionary Society,  
Ashaway, R. I.

DEAR BROTHER BURDICK:

It was my pleasure to spend from August 8 to September 3 in Iowa, according to arrangement. I spent the first part of the time at Garwin. The second week I was there was the time for the Yearly Meeting of the Iowa Churches. Circumstances prevented any one from Welton attending. Five were present from Marion. The sessions began Friday afternoon and continued until Sunday night. Being the only pastor present, I was asked to preach at each of the eight sessions. The previous week there had been a meeting on the night after the Sabbath as well as on Sabbath morning. Hence I spoke in the church at Garwin ten times to audiences numbering from nineteen to fifty-five, and averaging twenty-nine.

August 21 I went to Welton. The people there wished to have services each night, beginning Sunday night, August 26. I spoke there eleven times, to audiences numbering from ten to thirty-one, and averaging twenty-two. I also officiated at one wedding. The Welton Church contributed \$10 toward my expenses.

Since my visit five years ago both churches have been much reduced in numbers, largely due to the removal of families to other localities. They enjoy and appreciate the visit of a pastor each month from Wisconsin, but feel the need of a pastor on the field. The highways between Welton and Garwin are cement or graveled so that travel between the two places, by automobile, is possible the greater part of the year. The people are disheartened and discouraged because of their fewness in numbers and

their inability to obtain a pastor on the field. Summary: Sermons, 21; wedding, 1; calls and visits, 40.

Sincerely yours,  
HAROLD R. CRANDALL.  
81 Elliott Avenue,  
Yonkers, N. Y.,  
September 25, 1928.

**THE WORK ADVANCING IN THE SOUTHWEST**

The territory assigned our general missionary in the Southwest is very great in extent; but he is untiring in his efforts to meet the needs of the field, and the Father is blessing his labors with converts and additions to the churches, as will be seen from extracts from his reports since September 1, given below:

DEAR BROTHER BURDICK:

This report is late as usual—though there is but little to report. The work goes on as per the usual routine in Gentry, Rock Valley, and Belzoni. The school year has called some of our young people away; those who remain are faithful, as are also those who have gone away. We have had one addition to the church this month in baptism. I have traveled about 1,280 miles, and my total expenses have been \$60.41. Of this \$24.55 was paid by the Athens Church, leaving a balance chargeable to the board of \$35.86.

It seems probable that I shall visit the scattered ones near Hardy, Ark., about October 12. This is a rather tough proposition because of its isolated location and the difficulty of reaching them due to lack of roads; but all reports indicate a field anxious for the word of truth. It will be a joy to labor among them if this shall be so.

This field (the Southwest) is large, the calls many, and the one who labors here is rather small. What a work might be done under God by the right sort of worker! Pray for us in our weakness that somehow he may use the little things we have to bring for a glorious ingathering.

I am as ever,  
Sincerely yours,  
E. R. LEWIS.  
Gentry, Ark.,  
September 23, 1928.

DEAR BROTHER BURDICK:

I am reminded this is another month and time for another report: miles traveled by auto, 1285; Sabbath converts, 2; expense paid, \$100; balance allowed by board, \$28.50, which may be forgotten as I am not making the charge.

Sincerely,  
E. R. LEWIS.

October 22, 1928.

DEAR BROTHER BURDICK:

The work of your missionary on this field continues merely routine. The opportunities are great, and the work probably the most interesting of any of the fields; yet, the results remain disappointingly small. I would report: miles by auto, 698; charges to board, \$69.50; added to churches, 2.

There may be some interest to you in the trip to Hardy, Ark., which was visited briefly last week. Owing to the unfavorable weather and lack of roads it seemed best to cut it short. This is one of the most interesting places in my field, perhaps the one having most nearly pioneer conditions, and certainly one containing some very choice people. I shall return as soon as possible. There are at least three Sabbath-keeping families here who ought logically to be Seventh Day Baptists in name, as I think they are in fact and belief.

Remember this mighty empire we call the Southwest in all your prayers; and my need also, that I may be divinely led and strengthened in the little part I have in the kingdom interests.

The family joins me in the very best for you.

Fraternally yours,  
E. R. LEWIS.

November 20, 1928.

**MONTHLY STATEMENT**

November 1, 1928-December 1, 1928	
S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand November 1, 1928	\$ 19,634.96
Woman's Board, Miss Burdick's salary	200.00
Woman's Board, Miss West's salary	200.00
A friend, Missionary Society	1.00
A friend, work in Java of Marie Jenas	25.00

Little Geneva Sabbath school class, special for Jamaica	4.00
Mrs. Frank Beard and Miss Opal Beard, Doctor Palmberg's salary	7.10
Onward Movement treasurer, Missionary Society	411.20
Milton Church, Missionary Society	35.00
First Hopkinton Church, Missionary Society	5.00
Miss L. Gertrude Stillman, Life Membership	25.00
Seventh Day Baptist Christian Endeavor Union of New England, special for Jamaica native worker's support	20.00
Washington Trust Company, interest credit	.35
	<b>\$ 20,568.61</b>

Gerald Velthuisen, work in Holland	\$ 104.17
Wm. A. Berry, October salary	10.00
Royal R. Thorngate, October salary account, traveling expenses, taxes, and attorney's fees	244.93
Cherry Creek National Bank, balance October salary, R. R. Thorngate	25.00
D. Burdett Coon, October salary and traveling expenses	206.68
D. Burdett Coon, special, native worker's support	20.00
Alfred Loan Association, account salary H. E. Davis	12.00
H. Louis Mignott, account October salary	40.75
The "Sabbath Recorder," account salary H. L. Mignott	8.50
Alva L. Davis, account salary H. L. Mignott	.75
Wm. L. Burdick, October salary, traveling expenses, postage, and duty on blue prints	174.55
Wm. L. Burdick, clerk hire	33.33
L. J. Branch, October salary	25.00
C. C. Van Horn, October salary	41.67
Eliza R. Lewis, October salary and traveling expenses	153.50
Geo. W. Hill, October salary and traveling expenses	61.90
L. D. Seager, October salary	66.67
Verney A. Wilson, October salary	41.67
R. J. Severance, October salary	41.67
Clifford A. Beebe, October salary	25.00
Charles Thorngate, October salary	16.67
W. L. Davis, October salary	25.00
Hurley S. Warren, October salary	16.67
Angeline P. Allen, October salary	16.67
Geo. O. Sayre, treasurer, Student Evangelistic Quartet	100.00
Wm. L. Burdick, traveling expenses	125.00
Bank of Milton, drafts, salary account, Dr. Thorngate	200.00
Treasurer's expenses	28.00

Balance on hand December 1, 1928	\$ 1,865.75
	18,702.86
	<b>\$ 20,568.61</b>
Bills payable in December, about	\$ 4,000.00

Special funds referred to in last month's report now amount to \$21,291.72. Balance on hand December 1, 1928, \$18,702.86. Net indebtedness to special funds \$2,588.86. Other indebtedness \$5,500. Total indebtedness \$8,088.86.

E. & O. E. S. H. Davis, Treasurer.

In the last ten years the Roman Catholic church in the United States has grown from 17,375 churches with 15,721,815 members, to 18,939 churches with 18,604,850 members. Thus the gain in the number of churches is 1,464, and the gain in membership is 2,883,035. The church reports 8,238 Sunday schools, enrolling 1,201,280 scholars.—*The Baptist*.



## WOMAN'S WORK

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

### BUILDERS

The world's half-hearted have no share  
With those who purpose, build, and dare.  
No stone is set, no columns rise  
In fabrics of high enterprise,  
In whose endeavors manifold  
The world's half-hearted are enrolled.  
In brave procession to and fro,  
The men of worth and courage go,  
With post and beam for tower and wall—  
Builders and fellow-toilers all.  
Oh, unto them, indeed, is sent  
The wages of a true content;  
And unto them at set of sun,  
The benison of work well done.

—The Ram's Horn.

In the Middle West the impression is quite prevalent that the climate of New Mexico and Arizona is especially good for people suffering from pulmonary troubles. For years these two states have hospitably received their share of people leaving the confines of their own states in search of health in a warmer climate. While many of these visitors, probably because their search for health was too long deferred, have returned to their homes only to leave them forever, many others remained and are now apparently well and happy and are today filling positions of usefulness. After all, that is where true happiness is found—in usefulness.

We were much interested in visiting Dr. Victor Randolph's sanitarium for tubercular patients, or perhaps I should say the sanitarium owned by Dr. Victor and another doctor. This other doctor was away on vacation at the time of our visit and I have forgotten his name; however, his name does not have the meaning to our readers that the name of Dr. Victor has. Dr. Victor, by the way, is much in demand as a specialist in pulmonary troubles. At this sanitarium, in its setting of southern fruit trees and its garden of cactus and other desert plants, great effort is made to keep the patients in that cheerful frame of mind that is so necessary for complete recovery

from whatever sickness in whatever climate.

While the doctors were busy visiting patients and talking over cases, as has been the way with all doctors since the days of Hippocrates, "the father of medicine," we women rested in the grateful shade of the pleasant living room of one of the buildings. We admired the paintings of the desert that hung in this room. Some people profess to see no beauty in the desert landscape, but even these people would have to admit the beauty of these pictures or run the risk of being judged devoid of an eye for beauty. As we sat here I was given a handful of Mexican jumping beans and told to hold them until they began to jump. I was solemnly assured that if I were the right sort of a person they would jump for me. They squirmed around a bit but did not jump. Then I was told that the weather might be too warm for them; I didn't doubt that, because it seemed a bit warm for me when I moved out of the range of the fan, but I could not see what the heat of the day had to do with their jumping. As I was still unbelieving, a few beans were put into the direct sunlight, and soon my incredulity was stampeded as I saw first one and then another and another jumping about in a very athletic manner. We were told that the Mexicans use these beans for gambling purposes, betting, I suppose, on which will jump first and in which direction and how far. I suppose an ingenious person could find many chances for betting in a handful of these beans. Finally in answer to repeated questions as to how these beans got that way, we learned that each bean is the abode of a little worm that lies dormant for some time under normal conditions, but when the bean is suddenly warmed the heat is extended to the little inmate and he becomes uncomfortable and quite restive; while he is not strong enough to break the prison walls, he is strong enough to lift the prison up and slam it around. I imagine he hopes in time to reach a cool spot where he may continue his interrupted nap. This was all very amusing to us. We were told that the priests in Mexico, for a consideration, take these beans and performing some rite over them, return them to the natives, telling them that these antics are the result of the blessing the beans have received at

their hands. Blessing, what a travesty on the word to find in the center of the blessing a worm! Some day I am sure that those priests will find that a worm has been at the center of their religion and that there remains only the husk with its outward form for their solace.

In our drives about Phoenix we had many good views of Camelback Mountain, no two views alike, but all showing the shape that secured for it its name. One wonders about its shape, but one is allowed to imagine that the trials of this thirsty land were too much for this giant and that he finally sank to rest, leaving his great crooked back and head exposed to the light. Anyway it is not possible to think of Phoenix without her Camelback Mountain, beautiful in all its moods.

Another pride of Phoenix is beautiful Central Avenue. I can not give you the length of this palm lined boulevard, but we drove at least nine miles along it. Here are many beautiful buildings, churches, hotels, business houses, and residences. On this street is located a non-reservation boarding school for Indians. This school is a Federal school and has an enrollment of about one thousand pupils. Among its graduates have been representatives from several tribes: Pima, Papago, Maricopa, Hopi, Navajo, and Yuma. The Federal government teaches its Indians in the Southwest in three schools, the reservation day school, the reservation boarding school, and the non-reservation boarding school. Vocational work is taught in all these schools. I learned that girls from the Phoenix school make good housekeeper's assistants, but the same fault is found with them as with houseworking girls of any locality, they do not care to spend long years working in some other person's kitchen, and when they become proficient and almost indispensable they decide to do something else.

As we drove out on Central Avenue we finally crossed the canal that seemed to guard the city, and almost immediately we were passing a small store with a collection of little houses up and back from the road. We learned that this is a tuberculosis camp, and that some people with tubercular trouble seemed to improve faster right out on the desert; and here they were, not far from water, to be sure, but as we sat with our

backs to the town we might imagine that the people in this little settlement had never seen any water except that which they brought in for household purposes. From this point one gets an inspiring view of the desert—Paradise Valley—but I could never imagine a Paradise without trees and flowers growing out of velvety green grass; however, if water were to reach out and touch that desert, I have no doubt but that it would grow and blossom as the rose. Everywhere as we looked, ahead and to either side, stretched the desert. We were told that eighty thousand acres of this thirsty land lay spread out before us in this valley. As we were on this drive outside the encircling canal and close to the foot of a low mountain we were shown the site selected for a large, modern hotel. It was a bit hard for me to picture a hotel standing out in the open desert. I am wondering if the hotel grounds will be shaded by different varieties of cactus trees. Some of them are large enough to cast a little shadow, but the trouble seems to be that one can not stand near enough to take advantage of the shadow.

There are many varieties of cactus, and the state house park is said to contain every variety native to Arizona. I spent a little time wandering up and down the paths in the cactus garden and greeted some old friends together with many new ones.

The end of our stay in Phoenix drew on apace, and as night came on we said good-by to Mr. Van Horn, who had to drive the thirty miles back to the ranch over those desert roads, and then we started for the train with Dr. and Mrs. Howell, and just as the train whistled for the station came Doctor and Mrs. Victor to see us off. They had time to tell us that we had seen the hottest day of the summer and to invite us to come next time in the winter, and the train was in, and we were trying to tell them all what a good time they had given us, as we were boarding it.

Night closed down upon us and in the morning we awoke to change cars at San Bernardino. And in a few minutes we were in Riverside, shaking the hand of our host, Herbert Stone, to whom we had written that we should arrive sometime Tuesday morning, but that no one need meet us as we thought we could find our way to their

home alone—but that was not the way Mr. and Mrs. Stone or the Riverside Church entertained Conference. They met the train whether the people told them when they were coming or not.

**A VISIT TO PANGOENGEN**

In the month of May of this year I had the privilege of staying some days at the colony for poor people, Pangoengsen, which is directed by Sister Slagter.

Because this work is in the same line as ours (the White Cross colony—Salatiga) it is very likely that many things that would attract a stranger are common to me.

Yet I will write a few lines at request of Sister Slagter to give my impressions, that the brothers and sisters who will read this may see how necessary it is to send more workers to God's vineyard at Java.

The name "Pangoengsen" means Shelter, and it is a good name because the poor people get there a shelter. But the best of all is that they are shown the Shelter for their souls.

I will not say much about the cultures and the cattle but I was touched that a weak old lady like Sister Slagter could do so much, the more because she neither speaks nor understands the Javanese language.

It is very plain that if there were a firm young fellow to help in the work there could be done much more and better.

There is also a nice little school. The teacher is a boy of the colony about sixteen years of age. The teaching is very simple, but enough for the wants of the people there.

While I was there I led two meetings, and I liked them very much because I felt that the converts were true believers. I do not agree with the Seventh Day Baptists about the Sabbath, but I try to be a Jew to the Jews, and a Greek to the Greeks, while all are followers of Christ.

Java is a very hard land to work and the results are little. My meaning is that we can get the best results with Christian colonies.

It may be that most of the people seek the colony for the wants of their body, but also many hear the Word and believe it.

May God send many workers to Java who are faithful to their task. It must not

be that an old lady like Sister Slagter is left alone to a work too heavy for her strength.

There is also a great need for money, but if there are believing workers, God will supply everything.

But who can not give himself can help with money, so that the workers who are here may do more and better.

Let thy kingdom come at Java.

S. A.

**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
Weekly Mottoes, Bond .....	.50
Denominational Calendar .....	.25
	<hr/>
Special price, \$1.00.	\$1.75

II

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

III

"Letters to the Smiths," Rood.....	\$ .50
Weekly Mottoes, Bond .....	.50
Denominational Calendar .....	.25
	<hr/>
Special price, \$1.00.	\$1.25

Just order the combination by number if it is more convenient.

BERNICE A. BREWER.

510 Watchung Avenue,  
Plainfield, N. J.

**YOUNG PEOPLE'S WORK**

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

**MAKING THE WORLD BETTER**

Christian Endeavor Topic for Sabbath Day,  
January 5, 1929

DAILY READINGS

Sunday—The gospel (Matt. 28: 18-20)  
Monday—The Church (1 Tim. 3: 15, 16)  
Tuesday—Individuals (John 1: 6-8)  
Wednesday—The State (Rom. 13: 1-4)  
Thursday—The law (1 Tim. 1: 8, 9)  
Friday—The pen (John 20: 30, 31)  
Sabbath Day—Topic: Forces that are making the world better (Matt. 13: 1-9. Consecration meeting)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

GOOD ADVICE

Rev. R. P. Anderson in his "Foreword" in the *Endeavorer's Daily Companion* for 1929, says this: "We would again urge young people to make careful preparation for every meeting. Pray for guidance. Read the Scripture references given in the daily readings. Select early in the week the thought you wish to express in the meeting. Keep it in mind all week, and be on the lookout for anecdotes or other material to illustrate it."

SEED THOUGHTS

Is the "gospel according to you" a force in making the world better?

Can we claim the "Lo, I am with you always," without observing the "Go ye"?

Where must "making the world better" begin?

What forces are making your community better?

What forces are retarding its improvement?

Are there forces not related to Christianity that are making the world better?

THE FIRST CONSECRATION MEETING

This is the first consecration meeting of the new year. Try to make it an especially attractive one with every member present

and taking part. Invitations or announcements sent to each member will help, if attendance has been lagging. If new officers and committees have just been elected, they may be installed at this time with a special consecration service. Let it be a time of consecration for every member.

**INTERMEDIATE CORNER**

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

Topic for Sabbath Day, January 5, 1929

DAILY READINGS

Sunday—Education (Prov. 4: 1-7)  
Monday—Faithfulness (Matt. 24: 42-51)  
Tuesday—Discipline (Heb. 12: 5-11)  
Wednesday—Knowledge of Christ (Phil. 3: 7-11)  
Thursday—Honesty (Ps. 24: 1-6)  
Friday—High ideals (Phil. 3: 12-21)  
Sabbath Day—Topic: What young people need most (Prov. 16: 6-10; 25: 21, 22. Consecration meeting)

BETTY CRANDALL

We all have a quest to make. Let's say that we travel along a highway till we reach the end of our quest. We will call this highway the highway of life. We will say that all along this highway we have milestones.

The first milestone is marked "Education." We all can have education even if we are so poor that we can not go to college. We can go to the public library and get books to read during our spare time.

The second milestone is Christian friendliness. Everyone likes a boy or girl who is friendly. We can often win those about us by just being friendly. Let us all try hard to develop Christian friendliness.

Next along our highway is honesty. I do not believe anyone can make a success of life unless he is honest.

The next milestone is good sportsmanship. Is there anyone who does not like a good sport? Well, I guess not. You just see whether the popular boys and girls are not good sports. We all like good jolly all-around sports for our friends.

But still we are far from our goal. What is it we lack? It is Christ. We need to have Christ in our hearts before we can reach the end of our quest. We need his sympathetic guidance and his help in over-

coming temptation. But what young people need most is a little encouragement.

Ashaway, R. I.

### INTERMEDIATES, GET ACQUAINTED

Intermediates might like to "Get Acquainted" with superintendents of other Intermediate societies, so while we wait for letters from intermediates, we will give extracts from a letter written by the Intermediate superintendent at Ashaway, R. I.

Rev. J. F. Randolph,  
Milton Junction, Wis.

DEAR FRIEND JOHN:

Please excuse my delay in sending the list of Intermediate names. You see that our society has turned out to be a girls' society. The plan of having a short social time after each meeting seems, so far, to be working well. But of course we have only tried it a short time. On September 22, Lucile led, conducting her meeting as a school, with a missionary present to teach us Chinese games at "recess." After recess the missionary gave a talk on school life in China, and we showed stereopticon pictures of schools in immigrant quarters.

[Other interesting programs omitted.]

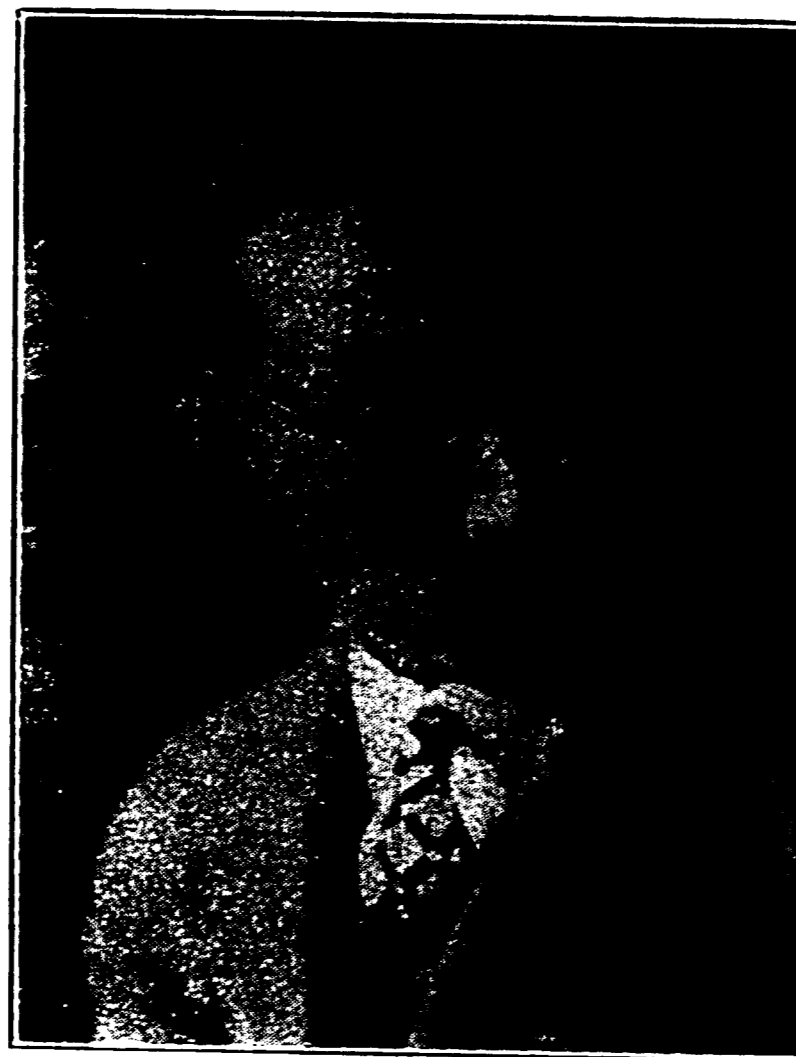
R. R. Thorngate's daughter, Geraldine, is of Intermediate age; and last spring I suggested that our Ashaway girls write her letters and mail them in one pack. They fell in with the idea. She sent replies in one pack in care of Anna Burdick, secretary. . . . It seemed to me appropriate that a girls' society should write to this missionary's Intermediate girl, who might be a little lonely.

I very much like your idea of a get acquainted campaign among intermediates. . . . Ashaway is far to the east of other intermediates of our denomination. . . . The "Get Acquainted" is especially needed here. I have wondered how to interest them in denominational matters, and now you are furnishing the way. Thanks.

Yours cordially,  
WM. M. SIMPSON.

Ashaway, R. I.,  
October 10, 1928.

### THE GOOD WORK IN CHINA



MR. CHANG, OF CHINA

[Every one will be interested in the following letter from Brother Davis regarding the conditions in China, and in the report of B. A. Chang that follows it.—T. L. G.]

DEAR DOCTOR GARDINER:

I am enclosing a report by B. A. Chang of the Daily Vacation Bible Schools held by our churches in China. The work this year was supervised by Mr. Chang, and he was ably assisted by twenty-four others, mostly students in our schools. The expense was cared for entirely by the churches in China, and not one who helped in the schools received pay. Those who had to be away from their homes had their board paid.

It has been a very busy fall with us, and now that the repair work on the buildings is about finished we hope to have more time for work in the schools and churches.

Two retreats have been held since our return, one at Shanghai and one at Liuho. Very great interest is shown and a very definite program of evangelism planned. Two business meetings of the churches have been held. We find the financial condition

not what we would like, still we will close the year with a balance, we think, in both churches.

You will be glad to know that when Mr. Dzau and I presented the work of the denomination, after speaking of the proposed denominational building, it was suggested that the churches in China also help a little. They are taking up the matter with enthusiasm, and in due time you will hear from us again. The amount will not be large, but will represent as keen an interest in what Seventh Day Baptists stand for, as any gift you may receive.

Sincerely yours in his service,

H. EUGENE DAVIS.

October 25, 1928.

#### REPORT OF THE 1928 DAILY VACATION BIBLE SCHOOL OF OUR CHURCHES IN CHINA

The warm weather has already gone, but we can still remember very clearly what the Vacation Bible Schools have done, and hope that our friends in America will like to read about them.

The Daily Vacation Bible School this year was most interesting. The boys and girls who taught in the schools took greater interest than in former years.

There were twenty-four who taught in the four schools.

There were two schools in Shanghai, and two in Liuho. The attendance in the four schools was about three hundred. The children were all from the vicinity of the schools.

There were eight items on the daily program:

1. Learning the Bible:
  - a. Memory work: Twenty-third Psalm and John 3: 16, etc.
  - b. Sabbath school lessons.
  - c. Bible stories.
2. Singing:
  - a. Hymns.
  - b. Game songs.
3. Drill work:
  - a. Breathing exercises.
  - b. Games.
4. Drawing.
5. Sanitation, by drawings.
6. Arithmetic:
  - a. Learning the numbers.
  - b. Measuring.
7. Handwork.

8. National language (formerly there were many dialects, but there is an effort to unify the language.

Records were kept:

1. The attendance of the school was emphasized. In order to make it interesting we kept a record of each attendance by a star.

2. Sanitation. We also kept a regular record of the cleanliness of the children's clothes and appearances.

3. To form good habits, we had the children clean the school class rooms every day.

4. Posters of good characters were put up to remind the children.

5. Every two weeks there was a social for the children; at the close some refreshments were served.

6. At the close of the schools in Liuho we had a demonstration of the work. The children with the teachers went out to the streets and sang songs and gave yells about the schools, to let the people in the town know what they had learned and to arouse their interest.

This is what the Daily Vacation Bible School did this year. Thanks to the co-operation of the teachers and the church members who so willingly helped to make it a success. We hope to continue next year, and we would gladly receive any help from friends in America or China, so as to make it still better for the coming year.

B. A. CHANG.

#### THE OLD "DAVIS ROOM ORGAN" AT NADY

DEAR DOCTOR GARDINER:

There are many old and also later students and friends of Milton College who will remember the old "Davis Room Organ" and will be glad to know that it is still making history.

When Professor J. Fred Whitford conducted Vacation Bible School at Little Prairie, he saw that we needed a large organ. When he went home he looked about and found this old organ in the basement of the Main Hall.

The Young Men's Christian Association had a piano, and voted to give the organ, and the Milton Brotherhood paid the freight, so we at Little Prairie have a large church organ.

We are very grateful to the Young Men's Christian Association, and to the Milton Brotherhood for the organ, and to Brother Whitford for his efforts in our behalf.

The Little Prairie Church prizes the organ still more because of the inspiration it has been to so many in the years gone by.

I am sure there are those who would be interested to know that the organ they sang by at the college prayer meetings has come to rest in the Little Prairie church.

We hope that it will be a source of inspiration in the years to come as it has in the years gone by.

MARION VAN HORN.

Nady, Ark.,

December 2, 1928.

### MAKING THE GOLDEN RULE CONCRETE

DANIEL A. POLING

(International Society of Christian Endeavor)

It has always been my habit and pleasure to co-operate with the officials of Near East Relief in their splendid work. But this year the appeal is so much greater that I am doubling my efforts not only through the Greater New York Federation of Churches and the Young People's Societies, but in my own church.

We have a definite final task. The alternatives are noble success, or the partial failure that beclouds all that has gone before it. So I feel that the least that any religious leader can do in this crisis in America's greatest adventure in philanthropy is to throw every agency at his command into generous and whole hearted co-operation.

Throughout the years that I have been associated with this work of Near East Relief I have been increasingly impressed by the fact that it is doing great things both for the youth in the Near East and for the youth in America. It is making the Golden Rule concrete in direct application to a given problem. The young people overseas, most of whom were small children when they came into our hands, have year by year increasingly felt that the Golden Rule is an active force in the minds of those who are giving the money to support and train them. And this knowledge puts them on their metal to carry the faith of their fathers which is built about this great precept, as

a guiding star of their lives; and to show their gratitude to America by deeds in the spirit of the faith which they revere.

At the same time our young people in America who have shared in turning Jesus' words into active deeds and sending them back into the land in which they were first spoken, have had a new vision of what active Christianity means, and of the real content of brotherhood and service.

It has been a great experiment in international good will by the road of constructive philanthropy, and we should be recalcitrant to a great opportunity if we failed to help our young people to finish this task which in a peculiar sense is their own, and if America failed to justify the faith that the youth of the Near East have learned to place in our Christianity.

### RESOLUTIONS OF RESPECT

WHEREAS God in his infinite wisdom has taken from our midst our esteemed brother, Horace D. Witter; and

WHEREAS our brother has labored to promote the welfare of his church and has served it efficiently in many ways; therefore be it

*Resolved*, That we, the members of the Seventh Day Baptist Church and Sabbath school of Gentry, Ark., hereby extend our sincere sympathy and love to our bereaved sister, Mrs. Arlie Witter.

His sudden death was a great shock to his many friends, both here and in New York, where they intended to make their future home.

God grant that his noble Christian life may be an inspiration to us all.

*Resolved*, That these resolutions be spread upon the minutes of our church and that they be published in the SABBATH RECORDER, and a copy sent to the bereaved wife.

NELLIE G. LEWIS,  
ETHEL M. GREENE,  
MYRTLE RICKETTS,

Committee.

Gentry, Ark.,

November 3, 1928.

"The first sign of defeat in an argument is resort to mud-slinging and show of temper."

## CHILDREN'S PAGE

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

### A PROMISE WELL KEPT

MRS. JOSEPH B. KELLER

Ruth and Jean were sisters, and yet so different. Ruth was always very tidy and neat. Mother would often call her, "My little lady." She always had her room in order, everything in its place, and a place for everything. What a happy little girl Ruth was.

Jean was so unlike her sister; she never could find her shoes in time for school; her books were never ready. "Oh, Jean! I wish you were always ready for school when I am," Ruth would say. Then Jean would sit down and cry and worry till mother found her books, and was glad when the little girl had at last gone to school.

One day mother gave a little party for her girls. After school, Ruth and Jean hurried home with several other little girls who had been invited to the party.

Ruth was soon ready, but poor Jean was so busy looking for her dress and a new ribbon that she felt quite sure her fun would be spoiled.

Soon Ruth and the little guests were looking for Jean's dress and ribbon. Poor Jean was so confused and ashamed when her sister and her friends saw her room so untidy. "Oh, what shall I do?" she sighed.

"I know," replied Ruth, "You must learn to keep your room in order; then you will always know just where everything is."

Tears sprang to Jean's eyes, and she bit her lips hard. "I am not going to cry," she said. She did not cry but did some hard thinking.

After the girls had gone, the little girl sat by the window and sighed, saying mournfully, "Surely my fun is spoiled. Oh, dear! Oh, dear!"

Just then she heard the girls on the lawn below. She listened to their happy voices. Then she heard her sister's voice, "Oh, I wish Jean was neat and tidy. It seems as if she can never find anything on time. I

am quite sure she would have many more friends if she would only be more tidy."

Jean jumped up and started to work. Before long everything was in order, and Jean herself looked like a changed little girl, after she had made herself tidy. A little later, someone tapped at her door.

"Come in," called Jean, and her little face wore a beaming smile. The door opened, and there stood Ruth, looking in, her eyes open wide with surprise. Then Ruth ran over to her sister, threw her arms around her neck and cried, "Oh! Jean, I never thought you really could."

"I felt ashamed," replied Jean, flushing, "when the girls came to my room and tried to help me look for my things. Then you told them I never was a neat and tidy girl. It made me angry, Ruth, so I got busy and tidied my room and myself."

The two girls looked around the room with smiles of contentment.

Mother was so pleased to see Jean tidy and neat that she felt it was worth a reward.

One day when Ruth and Jean arrived home from school, Jean found a box on the table for her. Hurriedly opening the box she found the new dress she had seen in the shop window, but never had dared to think of owning it; and now here it was, her very own.

Running to her mother who was looking at her from the doorway, she threw her arms around her neck, and cried, "Oh, mother dear, how am I ever going to thank you for this beautiful, new dress?"

The mother drew her little girl to her and replied gently, "It's a present to my little girl who has learned a hard lesson but a good one."

"Yes, mother dear, I promise to try very hard never to let myself or my room go untidy again."

And it was a promise well kept.

Grand Marsh, Wis.,

September 30, 1928.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy reading the letters in the SABBATH RECORDER, and I thought I would write. I am ten years old and in the sixth grade in school.

I have a sister three and a half years old. Her name is Muriel Alice Curtis.

I have but one pet. It is a bantam and she is black. She flies on my shoulder and eats feed out of my hand. I wish she would hurry up and lay eggs.

I used to have a cat but he is gone now.

There are about nine hundred people in West Winfield. We are the only ones that keep Sabbath day. We go to church at Leonardsville the most.

Perhaps I will write again.

Your true friend,

ROBERT CURTIS.

West Winfield, N. Y.,  
November 29, 1928.

DEAR ROBERT:

I remember you quite well and dear little Muriel as well. We had such a pleasant visit at your home one summer day, two years ago last summer. I wonder if you remember it. I wish you could all visit us in the same way some time.

You must write again soon. Don't forget to tell us when your bantam lays her first egg.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I see by the RECORDER that you want some more letters from the girls and boys.

I am thirteen years old and am in the ninth grade.

I live in the city so I do not have much to do; but rather than be idle, mother and I make pies and then I take them out and sell them.

We saw the largest fire the other night. It was the big oil well at Santa Fe Springs, Calif. It is a big white flame gas fire and it makes hardly any smoke. It shoots as high as two hundred feet sometimes. It lights up the sky so that at about a mile distant, at midnight, a person can read a book of large print, without any other source of light. It has been burning for nearly twenty-five days.

I guess I will close.

Sincerely yours,

WILBUR GREEN.

Los Angeles, Calif.,  
November 24, 1928.

DEAR WILBUR:

The oil well fire you speak of must be a wonderfully beautiful sight. I wish I could see it, too, but I'll have to be satisfied with seeing it through your eyes. I have decided that a great many wonderful sights are found in California. Mr. Greene was out there last summer for the Bible School Convention and Conference, and he never tires of telling of the beauties of California, but he does give New York State the credit of having more green grass. My big boy does not have many chances to sell pies for me but he keeps busy in the summer mowing lawns about town, and then I am sure he would be glad to eat one of your good pies, if it were possible.

I hope you will write again. Send your letter directly to me next time, please, as it will save time.

Your sincere friend,

MIZPAH S. GREENE.

#### COUNTING

How many ways do you know how to count? By ones, twos, fives, and tens, of course; and "once, twice," and by the Roman numerals, and perhaps in French, Spanish, or Chinese. But do you know how to count in the Indian language? My mother taught me when I was a little girl.

"In, tin, feathery, ethery, pip, Latery, slatery, sco, dethero, dick, Indick, tindick, feather dick, etherdick, bump, Inbump, tinbump, feather bump, etherbump, gegeret."

You see there is a certain regularity about it. "Indick," one and ten, makes eleven. "In bump," one and fifteen, stands for sixteen. For this reason I do not think it child's doggerel, but really Indian, though I do not know what tribe uses it.

From your friend,

MARY A. STILLMAN.

"Jimmy, I wish you would learn better manners, you're a regular little pig at the table," said Jimmy's dad. Silence on Jimmy's part. Then to make it more impressive, Jimmy's father asked, "Do you know what a pig is, Jimmy?" "Yes, sir," said Jimmy meekly, "it's a hog's little boy."—*The Churchman*.

## OUR PULPIT

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

### 'TIS CHRISTMAS WHEN CHRIST IS BORN IN US

REV. PAUL S. BURDICK

Pastor of the Second Hopkinton Church, at  
Rockville, R. I.

SERMON FOR SABBATH, DECEMBER 22  
CHRISTMAS SERMON

Texts— Luke 2: 11; Philippians 2: 5.

#### ORDER OF SERVICE

HYMN—O Come, All Ye Faithful

RESPONSIVE READING—Psalm 46

PRAYER

OFFERING

HYMN—Majestic Sweetness Sits Enthroned

SCRIPTURE—Philippians 2: 1-11

SERMON—"Tis Christmas When Christ Is Born in Us

PRAYER

HYMN—Joy to the World

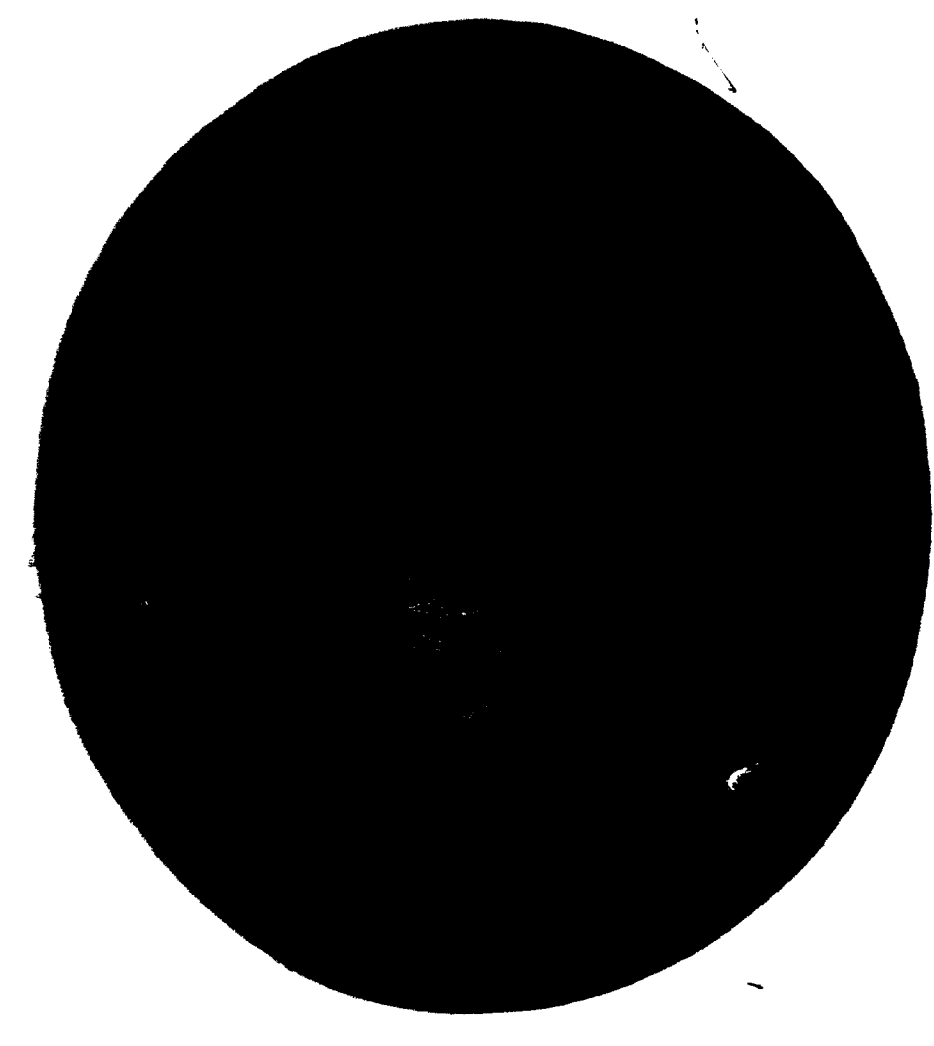
BENEDICTION

back upon with some satisfaction, but a daily experience of growing into his likeness and discovering his presence within. This day, then, may Christ be born—in us.

Let us look at the drama of redemption from three angles:

1. From the standpoint of God's love.
2. From the attitude of Christ.
3. In the light of human need.

We may not know all that was in the mind of God when this great plan was inaugurated. The most simple, yet most complete statement ever made concerning it is this, that "God so loved the world that he gave." Looking upon human woe and misery, he comprehended that man was in need



"For unto you is born this day . . . a Savior who is Christ the Lord."

"Have this mind in you which was also in Christ Jesus."

The ultimate purpose of all Christian experience is that Christ shall be born in the heart. His birth in the "city of David" is one incident only in the plan which God had for men. Not until he shall have been born into every human heart, shall God's purpose have been carried out. Moreover, this birth of Christ in us is not merely a solitary experience in our lives, which we may look

of a truer conception of God, a closer fellowship with the divine, and more power to overcome the beast within that he might assist God in erecting a kingdom of good will on earth. This need could be satisfied only by the coming of God himself into personal and intimate contact with humanity, filling human life with divine wisdom and energy.

Hence it was that God "gave"; and that which he did give was himself in the person of his only-begotten Son.

We may some time be called upon to give

that which is dearest to us. It may be some cherished thought or purpose, presented to an approving—or more often a critical—world. Yet give it, give it in God's name, for he gave his Son for us. It may be the giving of a son or daughter from our homes to enter a larger work, when we can, with the mother of Henry Ward Beecher, follow them only with our prayers as they go out to wrestle with the world. It may even be the hail and farewell to a voyager who goes bravely out into the "Great Beyond." Yet we know that it is better to give than to keep, and that we give for a season, only to receive again with greater joy.

There is this difference, however, between our giving and that of God. When we send our dearest gift from us upon its mission of love and service, there is nearly always a fear in our hearts that it will not accomplish that whereunto we send it. But not so with God, who had perfect confidence in his Son, even as the Son did also in him.

Now may we look at this great drama from the standpoint of the One who came. Most significant is the statement in Philipians 2: 6, 7. Who, existing in the form of God, counted it not a thing to be snatched at to be equal with God, but he emptied himself and took upon himself the form of a servant. Think of the unselfishness of it! Does it not put to shame our self-seeking, our close distinctions between what is mine, and what is thine, our desire for security for tomorrow, our love of ease and luxury, our self-indulgence?

Man's sin, that includes almost all sins in one, is his selfish grasp. Add to that his lack of trust in God, and you have all sin rolled into one. From it flow wars, robberies, and all manner of licentiousness.

But Christ, to whom belonged all things since he was the heir, did not consider that he ought to grasp tightly those qualities of glory and power that might be his by right, but he voluntarily laid them all aside. As Milton says in his *Hymn on the Morning of Christ's Nativity*:

That glorious Form, that Light insufferable,  
And that far-beaming blaze of Majesty,  
Wherewith he went at Heav'n's high Counsel-  
Table

To sit the midst of Trinal Unity,  
He laid aside; and here with us to be

Forsook the Courts of Everlasting Day,  
And chose with us a darksome House of mortal  
Clay.

Yet that which we are asked to do differs in degree only, not in kind, from that which our Master did. "Have this mind in you which was also in Christ Jesus."

I know that the doctrine of unselfishness, or self-sacrifice, is not very popular nowadays. We have seen a rather healthy reaction away from the teaching of unselfishness for its own sake. An authority on child-training says: "Do not urge a child to always give up to its playmates. Teach it rather that while generosity is a good thing, there is nothing wrong in holding on to what is its own. Otherwise, when the child sees its parent teaching one thing and practicing another, it will lose faith in all that the parent says."

Yet Christ did not give up what was his own simply for the sake of being unselfish. He was unselfish for a great purpose, rather; and when young people of today are called upon to sacrifice for some magnificent crusade, they will respond as readily as did those of any other age.

Moreover, it was not for any hope of final reward that Christ gave up his heavenly home, but purely out of love for man. Nevertheless, the reward came, as it will to all who follow him in the self-surrender of love. "Wherefore also God hath highly exalted him and given him a name which is above every name."

Next let us look at the advent of Christ from the standpoint of human need. Did man need such a Savior, and does Jesus satisfy that need?

We find, first, among men a self-imposed ignorance of God and a worship of unworthy objects. "Who changed the truth of God for a lie, and worshiped and served the creature more than the Creator." (Romans 1: 25.) In this age of the automobile, the pleasure palace, and million-dollar incomes, have we not lost sight of the true God, and set up our own gods instead?

Following from this ignorance and false worship there is a loss of fellowship with him. "They glorified him not as God, neither were thankful." A Chinese general was invited to take dinner with a missionary. When grace had been said, the Chinese remarked, "Why should I pray? Everything I have, I got by my own efforts.

I don't need to ask God for anything or thank him for anything." But within a few months, by the advance of the Nationalist armies, this general had been driven out and his army scattered. Those who will not give God thanks will find themselves losing the very things that they should be thankful for.

From this loss of fellowship with God, and the worship of self that goes with it, flows every kind of human weakness and vileness. "For this cause God gave them up to vile affections." (Romans 1: 26.) The punishment for sin is multiplied sin. A missionary was once translating this chapter of Romans with the aid of a native interpreter. "Stop," said the assistant, "I'll not allow you to send that description of my people out into the world." The missionary had to explain that it was written to describe conditions in the Greek and Roman world nineteen hundred years ago, but that it is true of every age and every people that is "without God in the world."

From this condition of human woe, Christ and Christ only can save us. He reveals to us the true nature of God, and leads us away from the worship of false gods. He shows us by his own example how we may have fellowship with his Father and ours; and we have it proved to us over and over again how the true worship of God, and loving fellowship with him deliver men from sin and selfishness.

But in order to realize in its fulness this redeeming power which Christ can give, we must have full fellowship with the living Christ. It is not sufficient to worship him afar off, to have, as some one has said, a "stained glass window" conception of him. Neither is it sufficient to admire him as a great teacher and leader. To worship him as a hero does not take the place of accepting him as our Savior. Nor is it enough to engage in some effort for social uplift, good as that may be. There is, to be sure, a social gospel, but it can not take the place of the personal gospel—of Christ in us. To feed the hungry and clothe the naked receives the highest commendation from our Lord in the parable of the Last Judgment, but he never meant to point that out as a way of salvation apart from receiving him in the heart through faith. "They said therefore unto him, what must we do

that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6: 28, 29.)

Would you have this Living Presence in you? Would you have your heart and mind enlightened by the truth of God? Would you have the power to overcome sin which comes from the presence of Christ within? You may have it, but remember! It is no short and easy road. Most of us are possessed by demons that come not out save by fasting and prayer. In fact, to drive them out by our own strength is impossible. But as we humbly put our life and strength at his disposal, we shall receive from him power sufficient for our needs, as Ellen Coit Elliott writes in the *Christian Century*:

Suddenly from out the wood  
My Lord came unto me,  
And he took my strength, and he shook it out  
Like a garment shaken free,  
And he threw it down on the old-clothes pile—  
"It's nothing to me," he said;  
But I stood by shivering  
With mortal cold and dread.  
"Rags!" said he, and gave to me  
His love in a starry shine;  
Then I stepped off and went my ways,  
His strength in place of mine.

If you have never received the full in-flowing of the divine grace and strength, will you not seek it this Christmas—or rather receive it into your yielded heart—that you, too, may "step off" clothed in new garments of purity and strength. This day, may Christ be born in you.

#### HOME NEWS

NORTH LOUP, NEB.—The seniors, with a lesson on "Remember God," were led by Professor Green. The intermediates, led by Lucile Davis, listened to a farewell talk with much good advice from Pastor Polan. The juniors, with Dighton Polan leading for the last time, also had a farewell service and talk from Mrs. Polan who has been their superintendent so long.

The woman's missionary society met with Mrs. Mary Clement Tuesday all day, and spent most of the time quilting. These ladies have a well-earned reputation for their fine quilting. They also had a short program.

Pastor Polan's farewell sermon was from

the text, "Nevertheless, the foundation of God standeth sure." He told us we have the power and the responsibility to make our lives conform to God's will. Some put on the cloak of religion, but their foundation is sand. He was glad to remember that over sixty young people had taken a stand on this foundation during his seven years' pastorate here. It was an ideal farewell service and will be long remembered.

Sunday morning, about forty of the congregation met at Doctor Hemphill's at six-thirty and went in a body to W. T. Hutchin's home, where the Polan family had spent the night, to give them a final Godspeed. It is hard to tell who will feel their departure most, the children or the grown folks. They left soon after seven o'clock amid good wishes and tears, with a calm sunny morning as a good omen for those going and those left behind.

A recent letter to the A. H. Babcock's from Claude Hill, of Farina, Ill., says that his mother—"Ma" Hill—is very much improved in health, which will be good news to her many friends here.

The Boy Scouts entertained their Scout master, H. L. Polan, at a good-by party last Wednesday evening at the home of Roger and Edwin Johnson. The boys are going to miss their leader. They hope to be able to get David Davis for new Scout master.

Several cards have been received from the Polan family. Their first stop was at Dennison, Iowa, Monday night, a distance of two hundred sixty miles. They were all well and comfortable. On account of driving a new car they made no definite plans for the trip but expect to reach Milton, Wis., in plenty of time for Thanksgiving dinner with relatives.—*The Loyalist*.

A farewell social was held in honor of Brother Polan and family, which filled the large church. Representatives from the other churches and from the townspeople, as such, made complimentary addresses, all expressing regrets that the family was going to leave the place.

The young people's society, the woman's missionary society, the intermediates, and the juniors, all had interesting parts in the program. Farewell words were spoken by the departing pastor, and the general social lasted until late. "God be with you till we meet again" was sung and good-bys were

regretfully spoken. The following item appeared as an editorial in the town's paper:

WITH ALL GOOD WISHES

Rev. H. L. Polan and family expect to leave next Sunday and drive through to their new home at Brookfield, N. Y.

For seven years the Polans have been a part of our community life. They have not only labored for the advancement of their church, but have identified themselves with every good cause in the community. They will be missed, not alone by the people of their faith, but by their hosts of friends in North Loup and the country round about.

Their friendliness has been an outstanding feature and they have been welcomed in any circle. They will not soon be forgotten and the fruits of their labor will live after them.

In his ministry the pastor of a church touches life in its deepest meanings. He speaks the words that unite the lives of our young people, he baptizes our children, he performs the last sad rites over the bier of our loved ones. The links thus made are not easily broken. Pastor Polan has exemplified in his life the highest type of Christian gentleman.

We shall miss the Polans. But they leave with our blessing. The best wishes of the entire community will follow them to their home. Their new field of labor will be enriched by their presence. May they live long and prosper in their chosen work.

[We also learn from the *Loyalist* that Rev. L. F. Hurley of Adams Center, N. Y., has accepted the call to North Loup—T. L. G.]

BROOKFIELD, N. Y.—We are glad to welcome Rev. Herbert L. Polan and family to their new home in Brookfield. They finished their journey by auto from North Loup, Neb., at about one o'clock this morning, and have taken possession of the Seventh Day Baptist parsonage. They drove from beyond Detroit yesterday, about 535 miles.—*The Brookfield Courier*.

WATERFORD, CONN.—Mrs. Mary Rogers, the oldest member of the Waterford church, passed away on the evening of October 15. The funeral was held in the church with Pastor Hill officiating.

The Ladies' Aid held a meat pie supper at the parsonage on Monday, the fifth of November. The supper was excellent and very well attended. The ladies had on sale a few fancy articles, which were left from the summer sale, and the Christian Endeavor sold candy. The proceeds amounted to about \$61, and will be turned into the treasury of the Parsonage Fund.

The Christian Endeavor is having a home mission study class this year, with Mrs. Hill as leader. This class meets every Thursday evening at different homes. So far we have had a very good attendance and the interest is very good.

On Sabbath afternoon, November 17, at three o'clock, Pastor Hill baptized Mr. Newton Dickinson, in the Sound on the West Neck beach.

The Waterford Christian Endeavor society arranged a musical and entertainment, which was given on Wednesday evening, November 28.

Miss Doris Skinner and Mrs. Maude Vine played two piano duets; Pastor Hill sang two vocal solos, Miss Josephine Maxson accompanying at the piano, and Mr. Pearson of Yale, a former Chautauqua player, gave a mysterious entertainment of magic stunts.

After the necessary expenses were paid, the proceeds amounted to \$26.60, which will be turned into the parsonage fund.

The evening after the Sabbath the Christian Endeavor society gave a surprise party for Isabel and Donald Daboll, two of our members who have just recently moved to New London to live. As it was the right time for our regular business meeting, we transacted our business and had our social hour. Each one was supposed to come dressed in old-fashioned clothes. Those who did not were fined ten cents. Forty cents was collected. We passed an enjoyable time with games and old-fashioned songs with the history of each.

Sunday evening, December 2, our Christian Endeavor was invited to the Niantic Baptist Christian Endeavor meeting, to assist them in their meeting. Morton Swinney was leader.

REPORTER.

ON OUR SHELVES

How many of our people know that we have among our tracts a set which we call the "Gospel Tracts"? Not very many of them go out, and perhaps that is due to the fact that they are not well known.

There is a set of ten tracts, written by five of the well known ministers of the present day, and the years just past.

The first six were written by Rev. Ward-

ner C. Titsworth, and the other four by Rev. William C. Daland, Rev. Arthur E. Main, Rev. Theodore L. Gardiner, and Rev. Herman D. Clark. The titles, in order, are:

Repentance  
The Birth from Above  
Salvation by Faith  
Change of Citizenship  
Following Jesus  
Sanctification  
God's Love  
Salvation Free  
"Time Enough Yet"  
Will You Begin Now?

These tracts are well worth distribution, and one of the small services we can render as we work is the spreading of the faith we love in this way.

Sample sets will be sent on request, or an order of any size, and of any selection from the ten tracts will receive prompt attention.

BERNICE A. BREWER.

510 Watchung Ave.,  
Plainfield, N. J.

SALEM'S STUDENT LOAN FUND

On September 1 my family and I moved to Salem College. I was to become head of the Department of Buildings and Finance. The first great need for Salem College, this wonderful Christian college, my ideal Christian college, was the Student Loan Fund, to enable many of the mountain boys and girls to complete their education. The money is held by Mr. M. Wardner Davis, our treasurer, and the trustees of the college, and loaned only to worthy students at six per cent interest. They pay that back; the college gets the interest for current expenses, and the fund perpetuates itself forever.

In September, Mr. Ottis F. Swiger and I raised \$218 cash; by November 3, we had reached \$1,507.24 cash; then President Bond and I went East, and the people of New York and Plainfield were very good to us, and upon reaching home November 22, the fund totaled \$2,454 cash. Mr. Ottis F. Swiger and I have just returned from a fifteen day trip up state, New York, among the Seventh Day Baptist churches, and came back into West Virginia with \$1,001.76. At Clarksburg, W. Va., a gentleman gave

us another hundred; upon reaching home my mail brought me \$325; and at my office in the college some more mail brought the total of the Student Loan Fund today to \$3,912.48, with checks and promises coming from many other sources in the immediate future. The Student Loan Fund will virtually solve all the problems of Salem College.

A \$40,000 library building is greatly needed. The College Aid and I have undertaken to raise \$40,000 in cash for this building in the next five years without soliciting. All those who contribute amounts of \$100 or more will have their names on a bronze tablet just inside the library door. All those who contribute in any amount will have their names recorded in a book to be kept in a glass case in the library forever. The one who gives \$10,000 or more cash to this building fund will have the memorial library building named in his honor.

My reception among all the seventh day people, and among many other people in the East has been very cordial indeed. Through the SABBATH RECORDER I wish to express the thanks and appreciation to every friend of Salem College, and wish you all a merry Christmas and happy new year, and every blessing of God.

#### A PLEASANT SURPRISE

Upon my return from New York State yesterday afternoon I was ushered into my office, barren when I left it, to find it furnished with mahogany furniture, everything complete, of the best furniture that money could buy—a contribution from Mr. and Mrs. George H. Trainer, beloved friends and benefactors of Salem College. I am glad to report this in the RECORDER to the friends of Salem College.

O. P. BISHOP,

Department of Buildings and Finance.

#### THE AMERICAN HOME ITS PRICELESS VALUE AND PRESERVATION

EDITOR OF SABBATH RECORDER:

We have reason to believe that it was foreordained for Herbert Hoover to first see the light of day in that rural Quaker home of sacred silences, wherein unhindered he could listen to the promptings of the "Still Small Voice" and could receive

that spiritual baptism, fitting him finally to emerge into the world's vast arena of wonderful, prolonged, varied and world-wide experiences, that at length have rendered him better equipped to guide the destiny of this nation with its intricate, complex, and conflicting problems, than any other known man. His invaluable, inspiring words regarding the priceless worth of the home life, has awakened that latent, deathless mother-love, inherent in the soul of womanhood; and in vastly increasing numbers are the mothers of our land turning from the card table, sweeping from their festal boards, into oblivion forever, their wine and beer glasses, parking their autos, and relighting the fires upon their hearthstones, around whose ruddy glow gather father, mother, brothers, and sisters in loving companionship, while they listen with rapture to that marvelous entertainment afforded by the family radio. Behold yet, restored to its well nigh pristine beauty the American home, from whence shall go out stalwart sons, who will uphold the present high ideals of their nation, a nation destined finally to become a beacon light to the nations of all the world.

M. L. W. E.

#### "BE PREPARED"

REV. AHVA J. C. BOND

(Sermon to boys and girls, Plainfield, N. J., October 6, 1928)

Text: *Be ye also ready.*—Luke 12: 40.

Since the new fire house was built on our avenue I have often seen the fire trucks go past our house. It is very exciting to hear them go screaming and clanging by, and to see the firemen holding on with one hand and getting into their rubber coats and their high-top rubber boots with the other. It is interesting too to see Smoke, the coach dog, clinging on for dear life, as if it could not be done without him.

I have always wished that I might be near the building when a fire alarm was turned in and see them start. And this week I had my wish. It was after dark, and as I came out of Truell Court, facing the fire building across the street, I thought how interesting it would be if a fire alarm were sounded. The building was all lighted up, and I could see several of the men. Some were down stairs, and some were up

stairs. Some were moving about, and some were seated at a table. Just as I got out to the sidewalk with that whole picture in view, suddenly the fire siren began its shrill scream. Before I could fully realize what had happened, that picture which I had been looking at so calmly suddenly began tearing itself all to pieces. For a few seconds it looked as though there were nothing but disorder and confusion. Men were going in every direction. The men on the second floor dropped to the first, the great doors swung open, and quicker than I can tell it two long trucks and the chief's automobile were out and down the street with every man in his place. Not an order had been given and there was not a sound of a human voice. Only the fire bell on the red car of the chief and the siren on the trucks and a yelp or two on the part of Smoke to let them know that he too was on the job.

I said it looked for a moment as if all were in confusion. There was the finest sort of order and harmony. Each man knew his own appointed post, and as soon as the alarm was heard each started on the run for his own place. It was the harmony of action when there is something to be done, and a group of people are organized to do it, and each knows his own place in the common task.

I have taken for my subject this morning the motto of the Boy Scouts, "Be Prepared." And it seems to me the value of being prepared was illustrated in what I saw the other night. The firemen were prepared, first, because they were physically fit. When the call came they had the muscle and the nerve to do what was required of them. In the second place each knew his own job, and was trained for it. And third, each had been taught to work with others. He knew what he had to do, and he trusted the others to do their part. All working together, each one to his own task, and every one fit, made them effective as they fought to save human lives and valuable property.

Life is a serious business. There are enemies to be destroyed. Right must be protected and made strong, and goodness built up. The fate of the world will soon be in the hands of the boys and girls of today. We older folks have made some mighty big blunders. We can see some of

them, and some of them no doubt we are too blind to see even yet. We hope we have made some progress, and that we have placed you in a better position to see what is still needed. Keep yourselves fit in body, mind, and soul, for the work of life. Do nothing that will weaken your body the least bit, for you will need all your strength. Make the best possible use of your opportunities in school, for you will need all the knowledge and skill and wisdom of a trained and furnished mind. But more than all else, this poor world of ours needs soul. Strength and skill and wisdom may be increased, but more than all, there is needed love and friendship and sympathy and human helpfulness. "Be Prepared."

#### MOODY BIBLE INSTITUTE REPORTS PROGRESS

WILLIAM M. RUNYAN

Rev. James M. Gray, D. D., president of the Moody Bible Institute of Chicago, reports for the school year closing August 31 an enrollment in the day school of 1,089, in the evening school, 1,207, a total of 2,296. Of the 205 who were graduated from various courses during the year, 91 were women and 114 were men. The student body represented 42 states of the Union and 26 foreign countries. Twenty-seven evangelical denominations contributed students for this strictly interdenominational Bible training school.

As to academic standing, the records show students to be graduates, or to have pursued partial courses, as follows: high school, 546; college or university, 161; theological seminary, 10; normal college or technical school, 162.

Practical work supervision has resulted in associating Moody students with many forms of evangelistic and mission work in all parts of Chicago and its vicinity. Of one form of service we quote the president's report: "Police officials have been very cordial in their attitude toward the institute's open-air work. During the year 824 outdoor meetings were held, with an estimated attendance of 50,000 people, and close to 1,000 conversions to Jesus Christ were reported."

The correspondence school reports a total registration of 11,321, of which 4,321 were newly enrolled during the year.



## Lone Sabbath Keeper's Page

### LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Yes, the wait has been rather long, for one who has to depend mostly on pen friends for social enjoyment. You do not know what it means to live where you seldom see a white face except what belongs to your own kin. Among my pen friends I count every writer whose writings satisfy the desire for human fellowship. I have been wondering if you and another of my pen friends were so occupied with the multifarious duties of harvest time that neither of you had time to write to your southern friend. You live in the North and she in the West and I in the South. Are we not at the corners of a triangle?

Not long ago I was talking with a physician and asked him if he was a Democrat. He replied, "I am."

I asked if he intended to vote for Al Smith.

He replied, "I do," and added that not long before he met Al Smith and talked with him and found him a gentleman of high order. During our talk the physician said his wife died just five weeks previous, and he appeared strongly affected.

Not many days after this conversation, I heard that his wife drank her first glass of intoxicating liquor with him at a party a few weeks before their marriage. She became a victim of alcoholism and in about two years died from the effects of drink. Though he was once a favorite doctor, and for years our own family physician, his practice seems to be falling off. So much for a man who thinks Al Smith a gentleman of high order.

I do not think I ever saw a more beautiful sunset than yesterday's was. After the sun had quite disappeared, the moon, not a week old, came out from behind a thick cloud, and still there was just haze enough to form a green film over the moon's narrow brightness. I had never seen a green veiled moon before, and watched it till it left its veil for the night winds to scatter,

or roll up into a thicker haze, which I think occurred later, for there was a gentle rain about daybreak.

I had been reading till after sunset, when this second dawn, as I call it, was so bright that my paper glowed, and I could read by the sunset dawn as well as when the sun was low in the west.

I must close now for it is time to start the supper work; hope you will write soon to

YOUR FRIEND IN THE SOUTH.

### REPLY FROM THE NORTH

DEAR FRIEND:

I am glad you so patiently awaited a letter from me. Our harvest is about over and I can now write less hurriedly regarding this past year, which has been the most crowded and most perplexing of my life. Presented with real estate which I did not seek, but which I have tried to accept as a blessing, I have been confronted with problems which my soul was utterly unable to solve; and my attempts to solve them have proved unsatisfactory in some instances and satisfactory in others—now on the crest of the wave in joy, then in the depths of sorrow. Yet I can truly say because of these experiences that I know the presence of God operates in the depths as well as on the crests.

To be more specific as to experiences, for one thing, it seemed imperative that I learn to drive a Ford in order to adequately look after the one hundred twenty acres that have come under my care. I was not physically able to accomplish all that was necessary on foot. Owing to my small income, the Ford had to be a second hand one. Though I have had a license to drive about five months, the nervous tension when driving is difficult to control. Inexperience and inefficiency have led me into a variety of difficulties, but not of a serious nature, inasmuch as I keep out of congested traffic. My thoughts do not flow rapidly, and when hurried it seems as if they refuse to flow altogether, sometimes. In doing a little necessary repair work I lose a valuable screw, or I stall my engine in a critical situation, or I forget some duty in the pressure of events.

These and kindred occurrences have oc-

## DEATHS

DAVIS—Lewis Almon Davis, son of Albert H. and Belva M. Davis, was born at Welton, Iowa, September 15, 1867, and passed away at Boulder, Col., November 27, 1928.

When Mr. Davis was about five years of age, his parents removed to North Loup, Neb., where he grew up and spent his young manhood and where he was baptized at an early age by the late Rev. S. K. Wheeler, and united with the Seventh Day Baptist Church.

In October, 1882, the Davis family went to Beaufort, Miss., where they stayed three years. In 1890, at Hewitt, Miss., Mr. Davis was married to Alice Sikes. Two years after this, they all went to Hammond, La., where they made their home until 1910. To Mr. and Mrs. Davis were born three children: Roy, now connected with the fire department of Boulder, Elwyn J., until recently with the Westinghouse Company of Pittsburgh but now of Denver, Col., and Lela Myrie, who died in infancy. In 1910 Mr. Davis, his brother Erlow, and his sisters Gertrude and Myrie and their families came to make their homes in Boulder.

For the greater part of his life, "Albe," as he was affectionately called by his friends and relatives, was employed as a photographer. Later in life, as his health failed and it seemed necessary that he be out of doors as much as possible, he took up real estate and was in partnership with Mr. McIntyre of this city at the time of his death.

The funeral was held Friday afternoon at two o'clock and was largely attended by friends and relatives from Boulder, Denver, Louisville, and Springfield, Col., and other places. Mrs. Gertrude Clarke, a sister, from Kearney, Neb., was among those present. Mrs. Esther Babcock, living at North Loup and who at present is caring for the mother, Mrs. Belva Davis, was not able to come.

A quartet composed of Pastor and Mrs. Hansen, Mrs. Mina Coon, and Mr. D. E. Hummel, with Mrs. J. K. Wheeler at the piano, furnished the music. Darwin Andrews, Ernest Irish, Orville Rasmussen, John Wheeler, Paul Hummel, and Lynn Burdick acted as bearers. The abundance and beauty of the flowers, the music and the comforting words of the pastor, robbed the service of a little of its sadness.

Among other things Pastor Hansen said: "Brother Davis leaves two sons, the wife of his youth, who through life filled his heart and who in his last hours was his tender nurse; his mother, Mrs. Belva Davis, of Kearney and North Loup, Neb.; a brother, Erlow T. of the Palace Studios of Boulder, and three sisters, Mrs. Gertrude Clarke of Kearney, Neb., Mrs. Esther Babcock of North Loup, Neb., and Mrs. Myrie Saunders of Boulder. He also leaves seven grandchildren and a long list of devoted friends.

cupied my attention and added to my care. But I find kind friends to help me out of each difficulty. I also find how ever-present the power of God is, even in the mechanical world where I am so inexperienced. In gratitude to him for his sustaining presence, I love to observe the Sabbath, not in driving about to view the natural world, but in seeking the guidance of his Word and of his Spirit. In one way it is a rest to ride on a soft cushioned seat over a smooth road; but when the view is obstructed by architecture of buildings, varieties of cars, styles of dress, combined with the distractions of possible tire or engine trouble, the Sabbath conscience is likely to be stunted and blinded. A variety of conditions arise where one finds it difficult to decide as to the extent of a Sabbath day's journey.

Your mention of the drinking Democrat suggests that I tell you about the chairman of the Republican committee in a nearby city. He went to Florida last winter, and on the trip asked questions of different people he met, regarding their view of Al Smith as a candidate for President. He found the majority inclined to be silent till they discovered the questioner was a Republican. Then they would reveal the fact that they meant to be at heart loyal Democrats, but were anti-rum and anti-Rome, hence were not for Al Smith.

Will we not have cause for gratitude if, out of this peculiar situation, our country is saved, with rum and Romanism checked, and the way paved for the re-instatement of the true Sabbath and true religion!

It will be decided before I write you again, probably, as regards the ballot; but the enemy works in other ways as well as by the ballot. A good President will be powerless to save our lives, if we as a people become lax. If a good President is granted, under the wise guidance of God, we have a golden opportunity before us. I hope to hear from you again as to the outlook in your part of the country.

YOUR FRIEND IN THE NORTH.

Is it a wonder that he can not use us when we consider the pride, the worldliness, the low motives which harbor in our hearts? He does not require of us perfection, but freedom from known sin.—*F. B. Meyer.*

"As I stand here before you this thought comes to me: What a pleasant place this world would be if all our associates were like our dear Brother Davis! It can be truthfully said that he was cheerful in life, patient in suffering, and brave in death. His parting thoughts were of others, his loved ones to whom he gave farewell admonitions. The outstanding characteristic of our brother was thoughtfulness for others' happiness, and he fell with his face toward the promised land. We lay him to rest with hope in God for a better part in the resurrection of all those who love the Master."

Surrounded by loving relatives and friends, Allie was laid away in Green Mountain Cemetery at the foot of the snow-capped peaks and hills which he loved so well.

L. R. W.

MOORE.—At the Presbyterian Hospital, Nashville, Tenn., November 30, 1928, Mrs. Mary H. Moore. She was two days past her seventy-eighth birthday.

She was taken seriously sick November 26, was operated on at the hospital, and apparently had a good chance of recovery, but her age and feeble health made it impossible. Her husband, N. O. Moore, died in 1907, since which time she made her home with her children. She is survived by her two daughters, Julia, of Chicago; Mary, of Nashville, Tenn.; and two sons, Francis, and N. O. Moore, of Riverside, Calif. She was well known to many Seventh Day Baptists, although a member of the Seventh Day Adventist Church.

M.

### Sabbath School Lesson XIII—Dec. 29, 1928

REVIEW: PAUL, THE WORLD CHRISTIAN

*Golden Text:* "For me to live is Christ." Philippians 1: 21.

#### DAILY READINGS

- December 23—Paul in Ephesus. Acts 18:24-28.  
 December 24—Paul's Last Journey to Jerusalem. Acts 20:1-12.  
 December 25—The Birth of Jesus. Luke 2:1-20.  
 December 26—Paul's Interest in the Romans. Romans 1: 8-17.  
 December 27—Paul Before Agrippa. Acts 26: 19-29.  
 December 28—Paul and His Friends. Philemon 1-25.  
 December 29—Jehovah's Mercy. Psalm 103: 1-13.

(For Lesson Notes, see *Helping Hand*)

That was an acute saying of Horace Mann: "The problem is not the founding of the school, but the finding of the school-master."—*Selected.*

## THE SABBATH RECORDER

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

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