

The Sabbath Recorder

How can we make our time and strength count for the greatest good to the cause we love? First of all, let us try to still the unholy and worldly voices in our own hearts, and listen to our Father's voice regarding the best things to do for him and for our fellow men.

Then let every one try to look on the bright side. Every good cause must have a bright side, and he makes a mistake who does not try to see it. It will not help matters to drive a pessimistic pen. This is sure to bring depressing and killing words and these will unfit our fellows for hopeful, helpful work.

Why not all of us take up the bright pen of the optimist, with its inspiring words of hope and assurance; and with that, try to lead men's thoughts away from fields of contention on mooted questions, into fair and hopeful lines of practical living and matters pertaining to the blessed work of reaching the millions of souls now drifting toward a lost eternity.

—T. L. G.

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SEVENTH DAY BAPTIST DIRECTORY

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

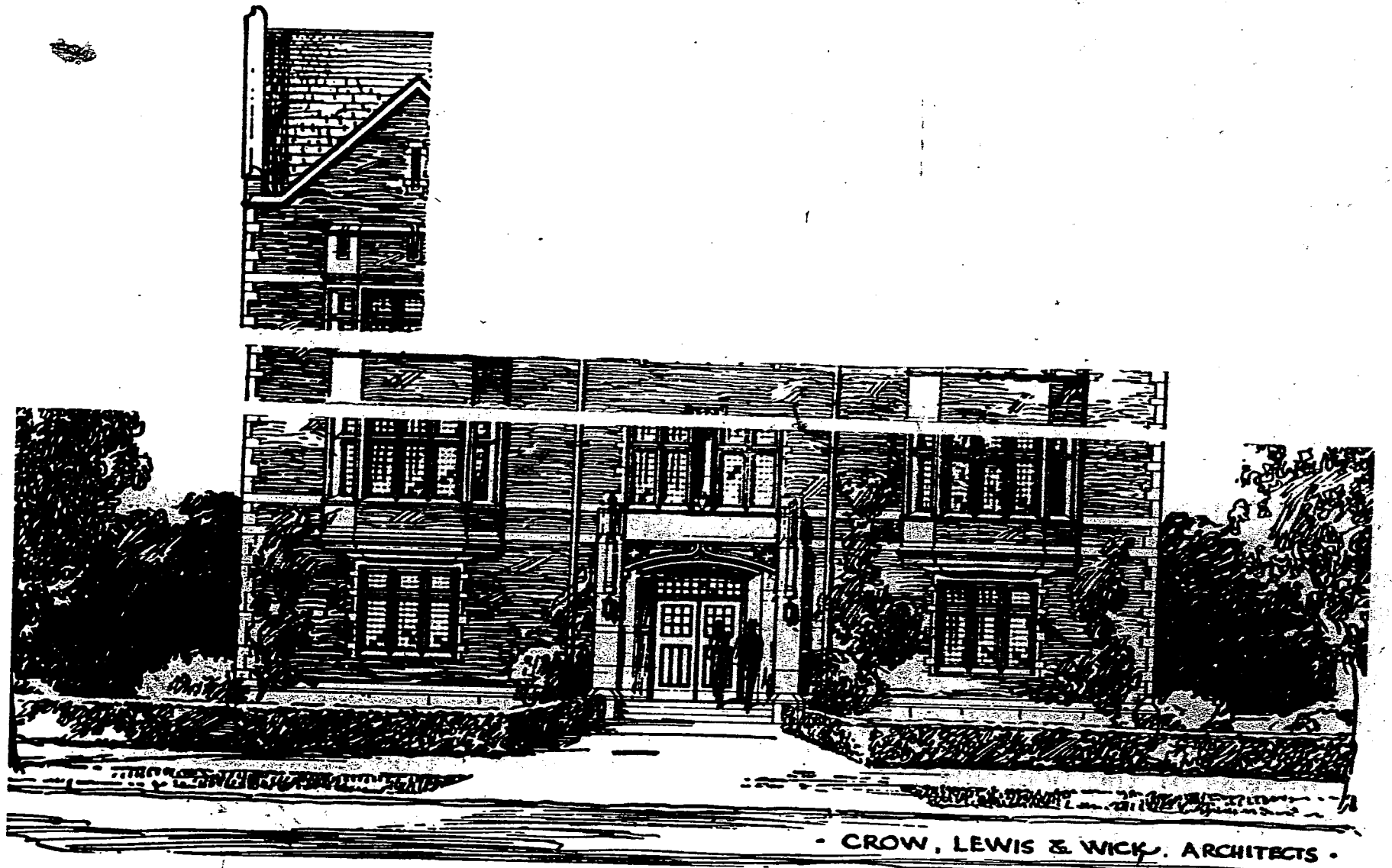
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 1

PLAINFIELD, N. J., JANUARY 7, 1929

WHOLE NO. 4,375

The Amount Needed on January 2, 1929,
 to Complete the Building
 \$35,145.09



— CROW, LEWIS & WICK, ARCHITECTS —

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 over three-fifths 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, wilt thou help us to manifest the spirit of love among our fellows who may not be able to see things just as we see them. May we put on the Lord Jesus Christ ourselves in a way that will make us helpful to one another. Help us to realize that none of us liveth to himself and that no man dieth to himself. Help us to live as worthy, helpful members of the body of Christ, with gifts differing according to the grace given us, and yet living in the spirit of brotherly love and charity.

Help thy children to be tenderly affectioned one to another, in honor preferring one another. Help us to receive, as Jesus would, those who are weak in the faith, but not to doubtful disputation. Give needed grace to seek those things that make for peace. In his precious name. Amen.

Corrections In the SABBATH RECORDER of December 24, in the last lines of George Henry Greenman's article about "The Greenmans and Greenmanville," at the bottom of page 808, second column, the last four lines should read as follows: "Martha G. Weston of Brockton, Mass., daughter of George Greenman, and Harriet G. Stillman, daughter of Clark Greenman and mother of Dr. C. Kirtland Stillman, and George Henry Greenman, the writer of this article."

"In the Beginning God" For many years **God All the Way Through** the Bible has been to me a wonderful record of the age-long development of God's plan of salvation for sin-cursed man.

It seems all the more wonderful when I realize that Jehovah had to use so many sinners to write and develop the plan that ended in the sinless Son of man, as the Savior from sin and its consequences.

When I think of more than sixty writers in different ages, living many hundred years apart—men who never saw one another, who did the writing in different languages—the oneness of the plan and its completeness seem nothing less than marvelous. Thus I see not only God in the beginning, but find evidences of his hand all the way through.

Nevertheless, with so many evidences that some things in the Bible are the words of sinful men, I can not see the wisdom of *insisting*, as some seem to do, that the Book of books is the word of God from Genesis to Revelation.

To me, the great wonder is that Jehovah could use such writers in developing his plan of salvation.

It was God in the beginning as Creator, and it has always been, and still is God, with his universe, working in his own marvelous way; and it will be God working even unto the end.

His method of creating, and sustaining the heavens and the earth is still going on, and the correct understanding of his handwriting in the rocks and of his story told in human language in the Bible should not be in conflict. There must be harmony between them. A proper interpretation of the symbolical, condensed Genesis story of creation, should harmonize with God's hand writings in the rocks and in the natural world.

When the Book says, "In the beginning God created the heaven and the earth," there is no intimation of the length of time covered by the term "in the beginning." Then, under the symbolism of seven twenty-four hour days—each one measured by a revolution of the earth—we have the story and order of the wonderful departments of creation, in what might be called the creative week, ending with the Sabbath as the last important creation for the good of man. It may be that God's seventh day is not yet ended, and that our seventh day of each week may be symbolical of his eternal rest.

To me the literal twenty-four hour days in Genesis are symbolical of God's great days—or the different *periods* in his process of creation. I do not understand the language to mean that God spoke everything into being out of nothing in so short a time.

The great, all-important truth, "In the beginning God," stands as the very first words in the Bible, but there is no intimation of the length of time covered by that expression.

It has been God all the way through, causing everything in his universe, and the story is beautifully told in a few lines using literal days to illustrate the great periods of creation.

Now I have stated briefly just how this wonderful God-given story of creation seems to me. I get more help from such an interpretation than I could from taking that story literally, word for word and symbol by symbol. But if my friend gets

more help by accepting literally every symbolical term in that story, why should I condemn him so long as he puts God first and all the time? Let him think of it in that way if it seems better to him, and I will think of it in my way. In both cases God comes very near. We place Jehovah first and give him the honor due to a Creator.

I can not insist that everything in the Bible is the word of God. The book itself makes no such claim. Some of its writings are by men who lack a good deal of being good men. But to me the blessed Book does show God's dealings with such men; and it reveals his judgments against sin and the sinner. It teaches us how to live in harmony with God and shows the way of peace.

In the Old Testament God's hand is seen preparing the way for the coming Savior; and in the New Testament we have the wonderful story of redemption, and the witness of Christ himself to the part taken by prophets of old in announcing his coming as the God-man so marvelously given.

Now, as I stated above, I have simply told you something of how the Bible seems to me, and how it brings God near as Creator and Savior. But I can not insist that everybody shall see it all just as I do. Each one must see it through his own eyes. He must understand it according to his own temperament. We can not all be Johns or Peters, yet we can give one another credit for being loyal and true. John was more loving and trusting and accepted the Christ without question, while both Peter and Paul had to be convinced by more practical methods and by experiences of their own. I have written of my own feelings regarding these matters, hoping that some troubled souls may be helped thereby.

We can not gain much by being too dogmatic with our fellows, and by insisting that they *must see things just as we do!*

For instance, if my friend loves to think of God in the form of a man on Sinai with Moses, and as using his literal finger to chisel the law on tables of trap rock, and I prefer to think of him as a spiritual being, using Moses to do that work, why should we quarrel about it? Both make God the author of the law. Both place him first and both regard him as the supreme law giver.

As for me I will bid that friend good cheer and Godspeed in his conception of that wonderful transaction. If his *literal* rendering of words in that story brings God nearer to him, I will be glad for him. But I can not see why he should feel called upon to class me with infidels because I do not understand the *method* of giving the law just as he does.

The Bible refers to God as having wings, which is wonderfully suggestive of his ability to oversee the things of earth. But I can never think of him as literally flying like a bird in the air. If my friend gets good by thinking of God with a body, using hands and arms and feet, or *wings*, I say all right, I will not condemn him or quarrel with him over the matter. I will bid him Godspeed, and will join hands with him in seeking to reach and save the lost.

But if my friend feels *bound to quarrel* with me and tries to *compel* me to believe in the literal interpretation of all symbolical figures, word for word, just as he does, and if he insists upon classing me with infidels if I can not conform to his notions, then I must protest. And if he is too insistent and dictatorial I am driven away rather than drawn toward the Bible.

I do gain strength and inspiration by seeing the *spiritual* teachings suggested by the highly poetical and inspirational meaning of prophetic visions. But for me to take them in a literal sense rather than in a spiritual, would rob them of their higher meaning.

The Creation Of The Week And The Sabbath The last scene in the story of Genesis reveals the creation of the week of seven twenty-four hour days ending with the Sabbath. The welfare of man was the basis of the Sabbath. It was created for man, as a means of keeping him in close communion and spiritual fellowship with God.

The week of seven days was a *special* division of time—a division not measured by any movement of nature, either by sun or planets—and was an arbitrary division ending with the Sabbath created especially for the welfare of man. Although thousands of years have passed away, the seventh day of God's specially created week is still the holy Sabbath, sanctified and set apart for the spiritual welfare of man.

It was of this Sabbath that Christ—God manifest in the flesh—spoke when he said the Son of man is Lord also of the Sabbath. This was the Sabbath that Jesus kept all his life, and never did he teach men that it was later to be given up for Baal's day—"the venerable day of the sun."

Thus we see that after the ages of creation and development of the universe, when the earth had at last been made ready for the home of man and man had come to live in it, Jehovah, by *special* creation and for the special benefit of man, made the week and the Sabbath. In harmony with this the divine Man taught that it was not a Jewish ordinance, but was for *man*. It was created before a Jew was ever known, and Christ emphasized its real meaning and taught men how it should be kept. Nothing can take its place, for it came as a special act of creation after man came to dwell on earth. No words can tell the blessing and uplift that would come to this old world if in all lands man should see his mistake and with full purpose of heart return to God's holy day and use it as its maker intended that it should be used. Such a return to God's day in the right spirit would transform the world. It would result in a world-wide revival of religion and would show that the Church is really consistent with Bible teachings; and so it would do away with the necessity of making such unreasonable explanations for Sunday keeping, through which the unchurched masses can plainly see. No wonder there is so little regard for the Bible, while its plainest teachings are so easily set aside.

Report of The Building Fund Just a line from the treasurer brings the information that since her last report \$617 has been received for the Denominational Building Fund. This makes a total of \$54,854.91 received thus far, which can not be used for anything else.

This amount taken from the \$90,000 required to complete and furnish the building, leaves \$35,145.09 still to be pledged.

We are hopefully watching the returns from our people, feeling sure that they will see this good work completed now it has gone so far. After so many generations of denominational life without any real denominational headquarters excepting small

rented quarters, I know we will not be satisfied now until we do have a home of which no people need to be ashamed. I may not live to see it; but it must certainly come, for we have gone too far now to allow it to stop. That would indeed be a lamentable disgrace.

WHAT ABOUT MY OWN SERMON?

REV. E. H. SOCWELL

In the preparation of my sermons, I have come to ask myself the following questions: Why have I selected the subject I have in mind? Is this discourse I have in mind likely to meet the spiritual needs of the listeners who are liable to be present?

It is possible that some one may be present who is about to turn away from the Savior, and will this sermon warm the heart of such a person and help change his mind?

Will my sermon be liable to win back any who may be present who are being carried away by the vanities and follies of the world?

Am I preparing to say something that God can use in winning any lost one who may be present?

Am I preparing to say something that will be a *comfort* to the sorrowing ones and is it my earnest desire to relieve and cheer any who may feel themselves deserted of God?

Is it my purpose in this sermon to try to win weary and bewildered ones to their Savior?

Have I some or all of these objects in view, and if not, am I not convinced that this sermon will be a *failure*?

Is it not true that the condemnation of God would rest upon me, if I should stand in the pulpit and, in the place of a sermon, deliver an essay upon one of the popular topics of the day, thus giving a stone, instead of the bread of life, to some hungering one who might be present?

I have come to feel that those in my congregation have the right to expect three outstanding features in each sermon I bring them: *First*, my sermon should be natural and practical. *Second*, it should by all means be sympathetic, and should breathe out comfort. It should console and uplift. *Third*, it should possess a touch of the

eternal. It should be alive with the thought of the unseen Christ, and bring the listeners face to face with God.

I also have come to feel that my hearers have a right to expect my sermon shall not be tiresome in length, but shall be long enough to give reasonable consideration to the topic I have selected, and that it shall show my most careful thought and earnest study.

I have also come to feel that my congregation have a right to expect me to become so familiar with my sermon and so possessed of its spirit, that in its delivery I shall be as free from my manuscript as possible (*entirely* free if hard study will bring it to pass) so that I may throw my *entire self* into its delivery and give my congregation the *very best there is in me* every time I come before them.

In conclusion let me say: I find that the nearer I come to the ideas I have expressed above, the better attention my sermon receives from those who have listened and the more *really good* things do I hear from those who were there and the better I feel over having done my very best all the way through.

A TRIBUTE

It was with the deepest sadness that I heard today of the passing of our dear friend, Mrs. Sara G. Davis.

The name of Mrs. Davis has been connected with all of my earliest memories of our China mission. I remember so well when my mother, as a pastor's wife and a leader in the women's missionary society of the church at North Loup, used to receive letters from Mrs. Davis in regard to our work in China. Even as a young girl I greatly enjoyed reading those letters. I always thought of Mrs. Davis as one of the saints in God's kingdom.

When Doctor and Mrs. Davis came to North Loup during their furlough in 1891, seeing and hearing them only added to my reverent interest in them and the work they stood for. They were making the rounds of some of the churches that summer. It was for the association that they came to North Loup. From there they went to Nortonville and before they could get back

to Friendship, N. Y., where they had left their young daughter, Susie, she had become suddenly ill and died.

My father became pastor of the Ashaway Church that year. Later in the summer Doctor and Mrs. Davis came there to stay a while with Mrs. Davis' sister, Mrs. Horace Stillman, and we learned to know them better and to appreciate their bravery and devotion in the face of the great sorrow which never ceased to be very keen.

Years later, when I went to China, it was in Mrs. Davis' home that I ate my first meal in China, and during that first year I learned to know her more intimately as a woman as well as a missionary. There I saw the monuments to the faithful, unselfish work of Doctor and Mrs. Davis in the buildings of the mission, in the lives and hearts of the Chinese Christians, and in the hearts of those of us who were privileged to work with them.

Mrs. Davis was a woman of the most intense loyalty to those whom she loved and to the principles and work for which she stood and to which she and her husband had given their lives. She suffered much and keenly when she was disappointed in results or in people, as we all are sometimes and as God must be more often than we. Mrs. Davis loved the Chinese people and the work for and among them most devotedly.

The last time I saw her was at the Conference in Westerly a year ago last August. Very feeble she was in body, but oh! so strong in spirit and so devotedly partial to the dear work in China! The older Chinese Christians will mourn when they learn that dear De Tha-tha has gone. But we can only be happy when we think of the joyful Christmas which she must have had in her reunion with the beloved Susie beside whose grave she was buried in Friendship, with her husband and little son whom she laid away in China and, above all, with the Master whom she served so faithfully while she had life.

Sincerely,

GRACE I. CRANDALL.

Muirdale Sanitarium,
Wauwatosa, Wis.,
December 28, 1928.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

As you greet the days of the new year may there be in every heart that deep abiding joy that will help you to go forth bravely to meet whatever comes, in a spirit of loving submission and loyal service.

At the General Conference some resolutions regarding aggressive Sabbath promotion work, presented by Rev. John T. Davis, were adopted, the last one reading as follows:

"WHEREAS our young people are asking for work to do; therefore be it

"Resolved, That we ask our pastors to inaugurate work along these lines and give their people, both old and young, something to do."

LITTLE GROUPS

At various times in the past there have been little groups of Sabbath keepers away from church privileges, who have met together on the Sabbath to study the Sabbath school lesson, or read sermons, or books. Students in school have gained help and strength in this way and have found these little meetings to be a bright spot in a day that is sometimes long and lonely when away from home.

There are doubtless several such groups at the present time who spend an hour or more of the Sabbath together reading or studying the Bible, or other helpful books.

One such group is in Boston where three of our young people and a woman, who came to the Sabbath a year or two ago, meet every other week on Sabbath afternoon. They are Miss Vida Randolph of Alfred, Marjorie Burdick of Plainfield, Burton Crandall of San Luis Obispo, Calif., and Mrs. H. K. Wead of Newtonville, Mass.

They have their worship service with Scripture and prayers and are at present spending a part of the time in reading the book, "Christ at the Round Table," by E. Stanley Jones.

I wonder if there are not other little groups of students, or teachers, or lone Sabbath keepers who are having, or could have, such meetings. The influence of such a meeting in making the day distinctive and an uplift in our own lives is most invaluable. Then there is the possible influence upon other lives around us, and the help it may be to other little groups of Sabbath keepers. May there be many such groups!

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met for its December meeting in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 16, 1928, at 2 o'clock p. m., President Corliss F. Randolph in the chair. The regular meeting was postponed for one week owing to the meeting of the Federal Council of the Churches of Christ in America being held in Rochester, N. Y., at the time of our regular meeting, and of which Corresponding Secretary Ahva J. C. Bond was a member and in attendance.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, LaVerne C. Bassett, George R. Crandall, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titsworth, and Business Manager L. Harrison North, and Assistant Corresponding Secretary Bernice A. Brewer.

Visitors: Silas W. Niles, Mrs. Frank J. Hubbard, Mrs. Willard D. Burdick, Mrs. Irving A. Hunting, Mrs. LaVerne C. Bassett, Miss Ida F. Randolph, Abert Whitford.

Prayer was offered by Rev. Theodore J. Van Horn. Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY

The report of the corresponding secretary is given in three parts, consisting first, of the usual report of the work of the office, second of the outside work of the secretaries, and third, of the reading of certain correspondence. The brief report concerning the attendance at public meetings will be supplemented by a verbal statement of the secretaries.

Work in the Office

Calendar

The calendar came off the press the fifth of this month and Miss Brewer began filling orders immediately. Letters of inquiry had been written to all the churches asking how many calendars were wanted. The response has been fairly good. Only calendars ordered in combinations are reported here. A fuller report will be given next month.

Fundamental Features

A start has been made on the sending out of the Salem addresses, as authorized by the Committee on Distribution of Literature. Two hundred were sent to Baptist ministers in Texas, six per cent of which have been returned unclaimed at the present time.

Christmas Combinations

Fifteen Christmas combinations offered in the SABBATH RECORDER have been mailed on orders received. This means fifteen dollars worth of literature sold that ordinarily would not have gone out.

Our Pulpit

The response to our call for sermons for the SABBATH RECORDER has been fine, and continues in a most encouraging way. Word has been received from some of our churches that they are used and appreciated. We hope to have data in hand for a fuller report on that matter next month.

Tract Room and Filing Case

Additional shelves have been installed in the Tract Room, and a steel filing case for cuts has been placed in the office. Books are being placed on the shelves in alphabetical order, according to names of the authors, and the Tract Room is gradually assuming a more orderly appearance.

Tracts and Books sent out

In twenty-three orders there were sent out:

Tracts	856
Books	34
Other publications	36

Money Received

Gift for tracts.....	\$ 5.00
Sabbath Hymns and Songs.....	.25
Seventh Day Baptist Hand Book, 13.....	1.95
The Sabbath, by Brown.....	.25
Swift Decadence of Sunday.....	.50

In combinations offered for Christmas Season:

Sermons to Boys and Girls, 10 at 50 cents	5.00
Bible Studies on the Sabbath Question, 2 at 50 cents.....	1.00
Letters to the Smiths, 3 at 50 cents.....	1.50
Mottoes, 15 at 30 cents.....	4.50
Calendars, 15 at 20 cents.....	3.00

\$22.95

Outside Activities

The acting corresponding secretary attended the Quadrennial Meeting of the Federal Council of the Churches of Christ in America at Rochester, N. Y., December 5-12. This was the twentieth anniversary of the organization of the council and this fact gave the meetings special significance. The program, however, while including a review of the two decades of Christian service of the council was forward looking. I took occasion to get together for a "Dutch" luncheon on Thursday the Seventh Day Baptist members and visitors present at that time, namely, Dean A. E. Main, President B. C. Davis, and Rev. A. J. C. Bond, members of the council, and Rev. E. D. Van Horn, Rev. W. L. Greene, and Rev. A. C. Ehret, visitors. I took this occasion to discuss with these brethren of the Western Association the question of the denominational building.

Sabbath afternoon I invited to my room in the hotel the four students of Alfred Theological Seminary who arrived Thursday evening. We had a pleasant afternoon together. The students present were Neal D. Mills, Harley Sutton, Everett Harris, and Ralph Brooks.

The assistant secretary visited our New England churches Friday, Sabbath, and Sunday, December 7, 8, and 9. She spoke at Westerly Friday evening, Ashaway Sabbath morning and afternoon, attended the Christian Endeavor Union of these churches at Hopkinton Sabbath night, a meeting of its executive committee at Waterford Sunday afternoon, and spoke at the meeting of the Seventh Day Baptist society at Westerly Sunday evening.

Special Correspondence Reported

There has been the usual amount of correspondence during the month. Two letters I desire to read to the board, one from the general secretary of the Commission addressed to the Tract Society, and one from Brother G. Zylstra of Holland to the assistant secretary.

Respectfully submitted,

A. J. C. BOND,

Acting Corresponding Secretary.

Supplementing the report, Secretary Bond spoke of matters which were discussed at the recent meeting of the Federal Council by those present from our denomination, and by the council as a body.

Assistant Corresponding Secretary Bernice A. Brewer spoke interestingly of her recent visit to Westerly and surrounding territory in the interest of our young people there.

By vote, Secretary Bond was requested to acknowledge the receipt of the communication from Secretary Willard D. Burdick, and express our appreciation of the interest in our work by the Commission, and notify them of any further action that the board may take.

Treasurer Ethel L. Titsworth reported the present amount pledged toward the denominational building as \$52,882.91.

The Advisory Committee would report the following recommendations:

Since there are a number of hundreds of bound and unbound volumes of "The History of Seventh Day Baptists in Europe and America," we recommend that we ask the Executive Commission to consider what should be done with them, and that we suggest they recommend their being put into the custody of the Tract Society for their final disposition.

That since the former edition of "The Challenge of the Ministry" is exhausted, we publish another edition of five hundred copies of this book by A. J. C. Bond.

Recommendations adopted.

In accordance with the action of the board at the November meeting, President Randolph appointed Corresponding Secretary Ahva J. C. Bond, Recording Secretary Arthur L. Titsworth, and Treasurer Ethel L. Titsworth as the committee on program for the Tract Society hour at the next General Conference.

Mr. Silas W. Niles, being present in response to our invitation, entertained us with reminiscences of the old publishing house in Alfred Center, N. Y., in a very interesting manner. Mr. Niles also from his intimate knowledge of the conditions in China, stated that the present political situation in China seems favorable to the missionary efforts of Protestants in that country.

By a rising vote the thanks of the board were expressed to Mr. Niles.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

LETTER FROM BROTHER ZYLSTRA

Miss Bernice A. Brewer,
510 Watchung Ave.,
Plainfield, N. J.

DEAR SISTER BREWER:

I did not think that I should receive a letter from you earlier than you from me, as it has been my intention for a few weeks to write you. I was glad to receive your letter, and the cuts came to hand yesterday evening. Especially those of the Shanghai church and of Mr. Carpenter are very welcome. You must know, I took my report of the China mission from "Seventh Day Baptists in Europe and America." So I could only write about matters up to 1902, and could only mention the situation of today using the *Year Book of 1927*.

Rev. William L. Burdick at Ashaway was so kind as to send and lend me, on my request, "Seventh Day Baptists in Europe and America," 2 vol. As our people here know very little of the history of our American people (our own history), and I am very interested myself too, I asked for these books. I rejoice very much to have them and in my opinion we ought to possess them, so I herewith request you to furnish Rev. Mr. Burdick with another copy of these books, unless he prefers to get them back for some reason, in which case kindly send me the new copies and I shall return them to Mr. Burdick. Will you be so kind as to take up this matter with Mr. Burdick?

After his visit to Holland Rev. Mr. Bond sent us some booklets and tracts. I often read in the RECORDER of other books, and in my opinion the list of our literature in my possession is too small.

I now enclose \$10 and request you, first, to pay for "Seventh Day Baptists in Europe and America," 2 vol., for Rev. Mr. Burdick, and second, to send me the literature you think I can use best, or I ought to possess.

In the first place I should like to receive: the booklets mentioned by you in the RECORDER of November 12, including weekly mottoes and calendar; "The Water of Life," by Rev. Mr. Fifield; "Making the Annual Canvass"; some of Rev. A. H. Lewis' books.

Kindly send me also the other tracts, if

VERONA VIM
DECEMBER 1928

GREETINGS:

Merry Christmas! Happy New Year! Yes, and Christian greetings from the First Verona Seventh Day Baptist Church. We are beginning our new year this month, and are taking this way to get the program before all the people.

A BACKWARD LOOK

We have just completed a most successful year's work. The Sabbath morning services have been well attended, the lowest attendance, one stormy winter day, being thirty-two, and the summer attendance running from eighty-five to one hundred. The pastor has preached forty-two times in these services, and fourteen other times. We have had several special programs, and have enjoyed messages from visiting ministers. The reports of the different officers and departments show that we have been active in the Master's service. The treasurer reported over \$2000 raised for all purposes. That is splendid! The clerk reported that we have not lost one member during the year. Our membership is one hundred two.

But we have fallen down in one regard. We have not added a single name to the church roll. That fact should set us to thinking and praying. What is wrong? True, we have held our own, but that is not enough. We should be growing!

BIBLE READING COURSE

Last year we read together the New Testament. This year we are to read a course in Old Testament literature—the prophetic books, Isaiah to Malachi; two stories, Ruth and Esther; and four books of poetry, Job, Proverbs, Song of Solomon, Ecclesiastes. One chapter per day, with now and then an extra one, will complete the course. Will you enroll? Then begin right now and catch up. Complete Isaiah by February 2.

"EVERY MEMBER WORKING"

That is the name of a plan of organization which was adopted at the annual meeting of the church on the recommendation of the pastor. By this plan the work of the church is divided under twelve heads, or departments, at the head of each of which

there are more. For this reason I gave you a full list of those in my possession. About eighteen thousand tracts were distributed during the last half year, both by post and by issuing at gatherings. Before the end of the year some other thousands must be sent out. I translated "Pro and Con, The Sabbath Question in a Nutshell," which in my opinion is a racy tract.

I solicit further to be placed on the mailing list for each new tract and the *Year Book*.

I read the RECORDER with greatest interest. Since I am a leader of the young people's club at Rotterdam (Overschie is one of the surrounding villages, at a distance of about six kilometers from Rotterdam), my interest in the affairs on your side grows more and more. I greatly appreciated the Onward Movement and Teen-Age numbers. As to the second, such a number, to say each ten years, would be necessary, in order to get the then living interested young people acquainted. It is not enough to leave it to parents and pastors to inform our people. In many cases they will not hear half of it.

I am proud we have such a fine printing plant, a mighty weapon. Moreover, when first out of school I was engaged at a printer's office for nine years as a corrector, so I have always a special liking for printing. Now I am at the office of china wholesalers (Jews).

Our church secretary received recently the circular about the denominational building. It will be necessary to enclose a translation. You will hear of it later on.

I need not say I should greatly enjoy getting better acquainted with our American people. I will do my best to inform you if there is something worth while to be written, especially about our young people's movement.

Let us support each other for the good cause. Your interests are ours.

STAND BY. If we fight with honor, the Lord will bless us.

With many greetings, of my wife too,
Sincerely yours,
G. ZYLSTRA.

Plassingel 10,
Overschie,
November 25, 1928.

is a chairman. The members of the church are assigned to the different departments as they may express their preference for service. Thus every member will have a definite task to perform.

The chairman of the departments will constitute the pastor's cabinet, and will meet regularly to discuss the whole program of the church, to formulate plans for advance work, and to act in an advisory capacity. The pastor is chairman of the cabinet.

The departments with their chairmen are as follows: evangelism, Raymond Sholtz; Sabbath promotion, Marion Dillman; community service, Mrs. Lois Stone; visitation, Mrs. Carrie Smith; spiritual life, Mrs. Zilla Vierow; worship and music, Miss Ruby Davis; missions, Mrs. Blanche Williams; education, T. Stuart Smith; young people's work, Miss Bernice Lennon; stewardship, Orville Hyde; buildings and grounds, Claude Sholtz; publicity, LaVerne Davis.

Your name appears on one or more of these lists. You will hear from the chairman in due season.

Our slogan is "Every member assigned to a definite task and on the job!"

SHOULD WE, AND CAN WE BUILD?

At the annual meeting a committee of five was appointed to investigate the advisability of remodelling or building onto our church to make our religious educational work more efficient. They are to study plans, procure estimates as to cost, and work out a building program (if they deem it advisable) to present to us in the future. Be thinking about it.

ALL DAY SESSIONS

There has been an expression on the part of many that monthly all-day sessions, with the afternoon given over to study and discussion, would be profitable. We have planned, therefore, that the first Sabbath in each month there will be an afternoon session. We will bring our lunches to church that day, and coffee will be prepared by a committee. For the most part these meetings will be in charge of the laymen.

GOLDEN WEDDING

A large number of the members of the society and other friends gathered at the home of Mr. and Mrs. Milford Decker on

December 15 to help them celebrate their fiftieth wedding anniversary. A program was given, refreshments served, and a token of the love and esteem in which we hold the Deckers was presented to them. May God bless them both as they start on the second half-century of life together.

ORCHESTRA

Our new chorister has issued a call to all who play instruments to get together to form an orchestra. Two or three practices have been held together already. It's a good move. Let's back her up in it.

PERSONAL WORKERS' CLASS

A group is being organized for prayer and study of methods of personal evangelism, to meet weekly in the homes of the members. We feel that many would like to work for Christ, in winning others to him, but do not know how. Here's your chance to learn.

BUDGET

Our finance committee has prepared a budget for the coming year, and it has been adopted by the church and society. In round numbers it calls for \$1600 for local expenses, and \$800 for denominational work. The committee has made a canvass, and we have "gone over the top" on our local expenses, but not quite half the Onward Movement quota has been pledged. Can't we raise that too?

DO YOU LIKE IT?

Would you like to have a leaflet like this come to your home every month with news of the church and people, and announcements of coming events? One hundred copies with postage to mail, would amount to \$4 or \$5. Perhaps you would like to help make a monthly bulletin possible. If so, see the chairman of the publicity department, LaVerne Davis, or the pastor, about it.

DIRECTORY

Pastor—Rev. Lester G. Osborn, Verona, N. Y.
Moderator—Orville Hyde, Verona Station, N. Y.

Clerk—Mrs. Lejla P. Franklin, Verona, N. Y.
Treasurer—Mr. Craig Sholtz, Oneida, N. Y.
Chorister—Miss Ruby Davis, Oneida, N. Y.
Deacons—Ira A. Newey, T. Stuart Smith, Marion Dillman.

Superintendent of Sabbath school—T. Stuart Smith.

President of ladies' society—Mrs. G. Howard Davis.

President of Y. P. S. C. E.—Miss Bernice Lennon.

Pastor's cabinet—Raymond Sholtz, Marion Dillman, Lois Stone, Carrie Smith, Zilla Vierow, Ruby Davis, Blanche Williams, Stuart Smith, Bernice Lennon, Orville Hyde, Claude Sholtz, LaVerne Davis.

CALENDAR

Sabbath morning worship—10.30 a. m.

Bible school—11.45 a. m.

Monthly afternoon session, first Sabbath in each month.

Ladies' society meets last Sunday in the month.

Young people's social club meets second Sabbath night in the month.

Communion and covenant service, first Sabbath in each quarter.

THE SUN NEVER SETS ON THIS CHURCH

There is a truly romantic phase to our world-wide service for Christ through the Onward Movement and the other ways by which we share with others. It is that the region served by our church is extended so far.

There was a time when the needs of distant peoples were relatively unknown to Christians. If there was dire poverty and suffering and degradation in far away China, our ancestors were not acquainted with the facts. If a famine occurred in Armenia or an earthquake in Japan, the news of it did not reach western nations until long afterward. And if they had known of the need, there was no way that our forefathers could do anything about it.

But today it is different. The world is bound together by our means of rapid communication and travel and intricate commerce. The whole world is at our door. Not only do we know what the peoples of the far corners of the world are doing, and not only do we learn of their need of help from us, but we are able today to go right to them with our assistance. To be sure most of us can not go to these distant lands to serve and minister in person, but we can all send our dollars which represent us and work for us. After all, our money is virtually a part of ourselves for it represents the labors of our hands or our minds, or the labors of our loved ones. Hence wealth is concentrated human effort.

Therefore every one of us can actually go into all the world and preach the gospel.

We can have an active part in making disciples of every nation and bringing the people of the world into fellowship with the living Christ, whom to know aright is life eternal. We can do this by having a part in missionary work.

This church is having a part in the missionary work which Seventh Day Baptists are doing in this land and other nations of the world. Everywhere that our missionary board carries on its work of evangelization, this church is serving there. For the gifts which we are sending to the Onward Movement are there and our dollars are representing us around the earth.

The sun appears to set on this church, but it really doesn't. When it begins to go down in Nortonville, it is still high in the sky in California, where the Onward Movement funds help in home missionary work. Before the sun sets on California it rises in China, where our Shanghai and Liuho mission stations are upholding the banner of Christ, for us. Soon after the sun comes over the eastern horizon in China, it shines on far away Java, where there is a Dutch Seventh Day Baptist mission. Before sunset in China and Java, the sun rises on Holland and England where there are churches assisted by our Onward Movement funds. And while the light of noon-day sun is smiling on western Europe, the day is dawning in Jamaica and the West India Islands, and in South America. Then ere the sun is high in these southern countries there has dawned another day right here in Nortonville. Thus it comes about that the sun never sets on this church.

Is it not a wonderful privilege to have a part in such a far reaching service as the missionary and other work performed by our denomination through the Onward Movement? Are you having a share in this glorious work for the kingdom of God? The sun never sets on this church. Does it go down on your efforts for Christ? If so, it need not, for you, too, can have a place in the great work by sending your dollars.—*Pastor Ogden in "Nortonville Review."*

"The best cure for a religious bigot who wants to force his religious notions upon everybody, is to give him some of his own medicine."

MISSIONS

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

TRAINING FOR LEADERSHIP IN MISSIONS AND CHRISTIAN WORK

We hear much these days about training for leadership in Christian work, and missions in particular. This is encouraging. The success of a church or mission depends much on the leadership, lay or professional, connected therewith; and the same holds true regarding denominations, boards, and all religious undertakings.

When we examine the subject more closely, we can not help feeling that some of the force of the discussion regarding leadership, and training therefor, is lost because of the crude ideas concerning it. In the minds of some leadership seems to consist in keeping themselves and their doings before the public, or in putting through some scheme, or in dictating what shall be done, or in holding the highest places.

None of these things are essential to Christian leadership, and some of them are destructive to it. Being conspicuous, bossing, holding the highest place, and carrying through projects does not make one a leader. One may stand at the head of the list and have one's name emblazoned on high and still be a figurehead; and one may dictate what shall be done and at the same time alienate others from one until one becomes powerless as well as disliked, for driving is not leading. There is a difference between driving a flock of sheep to pasture and leading them there. You can drive them if you can corner them, but you can lead them in the open and without aid.

To be sure, leadership takes on outward forms and has to do with positions and offices; but these are the husks, means to an end. We can not define Christian leadership in one sentence, but we are approaching a definition when we say that it consists in being able to direct men wisely in Christian work and to get them to put willing, loving, prayerful, and joyful service into it.

Many things may, and generally do, enter into efficient leadership. To start with the

least important, there needs to be the widest and most profound knowledge of the field of activity and those allied to it. One who is ignorant of the purposes, doctrines, polity, and changing conditions of Christ's Church, to say nothing of its history, is in a poor position to be a leader. Many a pastor and many a church of which he was supposed to be a leader have gone down together because of a lack of knowledge on the part of the leader. Guess work has no place here. It will go without saying that missionaries, board members, and all assuming to fill positions of leadership, in a denomination should be informed as thoroughly as possible regarding denominational purposes, beliefs, polity, history, and changing conditions. The knowledge needed for Christian leadership may be obtained from schools, private study, observation, and experience; and it is well if one has had the advantage of all these, but private study and experience are indispensable. It has often pleased God to use as his most efficient leaders those whose training was in the school of hard knocks, private study, and experience—self-made men we call them, but it might be better to call them God-made men. The experience and study of yesterday will not suffice for today. A good example of this is found in the field of missions. Here the entire field has changed in fifteen years, and boards and missionaries who have not kept pace with the changes are working to a great disadvantage, to put it mildly.

Training for leadership should, by some means, give one enthusiasm and gumption. Many a cause has been saved from defeat by the keen judgment of the leader, and a lack of enthusiasm will in time render a good prospect hopeless.

A successful leader, in some way, must learn to keep himself in the background. He must be trained till he ceases to think about being first, what he has accomplished, and what he is to get out of the work by way of praise and honor. With the Christian there are greater things than these in view, one of which is that the work be accomplished. He gladly becomes anything or nothing for this purpose. In this there should be the utmost sincerity. Shamming humility does not help. This often is the most deadly form of hypocrisy. One's

teachers in home and school can help one much in this part of one's training for leadership, but the great help must come from the transforming power of Christ in the heart as one, on bended knee, yields to him, and studies his matchless character and teaching. A regenerate heart is the basis for the self-effacement necessary in Christian leadership. He leads best who keeps himself out of sight the most possible consistent with the accomplishment of the work, and all training for leadership should take this into account.

Another thing that should not be overlooked in training for Christian leadership, whether in missions or elsewhere is what General William Booth, founder of the Salvation Army, calls "passion for men." By this he meant an insatiable longing to help all men, especially the struggling, sinning, and suffering. It is sometimes called a "flaming heart," or love. This was the impelling force in Christ's career; this was the secret of General Booth's great leadership. This passion must be ours if we are to be Christian leaders, or have our leadership Christian. Every act should be considered in the light of the question, "Will this course hinder me in leading any one to Christ and better things?" We say rightly that missions and the Church need trained leaders, men and women with wide knowledge and telescopic view of the work, enthusiasm and good judgment, humility and clean living; but with the rest there must be a passion for men, and all training for leadership should work for this end.

ANOTHER CHURCH ORGANIZED IN JAMAICA

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

We are stalled in Balaclava, eighty-some miles from home, toward the western end of Jamaica. Four miles from here, yesterday, at the top of a hill on a smooth road, the rear axle of our car snapped in two. We had to be towed back to this town. Then I wired to Kingston for a new axle. It can not reach here before near night today. We had hoped to be at home soon after

noon yesterday. Now we do not expect to be there before tomorrow.

Together with Brother Isaac Smith we left Kingston nearly three weeks ago. We spent the first Sabbath and Sunday with our newest church in Grantham, sixty-three miles from our home. Rain and mud while we were there interfered with work we had hoped to do. But we had three preaching services besides the Sabbath school. Our people there want us back again this month when they are expecting candidates to be baptized, who with others previously baptized are to unite with the church.

From there we went to Williamsfield, in St. Elizabeth Parish, forty miles from Grantham. Here we held three evening open-air services with excellent attendance and interest. According to previous arrangements we then went ten miles farther on to Joint Wood, where it had been advertised we would hold meetings for ten days. Owing to the need and urgency of the work that had developed in Williamsfield, we felt constrained to give only five days to Joint Wood at this time, and to return to Williamsfield for a few more days. But in Joint Wood attendance and interest were very good indeed. We have never been more cordially received nor had a more respectful hearing than in Joint Wood. Many people of various faiths and some of no religious faith were exceedingly sorry that we could not spend the ten days with them, and pleaded earnestly for us to return soon for more meetings with them.

Returning to Williamsfield we held more open-air meetings. On this, our third Sabbath and Sunday from home, we held meetings at the home of Mrs. S. C. Dunn. On Sunday morning I baptized fifteen candidates. That afternoon, according to plans previously made, we met in council for the purpose of organizing a Seventh Day Baptist Church. Brother Samms, of the Santa Cruz Church, Brother Smith, of our Kingston Church, and Mrs. Coon and I were asked to sit in the council. It was unanimously decided to organize. Brother Smith was appointed as a committee on credentials. Twenty-eight names were given in as constituent members of this new church. Twelve of these are converts to the Sabbath. They elected their officers, and chose Brother H. E. Samms as their

pastor. Everything moved off heartily and unanimously. While they realize there are many difficulties and obstacles in the way, they are happy in their new found faith and in the Christian hope that their Lord will use them in winning others to Christ and the commandments of God.

You should know more of how this good work was brought about and how it happened that twenty-eight people took such an important step at this time. You are already aware that Brother Samms was the first person in Jamaica to espouse the Seventh Day Baptist cause. Through the great kindness and sacrificial giving of a good woman in California and two lone Sabbath keepers in Tennessee, Brother Samms has been receiving partial financial support for missionary labors that he has been performing for some months past. He has a family of seven very fine children, the oldest of whom I baptized last Sunday. Five months ago he moved with his family from their home in Santa Cruz to Joint Wood, twenty miles from Santa Cruz. They rented a building, in two small rooms of which the family has been living while they used the other larger room for public meetings. In this room Sister Samms has conducted a Sabbath school each week, where a few children from first day homes have attended, together with her own children. Besides this Sabbath school she has been conducting a Bible school on Sunday afternoons in the same place. She has an attendance of twenty or more in this. Stephen, their thirteen-year old boy, teaches the youngest class in a very commendable way. Mrs. Samms teaches the others. They have been studying the heroes of the Bible. Attendance and interest in the meetings we just held there gave evidence that the Samms family hold a place of high regard and respect in the community.

Through a strange set of circumstances that I can not take time and space here to recount Brother Samms came into touch with the family of S. C. Dunn, in whose home the new church is now organized in the Williamsfield neighborhood with Siloah as their post office. Brother Dunn and family became converts to our cause. Through these and Brother Samms other converts were gained. The recent meet-

ings added still more to the number. And so we may rightfully say that the consecrated money given by these three consecrated women for missionary work in Jamaica opened the way for the Lord to give us this splendid new church.

Brother Dunn and family before becoming converts to our cause had decided to move to British Honduras, where they hope to make their home. He and his son are there now. She expects to join them soon. They go there as Seventh Day Baptists, hoping to further the interests of our cause in that country. They are a most excellent family. We know they will do good wherever they go. They have rented their home here to Brother Samms. He and his family expect to move into it this week. His address will now be Aberdeen, Siloah Post Office. Our church services will be held in their home till better arrangements can be made. He expects to continue paying rent on the building in Joint Wood, and hopes that he and Mrs. Samms can continue their Bible school work there and that he can preach to the Joint Wood people on Sunday evenings. The interest there is too big to let go of now. Other places and people in these neighborhoods are calling loudly for Seventh Day Baptist missionary work. Brother Samms is our only missionary laborer in the western end of the island. His burdens and responsibilities are heavy. He needs our sympathy, our prayers, and our financial support.

Let us praise God together for his wonderful work for us his unworthy people. Although we are in Balaclava now, I think I will sign myself off as though at home, for some seem to think that wherever I happen to be when I write a letter is where they should send my mail. We want all of our mail sent to our home address.

The work increases on our hands. Pray much that heavenly grace and wisdom shall attend us.

Sincerely yours,
D. BURDETT COON.

Dufferin,
No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
December 4, 1928.

WOMAN'S WORK

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

THE WINTER GARDEN

The roses, the roses, that lately blossomed red,
Are wreathed in frosty bud and bloom of
sparkling white instead;
The sunflower's golden plunder of buccaneer-
ing bees
Has turned to weathered hostelrys for hungry
chickadees;
The fountain's voice is silent, the dial capped
and blind,
With winter stretching bleak before and sunny
hours behind,
And yet—like far, faint voices of March—
awakened streams—
I seem to catch the laughter of little garden
dreams,
That walk the tiny, drifted paths 'mid blue
snow-shadows dim,
To linger by the wicket-gate and mounded
fountain brim;
That raise shy eyes of greeting where the
circled lilac stands,
And guard frail, bud-brown promises within
small, fragrant bands.

—Martha Haskell Clark.

SOME THINGS I SAW IN EGYPT

DAISY SCHRADER ANDERSON

On June 15, 1928, at five p. m. we left the bay of Naples on board the Italian boat *Esperia* for Alexandria, Egypt. Tugs took us out to sea.

There were not as many passengers on board this boat as there were on the *Carmania* crossing the Atlantic. There were only nine people eating in our third class tourist dining saloon. The sunset on this evening was very beautiful, the sun going down like a golden ball in the deep blue water of the Mediterranean.

On June 16, at six o'clock in the morning, we passed the island of Sicily, sailing over the sea in which Paul sailed when he landed at Syracuse and stayed there three days. We passed Mount Etna, with its eternal-snows. It was very quiet, with no eruption at that time. Now it is belching forth molten lava, which is destroying homes and gardens, and people are fleeing from their homes to find places of safety.

Sail boats tugged us into the harbor of Syracuse. We anchored there two hours. A few more passengers from smaller boats came on board. This morning, after leaving Syracuse, we met a sister ship, the *Osconia*, nearly like our ship, but with many more passengers, going into port. Both ships ran up their saluting flags and saluted. The passengers saluted by waving their handkerchiefs.

On June 17, at eight-thirty a. m. we passed the isle of Crete, with its rock-bound coast where Paul was shipwrecked. We could see fair havens lying upon the coast with one home high above on the rocks, perhaps a lookout station. In the afternoon there were some clouds in the sky. We had an aft wind, which shoved our boat along. The sea was very beautiful at one time—the deep blue water with delicately tinted pink clouds near the horizon and the light blue sky above. Two white gulls came from the isle of Crete, flying over the deep blue sea dotted with little white-caps caused by the gentle breeze. We passed two more vessels sailing toward Napoli (Naples).

On Monday, the eighteenth, we were in sight of the old land of Egypt with its low coast. In another hour, we landed at Alexandria, all feeling fine.

We had our passports stamped by the Egyptian official. The steward had kept them for us while on board the *Esperia*. A tug came out from the harbor and towed us in to the wharf. Here we saw the Arabs with their red tarboosh or fez and long flowing robes. As we left the boat they were all around us, begging to carry our baggage, and of course they all wanted a backsheesh (tip or gift). We had to ward them off in a rather severe voice and tell them to leave us alone. They nearly had a fist fight seeing who would get our baggage.

Finally we hired an Arabian with white hat and long flowing robe to take us to the customs house, where we had our baggage examined for liquor, salt, and cigarettes, of which we had none. While on the way I was asked to go into a small room opening on to the street, where I was examined to see if I had any opium about my person. An Egyptian woman closed the door, felt of my dress in front, and looked in my

hand bag. What it was all for I didn't know until afterward.

From here we took a horse and carriage, with driver on the high seat, and went to the new union depot, where we waited nearly three hours for a train to Cairo. Egypt is a very strange country, with very queer people. The one who can "do you" first and the worst is the best fellow in their sight.

One man even rode on the side fender of our carriage to the depot to get a job as guide. He wanted to get me sandwiches, fruit, and everything imaginable while Mr. Anderson and his brother procured our railroad tickets. I had to tell him in a severe voice to go away and leave me alone. Soft words do not go very far with them. Mr. Anderson gave him a lira (coin) to get rid of him. At first he would not have it, but finally took it. He wanted more for no service at all.

We took another carriage of a good British business official, whom we met at the depot, for \$1 American money, and had an hour's ride around the old city of Alexandria. Of all the filth and dirt with beggars lying on the streets! One can not imagine it until one sees it. One old man (Egyptian), nearly at the point of death, lay on a mess of rags with a little girl in tatters watching over him. At a street corner we saw a poor blind Egyptian girl with her trinkets trying to sell them to the passersby.

We saw Pompey's monument, the ruins of his harem, with its sphinx and stone owl; we passed by his garden with its palms and oriental flowers.

You will recall that this man Pompey was a member of the first Roman triumvirate, ruling the Roman world conjointly with Julius Cæsar and Crassus. It is interesting to remember that this same Pompey was the man who at one time entered the Most Holy Place in the Temple at Jerusalem, and to his great surprise found it empty. We passed along the river Nile and the canal where Arabians were casting their nets and hauling up shrimps. We saw many beautiful oleanders and other tropical plants. One ornamental tree we noticed in particular, the "Tree of India," was covered with a mass of flaming scarlet blossoms. Afterward as we went up to the Pyramids,

we saw many of these "Trees of India."

We asked an Egyptian, who could speak English, the name of them. He replied, "Just the 'Tree of India,' they are no good, they never bear fruit."

After returning safely from our drive, we took the train for Cairo. We traveled through miles of country, with Arabs tending their crops of wheat, cotton, melons, bananas, figs, and small vegetables, as cucumbers, artichokes, and pimentos.

We saw the adobe villages of the Arabians through this Nile country. On the narrow canal roads they were going to and fro on camels, donkeys, and in Ford touring cars, filled to the limit with these men in their flowing robes. Women and children were working in the fields while the men were doing the roads. In some places they were resting in the scant shade of a palm-tree eating their noonday meal.

At the Cairo depot the Arabians had another squabble over our baggage, and we had a hard time to retain it and do as we pleased with it. Here we met Mr. Anderson's brother, B. L., and wife, who had come from Amoy, China.

The next day we went in a bus up to Mataria, where there is an Adventist mission. This is the locality where Moses was educated by the priests of On. We visited Brother Keough, who lives in the mission, which was recently bought by the Adventists. He has been there nearly twenty years and has about one hundred converts. He took us to the great Obelisk of On, sixty-six feet high and about ten feet square tapering to the top; all one solid piece of granite, with hieroglyphics on all four sides representing the key of life and other symbolic figures. This obelisk is very old. It was here also that Joseph found his wife, the daughter of the priest of On, as we read in the Bible. All this seems quite well authenticated. It was very interesting since it gave us a glimpse, as it were, of old Heliopolis.

There is a tradition that right near here was the place where Joseph brought Mary and the child Jesus when the holy family fled from Bethlehem to escape the wrath of Herod, the cruel, dying king of Judea. It is said that there is a well here where the water was sweetened by a coin that was thrown in at the time of the visit of the

holy family. Of course we put no confidence in that tradition. We could see the well but did not go to it, as it was inside iron gates.

It was a very hot day and the sun's rays nearly overcame us as we walked along the road over which Mary, Joseph, and the child Jesus were supposed to have traveled as they came down into Egypt.

We went to visit the Mohammedan university, El Ahazar. This is really the heart of the Mohammedan world. Not many years ago it was the largest university in the world, having ten or twelve thousand students. Today there are many American universities, as well as those of other lands, that outrank in point of numbers this Mohammedan institution. It is a large building with four minarets, one on each corner. Inside is a large open court, and around this court are rooms supported by pillars separated by only such partitions as are needed to group the various Moslem students, such as the Syrian, the Turkish, Egyptian, Sudanese, and others. We saw the students lying around on the mat-covered stone floor sleeping, eating, reciting, visiting, worshiping, bowed to the floor with their faces always turned toward the east. The subjects studied are mainly the Koran and Mohammedan history. It was a great disappointment, for we had expected something quite different. Evidently this university represents no real progress in any direction. It is a hot-bed of Moslem fanaticism, as was demonstrated a few months ago when Samuel Zweimer scattered some tracts among the students inside the university and almost precipitated a riot. Dr. Zweimer was advised by the American consul to leave Cairo temporarily. We paid a small fee extra and had to wear slippers over our shoes to avoid profaning this supposedly sacred place.

We then visited the mosque of Mohammed Ali, built a little less than one hundred years ago to atone for his cold blooded murder of several Mameluke princes. It is large and very magnificent, built of marble, alabaster, and stone. Then we visited the tombs of the Mamelukes and spent a short time in two of the Coptic churches, in the first of which it is claimed that Jesus and his mother rested when the holy family fled from the wrath of Herod. Our last visit

this day was down near the place where it is claimed that Moses was taken out of the water by the Egyptian princess. Across the river was the princess' garden, but we didn't go over to see it, for we were told by several that these places had been moved up the river to accommodate tourists.

At the square near the center of the city, not far from the new union depot, is a mammoth monument, recently erected, of the Sphinx, with an Egyptian woman pulling the veil from off its face. This represents the mysteries of Cairo and old Egypt being unveiled to the world. Egypt wants to come into the limelight with other nations and is willing to have her mysteries done away with.

The women are no longer required to veil their faces, but it will take some time to overcome this ancient mysterious custom.

The next day we spent several hours in the new but very remarkable museum where they have collected a vast amount of archaeological specimens relating to human life, other animal life and the vegetable world being omitted. It is a most wonderful museum, both as to the building itself and the many collections found there. The collection that interested us most was the one from King Tut's tomb.

This ended our sight-seeing in Cairo, and in the afternoon we prepared to leave for Palestine on the six-fifteen train.

In conclusion I will say that Cairo has some beautiful homes, which are always walled in with iron gates at the entrances. This is to protect them from beggars and would-be thieves.

The street scenes are varied with donkeys, camels, carriages, ox carts, street cars, and a few automobiles. The Arabians have many fine horses, which they seem to think more of than they do of their wives, and are kinder to them, so our Arabian guide told us.

Milton Junction, Wis.

It is the last step that wins, and there is no place in the pilgrim's progress where so many dangers lurk as the region that lies hard by the portals of the celestial city. It is when heaven's heights are full in view that hell's gate is most persistent and full of deadly peril.—A. B. Simpson.

YOUNG PEOPLE'S WORK

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

SERVING THE WORLD

Christian Endeavor Topic for Sabbath Day,
January 26, 1929

DAILY READINGS

Sunday—Missionary service (Acts 14: 6-18)
Monday—The church evangelizing (1 Thess. 1: 1-10)
Tuesday—Philanthropy (Acts 9: 36-43)
Wednesday—Setting life's standards (Tit. 2: 7, 8)
Thursday—The church healing (Acts 3: 1-10)
Friday—Messages of good will (Eph. 2: 14-22)
Sabbath Day—Topic: How can we serve the world through our church? (Acts 13: 1-3. Denominational day. Beginning Christian Endeavor week)

"We can serve the world with our substance, that is, by giving." Every Christian should not only consecrate his life to the service of Christ, but his pocketbook also. The church supports home and foreign missions and each member of the church should be willing to do his part, and thus help the church in this great task. He should give willingly, and cheerfully, and give until it hurts. If he has the spirit of Christ in his life, which is the spirit of love, he will do this and receive a great blessing.

Have you ever stopped to think what it would mean to our denomination if every Seventh Day Baptist would tithe? I heard a man say the other evening that our city here is constantly reaching out and extending its border lines. It is constantly growing. If every Seventh Day Baptist would tithe, our denomination would grow and would reach out into the many mission fields which are looking to us for help. Our work would go forward by leaps and bounds. Our denominational building would soon be constructed.

I was in one of our church communities a few weeks ago, where a canvass for money for this building was being made. In talking with the canvassers, one of them said, "We have had splendid success; the work has been a real pleasure for me, for the people have responded so wonderfully."

This kind of a spirit should permeate our whole denomination, and I hope and pray that it will. Let us do our part in the work of the church, realizing that in this way we are serving the world.

"The church is not an end in itself, but a means to an end, and that end is the service of mankind."

LYLE CRANDALL.

TO THINK ABOUT

Is the Sabbath of value to the world?
Are we recommending the Sabbath to the world?
Have we an opportunity for world service in this way?

INTERMEDIATE CORNER

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

Topic for Sabbath Day, January 26, 1929

DAILY READINGS

Sunday—Teaching service (Eph. 4: 20-32)
Monday—Preaching helpful (1 Peter 5: 1-3)
Tuesday—Training in Worship (Ps. 84: 1-4)
Wednesday—Our social needs (2 Cor. 6: 14-18)
Thursday—Training to serve (Gal. 6: 10)
Friday—Good advice (Tit. 3: 1-8)
Sabbath Day—Topic: How our church meets the needs of intermediates (Rom. 12: 1-5; 15: 1-7. Denominational day, Christian Endeavor week)

CLAIR HURLEY

Our church meets the needs of our intermediates in many ways. How very unfortunate it would be if our church did not exist, for then none of the organizations we find connected with the church could possibly exist.

The founders of our church took into consideration the young people's need for a good Christian and social life. In order to bring this about, the Intermediate society was formed.

Today the church furnishes capable helpers to conduct, inspire, and guide those of the young people who strive to live the Christian life. And so, with all these encouragements, the intermediates are bound to rise.

Milton, Wis.

MARY BURDICK

Our church gives the intermediates a building and a room for themselves to work

in. It also gives them a definite object to work for by having a committee made up of church members and a representative from the society to plan a course of study. The church by entertaining conventions and rallies gives the young people a chance to meet other young people from near by places and to learn their opinions on topics discussed. The church provides new members for the Intermediate society from the children who have been trained in its Junior society. This makes for efficiency in the Intermediate society.

Milton, Wis.

INTERMEDIATES, GET ACQUAINTED

Rex C. Brewer,
2156 Park Ave.,
Riverside, Calif.

DEAR REX:

I was very pleased to see your letter to me in the RECORDER. We have a new pastor, who gave us an excellent account of the first of the Seventh Day Baptist Church in England. He told us of the pioneers who helped to forward our church in the seventeenth century. He also related to us the story of John James, the martyr.

I have one cat, but he has the teeth of two and the impudence of four. We call him "Peter" or "Pete." We also have a nickname for him, "Moggles." My brother meant that there were only three boys in the church, and we are: Bert Morris, my brother, and myself. We have no Intermediate society, in fact there is nothing at all for the young folks, but we hope for better things in the future. The climate of England is very unsettled, and we do not have much sunshine. We have many fogs in London. In winter, if there is any snow, we go out and snow fight. I hope this year to go sledging at Hampstead Heath, which is a large open space, very hilly, and twenty minutes' walk from my home.

We live right among the large termini railway stations. If you are interested in locomotives, I can get you pictures of the same. As far as I know there are between twenty and thirty members in the Mill Yard Church. Will be very glad to hear about your church, and also about your school and ambitions. I myself expect to go to the

art school when I am fourteen years of age.

Hoping to hear from you again,

I am your British friend,

CHRISTOPHER J. RADFORD.

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

ADDRESSES

We can use a number of Intermediate letters, and so many addresses have been given which have not been used that we ask you to look back in recent RECORDERS for addresses and send in several letters.

INTERMEDIATE CHRISTIAN ENDEAVOR
SUPERINTENDENT.

SUGGESTIONS FOR SABBATH PROMOTION WORK AMONG YOUNG PEOPLE

BERNICE A. BREWER

(Assistant Corresponding Secretary of the
American Sabbath Tract Society)

Some inquiries have come in concerning work that might be done by young people in the field of Sabbath Promotion, and this has been prepared as an answer. If you can use these ideas in your group, and they are successful, we will appreciate a report of that, so that we may know whether our ideas are practical. If you try them and they fail, please tell us that, too, so that we may know which are not successful. If you find an adaptation of these plans, or new ones, we would be glad to get them to pass on to other groups.

Committees.

Local societies may appoint committees for Sabbath Promotion work. If there is such a committee in a Christian Endeavor Union, that committee should see that superintendents are appointed in the societies in the union to do the work that it may direct.

Tract Racks.

Watch the tract racks and see that they are filled with something good all the time. A good percentage of its contents should be Sabbath tracts. Devise ways of emptying the racks as well as filling them. Aim to have every person in the church interested and familiar with our literature.

Books.

See that some one, or a committee, is appointed to act as agent for our books. The forty per cent commission on literature

sold, authorized by the Tract Board, may go to the person, or into the treasury of an organization, that takes the responsibility.

Recorder Articles.

Articles from this office will be continued from time to time in the RECORDER. There may be material there, so they should be watched. If you find other material, please send it in for these articles.

Study Classes.

If you have never had a study class in Sabbath history or the reasons for Sabbath keeping, or if you have not held a class recently, it is time one was started. Books available are: *Sabbath History I*, and *The Sabbath*, by Bond; and *Bible Studies on the Sabbath Question*, by Doctor Main. A copy of each of these books will be sent on approval if desired. The study class should aim to make people more familiar with the reasons for our belief, and should also contribute to a building of sentiment for the Sabbath founded on its value.

Sabbath Promotion Day.

The third Sabbath in May is set by the leader in Sabbath Promotion as Sabbath Rally day. This should receive consideration in each church. A duty of the Committee on Sabbath Promotion would be to arrange a program for that day, or to help the pastor to do it. The office here will try to send out programs that could be used on that day. Again, any new ideas will be welcome.

Tract Campaign.

Start a *Send a Tract* campaign. Present the plan in such a way as to get the support and enthusiasm of the people with whom you work, then give each one five tracts to mail out to friends or acquaintances. They may be sent with or without a personal note, as may be decided upon. A good one to start with, is *The Sabbath*, a post card, which could be put in an envelope, or addressed as it is. The address of the Tract Board is printed on it, so any inquiries could be addressed here. This could be followed later by another tract, such as *Why We Are Seventh Day Baptists*, or any other of your choice. Preferably the second should be sent to the same persons. It must be remembered, however, that seldom will

we get direct, visible results from this sort of work. It is work that should be done, but we should not expect too much in the way of tangible results.

Retreats.

If this plan is at all practical, do not fail to try it. It will contribute greatly to the appreciation of the Sabbath if rightly handled. The idea of a retreat is used extensively by the Y. M. C. A. and Y. W. C. A. with great success. Select a spot good for camping, with facilities for housing in case of rain, and take your crowd of young people, with chaperons who can control the spirit of the group. Go in a body, either hiking or by auto if the distance is greater, about four o'clock on Friday. Settle the camp, make all necessary preparations before sundown, and when sunset comes, be ready to begin the Sabbath. Supper is followed by an inspirational meeting of any kind you wish to have. If possible, have a camp fire. Singing or any quiet occupation after the meeting adds to the effect of fellowship. Sleep is a matter of rolling up in blankets and fighting mosquitoes, usually, but that is part of the fun. A quiet hour, with each person by himself comes early the next morning, followed by breakfast. A morning worship meeting preceded by discussion groups on a suitable topic will take most of the morning. Dinner is served at noon. An inspirational service as a climax comes after dinner, after which the party is ready to return home. An outside speaker adds to the effect—though that is not necessary. The object of the retreat is to so impress the attitude of worship upon the people that they will remember this day as one of the most enjoyable and profitable Sabbaths they ever spent. The meals are paid for by each person; usually a dollar each will cover all expenses. The committee in charge of details must be efficient, and able to plan for as little work as possible, during the day. This plan takes the young people away from the church service, but once in a year, this is very worth while.

"The worst calamity that could possibly happen to this sorry world, would be an alteration of the divine plan of diversity by making all men think and act alike about everything."

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Mrs. Coon has told me about you and I am glad to hear of you. I would be glad to see you any day.

I have a little friend. I became acquainted with her in school one day. She is very nice. I love her very much. She came to my home and stayed with me. She was with me yesterday.

I have three brothers in the country.

I went down town this afternoon and saw a lot of pretty things.

I wish you a very happy Christmas.

MAY DAVIS.

Dufferin,
No. 1 Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.

DEAR MAY:

I was very much pleased to hear from Jamaica once more, and I think yours is a very charming letter. I would like to see you, too, but I am afraid I'll never be able to get so far away from home.

I am glad you have such a dear little friend, for friends are one of our great blessings. I am sure you are a good friend to her, too, for you see we can not really gain and keep friends unless we are truly friendly ourselves. The best way to gain friends is to try to be like Jesus, our best friend of all.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

There are seven pupils in our Sabbath school class. Every one is present today but one.

Our teacher brings surprises for us every week. We have a chart on which we paste a bouquet seal if we are present and have our lesson done.

We have made quite a few booklets, in

one of which we write Psalms, another poems, and another prayers.

We have cards on which we put a squirrel if we are present. We also have a mission box.

Yours sincerely,

The Blue Bird Class:

BEATRICE COLLINS, JANICE VOORHEES, CHRISTINE COON, ALYENE JORDREW, AMBROSE CARPENTER, CHARLES TYLER.

Little Genesee, N. Y.,

December 15, 1928.

DEAR GIRLS AND BOYS:

I think your Sabbath school class is just all right, and I do not have to be a mind reader to guess that Miss Leta Crandall is your teacher. Your class has some very good habits that other Sabbath school classes might do well to follow. It was fine for you all to write together; I hope each one of you will write me a letter, too, or perhaps a story or poem. Didn't Miss Crandall write us a splendid Christmas story?

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I read the SABBATH RECORDER every Sabbath to my sick father. We certainly like to read your letters on the Children's Page.

I belong to the Junior Christian Endeavor of the Jackson Center Seventh Day Baptist Church. Our pastor is Rev. Verney A. Wilson, and we like him very much.

I am thirteen years old and have three sisters and one brother.

Your friend,

REX E. ZWIEBEL.

Jackson Center, Ohio,

December 15, 1928.

DEAR REX:

I just know you are the kind of a boy I want for my friend, since you are so kind to your father. I hope he will soon be better. I am glad you enjoy the letters on the Children's Page, and hope you will write often yourself.

Sincerely your friend,

MIZPAH S. GREENE.

WHY WE JOIN THE CHURCH

DOROTHY ARNOLD

(Youngest member of the First Hopkinton Church)

Why do we join the church? We know that joining the church does not save us; but joining the church brings us under influences which are favorable to our salvation.

Also we know that we should not join the church just for the social standing; and yet church membership ought to bring a higher social standing.

We may join the church both for the benefits we can receive and also for the service we may give. One of the benefits we may receive is Christian fellowship. As a rule people who are members of the church have a higher social standard than those who are not members. People tend to become like their associates, so we ourselves are benefited by fellowship in the church.

We need not only fellowship with Christian people but also with our heavenly Father. The church furnishes almost the only occasion for public worship. How impoverished our lives would be if we did not attend public worship.

Again the church administers the Christian ordinances of baptism and the Lord's Supper. We need the privilege of confessing Christ in baptism. We also need to be reminded of the principal teachings of the gospel through the Lord's Supper.

Another benefit which we may receive from the church is help in Christian living. Through the sermons, the Sabbath school, the Vacation Bible school, the Christian Endeavor societies, and other means we are taught about the principles of Christian living.

We join the church not only for the benefits which we may receive but also for the services which we can give. The Master said: "It is more blessed to give than to receive." Every community needs many services which the church can render. Some communities need social leadership, or education, or business leadership; but all communities need Christian friendliness, training in morals, and the blessing of the gospel.

We all have different talents. Some can do some things better and others can do

others. Every person joining the church should expect to use the talents which he has. Thus all working together can accomplish more good than if each works separately. The task of the church is to win the world to Christ. We join the church to help in this task.

(Presented at a special service, Sabbath morning, November 17, 1928)

DEAR DOROTHY:

I am very glad you have sent this paper giving in such a clear way the reasons for joining the church. I hope all our young people, yes, and older people too, will read it carefully, especially all who are not already members of the church, for no one I think could read it without feeling the necessity and privilege of joining the church.

Sincerely,

MIZPAH S. GREENE.

KING HENRY CHRISTOPHE

MARY A. STILLMAN

So far as is known there has only been one real king on this side of the Atlantic. This was the black king, Henry I, of the island of Haiti.

The exact date and place of Henry's birth are not known, as no record was kept of the birth of little slave babies; and no one suspected that this baby was destined some day to become a king. It was probably about 1769, on one of the smaller islands near Haiti. For the first year of his life the ebony baby rode in a sling on the hip of his mother, as she went about her work; after that, for the next six years he rolled about in the mud, or played with the other pickaninnies.

At the age of seven Henry was apprenticed by his master to a stone-mason. He learned his trade well, so well that after he became sovereign it was his pleasure to work by night, laying stones in the great fortress he was causing to be erected upon the top of a high mountain. His subjects suspected that he was burying treasure; and even now the Haitian government has a force of soldiers battering down his stone walls searching for hidden gold. It is a fact that Henry sent five million dollars to the Bank of England to be credited to his wife and children, and on this fund they

lived in Europe after his death. His queen and two daughters are buried in Pisa, not far from the Leaning Tower.

When Henry was twelve years old he ran away and boarded a ship bound for Haiti; here the captain sold him to an officer who wanted a boy to black his boots. This officer and a ship-load of French soldiers were on their way to America to help in the revolution against England, so Henry heard much about freedom and liberty. When he returned to Haiti he was bought by a black restaurant keeper, whose daughter Marie he afterwards married, thereby eventually making her a queen. The French revolution soon broke out and Henry, with the other slaves, heard more about freedom.

Haiti at this time was a French possession; the inhabitants were a small number of white plantation-owners, a large number of black slaves, and quite a few free mulattoes, born of a mixture of the races. Each of these three classes hated the other two.

One dark, rainy night about two hundred of the leaders of the blacks gathered in a forest to form a plan for freedom. All the Africans understood a secret code language which was not always expressed in words. A gesture, a song, or a beat of the tom-tom often conveyed a world of meaning to these sons of the jungle. Two weeks after the forest council the tom-tom beat the tocsin, and a frightful slaughter of the French began. Neither men, women nor children were spared, and their homes and the plantations of sugar and coffee were burned.

When news of this slave revolution reached France Napoleon sent over a large force to subdue it; but to his surprise, his hitherto invincible armies were defeated by the blacks, partly by the help of yellow fever.

Haiti was declared a republic, and had three of her generals in turn for president. Toussaint L'Ouverture was taken to a European prison by the French; Dessaline, a black, was assassinated by the mulattoes, and then came Henry Christophe.

Finding the country desolate and the treasury entirely depleted by war, Henry sought means of obtaining money. He knew that the natives used the wild gourds for dishes, cutting the shells into the shapes of bowls, bottles, and spoons.

The new president declared all gourds the property of the government, and sent his soldiers out to collect them. They returned with about twenty thousand gourds. Henry used these in the place of coins, paying the natives for their coffee crop with gourds. The coffee he sold to England for gold, and soon the treasury was filled.

Seeing how well Henry had begun his administration, the government council of nine men unanimously elected him king. Crowns and royal garments were brought from Europe and the coronation ceremony for the king and queen were performed in a new cathedral, built for the occasion.

Henry undertook the impossible task of raising his people in one generation to a height of civilization attained by other nations only after centuries of struggle.

He set all his adult subjects to work for sixteen hours a day, on their own plantations or homes, on good roads, school houses, churches, palaces, and the great stone citadel to dominate the island. In that tropical country many workers died from sunstroke; but Henry was determined that they should build something to be proud of. He said their trouble was that they had no pride in themselves or in their country. He brought over teachers from England and insisted that all children go to school. Henry himself could not read, nor write anything except his name; but he educated himself by having his secretaries read to him in the evening, one the news of the day, and another some literary work of value. British officers who visited Henry were surprised at his learning and wealth.

The people complained that they had to work harder under the king than they had as slaves under their French masters. They finally revolted; and as a furious mob approached the palace Henry died by a bullet of solid gold fired by his own hand. Henry's son was assassinated, but the queen and princesses were allowed to escape.

The people then began to rest from their labors, and they have done little else since that time. They need little clothing, and the tropical fruits furnish them most of their food. Why should they work?

Many interesting details of this kingdom may be found in a book called "Black Majesty," by John van der Cook, a true friend of the black race.

OUR PULPIT

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

LESSONS FROM A FISH

A SERMON FOR YOUNG FOLKS OF ALL AGES

REV. JAY W. CROFOOT,

Pastor of the church at Battle Creek, Mich.

SERMON FOR SABBATH, JANUARY 12, 1929

ORDER OF WORSHIP

DOXOLOGY

LORD'S PRAYER

RESPONSIVE READING—Psalm 27

HYMN—Jesus Calls Us O'er the Tumult

SCRIPTURE LESSON—Philippians 3:1-16

PRAYER

OFFERING

HYMN—Fight the Good Fight

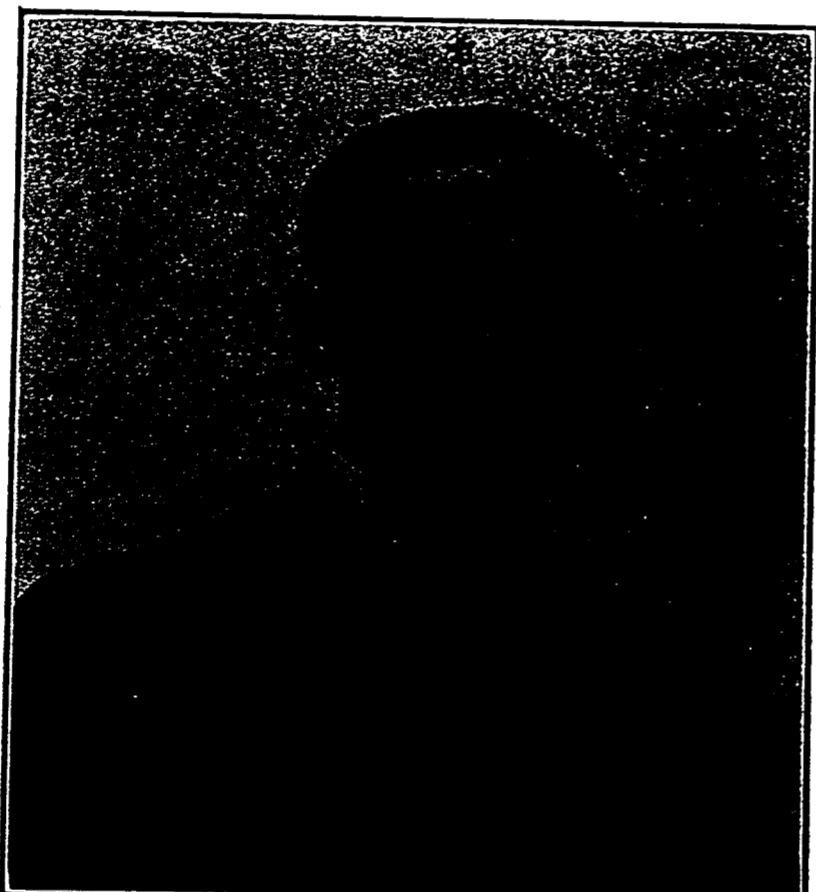
SERMON

HYMN—Stand Up, Stand Up for Jesus

CLOSING PRAYER

the bag when the boy said: "You did not look up, father."

The whole idea of that sermon was to show to boys and girls that they could not do anything wrong without being seen by God. While that is true, it seems to me that it represents only one side of a truth and leaves an unfortunate impression. It is true that God sees us, but God's eye is a friendly eye. When a mother is looking, a boy can do better work, and it is not entirely because he is afraid of his mother either. When a father's eye is on him a boy or a girl can be much bolder in at-



Not long ago I read a sermon to children based on the subject of a bowl of fish. The preacher called attention to the fact that the fish could be seen all the time whatever they were doing, and made a comparison of the fish in the bowl with boys and girls before the all-seeing eye of God. He then told a story of a boy in a closet who took some cake but shut the door of the closet first, so that God could not see him. Another story in the same sermon was of a man who went to steal some corn and took his son with him to hold the bag. Before he began to put the corn in the bag he looked round on every side to see whether any one were looking or not. He did not see any one and was about to begin filling

tempting a hard task. They know that if they find the task too heavy father is there to help. A girl will wipe the dishes cleaner and drier if mother is there because she loves her mother and likes to please her. A boy will even play ball harder if father is looking on with a friendly eye. So let us not forget that God's eye is a friendly eye. He says "I will guide thee with my eye upon thee."

Not long ago I saw a funny picture in a paper. It represented several fishes at the bottom of the lake and one fish being pulled out near the top of the water. One of those at the bottom asked another, "What has become of Henry?" "Oh," was the reply, "he was another of those who thought he

could get away with something crooked." Fishes are often caught that show several old scars of the hook around their mouths. Doesn't it seem as if a fish would learn that it is not safe to try to get away with a hook? Doesn't it seem as if folks would learn by experience?

In the great sanitarium at Battle Creek there are sometimes as many as a thousand patients. Every fine day a group of men can be seen on the side walk just outside of the sanitarium grounds and near the "Smoking not allowed" sign. They have come just off the edge of the grounds and are standing or sitting there enjoying their cigars and cigars. They have come to Battle Creek to learn how to be healthy and presumably they have paid large sums of money to be told that they should not smoke. But still they do it. Are men after all so much wiser than fish? How many of us eat things or drink things that we know have danger attached to them!

Let me tell you another fish story. It is said that a boy was fishing when he should have been at Sabbath school. A man came along and remonstrated with him and asked the boy some questions. The boy did not answer for some time. At last he caught a fish and, holding it up for his questioner to see, he said, "Do you see that fish? Well, if he had just kept his mouth shut he wouldn't have got into trouble." Now I wouldn't want anyone to think I approve of a boy's going fishing instead of going to Sabbath school, but there are a great many occasions when a boy or a man can keep out of trouble by just keeping his mouth shut. So that's another lesson from a fish.

I wonder if you ever watched fishes swimming about in a swift brook or river? Which way were their heads pointed most of the time? Up stream. Against the current. Sometimes they dart across and sometimes even down stream. But most of the time they have their heads up stream. *Dead ones drift.* Isn't that true among people too? Aren't the only ones who really get anywhere the ones who have the courage to resist the current? If one wants to succeed in business, he must resist the tendency to be lazy or indifferent. Certainly one who leads a Christian life must fight against a current of society that would drag him down. To be a loyal Seventh Day Baptist

requires an almost constant struggle against one's environment. But don't forget that it's the dead ones that drift!

Everybody, nearly, eats salmon. To most of us it is just a kind of fish that comes in a can. But there are many other interesting things about salmon. One of the most interesting things is that the salmon lives much of its life in the salt water of the sea but that it spawns or lays its eggs in fresh water. It is the fact that the salmon go up fresh water streams in great schools that makes it possible to catch them in such large quantities. How very important this is to man, most of us do not realize. There are people who say that but for the fact that salmon used to abound in the rivers of New England the whole history of our country might have been very different. Quite possibly the early settlers might have starved but for the abundant food furnished them by this valuable fish. To be sure salmon are almost unknown in New England waters now, but that is because the building of dams made it impossible for them to go up stream to spawn and reproduce their kind. But there was a time in early New England when the fish was so common that it was one of the chief foods of the people. In fact it was provided that apprentices should not be fed salmon more than a certain number of times each week. They wanted something better!

Though the salmon has become rare along the eastern coast of the United States, it is still found in countless millions in the rivers of western United States, Canada, and especially Alaska. Millions of dollars are made in the catching and selling of these fish, and the whole industry depends on the fact that they go up the rivers to spawn. Now let me ask you a question. Who told those fish to go up the river? They had been born in fresh water, to be sure, but when very small had gone out to the deep sea and spent the rest of their life there. People sometimes say that it is instinct that tells the fish to do such things. But scientists confess that when we say "instinct" we have only given a name to the mystery. We have not explained it. The only explanation that seems to me at all credible is that there is an intelligence controlling this

great universe. That is just another way of saying that God told them.

And so they go up the rivers—sometimes as much as a thousand miles, even up to Idaho and other inland states, countless millions of them ever striving upward, swimming up great rapids and even leaping waterfalls as much as four or five feet high. They are ever struggling to get into a higher, purer, clearer environment for their young to be born and begin their life in. There is something almost sublime in this movement ever upward and against the stream, no matter how great the force of the downward drive of the current.

When the parent salmon have reached the place where the eggs are to be laid they—the father and mother together—hollow out a shallow nest in the gravel by rolling and pushing it aside with their bodies. Then the mother salmon deposits the eggs and the father salmon swims over them and deposits the milt that fertilizes the eggs and then—perhaps the strangest fact of all—they both die. Having done all they can for their offspring, they do not live any longer. But after all, why should they? When I have done all that I can for the generations that are to follow me, it seems to me I should be ready to leave this world. I hope I shall.

Now let us make a little review of the lessons from a fish. A sermon is supposed to have a text, and this is supposed to be a sermon. But if it has any text it will have to have several. It hope it has "unity" as the teachers of English say each composition should have, but it is not all connected with any passage of the Bible. It is only all connected with the fish and what he can teach us.

We thought first about how we can see a fish in a glass bowl. The text for that might be Proverbs 15: 3—"The eyes of Jehovah are in every place keeping watch upon the evil and the good." We thought next about trying to get away with something crooked. The text for that might be Numbers 32: 23—"Be sure your sins will find you out." Then we spoke about the advantage of keeping your mouth shut. Something about that was said a long time ago by the man who wrote the book of Proverbs in chapter 10, verse 19, when he said, "He that refraineth his lips doeth

wisely." The last part of the sermon was about moving upward against the current. A good text for that is found in the first verse of the sixth chapter of Hebrews—"Let us press on unto perfection."

DOINGS OF THE NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION

A rally of the New England Seventh Day Baptist Christian Endeavor Union was held December 8 at the Hopkinton church.

The Ashaway intermediates opened the rally with a fine program that centered around the work of the Tract Society.

This was followed by a short business session and election of the following officers:

President—Morton R. Swinney, Waterford, Conn.

First vice-president—Hiram Barber, Westerly, R. I.

Second vice-president—Mrs. Blanche Burdick, Ashaway, R. I.

Treasurer—James Waite, Ashaway, R. I.

Secretary—Mrs. Margaret A. Dickinson, Waterford, Conn.

Miss Bernice Brewer gave an inspiring talk on the work of the Tract Society. Opportunity was offered for anyone to ask questions about this work.

The rally then adjourned to the parish house, where refreshments were served.

The union is now thoroughly organized and has accomplished many things in the first year of its existence. Work is allotted to various committees. A native worker is being supported in Jamaica. More such work is considered. Uniform song books are adopted to be used in all societies. Song books for the Lewis Camp and Teen-Age Conferences have been purchased. Four rallies have been held, and a program in the interest of the Onward Movement held in each church.

An executive committee meeting of the union was held December 16 at the home of the president, Morton R. Swinney. Work for the new year was planned, and judging from the plans, 1929 promises to be a busy year for the union.

Respectfully submitted,
MARGARET A. DICKINSON,
Secretary.

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

THE WHY OF THIS DEPARTMENT

Some explanation, possibly, should be made as to *why* a department, to be known as the Fundamentalists' Page, should appear in the SABBATH RECORDER. We are sure that a majority of the readers of these lines, especially those who have been reading the *Exponent*, are familiar with the movement which has finally culminated in suspending publication of the *Exponent* and the creation of this department. Yet, that all may know something of the history of the movement, a brief summary follows.

The movement had its origin in the meeting of the Committee on Denominational Harmony, in December, 1926, when it was proposed that in lieu of the *Exponent* the fundamentalists be granted a page in the RECORDER with their own contributing editor. This recommendation was approved by the Commission, in their December meeting, 1926, with the further recommendation that A. L. Davis be made the contributing editor of the Fundamentalists' Page. This recommendation was approved by the General Conference at Westerly, R. I., in 1927. The Tract Board in a meeting held in October, 1928, likewise gave it their approval. The fundamentalists at the Westerly Conference, in 1927, and again at the Riverside Conference, in 1928, voted to suspend publication and accept such a department in the RECORDER.

So the fundamentalists now appear in the RECORDER with the approval of the Committee on Denominational Harmony, the Commission, the General Conference, and the Tract Board.

OUR PURPOSE UNCHANGED

For nearly four years the *Exponent* has carried on a program of education. It has rung true in its message of loyalty to God's holy Word and his Christ, and to the fundamentals of our historic Seventh Day Baptist faith. Though our work is now to be

directed through another medium, our purpose and our message are unchanged. We are thorough-going Seventh Day Baptists, accepting without reservation the "Expose of Faith and Practice" as adopted by our General Conference. We likewise believe every Seventh Day Baptist ought to be loyal to our declared "beliefs," or at least he should not teach and preach doctrines contrary to these. Our religious convictions are grounded in the Bible as God's message to man, absolutely trustworthy and authoritative. Accepting God's Word as his revealed message to man, we accept the Christ whom the Bible reveals as God's supreme revelation to man, and his remedy for sin.

We regard modernism with its negations, its doubts, its denials, its rationalism, and its evolutionary philosophy as the greatest menace confronting the Church of Jesus Christ today. Its deadening, paralyzing effects are seen in every evangelical Christian denomination—seen in dwindling church budgets, in breaking down of moral standards and convictions, in deserted prayer meetings, in chaotic conditions on mission fields, etc. We talk much about evangelism and some are praying for a "genuine revival of religion." But evangelists are few, and the "season of refreshing" tarries.

It is our firm conviction, if again from our ranks shall arise a united testimony to the great central truths of our Christian faith; if again we shall put the *old gospel* in the center of our message—the *old gospel* with the divine, virgin-born, miracle-working, Christ, as the Redeemer of fallen, lost, and ruined man—our churches will be electric with power from the throne of God. When thus we preach and teach, the revivalists and the revival will both be here.

EDITORIAL SUPERVISION

We enter this department with misgivings, for we see the possibilities of friction, be as careful as we may.

We thoroughly understand that this department is subject to the same general editorial supervision that the other departments in the RECORDER are subjected to. But this department, *being just what it is*, will contain material that will run counter to the editor's ideas, opinions, and even his

theology. This is inevitable. The contributing editor can not please all folks; he shall not attempt the impossible. He is a fundamentalist; that is why he was chosen for this department. He knows *why* he is a fundamentalist, and is perfectly willing to say so. He has no desire to say harsh and bitter things about his brethren; nor does he wish such articles for this department from others. The departmental editor does not belong to the "middle-of-the-road" class, for he recognizes the impossibility of maintaining such a position. Alignments are being made daily. The editor is not a pacifist, either in politics, morals, or religion. He has convictions and will state them frankly and fearlessly. There will be no wabbling, pussy-footing, or side-stepping.

All of which is to say, discriminating judgment must be exercised by both the editor and the contributing editor.

TWO SCHOOLS OF THOUGHT

Strange as it may seem, many people seem to be ignorant of what the terms, "fundamentalism" and "modernism," mean. They say with the utmost frankness that they don't know whether they are fundamentalists or modernists. It would seem no one need be in ignorance concerning the teachings of these two schools of thought, as expressed by the terms, fundamentalism and modernism, not necessarily in a technical, or comprehensive way, but in a general way.

Fundamentalism is, speaking in general terms, primitive Christianity. The position of fundamentalists is that of New Testament Christians, and their faith is anchored in the same gospel which Paul preached, which even then was a stumbling block to the Jews, foolishness to the Greeks, but proved itself to be the power and wisdom of God to all who believed. Full discussion of these doctrines will follow in later articles.

Modernism meets us everywhere—in the press, magazines and books, in art and literature, in politics and religion; its seeds are scattered from the lecture platform and the pulpit; from public schools, colleges and seminaries. The young people in high schools come home talking about "modernistic" art, about their new ideas of morals

and religion. Rebellion against conventional standards in art, morals, and religion is in the very air we breathe; it permeates everything. In a very vital way, these are all a part of one and the same thing—modernism.

I am conscious that there are those who confuse these terms, some ignorantly and some otherwise; they minimize the differences of these two schools of thought. They have repeated so often such terms as these, "both fundamentalists and modernists believe the same thing," or "it is only a matter of interpretation," or, "they are both looking at the same truth, each from a different angle," etc., that thousands of people actually believe these statements are true.

There are others who seem unable to grasp the basic elements involved. To them, it is merely "quarreling over theories of questionable theology," or "theoretical problems." These doctrinal questions which in years past were regarded as the very foundation stones of our faith are now regarded by many as "personal freaks of faith." But we need to be reminded that many of the questions that divide us today are not questions of interpretation, or of different points of view. They are questions of belief, or disbelief. These facts we shall endeavor to make clear in later articles.

Many today enthuse over our religion in generalized terms, but they do not like any thing definite or specific, especially if it savors of doctrinal belief. The very minute we begin to mention or catalog, or discuss definite Christian truths, objection is raised, especially if we insist that these are fundamental to Christian belief, faith, and practice. They say, in substance, "Away with creeds; preach the gospel; preach Christ." But when we ask, "What Christ?" or "What gospel?" they answer in generalized terms. They would have us preach the gospel of the Sermon on the Mount, the gospel of good deeds; but soft-pedal the gospel of the supernatural, miracle-working, atoning Christ.

We had just as well face the fact that there are two kinds of Christianity being preached and taught today in Protestant churches. One is a Christianity of ideals, and good works. Christ is preached as the great teacher, example, inspirer, and leader.

Salvation to this group is enlightenment. It means instruction and education. With the miraculous and supernatural removed from Jesus, in his birth, life, and death, there no longer remains to us Jesus Christ, the Savior of the world. Only the man of Galilee remains, the "noblest flower which has bloomed on the stock of humanity," but—only a man.

The other kind of Christianity is a Christianity of redemption. Man is a sinner, under condemnation, lost and undone. But God sent his Son Jesus Christ, the only begotten of the Father, to die for man, to die in man's stead, as a substitute for man. Through penitence and faith in Jesus Christ as Redeemer, man's sins are forgiven, the guilt and stain of his sins are removed, and he is restored to the family of God.

Christianity to the former is a Christianity of education, ideals, inspiration and good works. Christ is the great teacher, but Christ's death is not a necessary factor in our salvation; it is only an incident. To the other, the death of Christ is one of the great central truths around which cluster all the other truths of our Christian religion. We believe with Paul: "Christ died for our sins, according to the Scriptures."

E. M. WHITFORD

Edward Maxson Whitford, the second of six children born to Catherine Coon and Asa Maxson Whitford, was born at Adams Center, N. Y., March 23, 1849, and died at Farina, Ill., Friday, December 14, 1928, at the age of 79 years, 8 months and 21 days. Of his father's family one brother, Adelbert, of Milton Junction, Wis., survives. When a young man, he joined the Seventh Day Baptist Church of Adams Center, N. Y., and upon his removal to Farina, he united with the church of that faith, of which he was a member at the time of his death.

He came to Farina in 1867, engaging in agricultural pursuits which he followed until failing health forced him to retire from active service.

In 1871 he was married to Josephine Louise Burdick, who passed away August 10, 1906. Ten children were born to this union; three, Walter, Oliver and Flora C., preceding him in death. The surviving children are Mrs. E. G. Crosley, Mrs. C.

A. Davis, O. J. Whitford, A. M. Whitford, and E. L. Whitford, all of Farina; Mrs. Mary Ware of St. Andrews, Fla., and Mrs. Lois Torres of Ann Arbor, Mich.

In 1910 he was married to Mrs. Helen Irish at Magnolia, Miss., who also survives him.

During his active life at Farina Mr. Whitford was known as one of our progressive farmers. He probably brought the first pure bred Shorthorn cattle to this community. He was a pioneer in the strawberry business, probably the first to use, and the inventor of, the present ticket system as a record for payment. He became interested in fruit trees, and for years he has been known as the propagator of the Whitford orchard. It is at this orchard that one of the few chestnut groves of the Middle West can be found. He was one of the first of this locality to establish the ten hour day for the farm, and was an advocate of a fair wage for employes. In a public way, he served for several years as director of the Gove school district. He helped organize the Fruit Growers Association, and the Building and Loan Association of Farina, and served several terms as mayor and member of the village board. During his life he did much for the advancement of his profession, and has left the community the better for his living in it. He was well-known throughout Southern Illinois, as an authority on matters pertaining to fruit and nut production, and among his more intimate associates, as a four-square man. He has passed on, but his works will follow after him.

Aside from the members of the family already mentioned, there are fifteen grandchildren, seven great-grandchildren, and many other relatives and friends who revere his memory.

Funeral services were conducted at the home Sunday afternoon, at two o'clock, by pastor C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

The risen Lord of life and glory, infinite in the matchless mystery of his person, manifested himself as taking care of tired and hungry men, preparing their breakfast and waiting upon them while they ate that breakfast!—*G. Campbell Morgan.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

FROM VERONA SABBATH SCHOOL

There comes from Verona, N. Y., an account of the services of the Sabbath school there on the first day of December.

First there is the worship program, as follows:

Song, "I Need Thee Every Hour."

Scripture reading, Psalm 139, Mrs. Chester Stone.

Prayer, Superintendent Smith.

Song, "O Beautiful for Spacious Skies"

Three talks: (a) "My Need of Him," Mrs. Zilla Thayer Vierow; (b) "Where I Have Found Him," Mrs. Ruth Scholtz Davis; (c) "The Constant Quest," Mrs. Marian Williams Scholtz.

"MY NEED OF HIM"

I do most certainly need Christ to help me solve the problems of life that daily confront me, to give me strength to do my duty cheerfully, and "lead me in the way everlasting." Too many, I fear, wait until sickness, sorrow, or bereavement comes upon them before feeling the need of Christ; then they instinctively turn to the divine Helper, having found their own strength insufficient; for he has said, "My grace is sufficient for you, for my strength is made perfect in weakness."

A middle-aged lady entered, for the first time, a hospital, there to undergo a major operation. As the time drew near her nervousness increased, and she voiced it thus, "I may not come back alive." I tried to reassure her, "It is true that one never knows what the result will be; one can only pray." "Ah, yes, dear, I wish I had brought my beads." I do not know whether or not their absence prevented her appeal to the heavenly Father, but I believe not, for I saw her lips moving; yet not having been taught to depend upon "beads" in prayer, I promised to pray for her.

I remember reading during the World War that, with dangers on every side the one hundred twenty-first Psalm proved the

most comforting passage of Scripture to those huddled together seeking safety. If you have never memorized it do so at your first opportunity.

To one brought up in a proper religious atmosphere, the need of Christ is as natural and instinctive as the need of earthly parents. I like to think of Christ as human enough to want us to acknowledge this need of him every day. Since he has done so much for us, why should we not willingly every day acknowledge our dependence upon him?

My need of him helps me to appreciate the need of others, and to want to "tell them the story," for Christ himself set a missionary example. "He that believeth on the Son of God hath the witness in himself." Why do I need him? To keep me from sin; to keep me happy and contented; to help me be humble, consecrated; and to lead me in the way of salvation.

Will he ever fail me? No, never. "My God will supply all your needs according to the richness of his glory through Christ Jesus."

When do I need him?

"I need thee every hour,
Most gracious Lord;
No tender voice like thine
Can peace afford.
I need thee, O I need thee,
Every hour I need thee;
O bless me now, my Savior,
I come to thee."

REPORT OF SEVENTH DAY BAPTIST VACATION RELIGIOUS SCHOOLS FOR 1928

Early in the year the director of religious education took up correspondence with churches formerly holding Vacation Religious Day Schools that plans might be perfected for the 1928 sessions. A fair response was made to the letters sent out, requests being made in several cases that aid be given in obtaining qualified supervisors. While help was rendered in several cases, only five were employed at the expense of the Sabbath School Board, for which we are grateful, as available funds are rapidly being depleted on account of the failure to raise the denominational budget.

Almost from the first it seemed certain that it would not be possible to hold as many schools as had been held during the

past few years! This was due largely to the fact that many pastors either supervise or otherwise aid materially in conducting the schools and would be in attendance at General Conference in Riverside, Calif., at the time when the schools were usually held. Therefore, some communities which had held schools several years in succession did not hold one this year. However, from reports received, it seems that seventeen schools were held during the summer.

The reports show that all supervisors had received the required training for such work as set forth in "Syllabus for Seventh Day Baptist Vacation Religious Day Schools." It also appears that a larger number of teachers met the requirements of the standard for scoring than usual. The reports indicate that for the most part schools were well supported financially by the communities where held. In several cases teachers, as well as supervisors, were paid small salaries. A little more than \$800 was used locally by the seventeen schools held this year as against about \$700 used by twenty-six schools last year, and less than half as much was spent by the Sabbath School Board in salaries for supervisors as was spent last year.

Following is a summary of the reports received from Vacation Religious Day Schools for 1928:

Place	Supervisor	No. Teachers	No. Pupils	Score
Albion	J. F. Whitford	3	24	.91
Alfred	Carroll L. Hill	5	62	.90
Berea	Greta Randolph	4	33	.95
Dodge Center	(A community school and no report)		170	
Fouke	R. J. Severance	3	27	.52
Little Genesee	Arlouine Hall	4	26	.87
Little Prairie	J. F. Whitford	4	32	.93
Milton	D. N. Inglis	9	108	.94
Milton Junction	Charlotte Babcock	6	41	.88
Nile	Mary Wells	5	40	.96
Nortonville	Charlotte Babcock	4	40	.90
North Loup	Mary T. Davis	5	83	.85
Salem	Mrs. Okey Davis	4	48	.91
Salemville	Ruth Davis	3	28	.90
Shiloh	H. L. Cottrell	4	54	.82
Verona	L. G. Osborn	9	82	1.00
Waterford	S. D. Ogden	4	44	.93

The reports show that fifteen different persons were employed as supervisors, eighty-four as teachers, and that nine hundred sixty-nine children and young people attended Vacation Schools during the summer. At least thirty-six young people took the high school course.

While holding General Conference at an earlier date than usual interfered somewhat with the schools for the summer, the grade

of work done was gratifying on the whole, and while there were nine fewer schools held than last year, the number of pupils attending was only about three hundred less than last year. Forty-two were granted certificates for having completed the eighth grade work.

In conclusion: As one follows the work of the Vacation Religious Day Schools from year to year, it is evident that no more important work is being done by the board than this, especially where those teaching in the schools are well trained for their work. Because of the importance of this work, and because of the failure of the board to receive in full its budget, thus greatly hampering it in its work, and preventing it financing Vacation Religious Day Schools as it would like, it is urged that all schools wherever possible pay their own supervisors.

Respectfully submitted,

ERLO E. SUTTON,

Director of Religious Education.

Sabbath School Lesson III.—January 19, 1929

CHRIST THE SAVIOUR.—Luke 2: 11, 30-32; 15: 3-7; John 3: 14-17; 10: 9-11, 14-16, 27, 28; Acts 3: 1-18; Romans 5: 1-11; Philippians 2: 5-11; 2 Timothy 1: 9, 10.

Golden Text: "And thou shalt call his name JESUS; for it is he that shall save his people from their sins." Matthew 1: 21.

DAILY READINGS

January 13—Christ the Saviour. Romans 5: 1-11.
January 14—Christ's Reign. Isaiah 35: 1-10.
January 15—The Lamb of God. John 1: 35-42.
January 16—An Exalted Saviour. Hebrews 1: 1-9.
January 17—A Present Saviour. 1 John 1: 1-10.
January 18—Salvation by Grace. 1 Peter 1: 3-12.
January 19—The Suffering Saviour. Isaiah 53: 1-9.

(For Lesson Notes, see *Helping Hand*)

Victory is conditioned on endurance. Many vainly imagine they are going to reign with Christ who have never been willing to suffer with him. Can we endure coldness, criticism, neglect, ridicule, censure, misunderstanding, opposition, persecution, and, if need be, death for his sake who hath loved us? Then surely we shall reign with him forever.—*M. W. Knapp.*

MARRIAGES

COKELEY-SUTTON.—At the Seventh Day Baptist parsonage at Berea, W. Va., on Christmas eve, December 24, 1928, by Pastor Clifford A. Beebe, Mr. Roy G. Cokeley, of Harrisville, W. Va., and Miss Vessie Sutton of Berea, W. Va.

DEATHS

BRANCH.—In White Cloud, Mich., November 13, 1928, of peritonitis and pneumonia, Mrs. Clifford Branch, aged 35 years, 4 months, and 11 days.

Her maiden name was Anna Caroline Erickson. She was the daughter of Mr. and Mrs. Victor Erickson now of Muskegon, and this was the first death in that family of thirteen.

On January 7, 1921, she was married to Clifford Branch at Grand Rapids. She leaves four children: Louis, Gail, Carol, and Erlo. She also leaves her parents, Mr. and Mrs. Victor Erickson of Muskegon, and six brothers: Alfred of Charlotte; Charles, Leonard, Rudolph, Harold, and Ray of Muskegon; and four sisters, Mrs. Henning Hult of White Cloud; Clara, Eva, and Freda of Muskegon.

Funeral services were held at the Seventh Day Baptist church of which she was a member, Rev. George VanWingerden officiating. Interment was in Prospect Hill cemetery, her six brothers being the pall bearers.

A. B.

WHITFORD.—Edward Maxson Whitford, in Farina, Ill., December 14, 1928, aged 79 years, 8 months, and 21 days. Extended obituary elsewhere in this paper.

T. L. G.

A Complete and Systematic Study of the Sabbath THE SABBATH IN DIVINE REVELATION AND HUMAN HISTORY

BY

Geo. A. and Mabel D. Main

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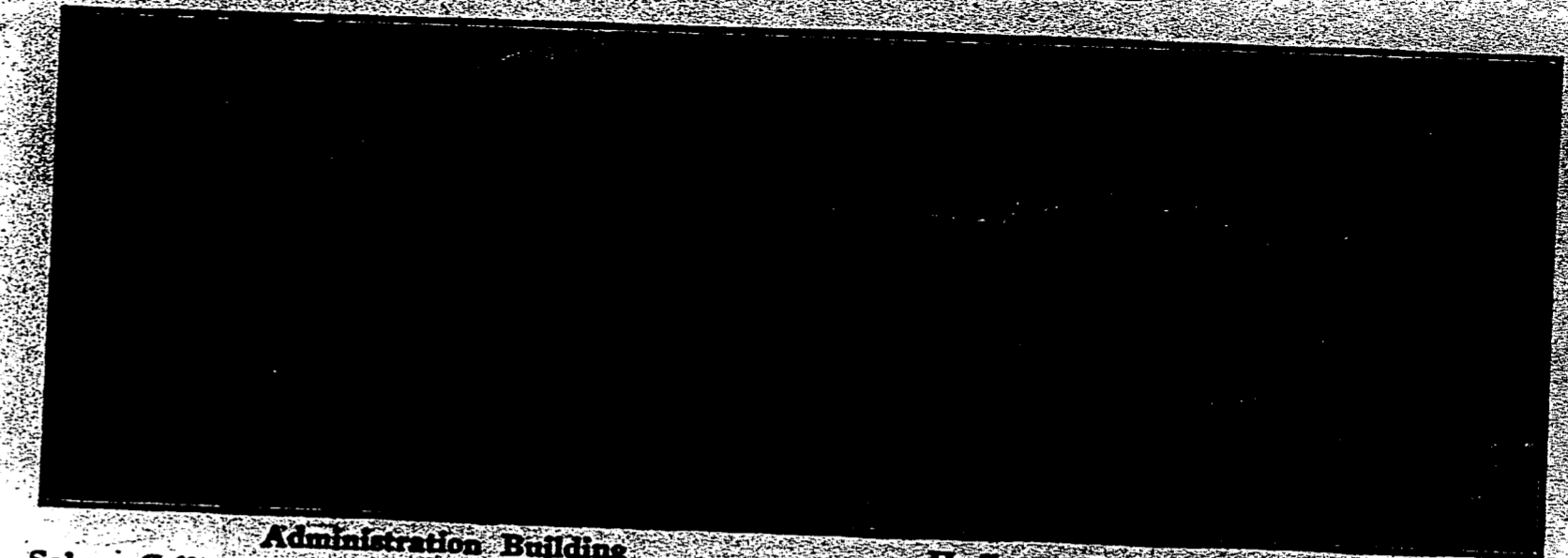
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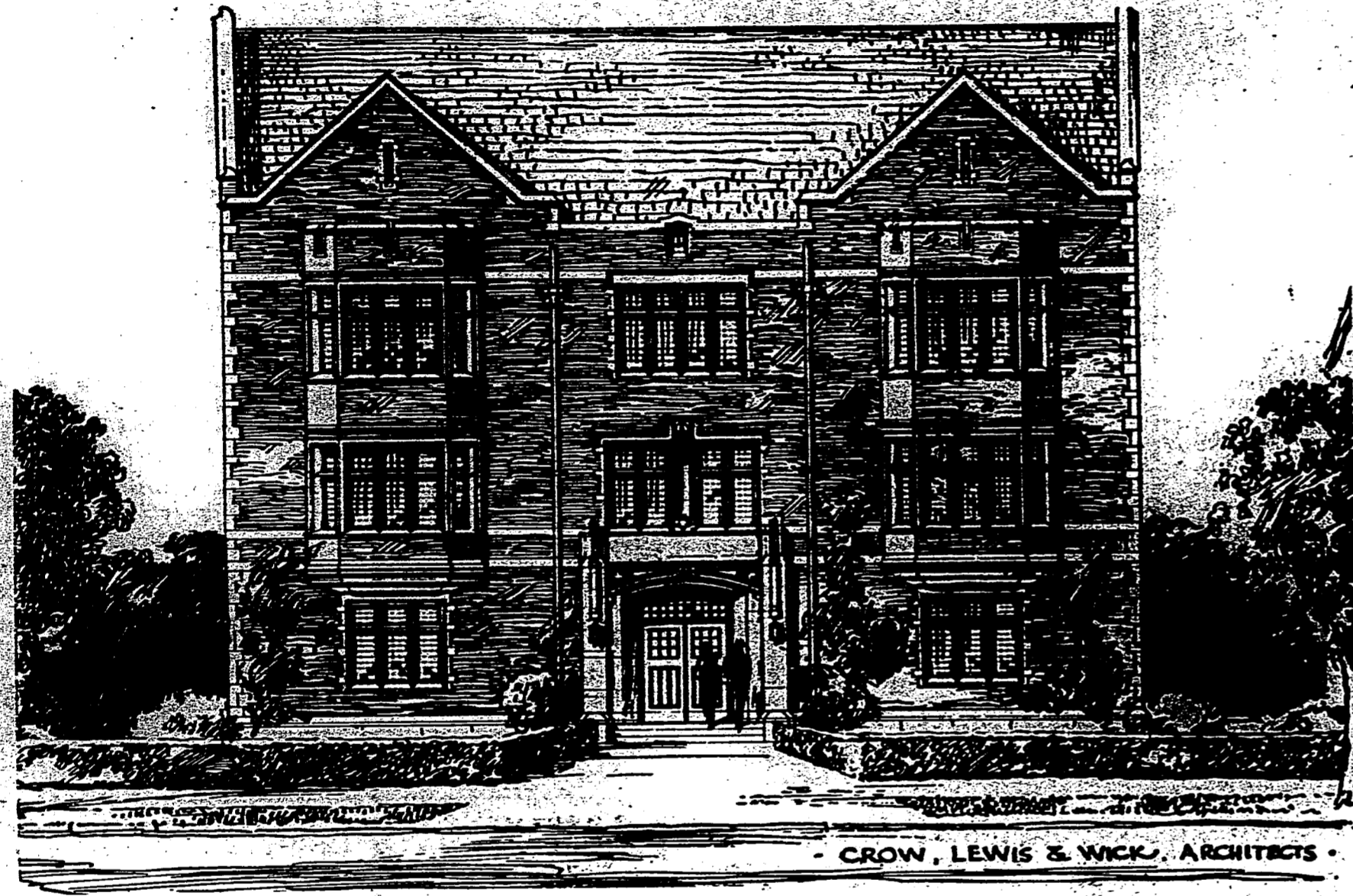
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And I sit and think when the sunset's gold
 Is flushing river, and hill, and shore,
 I shall one day stand by the water cold,
 And list for the sound of the boatman's oar;
 I shall watch for a gleam of the flapping sail;
 I shall hear the boat as it gains the strand;
 I shall pass from sight with the boatman pale,
 To the better shore of the spirit land,
 I shall know the loved who have gone before,
 And joyfully sweet will the meeting be,
 When over the river, the peaceful river,
 The angel of Death shall carry me.

—Nancy A. W. Priest.

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