

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



**BASIC STONES**

*THERE never was a dream tower  
Which endured,  
Which was not built upon  
The basic stones of  
Truth, labor and courage;  
These are the foundations  
From which eternal structures  
Of beauty  
Have always sprung.*

**THE DENOMINATIONAL BUILDING**

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

# The Sabbath Recorder

**SOME PROMISES**

Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. Exodus 23: 25.

My presence shall go with thee, and I will give thee rest. Exodus 33: 14.

Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Joshua 1: 9.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. . . . He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Psalms 1: 1, 3.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

The Memorial Board acts as the Financial Agent of the Denomination.

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

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(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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# The Sabbath Recorder

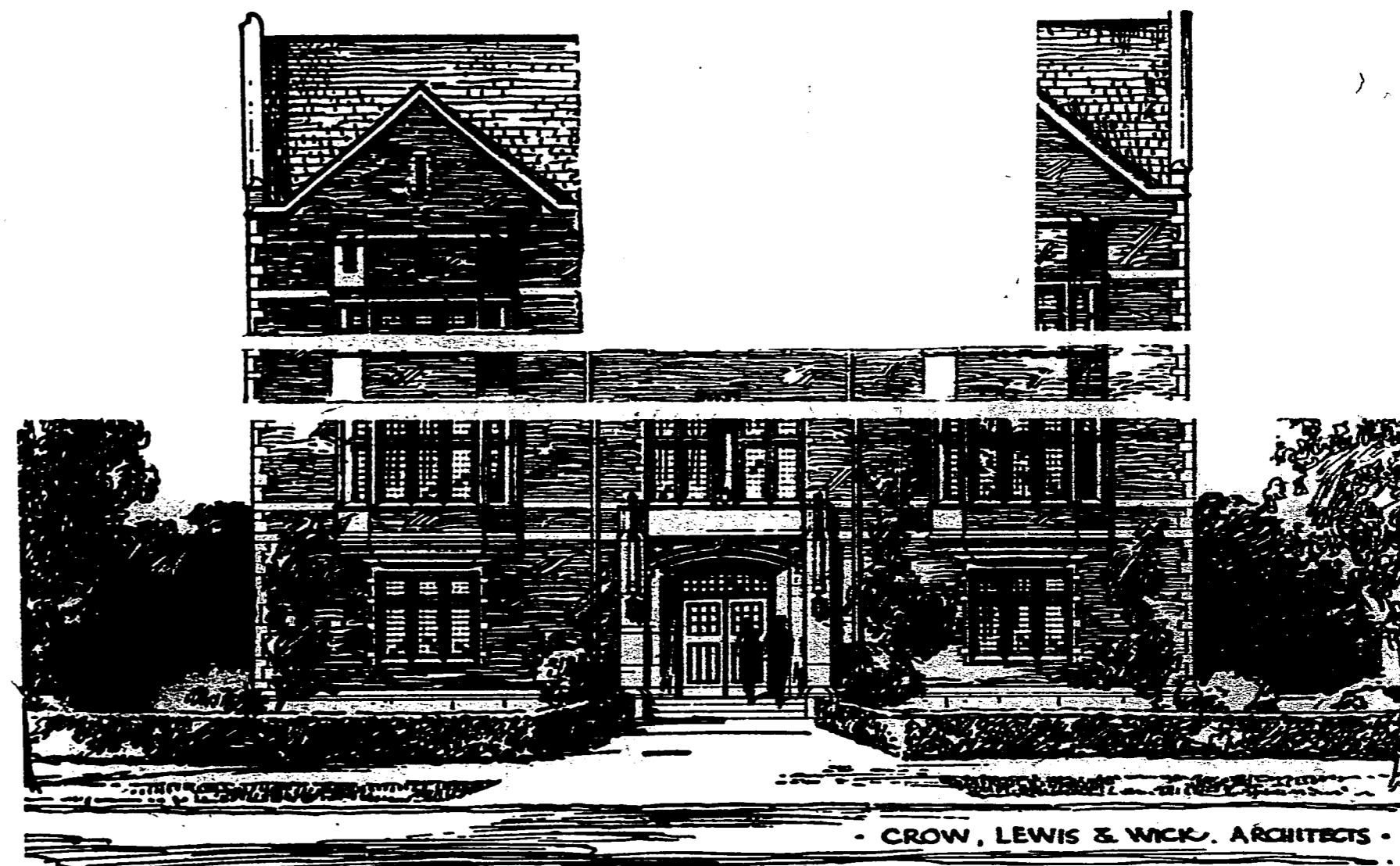
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 10

PLAINFIELD, N. J., MARCH 11, 1929

WHOLE No. 4,384

The Amount Needed on March 5, 1929,  
 \$18,903.23  
 to Complete the Building



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

O Master, let me walk with thee  
In lowly paths of service free,  
Tell me thy secret, help me bear  
The strain of toil, and fret of care.

Help me the slow of heart to move  
By some clear, winning word of love,  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me thy patience; still with thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the future's broadening way  
In peace that only thou canst give,  
With thee, O Master, let me live.

—Gladden.

**Who Says One Can Not Succeed And Keep Sabbath?** On another page you will find an interesting article, entitled "D. M. Davis Only Grocer in Clarksburg Continuously in Business for Twenty Years." It was published in the Clarksburg Telegram, and sent to the RECORDER by Pastor George Shaw, of Salem, I suppose partly because Mr. Davis is a member of the Salem Seventh Day Baptist Church.

There are two reasons why that article is of special interest to me. One is because I knew Darwin M. Davis as a boy on his father's farm on Flint Run, five or six miles from Salem, and remember him as a student in Salem College for several terms in his effort to secure an education. I can see his father with his family filling a large spring wagon, driving into town on Sabbath mornings from over the mountain, in time for service in the church at ten o'clock. It was my pleasure to baptize him and receive him into the church, and to have him in my classes many days. So if there were no other reason I could not help being interested in that article.

But there is another important reason for my deep interest in it. The success of this loyal Sabbath keeper as a business man in a growing, hustling city shows what a man can do and be true to the Sabbath, if he determines to honor the faith of his fathers, and obey the teachings of his Bible.

No one can say that the grocery business is especially favorable for the success of a Sabbath keeper, for it is subjected to great competition in the world of business. And

yet Brother Davis, brought up on a farm, with no knowledge of business methods, has been able to meet all competition as a merchant and attain great success while, as the paper says, "The Davis store has always remained closed Saturdays because he is a member of a religious denomination that observes that day as a Sabbath."

In my recent visit to Clarksburg, the auto driver told me that Darwin Davis was a very popular and thoroughly respected merchant in that growing city.

I like this record, because it simply shows that a man can be true to the Sabbath and get on in the business world if he is determined to do so. One who stands faithful to conscience, is honest, and who shows his willingness to bear any necessary cross rather than violate his convictions, takes the best course I know of to gain the respect and hearty good will of the world's people about him. This in itself is an important element in the matter of success in business.

**Weak Points in Modern Evangelical Methods** We hear a great deal in these days about the failures of the old-time evangelical revival methods. The mass revival plan is being criticised more and more, and fewer and fewer churches are favoring it on account of its weaknesses, and an old-fashioned revival service is almost unheard of. There were, indeed, some exaggerations and abuses in those old methods of reaching sinful men and bringing them into the church. But faulty though they were, most of the old fathers and mothers in Israel were reached and saved in that way.

As one studies, with some care, the modern methods, he is impressed with the evidences that they too have weaknesses which are quite as serious and objectionable as any found in olden time. To me it seems clear that leaders who believe in the present day methods are overlooking certain modern weaknesses which are quite as detrimental and vitiating as any evils of mass revival work.

There, for instance, is the present day visitation plan of sending out groups of workers to "seek and save the lost." Unless there has been careful and thorough preparation for such a campaign—a campaign by laymen in whom fervor of spirit is the main qualification, and who have little knowledge of the first essential in true

### VICE-PRESIDENT OF MILTON COLLEGE DEAD

Friends of Milton College and of its vice-president, Rev. C. D. Royse, will be sorry to hear of his death, which occurred on February 11. For some time he had been in poor health, but had seemed better recently.

The following is taken from the article in the Milton News, written by President A. E. Whitford.

"Doctor Royse was sixty-five years old when he died. In early manhood he was a very efficient railroad telegraph operator. After his marriage, at the age of twenty-two, he decided to enter the ministry of the Methodist Church. It was necessary for him to secure his education at a relatively late period of his life. He therefore went through the preparatory school and the college course of De Pauw University, from which he received the B. A. degree in 1897, at the age of thirty-four. During this period he was also the successful pastor of several churches. Later he was honored by his church with the appointment of district superintendent in two different fields. For the last ten years he has rendered a so-called detached service to his church, having the appointment 'counsellor in finance.' He has given his time wholly to raising funds for churches, hospitals, and colleges.

"Doctor Royse was appointed vice-president of Milton College and director of the financial campaign in January, 1926, and has since then given much of his time to the promotion of the institution. He directed the special effort that resulted in May, 1927, in raising over \$100,000 for Milton College in Milton and Milton Junction. He believed thoroughly in the mission and the future of Milton as a Christian college.

The institution had a high regard for his character, his scholarship, and his achievements. As a testimony of their estimate of his worth, the college conferred on Doctor Royse last June the degree of Doctor of Divinity.

"Dr. Royse's outstanding qualities were his unbounded devotion to Christian principles, his tireless energy in promoting Christian institutions, and his contagious optimism and determined effort for the success of any project he was promoting."

conversion—the tendency is to go out "seeking souls" just as they would seek pledges for some society drive. The main thing is to succeed in getting the one sought to join some church or society. And the one who can use the most flattery—who can compliment the one sought by making him believe that he will confer a great favor upon the church by giving it his gracious influence—is regarded as a successful evangelist!

So far as we can see, the tendency in such cases is to gloss over sin, and to deal with a light and apologetic manner all reference to the need of conversion. The main thing seems to be an effort to win some one because he is good, or influential, rather than because he is a sinful, helpless, erring man for whom Christ died, and whom Jesus came to save.

The main effort in such cases is to show him how much the church needs him and how he could help it by joining. He is shown that his valuable presence in the church would give it a better standing in the community.

Instead of urging the necessity of repentance and conversion, there is too evidently an effort to flatter a man with the prospect of bringing great honor upon the church by joining it.

There seems to be a dearth of that old-fashioned spirit of personal sympathy for the wayward. Real heart work rather than lip service is the supreme element in soul winning. Sermons that lack the element of sympathetic emotion—real soul-burdening concern for the salvation of sinners—are lacking in the power to win men to Christ, whether spoken by the pulpit or by the pew.

The presence and guidance of the Holy Spirit is too little thought of in this kind of evangelical work. This is indeed a source of weakness in modern evangelism. And the Christian worker who neglects to emphasize the one great truth, Jesus Christ came into the world to save sinners, overlooks the main thing in the work of evangelism.

**Denominational Building Fund** Since last report the treasurer has received in pledges and cash \$555 for the Building Fund. This sum added to the total amount reported last week makes a present total of \$71,096.77. This amount taken from the \$90,000 needed, leaves \$18,903.23 still lacking.



Milton College has lost, in Doctor Royse's death, not only a campaign director, but a very real and valuable friend.

### D. M. DAVIS ONLY GROCER IN CLARKSBURG CONTINUOUSLY IN BUSINESS FOR TWENTY YEARS

WILBUR M. SWIGER

Twenty years ago, on February 23, 1909, a little grocery store was opened in the nine hundred block, on West Pike Street, Point Comfort. It was clean and it was neat and it carried about the usual line of merchandise that small stores did in those days. Strictly speaking, its line was not entirely devoted to groceries, but dry goods, and a general line of merchandise as well.

The owner of that little store was D. M. Davis, who now claims the distinction of being the only grocery store owner in Clarksburg to remain in business continuously for a score of years, and who today has one of the most pretentious and up-to-date stores in the country, and which is located at 917 West Pike Street, Point Comfort.

#### INEXPERIENCED

Davis was inexperienced in the grocery store business when he started the little store in Point Comfort. In fact he hadn't had an hour's work in the business up until that bleak day in February, twenty years ago. But the new owner was energetic, studious, and he had faith in his merchandise and confidence in Clarksburg, so he set to work with real vigor in establishing a lasting and permanent business.

The little store was only twenty by forty feet in dimensions, with a small ware room. It was a frame building of unpretentious design, but it served its purpose a score of years ago, for the store then was only a community affair. That is, its trade territory was limited largely to the Point Comfort and West End sections of the city.

#### WORKING STAFF

Davis was the owner, the general manager, the bookkeeper, the clerk—in fact, the entire working staff inside. Harry Floyd, twelve, had a little hand wagon, and he helped in delivering goods to the homes of nearby families. Delivery service requirements then were not so great as they are today. Most customers came to the store,

made their purchases, and carried their merchandise home with them.

But as time passed, Davis improved his service and his store. Clarksburg, like his store, was small when he started. In fact, the official census of the city in 1910, a year after Davis opened his store, was only 9,201. Today Clarksburg's population is 35,000, and as the city has grown and progressed, so has the Davis store.

The store, which featured groceries and meats as its special lines, but which handles other merchandise, has five clerks besides Mr. Davis, who is constantly on duty looking after his business, taking orders, waiting on customers, and seeing that the very best of service is given to all who deal at his store.

#### TWO TRUCKS

The store also operates two large trucks and delivers to every part of Greater Clarksburg. Its regular customers' list now totals close to four hundred and is growing daily.

The fine, new brick store building which was completed November 8, 1923, at a cost of approximately \$30,000, is forty by eighty feet in dimensions and has every modern feature. It also has a large basement which is the same size as the main store room. Mr. Davis keeps his stock of goods fresh and complete, and those who have visited his store say there is none better in central, or northern West Virginia.

To observe his twenty years of continuous business as a groceryman and merchant in Clarksburg, Mr. Davis will observe "anniversary week," starting with sunset the evening of Saturday, February 23. The Davis store has always remained closed Saturdays because he is a member of a religious denomination that observes that day as the Sabbath.

The general public is cordially invited to attend the opening of anniversary week, Saturday evening. Refreshments will be served to all. There will be souvenirs for both men and women during the opening hours from six until eleven-thirty o'clock. A program of music will be furnished. — *The Telegram, Clarksburg, W. Va.*

"The best evidence that a man is in need of religion is when he attempts to force his creed upon others."

## MISSIONS

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

### LETTER FROM JAMAICA

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

DEAR BROTHER BURDICK:

We remained in Balaclava four days waiting for an axle that would fit our car. Two axles came at different times, but neither would fit. It was the fault of the garage man in Kingston. Friday came, and we could not get home that week with the car. We took the two new axles and the broken one and boarded the train for Kingston. The next Monday I took with me an axle that would fit and went back for my car. I had the axle put in, and returned home the next day. So much for that experience.

Soon after that I baptized three more candidates and received four into two of our churches. That made forty-two I received into our churches during the last three months of 1928. Twenty of these are converts to the Sabbath. I have heard of no other mission field in the world where converts to the Sabbath are coming to us as they are coming in Jamaica. The field is ripe here for Sabbath reform.

Word is just at hand from Brother Samms that six more candidates are awaiting baptism at Siloah and membership in our newest church of Williamsfield. It rejoices our hearts to know that the good work is thus going on in the western end of the island.

We were recently at Bath, near the eastern end of the island, where we found our church there working enthusiastically together. The booth where they have worshiped since the organization of the church was on rented ground. We found on this trip that a saloon, a "rum shop" they call it here, was being built directly in front of the booth and only a few feet away. On the Sunday of this visit the church held a well attended business meeting. They de-

ecided to tear down their booth and to move it to a new and very desirable church lot which the church has lately purchased and partially paid for. They purpose to rebuild the booth on this lot and use it till they can put up a substantial church building. At this business meeting they elected trustees who will take charge of their church property, etc. They did a great deal of other church business, all in a businesslike and most harmonious manner.

That evening I preached to a crowded house while many people stood outside giving the best of attention to the service. They are expecting additions to the membership of that church in the near future. Before we left the next morning they had the booth nearly torn down, ready to be moved to the new location.

A letter received last night from the clerk of our Bowensville Church, that is near the north side of the island, was full of courage and good cheer. They are loyal true blue Seventh Day Baptists, full of hope for our cause. Words from Albion Mountain and other of our churches have the same tone of hopefulness.

Brother Edwards is preaching our doctrines to interested people in Spring Garden and other places where he is building up and strengthening the interests of our cause. Brother Isaac Smith is doing much personal gospel work and conducts Bible reading classes in the homes of Kingston. Last Sabbath he preached a good sermon to our congregation here. He and Brother Samms and Brother Edwards receive a little regular voluntary financial help each month from our people in the States and elsewhere. A few others get a very little financial help from such sources occasionally. Most of the leaders of our churches get not a penny of financial reward for the valuable services they render the church. The love of the Lord Jesus constrains them to labor for him and the salvation of souls.

Men and women and boys and girls here are very grateful for individual help that has come to them from time to time from sources outside organized forms. Yes, Mrs. Coon and I are very thankful to some unknown friend or friends for sending us certain good magazines and other periodicals. These and other practical expressions of

kindly thought go a long way in helping us bear the heavy burdens that rest upon us.

In spite of opposing forces from without and some dissenting voices from within, the Seventh Day Baptist cause is moving forward in Jamaica. Since beginning this letter two very urgent calls from two places have come to us asking us to come to them very soon for special evangelistic work. But, according to previous plans, we are to start for another place tomorrow morning, hoping and praying to win souls for Christ.

We feel keenly our unworthiness and incompetency for meeting the great emergencies and disappointments that so frequently confront us here. These problems will be rightly solved only as we lean hard on God. We need your prayers.

Sincerely yours,

D. BURDETT COON.

*Dufferin, No. 1, Dames Road,  
Cross Roads P. O.,  
Jamaica, B. W. I.,  
February 20, 1929.*

### AN ARGUMENT FOR ACCEPTING CHRIST EARLY

There are many reasons why we should strive diligently to lead the young to Christ early, and prominent among them is the fact that if one does not take this important step during adolescence, the chances are one never will. This is not saying that it is impossible to change the course of life after youth is past; but it is recognizing a fact, namely, that youth is the formative period of life, that the habits are then formed, and the changes thereafter are in the direction of the habits already established.

A little observation will convince one that the habits of body, intellect, and spirit are fixed, as a rule, during the first thirty years of life, and often during the first twenty. The proverbial disappointment which follows when a woman marries a man with the expectation of reforming him has back of it the principles of habit-forming, which hold true in the entire field of human life.

That it is a fact that people seldom, comparatively speaking, turn to Christ after becoming settled in life, has proofs other than observation. Some years past Professor Starbuck, with great labor and diligent painstaking, gathered statistics on the subject of the age at which people are "con-

verted," or accept Christ, and his findings substantiated the opinion which all who had made observations in this field had formed. He says in his great book, entitled, "The Psychology of Religion," as follows:

"Conversion does not occur with the same frequency at all periods of life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered. That is, conversion is a distinctively adolescent phenomenon. It is a singular fact also that within this period the conversions do not distribute themselves equally among the years. In the rough, we may say they begin to occur at seven or eight years, and increase in number gradually to ten or eleven, and then rapidly to sixteen; rapidly decline to twenty, and gradually fall away after that, and become rare after thirty. One may say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced."

Others since the appearance of Doctor Starbuck's book have gathered statistics on the same subject and have uniformly arrived at the same conclusion.

In speaking on this subject we should note also that the manner of living the Christian life, whether active and devoted or cold and indifferent, established in youth, sets the pace, as a rule, for the rest of life. For instance, the one who goes through youth and comes to thirty years of age slighting the appointments of the church and is careless regarding the other means of grace will, most probably, live and die in that same lukewarm state. This does not mean that such a one will not change; one must change; but we may expect a change for the worst—in the same direction, which means increasing indifference. Neither does it mean that there is not another chance, nor that a backslidden adult can not change and become an active, earnest, and loving worker for Christ. It means that the chances are against such a change when youth is past, and that the changes which come will be in the direction of the habits already formed, with increasing carelessness and worldliness as the years pass by.

What has this to do with missions and evangelism? These facts are an argument and a powerful one for diligence on the part of ministers, churches, missionaries, par-

ents, Sabbath school teachers, and all Christians in leading the young to Christ, for the use of every means of grace, and the fullest activity in Christian work. This should be the supreme purpose of the home, church, Bible school, Christian Endeavor societies, and religious education.

Youth is the formative period of life, one in which destiny, in most cases, is fixed for all time. It is the great opportunity for evangelism. The Father intended it so.

### LOVING TRIBUTE TO A GOOD WOMAN AND EXCELLENT WORK BEING DONE

DEAR READERS OF THE SABBATH RECORDER:

I am sure you would have been deeply moved could you have attended the Sabbath afternoon service which was held recently by our Chinese church members in loving memory of Mrs. D. H. Davis. This was planned and carried out by those who knew and loved her in the days of her active ministry in this mission.

There was special music by the choir, one number of which was Tennyson's "Crossing the Bar." A picture taken of her about the time of her return to China from her last furlough had been enlarged and was placed in front of the pulpit, surrounded by beautiful flowers. Several of the members spoke. One of whom was one of the original twelve girls that Mrs. Davis first gathered together to form the Girls' School. As an inducement for them to attend, they were furnished both bedding and clothing. The latter she taught them to cut out and make. She was most patient with them, and very systematically did she supervise this work.

They spoke of her care for the girls, of her motherliness to them, of her sympathy with them, and of her comforting words when they were in trouble. One of the men who had been in the Boys' School in the early days spoke of her interest in them and of her looking after their physical comfort. In the winter she made sure of their having sufficient bedding. As an illustration of her thoughtfulness of them one told of one Christmas time when the boys worked far into the night in order to decorate the schoolroom. The next day she observed how very sleepy the boys were and besought Mr. Davis to excuse them from study.

The Chinese word for the wife of a

teacher has in it the meaning of both teacher and mother. This, one speaker said, was most applicable to Mrs. Davis, as she was not only a teacher, but also a mother to the boys as well as to the girls—a most careful, industrious, and helpful teacher and mother. These and many other appreciative words testified to the love and esteem in which they still held her memory.

We were made very happy recently by the work done by Miss Woo, the young woman evangelist who has been here several times to talk to the girls in the school, and has been so helpful to them. God has given her great ability to reach the hearts of the girls and to show them their need of a Savior, and of his love for them.

She was here over the week and held a series of meetings with the girls. She also gave them opportunity to come and talk with her about their difficult problems. As a result three of the girls, two of whom are seniors, decided for Christ, and last Sabbath afternoon at the regular time of service wrote their names as probationers. Others have expressed their desire to live the Christian life and want to write their names. But because of opposition by the parents, and also because some wish to talk with their parents about it, they feel they must wait before taking this step.

Of late years our Sabbath school give their "white gifts" for Christmas by classes, each class giving to whatever the majority of the class wish—always to some form of our own work, to some charitable institution, or to relieve suffering in some way. This year it was suggested that all give to the Famine Relief Fund. This met with a hearty response, and \$184 was raised for the sufferers by the church and the two schools.

School is closing this week for the China New Year vacation. This, you remember, is the long vacation of the school year. It is a most acceptable time for vacation, as it is usually the coldest part of the year. By the last of February, when school reopens, the days will be getting quite a little warmer and much more comfortable for both teacher and pupil.

About two months ago word was passed around that all private middle schools should begin the work of registration with the government at least as early as January, or



steps would be taken to close them. But having heard such regulations put out so many times before, which had resulted only in talk, we were not affrighted and went about the even tenor of our way. January is nearly gone and no one has appeared to disturb us.

On Christmas day a meeting of the local Kuomintang was held, at which about one hundred members were present. This body passed several very drastic anti-Christian resolutions, among which were the following:

"That all Christian students be instructed not to enter religious schools."

"That the National Government be requested to seal up all religious schools here."

"That the Central Executive Committee of the Kuomintang be requested to instruct members to give up Christianity and abandon all religious work."

This seems to have been a flurry which has passed over, with but little attention being paid to it. On the other hand, we hear of many men, some of whom are quite prominent in educational affairs, who say they want the mission schools to continue their work; they are needed; the government wants them.

So we are carrying on in the hope that the way may soon open for an enlargement of our work in this country.

Sincerely yours,  
NETTIE M. WEST.

Shanghai, January 31, 1929.

### JUNIORS AND INTERMEDIATES ENTERTAIN—PLAINFIELD, N. J.

On February 24, after the get-together supper of the church, the Junior-Intermediate Society of Christian Endeavor entertained the church members with some of their dramatic talent. The society has been helping in the Junior project of buying bricks for the denominational building, and their envelope is filling, so that they will soon have ten dollars in it, but since these Plainfield people will probably have more to do with the building, and get more benefit from it than anyone else in the denomination, they felt that they wanted to do more than the other societies.

Two plays were selected, one given by the juniors and the other by the intermediates, and after several weeks of practice,

they were presented. The Junior play was entitled "The Little Shadows," and it told the story of twins, and what their little shadows taught them. The twins, Tom and Dottie (Robert Clarke and Annis Langworthy), went to sleep in their beds, after their mother (Ahvagine Bond), had tucked them in. After a little, Tom's and Dottie's little shadows (Hartwell Clarke and Mary Whitford), crept from under the beds, and played with the toys. When the children awoke, the shadows showed them how selfish they were, and finally the children decided after the mother came back, and the shadows scurried under the beds again, that they would like to do something for some poor children instead of having new toys for their birthday, which was to come in a few days.

The Intermediate play, "Hilltop," presented Peter, who lived on the hilltop, and who longed to go out into the world. When his chance finally came, through the Traveler, he was kept so busy helping other people, that he didn't have time. But at last he found the four leaf clover, which he knew would give him "industry, laughter, courage, and trustworthiness," right at his feet on the hilltop, and decided that "The world seems not so big, and the hilltop not so small after all."

Charles North, a member of the Senior Christian Endeavor society, helped the intermediates, since they lacked one character.

The characters for this play were:

Peter—David North.

His Mother—Violet North.

His Father—Gordon Clarke.

The Traveler—Charles North.

The ones whom Peter helped:

Myrra, a sea maiden—Janet Whitford.

The Old Gentleman—Nathan Randolph.

Amaris and Damona, sisters — Nellie Bond and Evelyn Harris.

Both plays were well presented, to a sympathetic audience who proved their interest by their generosity, for the entertainment cleared seventeen dollars for the Denominational Building Fund. We are glad to have a part in making the picture on the first page of the RECORDER grow.

B. B.

The day of the sectionalism is passed. We are a united nation.—President Coolidge.

## WOMAN'S WORK

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

### BETHLEHEM AND OTHER PLACES

DAISY B. SCHRADER ANDERSON

It was wonderful and very inspiring, and gave us many a thrill and often a feeling of sadness to walk over the places where our Savior walked and lived, where he taught and wrought so many miracles. Although I have told you about Bethlehem in my other article, I think you will be interested to hear more about that beautiful city as it now is, and more about the places of interest on the road from Jerusalem to Bethlehem.

Starting from the Jaffa Gate we took the Hebron Road, which descends southerly into the valley of Hinnom, crossing the bed of the valley by the great stone dam which forms the south wall of the Briket es Sultan, formerly identified with the lower pool of Gihon, mentioned by Hezekiah. We ascended the hill, and near the top we passed, on the left, the British Ophthalmic Hospital, which for years has been a blessing to the inhabitants of Jerusalem. The buildings were used as an arsenal by the Turks during the World War, and were severely damaged by the explosion of ammunition when they departed, but they have since been restored.

The hill to the left was pointed out to us by our guide as the Hill of Evil Counsel. On top of this hill lie the ruins of a village which tradition has pointed out as the site of the country house of Caiaphas, and here is seen the solitary bracket-like tree upon which Judas is said to have hanged himself. From here we passed on down to the supposed Valley of Rephaim, or the Valley of Giants, a frequent camping ground of the Philistines, and the scene of two defeats inflicted on them by David. (2 Samuel 5: 18-20.) It is also mentioned in Joshua 15: 8 as being on the boundary line between Judah and Benjamin. A large enclosed building on this site is a convent of Clarissine nuns. The valley leading to the west of this plain is called Wady el Ward. Upon

a hill to the right of this valley, covered with trees, stands a domed building (Greek) which marks the traditional tomb of the aged Simeon. (Luke 11: 25.)

Farther on, about half way to Bethlehem, and at the foot of an ascent, is seen on the left of the road, the Well of the Magi, called in Arabic, Bir Kadismu, where it is said they sat down to rest, being weary in their search for the infant King. They lost sight of the star and then saw the reflection of their astral guide in its water. Ascending the hill, one gets from the top a good view of the blue mountains of Moab and the Dead Sea on the east, Bethlehem and Beit Jala surrounded by its olive trees, on the south, and Jerusalem on the north. On the left of the road is a well where it is said, the holy family once quenched their thirst.

Descending the hill, one skirts a deep valley, which terminates at the Dead Sea. A turnstiled hill in the distance to the south-east is the ancient Herodium, where Herod the Great built for himself a palace and tomb. Near it is the grotto which tradition has identified with the "cave of Adullam," the scene of the meeting of David and Saul; and south of it the village of Teku, the ancient Tekoa and home of the prophet Amos. Bethlehem is seen on the south. Some less than a mile ahead is Rachel's Tomb, a shrine venerated by Christians, Moslems, and Jews, the latter of whom are custodians. (Almost the only instance of their ownership of a holy site.) It consists of an oblong building with an arched entrance on the north, divided into two rooms. The east room is a place for Mohammedan worship, containing a prayer-niche, "Mihrab," indicating the direction of Mecca. The west chamber connected with the other by a door, contains a large modern masonry cenotaph, thought to cover the place of interment of the beloved wife of Jacob; it is in this room that the Jews perform their devotions. The building is surmounted by a white-washed dome, typical of Palestinian "wilis." Close by is a Bedouin cemetery. Tradition has long identified this spot as the sepulchre of Rachel, and throughout the Christian period it was so recognized and marked by a mound of stones. The tomb lay, according to Jeremiah 31: 15, on the border of Benjamin and near Ramah, and according to 1 Samuel 10: 2 near Zelzah, the home of Saul. (Identified with the adjacent Beit Jalah, just west



of the present shrine.) Genesis 35: 16-20 tells us that Rachel was buried near Ephrath, or Bethlehem, which makes Kubbet Rahil seem the authentic site, so there is much disputing over this tomb.

On the right, beyond Rachel's Tomb, is the village of Beit Jala. It is a flourishing, large, Christian village (chiefly Orthodox Greeks), of about three thousand inhabitants, and is situated in the midst of the largest olive orchards in Palestine. Beside the Greek institutions there are the Latin seminary and school; the Latin community numbers about eight hundred. There are about one hundred seventy Protestants, who also have a church and a school.

It will be remembered that we went down to Hebron first then came back to Bethlehem. Upon returning from Hebron we took the right fork of the road beyond Kubbet Rahil, and in a few minutes were on the outskirts of Bethlehem. It must be remembered that Palestine is a very small country; the distance is not great between any of these places mentioned. They all seem very close together to one traveling there.

The enclosure with an iron gate just beyond our turn to the right at the ascent, contains the so-called David's Well, since the fifteenth century identified as "the well of Bethlehem which is by the gate." From this well David's three mighty men brought him water at the risk of their lives, passing through the hostile host of Philistines who were garrisoned in Bethlehem and encamped on the Plain of Rephaim (2 Samuel 23: 14-17). The well water is not wholesome.

The old narrow road goes up from here, passing under a low vault to the market place before the Church of the Nativity. A new road was built in 1925, which branches from the old one near David's Well, and runs to the east of the city, circling the hill, then comes up to the court in front of the Church of the Nativity. We could look down on a portion of the old crooked, narrow street, which is dangerous for cars.

Bethlehem is one of the oldest cities of Palestine, and second only to Jerusalem in historical interest. As it appears today it is a very white city, with many modern buildings, built of white sandstone from a quarry nearby. The mayor of Bethlehem is an Arabian Christian; he drives an American car. He lived for several years in Chicago.

Bethlehem is the scene of many important events in Biblical history. Near here Rachel died; this was the home of Boaz and Naomi, and here took place the beautiful events recorded in the Book of Ruth. As I looked over to the Mountains of Moab I thought of how Naomi, Orpha, and Ruth came from the land of Moab and walked over those hills.

It used to seem to me like a great journey of many miles, but it was only about fifteen miles, not so far, though we would think it quite a journey on foot. Many people travel on foot there now or ride their donkeys. Many are too poor to own donkeys. Bethlehem was the home of Jesse and David, and here the latter was anointed by the prophet, and most important of all, was the birthplace of Jesus.

The Hebrew name, "Beth Tekhem," means the home of "bread" or "food," and as its name signifies, this district was noted in olden times for its fruitfulness and the cultivation of its fields and terraces. This is the place where the world's "Bread of Life" was brought forth. In this connection it is interesting to know that the primeval wheat, which is the original of the cultivated wheat, has been found wild only in this country.

In many parts of the Old Testament it is called "Ephrath" or "Ephratah," a word meaning fertility, and elsewhere Bethlehem-Judah, because situated in the territory of that tribe.

The town is 2,550 feet above sea level, lies upon two ridges forming a semi-circle around and above the valley, of the Valley of the Carob Tree. It is divided into eight districts. Bethlehem is now a very prosperous town; its inhabitants, who are thought to be descended from the Crusaders with an admixture of Syrian and Arabic blood, are distinguished among the surrounding people for their energy and intelligence, and the women are noted for their beauty.

The chief industry, besides agriculture and cattle raising, is the manufacture of religious articles and other souvenirs out of mother-of-pearl and olive wood and Dead Sea stone. This trade has existed in Bethlehem for several centuries. Our guide took us to the main shop and we saw many beautiful things there. A great percentage of the youths, during the last few decades and

particularly at the present time, leave their homes and go abroad, especially to North and South America, where they generally prosper and then return to Bethlehem with their gains, to build costly homes. As a result of this the city has recently grown rapidly.

*The Church of the Nativity.*—This venerable pile stands over the grotto which is the traditional birthplace of our Lord; and it is acknowledged by all that very probably this grotto was connected with the inn where Mary gave birth to the Savior; whether the rock-cut manger shown was, or was not, his cradle is more open to doubt.

The central church remains almost unaltered since it was built by Constantine A. D. 330, and this with its situation, a central location, at the end of the main road into town, where it would be most natural to look for the village inn, is a point in its favor. It is owned conjointly by Greeks, Latins, and Armenians. It has survived the vicissitudes of many centuries.

The entrance (number 1) to the church is on the west, and in front of it is a spacious pavement. To the left of this court is a burial place. There used to be three doors, but of these only the central now remains; even this has been reduced in size three different times, one within the other, being plainly visible. This was necessary for protection from the Moslems in former days. Passing through this door, we came into the interior which is very plain and simple. It is very large and consists of a nave and double aisles. The floor is paved with large slabs of stone. Underneath this central portion is the Grotto, or Chapel, of the Nativity, into which a circular staircase descends. The grotto is forty feet long and ten feet wide, lighted by thirty-two lamps. The walls are lined with marble and the floor is paved with the same material. In the floor under the altar in the small east apse (number 2) is the silver star bearing this simple Latin inscription "Hic de Virgine Maria Jesus Christus Natus est," which is said to mark the spot of Jesus' birth. This star, which is regarded with such jealousy by the three rival sects, more than once has been torn off or stolen by one or the other of them; none of the powers representing the sects would be willing to permit its rival to replace the coveted star, for whoever replaced it might claim the right of owner-

ship. The Turkish authorities had finally to bring in a gipsy smith, who was a Mohammedan, and to whom no one had any objection. Police are always on guard in this Chapel, to prevent trouble. Thus peace is maintained at the sword's point, on the spot of the birth of the Prince of Peace.

Over the star burn fifteen lamps, of which six belong to the Greeks, five to the Armenians, and four to the Latins. Apposite this recess three steps lead down to the Chapel of the Manger (number 4), where it is said was the stall containing the manger in which the virgin mother laid her child. We passed several people coming out as we went down and it was very crowded and hard to pass, for the passage was so narrow. The spot is marked now by a marble manger, containing the wax effigy of an infant and hung with lamps. Behind the wire screen is a beautiful painting of the Nativity, by Schmalz. In the same chapel is the Altar of the Adoration of the Magi (number 3). The linoleum on the walls of the grotto was put in to prevent pilgrims from cutting off pieces of the rock, for relics and souvenirs. The northeast part of the transept belongs to the Armenians, and here are two of their altars; a carpet, transversely cut off, marks the limit of their portion of the church.

From the court before the basilica or church a road passes along the south side of the Greek monastery and gardens, which contain beautiful oleanders and an alabaster statue of the Virgin. We passed to the Milk Grotto or Women's Cavern. It is a rock cave about nineteen feet long by sixteen feet wide. The grotto derives its name from the following legend: The holy family once took refuge in the cavern, and the Virgin when nursing her child, dropped a little milk on the floor, which imparted to the chalky rock of the cavern, the virtue of increasing mothers' milk. This superstitious belief is shared by the Christians and Moslems alike, who believe that this dust will increase the milk, even of animals. Here we were presented with a little packet of this powdered stone.

These were the main points of interest visited in Bethlehem.

Our guide, Nizar, an Arabian young man about twenty years old, short of stature, with round pleasant face and laughing eyes, did not claim to be a Christian, but when he pointed out to us where different events in

the life of the Savior took place, he would say, "Our Lord," with much reverence. I hope we left our influence for a Christian life with him. Let us hope he becomes a Christian like the young man we met at Hebron.

Next time I will tell you more about places near Jerusalem and the road to Jericho, the Dead Sea, and Jordan River.

**STATEMENT ONWARD MOVEMENT  
TREASURER, FEBRUARY, 1929**

*Receipts*

DENOMINATIONAL BUDGET	
Battle Creek .....	\$ 180.00
Brookfield, First .....	36.80
Carlton .....	11.00
Carlton, Ladies' Aid Society..	20.00
Denver .....	8.00
De Ruyter .....	125.00
Farina .....	100.00
Fouke .....	30.00
Friendship .....	10.00
Hopkinton, Second .....	7.25
Independence .....	115.50
Milton .....	194.40
New York City.....	58.40
North Loup .....	15.00
Nortonville .....	150.00
Pawcatuck .....	300.00
Plainfield .....	152.50
Richburg .....	11.00
Rockville .....	18.00
Salem .....	104.50
Verona .....	45.00
	<hr/> \$ 1,692.35

*SPECIAL*

Battle Creek	
For Missionary Society.....	\$ 20.00
Little Prairie Ladies' Aid society	
For Woman's Board .....	5.00
Milton	
For denominational building.....	25.00
New York City	
For denominational building \$	10.00
For Missionary Society.....	10.00
For Girls' School, China....	10.00
	<hr/> 30.00
North Loup	
For denominational building.....	10.00
Verona	
For Woman's Board.....	\$ 15.00
For Missionary Society.....	5.00
	<hr/> 20.00
S. P. Alfred	
For Missionary Society.....	10.00
Seventh Day Baptist Christian Endeavor	
Union of New England	
From general treasury.....	1.50
From Hopkinton, 1st seniors.....	8.00
From Hopkinton, 1st intermediates..	1.00
From Hopkinton, 2nd intermediates	1.50
From Pawcatuck seniors .....	7.00
From Pawcatuck juniors .....	2.00

From Rockville Christian	
endeavorers .....	3.00
From Waterford Christian	
endeavorers .....	6.00
(For native worker, Jamaica,	
20.00; for Mr. Berry's salary,	
Georgetown, 10.00)	

Denominational Budget .....	\$ 1,692.35
Special .....	150.00
Balance February 1, 1929.....	19.64
	<hr/> \$ 1,861.99

*Disbursements*

Missionary Society .....	\$ 370.08
Specials .....	85.00
	<hr/> \$ 455.08
Tract Society .....	\$ 115.29
Specials .....	45.00
	<hr/> 160.29
Sabbath School Board.....	63.90
Young People's Board.....	36.99
Woman's Board .....	\$ 70.65
Specials .....	20.00
	<hr/> 90.65
Ministerial Relief .....	67.32
Education Society .....	25.29
Historical Society .....	8.37
Scholarships and Fellowships.....	20.16
General Conference .....	\$ 114.39
Preferred claim .....	751.65
	<hr/> 866.04
Contingent Fund .....	7.50
	<hr/> \$1,801.65
Balance March 1, 1929.....	60.34
	<hr/> \$1,861.99

HAROLD R. CRANDALL,  
Treasurer.  
81 Elliott Ave.,  
Yonkers, N. Y.,  
March 1, 1929.

A poor widow, walking the streets of a city in search of a job for her boy, noticed this advertisement in a certain store window:

"Wanted a strong boy."

She entered the store, and asked what kind of work was needed to be done, saying she knew of a boy, but he wasn't very big or very strong.

The proprietor said: "It isn't so much strength that's needed as it is the spirit of the Golden Rule, upon which I run my business."

"Johnnie knows that rule," said the mother.

"Send him to me, then!" replied the man.

In the course of time Johnnie owned half that business.

—Record of Christian Work.

**YOUNG PEOPLE'S WORK**

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

**LIFE UNENDING**

Christian Endeavor Topic for Sabbath Day,  
March 30, 1929

DAILY READINGS

Sunday—A Bible hint (Luke 20: 35-38)  
Monday—Himself the life (John 6: 47-50)  
Tuesday—The soul immortal (Matt. 10: 28)  
Wednesday—The way to life (John 8: 51)  
Thursday—Treasures above (Matt. 6: 20)  
Friday—Today, after death, Paradise (Luke 23: 42)  
Sabbath Day—Topic: The words of Jesus about life unending (John 14: 1-3)

PRAY

Pray that the discussion of the topic will deepen the faith of all the Christians present.

Pray that the living Christ may enter some heart that has been closed to him.

PREPARE

Ask some one to learn, or prepare to tell the story of the resurrection as given in one of the gospels—Matthew 28: 1-10; Mark 16: 1-16; Luke 24: 1-12; John 20: 1-16.

Learn the verses of the lesson (John 14: 1-3) so that you can repeat instead of reading them.

Assign to various members the Bible passages giving the words of Jesus about death and unending life, asking them to prepare to comment on these during the meeting. Use the references in the daily readings. A few others are John 11: 24-26; Mark 12: 26, 27; Matthew 16: 21-26; Mark 9: 1-9; Mark 14: 27-31; John 2: 18-22.

Display posters, attractive with Easter flowers or pictures announcing the meeting and inviting all to attend.

If possible, arrange with the music committee for a Christian Endeavor choir or chorus to lead in singing the Easter hymns.

Decorate the room with flowers, plants, and pictures. If you can not secure real flowers artificial ones may be used.

PLAN THE MEETING

If it can be done conveniently, hold this meeting just at sunset on Sabbath day. (It may be an out of door meeting if the weather is warm enough, but probably that would not be practical for most of our societies.)

Have the business part of the meeting first.

The story of the resurrection should be told as a part of a service of Easter songs.

Follow the Scripture lesson with the comments on the other "words" of Jesus. The other references need not be read but just referred to in the comments.

Close the meeting with sentence prayers of gratitude for a living Christ and what he means to us.

Questions to think about and discuss.

Why should we believe what Jesus says about death and life?

Why was the resurrection of Jesus one of the chief teachings of the early Christians?

How will a firm belief in immortality help in our daily lives?

Are we living as immortals should?

What "word" of Jesus regarding eternal life means most to me?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The words of Jesus about eternal life which are the most comforting to me are, "I am the resurrection and the life." I believe these words because I know that he arose from the dead, that he overcame death, and that, as Paul says, even as he arose from the dead, so shall we who fall asleep in him, arise. Why do I believe this? Because the inspired Word of God records these facts. What else can I believe?

These words of Jesus and Paul are comforting because they give us courage and hope. If I believed that there is nothing beyond this life, and if I could not believe in a personal God and a personal Savior, life would mean nothing to me, for I would have no hope. Yet, I am sorry to say, there are some ministers of the gospel who say in their pulpits that there is no heaven and there is no personal God. If I could not believe these facts I would soon lose all my faith in the Christian religion.

Young people, have implicit faith in Jesus, and never let it waver. Believe his



words about eternal life. You are living in an age when your faith is being tried to the utmost. Keep up your courage, and "stem the tide."

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, March 30, 1929

#### DAILY READINGS

Sunday—Easter means joy (John 20: 20)  
Monday—Easter means assurance (Acts 4: 18-20)  
Tuesday—Easter means faith (2 Tim. 4: 6-8)  
Wednesday—Easter proves Christ's divinity (Rom. 1: 4)  
Thursday—Easter means spiritual life (Rom. 6: 4-5)  
Friday—Easter means hope (1 Pet. 1: 3-5)  
Sabbath Day—Topic: What Easter should mean to me (Luke 4: 18-19; 2 Tim. 2: 11-15; Eph. 2: 1-10)

MARJORIE GREENE

What should Easter mean to me, spiritually? We have all read many times, no doubt, the story of the resurrection, but have we made a practical application of that story to our lives? The resurrection is a symbol of birth to a new and better life. To obtain this new life, three steps are necessary: repent, believe, and confess. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5: 17. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5: 22, 23.

Let us, therefore, reconsecrate ourselves to our Christ at this Easter time, and try harder than ever to find our places in the church! Let us bear the fruit of the spirit, thus showing in our lives, our appreciation of our Savior's love for us! "Except a man be born again, he can not see the kingdom of God." John 3: 3.

*North Loup, Neb.*

### INTERMEDIATES, GET ACQUAINTED

Miss Etta North,  
1016 South Ave.,  
Plainfield, N. J.

DEAR ETTA:

Our Intermediate society had a sleigh ride party on Sunday night, February 3.

We all met at Pastor Randolph's house and started from there. Pastor Randolph drove the sleigh and we sang songs. We went to Milton and then out in the country north of Milton. We came back to my house for sandwiches, salad, cocoa, cake, candy, and popcorn. The party broke up about eleven o'clock.

I hope we can do it again sometimes as we have lots of snow here now.

Sincerely yours,

ELEANOR OLSBYE.

*Milton Junction, Wis.,  
February 24, 1929.*

#### ADDRESSES

We need letters to make this column interesting to intermediates. Send letters to the Intermediate superintendent. Use the following addresses. Call the attention of other intermediates and ask them to write.

Miss Mary Roberta Clarke, Alfred, N. Y.  
Miss Marguerite Clamplin, Ashaway, R. I.

Mr. Grant Coon, Milton, Wis.

Mr. Clarence McWilliam, Milton, Wis.

### CHRISTIAN ENDEAVOR DAY AT WESTERLY

Christian Endeavor day as planned by the leader, Milton Van Horn, son of Rev. and Mrs. Herbert Van Horn, whom we have been glad to welcome as a member of our Pawcatuck Seventh Day Baptist Christian Endeavor society during his stay in Westerly, proved instructive as well as entertaining. Each member was requested to invite to the meeting members of the church who in years gone by had been members of the Christian Endeavor society; our attendance for that service included seven visitors, four juniors and ten members.

The program follows:

Hymn, "We've a Story to Tell to the Nations."  
Hymn, "Faith of Our Fathers."

Sentence prayers (everyone but the juniors took part).

Vocal solo, "Just Outside the Door," Stanton Gavitt.

Scripture and a few remarks by the leader.

Hymn, "I Would Be True."

Three talks on Crusading with Christ (a) in Evangelism, (b) in World Peace, and (c) in Christian Citizenship.

Piano solo, "A Story at Twilight," Dorcas Austin.

Three Talks on

(a) "Youth's Response to Christ's Challenge."

(b) "Our Special Challenge as Seventh Day Baptists."

(c) "Christ's Challenge to You and Me."

General participation.

Hymn, "To the Knights in the Days of Old."

Benediction.

In order to give you an idea of the splendid talks which we enjoyed I will share with you the notes which I took. Milton Van Horn in his opening remarks said, "Why does Christ challenge the youth of today? Why not only the middle-aged and older people? Because his hope is in youth. The older people will soon pass on; youth must remain and fight the battles. This modern crusade is no less inspiring than the crusade of old."

Pastor Burdick in dealing with the subject of "Crusading With Christ in Evangelism" remarked that it was glorious to think that the young people are joining forces in evangelism. Jesus used tact; without tact one can not successfully bring people to Jesus Christ. It requires courage to go on a crusade, but as our Bible says, we must put on the armor for every part of the body to withstand the sin in the world. (Therefore put on the whole armor of Christ that ye, etc.) Youth must be brave, strong, and enthusiastic for this task.

"Crusading for World Peace" was Mrs. C. A. Burdick's topic, and she said that we need great courage for we are as sheep among wolves, yet God loves and cares for us at all times. The Bible refers to three kinds of peace: peace with God, the peace of God and earth, or world peace. World peace can come only through individual peace. We are told to go out into the world to preach the gospel—to tell others of the Prince of Peace so that it will take from their hearts things which are harmful and fill them with the peace of our Lord Jesus Christ.

Hiram Barber brought out four phases of the "Christian Citizenship Crusade." "This side of the crusade shows the practical side of Christianity. It may not be stressed as much as the others; nevertheless it is a very important side, for we must meet it in our everyday lives." The first subject he touched upon was that of law, stating that it is our first duty to obey it ourselves before getting others to obey it, and we must also know what the law is.

The second phase was "government," in which he emphasized the privilege and duty of voting, the putting of the right kind of men into office and intelligent voting upon the questions which arise. The next item was "industry." "We must do our own work well whatever it is and make as large a contribution as we can to the world; we must treat others courteously, we must give a square deal and remember that honesty is essential to success." The last phase of Christian citizenship was the use of our spare time. We must seek to fit ourselves, mentally, physically, and spiritually for the tasks before us. We must in all ways seek to follow Christ who is essential to all Christian citizenship.

"Youth's Response to Christ's Challenge" was presented by Donald Whitford who said, "Our response should be willing obedience to our Leader's call, and as a soldier, carry out his commands so that wherever we are, with whom we associate we can show the true spirit of Christ. We can not preach the gospel to our fellow men unless we have love for one another. We should preach by word and by example." He mentioned several phases of work in which young people are following the challenge of Christ in every country on the globe, especially emphasizing the work of our own young people in their standard social times. In closing he again said, "We must live as well as tell the gospel—that is our response to Christ's challenge."

Mrs. Elisabeth K. Austin next spoke on "Our Special Challenge as Seventh Day Baptist Young People." She mentioned several excuses which Sunday keepers make for their day of worship, and asked what challenge can anyone find in excuses. "There is," she said, "a great challenge in the reasons we have for the Sabbath. Sabbath keeping is a privilege and the Sabbath should be kept in a way that will enrich our Christian life. It isn't our duty to condemn the religion of other people; it is our privilege to present to the world our God-given seventh day Sabbath. It is a time when Seventh Day Baptist young people must stand by the helm. It will bring sacrifice, but what challenge does not have some kind of sacrifice with it? We should be proud to realize that God has trusted his Sabbath in our hands. Will we hand it



down to coming generations unsoiled and unspotted or will we take the liberty to observe the Sabbath according to our personal convenience and pleasure without seeking divine guidance? What does our Sabbath mean to the world as portrayed by our lives? The challenge is great, but Seventh Day Baptist young people will be found faithful to their trust."

The last speaker was the new president of our society, Miss Dorcas Austin, on the subject, "Christ's Challenge to You and Me." She brought out the thoughts that the challenge to you and me is to give the world to Christ. "A crisis is upon us, and a crisis is dangerous; it will either make or break us. There are three ways to meet a crisis: fail to see it; see it and fear; become so custom bound and habit ridden that we can not alter ourselves to meet the new demands made upon us. To meet a crisis and carry it through to a victory, we must be alert and fearless. We must face the issue squarely and unafraid; we must be capable of changing our customs and habits. We should be continually on the watch to find out what our place is in turning the world to God."

ELISABETH K. AUSTIN,  
*Corresponding Secretary.*

#### CHRISTIAN ENDEAVOR NEWS FROM ALFRED

The Christian Endeavor society of Alfred, as most of our SABBATH RECORDER readers know, is composed of college students, with Seventh Day Baptists and Sunday observers from many states.

Our society holds meetings every Friday evening from September to June. During these months we have very interesting, educational, and spiritual meetings, supplemented by discussions on current topics and campus problems.

Before the Christmas holidays the society sold the Scripture Text calendars, thus increasing our treasury and also putting these into the homes of Alfred. In the coming weeks it is the plan of the society to hold our meetings in the homes of the shut-ins of the village. In this way we are trying to put into practice the principles of Christian Endeavor.

As the student life is a busy one, it is not

always possible to have socials every month, but every one is well planned and is thoroughly enjoyed by those participating. We use the standard social at most of our Christian Endeavor functions.

On Christian Endeavor day, February 2, the young people had charge of the regular Sabbath morning worship hour. The theme of the day was "Challenges of Christ to the Youth of the World." The devotions were led by Harley Sutton and Dighton Burdick. Short talks were given by three of our members, namely, "The Challenge to Become Leaders," by Frederik Bakker; "The Challenge to Outlaw War and Establish a Lasting Peace," by Neal Mills; and "The Challenge to Think Much, Pray More, and Live Nobly," by Pearl Peckham. Our pastor, Rev. Clyde Ehret, led us in the closing prayer. Throughout, it was an inspiring service to all ages.

Trusting in the Lord Jesus Christ, we are endeavoring to lead a Christian life, and to follow where he leads.

Yours sincerely in Christian Endeavor work,  
ANNA MAY RYNO,  
*Corresponding Secretary.*  
Alfred, N. Y.

#### A LETTER FROM LITTLE GENESEE

This letter is late, but please remember the old saying, "Better late than never."

Christmas week was a busy week for our endeavorers. We had charge of the Friday night prayer meeting, which we called the vesper service. We also had the decorating to do.

The front of the church was decorated with a large electric star that Gerald Burdick made for us. On each side of the star was a large wreath of pine vine with colored electric bulbs woven around them. Wreaths of pine vine were hung along the side of the walls with large red ribbon bows. The windows were decorated with green pine vine, and a white candle at each window. The room was decorated with red Christmas rope from corner to corner with a large red bell in the center. Three tables were set in the middle aisle with the tops covered with pine vine, and a red candle on each one. The table on the stage had two red candles on it, with a chair by the table for the person who was to read the Scrip-

ture. In one corner of the church was the lovely Christmas tree. In the hall candles were used. Candle light was the only light used except for the star and the colored bulbs.

The program was as follows:

Voluntary (piano), Margaret Davis.  
Song, congregation, "O Come, All Ye Faithful."  
Scripture reading, Mrs. John Bell, Luke 2: 1-20:  
Matthew 2: 1-11.

A mixed quartet was upstairs out of sight and sang the following carols as Mrs. Bell paused after some of the verses.

Luke 2: 1-20.

After fifth verse, quartet sang first verse of "O Little Town of Bethlehem."

After seventh verse, quartet sang second verse of "O Little Town of Bethlehem."

After twelfth verse, quartet sang first three verses of "Shepherds Watched Their Flocks."

After fourteenth verse, quartet sang first verse of "Hark the Herald Angels Sing."

After twentieth verse, quartet sang first verse of "Joy to the World."

Matthew 2: 1-11. After eleventh verse men's trio sang "We Three Kings of the Orient Are."

Talk, Mrs. Mark Sanford.

Song, congregation, "It Came Upon the Midnight Clear."

Prayer led by Pastor Davis.

Song, congregation, "Silent Night, Holy Night."  
Benediction, Pastor Davis.

The committee for this service was Letha Crandall and Evelyn Coon. We had very nice Christmas Christian Endeavor meetings.

Although we were busy we took time to think of the wonderful gift that was given us, Jesus Christ.

LETHA CRANDALL,  
*Secretary.*

#### CHRIST'S CHALLENGE FOR TODAY

EVALYN BENEDITZ

(An address delivered at the Sabbath morning service at Milton Junction, February 2, 1929, Christian Endeavor day, the Christian Endeavor society in charge)

"A new commandment have I given unto you, that ye love one another." This is the challenge Christ gave his people when he was on earth, and it is the challenge which still stands foremost today; it is still the new and efficient motto.

In the teachings of Jesus we find the sense of finality, of ultimate reality; it is the same teaching which existed two thousand years ago, but it is the most practical

and most satisfactory one today. There is no substitute for religion. We can not live in the human without the assurance of the divine. Religion is not a mere epoch in the upward rise of man; it is an everlasting reality. We may outgrow our faiths, but not our faith.

It is not easy to define religion; it is evasive because it is so all-pervading. It is the life of God in the soul of man, the sense of a divine hand guiding the human. It is the realization that above us, beyond us, and yet about us, there is a spiritual order in which we live and move and have our being.

There are many reasons why the teachings of Jesus are an everlasting reality. They comprehend the ideal. "Love one another" says Jesus, but he says more particularly "Love your enemies." At times it is hard enough to love our friends. But our enemies—can we love them? Christ challenges us to obey this commandment. What would be the condition of the world if all obeyed this?

Be ye therefore merciful. We feel privileged to demand our rights. Do our rights infringe on other people? Can we be merciful? Christ asks us to forgive the person who has wronged us, and in order to be truly Christian, Christ-like ones, we must meet this challenge squarely and say, "I will." What would happen if God were merely just, and if he showed no mercy? Truly, ungrateful creatures are we, if we can not show mercy to our fellow men.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven." Would that we were able to unreservedly obey this challenge. We are prone to criticize others' faults readily, without stopping to consider our own. Great tragedies of life are the results of disobeying these words, which have been given to us as well as to the disciples. The challenge is still new, still holds good today and forever.

The story of the good Samaritan gives us a practical interpretation of what Jesus wants us to do when we find some one in trouble, whether or not they be friends of ours. We attempt to satisfy the challenge to service by subscribing money to the Red Cross and the Salvation Army, organized good Samaritans. But it was Christ who



said, "You found me hungry, and you fed me not; I was naked and you did not clothe me; I was in prison and you visited me not." He warned us of the habit of doing our bit without whole-hearted service. We must administer kindness wherever we are, and whatever we are doing, to be a true Samaritan, the man who will gain the promised reward.

The world needs religion! Today the challenge goes out to those who are holding fast to the truth, the Christ, to bring the needed religion into the world. We as young people in the home and the church, the Christian Endeavor society, must give the true religion to those who are heart sore and weary. We have made advances in scientific knowledge; there are many wonderful inventions. We have great schools and universities. But no one has yet discovered anything to take the place of religion. The world's need for religion can be met only by those who have heard and accepted the challenge of Christ.

The world also needs morality. We are living in a time when people are breaking moral laws, and smashing moral standards. Before the college student lies the great opportunity of training himself to meet the situation, and preparing to blot out the immoral side of human life, teaching instead Christ's way of living. When great moral heights are reached, we are asking, are my thoughts pure, my motives unselfish, my purpose lofty? Religion is another name for the reality of sincerity.

Religion is an everlasting reality, because it is the interpreter of life. Human life is clear, without any need of interpretation, to only two classes of human beings—first, to those who do not think at all; and second, to those who think reverently and deeply. To those in between it is full of moral difficulties. Science may find some understanding of God through man and nature, but it can never fully understand man. Religion is the only final explanation and interpretation of the universal human order.

Every individual Christian and every church must heed the challenge Christ throws out today. It is the old, old story, made ever new. The Christian must become a social and civic dynamic force in the

world, and thus the world's need for religion will be met by those worthy ones who have accepted Christ's challenge for today.

### WHAT CAN MY SOCIETY DO TO WIN YOUNG PEOPLE TO CHRIST?

VELMA DAVIS

It is indeed a pleasure, and an honor as well, to be asked to speak on behalf of my society upon a subject of so great importance. What can my society do to win young people to Christ?

There are many ways which we might enumerate by which this noble task might be accomplished. However, I shall attempt to mention briefly a few of those which to me seem most effective.

It seems to me that the first essential towards winning others to Christ is for each individual member to examine his or her own life; and if it is not in keeping with the teachings of the divine Master, they should strive to make it so through communion and fellowship with him. By so doing, our influence will be such that those who have not accepted Christ may feel and realize that there is something real in Christian Endeavor, and will want to follow in the line of duty and service.

Then if we wish to win young people to Christ, we must make them feel that we are their friends; that all who are striving as best they can to live lives of purity, uprightness, and service are on an equality, worthy of the same love, the same sympathy, and the same guidance from our heavenly Father.

We must not limit our efforts within the narrow confines of our own society. We can co-operate with other societies in a united effort to formulate plans and methods of reaching those who are out of Christ.

And again, if we wish the work of our society to be far reaching in winning our own young people, we can by the accumulation of our pennies, nickels, and dimes, help to send Christian workers to other communities and countries, and so in a measure fulfil the divine command, "Go ye into all the world and preach the gospel."

Thus we can help all to know the way, the truth, and the light.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am a little girl nine, and going on ten years old.

We do not take the SABBATH RECORDER, but read someone else's instead.

I live near Margaret Lowther here in Milton. I see that she has written to you, too.

I like to read the Children's Page. I like to go to Sabbath school and Junior. We have eight girls in our Sabbath school class, and five girls and four boys in our Junior class.

We are studying about a little African boy. The girls of our class are making a little booklet about the African boy that our teacher read to the class. The boys did not want to make the booklet so they are going to learn the books of the Old Testament.

Your friend,  
LEONORA TODD.

Milton, Wis.,  
February 19, 1929.

DEAR LEONORA:

I was very glad to hear from you and to know about your Sabbath school and Junior classes. Your booklet is a fine idea, and I think the boys are missing a good deal that they did not help in the making of it. Now I wonder if you could not write the story of the African boy in your own words and send it to the Children's Page. I am sure the rest of us would enjoy reading it. Please do.

Now I wonder whose little girl you are. Your name sounds as if your father might be Leon Todd, but it hardly seems possible that he has such a big girl, though I know how fast time flies. Please tell all the Todds, large and small, "Hello!" for me, for surely they are all my good friends.

Sincerely your friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to read the Children's Page so well that it just makes me want to write often.

I joined the "4-H" club last Wednesday, the twentieth, and two of my schoolmates did also. Their names are Evelyn Murphy and Lillian Branum. Evelyn is going to raise a pig, Lillian is going to raise poultry, and I am going to raise poultry also.

My teacher (Mr. Davis) wanted to have school five Saturdays and get out a week earlier. So Mother wrote him a letter and told him that we kept the seventh day for the Sabbath. He said we did not have to go to school on Saturday, because we would make our grades anyway.

I have an uncle, Mr. E. H. Bottoms, who has gone to Salem, W. Va., to attend school, preparing for the ministry. I got some letters from Martha Bottoms, Uncle Emmett's daughter, that were very interesting. They were so interesting that they made me want to go there. We have no Seventh Day Baptist church to go to at all except when we go to my grandfather's, and that is sixty miles away. We have to go to the Primitive Baptist or Methodist church. We surely wish we could be where we could go to Seventh Day Baptist church and Sabbath school. It is so very lonely here where there is no one but us to keep the Sabbath.

Your friend,  
NANCILU BUTLER.

Woodville, Ala.,  
February 23, 1929.

DEAR NANCILU AND OTHER LONE SABBATH-KEEPING CHILDREN:

I am taking this opportunity to tell you that the L. S. K. Committee of the Young People's Board is having a very interesting and helpful letter sent each month to Junior age lone Sabbath-keeping children, and although they have over ninety families on their list, they feel that it is still incomplete. How glad they would be to receive the names and addresses of many more lone Sabbath-keeping children. So I am urging all children who are in lone Sabbath-keeping families, and who are not already receiving this letter, to write to Mrs. James I. Stillman, Houston, Texas, c/o Box 1311, and get your names on this mailing list. Mrs. Stillman, who by the way was Catharine Shaw, a daughter of Rev. George B. Shaw, and who has been a dear friend of mine



since she was a very little girl, has sent me one of these letters and I am sure you would enjoy it as much as I did. Do write, dear boys and girls, just as soon as you can so that you may receive one of these nice letters every month.

Your sincere friend,  
MIZPAH S. GREENE.

### HOME NEWS

NORTONVILLE, KAN.—Pastor Ogden was ill from December 22 to January 13 with influenza, followed by a relapse with pneumonia. Neighbors took good care of him during the early stages, and after pneumonia developed the trained nursing of Miss Pearl Prentice aided greatly in his rapid recovery. Mr. Ogden was able to preach again on January 19. He wishes to gratefully acknowledge the kindness and generosity of the many friends who ministered to his needs during his illness and after.

The roll call service, December 29, was in charge of Mr. George Stacey, a theological student who was home for the holidays. He spoke briefly following the calling of the roll. Communications were received from five nonresident members who were absent. Six nonresident students were present besides one teacher whose work takes him away from home.

The annual dinner and quarterly business meeting scheduled for December 30 were postponed because of the influenza epidemic. These meetings were reappointed for February 3, but were again delayed indefinitely.

The Friday evening prayer meetings from January 25 to February 8 composed a series of hymns and gospel songs. The distinction between hymns and songs was studied, the history of hymnody and the use of singing in worship. Pastor Ogden related interesting facts and anecdotes in the history and use of certain familiar hymns and in some cases briefly called attention to the messages of the hymns which the congregation sang. A duet by Austa and Melvin Stephan was sung on the third evening. Despite the worst winter weather in years, the attendance averaged nearly eighteen, which is better than half the attendance during the fall months.

The intermediates performed a splendid service, both for the families in the church

and for the denomination, in distributing the Denominational Calendars to every home in the parish.—*Nortonville Review*.

LEONARDSVILLE, N. Y.—We learn from the *Brookfield Courier* that Rev. Paul S. Burdick, pastor at Rockville, R. I., has accepted the call to become pastor of Leonardsville and West Edmeston churches. He expects to begin his work there about May first.

ADAMS CENTER, N. Y.—No services were held in the Adams Center Church on the first two Sabbaths of this year, as Pastor Hurley and very many of the people of his church were ill with colds or "flu." Although there was illness in nearly every home, only one of our number, Gilbert Horton, was critically ill and he has been spared to us.

The annual church meeting was held on the evening of February 9. Reports were given and the following officers were re-elected: Moderator, C. C. Williams; clerk, W. P. Jones; treasurer, C. A. Stoodley; organist, Evelyn Greene; trustee for three years, Dr. F. L. Greene. It was voted to increase the salary of Rev. Loyal F. Hurley two hundred dollars.

A committee with Dr. Francis L. Greene as chairman has solicited funds for the erection of our denominational building and \$1,091 in pledges and cash has been given.

Two pleasant social events have recently been held. On the evening of January 31, Mr. and Mrs. E. De Choix Greene were given a surprise party, by about seventy of their friends, in honor of their twenty-fifth wedding anniversary. A short program with an original poem of congratulations preceded the presentation, to the couple, of a purse of money. Mrs. Greene also received a silver tea set, which was the gift of her father, A. J. Horton.

A day social was held at the home of Mr. and Mrs. Charles H. Lindsey on Sunday, February 10. There were over fifty people present and a picnic dinner was served. There was a program of games and stunts, the Ladies' Aid society held a business meeting, and the letters from the other societies in our association were read.

M.

## OUR PULPIT

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

### THE KING'S BUSINESS AND OUR BUSYNESS

REV. GEORGE B. SHAW

Pastor of the church at Salem, W. Va., and  
teacher of Bible, Salem College

SERMON FOR SABBATH, MARCH 16, 1929

Text—1 Kings 20: 40a.

### ORDER OF SERVICE

SINGING OF A HYMN

RESPONSIVE READING—Psalm 62

THE LORD'S PRAYER—in unison

HYMN

SCRIPTURE LESSON—1 Kings, 20: 37-43

PRAYER

OFFERING

HYMN

SERMON

HYMN—"Take Time to be Holy"

(To be read slowly)

"As thy servant was busy here and there, he was gone." These words were spoken by an unknown prophet. We have in the Bible the record of several unnamed prophets. These men make a very interesting study.

Another thing to be noticed in this connection is the fearlessness of the prophets of God when standing before mighty kings and condemning them for their sins. There was Nathan before David, Elijah before Ahab, Samuel before Saul, an unnamed

prophet before Jeroboam, and several others, who like the man in our lesson condemned kings without fear and without punishment. Few suffered as John the Baptist did.

In the story before us King Ahab was trapped into pronouncing judgment upon himself just as David did when he said, "The man that hath done this thing shall surely die," and when Nathan replied, "Thou art the man."

The picture in the lesson read is of a man who accepted responsibility, who carried it lightly, and who pronounced his own condemnation. With this simple story in mind we turn aside to our own day and problems, for the text is little more than

pretext—"As thy servant was busy here and there, he was gone."

We are placed in charge of very great interests. We accept the responsibility. We can not avoid responsibility, and we would not if we could. "As thy servant was busy here and there, he was gone." For reasons of time and space I will pass over very important material interests that have been committed to us, and will undertake to confine our thoughts to our responsibility for persons.

Children have been committed to me, my

own and others. A brother and a sister I have, and many brothers and sisters in the church. I have a neighbor and I recognize our Lord's definition of neighbor, and our heavenly Father's wish that I love him as myself. My own soul has been committed to me. I choose my own daily walk and eternal destiny.

We live in very busy times. There never has been a time when there were so many demands made upon us. Invention that are supposed to lessen and lighten labor have not kept pace with the insistent demands of our complicated modern life, so that the question now is, what are we to leave undone? When discussing electricity we often say, "How could we get along without it?" but the other question is still unanswered, "How are we to get along with it?" How did we ever get along without hard roads and automobiles! But how are we to get along with these! How did we manage to live with so little to read! But how will we manage with so much to read! How did the church and society manage to survive without a multitude of organizations! How is the church to maintain its proper place among these organizations? How did we ever get along with so few spoons and so few neckties! Now I am not opposed to neckties and spoons and movies and the Grand Amalgamated Sons of Aaron and Hur; but I am suggesting some difficulty that we all meet to properly place the emphasis in life. While "thy servant was busy here and there, he was gone."

We can not go everywhere, for there are not days enough in the year. We can not belong to everything, for there are not nights enough in a week and not weeks enough in a month. We can not read everything, for a hundred men could not read all that is published. We are busy almost beyond measure to provide the necessities of life, and that which was the height of luxury for our parents has often become the bare necessity for our children. All this is not wrong. I would not want to live as my grandparents lived, but addition and multiplication have tended to subtraction and division, and "as thy servant was busy here and there, he was gone."

Our lives are now so filled with something to do that every new invention and discovery and organization is practically sure to crowd out something else, and the

good is ever the enemy of the best. The word translated "busy" is not elsewhere used in the Bible, and literally means "do things." "As thy servant was doing things here and there, he was gone."

In the smoke and dust and confusion of the battle God gave me a child. I accepted the charge and was glad. Between us there was love and confidence and mutual understanding. "As thy servant was busy here and there, he was gone."

I used to write letters to my own folks, long letters to father and mother and brother and sister and to the friends of other years. We kept in touch with our loved ones. We knew each other's problems. We rejoiced with those who did rejoice and we wept with those who wept. We were bound together by the strong ties of mutual affection and common interest. But "as thy servant was busy here and there, he was gone."

What has become of family life, when all members arose at the same time, ate all their meals together, talked over the plans and work of the day, and went to bed at the same time? When have you heard anyone sing Home Sweet Home?

What has become of family worship? "As thy servant was busy here and there, he was gone."

What has become of old-fashioned neighborliness? We worked together and we played together, we planned together and we prayed together, we visited without formality and we entertained without fuss. As thy servant was busy doing things, it was gone. If the hurry and worry of life are in the pursuit of the most worth while things, then we may well be pardoned for the noise we make and the dust we raise, but all too often it is like taking a trip on a merry-go-round, where there is plenty of activity but we do not get anywhere.

But possibly the most important charge I have, certainly the most fundamental, is the keeping of my own soul. "For what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" "A charge to keep I have, a God to glorify, a never dying soul to save, and fit it for the sky." "As thy servant was busy here and there, he was gone."

I have been given the responsibility of maintaining and exemplifying every Chris-

tian virtue. I have charge of the honor of my family, of the church I serve, and of the religion that I profess. "As thy servant was busy here and there, he was gone."

One of the greatest dangers to the individual Christian life, and so to the progress of the kingdom of Christ, is busyness. From the moment we open our eyes in the morning, until long after we close them at night our lives are full and overflowing with things to do, the bad and the good and the best all scrambling for a place and clamoring for recognition. Often it is that one becomes so confused that he does not accomplish anything at all. Even the Sabbath, given to us for rest, sometimes falls far short of rest for reason of the multiplication of organizations and duties that are good in themselves. The Sabbath still begins at twilight and ends at twilight, but all too often—"as thy servant was busy here and there, he was gone."

The insistent demands upon us remind me of the man who said that he was too poor to give any money to the church. He said, as many others do, that he was in debt. The solicitor asked him if he did not recognize that he owed something to God. He replied that he did, but that God was not crowding him just now as some of his other creditors were.

Christian men and women must be very serious. We should laugh and play and enjoy life, but must not overlook the fact that to live and be a Christian is very serious business. Great interests have been committed to us.

What would you think of a pilot, who had been taken on board of a great ocean liner to steer it through a dangerous passage into the harbor, if he spent his time playing chess with the captain or eating ice cream with the ladies? A pilot is in serious business. He is responsible for the lives of hundreds of human beings. He must know his business and be on the alert. We are all licensed pilots, charged with the duty of taking priceless souls through the dangerous passages to a harbor of safety. "As thy servant was busy here and there, he was gone," upon the rocks. And I was pilot. May God forbid.

Christians must study what to leave undone. This will require courage and determination. Study what good thing not to do if it interferes with a better thing. We

must make up our minds not to join everything that comes along. We may not go to every public gathering where we would enjoy being. Many of these gatherings and the organizations behind them are good, but taken together they become the rivals of the church of Jesus Christ.

We hear much of the "budget" in these days. This is good. But we must also budget our time and our strength, or soon become bankrupt.

The same is true of our reading. Some of our reading is bad. Much of our reading is good. Our tables are piled high with reading matter. The bookshelves are crowded and agents are at the door. The libraries bulge with books, and newsstands and everywhere. The Bible is the Word of God and "as thy servant was busy here and there, he was gone." Suppose we try to budget our reading in the matter of time and cost.

In a remote mountain district a prisoner was to be executed for some crime. Just as the day came for his death, a pardon was granted by the governor. Conditions were such that this pardon had to be taken some distance to the place where the condemned man was kept. The best that could be done was to send a man on horseback. Time was short and there was no time to be lost. A man was called who accepted the responsibility.

He buttoned his coat over the pardon that meant the life of a fellow man, and was off. He had accepted a commission. "But I stopped to pick a few flowers and then I stopped to fish. I turned aside to visit some of my mother's cousins and helped them stack some hay because it looked as if it might rain." "As thy servant was busy here and there, he was gone."

#### SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, as reported to the treasurer up to and including March 6, 1929, is shown below.

Eastern Association	
Berlin .....	\$ 220.00
Cumberland .....	13.00
Hopkinton, 1st .....	223.00
Hopkinton, 2nd .....	.....
Marlboro .....	298.00
New York City .....	2,095.00
Pawcatuck .....	7,598.00
Piscataway .....	1,104.00
Plainfield .....	9,570.50
Rockville .....	52.00



Shiloh .....	1,786.50
Waterford .....	110.00
<b>Total .....</b>	<b>\$ 23,070.00</b>
Central Association	
Adams Centre .....	\$ 1,086.00
Brookfield, 1st .....	291.00
Brookfield, 2nd .....	80.23
DeRuyter .....	80.00
Scott .....	.....
Syracuse .....	.....
Verona, 1st .....	15.00
West Edmeston .....	100.00
<b>Total .....</b>	<b>\$ 1,652.23</b>
Western Association	
Alfred, 1st .....	\$ 285.00
Alfred, 2nd .....	15.00
Andover .....	25.00
Blystone .....	.....
Friendship .....	10.00
Genesee, 1st .....	.....
Hartsville .....	13.00
Hebron Centre .....	.....
Hebron, 1st .....	.....
Independence .....	30.00
Portville .....	25.00
Richburg .....	51.00
Scio .....	.....
Wellsville .....	.....
<b>Total .....</b>	<b>\$ 454.00</b>
North-Western Association	
Albion .....	\$ 20.00
Battle Creek .....	.....
Boulder .....	.....
Carlton .....	10.00
Chicago .....	530.00
Cosmos .....	.....
Detroit .....	.....
Dodge Centre .....	.....
Exeland .....	.....
Farina .....	475.00
Grand Marsh .....	.....
Jackson Centre .....	10.00
Milton .....	375.00
Milton Junction .....	1,237.50
New Auburn .....	10.00
North Loup .....	20.00
Nortonville .....	95.00
Stone Fort .....	.....
Walworth .....	10.00
Welton .....	.....
White Cloud .....	.....
<b>Total .....</b>	<b>\$ 2,792.50</b>
South-Eastern Association	
Greenbrier .....	.....
Middle Island .....	.....
Lost Creek .....	\$ 385.00
Ritchie .....	35.00
Roanoke .....	10.00
Salem .....	547.15
Salemville .....	.....
<b>Total .....</b>	<b>\$ 977.15</b>
South-Western Association	
Attalla .....	.....
Fouke .....	.....
Gentry .....	.....
Hammond .....	\$ 170.00
Little Prairie .....	3.00
Rock Creek .....	.....
<b>Total .....</b>	<b>\$ 173.00</b>
Pacific Coast Association	
Los Angeles .....	.....
Riverside .....	\$ 5.00
<b>Total .....</b>	<b>\$ 5.00</b>
Overseas Churches	
England .....	\$ 106.48
Individual Subscriptions Not Included in Above	
Bequests, L. S. K. subscriptions, etc.....	\$ 8,822.00
Many churches which have not reported are working on the canvass.	

Recapitulation	
Eastern Association .....	\$ 23,070.00
Central Association .....	1,652.23
Western Association .....	454.00
Northwestern Association .....	2,792.50
Southeastern Association .....	977.15
Southwestern Association .....	173.00
Pacific Coast Association .....	5.00
Overseas Churches .....	106.48
Individual Subscriptions, bequests, L. S. K.'s, etc. ....	8,822.00
<b>Total Received since June 30, 1928.....</b>	<b>\$ 38,052.36</b>
<b>Previously Received .....</b>	<b>33,044.41</b>
<b>Total subscriptions to date.....</b>	<b>\$ 71,096.77</b>
<b>Amount needed yet.....</b>	<b>18,903.23</b>
<b>Total Estimated Cost of Building.....</b>	<b>\$ 90,000.00</b>

### LETTER REGARDING SALEM COLLEGE

DEAR FRIEND:

I am glad to report through the SABBATH RECORDER to our friends that the new library building fund in one hundred days crossed the \$1000 mark in cash. Our motto is "Ten dollars a day" till an angel comes to give us the sorely needed building.

The student loan fund, now over \$4,500 in cash, has already become a great blessing to many students. This fund, growing daily, is turning many hearts toward Salem College.

Mr. Ottis F. Swiger and I are now making a canvass of the people in the three counties that furnish most of our students, and we are meeting with very fine success and finding some mighty good new friends—God's good people!

The next announcement will be the beginning of a fund for a new music building, also greatly needed.

A few good years like this will give Salem College the new buildings, absolutely necessary! Who wants the distinguished honor of starting the fund for a new music building? May God have somebody waiting?

Address all financial communications to: Rev. O. P. Bishop, Department of Building and Finance, Salem College.

Pastors, wouldn't this pre-Easter season be a good time to start a class in church membership for your juniors? Rev. William Simpson's booklet, "Church Membership for Juniors," is a good text for such a course. The price is fifty cents, which includes a set of Perry pictures which go in the book. May we send you a sample copy?

## Fundamentalists' Page

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

### VINDICATING THE WORD OF GOD

REV. L. D. SEAGER

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

Someone has said that the fact that three and three are six was true before men discovered it. The text signifies that the truth of the Bible can be verified as certainly as can that simple sum. When Jesus said that he was come to bear witness to the truth, Pilate asked, "What is truth?" The embodiment of truth was in his presence. "It pleased the Father that in him should all fulness dwell." He was the perfection of the state described in the Eden account. "In him was life," God's ideal of manhood, but men live after the fashion described there as death; they are aliens, not having the "knowledge of God." In accounting for this condition the fundamental principle of the proper relation with God and among men is set forth: reverence for God and respect for one another. The intimacy in the garden was not destroyed by breaking an arbitrary law, but by disrespect for the Lawgiver. Somehow there is an urge in man to do a thing forbidden; reverence suppresses it; irreverence makes disobedience possible.

Joseph in the hour of temptation declared, "How then can I do this great wickedness and *sin against God*?" David also, when in the throes of remorse, cried out, "Against thee, thee only have I sinned." The sin against Potiphar, or against Uriah, was overwhelmed in the consciousness of sin against God. David's sin outraged God. Why? Because the will of a sinner is surrendered to an evil, inferior being. The Creator of heaven and earth is dethroned from his rightful place in the heart. It is not merely an act of disobedience; it is irreverence, disloyalty, treason. For illustration: there are things a reckless boy will not do in the presence of his mother, not for fear of punishment, but for shame; it would outrage her; so long as he respects her it is

impossible. Sin outrages God. School children are taught to "Salute the flag," but it does not induce patriotism, *unless* there is aroused in them that which Jacob Riis felt, when in a harbor in his native land he saw the Stars and Stripes, and exclaimed, "Now I know I am an American." We Americans can not understand loyalty for a sovereign, because we do not know the emotion of an Englishman when he shouts, "God save the King!" It was that sentiment of his country men that made it necessary to banish Napoleon to the solitude of St. Helena.

The place in the human breast that God should occupy is called reverence, veneration, or a fitter term if it could be found. Where they do not exist, sin and irreligion are inevitable. This principle applies also in the affairs of men. Call it patriotism in the state, civic pride in the community, honor in the home, the gang in a group of boys. This bond of unity must be maintained or chaos results. Rules, laws, punishments, can not supply its lack. President Allen related that he saw Senator Wade back of the lines at Bull Run. He was out of his carriage, a revolver in each hand, swearing he would shoot the first man attempting to pass, but the terrified multitude rushed by unchecked.

There was a similar panic at Winchester, but when the little man on the foam-flecked steed met them, shouting as he waved his sword, "Turn back," those fleeing men were transformed as if by magic; they turned back, reformed in battle lines, and became invincible. What made the difference? Ben Wade was nothing to the first mob; Phil Sheridan was *everything* to the other. Were God to become *everything to the Church*, there would be an indescribable transformation. Who can figure out what might happen in the world?

Shame on those who repudiate reverence and would substitute some other motive as a basis for conduct. As well think to cause the rivers to flow without gravity.

The hatefulness of sin must be realized before one yields his will to the will of the Almighty. When Peter proclaimed, "God hath made that same Jesus whom ye have crucified, both Lord and Christ," people were pricked in their heart, and said, "Men and brethren, what shall we do?" True repentance follows the recognition of the su-

premacv of God. When, under conviction, a soul cries out to God for mercy, something happens: A definite, soul-satisfying, cumulative work of grace. Forgiving and forgiven, the restoration to the Edenic state is begun; life is restored. The true Eden is not of outward conditions, but of the "Inner man." That was the character of the Messiah. And the Christian is to become Christlike. The believer is to "grow up into him in all things." Only *living* things grow. Then there is development "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The greatest thing about the Master was that he enjoyed a happy, harmonious consciousness of God, calling him Father. He also taught the disciples to pray "Our Father." It can not be acquired through teaching; it is the gift of God himself, the Spirit of adoption, whereby we cry, "Abba, Father." One who possesses natural affection has a faint hint of the feeling of Jesus for the Father in heaven, and an inkling of the nature of Christianity. Reverence and love are inseparable. Like the fragrance of flowers, or the lusciousness of fruit, love is known only by those who love. Love of God is not of human willing, but of Divine. It is imparted together with the birth from above. How wonderful is the experience described by Peter, "Whom having not seen ye love, in whom though now ye see him not yet believing ye rejoice with joy unspeakable and full of glory."

Grace cleanses the fountain at its source. Reverence, love, worship, obedience result. The attitude toward humanity and especially toward fellow Christians is corrected. The mind of the "old man" is superseded by the mind of the "new man," "Which is renewed in knowledge after the image of him that created him."

One who feels his soul tremulous with the vibrant life of the Eternal has demonstrated the proposition, "If any man will do his will he shall know of the doctrine, whether it is of God or whether I speak of myself."

He has vindicated the Word of God, the Bible.

There is a love not born of earth,  
There is a joy of untold worth—  
The God who giveth life to all  
Hath listened to a sinner's call.

The stars are his yet he is mine,  
No better lot can man design,  
With "I in him and he in me"  
From fear and evil I am free.

No temple grand or priest I need,  
No ~~or~~ service, gift, or creed;  
Entoned within my heart, the King  
Receiveth all my soul can bring.

I walk with him; how can it be!  
His form, his face I can not see,  
But he hath promised me a place  
Where I shall see him face to face.

#### Chorus

O love of God, O joy divine,  
His glory, power, and peace are mine.  
I am a servant, yet a son;  
Eternal life is now begun.

### RESOLUTION OF SYMPATHY

WHEREAS by the will of God there has been taken from our church and neighborhood Mr. George E. Greene; and

WHEREAS the Second Hopkinton Seventh Day Baptist Church, of which he was a member since he was seventeen years of age, feels keenly the loss of one who so faithfully has stood for God and right through a lifetime; therefore be it

*Resolved*, That we express to the bereaved family our sincere sympathy with them in their loss, and point them to God, the source of all comfort.

REV. PAUL S. BURDICK,  
Pastor.

(Passed by the church, February 16, 1929.)

### THE SPIRIT OF PRAYER

E. E. W.

Tennyson has said, "More things are wrought by prayer than this world dreams of."

I am sure that every Christian must look upon prayer as a duty, but far beyond this is it a privilege—we in our weakness coming to one who is all strength; in our sins to one who is all forgiveness; in our need to "the giver of every good and perfect gift."

For effectual prayer, should we not have the Christ spirit—first of all, love, that never faileth; then forgiveness, "for if ye forgive not, neither will your Father in

heaven forgive you"; compassion, remembering our own great needs; trust, "If we ask anything according to his will, we know that he heareth us"; humility, sensing our many mistakes and failures; gladness, because that in him there is freedom from them all.

Then, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." To what end? "Herein is my Father glorified that ye bear much fruit." Becoming fruit bearers through his grace, he further says, "So shall ye be my disciples."

Still a further personal experience is held before us in the following: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus."

Bearing this relationship to the Father in the prayer life, what may its meaning be to others?

"The weary one had rest, the sad had joy that day,  
And wondered how?  
A plowman, singing at his work had prayed—  
Lord, bless them now.  
Away in foreign lands they wondered how  
Their feeble words had power?  
At home, the Christians, two or three, had met  
To pray an hour.  
Yes, we are always wondering, wondering how  
Because we do not see—  
Some one unknown, perhaps, and far away  
On bended knee."

One has said, "If today we could see God face to face, how earnestly we would ask him about the problems of life in the darkness of a great city, how we would ask him to give us power to uplift humanity, that men might be conformed into the image of his son"—so with the poet let us pray:

"Show us thy face, dear Jesus, that we may love thee,

For some forget, and some have never seen.  
But there is naught we e'er can place above thee  
When once we see thee beautiful, serene.  
Show us thy face that shone of old in blessing  
All up and down the ways of Galilee.  
And like thy fishers, thy dear name confessing,  
We, too, for very love shall follow thee.  
Show us thy face, thorn-rounded for our healing.

Oh, heart of mine, canst thou those wounds forgive!  
Those bleeding hands are for our pardon's sealing,

And thy heart faithful that our souls might live.  
Show us thy face, Lord Christ, in loving kindness,  
Above the tumult of the world between;  
Show us thy face and take away our blindness—  
We needs must love thee when we once have seen."

### THE SECOND MILE

"Come here, you dog, and bear my pack a mile,"  
So spoke a Roman soldier to a Jew;  
"The day is hot, and I would rest the while,  
Such heavy loads were made for such as you."

The Jew obeyed, and, stooping in the path,  
He took the burden, though his back was tired;  
For who would dare arouse a Roman's wrath,  
Or scorn to do what Roman law required?

They walked the mile in silence; at its end  
They paused, but there was not a soul in sight;

"I'll walk another mile with you, my friend,"  
Spoke up the Jew, "This burden now seems light."

"Have you gone mad," the angry Roman cried,  
"To mock me, when you know that but one mile  
Can I compel such service?" By his side  
The Jew stood silent, but with kindly smile.

"I used to hate to bear a Roman's load,  
Before I met the lowly Nazarene,  
And walked with him along the dusty road,  
And saw him make the hopeless lepers clean.

"I heard him preach a sermon on the mount;  
He taught that we should love our enemies;  
He glorified the little things that count  
So much in lessening life's miseries."

The soldier tried to speak; as he began  
His head was bowed, his eyes with tears were dim;

"For many years I've sought for such a man,  
Pray tell me more; I, too, would follow him."  
—Joseph E. Harvey.

"In our praying it is always worth while to ask first whether the thing for which we ask is a thing that God would care to bring to pass. If it is not something whose accomplishment will please God, why should he be concerned to grant our request? If we are to be effective in prayer we must have intimate knowledge of God. Otherwise we can not know whether the thing we ask is pleasing to him."



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### THE MEANING OF RELIGIOUS EDUCATION

We are all conscious of the fact that much is being said these days about the organizational side of religious education. Those who are close to the movement also know that much is being said about the purpose of the whole program, and that many questions are being asked. Does religious education have a vital contribution to make to our day and generation? Is the movement for character education which is becoming so prominent in the United States sufficient to meet the entire need?

The writer believes that he voices the deep conviction of leaders in religious education when he affirms that the supreme purpose of religious education is to enthrone Christ in the heart of every individual, and to make him dominant in the community life which those individuals create. Christian education must undergird civilization. The World's Sunday School Convention held in Los Angeles in July, and which the writer attended, made a significant pronouncement when it said, "We claim for Christ the full powers and the whole personality of man. We believe that education and religion belong together. Each at its best involves the other. Only by the undergirding of religious faith can education most surely establish devotion to moral principle. Only through education can religion bear its full and permanent fruit in the enrichment of life."

We recently attended a meeting of the Educational Commission of the International Council of Religious Education, formerly the International Lesson Committee. At this meeting the following very general statement of the aim of religious education was adopted: "The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and

his way of life, and membership in a Christian Church; the Christian motive in the making of all life-choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."

The purpose and aim of religious education as stated above is what would naturally be expected to come from bodies deeply interested in modern religious education from a professional point of view. However, the recent Jerusalem meeting of the International Missionary Council, representing fifty nations, and approaching the matter from a somewhat different point of view announced: "A false antithesis has often been drawn between evangelism and religious education. The truth is that they belong together. Evangelism denotes the Christian purpose; religious education describes the normal method of its fulfillment. A scheme of religious education that is not evangelistic is not Christian." With this statement we are in hearty accord. It is true that evangelism and religious education belong together, and may the day be hastened when Seventh Day Baptists shall have a deeper appreciation of both. To neglect either means a loss of power, to strengthen both means progress and denominational growth.

ERLO E. SUTTON,  
*Director of Religious Education.*

### Sabbath School Lesson XII.—March 23, 1929

STEWARDSHIP AND MISSIONS.—Genesis 12: 1-3; Deuteronomy 8: 17, 18; Jonah 3: 1-10; Malachi 3: 7-12; Matthew 28: 18-20; Acts 1: 6-8; 13: 1-3; 26: 12-20; Romans 1: 14-16; 1 Corinthians 16: 2; 2 Corinthians 8: 1-15; 9: 1-15.

Golden Text: "It is required in stewards, that a man be found faithful." 1 Corinthians 4: 2.

#### DAILY READINGS

March 17—Stewardship of Self. 1 Corinthians 9: 16-26.  
March 18—Stewardship of Substance. 2 Corinthians 9: 6-15.  
March 19—Stewardship of Service. Luke 10: 25-37.  
March 20—The Right Use of Wealth. 1 Timothy 6: 11-19.  
March 21—The Great Commission. Matthew 28: 16-20.  
March 22—Christian Missions in Action. Acts 14: 8-18.  
March 23—A Universal Call to Worship. Psalm 96: 1-7.

(For Lesson Notes, see *Helping Hand*)

## MARRIAGES

CLARKE-STRYKER.—At St. Nicholas Collegiate Dutch Reformed church, New York City, February 23, 1929, Mr. William R. Clarke, of Alfred, N. Y., and Dr. Anna K. Stryker, of New York City. The bride's pastor, Dr. Malcolm James MacLeod, was assisted in the service by the groom's pastor, Rev. Harold R. Crandall.

## DEATHS

CLARKE.—Gertrude Coats, daughter of William Wallace and Emma Kenyon Coats, was born June 6, 1875, at Honeoye, Pa., and passed away in a private home near Wellsville, N. Y., February 10, 1929, in the fifty-fourth year of her age.

Miss Coats, after graduation from Belmont High School, taught school for a time.

She was baptized by Rev. George B. Shaw and united with the Friendship Seventh Day Baptist Church May 22, 1897.

On February 14, 1899, she was married to Percy LeFloyd Clarke by Rev. W. D. Burdick. (Next Thursday will mark the thirtieth wedding anniversary.) To this union were born five children: Errington and Mary of Alfred, N. Y.; Mrs. Lawrence Bailey of New York City; and Neil and Maxson of Friendship, N. Y.

Brother Percy Clarke was a deacon in the Nile Church. He went away May 3, 1921. Sister Clarke was ordained deaconess on October 28, 1922, at the Semi-Annual Meeting of the Western Association. She faithfully served in this office until failing health kept her from public worship. Her love for the communion service was portrayed in her thoughtful message, through Neil, at the last quarterly meeting, January 5.

She is survived by her five children, two sisters—Mrs. William Claire of Friendship, and Miss Bertha Coats of Hastings, Neb.; one brother, George Darwin Coats of Honeoye, Pa.; two grandchildren, other relatives, and many friends.

Sister Clarke was active in church and Sabbath school work, having taught in different classes of the school. She also was interested deeply in community and social betterment as expressed in the Home Bureau, Grange, and other organizations.

Her children especially mentioned the clarity of their mother's mind and memory and the number of letters she had written within the past several weeks.

Farewell services were conducted from the Nile church by her pastor. Interment was made in the Maple Grove Cemetery, Friendship, beside her life companion.

H. S. W.

COMSTOCK.—Jennie E. Freel was born in Edmeston, Otsego County, N. Y., on December 1, 1866. She passed from this life at her home at Comstock, Neb., on February 18, 1929, at the age of 62 years, 2 months, 17 days.

Her childhood, youth, and early life were spent in and around Leonardsville, Madison County, N. Y. Here she met and was wooed and won by E. D. Comstock, to whom she was married in the home town January 9, 1899. In June, the following year, it was decided to go West to make their home. A suitable spot was found at Wescott, Neb., on a farm that had been homesteaded by Mr. Comstock's father, an old soldier. There in Wescott before the days of the birth of the city of Comstock Mr. and Mrs. Comstock made their home.

To this union were born four children, who together with the three children of Mr. Comstock by his first wife made a large family. Sister Comstock received her early education in New York State. She attended grade schools at Unadilla Forks, three miles out of Leonardsville. There she successfully passed an examination for grade school teacher, serving in that capacity some five years. Then came high school training and subsequent graduation in Leonardsville. It is interesting to remember that Mrs. Comstock became a teacher in the high school from which she was graduated, holding that position seven years.

When but a child she attended Sunday school and church, and those religious influences were soon to bear fruit, and before entering high school she had been converted and joined the Unadilla Baptist Church. Later in attendance at high school she affiliated with the Seventh Day Baptist Church at Leonardsville. After her marriage and subsequent removal to Nebraska, she sought and found the church of her choice and had her membership transferred to the Seventh Day Baptist Church in North Loup, Neb. It remained there up to the time of her death.

Sister Comstock was always interested in the church. As a young girl back in New York State she had been appointed secretary of the Sunday school. This interest in Sunday school kept pace with the years.

Only a short time ago the District Sunday School Association appointed her as president, and her term of office was still running when the call of God came to her. Her own church recognized the interest and talents displayed by her, and it was her joy to accept the invitation to become the legal representative of the North Loup Church and sit as its delegate in the great National and General Convention of Baptist Churches held in Riverside, near Los Angeles, Calif.

The members of the Comstock Community Church were pleased to have her not only as a fellow-worshiper but also as a fellow-laborer in things of mutual interest, as a member of the ladies' organizations, Church Circle, and Home Missionary Society. In the latter group Sister Comstock had accepted the responsibility of an important office.

In the early days of Comstock the W. C. T. U.



was one of the first organizations to spring into being and found an active supporter in our loved one. As her father was a veteran of the Civil War, it was fitting that the daughter should gravitate to the Woman's Relief Corps. Her allegiance to this organization dates back to the early days while living in Brookfield, and her devotion to it is shown by the position of patriotic instructor, which she held in the Comstock Auxiliary.

Comstock and community feel a personal loss in this sad bereavement. It was a pleasure to meet her, for it was soon apparent that one was in contact with a very interesting person. The activity of her mind, its comprehensiveness, breadth, and avidity; the largeness of her heart; her patience and gratitude in sickness and sorrow endeared her to all who met her. She was decided in opinion, yet such opinions were ever based upon a wonderful knowledge of the subject at hand, and one was not afraid to make her a leader.

She was happy in company, whether one or many, and maybe the secret of her charm lay not only in the ability to speak upon so many worth while subjects but equally in her readiness to become a listener and a learner. It was a pleasant sight to see the interest she took in her grandchildren, in the home and elsewhere. How she loved to have them tread the same pathway her own feet knew so well, and she was never so happy as when accompanying her son Donald's children to the Sunday school.

She leaves to mourn her loss a bereaved husband, E. D. Comstock; four children—Donald F., Myron, Leonard, and Martha; three step-children—Ralph J., Mildred Davis, and E. D. Comstock, Jr.; four sisters and brothers—Miss Mary E. Freel of New York, Dr. Charles H. Freel of Buffalo, N. Y., Frank Freel of Schenectady, N. Y., and Mrs. G. L. Tripp of Bridge-water, N. Y.; sixteen grandchildren, and many friends.

Oh great it is to believe the dream  
As we stand in youth by the starry stream;  
But a greater thing is to fight life through  
And say at the end "the dream is true."

E. K.

—Courtesy of Comstock News.

**DANIELS.**—William Henry, son of Edwin and Abbie Williams Daniels, was born June 22, 1851, at Richburg, N. Y., and passed away in the home of his daughter, Mrs. LeRoy Jordan, Friendship, N. Y., February 13, 1929, at the age of 77 years, 7 months, 21 days.

He was married to Katie Gavin February 3, 1872. To this union were born three daughters: Mrs. Nina Daniels Almy, deceased; Mrs. Irene Daniels Jordan of Friendship; and Mrs. Hazel Daniels Wilkinson of Cuba. Brother and Sister Daniels made their home in Richburg for a few years, then moved to Nile, where they lived until Mrs. Daniels was called home May 12, 1926. Since that time Mr. Daniels has made his home with his daughter, first at Nile, then at Friendship.

Brother Daniels was baptized and united with the Richburg Seventh Day Baptist Church. He

became a member of the church of like faith at Nile by letter June 9, 1888.

He is survived by the two daughters mentioned; seven grandchildren: Max C., Ruby and Darrell Jordan, Mrs. Audrey Almy Cornish, Robert W. and LaRue Almy, and Richard W. Wilkinson; and one nephew, Merle A. Coats.

The quiet, unassuming nature of our brother has been an inspiration to friends, neighbors, and fellow-Christians. His quaint, jolly manner has formed many friendships. His sincere testimonies at the communion service have helped to make us all more faithful.

A marked feature of Brother Daniels' last illness was his thoughtfulness for those who cared for him.

A beautiful memory lingers of his love and wisdom as a father.

Farewell services were conducted from the home of his daughter by the pastor of the Nile Church. Interment was made in the Richburg cemetery beside his life companion.

H. S. W.

**DAVIDSON.**—Elder James A. Davidson was born in Campbellford, Ontario, Canada, in 1860, and died at Kindersley, Sask., on Sabbath morning, January 19, 1929, being 68 years of age.

His parents, Mr. and Mrs. James Davidson, were born in Scotland, and came to Canada about the year 1856.

The deceased is survived by his wife and one sister. He also has four children—two sons and two daughters—Alex, of New York; Walter, of Kingston; Mrs. Ida Mitchell, of Campbellford, and Lillian Davidson, of Toronto.

Brother Davidson spent most of his years in the community of his birth, and became a tailor by profession, engaging in the gents' furnishing business. He became a Christian when quite young, and was very earnest, being deeply interested in religious work. Being brought up in a Sunday-keeping neighborhood, he was at first affiliated with those who observed that day. Later in life, however, he became interested in the Sabbath question, and after a thorough study of the subject, became convinced that the seventh day, the Sabbath of the Bible, should be kept instead of Sunday, the first day of the week.

As a result of the investigation he became a Sabbath keeper. After the change, which was much opposed by his people, he became identified with the Seventh Day Baptist Church, and for some years was engaged in pastoral work in churches of the denomination. In connection with this work he was ordained to the gospel ministry.

Brother Davidson was a conscientious Christian, and rather firm and resolute in his efforts to do what he believed to be right. He was also fearless in meeting opposition whenever it interfered with his duty and responsibility as a Christian. His dearest earthly friends could not induce him to knowingly disobey God.

After accepting the Bible Sabbath, he always felt a deep interest in its promotion, and was a loyal defender of its truth to the end of his life. On this particular subject he wrote much;

and many of his articles were published in Canada, and elsewhere. It will be remembered that shortly before his death a number of articles from his pen were published in the SABBATH RECORDER. During a portion of the year 1928, he was engaged in an effort to secure greater advantages for Sabbath keepers in the Dominion of Canada, especially for those desiring to conduct business and labor on the first day of the week. His efforts in this direction, we are told, were being considered by officials of the Canadian government.

As to his standing, and efforts in the home community, we quote the following: "He was very active here, trying to do all in his power for the improvement of the town, and for the uplifting of humanity." It is also stated that he was respected by the entire neighborhood.

Farewell services were conducted by the Presbyterian minister, assisted by neighboring pastors, and were largely attended. The body was laid to rest in the local cemetery.

R. G. D.

**DAVIS.**—Julia A., daughter of Malachi and Melinda Taylor, was born in Stokes township, near Santa Fe, Ohio, December 24, 1867. She departed this life February 22, 1929, aged 61 years, 1 month, and 28 days.

As a girl, Mrs. Davis united with the Baptist Church at New Hampshire, Ohio, and retained her membership there until the church became extinct, some years ago.

Mrs. Davis remained with her parents, caring for them throughout their old age until their deaths.

She was united in marriage to Anderson H. Davis in 1904. Two children blessed this union: a girl, Emily Melinda, who died in infancy; and a boy, James M. Davis, who survives his mother.

Mrs. Davis is survived by her husband and son; one sister, Mrs. Emelia C. Van Horn, of Cleveland, Ohio; four brothers—G. W. Taylor of Horton, Kan.; F. M. Taylor of Hampton, Fla.; David and William Taylor of Lakeview—and one step-daughter, Mrs. Edna Groves of Jackson Center, whose love and care can not be forgotten. Among the bereaved of the family circle are a large number of nephews and nieces.

Mrs. Davis, following the death of her parents and before her marriage, lived among her brothers. By her kindness and care she endeared herself to their families. The near relatives greatly loved her and willingly did what they could to aid her husband in caring for her. But because of her mental affliction she was finally removed to the Dayton Hospital, where, after a stay of nearly four years, she died on the morning of February 22.

Funeral services were conducted by Rev. Verney A. Wilson of Jackson Center, and interment made in the Plum Cemetery.

"Of all the thoughts of God that are  
Borne onward unto souls afar,  
Along the Psalmist's music deep,  
Now tell me if that any is,  
For gift of grace surpassing this—  
'He giveth his beloved sleep'?"

"Most like a tired child,  
That sees through tears,  
Would now its wearied vision close,  
Would childlike on his love repose,  
Who giveth his beloved, sleep!"

W. A. W.

**HALL.**—Lucinda M. Hall, the eldest of six children born to Ira and Rhoda Abbey, was born January 14, 1839, and entered into rest January 25, 1929, at the age of 90 years and 11 days.

At an early age she joined the Seventh Day Adventist Church. After the death of her husband, William Hall, who lived only about two years after their marriage, she traveled with Mr. and Mrs. James White on their lecture tours from Maine to California. When the "Signs of the Times" was established in Oakland, Calif., she folded the first papers printed. In fact she was editor, proofreader, secretary, and treasurer. Then after the paper was flourishing she was called to be head matron of the Battle Creek Sanitarium, which position she filled efficiently for twenty-two years. In appreciation of her services Dr. J. H. Kellogg sent her an invitation last fall to spend the winter at the sanitarium as a guest of the sanitarium.

A few years ago she united with the Brookfield Seventh Day Baptist Church, where she held her membership at the time of her death.

She is survived by a brother, Peter Prosser, and a sister, Mrs. R. A. Perry, who has been her constant and faithful companion for the last eight years, and also a niece, Mrs. William Jennings, at whose home the funeral services were held and conducted by her pastor, H. L. Polan.

The body was placed in the vault to remain until spring, when it will be interred beside that of her husband at Cold Hill.

H. L. P.

**HAWKINS.**—Dolores Jeanette, infant daughter of Floyd and Hazel Woolworth Hawkins, was born March 27, 1928, and died February 21, 1929, at her home in Atchison, Kan. She was six days short of eleven months old. Death was due to pneumonia following influenza.

A little flower of earth has been transplanted to blossom in a more beautiful and a heavenly setting.

Funeral services were held from the home of Alfred Stephan in Nortonville, Kan., February 23, Pastor Ogden officiating. Burial was in the Nortonville cemetery.

S. D. O.

**WARE.**—Thomas Henry Ware was born May 9, 1857, at Marlboro, N. J., and died at Marlboro, N. J., on December 27, 1928, at the age of 71 years, 7 months, and 18 days.

Mr. Ware had lived at Marlboro all his life. He was married to Elvira Ayars on January 4, 1882. To them was born one daughter, Elizabeth.

In March, 1900, he was baptized by Leon D. Burdick, a former pastor, and joined the Marlboro Seventh Day Baptist Church. Brother Burdick, who was a great friend of Mr. Ware, was



present at the funeral and took a part in the service.

He is survived by his widow, Mrs. Elvira Ware; his only daughter, Mrs. Elizabeth Killian, who helped to take care of her father in his declining years; two grandchildren, and many friends.

The funeral service, conducted by his pastor, Herbert L. Cottrell, was held from his late residence in Marlboro, N. J., on Sunday, December 30, 1928. The body was laid to rest in the Shiloh cemetery.

H. L. C.

### LAND, HO!

"About midnight the sailors deemed that they drew near to some country." Acts 27: 27. "But now they desire a better country, that is, a heavenly." Hebrews 11: 16.

(An old man's interpretation of nearing the close of life.)

Be strong, O youth; far waits thine aureole;  
Exult, O age; thy race is nearly run!  
For what is age? eternal youth near grown!  
And what our youth, but far to win the goal?

Will the tired traveler dread his home to view?  
The sailor fear the bird that tells near land?  
Welcome the wing that late has left the strand!  
Hail friendly guidepost's tale of leagues grown few!

The knight has won his spurs; the chaplet now:  
The runner ends his race; give him the crown:  
The soldier's sword the hard-fought fight has won;

With well-earned anadem bedeck his brow.

Welcome, late hastening years! soon now you're told;

Hail speeding stars! whirl back the vault of night  
To unbar the gates of morn, the gates of light,  
The eternal morn when we shall ne'er grow old.

—J. Franklin Browne.

Salem, W. Va.,  
January, 1929.

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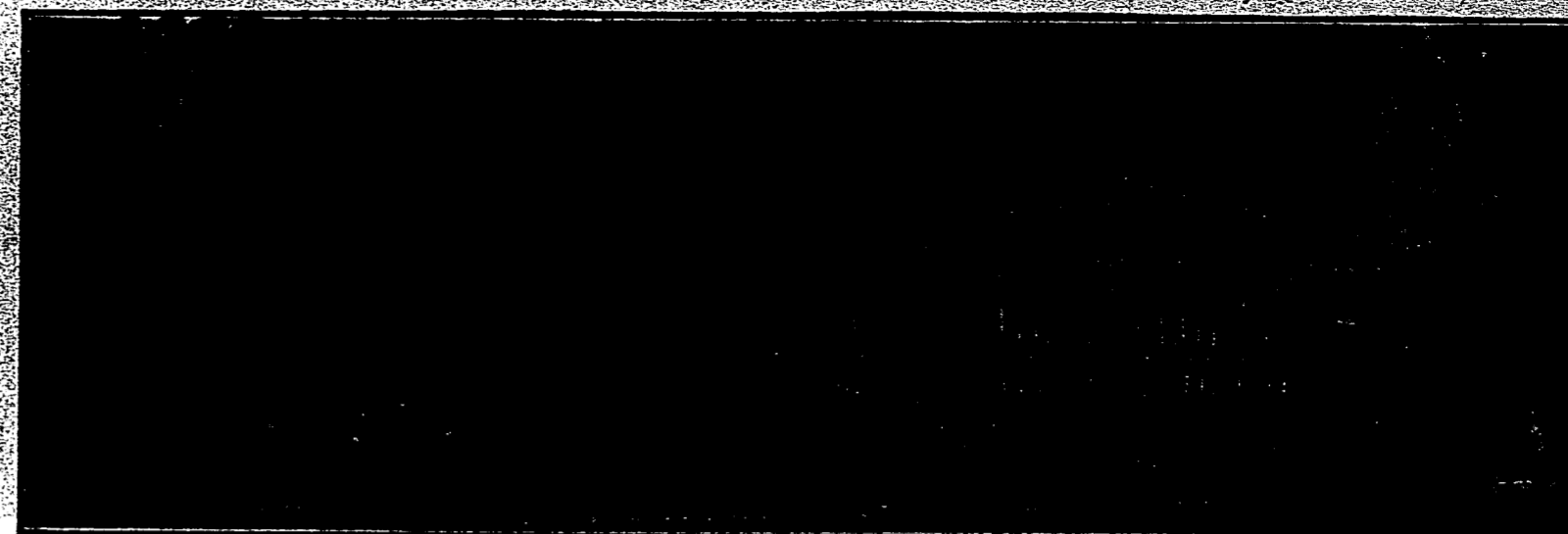
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*T*HERE never was a dream tower  
Which endured,  
Which was not built upon  
The basic stones of  
Truth, labor and courage;  
These are the foundations  
From which eternal structures  
Of beauty  
Have always sprung.

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Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. 2 Corinthians 1: 3-4.

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. 2 Thessalonians 2: 16-17.

And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; but ye know him; for he abideth with you, and shall be in you. I will not leave you desolate; I come unto you. John 14: 16-18.

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