

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



- CROW, LEWIS & WICK, ARCHITECTS -

The Denominational Building is made possible through

*"Moral Determination,
Spiritual Strength,
Mental Stimulus,
Abiding Faith."*

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

The Sabbath Recorder

NO TERMS WITH THE ANAKIN

Of the spies sent to the Promised Land on a tour of inspection and investigation, all but two brought back an unfavorable report. They were obsessed with the perils that would beset a campaign. They said, "There are giants in the land." "Let us make terms with them at the outset." Caleb said, "Let us go up at once, and possess it [the land]; for we are well able to overcome it." (Numbers 13: 20.) With evangelicals, Christianity is the greatest thing in the world. No matter how great the opposition nor how widespread the dissension and disaffection, we have no reason to doubt that we are well able to possess the land. It is to believers in Jesus the promise comes, "It is your Father's good pleasure to give you the kingdom." (Luke 12: 32.) In these finalities of faith there can be neither retreat nor surrender. Compromise concerning the person and work of Jesus Christ is simply crucifying the Son of God anew.

A. Z. Conrad, Ph.D., D.D.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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PLAINFIELD, N. J., APRIL 15, 1929

WHOLE No. 4,389

The Amount Needed on April 10, 1929,
\$4,626.63
 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 Lord, we beseech thee that thou wilt revive thy work in the hearts of all our people, that they may be more and more zealous in their Master's business. May the spirit of Christ fill our hearts until the power from on high may give double strength to our messages. Help us to take up the cross and bear it in honor of the Lord and in the spirit of self-sacrifice and self-denial for others. Help us to confess our sins and forsake them. May we turn to thee with full assurance of thy forgiveness and help. Give unto us the spirit of zeal and of new purposes, and fill us with a determination to obey in order to reach a higher and nobler manhood as the years go by. In Jesus' name. Amen.

The "Small Church" Is Underestimated You often hear the small church spoken of as being of little account. They call them "feeble churches," when they are really towers of strength to the denomination. What churches have furnished most of our ministers and missionaries? When you begin to count those given to the pulpit from the pews of our large churches, you are surprised to see how many fingers you have left on one hand, after you have counted all you can. Begin at Rhode Island and count for yourself—college presidents and all—and before you reach California, you will begin to realize what the small churches have done for the denomination in giving our ministers. Not less than four of these have come from churches now extinct. Who can estimate the influences set on foot by such a small church, even though it has ceased to exist? Let us not say that it was a mistake to organize such a little church, which seemed bound to die within a few years. The organization placed responsibility upon the few members who had to do their own preaching and teaching; and the result was one or two strong ministers for the denomination.

Small Churches Make Strong Spiritual Laity The model church is one where each member is active and constant in church work. Where churches have strong pastors, the tendency is too great to let them do all the preaching and praying. From the very necessity of the case, members of small churches are more willing to do these things, hence a larger proportion of the spiritual power of the denomination comes from the so-called feeble church. Take away

from our denomination the spiritual faith-power of all members who owe this power to the fact that their lot was cast in a small, needy, struggling church, and who could measure the loss we would sustain? This leads us to say that the idea that a church "can not live without a pastor" is a mistaken one. To be sure, the spiritual, practical pastor is a wonderful help, and all the more so if the membership is active. But many a small church might do much more than it does, if all would go to work and stop mourning over the absence of a preacher. On the other hand, many a large church would be better off if they would give up their pastor a portion of the time, and faithfully do the work themselves, sending the pastor to help out some nearby feeble church.

What Large Churches Can Do For Small Ones This whole question of what the large church can do for the small ones would be largely settled, if, in some way, there could be developed a love for personal work among the rank and file of the large churches. Let scores of the members become imbued with the spirit of Christian soul-saving, and the desired end would be reached. Spiritual power would come to the large church; and you could not keep their most spiritual members from going Sabbath by Sabbath to help the little flocks who need help. The dozen or more pastorless churches among us would speedily receive help if this were so.

TAKE CARE OF THE CHILDREN

The small churches are really the children of the large ones. We all understand that parents are in duty bound to care for the children. It is a shame for our large churches to withhold help from such loyal helpful, minister-giving children as our small churches have proved to be. Suppose all the strong churches should awake to their duty in these things, take under their care in the Christ-spirit the little flocks that surround them; and suppose scores of laymen should volunteer to go in squads week by week to hold prayer meetings and Sabbath schools among such little bands, what a change would come over both classes of churches! No one can estimate the strength and blessings that would result therefrom.

The Seed of the Church Not long ago we heard the fear expressed that oppression and persecution will surely increase until Seventh Day Baptist people will be obliged to yield to its force. Nay, I can not believe that such an outlook is before us. The persecutions may come; the pressure may be greater than we have ever known. But human nature has changed a great deal, if persecutions are able to crush out the truth. Some, to be sure, will give up. This is true now. But history shows that hundreds who do not hold their faith in any very open and pronounced way in times of ease and tolerance, become transformed, and openly avow their loyalty to God when pressed by persecution. It is just as true today as ever it was, that "the blood of martyrs is the seed of the Church." We have not been persecuted enough yet to bring out the real mettle of Seventh Day Baptists. We would be surprised to see what an army of tried and true ones would be ready to suffer for conscience' sake if pressed by persecution. Under God's hand persecution would only bring out the pure gold, as do fires under the crucible. The "Refiner" would be enabled to see his own image as in no other way. Instead of weakening the Church, oppression would bring out a strength of character such as was never known in times of ease and peace. If the world desires to strengthen any unpopular faith, all it has to do is to start a persecution. But it would be the height of folly to try to exterminate the Church in that way.

Why Not Emphasize the Hopeful Signs? When the dark picture of spiritual deadness in the churches is being dwelt upon by some pessimistic pens, I can not help wondering why more emphasis is not placed on the hopeful signs that seem so evident to me.

Men insist upon proclaiming the perilous times foretold by New Testament writers, when in the last days scoffers shall come, and everything shall go to the bad. They ring all the changes on these words of Paul and Peter regarding the signs of these last times, and seem to overlook the wonderful words of Luke in the Acts, where he tells us that, "In the last days saith God, I will pour out my Spirit upon all flesh; and your

sons and your daughters shall prophesy, And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Let us not be discouraged, for there are many signs of better days yet to come. All over the world are many groups of God's children praying fervently for a revival. Then there never was a time when so many young people were enlisted in the Master's service. I have a great deal of faith in them.

Then, in various parts of our land are many live churches where evangelistic fires are still burning, and God's promise of a final outpouring of his Spirit in the last days, when scoffers should multiply, still holds good. The present situation calls loudly for just the kind of revival foretold in the Bible.

These are not the darkest days the religious world has ever seen, as some seem to think. The first generation after Christ was dark indeed, with only a few Christians. And only a little more than a century ago the very clergy of the world were criticised as irreligious. And when the outlook seemed darker than any we have seen, George Whitefield was raised up and the Reformation came. The state of religion in some parts of America was once so woefully low that many educators had no respect for Christianity. Drinking was common even with the ministers of the gospel, gambling and licentiousness were the order of the day, far more than in our time. Then God's time to work through evangelists came, and with it the great revival which marked the dawn of a new day.

It seems to me that the present situation calls loudly for another great revival. Let us all hope and pray for the promised outpouring of the Holy Spirit.

Importance of the Denominational Paper Many of our people do realize the real worth of our paper to the denomination at large, but I sometimes fear that there are too many who fail to fully appreciate its value to a widely scattered people whose interests are common, and whose welfare depends upon the spirit of unity and Christian fellowship.

Such a paper should be more than a medium for discussions on controversial ques-

tions of doctrine. Indeed this is the least thing that should commend it to our people. It should be a medium of comfort and consolation to those who find life too full of sorrow and trouble. And yet, while it does render this needful and beautiful service, there is a more varied field in which its mission is indispensable if the denomination is to hold together and prosper.

Imagine, if you can, the condition of Seventh Day Baptists scattered throughout America and in foreign lands, if there were so such means of communication between individuals and churches. What if each church had to plan and carry on without any knowledge of what the other churches were doing? Many different plans might be devised, but no general interest or common plans could be developed. The all-essential work for Christ in hearty, helpful, united efforts, would be impossible.

The denominational paper is the one outstanding, unifying agency that should help to bring together faithful groups of our people in co-operative service for every branch of our work. Missions can not do without it. Sabbath reform needs it. Every church would suffer loss without it, and hundreds of families would suffer untold loss without it. Our educational interests would suffer, our Sabbath schools would lose much, and our lone Sabbath keepers would feel more alone than ever, if deprived of our paper.

A great blessing came to our people when the denomination became the owner of the SABBATH RECORDER, and so became responsible for what was published, and for the uses made of it. It then became helpful to every department of our good work.

The SABBATH RECORDER has an important mission. Its mission has to do with every branch of our work, and should have the support of every loyal Seventh Day Baptist.

With its small subscription list it can not be self-supporting, and the funds supplied by the Tract Board to meet expenses, should never be called a "deficit," any more than funds for missions and pastors' preaching should be so classified. The so-called deficit on RECORDER expenses is really money spent for home and foreign missions, and for the advancement of Chris-

tianity, quite as much as is any mission money sent out by our people.

These thoughts were penned on board the fast flying train, as it neared Chicago. I trust that the home people in the RECORDER office will be able to read such scribblings; and I pray that when put in type, so all can read it, there may be many who will take the matter to heart and resolve to stand loyally by the denominational paper.

A Good Time In Milton, Wis. Friday morning, April 5, found me in Milwaukee, where I had enjoyed a good night's rest at a hotel near the station. The train for Milton was ready to leave at seven-fifty-five in the morning, and after a pleasant ride of about two hours, among the rolling drift-hills, the beautiful prairie lands, and the fresh-water brooks and ponds of Wisconsin, I found myself once more in the delightful village of Milton, with its fine roomy park around which the town is built.

The fine Seventh Day Baptist Church here always attracts my attention. It is an unmistakable witness to the loyalty of the fathers toward the cause we all love, and speaks well of their faith in our future as a people. The fathers did well when they put their good money into such a building, where it must bear material evidences of their love, to the generations that must come after them. It may be that in some cases the funds they put into this beautiful church are now the only investments left on earth that stand for their faith and that speak of their interest in the cause they loved. It is indeed a good thing for God's people to erect buildings in which every brick and stone and tile shall bear witness to our faith.

It did not take me long to find the parsonage where Pastor Skaggs and wife and children gave me a hearty welcome, doing everything to make me feel at home. For seven years in Plainfield it was my privilege to call him my pastor, and I am delighted to see such a host of people, old and young here, who love him as their pastor and enjoy meeting with the good family in the parsonage.

We enjoyed the prayer meeting on Sabbath eve; and I do not know when I have seen in any Seventh Day Baptist Church, a larger or more attentive congregation, composed of more interesting young people,

than was the audience which met me here. It was a great treat to speak to such a house full of people. They seemed much interested in the story I told and in the plea I made for our much needed denominational home. I feel sure that something will be done here in response to the plea.

In the evening Mr. and Mrs. Skaggs and two of their young people gave me a pleasant little outing by way of an auto ride over the smoothly paved roads to Janesville and back.

Tomorrow I shall be off for Walworth, where I am to speak in the evening, and then back to Chicago and on to North Loup.

I hope to be able to get through the work and be back home by the seventeenth or eighteenth of April.

From Milton to Walworth and Chicago Owing to the fact that Sunday trains did not run at convenient hours for my appointment in Walworth for Sunday evening, Pastor Skaggs kindly took me on the twenty-eight miles ride to Pastor Witter's in Walworth. And since Sunday at Milton was a full day for the pastor with committees in afternoon, and a church meeting in the evening, we had to start rather early in the forenoon.

The ride through some of the finest farm lands in America was very pleasant and refreshing. About ten o'clock we reached Pastor Witter's home and I had to bid Pastor Skaggs good bye, thanking him heartily for his kindness to me in such a busy day.

I presume my home committee will hear something from Milton long before I am able to reach Plainfield. Every one in these churches seems interested in the denominational building movement, but times are indeed hard here, and many can not do as much as they would like to do for the building fund.

Still we have come so near to the desired end, I am sure that it will require only a little now from each one if all do what they can.

I know that our time limit will expire before I can leave North Loup, but some way I can but feel that the good people will rise to the emergency and see us through with our efforts.

Pastor Witter and I were old Nile boys,

and went to the same district school in the early sixties. He was one of the smaller boys and I stood among the older ones. So of course we had a great visit about those far-away school days. Our morning ride to Geneva Lake and the great astronomical observatory will not soon be forgotten, and it was a real treat to rest a while with Brother Witter and wife in his pleasant home.

The Walworth Church owns a good church building and parsonage on a fine large lot with plenty of garden room, and situated in a beautiful location. Walworth is a fast growing little city, and the old farm home where Rev. Lester C. Randolph spent his boyhood years, just across the street from church and parsonage, is now thickly settled with town residences.

This dear old church is now very small in numbers, and unless some favorable change comes, it does seem as though the time is not far away when they might not be able to support a pastor without help. It seems to me that when such a time does come, this church home might well be made a center for home mission work.

I shall always be glad I visited this little flock. It was a dark rainy night, but the good spirit and interest manifested by the dozen people who came to hear about the denominational building, was cheering indeed.

I shall not soon forget the warm hand-grasp given me by the farmer who came in to take me to the station, and his earnest words: "I wish we could send you away with your pockets full of money."

Friends, it is this spirit of good will and warm sympathy with the workers who carry heavy denominational burdens, that will make for our welfare as a people; and without this spirit of unity and good wishes, a small and widely scattered people like ours can not long endure the pressure under which we have to live.

This is written in Chicago. My reservations are secured for the long trip to North Loup, where I am to be on the thirteenth. There I hope to hear how the funds have been coming in at home. I can not think we shall fail now.

Report of Building Fund Our treasurer, Miss Ethel Titsworth, reports the amount of subscriptions received during the past week to be \$1,152.40, making the total amount of the subscriptions received to date (April 9) \$75,373.37. This leaves \$4,626.63 to be raised in order to take advantage of the \$10,000 reduction from the contractors' original estimate.

LEWIS CAMP

(A series of talks given at the Teen-Age Conference in Westerly, R. I., March 17)

CARROLL L. HILL

About three years ago, while Doctor Bond was in Rhode Island recovering his health, he and Mr. Lewis picked out the site of what is now Lewis Camp. The lodge was built, containing kitchen, dining room with fireplace, and sleeping quarters. Later a cottage was added for the supervisor's family. There are also a well, volley ball court, tennis court, and an outdoor chapel.

When this camp was first built, there were a number of people who said it was just an experiment. Even if it had been an experiment to begin with, it is not so any longer. Lewis Camp is a Seventh Day Baptist institution. At least sixty different boys and girls have enjoyed the camp during the last two years. (But say, boys, the girls outnumber us about four to one so far!) Plans are going forward for a better-than-ever camp season this summer.

Last night at the closing meeting of our New England Union Rally Mr. Sherwood spoke to us about this "speed age" in which we are living and of the determination on the part of so many to get all the "thrill" and all the "kick" out of life that it is possible to get. I agree with Mr. Sherwood that we ought to get all the "thrill" and "kick" we can get out of life, *provided* that it is of the right kind. Certainly we should allow no cheap substitute to take the place of the very best we can get. Those who are trying to make the most out of life are contented with nothing less than the "thrill" that comes from service for the Master.

If you enjoy being out of doors and getting a good coat of tan, Lewis Camp is a fine place to go. If you enjoy fellowship with others in work and play, you'll like the camp group without any doubt. If you enjoy going to the seashore, you'll under-

stand why Weekapaug is a favorite place of the campers. If you feel that inspiration would add something to your life, Lewis Camp can give you that inspiration.

A season at Lewis Camp means two weeks packed full of good times and helpful contacts that will leave happy memories. In other words, you will get a real "thrill" and a real "kick" out of it. I'll see you there next summer.

JOHN GAVITT

I enjoyed my stay at Lewis Camp very much. It was two weeks of real enjoyment. One thing I liked very much was the time spent in games, such as volley ball, etc. Another thing I shall not forget was our nice ride to the beach three times a week where we went in bathing; also the swimming pool not far from the camp where we went when we did not go to the beach.

I must say a few words about the devotional services which were held down under the trees where Mr. Bond had made an altar out of rocks, and we boys made several chairs. This made a delightful place for quiet and worship. Then at the close of the day we all gathered around the fireplace and sang songs which left memories never to be forgotten. I am hoping to go again this summer and wish several other boys from our church could go also.

THE FIRST DAY AT LEWIS CAMP

HOWARD BARKER

As we sat around the fireplace, Mr. Hill, our leader at Lewis Camp, organized the groups for work; the "Kitchen Police," "Odd Jobbers," and "Wandering Willies." At ten o'clock we "hit the hay," for all lights went out at that time.

The next morning we got up at seven o'clock, washed up, had setting-up exercises, and made our beds. Next we had a good breakfast, after which the K. P.'s washed the dishes, the O. J.'s swept the camp, and the W. W.'s went after the milk and water.

When all our work was done, we boys went where we could not see each other, and read the Bible for fifteen minutes, then Mr. Hill called us together to go down to the "cathedral" at the foot of the hill. We spent half an hour there studying the Scripture lesson and singing.

Then three classes led by Mr. Hill, Doctor Bond, and Pastor Simpson were held under the oak trees.

When the morning exercises were over, we worked on the tennis court and the cathedral.

After dinner when all the work was done, we worked on the tennis court, or played volley ball until it was time to go swimming.

After supper when all the work was done, we played volley ball again until it was dark; then we went in around the fireplace—we called it a campfire. The queer thing about the fireplace was that the smoke came out into the room instead of going up the chimney, which made it more like a campfire. Until bedtime we played games and sang songs.

I think that all boys and girls will like Lewis Camp in many respects besides these which I have mentioned.

CAMP FIRES AT LEWIS CAMP

ALBERTA SIMPSON

Probably all of you who are here know of the fine fireplace which Mrs. Lewis gave the camp. Almost every night about dusk, or when we could not stay outside any longer, we went in and had our circle around the fireplace. But some nights we had our campfire outside.

We were not confined to a strict program, for practically every evening was different from the previous evening. Some evenings we spent just singing songs and hymns. Anyone could call for a favorite and we would all sing it. With Sally Austin as song leader we certainly had mighty fine evenings.

Other times we had worship program, or "vespers." Of course, we always had a service of this nature on Friday evenings. What a fine spirit was cultivated in the discussions, talks, songs, and prayers!

The story hour we liked too. Although we were not always able to keep awake, we certainly liked the short books, stories, and magazine articles which Miss Burdick read to us. Some of the topics treated in these were friendship, trees, travels, and other topics just as interesting.

We had some lively indoor games about the campfire, as well as some quieter ones. Also there came along with these the riddles, jokes, stunts, etc.; and I do not believe any girl will ever forget "stunt night." On this occasion we had several guests, and each

girl must entertain in some stunt—either alone or with other girls.

At our outside campfires we also had worship programs and singing—all without books or papers; and this made it all the more interesting and impressive.

And you know it would not be like camp if we did not celebrate with five or six hot dog roasts or marshmallow roasts. No girl is going to tell how many hot dogs she ate, but that's a part of the fun of a roast, isn't it? After these roasts we usually had charades, music, funny stories, or other things of that nature.

I think the nights we girls looked forward to with the most pleasant anticipation were the nights when we were the guests of the Lewises at their farm home. We never knew what was coming, except a mighty fine time. Mrs. Lewis always had the nicest games ready for us, in which everyone was glad to participate. We just love the Lewises for their kind hospitality—and everything!

On some clear nights we studied the stars just before time to retire.

I have not mentioned nearly all the things we did, but you may know that we were not idle any of the time. We had a mighty fine time, and besides the fine time we gained some things which seem to me far better than merely "good times"—the spirit of worship, reverence, prayer, devotion in worship services; and in the games the spirit of self-control, team-work, and loyalty. Besides it was a time of making new acquaintances, forming new friendships, and through our friends there we learned love, service, trust, sincerity, and unselfishness.

So you see that there was something besides a good time in all this.

LEWIS CAMP FOR GIRLS

DORCAS AUSTIN

The Lewis Camp for girls is conducted in practically the same manner as the boys' camp.

The first day at camp was spent in getting acquainted with each other and with the camp, groups were formed with a counselor at the head of each. There were three groups, or work teams. One was the "Dishwashers," one the "Odd-Jobbers," and the other the "Cooks."

The second day of camp, the regular rou-

tine was started. Early in the morning, the girls were awakened by sweet music coming from the direction of the supervisors' cottage. We found later that it was Mr. Simpson learning to play the flute. As soon as the music was heard, the camp was all astir—the Cooks for the day must get the breakfast. The O. J.'s must run all errands, get milk, etc. The Dishwashers must get water on for the dishes, and in order to get that much water pumped, you certainly had to be up early. Before breakfast there was a general clean up—not of the camp but the campers.

After breakfast there was a clean up of the camp. The dishes were washed, the floors swept, and the Cooks had a recreation hour—though some helped the O. J.'s make up the beds.

When the dishes were done, a whistle was blown which meant there would be a half hour of meditation, alone with God. After this half hour of meditation, there was a short assembly conducted by Miss Burdick at which we had helpful talks, and also a song service. Following this was the class led by the pastor concerning the Sabbath, our Conference, missionaries, etc. When this was over, the Cooks prepared dinner, and the Cooks for the following day prepared their menu. After dinner there was another general clean up, and as soon as the dishes were done, there was a quiet hour—this wasn't always quiet, but we rested anyway. Next came either nature hikes or we went swimming. When we returned, it was time for the Cooks to get supper.

After supper, there were games until dark, and at twilight we gathered around the fireplace for worship. Soon after this worship service everything was quiet about camp, and the first day had ended.

Twice a week we went to the beach, and once during camp there was a stunt night. There were also times when we went to Lewis's for our after supper recreation, and all those at camp knew that to go there meant to have a good time.

The two weeks of camp are full of enjoyment, and to those who are of the ages to go, and have not been, let me say that if you want to have some fun and are willing to do your share of the work, go to Lewis Camp.

THE OPEN AIR CATHEDRAL AT LEWIS CAMP WILLIAM M. SIMPSON

I know of a tree in Ohio that was meant to be tall and straight and beautiful, but some one turned its growing branches down so that it grew low and crooked and ugly. Jesus must have admired straight trees. He often prayed in the open air—on the mountain, by the sea, in the garden. We feel drawn to him as we worship in the open air cathedral at Lewis Camp among the trees that grow tall and straight and fair.

It was a Lewis Camp girl from Plainfield who first thought of such a place of worship at Lewis Camp; but it was left for the boys' group of 1928 to clear away dead and fallen branches, gather stones and build the stone pulpit, build and place in order the rustic cathedral-chairs, and dedicate the place to their morning worship.

A few weeks ago Lucile, Alberta, and I walked up to Lewis Camp to see how it looks in winter. The stone pulpit is standing well, and the cathedral chairs are well preserved where the boys stacked them for the winter. Surely they must be placed in order again at the opening of camp next summer.

One disagreeable hot day when Alberta was about six weeks old I lulled her to sleep as I improvised a little tune which our family has since called "Alberta's Lullaby." In appreciation of the help she has received at Lewis Camp two seasons I have written a little hymn to that tune and named it "Evening Praise." Alberta and I are glad to dedicate this hymn to the boys and girls of the Lewis Camp, for use at their campfires and in the open air cathedral, where boys and girls, as well as trees, grow tall and straight and beautiful.

EVENING PRAISE

God of earth and sea and sky,
God of bird and bee and flower,
God of loving human hearts,
Thee we praise this evening hour.

Thou dost give us daily toil;
Rich rewards thy love doth shower;
After toil thou givest rest;
Thee we praise this evening hour.

Through each night thy love doth keep;
Through each day we feel thy power;
Through the years thy hand doth lead.
Thee we praise this evening hour.

ONWARD MOVEMENT

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

IMPORTANT

The proper distribution of the denominational budget among the churches has been a task that has occasioned anxiety on the part of the Commission, question, and often dissatisfaction, among the churches.

For several years now, the quotas have not been made out, as at first, on a plan of a contribution of \$10 per member; various conditions being taken into account in fixing the quotas.

At the last mid-year meeting of the Commission the general secretary was requested to write to the churches, asking them to express their opinion and give suggestions on the method of apportioning the Onward Movement quotas. The object sought in this referendum was stated to be "to secure the help of the churches in working out a satisfactory plan for distributing the Onward Movement budget among the churches."

The letter was sent to the churches March 11, with the request that they report the action of the church to the general secretary as soon after April 15 as possible.

Up to this time Little Prairie, Los Angeles, Rockville, North Loup, and Welton have reported.

We need the expression of every church on the question, and at an *early date*, in order that a report can be made to the Commission in regard to the result of the referendum.

The Commission is asked to make a "restudy of the problems involved in the present budget plan, the proper adjustment of church quotas, and other related problems," and report at the meeting of the General Conference next August.

The Commission must have your assistance.

Please report *now*.

FIELD WORK

The general secretary recently spent five weeks in the Northwestern Association, holding conferences on the work of the denomination at North Loup, Nortonville, Dodge Center, and New Auburn, and attending meetings of the Sabbath School Board at Milton and of the Young People's Board at Battle Creek, besides conferences and committee meetings at Milton, Battle Creek, and Alfred.

Wherever conferences were held the people entered heartily into the discussions about our denominational work, and although they are affected by the hard times experienced in all farming sections, they desire to help in financing our work.

THREE MONTHS LEFT

It is well for us at the close of the ninth month of this Conference year to see where we are financially.

THE ONWARD MOVEMENT BUDGET

We have received in the nine months for the Onward Movement budget, \$14,688.75 and for specials, \$2,060.90, making a total of \$16,749.65.

In the same months last year we received on the Onward Movement budget, \$15,639.83, and for specials \$1,214.54, a total of \$16,854.37.

This shows that we have received \$104.72 less this year than last.

THE GENERAL CONFERENCE

Last Conference year closed with the General Conference \$1,743.78 in debt. The \$843.78 that was in the Contingent Fund was voted by the General Conference to apply on this debt, and the remainder was covered by the item of \$900 in the budget of the General Conference expenses for this year.

By the vote of the General Conference all bills incurred for the support of the General Conference are considered as preferred claims.

This has caused the Onward Movement treasurer to send \$3,222.30 more to the treasurer of the General Conference than he sent in the first nine months last year.

THE SABBATH SCHOOL BOARD

In the first nine months last year the treasurer of the Onward Movement sent the Sabbath School Board \$1,074.58; in the same period this year, \$879.19, or \$195.39 less than last year.

The serious condition in which the board finds itself now is due to the fact that for many months the receipts have not been large enough to pay the running expenses, and the balance in the treasury is being gradually and steadily used up.

THE MISSIONARY SOCIETY

Last year this board received from the Onward Movement and specials \$6,672.66 in the first nine months; this year \$5,488.14, or \$1,184.52 less than it did last year.

The net indebtedness of the board on March 1, 1928, was \$3,605.43 (SABBATH RECORDER, March 12, 1928); on March 1, 1929, it was \$10,126.94 (SABBATH RECORDER, March 25, 1929), or \$6,520.51 more than it was one year ago.

WHAT IS THE SIGNIFICANCE OF THESE FIGURES?

They ought to arouse us to the importance of contributing in the remaining *three* months of this Conference year several thousand dollars more than we have been giving in previous years, else our important work will be made to suffer for years to come.

A LETTER OF LOVING TRIBUTE

DEAR DOCTOR GARDINER:

I want to send my little tribute to your sister, dear Mrs. Davis, the news of whose death brings sadness—and gladness at the thought of her release from pain.

There are only three of the twelve girls who were in the school when I came to China, now living. One of them went out of the school when Mrs. Davis was home on her first furlough and has seldom been back to us; one now has her home in Hankow, and the third lives not far from us. She heard of Mrs. Davis' death with tears, and bears grateful witness to her motherly understanding and care.

Not long after I came out, a friend of Mrs. Davis, Mrs. Stott of the China In-

land Mission, was visiting here. She was telling of her way of working in her girls' school—a morning given to the study of books and the afternoon devoted to sewing and the "building of character." In the early days not many suitable books were available and there was more time to give to handiwork and the "building of character." One sometimes wonders if the great increase in the number of books and the very full schedule of later years is all gain. Certainly Mrs. Davis' girls had large cause for gratitude to her for the example and drill they had in good, thrifty house-keeping, cleanliness, the making and mending of their garments, and in character building.

Another pen has already sent to the RECORDER an account of the Memorial service which our Chinese Christians planned and carried through, so I will not repeat that story.

When I came to China, Alfred Davis was about three years old and an invalid. It was always a source of surprise to me the way Mrs. Davis cared for her sick child, attended to her home, and looked after the school. How well I remember her standing at her ironing board at work, with a book propped up in front of her, and a little girl near by "backing the book" (reciting).

After giving over the boarding school her zeal did not abate. For years, I can not recall how long, she financed and looked after a day school at Loh-Ka-Wei, a small village about a mile west of us. In those days this mission compound was right out in the country. West and south of us and, in a less degree, to the north also were farms and farm houses. We were eager to reach these people, and not infrequently went out visiting among them. One of the women once said, "I've no time to be a Christian, my family must eat and I must work." It was doubtless an appreciation of this situation which led Mrs. Davis to open a sewing class for these women. To induce them to come, a few cash was paid them each time. Mrs. Davis was a master needle woman and could help them in that line, and there was always evangelistic teaching carried on among them. Again my memory fails me as to how long this work was carried on.

Any tribute to Mrs. Davis would be in-

complete without mention of her never-failing hospitality. At the time of Doctor Davis' death, a good friend, in expressing her regret at the breaking up of the family, said she had known few who had been able to maintain the home atmosphere and spirit as had Mrs. Davis. It was certainly true. She never gave her home over to servants, but attended to all details and held true to her ideals of a home, and her doors were always open. Many friends loved to come to her and there was no limit to what she would do for her friends or for those in need.

This mission, within a very short time, has lost two very good friends, Mrs. Davis and her cousin, Mrs. T. R. Williams. Mrs. Williams has never been in China but her loving sympathy, her prayers, and her good letters have meant much to us. The passing of these two dear friends gives us a sense of loneliness and loss. One wonders if their ministry of love and prayer will not be continued in that "Other Room."

I have said nothing of my realization of what this loss will mean to you, dear Doctor Gardiner, and to others of your family. I am not unmindful of it, however.

Very sincerely yours,

SUSIE M. BURDICK.

St. Catherine's Bridge,
Shanghai, China,
February 14, 1929.

ORDINATION AT NORTONVILLE

Earl D. Stephan and Asa L. Prentice were ordained deacons of the Nortonville Seventh Day Baptist Church, Wednesday night, March 13.

The need of deacons had long been keenly felt. The death of Deacon O. W. Babcock and the removal of Deacon H. C. Cadwell to Battle Creek had left the diaconate reduced to two members—Deacon J. A. Howard and Deacon J. E. Maris.

Following vespers, the night of March 9, an election was held, at which Ernest Wheeler, Earl Stephan, and Asa Prentice were chosen to act as deacons. To the deep regret of the church, Mr. Wheeler felt that he could not accept.

The ordination council, March 13, was called to order by Deacon J. E. Maris, who

is also the moderator of the church. The congregation joined in singing, "Praise God from Whom All Blessings Flow," and Pastor Ogden offered the invocation.

Deacon Maris then gave the official call of the council. Miss Margaret La Mont was appointed secretary *pro tem*. It was voted that Rev. Willard D. Burdick, general secretary of the General Conference, should sit with the church in council.

Pastor Ogden conducted the examination of the candidates. Earl Stephan summarized his Christian experience and beliefs. Born in a Sunday-keeping home, he was about five or six years of age when his parents accepted the Sabbath. Since 1900, he has been a regular attendant of Nortonville Seventh Day Baptist Church, and was baptized ten years ago. He expressed his belief that God through Christ has offered salvation to all, that the Bible is the inspired Word of God, that the Church is the organization to carry out God's will, and that the seventh day is the Sabbath. He was not accepting the office because he felt he was worthy, but he could not decline it for the sake of the cause. After some comments, it was voted that the council approve the statement.

Asa Prentice then sketched his Christian experience. Raised in a Seventh Day Baptist family, he was baptized at North Loup in 1890, and united with the Nortonville Church in 1920. He expressed himself as deeply interested in the work of this church, regretful that none more competent than he could be chosen, but willing, with the help of the Master and the prayers of the church, to do the best he could. After several comments, it was voted to approve this statement.

A duet, "More Like Him," was sung by Alfred Stephan and wife.

Rev. W. D. Burdick preached the ordination sermon, using the text, "Now ye are the body of Christ, and members in particular." He quoted many remarkable tributes to the Bible and its truths. He spoke of the Church Universal, our entrance to it, obedience to its Head, and the Church as a Christian democracy; also of the transformation wrought by Christianity in business, society, the nation, and private character.

Mr. and Mrs. Alfred Stephan, Doris

Stephan, and Lee Stephan sang a quartet number, "Have Thine Own Way, Lord."

The charge to the candidates and the church was given by Pastor Ogden, based on Galatians 6: 1-10. He charged the deacons to be leaders and examples, loyal to the church, good stewards of God, exacting with themselves, large-hearted and noble-spirited, striving to turn others to righteousness, exalting the church. He exhorted the church members to be not critical but sympathetic, helpful, and respectful.

Rev. Mr. Burdick led in the consecrating prayer and laying on of hands.

Deacon J. A. Howard, in well-chosen words, welcomed the new deacons to participation in the office and to its honors and duties, and expressed confidence in those chosen.

"Faith of Our Fathers" was sung by the congregation, and Pastor Ogden closed an impressive service with the priestly benediction (Numbers 6: 24-26).

MARGARET E. LA MONT.

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 April 10, 1929, is shown below.

Eastern Association	
Berlin	\$ 325.00
Cumberland	13.00
Hopkinton, 1st	237.80
Hopkinton, 2nd	35.50
Marlboro	333.10
New York City	2,300.00
Pawcatuck	7,618.00
Piscataway	1,104.00
Plainfield	9,895.50
Rockville	171.00
Shiloh	1,812.50
Waterford	110.00
Total	\$ 23,955.40
Central Association	
Adams Centre	\$ 1,141.00
Brookfield, 1st	291.00
Brookfield, 2nd	101.23
DeRuyter	80.00
Scott .....	.....
Syracuse .....	.....
Verona, 1st	42.00
West Edmeston	100.00
Total	\$ 1,755.23
Western Association	
Alfred, 1st	\$ 1,000.00
Alfred, 2nd	15.00
Andover	25.00
Blystone .....	.....
Friendship	10.00
Genesee, 1st	75.00
Hartsville	13.00
Hebron Centre .....	.....
Hebron, 1st .....	.....
Independence	30.00
Portville	1,025.00
Richburg	51.00
Scio .....	.....
Wellsville	55.00
Total	\$ 2,299.00

North-Western Association	
Albion	\$ 220.00
Battle Creek .....	.....
Boulder .....	.....
Carlton	10.00
Chicago	630.00
Cosmos .....	.....
Detroit .....	.....
Dodge Center	85.00
Exeland .....	.....
Farina	475.00
Grand Marsh .....	.....
Jackson Centre	10.00
Milton	385.00
Milton Junction	1,237.50
New Auburn	10.00
North Loup	27.00
Nortonville	595.00
Stone Fort .....	.....
Walworth	10.00
Welton, Ia.	50.00
White Cloud .....	.....
Total	\$ 3,744.50
South-Eastern Association	
Greenbrier .....	.....
Middle Island	\$ 100.00
Lost Creek	485.00
Ritchie	35.00
Roanoke	10.00
Salem	558.15
Salemville .....	.....
Total	\$ 1,188.15
South-Western Association	
Attalla .....	.....
Fouke	\$ 14.00
Gentry .....	.....
Hammond	170.00
Little Prairie	14.00
Rock Creek .....	.....
Total	\$ 198.00
Pacific Coast Association	
Los Angeles .....	.....
Riverside	\$ 63.70
Total	\$ 63.70
Overseas Churches	
China	\$ 10.00
England	106.48
Total	\$ 116.48
Bequests	
Miss Agnes L. Burdick, Little Genesee, N. Y. ..	\$ 500.00
Mrs. Loisanna T. Stanton, Alfred, N. Y.	7,050.00
Ira Green, Verona, N. Y.	5.00
Mary W. Allen, Alfred, N. Y.	100.00
Total	\$ 7,655.00
Sabbath Schools	
Daytona Beach	\$ 96.00
Minneapolis Sabbath School	10.00
Total	\$ 106.00
Individual Subscriptions Not Included in Above	
L. S. K. subscriptions, etc.	1,247.50
Many churches which have not reported are working on the canvass.	
Recapitulation	
Eastern Association	\$ 23,955.40
Central Association	1,755.23
Western Association	2,299.00
Northwestern Association	3,744.50
Southeastern Association	1,188.15
Southwestern Association	198.00
Pacific Coast Association	63.70
Overseas Churches	116.48
Individual subscriptions, etc.	9,008.50
Total since July 1, 1928	\$ 42,328.96
Previously Received	33,044.41
Total subscriptions to date	\$ 75,373.37
Amount needed yet	4,626.63
Total Estimated Cost of Building	\$ 80,000.00

MISSIONS

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

DEDICATION OF THE CHURCH TO EVANGELISM

(Address delivered by the missionary secretary in connection with the four days' dedication service at Battle Creek, Mich., March 29-31)

I rejoice with the Battle Creek Church upon the completion of this commodious and beautiful sanctuary, now dedicated to the service of Jehovah God, especially dedicated to his worship; and I wish to commend the committee on the topics they have selected to make up this program. Seldom, if ever, have I seen a dedication program that was so comprehensive.

I am asked to speak on The Dedication of the Church to Evangelism, and I am glad thus to do because it goes straight to the heart of that for which Christ founded the Church. Often there is danger that we lose sight of the chief purpose of the Church. In anything it is entirely possible to fasten the mind on the processes and to lose sight of the end to be accomplished. It is possible to fasten the mind on the machine and lose sight of the object for which it was made; in dress it is possible to lose sight of the purpose of clothing—covering, protection, and comfort—and consider only the looks, the beauty; in like manner it is entirely possible for churches to lose sight of evangelism, the supreme purpose for which Christ founded his Church, and magnify the processes, the machinery, or some other subsidiary thing.

When I first read the subject, I was not certain, and am not yet, whether the word "Church" refers to the building, the local organization, or the Church in general. I use the word with the last meaning. I do this because it includes the other two. The dedication of the Church—universal to evangelism includes the dedication of the local church and the building to the same purpose.

I. THE MEANING OF EVANGELISM.

What do we mean when we speak of dedicating a Church to evangelism? We refer to evangelizing the world. But what do we mean by evangelizing the world?

To start with, it may help us if we distinguish between evangelizing the world and Christianizing it. To Christianize the world means more than to evangelize it. This will be seen if we go back to the root idea of the word. To Christianize the world is to make every one Christ-like. The word "evangel" means good news, and "evangelism" the bearing of good news. To evangelize the world means that the gospel be presented to every intelligent creature on the face of the earth till all have an intelligent knowledge of Christ and his saving power and have had a chance personally to accept or reject him. This is the way the world is to be Christianized, but to Christianize the world means more than to evangelize it, it means to make every soul Christ-like, while to evangelize the world means that we give every one the fullest opportunity to know Christ and become Christian.

It may take centuries, even millenniums, to Christianize the world; but it is ours to evangelize it in this generation. There are over five hundred million Christians, one-third of the people of the world. They possess nine tenths of the territory of this planet, the most of the wealth, power and culture. With these resources dedicated to Christ, it is possible in this generation to evangelize the world, to carry to every intelligent person on the face of this earth the full knowledge of the Lord Jesus and give him a chance to accept him as Savior. We may not be able to lead them to accept him, and if we have done all we can we are not responsible whether they do or not; but we can give them a chance to know and accept him by carrying to every one the gospel. The Father has asked us to do this and he is going to hold us responsible. It is a colossal task, but it is possible and this generation can not turn it down with impunity.

Again, it will help us to grasp the meaning of evangelism and dedication

thereto if we keep in mind the message proclaimed by evangelism. What is its message? We say it is the bearing of good news. What is the good news?

The message may be looked at from many viewpoints, and can be stated in different ways. The central theme of the Christian message, however, is the Christian's God as revealed in Christ, and if I were to attempt to state the phase that appeals most to men, it would be forgiveness of sins—the forgiveness of sins through Christ prompted by the love of God. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

In one of E. P. Roe's novels, he makes the chief character say that religion consists in letting God forgive us, and there is much truth in this statement. The satisfaction that men long for comes through forgiveness. I never spend any time in trying to convince men that they are sinners and need forgiveness, for most men are deeply conscious of it and long for forgiveness. Very naturally the desire for forgiveness is not so great in childhood, because there have not been so many mistakes and sins in the life to be forgiven. Furthermore, the self-righteous egotist and the self-righteous hypocrite may have gone so far as to dull, in a measure, their sense of the need of forgiveness. But most people long with a longing that can not be quenched for the satisfaction that can only come through the forgiveness of sins. Now, one of the great messages of the gospel is that there is forgiveness and that God offers this to all men through Christ if they will only turn away from their sins and let him have his way with them. The message is that he not only offers it to men, but he is pleading with them to put themselves where his forgiveness can have effect with them and they realize the satisfaction of forgiveness.

Forgiveness is not the only great item in the Christian message. There is the lordship of Jesus, the fatherhood of God, the brotherhood of man, the fellowship of the Father, his guidance, his help, and

eternal life; but the forgiveness of God enters into all of these.

Christ is proclaimed as a Savior, a Redeemer, and a Propitiation. From what does he save men? From their sins. And how does he save them? Through forgiveness.

In the Lord's Prayer there are three petitions for ourselves. The first is for daily bread; the second is for forgiveness; and the third is for help to lead the forgiven life.

If we will take our Bibles and search, we will be surprised how prominent therein, the forgiveness of sins is. It is as prominent as redemption through Christ, itself. It begins in the Garden of Eden, continues through the preaching of the patriarchs and prophets, and is the message of Christ and the apostles. In the Old Testament it reaches its climax when the prophet cries, "Though your sins be scarlet they shall be as white as snow, though they be like crimson they shall be as wool." John the Baptist came preaching repentance and the forgiveness of sin. When the angel talked with Joseph, the husband of Mary, regarding Christ's birth, he said to Joseph, "And thou shalt call his name Jesus, for he shall save his people from their sins." (Matthew 1: 21.) Christ forgave sin and preached the forgiveness of sin. The Parable of the Prodigal and others bore on this theme. When he instituted the Lord's Supper, he said, "This is my blood of the New Testament which is shed for many for the remission of sin." (Matthew 26: 28.) And in one of his last talks with the disciples as recorded by Luke, he said, "And thus it behooved Christ to suffer and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Forgiveness was the climax of Peter's address on the day of Pentecost and very prominent throughout the apostolic period. The glorious scenes and joys ineffable described in the Book of Revelations are the result of the forgiveness of sins.

This is good news to men because they long for forgiveness more than anything

else. They never can be satisfied until their sins are forgiven. They can go without bread, and home, and the loved ones of other days, but not without the forgiveness of God, and the longer they go without it the more unbearable life becomes.

I used to wonder why Christ in healing men's diseases sometimes simply said: "Thy sins are forgiven thee." I think I understand it better now: For one reason, it was because Christ knew they longed for forgiveness more than for bodily healing; and it may have been that he saw that this unsatisfied longing had much to do with the physical disease with which they were afflicted.

Forgiveness settles up the past and gives one hope for the future, and in addition to the removal of the penalty for the stained past, there are two other things granted in forgiveness for which the soul longs even more than this. These are, first, the approval of God. Whatever the past has been the forgiven soul can say, "My God approves me now," and this is worth worlds. The second thing granted in forgiveness is this: Not alone does the favor of God come to the soul, but the forgiven one is given God's confidence. Others may not trust him, but the Father does. For a person to feel that he is distrusted is one of the most destructive, I might say damning, things that can come to him. Multitudes have gone down under the influence of distrust. But in forgiveness God trusts us in addition to giving us his favor. Though we have been unfaithful, he trusts us with his work, and the colossal tasks of his kingdom when we turn to him. He treats us as sons and daughters, priests and kings under him. A decade or more ago two men escaped from the penitentiary in New Jersey, and were not caught. When matters were quiet, one of them hired out to a farmer in Connecticut, and changed his life. After some months there came to be a mutual love affair between him and the farmer's widowed daughter. He frankly told her the story of his life, and they were married. The man who escaped from prison with him, seeing his advantage, commenced a blackmailing pro-

cess (the cowardly crime of degenerate souls who would extract some favor by threat). He demanded money, or there would come exposure. Money was liberally given, thinking that would end the affair, but it did not; more money was demanded from time to time. Unable to bear this outrage any longer, the reformed man told his degenerate associate to expose him if that was his criminal game. Exposure came and the courts were face to face with the question whether they should drag the reformed man from his home and incarcerate him again to serve out a lengthened term, or should they pardon him, and trust him as a clean man, which he now was. Whatever human courts would or could do in such a case as this, there is no question what God would do, and longs to do. He forgives the sinning one when he brings forth works meet for repentance, trusts him and bestows his favor. This is one of the great messages of the Gospel, one for which men long with a longing that nothing else can satisfy.

Let us dedicate ourselves, our churches, and our church buildings to carrying to the whole world the glad news that there is forgiveness of sins through Christ, based on the love of God. Tell to those in the slums and those in the palaces, there is forgiveness; tell to those under the burning heat of the tropics and to those of the frigid zone, there is forgiveness; tell to those in the vigor of life, and to those dying, there is forgiveness; sing with the redeemed through eternity, there is forgiveness with God.

II. THE WORK OF EVANGELISM.

In the work of evangelism there are two great things to be accomplished. First of all, men must be persuaded to begin the Christian life, or to speak of it in the terms of forgiveness, persuaded to let God forgive their sins. It is persuading men to let God have his way with them, to let Christ take care of their broken past, to let him be their friend, his example and teaching their guide, and his grace and power their strength.

This, like many beginnings, is tremendously important. Birth, the beginning

of the physical career, and marriage, the beginning of home building, are very important and it is well to mark their anniversaries in various ways; but the beginning of the Christian life is the most important beginning possible at whatever age and under whatever circumstances it may take place. About two thirds of the people of our country are not Christians; the most of these have never made the beginning. Multitudes have reached a point in their experiences where they desire to live Christian lives, but it is hard to break away from the past, and fears as to whether they will be able to hold out have seized them. These must be helped to make this all important beginning, and those in benighted heathendom who have never heard the story of God's love and salvation from sin through Christ must be told the glad news and induced to begin the blessed life.

How much do we care whether men accept Christ or not? I shall never forget what the late President Daland said about this in Conference while he was a pastor. He was deeply stirred and said that he had been made to feel that some people in the churches, even church leaders, did not care whether men came to Christ or not. I remember very vividly his words, because I had sometimes felt the same way.

The wise man said, "He that winneth souls is wise," the inference being that he who does not is foolish; and indeed no greater folly can come in the life of any one than not to strive to get men to take this first step. I would rather be one who wins many to Christ than to be anything else in the reach of man in this life.

In the second place, our evangelistic endeavors should be to help men live the Christian life. This is called spiritual nurture. Often this is not considered evangelism at all; but it is, and is as important as to persuade men to begin the Christian life. There is no greater neglect on the part of the Church and Christian people than we see in regard to this second phase of evangelism. I admit that the other is neglected, that the neglect on the part of many regarding getting men to begin the Christian

life is appalling. There are many in our churches who have not for months, and perhaps not for years, made any effort to persuade others to accept Christ and his way of life. This is awful; but it is no worse than not to instruct the beginners in the Christian way, and to neglect to help them overcome the evils within and without, and to fail to aid them to lead joyous and consecrated lives.

III. WHY DEDICATE OUR ALL TO EVANGELISM?

1. Because we ought to support God's purposes, and he hath purposed to evangelize the whole world. In Isaiah 14: 26-27, we read, "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. The Lord of Hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?" In the Great Commission Christ tells us what God's purpose is, "Go ye therefore and make disciples of all nations," and in the first chapter of Acts it is declared, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." From these words of Holy Writ we see that God has purposed to make disciples of all nations and to use his followers in accomplishing this end. A young man once asked Wellington what he thought about missions in India. Wellington replied, "What are your marching orders?" The marching orders of the Church are to evangelize the world, and to fail to do our part is insubordination to the command of the Father, and tends to defeat his purposes for us and the world.

2. We should do what we can to evangelize the world because of the world's needs. We might dwell a long time on this point; we might portray the suffering which come from hunger, disease, and sin, the wretched social, intellectual, and moral conditions of the world; but, we have not time. Let us look at two items. The first one is that evangelism does change the individual life and betters all human conditions and relations. To be

a Christian means better men and better women, better boys and girls, better parents, children, business men, and neighbors. We do not need to say that we are better than others, but every one who is sincerely trying to be a Christian can say that he is better than he would be if he were not endeavoring to follow Christ, and every community where there is a church knows that it is better than it would be if it were not for the church and the Christian people who support it.

We often hear people say that the heathen religions are all sufficient for the people who follow them, and that they are as well off as they would be if they had the Christian religion. Judaism is the highest non-Christian religion ever known, far above any other, but Christ thought it was not sufficient and came to earth to introduce something better, Christianity. He cared enough about giving his own people and the entire world something better than any religion then existing, to sacrifice his life in the attempt. I take it that he knew better what the world needed than the worldly wise today. The famous statistician, Babson, has written in one of his books his testimony on the point of the world's needs and what evangelism will do to meet them. He says, "When fifty-one per cent of men get right with God, problems of international relations, armaments, taxation, immigration, and the like, will disappear altogether or will solve themselves." The great need of the individual, the family, the nation, and the world is the religion of Christ and we are obligated to give it to them.

3. We should promote evangelism and missions because we are debtors to them. Paul says, in the first chapter of Romans, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome, also." In this he tells us that he is a debtor and that he is ready to pay his debts. How could Paul say that he was debtor to the Greek, and to the Barbarian, the wise and the unwise? They had never done anything for him. The answer is this: He had received

from others, especially from Christ, and he was under obligation to carry the same and other blessings to others. This is illustrated by an incident which occurred in connection with a small boy. It was in the days when the early settlers took their corn and wheat on the backs of horses, fifty or a hundred miles, to the mill to be ground. It is recorded that a bag of corn was balanced on a horse's back, a small boy was put on the horse, and all started for the mill many miles away through the dense forest. When in the midst of the woods the bag of corn slid off and the boy was not able to put it back. He struggled long and hard, and night was coming on in a forest infested by wolves and other wild animals. The boy was in desperation, but about this time a man happened along, dismounted, placed the bag of corn on the horse's back and put the boy on the horse. The boy could hardly find words to express his gratitude, and the man replied, "All I ask is that you pass this favor on to some one else in trouble." His philosophy of life was the same as Paul's; namely, the one who has received favors (and who has not?) is under obligation to do all he can to help others. This is the gospel of Christ, and applies to us. The trophies of the cross have been poured into our lives, bringing to us the achievements of all ages, and it is ours to do all we can in every way to hand on to others the blessings we have received—"Freely ye have received, freely give."

We must remember in this connection that the evangelization of the world rests mainly with English-speaking Protestants. Catholics are classed as Christians, but not much in the way of evangelism can be looked for from them. Though they have a powerful machine, they are, to say the best, a medieval institution, exclusive, selfish and out of harmony with Christ's principles of freedom for the soul of the individual follower, the Church and the State. They care more about keeping their ecclesiastical machine intact than they do about saving men and bettering their conditions. If any one doubts this statement let him look at South American countries where the

Catholics had undisputed sway for four hundred years.

But when we turn to Protestants, we see that the evangelization of the world rests upon English-speaking peoples. With one exception, Germany, the great Protestant nations are all English-speaking. Look at the so-called Christian nations: Germany, though Protestant, went mad and is now under the wrath of God. Spain, once mistress of the western hemisphere, has now lost the last pearl from her enfeebled hands. Italy is in the hands of a dictator, raving on in his lust for power. Russia is in the grasp of medieval darkness and red with bolshevism. France, bleeding and devastated by the World War, is trying to get onto her feet with only one man in four religious in any way.

English-speaking peoples are in a position to save the world. They have the language, the money, the power, and the culture, and religiousness has been a marked trait in their character. They are said to be more religious than any other people on earth today. Though they number only one eighth of the population, they dominate one third of the territory. Both in numbers and in power they are on the increase. Two hundred years ago, English-speaking peoples numbered about six million; one hundred years ago, twenty million; fifty years ago, one hundred million; and now about two hundred million. The League of Nations chose English as an official language. The English-speaking peoples are the chosen of God for this hour of the world's crisis. What a tremendous responsibility!

But we must narrow this circle. The burden of this work rests upon the American people. We number one half the English-speaking peoples. We have vast resources, organization, and efficiency. Lord Bryce said of us, "America marks the highest level which the race has attained." Upon us more than upon any other people rests the responsibility. What a responsibility! And what a privilege!

We as Seventh Day Baptists are one branch of English-speaking Protestants

located in this great country. We have our share of the property, the culture, and opportunities, and we are called upon to dedicate our all to the evangelization of the world. We can put up a lot of excuses but they will not stand. It was the murderer Cain who said, "Am I my brother's keeper?" but it was Isaiah who, when his iniquity had been taken away and his sin purged, said, "Here am I; send me." The Savior of this world is calling upon Seventh Day Baptists to help evangelize the world, and we must not fail him! We must take up Isaiah's refrain rather than that of Cain!

UNBELIEF

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart; light breaketh by and by,
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silver harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The unknown,"
"The future," trusts the Power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has woes,
God's comfort knows.

There is no unbelief;
And day by day unconsciously
The heart lives by the faith the lips deny,
God knoweth why.

— Lizzie York Case.

Turn your sorrows outward into currents of sympathy and deeds of kindness to others, and they will become a stream of blessings. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows. — Theodore L. Cuyler.

WOMAN'S WORK

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

GOD MADE A GARDEN

God made a garden to rest his eyes
After the spaces of earth and skies;
God made a garden to rest his heart,
Where he might walk sometimes apart.

God made a garden because he saw
Life was good by a garden's law;
Flowers for love, and fruitful trees—
Soul and body may grow with these.

God made a garden because he knew
There must be work for his sons to do;
Berries to gather keep mischief out,
And a swinging vine is no place for doubt.

God made a garden just to find
Another way to be loving-kind;
And the things we see in the garden row
Are the words he has written to tell us so.
—From "A Calendar of Country Song,"
Southern Agriculturist, Nashville, Tenn.

It does seem rather late to write more of Riverside and Conference now, when we are planning for the next Conference. But I want to tell you of a drive out from Riverside one afternoon when Mr. Brewer filled his car to overflowing with visitors and asked us where we wanted to go. Since we were not familiar with the drives about the country no one could suggest any place to visit in the time at our disposal. Finally our host asked how we would like to drive to Colony Heights, or perhaps I should say the site of Colony Heights. All seemed glad to drive in that direction, and we were soon on the way. I was very glad of the decision, for as a girl, I used to listen to the glowing accounts of the beauties of this place brought back by friends who had visited there, and I decided then, that if the opportunity ever offered, I would go to Colony Heights. The desire remained with me and while preparing for the trip to Riverside, there had been in the back of my mind a tiny little disappointment that I probably should not be able to see this place.

It was a very pleasant ride to a lovely site. Mr. Brewer, who said his knowledge of the place was almost altogether gained after the people had removed to other homes, was able to tell us where many of the people had lived. It is not a deserted village, far from it, because when the people went away they moved their houses with them, or at least many of those who moved to Riverside took their houses along, so now a stranger's imagination must be active indeed, to see the thriving community life that once centered around this lovely spot. Lack of water for irrigation purposes caused the abandonment of the homes. Some of the people still hold possession of their land and it is probably only a question of time—and not a very long time—before those farms, as we of the Middle West would call them, will be made to "bring forth and bud" giving "seed to the sower and bread to the eater," for the water in the great irrigation ditches is slowly creeping nearer and nearer.

We were interested in hearing where many of our friends had lived. Here, we were told, had stood the home of Rosa Davis; here was the Randolph home, and over there the Titsworth farm, while right here was the "home of the Scotchman," who was not of our faith, but who elected to make his home among our people at this place. I was interested in hearing about that Scotchman and seeing where his home had stood, for I remembered hearing many pleasant stories about him and his connection with the colony.

We drove back past March Field and other interesting places, but my mind was busy trying to picture the experiences of those other days. With what joyous anticipation had people come from various parts of our country to establish their homes together in this place, which they hoped to make into a garden spot of great beauty and fruitfulness. How well they might have succeeded if only sufficient water could have been obtained, is shown by other tracts without the natural beauty of this place, where the abundant water supply has transformed the thirsty land into beautiful and fertile

fields. What days of discouragement and depression must have been passed before the last owners left their beloved lands and went in search of homes elsewhere!

After we returned to Riverside that evening, I chanced to mention to some friends that we had driven over to Colony Heights that afternoon, and they hoped that we saw the site of their home, but said they had moved their house to Riverside. No mention was made of those discouraging years, but happiness was expressed that they were in Riverside. So perhaps after all I had imagined all that disappointment and discouragement that would seem to accompany the final abandonment of the colony; however, time is a great healer of discouragement. Next week I shall tell you of some other experiences we had before we left California on our homeward journey.

ABOUT THE MARCH QUESTIONS

HATTIE E. WEST

The following are the answers to the March questions taken from one of the North Loup papers which was marked one hundred.

1. Four times, January, April, July, October.
2. Boys 10,651.16. Girls 10,640.56.
3. Jay W. Crofoot's.
4. E. R. Lewis.
5. Gentry and Rock Valley, Ark., and Belzoni, Okla.
6. 18,000 miles, 84 conversions, renewals, and Sabbath converts.
7. 13 in Georgetown, 5 in Mallali, 4 in Huis't Dieren.
8. Sending out monthly letters and tracts to L. S. K. children of Junior age.
9. P. 73, No. 1: P. 102, No. 13.
10. November \$135.60. December \$131.50.

Hammond again sends in a full quota of lists of answers and is again entitled to honorable mention.

The prize of \$2 goes this month to New Auburn, and North Loup again comes in third, but with a very good showing and the largest number of correct lists.

QUESTIONS FOR APRIL

1. Who teaches Bible in Salem College?
2. Who is the pastor of the Andover, N. Y., church? What did he say in his New Year's letter was the most important business of the church?
3. What was the debt of the Missionary Society reported in the RECORDER of March 4, 1929?
4. What Conference was planned to be held in Battle Creek, Mich., the latter part of March?
5. What new church was dedicated March 30?
6. Who has accepted a call to the Battle Creek Church to succeed Rev. J. W. Crofoot?
7. Who is the superintendent of the colony at Pangoensen, Java?
8. Who are giving "the best moral and financial support" for the work of the denomination, according to General Secretary Willard D. Burdick?
9. What building is being planned for Kingston, Jamaica?
10. What sum is to be used for this purpose from the Memorial Board?

DEEDS OF KINDNESS

It's the little acts of kindness that we've passed along the way,
And the little deeds of mercy, helping others day by day,
That will make our pathway brighter
And our brother's load the lighter.

It's the little crumbs of happiness that we've passed along
That will bring the joy we long for, and keep us from the wrong.
It's the way we talk and what we do;
It's the way we think of others, and what they say to you

That makes us sad or glad or whatever we may be,
That makes us loved by others on land or on the sea.
It's just how we try, in whatever we may choose,
And when we give up, is only when we lose.

—Pauline Sutton.

The man whom I call deserving the name is one whose thoughts and exertions are for others rather than himself.—
Walter Scott.

YOUNG PEOPLE'S WORK

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

SERVICE AND LEADERSHIP

Christian Endeavor Tople for Sabbath Day,
May 4, 1929

DAILY READINGS

Sunday—Learning to serve (Acts 16: 1-5)
Monday—How Joshua learned (Exod. 17: 9-16)
Tuesday—Thrust into leadership (Exod. 3: 1-10)
Wednesday—The great Servant (Luke 4: 16-20)
Thursday—David "served" (Acts 13: 36)
Friday—Training leaders (Matt. 10: 1-8)
Sabbath Day—Topic: Service a way to leadership (Matt. 20: 20-28. Consecration meeting)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In the Scripture lesson for this week we read about a certain woman who came to Jesus and asked that her two sons might sit, one on his right and the other on his left side, in his kingdom. I suppose she was a mother who loved her sons dearly, and wished them to do well in life. She thought of Christ's kingdom as being an earthly kingdom, and she wished her sons to occupy prominent positions in it, where they could be leaders. This was an honor which was very great and which she coveted very much.

Jesus taught her a wonderful lesson, and I hope she grasped the full significance of it. He taught her that if one wishes to be a leader, he must first be willing to serve. "Whosoever will be chief among you, let him be your servant."

This is a lesson which we need to learn today. There are many people who seek high positions, and who will do anything to obtain them, just for honor. But the truly great man is the one who can serve, and he is the type of man the world needs today. God give us more of such men.

A PLEDGE MEETING

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

IF YOU ARE TO LEAD

Pray

Pray that every one present at the meet-

ing may realize that real service and not honor or leadership is the aim of the Christian.

Pray that every one may be inspired to attempt some new service for Christ.

Prepare

Assign to four people, for short talks, the four points of emphasis in the part of the pledge quoted above.

"Trusting in the Lord Jesus Christ for strength."

"I promise him."

"I will strive."

"To do whatever he would like to have me do."

Announce that the topics for general discussion will be:

"What things are being left undone that Christian endeavorers might do?"

"What new service will I undertake during the next month?"

Plan the Meeting

Choose songs which emphasize service.

Have the Christian Endeavor pledge repeated in concert.

Follow this with the four talks mentioned above.

Call the roll by committees, all the members of a committee rising when it is called and standing until all have taken part.

Give a chance for general participation as there may be people present who are not on any committee.

CHRISTIAN ENDEAVOR TRAINS FOR SERVICE

Sometimes we hear this questioned, but Christian Endeavor should train for service; it is equipped to do so and will do so if its equipment is rightly used.

In the first place every member should be on some committee. But suppose some one is put on a committee about whose work he knows nothing. Should he therefore do nothing? Indeed no! There are many helps available. The International Society of Christian Endeavor has long lists of helps for each committee. It will pay any society to invest in some of these. They are very inexpensive. If you do not have a catalog of such supplies, write to the International Society of Christian Endeavor, 41 Mount Vernon St., Boston, Mass., or Room 611, 17 North Wabash Ave., Chicago, Ill.

Our own activities' chart and the charts

of the International Society are full of suggestions for service. Some object because it is so mechanical to do a list of things just because they are suggested on a chart. But Christian Endeavor is a training school, and in any training some things have to be done mechanically or by suggestion until they become habitual and a part of one's life.

When a person becomes proficient on a committee, should he be kept there just because he can do that work well? He should not. He needs the training on other committees and other people need to learn the work he has been doing.

Let us keep our societies so organized that they will actually train for service.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, May 4, 1929

DAILY READINGS

Sunday—Moses trains Joseph (Exod. 24: 12)
Monday—A leader's appeal (Josh. 24: 14, 15, 24)
Tuesday—Caleb's loyalty (Num. 13: 26-33)
Wednesday—Disloyalty (Num. 14: 4)
Thursday—Peter's advice (1 Pet. 5: 5-7)
Friday—Our duty to leaders (Heb. 13: 17)
Sabbath Day—Topic: Loyalty to our leaders
(Prov. 22: 17-21; Phil. 4: 8-13. Consecration meeting)

A PROGRAM FOR THE MEETING BY THE ALFRED STATION SOCIETY

Topic—Loyalty to our leaders.

Read Scripture lesson—Phil. 4: 8-13.

Each member might then name one "leader" to whom we owe loyalty. (Intermediate Christian Endeavor superintendent, pastor, Sabbath school teacher, and others. Our great Leader, Jesus.)

Prayer song, sung softly by half of those present—"Savior, Like a Shepherd Lead Us."

Answering song, sung joyfully by others present—"He Leadeth Me."

Leader passes out small cards on which are names of "leaders" as indicated above, and several others, to all the members, who try to answer by naming some way to show our loyalty, and then suggesting one verse of some song named below:

"Lead on, O King Eternal."

"Stand up, Stand up for Jesus."

"Dare to Be Brave, Dare to Be True."
"Who Is on the Lord's Side?"
"True Hearted, Whole Hearted."
"I've Found a Friend."
"Onward Christian Soldiers."

The leader may close with some remarks of his own or by reading the paragraph following, entitled "Come on, Let's go!"

COME ON! LET'S GO!

BETTY VAN HORN

We have discussed who our leaders are and what our loyalty to them involves. Well then, let's be "doers of the word and not hearers only." Let's get back of our leaders and push! Let's not have to be pulled along. If your pastor wants your society to help in a new church project, do it! If your Intermediate Christian Endeavor leader suggests some new plan, do it! It's hard to be a leader—Jesus found it so, and his disciples found it hard to follow, yet all but one were loyal. Let's not be a Judas—any of us. Let's all be Peters, and although we have our times of denial when we think we can not follow, let's try! Let's be loyal!

Alfred Station, N. Y.

INTERMEDIATES, GET ACQUAINTED

Miss Alexzine Perrin,
Ashaway, R. I., U. S. A.

DEAR ALEXZINE:

I was pleased to see your letter to me in the "Get Acquainted" column of the SABBATH RECORDER.

Yes, I have read many of the letters that have been in the "Get Acquainted" column and found them very interesting.

We do not have a Christian Endeavor society here. There are not any young people in the church. I should not say, I suppose, that there are none, because there is a girl a little older than myself. I like her very much. Perhaps you would like to know something about her. As you probably know, many of the black people here are very poor. It is necessary for her to work every day in the week, except Sabbath day, as a domestic, from six o'clock in the morning until half past seven or eight o'clock at night.

It is very hard for a girl here to get work and have Sabbath day off. Some girls in

the United States think they have to work hard, but I wonder what they would think if they had to work as this girl does, and that too with few social privileges and no recreation at all. She not only works hard but the pay she gets for a whole month is not as much as a girl doing that kind of work in the United States would expect to get for one week. And though she gets her meals where she works, she must provide her own room, and also her food for Sabbath days.

Millie, as her friends call her (her full name is Mildred Codogan), is very loyal to the Sabbath and faithful to all the services of the church. We have, besides the regular Sabbath day services, Sunday night preaching service, Bible study Wednesday nights, and prayer meeting Friday nights. She seldom misses any of them, unless ill. She is secretary of the Sabbath school.

I think she would be very pleased to have some of the intermediate Christian endeavorers write to her. Letters could be sent in our care.

We have been here nearly a year and a half now. The country may be all right for the tropics, but I much prefer the United States to this.

Doing missionary work here is very interesting and I like to teach the little children. Their actions, and some things they say, are very funny. Some may think their games and pranks are quite different from those of the children in the United States, but we find they are much the same. Many times as I watch the children going home from school it makes me think of the school children at home.

Sincerely,
GERALDINE THORNGATE.

149 Church St.,
Albert Town, Georgetown,
British Guiana, S. A.,
March 4, 1929.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Here are some juniors who are really enjoying helping the Denominational Building Fund grow. In a letter from Mrs. Louisa Barber, the new superintendent of the North Loup juniors, are these sentences: "We are sending \$7 and will try to complete

the amount later. The juniors are enjoying bringing their dimes and picking out their bricks and feeling they are helping to build our denominational building. Each Sabbath we talk about it and plan for it. Last Sabbath I showed them the large picture of the building, then the different floors, telling where the different offices would be located, etc. Who knows, some day some of them may be working there?" Would that other superintendents would take the time to "explain" to their juniors!

MEETING OF THE YOUNG PEOPLE'S BOARD

The postponed meeting of the Young People's Board was called to order by the president at the home of E. H. Clarke L. E. Babcock led in a word of prayer.

The minutes of the previous meeting were read.

The treasurer reported briefly and the report was received.

At this time the committee on field work outlined a trip proposed for the early spring, to visit the churches of the Eastern and Central associations, including Salemville. Voted that the field committee be authorized to proceed with arrangements for this trip.

Bills were presented and allowed as follows:

Stencils, corresponding secretary	\$4.00
Postage, editor	1.50

Total	\$5.50
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The corresponding secretary's report was received as follows:

CORRESPONDING SECRETARY'S REPORT FOR FEBRUARY	
Number of letters written.....	12
Number of letters mimeographed.....	90

The "Funogram" for March and a social have been received for mimeographing.

FRANCES FERRILL BABCOCK.

Correspondence was read from:

Rev. C. L. Hill, regarding the Conference program.

Rev. W. D. Burdick, giving suggestions for the Young People's Board gleaned from the group conferences.

Rev. A. J. C. Bond, concerning the appointment of a Sabbath Promotion superintendent.

These letters were given careful consideration at this time.

Since Secretary Burdick is expecting to be in Battle Creek late in March, it is hoped that a special meeting of the board may be arranged, possibly a luncheon meeting, to afford opportunity for more detailed consideration of his suggestions. It is hoped that Rev. C. L. Hill, Conference president, will meet with us at that time.

Voted that the committee on board activities be asked to arrange such a meeting if possible.

Mrs. Mae Wilkinson reported on a recent trip to Little Prairie and Fouke, Ark. Several young people there are doing fine work along the lines of Bible study, memory work and stewardship of time.

Voted that the board extend to Mr. and Mrs. Leonard Wilkinson a vote of thanks for the work they did in behalf of the board while on this trip.

The RECORDER Drive Committee presented a program arranged for three weeks, April 27-May 18. The program includes inspirational meetings and a campaign for new and renewal subscriptions to the RECORDER. These programs will be sent out soon.

At this point the meeting was resolved into a committee of the whole to consider the revision of the present activities chart. Letters from several individuals and societies have been received and were read, giving criticisms and suggestions for changes. Letters received are from Morton Swinney, Velma Hodge, Elisabeth K. Austin, Rev. W. L. Davis, and Margaret Davis.

At the close of this discussion the minutes were read and corrected and the meeting adjourned.

Members present: Dr. B. F. Johanson, Mrs. Ruby Babcock, E. H. Clarke, Glee Ellis, Elizabeth Hubert, Dorothy Maxson, Mrs. Mae Wilkinson, L. E. Babcock, Russell Maxson, L. J. Wilkinson, Lloyd Simpson, Geraldine Maxson, Evelyn Ring, Mabel Hunt, Mrs. Helen Simpson, Marjorie W. Maxson.

Respectfully submitted,
MARJORIE W. MAXSON,
Recording Secretary.

March 14, 1929.

HOME NEWS

DE RUYTER, N. Y.—The winter has passed without much taking place in our church and society especially worthy of being recorded, but now we are feeling lonely for the reason that Pastor Babcock and his family, excepting his oldest son, have gone from among us, and are on their way across the country to Edinburg, Tex., or near there, from which place we shall all hope to hear from them in the near future. A farewell reception was given them, which was well attended and appreciated.

We are looking forward to the arrival of some friends, from near Pennsylvania, who were formerly in our church and Sabbath school.

Our prayer meetings have been kept every Friday evening and we expect they will be in the future.

E. C. B.

One main purpose of worship is that we may subject our souls—ourselves—to the love which is in Christ. We become like what we contemplate; the contemplation of Christ will transform us into his likeness. But this will not result from an occasional and casual thought of him; it will only come from the concentrated absorption of reverent attention which is worship; for which, therefore, time must deliberately be made.

And because what we find in him is God, the life of our lives, his effect upon us is different from that of great or saintly men. It is not only that he is greater and perfect in holiness; it is that our spirits find an actual kinship with him, despite the moral gulf between us, such as they find nowhere else. The testimony of missionaries that to men of all races Christ seems to be a fellow-countryman is evidence that he is indeed the Universal Spirit self-revealed at a moment of time. And in consequence, as we give ourselves to him in work and worship, there arises within us a new energy of holiness and love as the answer in us to his; and this is what the New Testament calls the Holy Spirit, by the possession of which men become in spiritual fact sons of God.—*William Temple.*

OUR PULPIT

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

A HEAVENLY HIGHWAY

REV. L. D. SEAGER

Pastor of the church at Hammond, La.

SERMON FOR SABBATH, APRIL 27, 1929

Texts—Isaiah 35: 8 and Psalm 19: 11.

ORDER OF SERVICE

INVOCATION

HYMN—Guide Me, O Thou Great Jehovah

SCRIPTURE LESSON—Isaiah 35

PRAYER

OFFERING

HYMN—Holy Spirit, Faithful Guide

SERMON

HYMN—Come Ye that Love the Lord

CLOSING PRAYER

“And an highway shall be there.”
“Moreover by them is thy servant warned.”

The use of road, way, path, highway as metaphors of a manner of living, good or bad, is frequent. These words of the text refer to the Christian life. They suggest to us many features of our national highways.

The destination is the first consideration in planning a journey. Every life is a journey from the cradle to the grave; but with men the grave is only the portal of that which lies beyond. It may be an illusion of false hope; it may be a specter of despair; it may be a chariot of glory with the angels of God. There are

highways leading into the great beyond. The traveler finds his destiny at the end of the road which he follows. How desirable it is to learn of a satisfactory destination and the road that leads to it! Men desire greatly the destiny prepared for them, but err in choosing the right way, the road that leads to it. When planning a journey for business or pleasure people exercise care in choosing the most desirable route. Guide books and maps are studied; advice is sought. Painstaking plans for other journeys are wise, but decisions for the heavenly trip demand the utmost wisdom. Any trip

may end in disappointment or disaster, but there is nothing to compare with the tragedy of missing heaven. Warning is given that there is “tribulation and anguish upon every soul of man that doeth evil . . . but glory, honor, and peace to every man that worketh good.” The Bible is the official Guide Book for heaven, containing all the maps and instructions needful. It declares of itself, “The way-faring man though a fool shall not err therein.”

It requires definite decision and prompt action to enter upon the right highway after it is chosen. You will discover that the analogy does not cover all the features of the two systems. National high-

ways are free to all, good or bad, while the way to the heavenly city is restricted: it is the King's highway for his own people. He has declared that "The redeemed shall walk there: . . . the ransomed of the Lord." It is plainly stated that the ransom price is "the precious blood of Christ." Silver and gold were not precious enough for the purchase of souls. After the price was paid, the King could not assume command over them for they are rational beings. Man can not be obtruded upon. The heart must be gained by the purchaser. Under the slaveholding laws a man might purchase a human being, but it was impossible to buy the heart. The natural heart can not belong to God. There must be a transformation. The heart of stone must be made flesh. The Holy City is for natural born citizens, for those who are born again, "not of corruptible seed, but of incorruptible, by the word of God." "The word which is by the gospel preached unto you." It is the "washing of regeneration and the renewing of the Holy Ghost" that makes one eligible to enter the "narrow way," by the "Straight Gate," that leads to life.

There are many hazards along the highway for there is an enemy ever alert to effect the undoing of unwary travelers. However they have ample protection, for there is a promise that they shall not be tempted above what they are able to bear. There is a way of escape from every snare; but it is necessary to "watch and pray" else the way of escape will not be found. Every highway has a distinguishing marker, and our King has also made it possible to assure our hearts. The distinguishing marker of the heavenly Highway is "Love." One must watch for it as for the combined "JH" when traveling Jefferson Highway. It is love of God, love of brethren, love of righteousness, love of enemies, that should ever be in evidence.

Our Guide Book needs to be studied to know the traffic rules. We do not travel alone. There should be kindness, consideration, justice, good will, and altruism in our relations with fellow travelers. We are warned, "Woe unto the world because of offences." The query of Cain,

"Am I my brother's keeper?" will not avail at the judgment seat of Christ.

It is a friendly people who travel the Heavenly Highway, having happy relations with one another and with a welcome for all who join their company; not only that but using all means to induce all people to obtain an entrance into the everlasting kingdom.

The Master expressed special interest in children, saying, "Suffer little children to come unto me," and is solicitous for their safety, solemnly warning all who shall contribute to their ruin, saying of such "It were better for him that a millstone be hanged about his neck." How intense is the anguish of a parent whose carelessness has led to an accident to his own child, but it can not compare with the remorse for the loss of a loved one's soul.

The Religious Day Schools are a hopeful movement indicating that the Church is awake to the importance of developing the childlife for the kingdom.

It seems strange that any should miss the happiness of this "day." It can only be accounted for by blindness. Truly "The god of this world hath blinded the mind of them which believe not." Also "Their foolish heart was darkened." Imperfect vision leads to the lapse of many a traveler. The tempter utilizes a very useful factor of man's nature which God implanted for wise purposes—the inquiring mind. It induces investigation that discovers the secrets of nature and harnesses them for use. All progress results from the exercise of this privilege. However, like all force, it is destructive when improperly handled. That was what played havoc in Eden. Young people of all times are especially subject to its illusion. An ancient poet wrote, "Youth is half divine." It is the period of enthusiasm, of great purpose, of large plans, when the mind is reaching out toward the unknown; investigations invite; ambitions press upon the heart; self-assertion knocks loudly for recognition; to question the "way" is natural; to discover a better way is alluring. God has his warning sign, "Go slow": it is "There is a way which seemeth right unto a man,

but the end thereof are the ways of death." It were not wise to repress one doubt or question that arises in the mind of youth or age, but oh, that there were those at the parting of the ways who are competent to demonstrate that which is God given; to point out the Divine marker "This is the Way—walk ye in it." Distorted vision often causes the people on other paths to appear congenial. They are respectable, prosperous, seemingly superior to the King's subjects, who are bound by regulations that seem irksome; consequently many are lured by the desire to live their own life, and prefer the paths of self-assertion, and do not see that the longed for freedom brings only misery in the end. Some learn by bitter experiences that God's ways are best; some never learn. Nothing can be truer than the words of Jesus, "If the Son shall make you free ye shall be free indeed."

The deceiver posts great advertising signs, very conspicuous, very enticing. One of these describes the city of opportunity in glowing terms. It is so attractive that the attention is diverted from the "Way," that, blinded to best interests, infatuated with glowing promises, misguided ones chase the phantom wealth at the rainbow's end and unconsciously go far astray. How fortunate is the one who comes to realize that he is in the maze of worldliness, with its round of amusements and follies, or its soul hardening covetousness, its sordid selfishness, or its charm of popularity, and can take steps to return to the simplicity of God's way. There is a story of Henry Grady, editor of the *Atlanta Constitution*. In the height of his successful career he realized that he was losing his grip on things worth while; and leaving his office one night, he visited his mother and asked to kneel at her knee to say the simple prayers of his childhood: to be tucked into bed with her prayers and good-night kisses.

He bade her good-bye next morning, happy in the restoration of the "peace of God, which passeth all understanding."

Many are deceived by apparent obstacles, and in desperation take the detour "necessity," thinking to return as

soon as possible. The difficulty of breaking social ties; the sorrow of banishment from the home circle; the onus of making a living; the demands of present needs; any of which try the very soul, so divert the attention that the promises of the Guide are ignored. It takes great faith and love to "Suffer the loss of all things." It requires spiritual insight to understand how "He that loveth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall find it." It is easy to repeat the Lord's Prayer, but it is quite another matter to trust him for daily bread.

There is a dangerous path of which it seems too delicate a matter to speak, but the victims are so many and the results so frightful, that honesty demands forceful warning. There is no other road upon which it is so difficult to turn back, or to retrieve one's losses. The appeal to perverted nature is so strong, and the blindness to its sure results is so pitiful, that it shocks every sensitive soul. The warning poster, "Be not deceived, God is not mocked," is passed unheeded; reason is dethroned, conscience defiled, and gratification is the law.

It seems preposterous, but it is sad to know that there are traffic accidents on the Heavenly Highway. In the confusion and dust some get sand in their eyes. It is very painful and distressing, yet there are some who refuse any remedy. The whole attention is fixed on their misery so that they are in danger of stumbling into the crooked path that leads to the "Way of Cain." How fortunate when a friend can prevail upon him to remove the irritating obstacle and "Anoint the eye with eye salve," and lead the sufferer back into the true highway to travel with the happy company of the forgiving and forgiven.

There is fine sentiment in the words of Phoebe Cary's beautiful hymn: "Be near me when my feet are slipping o'er the brink; for I am nearer home today, perhaps, than now I think." This prayer fitly applies to those who are near the journey's end, especially the aged, lest, not having the "rod and staff to comfort them," their steps may err too near the

curbing and they stumble into a pit whose exit is into the "blackness of darkness." Old people need the sympathy of all, lest their last days be like the coming of night, with its lengthening shadows, the chill of departing sunlight, the dampness of mist rising from the shadows, the gloom merging into the hopeless darkness of midnight.

The Bible uses a metaphor of greater beauty—the sunrise—"The path of the just is as the shining light, that shineth more and more unto the perfect day." That phase of life should be like one traveling in the darkness of early morning, in a hilly country. At first nothing is visible; gradually fences and nearby objects can be seen; soon daylight seems to emerge from the shadows, finally, as the winding road turns to the right, the distant hilltops are gilded; the road winds back to the East, and only the shade appears, till at another turn, the valley is flecked with sunlight. Again the path is shaded, but the birds are singing, the morning air is like the "dew of youth," and all nature throbs with life; finally as the road makes a sharp turn at the hill's crest, one rides full faced into the glory of the risen sun. Shall we not seek the Divine power to so shape our thought that the glow of light from the "city that hath foundations" shall continually increase till we shall be ushered into glory. "There's a highway leading homeward to a city far away,
Whose foundations never perish and there's everlasting day.
There with saints and angels gathered round the throne of God on high,
In his likeness we shall see him; nothing else can satisfy.

"Clouds and darkness hover over, ev'ry effort to deter,
Yet the path is safe before us, none who walk therein can err;
For his presence like a beacon—cloud by day and fire by night—
Lends a radiance for our vision, never fading, ever bright.

"Holy angels guard our pillow through the watches of the night,
And the vision of the Master thrills the soul with pure delight.
He has walked the way before us, pure and holy, without blame.
Shed his blood to make us worthy by his grace to bear his name.

"Though the land through which we journey be a barren desert gray,
Crystal springs of living water flow from fountains, far away.
Roses blossom by the wayside, music echoes from the skies,
And the air is ever fragrant like the distant Paradise.

Chorus
"Send abroad the proclamation: 'tis a message from the throne.
There can be no other ransom than the precious blood alone.
Oh, accept the invitation, taste his goodness, know his love,
And we'll praise his name forever in the city built above."

"I MIND MY OWN BUSINESS"

A cheerful colored man was asked his philosophy of life. He replied, "I mind my own business. When someone owns a Cadillac and I own a Ford I am glad he has his car but I am more glad that I have my own. If some one lives in a mansion and I live in my cottage I am not thinking of his mansion but of my own little home." Each life has its own problems, its own joys, and its own sorrows. The moment we begin to compare ourselves with others or to wonder why they have and we have not, we add to our burdens and we destroy the sweetness of our own blessings. We can not regulate the universe. We can not determine what other people shall do or what they shall not do. The Lord is looking after them as he is after us. We should simplify life if we reasoned like this. I have my own blessings and I must enjoy them. We each have our own peculiar ability. No one can do everything well. We have bodies which are different in what they can enjoy and endure. We can not all like the same things. Even religion is personal and adapted to each individual life. One of Christ's disciples questioned his dealing with another. "Lord," he said, "what shall this man do?" Our divine Redeemer practically said to him, "Mind your own business. What I do for John and with John is nothing to you." Life would be happier and more peaceful if we would follow the Negro's philosophy and mind our own business. —*Johnston Meyers in "The Baptist."*

Fundamentalists' Page

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

THE HOLY SCRIPTURES

When our Lord said, "Search the Scriptures," every Jew knew what he meant. He did not need to explain. There were other writings, then, in Hebrew, in Greek, and in Latin; but the Scriptures were a body of writings marked off from all others by their sacredness and their authority as the Word of God. They regarded the Scriptures as coming from God himself. The Scriptures bear record to this fact.

In Exodus we read, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua" (Exodus 17: 14). And we have the record that Moses obeyed. "And Moses wrote this law and delivered it unto the priests," etc. (Deuteronomy 31: 9). And again we read: "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, . . . saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deuteronomy 31: 24-26).

After the death of Moses, God's faithful servant, the Lord spake unto Joshua, saying, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night" (Joshua 1: 8).

When the pillar of fire by night and the cloud by day had long since departed from them, God continued to speak to his children by the "Book of the Law." When the Book seemed to have been lost, and then appears again after a lapse of a thousand years, it came to them as a message from God himself. (See 2 Kings 22: 8-23: 3.)

It is safe to say that until within recent years it was the general accepted view that the Scriptures were a repository of divine revelation, an infallible guide in our duties toward God and man. This Book, we call the Bible, was accepted as the inspired record of the whole will of God for man's salvation.

It was this intense conviction that the Bible is the Word of God and that it speaks with authority, rather than the pope, that gave birth to the Reformation. The intense conviction that the Bible is the inspired record of the whole will of God for man's salvation is one of the foundation stones of the whole Baptist movement. That truth is basic in Seventh Day Baptist history and belief. In fact our every basic doctrinal belief has been built upon the conviction that the Bible is an infallible guide in the way of life, both as to our duties to God and to man. "The Bible and the Bible only" we have declared to be our only rule of faith and practice.

We did not hesitate in days past to declare that our salvation *hereafter* depended upon accepting the teachings of the Bible as inspired and true. We did not hesitate to declare that our own personal salvation, our own glorious inheritance in the kingdom of the redeemed, was the supreme end of existence.

A change has come over the Church. There is no denying that fact. For the most part, it is freely admitted. We are living in an age when, to put it just as mildly as we can, even *within* the Church, there is uneasiness and distrust concerning the sacred Scriptures. There is a hesitancy to rely upon the Bible as authority, and a growing tendency to regard the Bible as a human production with human limitations and failures. This changed attitude has come about largely as the result of two things:

1. The advance of science has done much to deepen the belief in the universal reign of *natural law*. The result has been that multitudes of people whose faith is not grounded in deep spiritual experiences look askance on, if they do not deny, the whole idea of the supernatural. God, they assume, works by *secondary agencies* in an absolutely uniform way. Therefore, miracles can not be admitted. And, since miracles are found in the Scriptures—since the entire Bible rests upon the idea of the supernatural economy of grace—all miracles are dismissed as in conflict with the modern mind. Thus, they assume, we ought to ignore, or reject, the miracles found in the Bible in evaluating religion.

2. Historical criticism assumes, in the

main, that the Bible is a natural growth, as all other books have been, and hence of a human production. This has led many people—Christian people—to consider much of the Old Testament Scriptures as historically unreliable and untrue. Historical critics declare that the patriarchs of Jewish history are not historic persons; that the records connected with Moses and the giving of the law on Sinai are unhistorical; that the tabernacle in the wilderness is a fabricated history of the time of the exile; that the prophets are unreliable in their references to the ancient history of their people and their predictions of the future.

And such teachings are, by no means, limited to the Old Testament. They assume that the writers of the New Testament, who believed in the Old Testament records and who often quote them, were mistaken in the value assigned to those records; that our Lord himself when referring to the Old Testament records was only thinking and speaking as an ordinary Jew of his day, and thus allowances must be made for the limitations of his conceptions and judgments. Furthermore, these critics declare that Paul, the greatest of all Christian teachers and preachers of New Testament times, being a Pharisee by birth and training, carried much of his rabbinical and Pharisical inheritance into his Christian teachings, which must be stripped off if the Bible is to be rightly understood. Thus, as Dr. James Orr so well puts it, "The Scriptures instead of being the living oracles of God, become simply the fragmentary remains of an ancient Hebrew literature, the chief value of which would seem to be the employment it affords to the critic to dissect it into its various parts, to overthrow the tradition of the past in regard to it, and to frame ever new, ever changing, ever more wonderful theories of the origin of the books and the so-called legends they contain."

Such teachings concerning the Scriptures, as above mentioned, are not those of the extreme critics. I have purposely avoided reference to that type of criticism. It is just such teachings as are to be met in most any liberal theological seminary; just such teachings as are to be found in any book or treatise dealing with Biblical material from the standpoint of liberal theology—modernism, if you please,

By all means let criticism and science have their rights. Let the Scriptures be reverently and impartially studied. If reverent science has any light to throw upon the composition, or age, or authority, of the Bible, let us welcome it. If reverent criticism can cast any light upon Biblical interpretation, let us welcome that also.

On the other hand, we must discriminate between unwarranted assumptions of the critics, and legitimate and necessary criticism which has given us valid and valuable results. It is our duty to look upon the presuppositions on which criticism proceeds, and to inquire how far criticism is controlled by presuppositions. We are under no obligation to accept every wild critical theory advanced by the critic simply because it claims to have "scholarship" behind it, or because it is labeled "modern," or assumes to speak the final word in the matter. So long as liberalism runs counter to the apostolic conception of the inspiration and authority of the Old Testament, as interpreted in the New Testament, so long as it remains out of harmony with the universal belief of the Christian Church in our Lord's infallibility as a Teacher and Guide—just so long will evangelical Christians reject its teachings.

It is my firm convictions that liberal criticism and the materialistic theory of evolution are directly responsible for the unsettled convictions about the Bible and Biblical authority, and for the wave of rationalism which has swept over the thinking world of today, penetrating every nook and corner of the Christian Church with its subtle poison.

A prime need of our day is a rebirth in the hearts and minds of the Christian world of faith in the Bible as the inspired Word of God; a just replacement of the Holy Scriptures in the Church of Jesus Christ as God's revealed will for men in the great matters of the soul. With all my soul I believe the Bible is such a Book, and that such a position is *tenable*. In subsequent articles my reasons for such a belief will be given.

"As long as people blame Satan for their own mistakes, they will keep on making them,"

THE MORAVIAN EASTER SERVICES

DEAR DR. GARDINER:

The Easter Love-feast and sunrise resurrection service at Salem, N. C., which were fully described in the RECORDER columns a year ago, were considered more nearly perfect this year than ever before. In point of numbers there was a considerable increase, upwards of thirty-five thousand worshipers assembling in front of the church for the service at a quarter past five. (On Boston Common eighteen hundred was considered a large gathering.)

These pilgrims came from all over the state, from South Carolina, Virginia, Pennsylvania, Ohio, and even more distant places. Amplifiers at the church and at the graveyard made it possible for all to hear the voice of the venerable Bishop Rondthaler, as he read the Easter litany for the forty-ninth time.

Rain had been predicted, but it did not materialize. A lady who was a graduate from Salem Female College thirty-six years ago says she has never known it to rain on Easter morning.

Bishop Rondthaler has a distinguished family. His son is president of the college. His daughter is wife of the pastor, Mr. Kenneth Pfohl, and church organist. Her playing is remarkable, reminding me of Rev. William C. Daland's style. One of her daughters plays the harp, and another is contralto soloist. Mr. Pfohl's brother is director of the united bands.

There are eleven Moravian churches in Winston-Salem and each has a band. These play at out-door services, and at funerals. They have a large part in the Easter service.

After the benediction at the graveyard was pronounced the bands marched to the college hall where they played several chorals and hymns from the porch and steps. Then a member stepped forward and presented Mr. B. J. Pfohl a purse of one thousand dollars, in recognition of his connection with the band for fifty years, forty of them as director. This was a fitting ending to the morning services.

On the evening before, the choir ren-

dered a sacred concert, "The Seven Last Words of Christ," by Dubois. They were assisted by the junior choir, forty vested children from five to eleven years of age, who sang two numbers.

The whole atmosphere of old Salem was full of reverence. Those persons who came out of curiosity went away in a different spirit, feeling it had been good to be there. The Moravians are a highly religious people. Their creed is "Love to God and to man," and they seem to practice what they preach. They have beautiful faces, full of peace. Would that all Christians might live such a creed!

Yours sincerely,

MARY A. STILLMAN.

Mount Airy, N. C.

CONFERENCE PREPARATIONS

I wonder if people all over the denomination are already making plans for Conference and looking forward with as much anticipation as the people of Milton and Milton Junction. It may seem early, but here all thoughts turn toward Conference just as "All roads lead to Milton."

The housewives are getting the house-cleaning fever. The houses of Milton and Milton Junction will have extra good cleaning this year because Conference is coming. Every newly papered room is part of a definite plan for entertaining Conference guests. Lawns are being raked and seeded, shrubs are being set out, flower beds planned, all with the thought that these too have a definite part in preparation for Conference. Flower seeds, bulbs, and roots will be planted at the proper time to beautify the Conference season. Our vegetable gardens will be planted with a thought in mind of the friends we will entertain at Conference time.

While we individually delight in our plans about home and grounds in anticipation of the coming Conference, the two Miltons are also busily engaged in organizing the machinery always needed for the successful carrying out of the Conference program. Committees are at work planning for every known need. Definite plans of these committees will appear later.

If you haven't made Conference plans yet, it is time to begin. Milton and Milton Junction are planning for you. Do your part.

JOHN FITZ RANDOLPH.

SOME CURIOSITIES OF THE BIBLE

In the Bible the word "Jehovah" occurs 6,855 times.

The word "revend" occurs but once, Psalm III: 9.

The longest verse is Esther 8: 9.

The shortest verse is St. John 11: 35.

In the one hundred seventh Psalm four verses are alike, the eighth, fifteenth, twenty-first and thirty-first.

Ezra 7: 21 contains all the letters of the alphabet excepting J.

Every verse of the one hundred thirty-sixth Psalm ends alike.

No names or words of more than six syllables are in the Bible.

The thirty-seventh chapter of Isaiah and the nineteenth chapter of 2 Kings are alike.

The word "girl" occurs but twice in the Bible, Joel 3: 3 and Zechariah 8: 5.

There are in the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books.

—American Bible Society.

Sabbath School Lesson IV.—April 27, 1929

THE SUFFERING SERVANT OF JEHOVAH.—Isaiah 52: 13—53: 12.

Golden Text: "With his stripes we are healed." Isaiah 53: 5.

DAILY READINGS

April 21—The Suffering Servant of Jehovah. Isaiah 53: 1-12.

April 22—The Atonement Typified. Exodus 12: 1-11.

April 23—The Atonement Accomplished. John 19: 28-37.

April 24—The Meaning of Christ's Sufferings. Romans 5: 6-11.

April 25—Partakers of Christ's Sufferings. 1 Peter 4: 12-19.

April 26—Christ Suffers with His Saints. Acts 22: 1-8.

April 27—The Suffering Servant Honored. Revelation 5: 9-14.

(For Lesson Notes, see *Helping Hand*)

"Why should I pray? I ask God for things, and half the time I don't get them." The girl who said this must have been very sure that all her desires were wise and right and should have been granted. It is fortunate for many girls that God withholds what would not be happy for them."

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager

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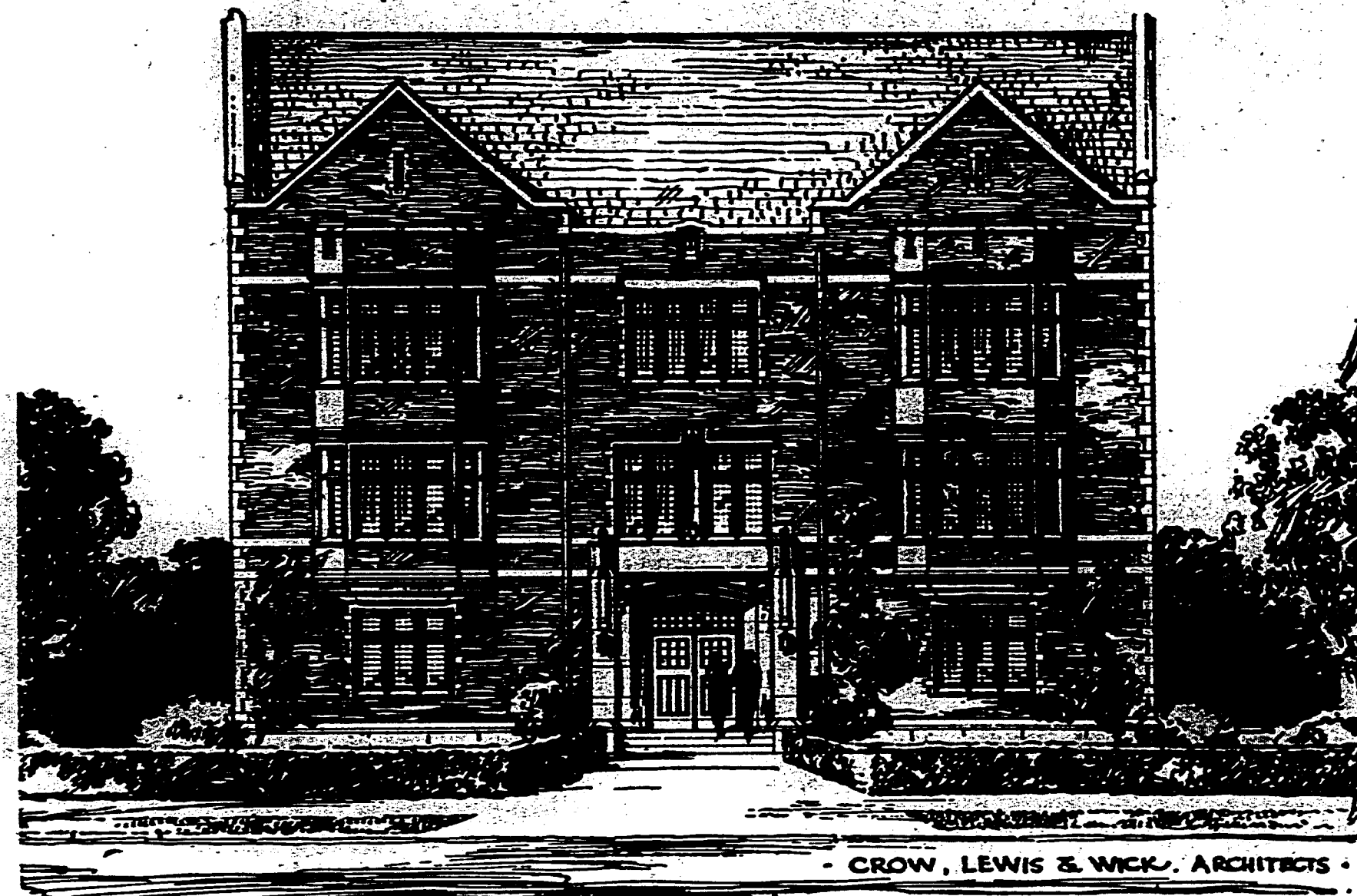
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So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—What matter? He is there.

And more than this: where'er the pathway lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So, where he leads me, I can safely go,
And in the blest hereafter I shall know,
Why in his wisdom he hath led me so.

—Selected.

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