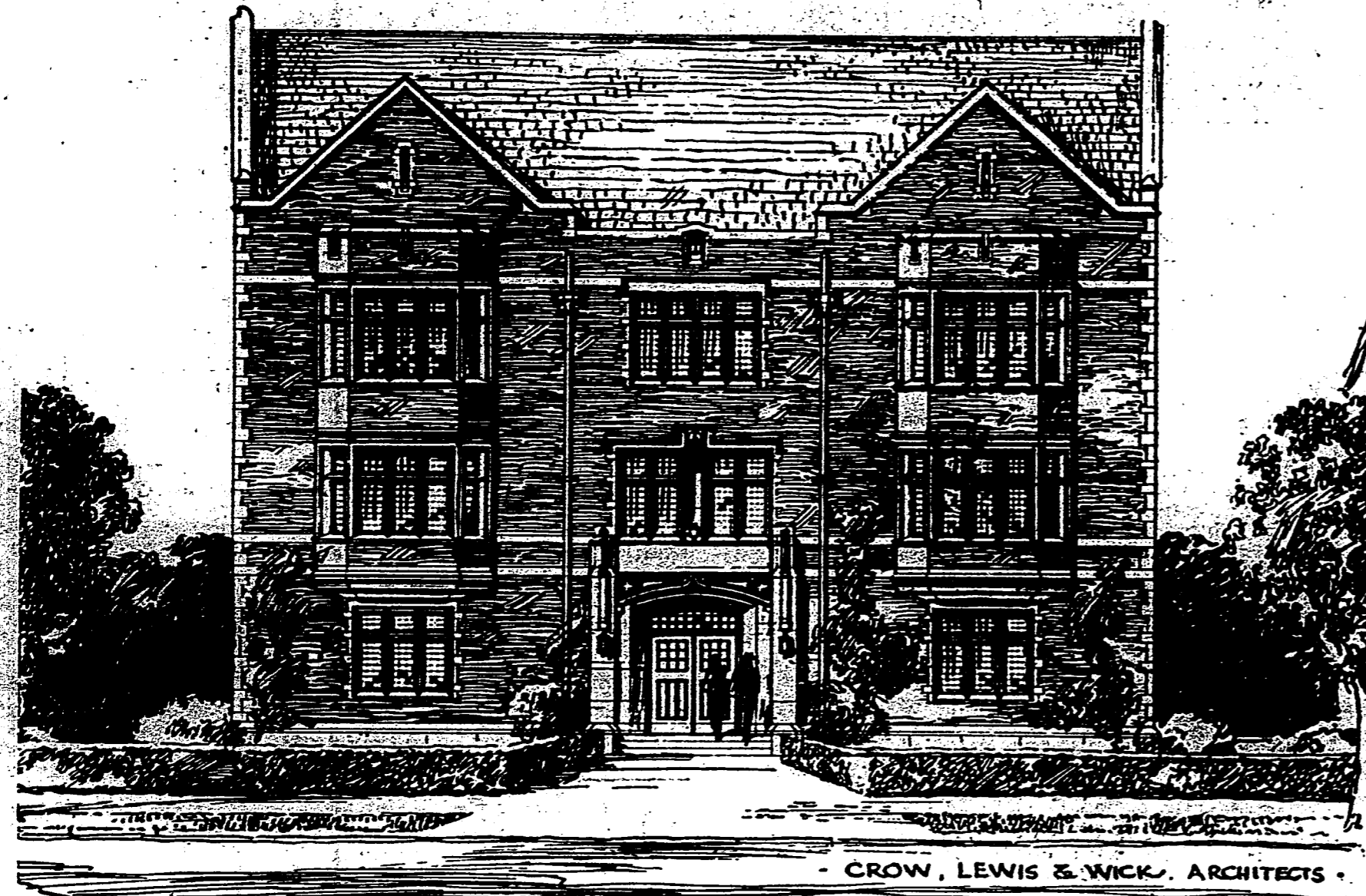


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



"The man who keeps everlastingly at it does not have to keep at it everlastingly."

—Frank Irving Fletcher

All the money pledged by January 31st. We can do it.

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

FARTHER ON

Faith is singing, sweetly singing,
Singing in an undertone,
Singing as if God had taught it—
"It is better farther on."

Night and day it sings the sonnet,
Sings it while it sits alone;
Sings so that the heart may hear it,
"It is better farther on."

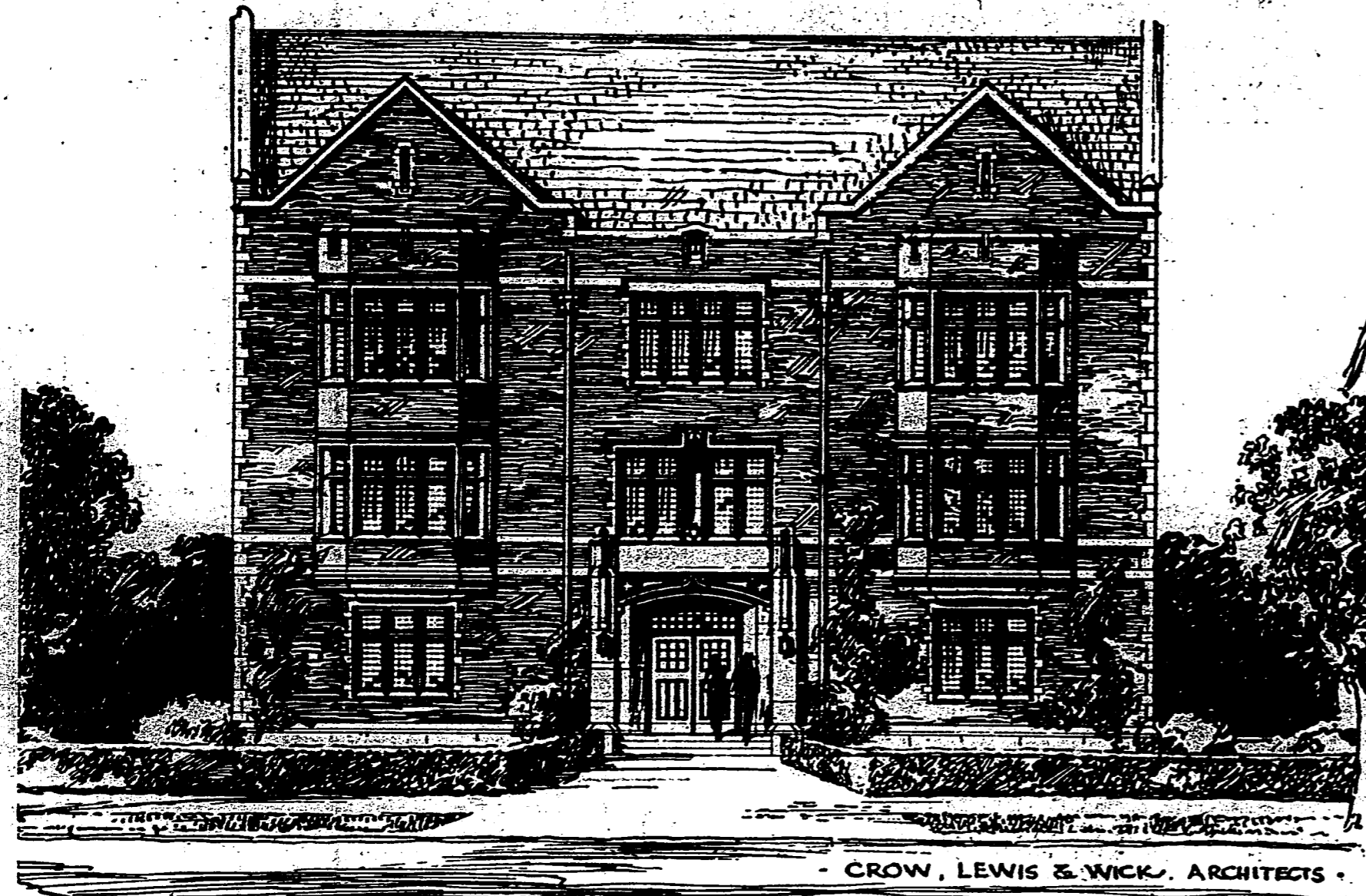
Sits upon the grave and sings it;
Sings it while the heart would groan.
Sings it when the shadows darken—
"It is better farther on."

—Selected.

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

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(INCORPORATED, 1916)
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The Sabbath Recorder

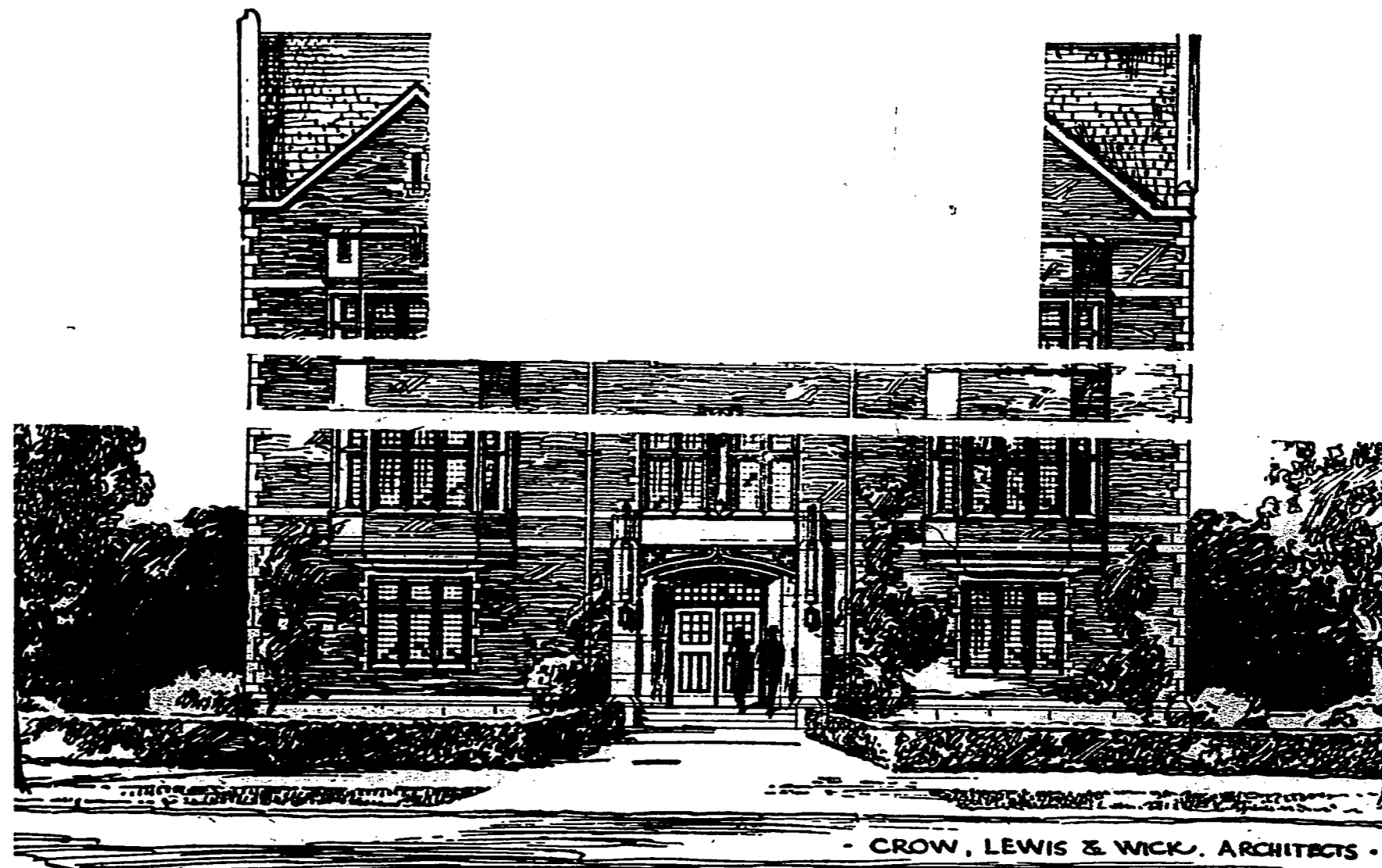
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 3

PLAINFIELD, N. J., JANUARY 21, 1929

WHOLE No. 4,377

The Amount Needed on January 16, 1929,
 to Complete the Building
\$33,524.09



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 nearly two-thirds 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.

"Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. . . . The Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us; that he may incline our hearts unto him to walk in all his ways and to keep his commandments, and his statutes, and his judgments which he commanded our fathers. . . . That all the people of the earth may know that the Lord is God, and that there is none else."

—Solomon.

A God of all Comfort At the head of one of the precious chapters in the Bible stands the text, "Comfort ye, comfort ye my people saith your God." In many a passage we find that our heavenly Father has opened springs of comfort for his children who find themselves in trouble. Indeed there is no darkness too deep for the beams of heavenly love and light to penetrate where the sorrowing ones are trusting in the love of the all seeing Father God. It is a wonderful comfort to be assured when dark days do come that God comes even nearer, if possible, in times of affliction than in times of pleasure.

As I grow older I am coming to feel that no day can be so dark and full of grief but that some of the sunshine from the heavenly home can enter for human comfort. The main trouble is that men shut their eyes to the comfort and refuse to look upon it.

I fear we are too much like the woman in a noted painting, who is shown so persistently looking into the storm-tossed sea which swallowed up her loved one, that she is utterly unconscious of the shadow of angel wings close beside her and hovering over her shoulder, while the angel form is gently touching the strings of a harp. The artist has thus beautifully brought out the thought of God's nearness to comfort even in the deepest earthly sorrow.

I fear that all too many of God's children look only at the cause of their sorrow, with breaking heart, utterly unconscious of the nearness of him who sends the wonderful Comforter, and who offers the consolation of heavenly music in times of trouble.

If we can only grasp and hold the fact of God's infinite, unchanging love, it will sustain in every trial. He is our personal

Friend, one who has us upon his heart. He loves us with a love that is deep and eternal.

We may not fully understand the blessings of sorrow now, but we can trust such a loving Father, who sees the end from the beginning, and we can abide in the peace that passeth knowledge. Hereafter we shall understand and then we may see how it was that even earth's sorrows were ministering angels for our eternal good.

The Great Boy Scout Movement The week of February 8-14, is set apart by the Boy Scouts of America as the birthday week to be celebrated by more than six hundred thousand Boy Scouts and two hundred thousand men who were ex-scouts of years gone by.

Since 1910 nearly four million boys of America have joined the ranks.

This anniversary week will have all the greater interest for the Scouts because it also marks the twenty-first anniversary of the international, world-wide movement.

This is an excellent organization which seeks to build character in boys and to train them for duties as citizens. It is by far the greatest united effort in behalf of boys, and by boys, in all history. Millions of boys have been benefited and help to be better men both physically and morally. The ideals are high, and in the coming anniversary many thousands of boys will rededicate themselves to the ideals and objectives of the movement.

Forty-three nations are represented in the international Scout Bureau, and every Scout regards every other Scout as a brother. They are taught to observe their brotherhood by the same sacred oath, and such a world-wide brotherhood, under such bonds, ought to be a great force for peace.

The Boy Scout law requires a Scout to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent." In the oath the Scout is honor bound to try to do his best in matters of duty to God and to country. He is pledged to help himself, and others, and to be trained for good work in emergencies.

The more boys between the ages of twelve and eighteen years who can be enlisted as loyal Scouts in this land, the better for our country and for the world. We are glad to see that this movement has the endorsement

of many of America's great leaders, including our President at the head of the nation. The prominent Christian leaders in church and school are also giving it their hearty approval.

Some Hopeful Signs An article in the *Pres-In China for Good byterian Advance* by J. W. Chreighton, contains so many interesting and reassuring things about the situation in China, that I am giving our readers some of them here.

The first point made is regarding a growing tendency toward a removal of Chinese objections to religious teaching in mission schools. The schools that clung to their method of religious exercises are gaining in public favor, and a larger per cent of their students attend religious exercises. The number of students attending chapel services is increasing slowly.

The most reassuring feature is found in the attitude of the Chinese themselves in regard to the influence of Russia. They are getting their eyes opened to the bad results of heeding the policies of Russia. Many leaders are humiliated over the folly of being duped as they were, and allowing Russia to betray them.

The public is becoming more sobered in the matter of forming judgments, so the leaders are more willing to give ear to the counsels of the more moderate modern minds.

One of the wisest, clearest-voiced leaders is Dr. Hu Shih, whose opinions are quoted at length. We give some of them as follows:

"What is needed today, it seems to me, is a deep conviction which should amount almost to a religious repentance that we Chinese are backward in everything and that every other modern nation in the world is much better off than we are. We must know ourselves. We must confess that we are terribly poor and that our people are suffering miseries which justly horrify the civilized peoples. We must confess that our political life is corrupt to the core and that most of our homes are nests of crime, of injustice, oppression, lynching, and suicide. We must see with open eyes that we are ruled by militarists who arose from banditry and from the scum of society and whose education and training never qualified them to rule, and by politicians who have no livelihood other than politics and who are never regulated by any system of civil service.

"And for all this, we have ourselves to blame. We have bound the feet of our women for a thousand years and smoked opium for centuries, thereby greatly weakening the race and polluting its moral fiber. And we have wasted the brains

of our scholars by making them spend six long centuries mastering absolutely useless literary gymnastics for competition in the examinations. And we have resisted all pressure for reform and modernization, even in the face of the grave danger of the country being partitioned among the powers. We are only reaping the fruit of the sins of our fathers and ourselves.

"Let us no longer deceive ourselves with self-complacent talks about imperialistic powers hampering our national progress and prosperity. Let us read the recent history of Japan and bury our conceit and self-deception once for all in shame and repentance. And then, when we have fully and wholeheartedly repented, let us resolve, solemnly and religiously resolve, that *we must learn*.

"Let us remember that it does no discredit to a nation to learn from others. On the contrary, it is only great nations that learn. Greece learned everything from the older and contemporary civilizations. And China, in her glorious days, built up her great civilization by an extraordinary willingness to learn from all the races and cultures with which she came in contact. The modern Chinese orchestra, for example, contains almost no instrument that is not of foreign origin; such names as the *pi-pa*, the *la-pa*, the *hu-chin*, etc., bear eloquent testimony to the willingness of our forefathers to learn even from their barbarian neighbors. And for almost a thousand years China had the greatness of heart to regard a foreign country as the "Western Paradise" and make the religion of Buddhism one of the national religions of her own land.

"And let us remember that it is a sure sign of senility and decay when a nation refuses to learn from others and hypnotizes itself with comforting reminiscences of its past glory and greatness. When China, in her younger days, was translating thousands of books from the Sanskrit and learning from India, not only her religion, but also her philosophy, literature, art, music, and architecture, decadent India remained totally impenetrable to the influences of Chinese culture. During a cultural contact lasting two thousand years, India learned practically nothing from China, not even printing, which went from China through Central Asia and finally reached Europe. Let us learn and rejuvenate ourselves."

No one can read such words from this strong Chinese statesman without seeing some important and hopeful points regarding the outlook for China.

1. Wise native statesmen are giving more attention to the real practical problems of reform among their own people. Practical economic questions regarding China's internal relations—matters of loyalty and unity at home, the subject of disarmament of the hordes of fighters—are coming to the front, and her great men are learning the principles of material civilization that should go hand in hand with religion.

2. Her leaders are recognizing the value of *American* civilization as never before,

and are tired of their own experiments which have failed. These failures have made her leaders more open-minded than ever before. She has suffered great humiliation, not only from the victory over their thousands by the little army of Japan, but also from the fact that Russian communists lured her people into immoral policies which resulted in great trouble. If the words quoted above give any clue to better tendencies, China's best men are regaining their moral self-respect and a healthful open-mindedness which must soon bring in better times.

3. One other thing is evident from Dr. Hu Shih's remarks. Poor, downtrodden China has lost confidence in her leaders, and her great men are saying, "If we only had leaders whom we could trust." One of her great educators says, "China has few leaders because her young men disqualify themselves through dissipation."

Now it is a hopeful sign when leaders of that great nation recognize the causes of their own weakness, realize the handicap that keeps them down, and when they appeal eloquently and hopefully for help from civilized nations.

4. A careful reading of some advanced Chinese scholars will reveal the fact that America is more and more coming to be regarded as the exemplification of material prosperity. Now if America will show them that this prosperity is due to her spiritual religion and loyalty to the Supreme Ruler of old China and all the world, the day is not far distant when Jesus Christ shall be the light of the world in China, and Christianity will be given highest place in the hearts of the people.

"As I Have Done to You" These words stand at the head of a brief note by Mrs. Lilla E. Whitford of the New York City Church, to introduce a brief, loving testimony of grateful tribute to Sister Sara G. Davis, from one of the students who knew her in Shanghai, China, years ago.

We gladly give Mrs. Whitford's words here in full:

AS I HAVE DONE TO YOU

Grace Chang was a student in the Grace School for Girls in Shanghai, China, and after being there about six years she was sent to New York City to continue her studies. One day she was trying to tell me how much she loved her dear teacher, Mrs. Sara G. Davis. This is what Grace

said: "I love Mrs. Davis very much. When I was in school she was better to me than my own mother would have been. One day I was ill and Mrs. Davis washed my feet. She had me put my feet in hot water and she took a towel and wiped my feet with her own hands. My own mother would not have done that."

I think this beautiful tribute to her dear teacher contains the key note of Mrs. Davis' life-work—unselfish, willing, service for others.

LILLA E. WHITFORD.

Such a tribute is more precious than gold or silver or diamonds, when you consider its source. It reveals the genuine missionary spirit of one who did her work well and rests from her labors. Only eternity can reveal all the good done by such a Christian worker.

A Message From H. N. Wheeler All our older members, both in the East and West, will remember Elder Samuel R. Wheeler, of years gone by, in his faithful services as missionary and pastor among our people. The following article is from his son, who for years has been in the forestry service of the United States government. Brother Wheeler still cherishes the memories of his grandfather and father, and in a spirit of loyalty recalls pleasant recollections of other days.

We are glad to receive this message from him regarding the welfare of the south country in which he has been serving. It has several points of special interest as seen by an interested observer. His letter follows:

DEAR EDITOR:

The Presidential election of 1928 will long be remembered in the South. For more than fifty years the majority of the white voters living below the Mason and Dixon line have voted blindly for the Democratic nominee and never questioned the choice made by the leaders. This year, 1928, it became evident even before the delegates returned from Houston that there was much dissatisfaction with the selection of the man to head the ticket, and later it developed that his platform was not at all acceptable. As the campaign progressed it became evident that a political revolution was in the making, but how far it would develop by election day no one could tell; but many made predictions. During the campaign speakers and newspapers appealed to every prejudice; called upon the South to stand solid for Democracy; insisted that Tammany had always been the friend of the South; dangled before the eyes of the audiences the bugaboo of the Negro dominance in case Hoover won; or urged the voters to stand loyally by the party of the forefathers. Papers working for Mr. Hoover copied whole pages from the Negro paper pub-

lished in New York by Carney, the brilliant Negro, who urged all colored people to vote for Governor Smith. The Republican organization in the southern states had replaced the negro party leaders with white men and women and this caused some of the colored people to turn to Smith. Few colored people in the South vote because of the "Grandfather Clause," and other preventative measures, and so the election became a contest between white citizens.

Why did Mr. Hoover carry so many southern states and poll such a heavy vote in others? There is sure to be a difference of opinion about it among the various observers, but after four years traveling and lecturing in all the southern states and after a sojourn among the people of the South during the last campaign and election, I am convinced that the prohibition question stands as the main reason. But other reasons figured large also. Governor Smith was opposed because of his relation to Tammany Hall. No one can deny the religious question entered into the decision. Few would question Governor Smith's right to worship as he pleases, but so long as the Catholic Church believes in union of Church and State and sends representatives from the Vatican to the seats of government of the various nations and these nations in turn send political diplomats to the Vatican, just so long will people consider the Catholic Church as a political organization. The following countries send representatives to the Vatican: Germany, Bavaria, Argentina, Belgium, Austria, Bolivia, Brazil, Chile, Colombia, Costa Rica, Spain, France, Great Britain, Greece, Haiti, Netherlands, Hungary, Latvia, Lithuania, Luxemburg, Monaco, Nicaragua, Peru, Poland, Portugal, Rumania, Russia, Czecho-slovakia, Venezuela, and Jugoslavia.

Some attempts were made to prevent people from voting as they wished, on the ground that if they voted for Mr. Hoover they were doing so because of religious intolerance or bigotry, assuming there were no other reasons why people should vote for the Republican candidate.

But other reasons figured too in the result. The protective tariff has been and still is of real value to the South and has been a large factor in bringing it to the front industrially. Many southern people had been awaiting the opportunity to vote as their judgment directed rather than to cast their ballots blindly for anyone the party in power put up, and this past election offered them this chance. No one can predict what the South will do four years hence, but it is certain not to fall back to its former indifference and blind acquiescence to the leaders, in a Presidential election.

H. N. WHEELER.

"Who Are the Nation's Great?" This question is asked by the *Christian Century* in an editorial. In answering the question, that great paper mentions the death of Theodore Roosevelt on January 7, 1919. It then refers to the death of "Tex" Rickard, that great promoter of prize fighting, who recently died also on January 7, 1929. It calls attention to the notoriety given by

American newspapers to the two deaths, and asked the pertinent question, "Who are the nation's leaders?"

As to Roosevelt, the *Christian Century* thinks there is, of course, no question and goes on to say:

But why does a Rickard bulk so large in the public eye? His career had been that of a promoter of prize fighting—often an illegal, and always a suspected form of sport. Starting as a saloon keeper in a Nevada mining camp after a period as prospector and gambler in Alaska, Rickard rose to a position where he could make millionaires of pugilists who fought in his rings, and where he could claim that "six hundred millionaires were associated with him in his enterprises in New York."

The SABBATH RECORDER heartily approves these comments, and thinks that every Christian paper in the land should speak out in regard to such tendencies to boom the unworthy leaders in America's fast life, as being men whom our country hastens to lavishly reward.

President Davis And Alfred University Honored A copy of the *Chattanooga Times*, Chattanooga, Tenn., of January 9, 1929, contains an interesting account of the convention of the Council of Church Boards of Education just held in that city, at which President Boothe Colwell Davis of Alfred University was elected president.

Brother Davis was taken completely by surprise, and was elected without being consulted, and for various reasons declined to accept, lest by doing so his duties might be too heavy. But you will see by the following insert how he was persuaded to accept.

We are glad for him and for the university. It gives them a nation-wide promotion in the educational world. Here is the way the Tennessee paper puts forth the matter after double display headings to its article:

Dr. Boothe Colwell Davis, who has been president of Alfred University, Alfred, N. Y., for the past thirty-four years, was elected president of the Council of Church Boards of Education during the second day of the convention of the council held at the Read house yesterday. Doctor Davis was elected unanimously and was the only nominee whose name was submitted by the nominating committee.

Doctor Davis is sixty-five years of age, a Seventh Day Baptist, was ordained into the ministry of that denomination in 1893. He holds degrees from Alfred University, Yale, National Normal University and Temple University. He is a member of the Religious Education Association

and the Federal Council of Churches of Christ in America, and has been president of the New York State School of Clay Working and Ceramics since 1900.

The new president, in a statement to the council shortly after his nomination and subsequent election, resigned from the office to which he just had been elected by the vote of every delegate present. He expressed regret that he had not been approached prior to the announcement of officers by the nominations committee, saying that he then could have expressed his appreciation for the honor and explained his inability to serve as president.

Doctor Davis stated that he had been under a physician's care for the last three months, because of failing health, and had been informed by the board of trustees of Alfred University that he must curtail his outside activities so that they would not conflict with his duties as president of the institution. These reasons, Doctor Davis stated, prevented his accepting the presidency of the council. However, after a short discussion, during which it was pointed out that the executive committee works to lessen the duties of the president, Doctor Davis reconsidered his determination, and agreed to serve.

In an interview with a *Times* reporter following the election, Doctor Davis pledged himself to a continuance of the policies advocated by Dr. Frederick E. Stockwell, retiring president, and said he would support the present policies of the council because he regarded them as the best. He stated that he would work with the executive committee and other members of the council in an effort to obtain college instructors who fulfilled the three qualifications proposed by the council, Christian character, educational equipment, and teaching ability. All three of these qualities, Doctor Davis affirmed, are essential to a college instructor, but he regards the Christian character of the man as the primary requisite. Of course, he added, no instructor is able unless he answers all these demands.

NEW PRESIDENT FRIEND OF STUDENTS

Unlike many public citizens, and, in fact, college officials, the head of the council for 1929 does not believe the modern generation, especially as exemplified by college students, is any worse than the preceding generation.

"I have great faith in the college man of today," Doctor Davis said. "He is freer in his thinking and the expression of his thoughts than he ever before has been. He is honest and frank, too, in the expression of his thoughts. That frankness and candor oftentimes leads him to be misunderstood, and he may be judged as a group by a very small percentage of college men less honest and sincere than the average college man.

"My own personal opinion, formed by long experience in educational efforts, is that the college man is sound, clean, dependable, and promising for the civilization which we have. With regard to the much-rumored drinking among college and university students, I must admit that there probably are certain colleges, or certain groups in certain colleges, where drinking is in-

dulged in without serious criticism. However, I firmly believe that, in the majority of colleges, and among the majority of college students, there is a higher total abstinence, a higher temperance morality than I ever have known before in approximately forty years of dealing with college groups.

"As far as my own observations go, I have the same feeling with regard to the college girl as I have with regard to the college boy. The college girl, as I know her, is a high-minded, scholarly woman. Like her brother, she suffers a great deal from the extremists, who form only a comparatively small percentage of the female students in our institutions of higher learning. I believe that the criticism of the college girl, and, yes, the college man, too, is prompted by the conduct of a small group."

Now, All Together Last Sunday we **For A Denominational Building Day** had a full meeting of the Building Committee and also of the Tract Board, in both of which important matters concerning the new Denominational Building were up for careful consideration.

It was shown that conditions for reasonable terms in the work of building are especially favorable as spring approaches, and that several thousand dollars might be saved by prompt action.

It was therefore decided to send out a message to all the pastors pleading for a Denominational Building Day, on Sabbath the second of February, in which all the churches shall make this the one subject for consideration and prayer. It is worth while for all the people to focus their thoughts upon some important work at the same time, and for all the pastors to improve the opportunity for inspiring and leading their people to act promptly and lift all together to finish up the good work. Every church that has completed its canvass for the Building Fund before February 2, can use that day as a day of victory over a good work well done.

Let all the churches that have begun their canvass for subscriptions endeavor to complete the canvass so they too can celebrate the day as a victory day.

We plead with all churches that have not yet begun their canvass to start an intensive campaign at once in order to have their work completed by the tenth of February, and the returns all in by the middle of that month.

Please turn to another page and read the committee's letter.

ANOTHER BLOCK ADDED

We are glad to report returns enough to add one more eight thousand dollar block to our growing picture on the front cover. You too will be glad to see this, I am sure.

Miss Titsworth reports pledges for the week since her last report amounting to \$500. This enables us to add the new block. The total received now amounts to \$56,475.91. This taken from the \$90,000 required leaves \$33,524.09 still lacking.

Four churches have made a good record and practically completed their canvass. Piscataway (New Market, N. J.), New York City, N. Y., Milton Junction, Wis., and Plainfield, N. J.

Members of the Piscataway, Plainfield, and New York City churches, comprising approximately five per cent of the resident membership of the entire denomination have now pledged approximately one quarter of the total amount to be raised.

PASTOR'S REPORT 1928, MILTON JUNCTION, WIS.

With thanks to our heavenly Father we glance back to review the year just past. Our regular services have been maintained with the usual good degree of regularity. Two Sabbaths we have held no services as we attended quarterly meetings at Walworth and Albion. Near the end of the year sickness has affected the attendance, and caused the giving up of Christmas exercises.

We mourn the loss of eight members by death. Two have been dismissed by letters. On the other hand, nine have been received by letters and one by baptism during the year. We welcome two new families to our midst, Clarence Olsbye's, returning from Plainfield, N. J., and Jesse Babcock's, coming from Exeland, Wis.

The following denominational representatives have spoken to us during the year: leader in Sabbath Promotion, Rev. A. J. C. Bond; president of the Education Society, Rev. E. D. Van Horn; general secretary, Rev. W. D. Burdick; field secretary of the Sabbath School Board, Rev. E. E. Sutton. Mr. Bond and Mr. Van Horn also conducted in our church a conference of ministers and workers representing the Northwestern Association to plan a series of Teen-Age Conferences in this association.

Rev. W. D. Burdick presented denominational needs. Mr. Sutton presented denominational building interests. Two special services, forenoon and afternoon, Sabbath day, September 22, were held for the discussion of the work and plans of our various boards. The only urgent plea for financial support this year, outside of the usual local expenses and Onward Movement apportionment, has been for the denominational building, resulting in pledges to more than \$1200. This shows a good interest in the denominational building. We gave even better than last year to the support of the evangelistic quartet. A greater interest or a better understanding of the regular budget of local expenses and Onward Movement apportionment is needed, as in this case we have lost ground during the last eighteen months. (Last minute reports show usual local expenses met, but Onward Movement apportionment badly in arrears.)

Since Conference your pastor holds the position of Intermediate superintendent on the Young People's Board. His work is largely correspondence with intermediates and providing copy for the Intermediate Corner of the RECORDER.

Our union Vacation Religious Day School was carried on very successfully this year. June 18-July 6, supervised by Miss Charlotte Babcock of Milton. The enrollment was about as last year. Teachers were furnished by both our church and the Methodist Church.

The *Pastor's Assistant* has been published regularly. It has now entered upon the third year, and has been entirely self-supporting.

Thirty-six weekly bulletins have been published during the year, fifty copies each, including program, notices, and illustration for children's sermon. While the bulletins fill a real need, the pastor questions that need being equal to the cost and contemplates their discontinuance. The advisory committee suggests that the question be discussed in this meeting.

The advisory committee recommends the holding of prayer meetings, when invited, in the homes of the shut-ins, instead of at the church. Such invitations will be gladly received.

The advisory committee has met prior to each quarterly business meeting of the

church and once besides to plan for denominational building drive.

Although the Christmas program was given up, enough young people were able to be out to sing Christmas carols this year. The weather was rather cold to keep instruments in tune, but a part of the orchestra assisted with the carols.

The Sabbath school orchestra has organized and is doing regular work. The Sabbath school purchased new song books with orchestration which are used each Sabbath. The young people purchased a piano last summer and placed it in the church for the use of the orchestra.

Our church chorister has added to the music of our morning service by the occasional use of a male chorus.

The pastor has represented the church this year at the General Conference at Riverside, Calif., and at the Northwestern Association at North Loup, Neb. He has represented our association as delegate to the Southwestern Association at Hammond, La., and attended the semi-annual meeting at New Auburn, Wis., as delegate from our quarterly meeting. In March he spent about one week each at Garwin and Welton, Iowa, under the direction of the Missionary Committee of the Northwestern Association. With the assistance of the evangelistic quartet, he conducted a Teen-Age Conference at New Auburn, Wis., June 18; and with Rev. August Johansen conducted a similar conference at North Loup, Neb., June 24, both under the direction of our leader in Sabbath Promotion. He has attended a conference of college young people at Milton, conducted by Rev. A. J. C. Bond, and a conference of ministers and laymen, at Milton, to study the reports and plans of our boards. He has represented our Sabbath school in the annual convention held at Shopiere, Wis.

Your pastor has baptized one candidate for church membership during the year. He has conducted and assisted in six funerals, and officiated at one wedding.

Respectfully submitted,

JOHN FITZ RANDOLPH,
Pastor.

BUILDING COMMITTEE'S LETTER

DEAR FRIEND:

You have doubtless been watching the progress of the campaign for funds for the denominational building as reported from week to week in the SABBATH RECORDER, and we trust that, like ourselves, you have been much encouraged by these reports, although but few churches have completed their canvass.

In a considerable number of churches local conditions have made it expedient to postpone the canvass until after the Christmas holidays. That apparently is the reason why so few churches, comparatively, have reported a complete canvass.

At the present time I am writing because I am in receipt of a letter from the chairman of our Building Committee, stating that if we are to have the advantage of present building conditions, which are very favorable, it will be necessary to ask for formal bids in the very near future, since the present indications are that the building trade in this vicinity will be very active a little later, and that delay may cost us several thousands of dollars.

Can we not, then, have our canvass completed by the tenth of February, so that by the middle of February all returns may be in the hands of our treasurer, and we may lose no time in asking the contractors to submit estimates, and closing a contract for the building.

Descriptive literature and pledge cards have been sent to all the churches. If you have not received them, please let us know at once.

The printed pledge cards can easily be changed to suit the convenience of anyone.

Trusting that conditions with you are such that your canvass can be completed within the suggested time, and with fraternal greetings, I am,

Faithfully yours,
CORLISS F. RANDOLPH,
President.

Please make all your reports directly to our treasurer, Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

"As you measure others, so they measure you."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

GROUP CONFERENCE SUGGESTIONS ABOUT CHURCHES

At the suggestion of the president of the General Conference the following was placed upon the blackboard at each of the group conferences held last fall:

"Take some moments of silence, after which write anything you think should have special attention during the year ahead. Be perfectly frank to put down anything that you think is (a) going wrong; (b) is being neglected; (c) that needs correction; (d) that should be stressed, whether it concerns pastors, officers, methods of work, the public service, or any branch of work."

Two hundred suggestions were handed in, and many of these touched on two or more different subjects.

These have been arranged according to the lines of work that they seemed to fit, and were considered in the recent Commission meeting. The general secretary was instructed to send to each board those relating to the work of that board; others he will use in the SABBATH RECORDER.

The opinions of two hundred persons from forty-seven of our churches about our churches, boards, denomination, pastors, laymen, and varied interests ought to be of practical value to us.

The following list relates to the church.

1. We must recognize the fact that our churches are not fifty per cent efficient, and seek for and apply the remedy.
2. Needs correction: Attendance at church service.
3. We need better attendance of men at Sabbath school.
Need regular attendance at church.
Young men should attend Sabbath school.
Too few young men at church.
4. Less automobile riding and better church attendance. Never miss Sabbath school if possible to attend. Someone is watching you, so do your duty.
5. Stress the value of the church-going

habit. In one of our largest churches in this association the Sabbath school and preaching service have two congregations with an alarmingly small duplication. What should be done about it?

6. The churches are for the most part self-satisfied and self-centered. We are trying to better ourselves, entertain ourselves, in fact, everything (almost) we do is for those *inside* the church instead of for those outside. What we must do is to enlist our church members in service in "building up the body of Christ," the Church by personal witnessing, visitation, gospel team work, individual evangelism, etc.

7. The spirit of criticism in certain churches curtails their support of the denominational program.

8. A definite program for each church.

9. Our churches need education in soul-winning. Every church should have an effort of some kind to reach the outside world with our faith.

10. Evangelism and the evangelistic spirit needed. Personal work.

11. Stress worship and character building.

12. Bible study and church history neglected. Stress who we are, what we are, and why we are.

13. There should be a persistent, systematic, and prayerful presentation to all churches of Christian stewardship and tithing.

14. The denominational work is one of the primary reasons for the existence of the local church. The church which can only support its local budget is largely failing of its purpose.

15. We are neglecting to inform and keep informed the nonresident members. Just asking for gifts when information and personal contacts are wanting will not bring much.

16. Needs correction: The rut in which much church work is carried on. Responsibility of the laymen. Co-operation in all lines of church work.

17. I think some plans should be worked out for creating a better spirit among the young folks toward all church activities, some diversion from the monotony caused through the routine of the same kind of work.

18. How are we to hold young people in our pastorless churches?

19. We need some sort of a plan to put the laymen of the church to *work*; definite jobs for the individual church members. More members at work.

20. Going wrong: Leaving the work too much to a few to do, the rest going free.

21. We need church bulletins that give, each week, some item of denominational news or needs, as well as local notices.

22. I think as Seventh Day Baptists we should promote such propaganda as will convince our people of two things: first, that a united program must be supported for the ultimate good of our work; second, that former standards of giving are wholly inadequate and that we *can* and *must* think in terms of larger and larger amounts, as individuals, to meet the needs and possibilities of our part in the work of the world.

23. Stress a deeper spiritual life, a keener Sabbath conscience, consistent conduct in all ways, a clearly defined line marking the *difference* between a consecrated Christian life and a worldly life.

24. We need a reawakening of the people in the pews so that they will first hear what is preached and then being hearers become doers also.

We need depth of consecration of every Seventh Day Baptist.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

VII

The first group of articles dealing with the "Other Fruits" of modernism emphasized the importance of impartial and open-minded study of the contents of the Bible, in which the first purpose is to discover "what is there" quite apart from any question of the significance of what is found. An effort was made to apply this method of approach to a specific Bible study. There is no need of reviewing here the material which was cited in these articles, and which, as was seen, plainly indicates the most revolutionary sort of moral and spiritual progress within the Bible itself.

It would be worth while and interesting indeed to have these materials discussed from the viewpoint which is opposed to that of the present writer. In view of the fact that the evidence cited in the last four

articles was drawn from the Bible, and from the Bible exclusively, it is quite naturally expected that particular and specific attention will be given to this material by those who sincerely profess a peculiar loyalty to the Bible as the infallible and inerrant Word of God. There are a considerable number of people in the denomination who would welcome the opportunity of seeing how our fundamentalist brethren actually deal with the Biblical material listed in the previous group of articles.

In the next group of articles, it is proposed to turn to another subject entirely. The Christian message centers, and has always centered, about two key words, "sin" and "salvation." It is proposed, therefore, to consider the question of whether the methods of modernism—for modernism is essentially a method and not a creed—can lead to any constructive and significant convictions or to any vital experience with regard to these two key words. As the modernist attempts, by the use of the methods of modernism, to formulate the materials of belief, will he have any place for convictions regarding sin or salvation?

Probably no charge is made against modernists more frequently or more persistently than that they deny the existence of sin, or at least greatly minimize its seriousness. Certainly no more serious charge has ever been brought against modernism than this. It is the thesis of this article that this charge, however honestly and sincerely it may be brought, is absolutely unfounded, and that the methods of modernism do not necessarily lead to or in any way involve a denial of the reality or awfulness of sin. Certain conceptions of sin may indeed be denied. Certain theories as to the origin of sin may be called into question, or it may at least be held that the acceptance of a particular theory as to the origin of sin is not at all essential to belief in sin, as a reality of experience.

It is proposed in the next two or three articles to deal with this subject of sin, and to present certain positive convictions with regard to sin. The position which will be presented does not necessarily accord with the position held by all or even any other modernist. But it is a position reached by the *methods* of modernism, and it is a position which differs on certain points with fundamentalism.

In actual usage, the term "sin" has a great variety of meanings. It must not be supposed that the word necessarily means the same thing to one person that it does to another. The fact that it is variously interpreted is what makes careless use of the term dangerous in so far as clarity of thought is concerned.

It is desirable, therefore, to consider a few of the outstanding conceptions which have grown up about the word in current thought and usage. After having completed that purely descriptive task it will then be possible to indicate which conception or conceptions are accepted by modernism as herein conceived, and which are rejected. It will also then be possible to consider whether the conception presented here is true to life and experience, whether it is true to the Christian message, whether it is in any respects more adequate than the conceptions which are rejected, and finally, whether those who accept this conception deserve to be accused of denying the existence of sin.

The word "sin" may refer either to an *act* or to a *state*. Our analysis of the meaning of the word will accordingly follow these two divisions, and we will first consider definitions of

I. Sin as an act.

1. *Sin is a violation of an arbitrary Divine commandment.* Sin, therefore, is synonymous with disobedience. Thus the *Westminster Shorter Catechism* declares, "Sin is any want of conformity unto, or transgression of, the law of God." Answer xiv.)

According to such a conception, the fact of sin lies primarily—indeed, exclusively—in the violation of the Divine command, rather than in the harm done to one's fellow, or in the harm brought upon one's self. It is in perfect harmony with this conception that David could exclaim, relative to his sin with Bath-sheba, Against thee (God), *thee only*, have I sinned, and done this evil in thy sight." Psalm 51: 4. The sin lay in the transgression of Divine law rather than in the evil done against Uriah and Bath-sheba.

Another illustration of this conception of sin as the violation of an arbitrary command is seen in the verse cited in an earlier article: "If a soul sin, and commit any of these things which are forbidden to be done

by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." Leviticus 5: 17. This provision makes it plain that the fact of sin lies in the violation of the arbitrary commandment.

According to this conception, sin so far as it is related to the Ten Commandments, consists in the violation of the Divine ordinance, and in that alone. An act which wrongs one's fellow men is a crime, but it is not, in itself a sin. It is as a violation of the command of God that it becomes a sin. This is evident from the fact that in the Old Testament itself violations of arbitrary ritualistic requirements and violations of ethical principles were equally considered sins—that is, offences against God—and were both punished with equal severity. It was the violation of Divine commandments, whatever the nature or basis of the commandments, which constituted sin. Indeed, this conception of sin makes righteousness consist in unquestioning obedience, however perplexing or improper such obedience may seem to "mere man." Thus the man who refused to smite the son of the prophets who ordered him to do so "in the word of the Lord" was slain, according to the story, because he did not obey the voice of the Lord. 1 Kings 20: 35-36. He sinned because he refused to do what seemed an obviously foolish if not a wicked thing to do. His sin was the violation of an arbitrary command.

It is plain that this conception of sin is essentially legal. God, as the absolute Sovereign, the arbitrary Law-giver, lays down certain degrees. Together with them he prescribes certain penalties for their violation, certain rewards for their observance. Just as any act on the part of a citizen becomes legally a crime only when and because the legislative body of the State enacts a statute against it, just so any action becomes theologically a sin only when and because God decrees against it. This conception is clear cut and simple. Righteousness is obedience; sin is disobedience.

2. *Sin as an offence against the Divine majesty or honor.* Closely related to the above conception is the view of sin as primarily any act offending against the exalted majesty of God. Underlying this view is the belief that a thing is holy which is unapproachable or awful, rather than that

which is lofty from an ethical standpoint. Sin constitutes, therefore, a violation of sanctity.

Thus Uzzah's error in steadying the ark was an offence against the sanctity of the ark, and therefore against Divine majesty. Similarly is explained the sin of the people of Beth-shemesh who looked upon and into the ark. The sin in each case was in a breach of Divine etiquette rather than in any genuinely ethical offence.

Frequently this Divine majesty has been identified with the Divine authority or sovereignty. Thus Anselm, one of the great theologians of the medieval church, identifies sin with man's failure to pay his debt of honor to God, which is obedience to the Divine will. When a man thus fails, God demonstrates his majesty by forcing man, like a feudal vassal, to acknowledge the Divine honor, even against his will.

This conception of offence against Divine majesty as constituting sin survives to this day. Many a man who has sought to discover new truths or to propound new convictions has met with warnings of the dangers of prying into the secret things of God, which things belong to the Divine dignity and majesty so jealously guarded by God.

It is obvious that this conception of sin as essentially an offence against a stern and unapproachable majesty is perfectly in harmony with the thought of authority, honor, dignity, and majesty which for centuries has been attached to human kings, and which has so naturally been transferred to the conceptions of God.

3. *Sin as an offence against social custom.* In striking contrast to the first two conceptions of sin suggested, current among many sociologists in particular, is the view of sin which makes it primarily an offence against tribal *mores* or customs, a violation of social convention or tradition.

According to this view, there spring up, sometimes arbitrarily, sometimes as the result of experience, certain practices which are either approved of or disapproved of by the social group. These practices may range from such things as insistence upon reverence for some "sacred" animal (as in India), or disapproval of attendance at a "formal" dinner in shirt sleeves, to such fundamental institutions as marriage or such practices as respect for elders. Whatever the particular custom may be, sin, according to this view, lies in the violation

of any convention thus laid down by society. It is from this superficial view of sin that there arises the belief that all established social practices may be disregarded and flaunted with impunity, or at least so far as public opinion makes it possible or convenient to do so.

4. *Sin as anti-social, non-ethical acts.* One of the most prominent conceptions of sin in contemporary thought is the identification of it with any act which is anti-social. By anti-social is meant any act which is genuinely harmful to others, individually or collectively. This conception is not to be confused for a moment with the view of sin as a mere violation of social custom. From this viewpoint, murder or theft are thought of as genuine sins, not because they violate a Divine command, or because conventionally "it just isn't done," but because it actually is destructive of personality and of the rights of personality.

This view is the reply of those who, with high ethical insight, reject the declaration of David, "Against thee, (God) thee only have I sinned."

5. *Sin as a falling short of a deliberately accepted ideal.* The last conception of sin which I will mention in this article is highly individualistic in its character. For many, sin is failure to live up to one's best ideals. If anyone deliberately accepts an ideal as his own, from whatever source it may come, and then fails to attain it, he misses the mark, and sins. In the words of the epistle of James, "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Of course, the obvious danger of such a conception is that the person who does not attempt much does not fail greatly. The man with few ideals has few sins. This certainly is not the meaning of James, but it is easy enough to make one's conception of sin so individualistic and subjective that human failures are easily glossed over, and a person is said to have "meant well," even while he did not *do* well.

In the next article we will discuss various conceptions of sin as a *state*. It will be remembered that none of the conceptions of sin thus far presented necessarily correspond to the conception of sin which is to be offered here as the modernist interpretation. The task of evaluating these different views and of shaping up a new one will come in subsequent articles.

MISSIONS

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

PUT UNDER RESPONSIBILITY

In a letter recently sent to the secretary is this sentence, "These calls for help from the long neglected part of God's family seem to me are putting us under great responsibility."

Responsibility comes to us in two ways. We assume responsibility, and we have it thrust upon us. When a man signs a contract, business or social, he voluntarily takes upon himself responsibility. It is a matter of choice with him whether he takes the responsibility or not; there is no moral obligation that he should agree to do it. But when a man finds himself endowed with intellectual and spiritual faculties and powers, he feels himself obligated to make the most of them. It is not a matter of choice whether he uses them to the very best advantage. He is under obligation to do so, and he can not fail with impunity. He had nothing to do in choosing whether he should possess such faculties or not; they were thrust upon him—in love to be sure, but thrust upon him with the responsibility of using them aright.

The many new open doors in our mission field come under this last class. Like life itself, they are thrusting themselves upon us and "are putting us under great responsibility." The fact that they come to us without our choosing that they come, does not lessen our obligation to do everything possible.

We can not excuse ourselves saying, "We should give our efforts to fields already occupied." Such a position is simply begging the question and does not release us. If such a policy had been followed in apostolic days, the gospel would have been confined to Jerusalem and we would still be in heathenism with its degradation and miseries.

Saying, "The field is too difficult," does not release us from responsibility of carrying the light God has given us to these new fields. Mission work is always difficult. Persecutions of the cruelest kind attended

the introduction of Christianity in Jerusalem. It was carried to Asia Minor amidst great danger and hardship; it was taken to Europe in the face of death. The cross of Christ with its shame and agony was difficult. Mission work is always difficult, and shame thrice shame to the people, church, or board that neglects a field because it presents great difficulties.

The only thing that will release us from the responsibility of constantly entering new open doors in the field of missions is the impossible. When we have exhausted ourselves and every resource, then are we excused from the responsibility which the open doors put upon us.

GAIN OUT OF LOSS IN CHINA

(Dr. Wade Crawford Barclay, writing from Singapore, November 25, 1928, gives these impressions of the Christian Church in China)

The attention of the churches at home during the past two years has been centered upon the losses sustained in China. One can not talk long with missionaries and nationals here on the field without becoming vividly conscious of gains as well as losses. Almost every one with whom one enters into serious conversation on present conditions mentions some particular in which advance has been registered. Irresistibly the conviction is born in upon one that again the principle declared by the Master, he that "shall lose his life for my sake shall save it," has been verified.

The Christian Church in China has been passing through trials and persecutions that have threatened its very life. In the comparative calm that has followed the storm the Church has emerged purified and strengthened. There is general agreement as to this fact. There are scores to affirm and few, if any, to deny.

Attacks, persecution, and strain have brought to many an individual Christian and to many a church a new and deeper religious experience. This is not strange to one who knows his New Testament nor to one who knows the history of the Church of Christ through the ages, but, apparently, fully to realize its truth we must see it again and again fulfilled before our eyes. What has taken place is reflected in the statement issued as a kind of declaration of faith by one congregation: "As the aim of the

Church is to preach truth and help society, and its purpose to achieve a spiritual life and love, and to accomplish the salvation of the world, we can only work within this sphere, and are determined not to care for other things." This statement is a Christian classic. It would be well worth the price of persecution and material loss for any church, whether in China or in the United States, to be enabled to sign such a statement as its *apologia pro vita sua*.

Back of the overt attacks upon churches and the physical aggression against individuals there has been a much more widespread movement of criticism, a phase of the awakening of the critical spirit in the mind of the Chinese people. Chinese Christians have been compelled to assume the defensive. But in doing so, they have also been compelled in fairness, and because they themselves have shared in the general critical awakening, to ask whether the criticisms leveled at Christians and at Christianity have any basis in fact. This honest facing of criticism, a wholesome procedure under any circumstances, has led to the realization that a certain amount of criticism is justifiable, that the things which have been most severely criticized are those points in which Christians and churches have not fully and truly represented Christ; that it has not been so much the essential quality of Christianity that has been attacked as the deficiencies and weaknesses of churches and of Christians. As a result many have determined to seek a closer fellowship with Christ, to deepen their religious experience, to live more sacrificially, and to show in their lives more of the love and the kindness and the self-denying service of others that will commend to others the gospel they profess. More than one Chinese leader has declared that of all the serious and difficult problems confronting Christianity in China today, at this point is to be found the most basic and crucial.

The same processes have operated to compel the question: What is the essential Christian message? Criticism and attack have forced the issue concerning many of the positions customarily held as outposts. Not only leaders of the churches, but many lay Christians, subjected to a merciless fire of criticism, have had to face as never before the question: What is there in my religion, in my thought and practice as a

Christian, that I dare not deny or compromise? In the attempt to answer these questions there has been a large amount of beneficial thought, investigation, and study. Individual Christians have not been satisfied to accept second-hand answers. They have sought the answers for themselves. In private study, in discussion groups, in classrooms, in interviews with pastors and teachers, in conversation one with another, they have been engaged in formulating their faith anew with result of the clearing away of non-essentials, making vital emphases more clear cut and definite, and deepening of major convictions. In a word, Christianity has become more Christian. They have taken their stand with Christ; they have declared him to be their Lord and Master; they have renewed their faith in him; with him they have determined to stand or fall.

Some of the important results of this process are stated by Dr. C. S. Miao as follows:

1. The Chinese Christians are convinced that Jesus and his teachings have no relation at all to imperialism and capitalism.
2. They believe that Christianity possesses a revolutionary significance.
3. They have come to see that the Church does not need any special privileges or treaty protection.
4. They believe that religious liberty is a human right. They also believe that in accordance with the characteristics of their own people and a broad scientific attitude towards the modern world, they can enjoy religious liberty, even though the constitution contains no clause referring thereto.
5. They think that the personality of Christ does not conflict with the Kuomintang, but will serve as the foundation of the success on which the Kuomintang depends.
6. They think that the greatest contribution of Christianity to China either in faith, leadership, or service, comes through Christian education; a large majority believe that it is the right thing to register Christian schools.

Without question there has been a numerical decrease in church membership. Attendance at services of public worship has lessened. There are many fewer Sunday schools. In some centers, with the removal of missionary leadership, the work has seemed to go to pieces, though the number of places where collapse has occurred is

probably very few. There have been cases of apostasy. In some instances Chinese Christians who were implicitly trusted proved false to the trust placed in them. Original nature has not changed much in twenty centuries and if Paul had been writing his epistles in 1925-28 from Canton and Foochow and Nanking he would have had occasion to record particulars of defections from the faith very similar to those we find written down in the New Testament letters.

All of this is simply to say that the Chinese Church in a time of persecution has sloughed off its hangers-on. The people who were in the Church merely for their own advantage have turned away. Those whose adherence was superficial have been swept aside by the storm. The strength of the Church of Christ is not now and never has been in numbers. Who shall say that the Chinese Church, in spite of the defections that have taken place, is not stronger today than it was five years ago? This is the judgment of most of those with whom I have talked. There are some whose reaction to the events of the past three years is different. They are disheartened, disappointed, and disillusioned. They feel that the Chinese people and churches have not stood the test of these years, that much of the work for which they have given their lives has been swept away, and they are profoundly disturbed as to the future. Again should it be said, when in Christian history in periods of strain and stress has it not been so?

It is quite generally agreed that the sense of responsibility on the part of the Chinese Christian leaders and of the churches has been quickened. This is another item of gain of no small moment. The incidents which resulted in the wholesale removal of the missionaries necessitated in many cases the assumption of responsibility by Chinese. There were no others to whom they could turn. They must themselves take charge and carry on. As time has gone on this sense of responsibility has developed until it has become a part of the very fabric of the structure. I am told that at the Central Conference of our own church, last January, there was no more significant characteristic than the calm, deep sense of responsibility on the part of the Chinese delegates; they evidenced a new realization that the

administration of the Church in China is their concern and they expressed their convictions and purposes clearly and determinedly. Testimony to the same effect is given by Bishop L. H. Roots of the Episcopal Diocese of Hankow: "Not only have Chinese pastors kept congregations together, but schools and colleges and hospitals requiring a high degree of professional skill as well as devotion, were carried on for months by Chinese teachers and doctors and nurses under most difficult conditions, when the whole foreign staff had to evacuate."

That serious losses have been suffered by the Church in China is not to be denied. The Christian missionary enterprise in China has had a set-back from which it will take years to recover. Property losses have been huge. Normal advance has been interfered with. The prestige of the cause has been diminished in the thought of large numbers of the people. All of these and other elements of loss are plainly evident within the country itself, not to speak of the change of attitude toward China that has taken place in the minds of large numbers of people in Great Britain and in America. It is not the purpose of this article to minimize these losses. What is emphasized is the fact that not all is loss; that out of the losses themselves certain gains have come; and that on the whole it may yet be discovered that the eventual gain is greater than the loss.

The principal losses, though by no means all, have been spiritual. The Chinese Church is poorer in goods. There can be no doubt it is richer in faith. Its poverty in property and in material aids, in comparison to the immensity of its task, even before any of the recent losses, was pathetic. In many places, now, it is tragic. But a church that is strong in spirit, even though it be despoiled of its goods, can not fail.—*Christian Advocate*.

MONTHLY STATEMENT

December 1, 1928-January 1, 1929

S. H. Davis

In account with

The Seventh Day Baptist Missionary Society

Dr.

Balance on hand December 1, 1928.....	\$ 18,702.86
A friend, China Mission	25.00
Georgetown Seventh Day Baptist Church, Missionary Society	4.50
Washington Trust Company, loan.....	3,500.00
Income Permanent Funds, General Fund....	500.00
Washington Trust Company, interest credit....	.33

ON OUR SHELVES

Onward Movement Treasurer, Missionary Society	1,356.96
Verona Church, Missionary Society	35.00
Seventh Day Baptist Christian Endeavor Union of New England, native worker, Jamaica..	20.00
Seventh Day Baptist Christian Endeavor Union of New England, increase in Mr. Berry's salary, Georgetown	5.00
Adams Center Church, Missionary Society	40.00
First Hopkinton Church, Missionary Society	8.25
Independence, special Christmas offering, Missionary Society	9.15
Independence, Bethel class, Missionary Society	5.00
Second Alfred Church, Missionary Society	4.12
Collection Southwestern Association, Missionary Society	6.17
Income Permanent Funds, General Fund....	500.00

\$ 24,722.34

Cr.

Gerald Velthuysen, work in Holland.....	\$ 104.17
Wm. A. Berry, November salary.....	10.00
Royal R. Thorngate, account November salary and native helpers.....	200.00
Cherry Creek National Bank, balance R. R. Thorngate's November salary.....	25.00
H. Louie Mignott, November salary account..	38.50
D. Burdett Coon, November salary and traveling expenses.....	168.41
D. Burdett Coon, employing native worker....	20.00
Mrs. D. B. Coon, special gift for Jamaica....	4.00
Wm. L. Burdick, November salary, traveling expenses and postage.....	211.73
Wm. L. Burdick, clerk hire.....	33.33
L. J. Branch, November salary.....	25.00
C. C. Van Horn, November salary.....	41.67
Ellis R. Lewis, November salary and traveling expenses.....	194.50
Geo. W. Hills, November salary.....	50.00
L. D. Seager, November salary.....	66.67
Verney A. Wilson, November salary.....	41.67
R. J. Severance, November salary.....	41.67
Clifford A. Beebe, November salary.....	25.00
Charles Thorngate, November salary.....	16.67
W. L. Davis, November salary.....	25.00
Hurley S. Warren, November salary.....	16.67
Angeline P. Allen, November salary.....	16.67
Mark Sanford, October and November salary Canadian Pacific, deposit on reservation for Mr. and Mrs. J. W. Crofoot.....	50.00
Harold R. Crandall, traveling expenses while working in Iowa.....	23.75
Royal R. Thorngate, traveling expenses and child's allowance.....	74.56
American Sabbath Tract Society, account November salary H. Louie Mignott.....	5.00
Harley Davidson Motor Company, account November salary H. Louie Mignott.....	6.50
Industrial Trust Company, China draft, Dr. Geo. Thorngate, salary and children's allowance.....	\$ 425.00
H. Eugene Davis, salary and children's allowance.....	588.00
Rosa W. Palmborg, salary.....	200.00
Susie M. Burdick, salary.....	200.00
Anna M. West, salary.....	200.00
Mabel L. West, salary.....	166.67
Incidental account.....	225.00
Grace High School appropriation..	300.00
Grace School for Girls appropriation	37.50
Evangelistic account.....	400.00

2,742.17

Washington Trust Company, three months' interest on loan.....	53.08
Treasurer's expenses.....	35.00

\$ 4,381.99

20,340.35

\$ 24,722.34

\$ 1,700.00

Special funds referred to in last month's report now amount to \$21,291.72; balance on hand January 1, 1929, \$20,340.35; net indebtedness to special funds \$951.37. Other indebtedness \$9,000. Total indebtedness \$9,951.37.

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

Recently there came to the Tract Board from a member of one of our churches, a suggestion that there should be a tract printed that would describe the Seventh Day Baptists as a people, and that this tract should be illustrated.

Thinking that perhaps others do not know that we already have such a tract, I wish to give a little description of it. It is appropriate just now, since it has just been reprinted. It is called "The Sabbath and Seventh Day Baptists," and was written by Corliss F. Randolph. Titles of the sections are: What are Seventh Day Baptists? The Sabbath and Sunday, a short resume of the place each has in history; Seventh Day Baptists in Great Britain; Seventh Day Baptists in America; German Seventh Day Baptists; and a full description of the organization of our denomination. There are six full page pictures of churches and people who have been connected with us.

Send for a copy of this tract, and see if it will help you to answer questions concerning our people, their history, and organization.

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

THE LITTLE THINGS

Lord, give us strength to bear the little things:
The fancied slurs, the slights that mar the day,
The dancing shadows down the sunlit way,
Lord, give us strength to bear the little things!

Lord, give us strength to bear the little things:
When dark hours come, when fear would grip
the heart,

Lo, thou art near, of our own lives a part;
But we need strength to bear the little things!

Lord, give us strength to bear the little things:
Teach us to rise above each petty wrong,
To give our foes a smile, and life a song,
To bear with grace and cheer the little things!

—Isabel Neill.

FRANKLIN MEMORIAL

A \$7,000,000 memorial to Benjamin Franklin (including a \$3,000,000 endowment) will be erected in Philadelphia. The building patterned after the Roman Pantheon, will contain a laboratory where students in the mathematical and physical sciences may receive practical experience.—
The Pathfinder.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ADDRESS OF MR. OWEN D. YOUNG

(Chairman of the Board of Directors of the General Electric Company, made at the banquet of the World Alliance for International Friendship through the Churches at the Waldorf-Astoria on Monday, November 11, 1928)

It requires an effort to make a friend. How simple that statement is and yet how important it would be to the world if it were applied in certain great places. It requires initiative to make a friend. It requires a friendly spirit.

If one never says good morning to his neighbor, if he never crosses his boundary line and at most only talks to him over the garden fence, his neighbor may not be his enemy, but he will never be his friend.

If in the talks over the garden fence one brags about the fertility of his own garden, its vast size and superior sunshine, and then proceeds to give advice to his neighbor, not so much for the purpose of helping him, but indirectly bragging further about himself, his neighbor may not be his enemy, but he will not be his friend. If, in making the advance to his neighbor, it be only one of cold formality and of little interest, if it be without the compelling warmth of sympathy and understanding, if it be without the desire to share his joys and sorrows, his neighbor may not be his enemy, but he will never be his friend.

And, if one, being the richest in the community, shrinks from participation in community affairs, on the theory that his grounds are large and his fences high, his neighbors may not be his enemies, but they will never be his friends.

If, on the other hand, one calls on his neighbor for a favor, which is a very good way of making a friend, or grants one; if one becomes interested in his neighbor's business as well as in his own; if one demonstrates his intense conviction that the community through co-operation can be made the finest community which has ever yet existed; if he is willing to co-operate

with his neighbors in keeping order, in promoting the general welfare, in establishing and maintaining churches and schools, and raising both the economic and moral standards of living, if his spirit be friendly; if he has demonstrated his good will and unselfishness; in a word, if he has the confidence and affection of his neighbor, then no disagreement can make his neighbors enemies. They must always be his friends.

Why speak of such simple and well known things to such a distinguished and understanding company? I do it only because we seem to forget these simple rules when nations meet each other. Insofar as the mass spirit modifies them at all, it only accentuates them. No one can be more generous than the mass. No one can be more selfish than the mass. No one can be more arrogant than the mass. It is wholly a question of the right spirit of approach, plus leadership.

I have an old friend up-country in the little village where I was born and still live, who has a pair of horses, and he loves them very much. They are very sleek and fat and he has come into the habit of talking with them, and so every morning he bets them five dollars that they will get a licking before the day is over. He will never be taken into hand by the Society for the Prevention of Cruelty to Animals, and it is because of his spirit of approach.

We have several avenues of approach to our neighbors, all of which are open and in use. One is political, and its agents are our vast diplomatic service. One is commercial and its agents are our Department of Commerce and our business organization. One is financial and its agents are our Federal Reserve Banks and our banking institutions both public and private which do an international business. One is intellectual and its agents are the students and professors who, fortunately, are moving in increasing numbers between many of the different countries of the globe. One is social and its agents are our travelers who, even when they do not always create favorable opinion, are nevertheless gaining impressions which destroy the insulation of their own ignorance.

Finally we have this great movement of promoting international friendship through the churches. Wisely guided, it may well

be the most effective of them all. It may spread its mantle over all our other activities and refine and strengthen them, especially it may make their spirit right. Certainly faith and unselfishness would be a welcome addition to the old traditions of diplomacy. Certainly openness and fair dealing and mutuality will be an aid to business. Certainly co-operation will further the effectiveness of the vast machinery of finance. Certainly hospitality and good fellowship will improve our exchange of students and professors. Certainly participation in church service is the finest way of seeing cathedrals.

In a word, the promotion of international friendship through the churches is not only another avenue of approach to our friends and neighbors throughout the world, but it can aid materially the effectiveness of all our normal agencies. Its spirit of unselfishness and high-mindedness should be the collateral which insures our undertakings everywhere and should be the strongest support to the great treaty which our Secretary of State, with the aid of the President, has made. Now, if ever, we need the combined aid of the churches to insure us against any possible default on the part of America in this great undertaking.

I commend, ladies and gentlemen, this movement of the churches in the international field for the promotion of the welfare of the world.

GARWIN PAYS LOVING TRIBUTE TO BROTHER SOCWELL

Rev. E. H. Socwell was very much surprised and equally well pleased, and many of his friends say he was "highly honored," when he received a beautiful gift at Christmas season under the following unusual conditions. The gift came from Garwin, Iowa, accompanied by the following beautiful memorial.

DEAR FRIEND:

When a man loves his fellow men and devotes his life to their service he does not expect and seldom receives a word of thanks or commendation. We are all too prone to save our flowers for the funeral. But, at this happy Christmas time, it is our joy and privilege to express to you a small part of our love and appreciation of your service among us and the love and loyal friendship you have given us during all these years.

May you have a very happy, blessed Christmas and may the Good Father send you many, many more years of love and joy and service. We send this little gift with the hope that it may show you something of the love that is in our hearts. And if you get as much joy out of receiving it as we do out of sending it, this will be a happy Christmas indeed.

"With Christmas Greetings from

Here follow the names of thirty heads of families and ten individuals, all friends of Mr. Socwell in and around Garwin and representing the following churches: Seventh Day Baptist, Christian, Baptist, Methodist, United Brethren, Catholic, and Lutheran, besides others who are affiliated with no church whatever.

The intimacy and good will which prompted the sending of this gift began forty years ago, August 1888, when Mr. Socwell located at Garwin as pastor, and for several of the following years was the only clergyman located in or near Garwin, and therefore became a kind of "community pastor" for the entire surrounding country. When their supply preachers failed to reach the Christian or the United Brethren churches of the town, Mr. Socwell was called to their pulpits and he never refused them. He was called to officiate at almost all weddings and funerals for miles around. He visited the homes of the people everywhere around, he prayed at their sick beds, he comforted the dying, he was consulted in various personal difficulties and troubles, and became the confidential friend of *all the people* of all religious faiths, till they learned to say, and it is still said, "*You belong to all of us.*"

He was among the people to *serve* them, and they confided in him and loved him. He is still frequently in Garwin and he still is entertained in the homes of *all the people*, Catholics included. He still prays at the people's sick beds, he still preaches in all the various churches of the town, and is frequently called from his home to officiate at funerals among all classes of people. For twenty-five years he carried a beautiful gold watch, a present from the first day people of the community at the close of his real pastorate, 1893, and has been the grateful recipient of many gifts from his own church. To all sociables, given by the various churches of the town, to all church

suppers, to all brotherhood entertainments, Queen Esther class banquets, and other such public affairs, he is always invited, if he is in town, and takes pleasure in attending them. He loves the people of Garwin and surrounding country and has abundant occasion to love them. He is proud of them and proud to be classed as one of them, and he is truly grateful for their confidence and love which have stood the test of forty years and are still brightly burning in loyal hearts.

PERSONAL LETTER, TOO GOOD TO KEEP TO SELF

[The following letter to the editor, I presume, was not written for publication, but it shows the loyal spirit of one who has for some years been a lone abbatth keeper, and yet one, as I understand, who has never lived within reach of one of our churches. We venture to let you all read it. The editor has met the writer only in two General Conferences, but our readers have enjoyed many articles from her pen. Her suggestions at the close of this letter are well put, and the little troubles mentioned there might be easily remedied in some respects if news writers would be more prompt in getting their copy to us. Sometimes important reports that should have right of way, do crowd out other matters. This we can not help.]

DEAR EDITOR:

I received the business manager's postal reminder that my renewal was due; but I wish to renew through you, because if you had not been active in the performance of the routine of your position, I might never have known the RECORDER, which I value very highly. I am willing to pay a good generous subscription for a paper that does not commercialize its columns so excessively as the majority of publications do. It is really a relief to take up a publication different from the stereotyped sort of magazine and newspaper found on the newsstand. I am sorry to read that the subscription list is in danger of becoming shorter, but I can not, with my small income, help even with scarcely a widow's mite in lifting the financial burdens.

In regard to the spiritual difficulties, I am frank to say I am on the fence, for I

believe the Bible has been misinterpreted, notably in the first chapter of Genesis, which I believe teaches evolution; not the evolution of Darwin, or of any other one man or school, but an evolution of divine origin. I do not read there that the chapter covers six days of twenty-four hours each; that twenty-four hour time limit is a human idea, a relic of the dark ages. In this belief, I may be a modernist, but I am a fundamentalist in believing in the inspiration of the Bible, in the virgin birth and resurrection of Christ. Therefore probably I shall be subject to the suspicions of both parties.

I had sufficient experience as printer and publisher so that I realize the expenditure necessary to maintenance of the RECORDER. I think its subscribers would maintain their interest better if some of the delay in the appearance of news and notices could be eliminated in some way. Friends of deceased persons look for obituaries and finally miss them. Some important meetings are visited with small attendance because the notice appears late, the date sometimes passing before the RECORDER containing the notice reaches the reader. Then again, those who stay at home look for a report in prompt season, and when it is late in appearing, sometimes miss it altogether. I think if the appearance of news could in some way be speeded up, and made more strictly up-to-date, subscribers would retain their interest better. I trust you will pardon this statement of a subscriber's viewpoint if it seems an interference; perhaps you will not frown upon it, even if the workers are exerting themselves to the utmost to accomplish the very ends I have mentioned.

I hope and pray this work for the Sabbath of Jehovah may survive its difficulties and come to a success in the not too distant future, and that 1929 may be a happy year in the progress of your efforts for the Kingdom of God.

Christians may forget Christ! Alas, it is too well confirmed in our experience not as a possibility, but as a lamentable fact! Let us charge ourselves to bind a heavenly forget-me-not about our hearts for Jesus our beloved!—C. H. Spurgeon.

WOMAN'S WORK

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

"Within my earthly temple there's a crowd;
There's one of us that's humble, one that's
proud;
There's one that's broken-hearted when he
sins,
And one that unrepentant sits and grins;
There's one that loves his neighbor as him-
self,
And one that cares for naught but fame and
self;
From much disturbing struggle I'd be free
If I could once determine which is *me*."

You have read how the Riverside people planned a number of drives to places of interest for their Conference guests. You have read also that several of these drives had to be given up in the interest of the real business of Conference. We missed two of these trips, one because we were a day late in arriving, and another because we went somewhere else. The Hurleys from Milton had heard us express a desire to visit one of the old missions established in the early days by the Franciscan monks, and on the day following our arrival they invited us to go with them to visit the Mission of San Gabriel, some miles away. They had already visited the place and said that they thought it well worth the time required to make the trip. We had learned from our friend, the Franciscan missionary to the Pima Indians in Arizona, that the San Gabriel Mission was one of the best preserved of all the old missions, and we were delighted at the opportunity to visit it.

This mission was the fourth of a chain of twenty-one built along the coast of California from 1769 to 1823. They were connected by a public road with a Spanish name, meaning in English, "The King's Highway." Probably none of the original buildings are now standing, as fire, earthquake, and the hand of the marauder have not been entirely at rest during the long years since these missions were established; however some of the building were erected many years ago to take the places of deteriorating structures, and within recent

years other buildings that had been destroyed have been restored, and we are told that the restoration has followed quite faithfully the lines of the old buildings. Our Franciscan fellow traveler did not seem to care much for the restorations; he felt that the ruins should have been preserved as they were. However there seems to be a difference of opinion on this subject and I suppose the restorations have their value that will increase as the years pass.

Just a word about the founder of these missions may be interesting. He was a Spaniard, Father Junipero Serra; a student of Spanish will know how this name is pronounced, others will have to content themselves with a mental picture of the printed name. He asked for the privilege of devoting himself to missions in America, and accordingly in 1749, at the age of thirty-nine, he sailed from Cadiz. His party landed in Vera Cruz and he worked in the vicinity of the city of Mexico for several years, when he received his appointment as president of the missions of California. In the summer of 1767 he and his party of eight other friars left for his new field. That the journey was rather slower than present day travel will be realized when we learn that the first mission he established in "Alta California" was founded in San Diego the summer of 1769; the second one founded was the San Carlos, located near Monterey in 1770; and the third was the one of San Antonio in 1771. We learned that the San Gabriel mission was founded in 1771, that Father Junipero was not present at the time, but that he made his first visit to this mission in 1772.

These missions to the Indians were quite similar in style, in conduct, and in the training of the Indians. The founding of a mission meant the erection of a cross and the hanging of a bell under some trees where a rude altar was placed. Later came the temporary shelter which served as the church and school. The present mission of San Gabriel is some five miles from the site of the original buildings which have long since disappeared. The present buildings are old and in a remarkable state of preservation. At first the Indians were not very friendly and troubles with soldiers were common, but later this mission became very prosperous. One of the fathers during these years translated the service into In-

dian and conducted services in both Spanish and Indian.

Pictures of the San Gabriel Campanile are quite common, and so it was with the feeling of meeting an old friend that we first looked upon this old building. The charm of the belfry does not seem much impaired because two of its six bells are lacking; somehow, it seems more in keeping with the age of the mission that some of its bells are gone, although not all of the four now hanging are old. The date on one reads "A. D. '94," and that of course is not very long ago; however that is the newest one and the others are much older. We were sorry that our visit could not be timed to the ringing of the chimes, but we climbed to the belfry and fell under the spell of the influence of these sweet toned missionaries that called the Indian from his heathen practices to the worship of the God of the Christians. We felt this spell, even though we do not follow the ritual that has been a part of the worship in this mission during all these years.

The payment of a small fee admitted us to the old church, where are kept many relics of former days. The roof of this building was destroyed by an earthquake in 1812. The pillars left standing at that time indicate that the roof was arched, making the interior much more beautiful and harmonious than the present ceiling, made of tiling supported by crossed beams. Here stands the statue of the founder of the Franciscan order and other statues are grouped around. Many paintings hang upon the walls of this building. These include paintings of the apostles and other Bible heroes and of Mary and many others of symbolical meaning.

The old mission monastery has been made into a museum where are kept many pieces of rare value. In the library are old books brought from Spain by the early fathers. The oldest of these is a theological work printed in 1489. A work on philosophy of 1501 makes one wonder what a philosopher of that day would have to offer us today. There are several volumes by Thomas Aquinas printed in 1534 and 1535. All these were printed in the primitive Gothic German characters. Later works show the first attempts by a Belgian house to use the French italic characters. Several books of a later period in the sixteenth century show

the form of letters in use at that time not only in Spain but also in France, Belgium, and Italy. Here also is sacred music printed in Spain during this same century. All of the records of this mission from its foundation are found here. The first inventory of the mission was made in 1773. In this inventory are listed several of the crosses, candlesticks, and other furnishings of the building now in use. Many old vestments and altar cloths imported from Spain in the early days of the mission are beautifully preserved. In the museum are more paintings; a number carry the signature of Murillo, or, as the guide book says, "the apparent signature of Murillo." I am willing to rest on the signature, for if they were not done by the great master himself, they must have been done in his school at Seville because they closely resemble other work where his signature is unquestioned. Here too are Mexican paintings, interesting but not beautiful according to my standards.

A large collection of Indian relics occupies an important position in this museum. Here are found mortars and pestles and grinders together with beads and baskets and implements of warfare.

It is said that the Indians around this mission were a very intelligent group. It was from San Gabriel that Father Junipero picked his interpreter for his travels and a good bit of the credit for the success of Father Junipero's work is given to this Indian interpreter, who accompanied him on his travels up and down the coast.

The training given the Indians seemed to be the work of the white men as then understood in Spain. The Spanish government provided skilled artisans, and under this training the Indians became expert farmers, builders, and workers in leathers and metals. The women became skilled in household arts, were weavers and tailors and adept with the dye pot. In 1814 the first waterpower mill in California was established at San Gabriel; until this time all the meal used in California had been ground by the women with their crude mills.

We wandered around the grounds, saw an old grape vine that looked as if it could tell us many interesting stories of the old days when the Indians used the bake ovens near by, that are now in ruins.

Finally, realizing that the sessions of Conference would open again soon for the

evening, we reluctantly turned ourselves back to Riverside, where we arrived all in good time and full of pleasant memories and interesting speculations regarding the days of long ago.

WORKERS' EXCHANGE

MILTON JUNCTION LADIES' AID. — Our society has just closed another very successful year. Twenty-four regular meetings have been held at the homes of the members. We have used the "Worship Service" sent out by the Woman's Board, and every second meeting an interesting and instructive program has been given in connection with a birthday tea. At the other meetings sewing was provided by a committee of three. This consisted in piecing quilts, quilting, tying comforts, making aprons and other garments for our bazaar, which was held December 6. Each woman was asked to furnish one or more articles which would sell for at least \$1, in addition to what was made in the society. This sale was held in connection with our annual chicken-pie supper, the entire proceeds amounting to more than \$132. One bake sale was held.

The ladies presented a play, "How the Story Grew," and sponsored a concert. They also served the high school alumni banquet. The "sunshine and shadow bags" also added a little to our fund. Two prizes of \$2 each were won by our society in the "Ask me another" contest sent out by the Woman's Board. During the year the society has raised \$400.

Several special items of interest during the year might be mentioned. The "Day of Prayer for Missions," sponsored by our society, was held in our church; two other denominations joined us. A Mother's meeting was held in May, to which all the mothers and children of the church were invited. We gave \$25 to the Jamaica missions; \$25 towards our pastor's expenses to Conference; \$50 toward Miss Anna West's salary; \$50 for the denominational building; \$200 on our pledge to Milton College; \$15 on a piano for the Sabbath school and also gave our mite towards a typewriter for Rev. R. R. Thorngate. Fruit and flowers have been dispensed on several occasions.

We have lost one member by death and

one by removal. Our present membership is forty-one.

The attendance during the year has been good. Our president, Mrs. Erlo E. Sutton, has been present at every meeting.

Officers for the new year are as follows: president, Mrs. Erlo E. Sutton; vice-president, Mrs. Clarence Olsbye; secretary, Mrs. George E. Coon; treasurer, Mrs. Edward R. Hull.

MRS. MATTIE M. BURDICK,
Secretary for 1928.

NEWS LETTER FROM DENVER, COLORADO

The Sabbath Recorder,
Plainfield, N. J.

DEAR SIR:

Our little church of Denver had a New Year's dinner on January 1, 1929. There were about sixty present, nearly all members, but a few visitors. It was voted to make this an annual affair.

Mrs. Elmo Stanton was chairman of the committee and she had two good, capable helpers, Mattie Burdick and Maud Davis. The dinner was served by the young people—we have about a dozen of them, and are proud of the future leaders. The dinner was a great success. They took up a collection and sold what food they had left and paid for the rent of the building and all expense. So the church had no expense.

Nearly all charter members signed their name in the record book, too.

We are all so happy because we are a church now—and everyone is doing his best to make it a good church. Denver is quite large and we are widely scattered, which makes our work some harder, but with Pastor Hansen's help, we can not fail.

Sincerely,

MRS. LURA BENNER.

January 10, 1929.

P. S.—Please advise what time of week your forms close, and I will try to get our little news in before that time.

ANSWER: Items of news and articles should be in hand by Wednesday each week in order to find place in the following RECORDER.

T. L. G.

YOUNG PEOPLE'S WORK

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

JESUS TEACHING SERVICE

Christian Endeavor Topic for Sabbath Day,
February 9, 1929

DAILY READINGS

Sunday—By preaching (Matt. 10: 1-8)
Monday—By compassion (Matt. 9: 35-38)
Tuesday—By comforting (Luke 8: 49-56)
Wednesday—By unselfishness (Matt. 5: 38-42)
Thursday—In humility (Matt. 20: 25-28)
Friday—By sacrifice (Matt. 16: 24)
Sabbath Day—Topic: Jesus teaching us to serve (Matt. 20: 20-28)

TO THINK ABOUT

What service is most needed in the world today?

What service is most needed in my denomination? In my church? In my society?

Name some instances, by people you know, of service for Christ.

The following clippings were taken from the RECORDERS of December 31, 1928, and January 7, 1929. Do you know to whom they refer? What other instances of service do you find in these and other recent RECORDERS or in your own local papers?

"The church in _____ has a fine company of children and young people, and they faithfully attended the meetings and heartily helped in the singing. I trust that the meetings were an encouragement to the children to give their hearts to the Lord in early life."

* * *

"The prayer meeting last week was a pleasure because so many attended, and because so many had a part. Let us save a place in our plans for the prayer meeting."

* * *

"For fifty years the names of _____ have been household words in every Seventh Day Baptist home. Their names were linked together always, as were those of Aquila and Priscilla of old, and their loyalty to truth and their faithfulness to Christian duty was like that of these Bible characters and companions of Paul."

* * *

"One such group is in _____ where three of our young people and a woman, who came to the Sabbath a year or two ago, meet every other week on Sabbath afternoon.

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

* * *

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

* * *

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

* * *

"You should know more of how this good work was brought about and how it happened that twenty-eight people took such an important step at this time. You are already aware that _____ was the first person in _____ to espouse the Seventh Day Baptist cause. Through the great kindness and sacrificial giving of a good woman in California and two lone Sabbath keepers in Tennessee, Brother _____ has been receiving partial financial support for missionary labors that he has been performing for some months past."

* * *

"In this room Sister _____ has conducted a Sabbath school each week, where a few children from first day homes have attended, together with her own children."

* * *

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

* * *

"A start has been made on the sending out of the _____ addresses, as authorized by the Committee on Distribution of Literature. Two hundred were sent to Baptist ministers in Texas."

* * *

INTERMEDIATE CORNER

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

Topic for Sabbath Day, February 9, 1929

DAILY READINGS

Sunday—Acts of courtesy (1 Peter 3: 8)
Monday—Abraham and Lot (Gen. 13: 5-18)
Tuesday—What Jesus meant (Matt. 5: 43-48)
Wednesday—The aim of consideration (Rom. 12: 20, 21)
Thursday—What Jesus did (Rom. 15: 3)
Friday—What Moses did (Exod. 32: 7-14)
Sabbath Day, Topic: What do we mean by "others first"? (Matt. 25: 34-45; 5: 43-48)

FOR DISCUSSION

1. Why "others first?"
2. Who benefits from the practice of "others first?"

"WHAT DO WE MEAN BY 'OTHERS FIRST'?"
ROBERT RADFORD, MILL YARD CHURCH,
LONDON

In the above texts we see that to put others first is a step towards eternal life and the kingdom of God. For if we care for, and love our neighbors; and treat them kindly that ill use us, we are doing it unto the Lord. It is our duty and a privilege to put others first, not to regard ourselves as the only person we are to help. Charity begins at home, it is said; and so if we would learn to put others first we should start at home.

"Love thy neighbor as thyself" is a good text to remember when you are inclined not to trouble about others.

Putting others first is sometimes a call to sacrifice many things we value, even unto our lives. The case of the Rye lifeboat crew is a good example of unselfishness. A ship was seen in distress off the English coast, and despite the terrible gale, the men put out to the rescue.

The people of the wrecked ship were, however, safe on shore; and a message came through to that effect, ten minutes too late to stop the men from going. The boat was caught by the gale and as it was not self-righting, the crew was drowned, seventeen in all.

This was indeed a case of others first, and we should do well by following these men in the grand example they have set us.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

—Selected.

INTERMEDIATES, GET ACQUAINTED

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

DEAR COUSIN JOHN:

As you will be interested to know whether or not I noticed your letter in the SABBATH RECORDER, I will gladly say I did. As soon as the SABBATH RECORDER gets here I turn to the Intermediate Corner and see if any of my friends have written. This week I was quite disappointed to find *only your letter*. (Italics are mine.—J. F. R.)

Our society gave a Thanksgiving basket to a sick family. We had a social at my home, Wednesday evening, November 28. The first thing done was to pack the Thanksgiving basket, and a few members took it to its destination. We also had an educational feature which pertained to the word "Mayflower." Definitions were given for twenty different words which could be found in the given word. As high as fifteen were guessed.

We also acted words. The boys played against the girls. Such words as "carpet," "suitable," and "ingratiolate" were used. After refreshments were served, a short business meeting was held and the social was closed by a hymn and prayer.

I am glad to say we will be able to use our new church after a few weeks. We hope to have better attendance at our meetings when we can all meet in our Intermediate room.

I hope many intermediates will see your letter and surprise you by writing letters this week.

Your friend,
SARA DAVIS.

December 30, 1928,
161 Champion St.,
Battle Creek, Mich.

I call that a fine letter if my third cousin did write it. If other societies will keep newsy letters like that coming no one who watches this page need be "disappointed."

INTERMEDIATE CHRISTIAN ENDEAVOR
SUPERINTENDENT.

There are more than 200,000 useless words in the English language, and just as many wrong ways of using the useful ones.
—Cincinnati Enquirer.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am a little girl nine years old. I go to school. I am in the fourth grade. I try hard to learn in school. I like to go to school and Sabbath school.

I had a pet kitten but she died. I like to slide in the winter. My name is

DOROTHY ELIZABETH WHITE.

W. Springfield, Mass.,
January 25, 1929.

DEAR DOROTHY:

I am glad you like to go to school and Sabbath school and that you are trying so hard to learn, for that means that some day you will be a good woman and an educated woman, able to make the world better.

I am sorry you have lost your kitty. I do not know what we could do without our cunning little yellow and white kitty.

I guess all boys and girls like to slide in winter. I know my girls do.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Mother takes the SABBATH RECORDER, and I read the Children's Page every week.

Mother says that your husband visited in her home when she was a little girl. My grandfather is Mr. T. J. Bottoms.

With best wishes from,
NANCILA BUTLER.

Woodville, Ala.,
December 22, 1928.

DEAR NANCILA:

Thank you very much for the pretty Christmas card. I am sorry I can not let all the children enjoy it too, but as I can not print it, I'll just have to keep it for myself.

Mr. Greene remembers visiting in your mother's home. I have often heard him speak of your grandfather.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Perhaps you would like to hear something about our Junior Intermediate Society.

We have only five juniors and seven intermediates in our church, so to make it more interesting we have combined the two and call our society the "Junior-Intermediate." Miss Bernice Brewer is our superintendent and Mrs. Langworthy teaches our Junior class.

Two years ago the juniors sent friendship dolls to Japan; last year we sent book bags to Mexico, to show our friendship for the Mexican children; and this year we are going to help build our denominational building.

We received from Mrs. Austin something nice for this purpose. It is a picture of the building on a large cardboard with an envelope down in front—marked off in bricks. For every dime dropped into the envelope, a brick is crossed off. When the envelope is full there will be \$10 toward the new building. We have a good start on our first envelope. We are going to give a play and earn more money for this purpose. We wish we might fill several envelopes.

Some day we juniors and intermediates will be the grown-ups. And we are going to be proud that we are Seventh Day Baptists and that we have such a fine denominational home. We are going to be proud and glad, too, that we had a part in building it. We hope other Junior societies will want to help too.

Sincerely yours,

MARY WHITFORD,
AHSVAGENE BOND,
ANNIS LANGWORTHY,
ROBERT CLARKE,
HARTWELL CLARKE,
The Plainfield Juniors.

Plainfield, N. J.,
January 13, 1929.

DEAR JUNIORS:

I was very glad to get your interesting and helpful letter, and am sure you are doing some fine work which is very suggestive for other juniors. I hope you will each write me a letter. I believe Ahvagene and Annis are the only ones who have done so, as yet.

Sincerely yours,
MIZPAH S. GREENE.

OUR PULPIT

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

ALONE WITH GOD

REV. HAROLD R. CRANDALL

(Pastor of the church at New York City)

SERMON FOR SABBATH, JANUARY 26, 1929

Text—Exodus 3: 1.

ORDER OF SERVICE

HYMN—All Hail the Power of Jesus'
Name

INVOCATION and LORD'S PRAYER

RESPONSIVE READING—Psalm 27

HYMN—Safely Thro' Another Week

SCRIPTURE LESSON—Exodus 3: 1-10

PRAYER

OFFERING—As of old men brought their
gifts to the altar, so let us worship God
with our gifts.

NOTICES

HYMN—Love Divine

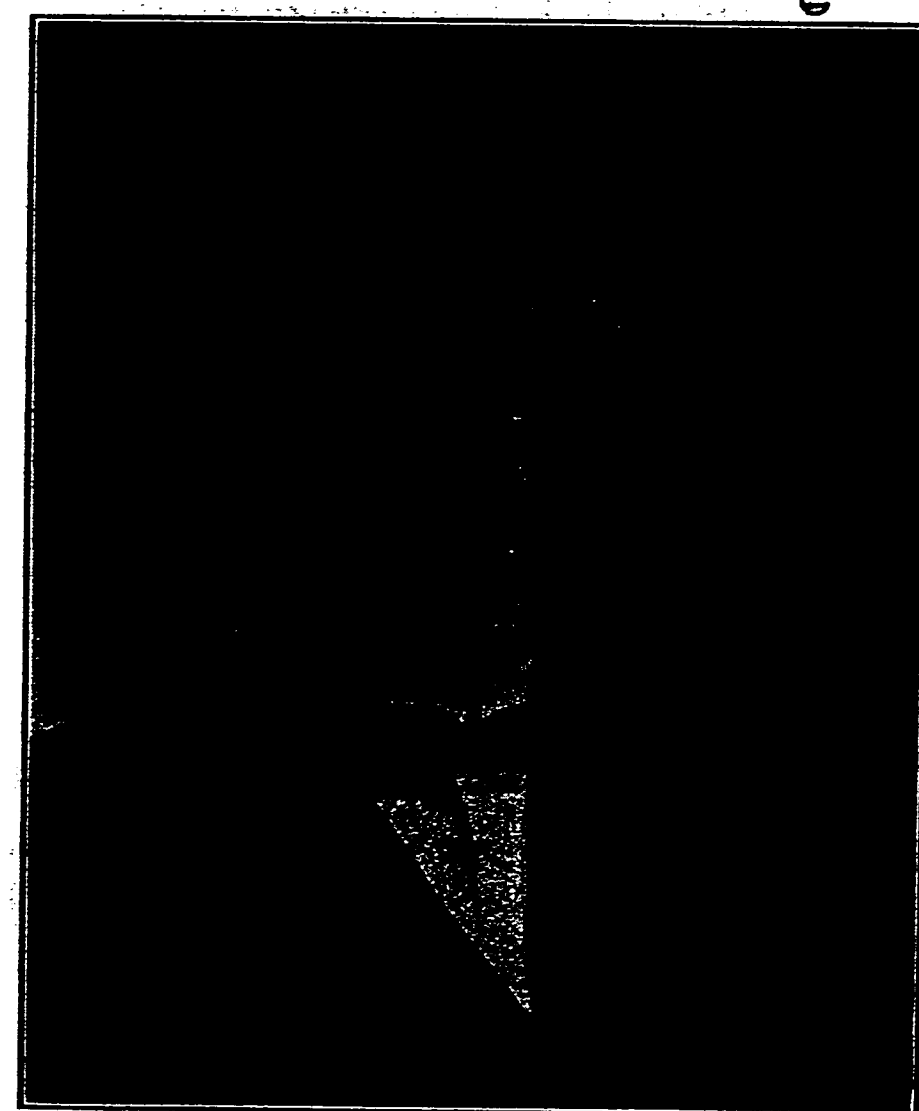
SERMON—Text Exodus 3: 1

HYMN—I Need Thee Every Hour

CLOSING PRAYER

land of Egypt, at a time when the increasing numbers and stalwart physiques of his people were alarming the Egyptians so that they were cutting down the numbers of prospective Hebrew men by putting to death the infant sons, Moses was saved because his mother "saw that he was a goodly child." She dared take a chance and under the guiding hand of God succeeded in preserving his life.

The way in which God works his will in the lives of men is wonderful to behold. Moses was adopted by the Egyptian princess. He was tenderly raised and taught by his own mother, she being employed to



"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb."

No fanciful story of childhood could be more wonderful, no account of adventure could be more thrilling, no life of leadership more interesting than the history of Moses. Born into a Hebrew family, in the

care for him by the princess. Being the adopted son of Pharaoh's daughter, he had the advantages of court life and was afforded the best educational opportunities of his day. Knowing that he was of Hebrew blood, he longed to do something to better the condition of his people. In an impulsive attempt to help one of his fellow men he killed an Egyptian taskmaster. He thought he had hidden his crime, having

buried the body, but found that the deed was known and fled from Egypt, a fugitive from justice. The educated prince of the royal house of Egypt hid himself as a herder of sheep in the land of Midian.

But there was a purpose in this. Moses had the finest education available in his time. He had had the advantage of associating with national leaders and rulers of a great nation. It would seem that he was eminently fitted for any task that might be his to do, but his preparation was incomplete. He must go "to the back side of the desert." He lacked the training of the desert.

The comforts and luxuries and pampered life of the Egyptian court were not conducive to the needs of one who would need a stalwart physical body to endure the rigor of a life in the wilderness which must be his lot as the leader of a host of people. Life in the open, mountain climbing, doing without many things which he may have deemed necessities, the hardships of life as a shepherd, all combined to produce physical strength and endurance, building up a physique such that, when an old man, his work done, and he went to his reward, it was said of him, "His eye was not dim, nor his natural force abated."

Then the element of the dangers of the desert must do its part in advancing his preparation. There were the wild beasts for which he must ever be alert and from which he must defend his flock. There might be robbers from other tribes against whose depredations he must continually be on guard. The presence of dangers would develop patience as he watched over the flock—patience and persistence, those qualities which would be impelling needs in the long years of his mission. He must have courage to face every enemy of his flock. This would give him courage to meet the opposition of the enemies of his people. Patience, persistence, and courage would be needed to meet trouble and opposition and discouragements and dangers not only without but also within.

Mysteries are the source of dreams and visions. During all the years that Moses was employed in his occupation as shepherd, think of the many days under the sun and the nights under the stars when he would be thinking and thinking in the solitude of the wilderness. I met a man on the train

coming over the Rocky Mountains the past summer, who was telling of having forty-two thousand sheep on the mountains in that neighborhood. They are scattered in flocks of two thousand, and the shepherd of each of the flocks sees some one about once a week when provisions are taken to them. These men have much time to think on the beauties of nature all about them and dream of the mysteries which surround them—as they do us, only we hardly have time to think of them. Doubtless Moses had studied and philosophized on the mysteries surrounding him those years. But there appeared to him one mystery that surpassed all the others. It was of such a commanding nature that he turned aside that he might the better behold and try to undersand. And "God called to him out of the midst of the bush," this bush which burned with fire and yet was not consumed. And on that holy place, alone with God, Moses had a vision and a revelation from God himself as to how he should deliver his people from their Egyptian bondage and lead them out to a land of their own where they might become the people that God would have them be, and through whom God could bless all the earth.

Moses needed the endurance, and the courage and the dream which only the desert could give him. He was led into a closer communion with God than was given to any other mentioned in the Old Testament. He "endured as seeing him who is invisible."

That great prophet of a later time, John the Baptist, must needs also have the training of the wilderness. The wickedness of his time, the heartless formality of the religious leaders, and their greed and corruption demanded a man of enduring strength to preach vigorously, continually, and fearlessly against the evil of the day in high as well as low places. The dangers of the wilderness must train him in courage to denounce the wickedness of a king. The days alone with God and the mysteries of life must bring him the vision of a better world, the dream of the part he might play in bringing it to repentance and a life of righteousness. This contemplation and communion in solitude inspired and urged him on to strive toward the accomplishment of his dream, and he did his God-given part in preparing the way for him, the latchet of

whose shoes he said he was "not worthy to stoop down and unloose."

Jesus needed physical strength and endurance for the strenuous years of his ministry. This he attained in the years of his young manhood as he worked as a carpenter. He was strong and courageous. The days in the wilderness gave him a sense of the dangers which would surround him. His habits of solitude and prayer gave him dreams of the kingdom of God and of his will being "done on earth as it is in heaven" and of bringing "life and immortality to light" through his gospel.

Thus it ever has been. Hardship develops strength and endurance. The settlers of our country were sturdy and strong because they wrestled with the wilderness. The dangers which surrounded them developed patience, persistence, and courage. The mysteries of nature and of God inspired in them dreams of a land of freedom and justice, a haven of refuge for the oppressed.

Spiritual life is not unlike the physical. Hardship has produced its results. Has there been persecution? The soul has grown strong. Has there been sorrow and disappointment? The spirit has endured and grown beautiful in its trials.

All about us lie dangers, seen and unseen. Temptation tries the soul. Evil within and evil without subtly seeks control of our lives. The soul that conquers sin realizes the Source of its strength and, being victorious, grows strong and unafraid. Courage develops to triumph over every danger.

It is the soul that recognizes the mystery of God and of our union with him that dreams dreams of eternity. It is the soul that goes to the back side of the desert and to the mountain of God, and to the holy ground where the soul is alone with God—it is this soul that has visions of the kingdom of God among men. It is this soul that has visions of the possibilities of serving and of leading other souls forth to freedom and to more abundant life.

PRAYER

God grant that hardships may make us stronger, that dangers may develop courage in our souls, that mystic sweet communion with thee may help us to realize the reality of thy presence and give us visions of service with thee. Amen.

BIBLE SCHOOL SUPERINTENDENT'S REPORT

Another year has passed and invoicing season is at hand. From the secretary's records may be gotten something of our assets in the way of numbers gained, and from the treasurer's report may be had the statement of the money raised and expended, but that does not show anything of the more lasting values of lives influenced for good or souls saved. Let us hope there were some so influenced.

The things of last year have passed beyond recall and can no more be useful to us except as we use the successes or failures to help as stepping stones in greater effort to better things in the year before us.

I am sure we all want an interesting school, a one hundred per cent school. The best method I can suggest to obtain that is *everybody in it and at it*. If we see a crowd gathering down the street we are involuntarily drawn that way, but if before we reach the place they begin to scatter we are quite satisfied to turn aside without knowing what drew the crowd. We have an influence whether we will or not; if we leave, someone else will follow. Will you not stay with it and help make the school what you think it should be? We get from an institution in proportion to what we put into it. Let's get lots out of our school this year. On home study and Bible reading will depend a great deal for our success for the coming year. At the Brotherhood meeting the other night twenty-two or more pledged to follow the Bible reading as outlined in the RECORDER, and many others are doing it though they did not promise. Everybody should at least keep up with the daily readings as suggested in our own lesson helps.

Everybody with their shoulder to a wheel; let's go.

P. B. HURLEY.

Riverside, Calif.,
January 9, 1929.

Reporter: "And in what state were you born, professor?"

Professor: "Unless my recollection fails me, in the state of ignorance."

Reporter (scribbling): "Yes, to be sure. And how long have you lived there?"—
Iowa Frivol,

Fundamentalists' Page

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

BIBLICAL INTERPRETATION

In our editorial, "Two Schools of Thought," we tried to make it clear that fundamentalism is really primitive Christianity; that our position is that of New Testament Christians; that we stand unswervingly loyal to the Bible as the inspired, authoritative Word of God, and the great doctrines of Christianity which the Church has taught from the beginning.

We further stated that the line of cleavage between fundamentalism and modernism is not simply a matter of *interpretation* of certain facts or Biblical teachings. But that the fundamental difference concerns the *facts themselves*; that it is a question of acceptance, or denial, of certain truths or facts.

It needs to be stated, however, that no statement of the faith of fundamentalists could be made in which all would agree, in interpretation, in every detail, since there are many shades of opinion. As an illustration: All fundamentalists agree in belief in the second coming of Christ; but some are pre- and other post-millenarians. Concerning all the great truths of the Bible they are united. Nor could a statement of modernism be made in which they would all agree. They are more widely divided than are the fundamentalists; but in their major positions and attitude toward the Bible they are pretty well united.

But the thing which I wish to make clear is the fact that it is not the *interpretation* of Biblical truths, or facts, or law that separates the two schools of thought today, but rather their *attitude* toward these. To interpret is to explain, to tell the meaning of; to expound, to put into intelligible or familiar language or terms.

It is not *interpretation* of our civil or constitutional laws that is the cause of the lawlessness so rampant today—not at all. It is rebellion against the law; it is disobedience and defiance of the law. Judged by their attitude, for the rebellious, the law

does not exist. It is not a matter of *interpreting* the laws that society has made to protect the home and our social well-being that leads to "love-mating," "companionate" marriages, and sex experiments. It is disregard of these laws. They deny the right of law to curb their license. For them, these laws do not exist.

So in the realm of religion, fundamentally our differences are not over mere matters of interpretation. They lie far deeper than that. Let us take our attitudes toward the Old Testament miracles as an illustration. The fundamentalists, almost without exception, accept these as historical facts. The modernists uniformly reject these miracles as historically untrue, or impossible. They account for them, usually, if any attempt to account for them is made, on the ground of the "Semitic habit of exaggeration." That is not *interpretation*, it is *denial*.

The facts are modern scholarship has practically abandoned the *historical* method in Biblical exegesis, that is, letting the Bible or individual Biblical writers speak for themselves. Modern scholarship is persistently confusing what the Bible teaches about some great truth with what they *think* the Bible ought to have taught, or *wish* the Bible taught.

Professor Ellwood, in *The Reconstruction of Religion*, says, "Jesus concerned himself but little with the question of existence after death." It is evident that Professor Ellwood is concerned but very little about the doctrine of the future life—existence after death. That is a perfectly legitimate personal conclusion. But certainly he can not say such concerning Jesus' teachings and remain true to the records. He is no longer an interpreter, but rather, he is putting into the teachings of Jesus what he thinks Jesus ought to have taught. He is really not interpreting, but minimizing, if not denying, one of the great doctrines which Jesus himself emphasized.

Let any one examine the historical records for himself. Let him take the gospel records, just as they are (and remember these are the only records we are considering), and he can not escape the fact that the thought of heaven and hell runs through all of his teachings, in all four gospels. One can not get around these facts by any critical process of interpretation, that remains true to the historical methods of exegesis.

The thought of the future life diffuses all of Jesus' teachings. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matthew 10: 28). "It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." (Matthew 18: 9). The gospels will furnish an interesting and profitable study in the doctrine of a future life for any one who will take the time to study them.

The point is, the historical method in exegesis is being abandoned by the modernist school of thought. And the Church is suffering because of it. It used to be that when perfectly clear statements were made, men either accepted them, or denied them. Today, your modern liberal no longer denies a Biblical statement, he merely interprets it—"interprets it," he says, "to harmonize with the thought of our age." Just where this modern idea of interpretation is to lead us, no one hardly dares even to guess.

The falsity as well as absurdity of such reasoning is well put by Professor J. Gresham Machen, of Princeton Theological Seminary. Says he: "I am in a company of modern men. They begin to test my intelligence. . . . The examiner asks me where the Declaration of Independence was adopted. 'The Declaration of Independence,' I say, 'was adopted at Philadelphia.' But I meet with swift rebuke. 'That is the old answer to the question,' I am told. 'But,' I say, 'everyone knows that the Declaration of Independence was adopted at Philadelphia; that stands in all history books; do you not accept what stands in the history books?' 'Oh yes,' says my modern friend, 'we accept everything that stands in the history books—hundred per cent Americans we are. But then, you see, we have to interpret the history books in our own way. And so, of course, we accept the proposition that the Declaration of Independence was adopted at Philadelphia, but we interpret that to mean that it was adopted at San Francisco.'

"And then the examination turns to the history of the Christian religion. 'What do you think happened,' I am asked, 'after Jesus was laid in that tomb near Jerusalem about nineteen hundred years ago?' To that question I also have a very definite answer. 'I will tell you what I think happened,' I say.

'He was laid in the tomb and then the third day he rose again from the dead.' At this point the surprise of my modern friend reaches its height. The idea of a professor in a theological seminary actually believing that a dead man rose from the grave. 'Everyone,' the examiner tells me, 'has abandoned that answer to the question long ago.' 'But,' I say, 'my friend, this is very serious; that answer stands in the Apostles' Creed as well as at the center of the New Testament; do you not then accept the Apostles' Creed?' 'Oh yes,' says my modern friend, 'of course I accept the Apostles' Creed; do we not say it every Sunday in church—or at least if we do not say it we sing it—of course I accept the Apostles' Creed. But then, do you not see, every generation has a right to interpret the creed in its own way? And so now, of course, we accept the proposition that *the third day he rose again from the dead*; but we interpret that to mean, the third day he did *not* rise again from the dead.'

Then Doctor Machen timely remarks: "If everything that I say can be interpreted to mean its exact opposite, what is the use of saying anything at all? I do not know when the great revival of religion will come. But one thing is perfectly clear. When it does come, the whole elaborate art of 'interpretation' will be brushed aside, and there will be a return, as there was at the Reformation of the sixteenth century, to plain common sense and common honesty. It is a very great mistake to suppose that as Biblical teachers you 'have a right' to interpret the Bible as you please."

WANTED:—To complete our files, back numbers of the *Exponent* as follows: Vol. III, No. 6, two copies; Vol. I, No. 3, two copies. Any one having one or more of these numbers that he can spare will confer a favor by sending the same to the corresponding editor of this department.

LARGEST MARBLE BLOCK

The largest marble monolith (a single block of marble) in the world has been taken from the famous marble quarries of Carrara, Italy. The block, when standing, will be sixty-five feet high and eighteen feet across. It is to be presented to Mussolini as material for the great Fascist stadium that will be erected just outside of Rome.

ORDINATION SERVICES AT BERLIN, N. Y.

REV. H. R. CRANDALL

For some months the Berlin Church has been looking forward to adding to its diaconate. Accordingly, plans were made for the ordination services to take place on Sabbath, December first. The corresponding secretary of the Missionary Society, Rev. William L. Burdick, was asked to attend the service, and the New York Church was asked to send its pastor, Rev. Harold R. Crandall. Although there had been some snow and the day was cloudy there was a goodly number present at the morning service of the church. Pastor Wing conducted the service of worship. Secretary Burdick preached the ordination sermon, using the text found in Romans 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." He very clearly applied the points of the text to the whole church as well as to those set apart for particular work in the church.

Pastor Crandall presided at the ordination service. The candidates, Mrs. Lena G. Crofoot, Miss Myrta E. Greene, and Mr. Homer Marshall, made statements regarding their Christian experience and their appreciation of the office to which they had been chosen. Pastor Wing made the consecrating prayer. Pastor Crandall gave the charge to the candidates and Secretary Burdick the charge to the church. Because of illness, Mrs. Evalina Vars, deaconess, was unable to be present, and the welcome was given by Pastor Wing. Conscious of the present of the Holy Spirit, the congregation was inspired and helped by the impressive service.

Mrs. Crofoot is a native of Berlin and has recently returned to make her home with her sister, Miss Bertha Grene. She is especially well fitted for the office of deaconess, because of her years as a pastor's wife, and since the death of her husband has herself been the efficient pastor of the church at West Edmeston for nine years. Miss Greene has been a life-long resident of Berlin and has the confidence and esteem of the people. Mr. Marshall is a successful business man in the city of North Adams, Mass. He is an example of a Sabbath keeper in business in a first day

community, true to his convictions, and is a helpful member of the Berlin Church.

This venerable church, which has been carrying on for nearly a century and a half, seems to be vigorous and aggressive under the leadership of the pastor, Rev. Luther A. Wing. Long may this church serve in upbuilding the kingdom of God and holding forth the whole gospel of Jesus Christ.

THE DENOMINATIONAL BUILDING

Readers of the SABBATH RECORDER have followed with interest the progress of the movement for our denominational building. The need of such a headquarters and denominational home is obvious to all who are familiar with the workings of our publishing house and boards. The cause is worthy of the loyal support of Seventh Day Baptists everywhere. This building will be both a memorial to our worthy past as a denomination and an expression of faith in our future, as Doctor Gardiner has so well expressed it in the editorial columns of the RECORDER. The money for this purpose is being raised apart from the regular Onward Movement, and a separate appeal is now being made. Subscriptions and gifts are now being sought by the Tract Society, and the pastor commends this worthy cause to the readers of the *Review*.

Drawings of the proposed building, with plans and charts giving information relative to the campaign are on display in the north wing of the church. All are invited to examine them.—Pastor Ogden in "*Nortonville Review*."

MARRIAGES

SANDS-COMPASS.—At the home of the bride's sister in Kingston, Jamaica, B. W. I., January 6, 1929, Mr. Arthur Sands and Mrs. Isabella Compass, both of Morant Bay, Jamaica, B. W. I., by D. Burdett Coon.

SCOTT-HOXIE.—At the home of the bride's parents, Mr. and Mrs. Harry Hoxie, Ashaway, December 29, 1928, by the Rev. Clayton A. Burdick, Robert Parker Scott, of Westerly, R. I., and Clara Elizabeth Hoxie, of Ashaway, R. I.

DEATHS

SIMPSON.—Dorothy, youngest daughter of Rev. and Mrs. William M. Simpson, died at the Westerly Hospital, Westerly, R. I., on the morning of December 24, 1928.

She was born in Hornell, N. Y., at the time her father was pastor of the Second Alfred Church, October 2, 1919. She was of a bright and sunny disposition and was a general favorite in church, school, and community. She was a member of the Junior Christian Endeavor and the primary class in the Sabbath school, in the fourth grade in school, and president of the Four H Club.

Dorothy had seemed in about her usual health until a few days before her death. On the 23rd a consultation of the physicians took tests which seemed to indicate infantile paralysis, and she was taken to the Westerly Hospital, where she died the morning of the 24th.

The funeral service was held from Garrett's Funeral Parlors, Westerly, at two o'clock, December 24, and were conducted by Rev. Clayton A. Burdick, who read a few brief Scripture selections and short poems, and spoke a few words of comfort to the family. He was assisted by Rev. Carroll Hill, pastor at Waterford, Conn., who offered prayer.

The body was taken by the sad father to his old home at Jackson Center, Ohio, where, at sunset on the eve of the Sabbath, the committal service was conducted by Rev. Vernie Wilson.

Beside father and mother Dorothy left three older sisters, Alberti, Lucile, and Miriam.

This death of the child came as a great shock to the whole community, whose prayers and sympathy have gone out whole-heartedly to the stricken family who have been so brave under the shadow of this sad event in their lives.

C. A. B.

Sabbath School Lesson V.—February 2, 1929

THE HOLY SCRIPTURES.—Deuteronomy 6: 4-9; Joshua 1: 8, 9; 2 Kings 22: 8-20; Nehemiah 8: 1-8; Psalm 19: 7-14; Luke 24: 25-32; Acts 17: 10-12; 2 Timothy 3: 14-17.

Golden Text: "Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119: 18.

DAILY READINGS

January 27—The Word of God. Psalm 19: 7-14.
January 28—The Inspired Word. 2 Timothy 3: 14-17.

January 29—Jesus and the Scriptures. Matthew 4: 1-11.

January 30—The Divine Guide. 2 Peter 1: 12-21.

January 31—Delight in the Scriptures. Psalm 1.

February 1—Teaching the Scriptures. Nehemiah 8: 1-8.

February 2—Light for Life's Pathway. Psalm 119: 105-112.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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

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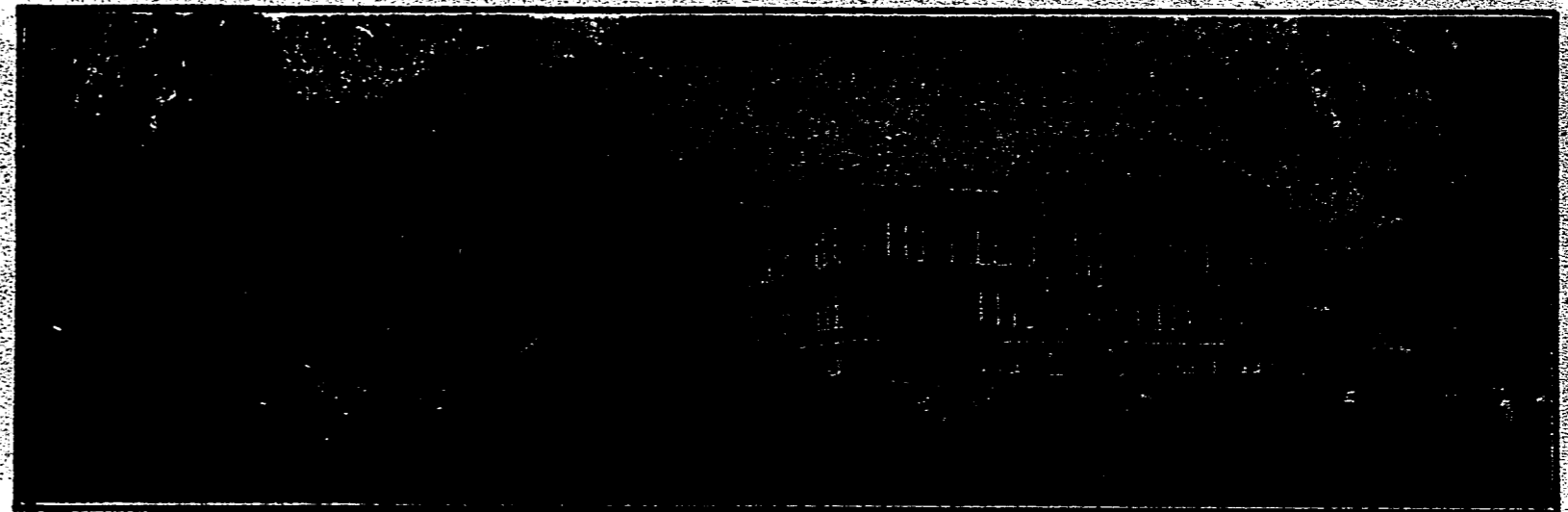
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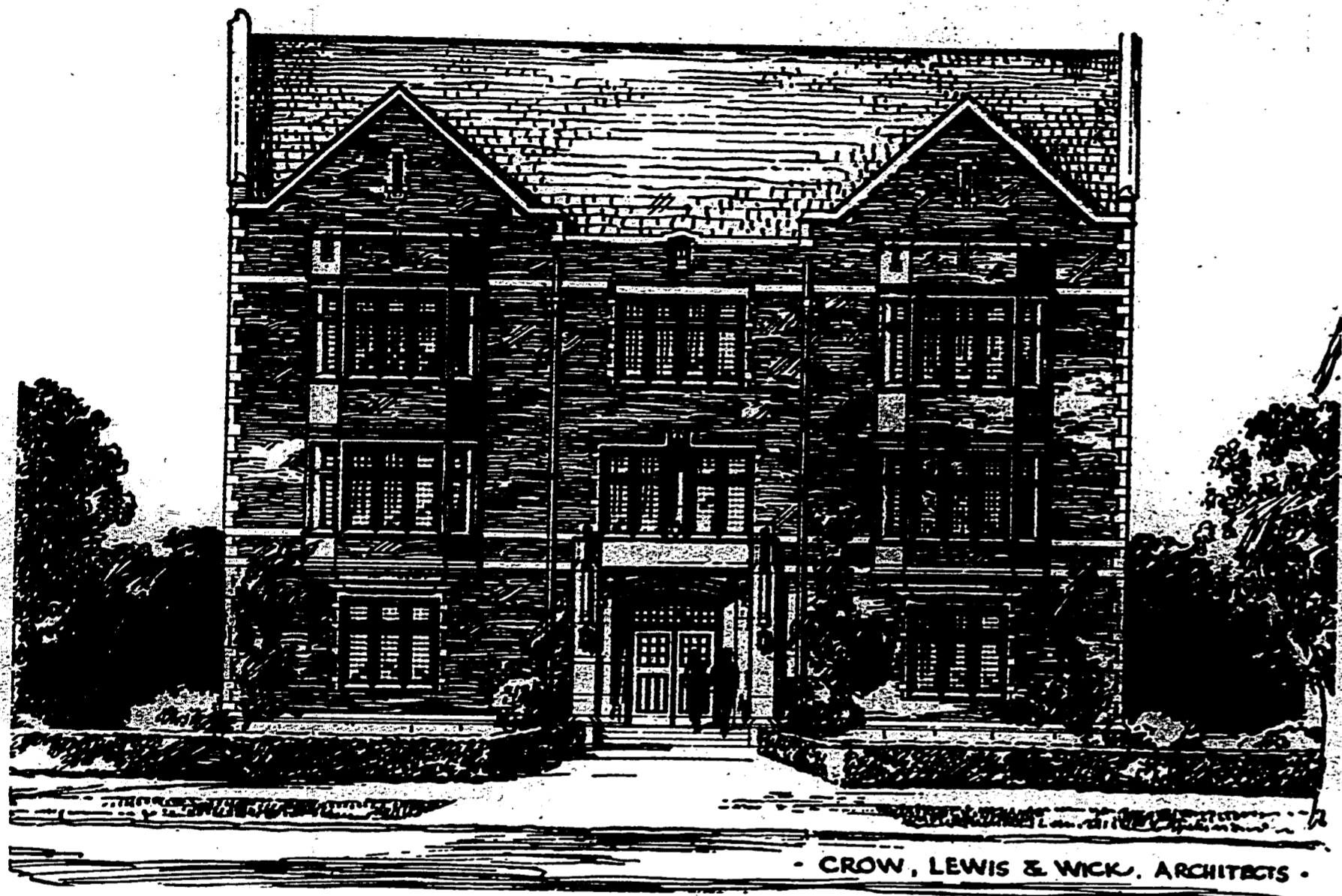
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WHAT IS YOUR LIFE?

What is your life? "A cloud," do they say,
"Here for a moment, then melting away?"
Yet through the cloud that dissolves into rain
The place that was desert now blossoms again.

What is your life? A vapor, a breath,
Warm for a moment, then chilled into death?
Yet the mightiest engines that genius can build
Are driv'n by the vapor so speedily chilled.

What is your life? A cloud in the sky,
Bright with a beauty that glows but to die?
Yet the glory of sunset, so brief in its stay,
Is rich with the hope of another fair day.

—William P. Merrill, D.D.

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