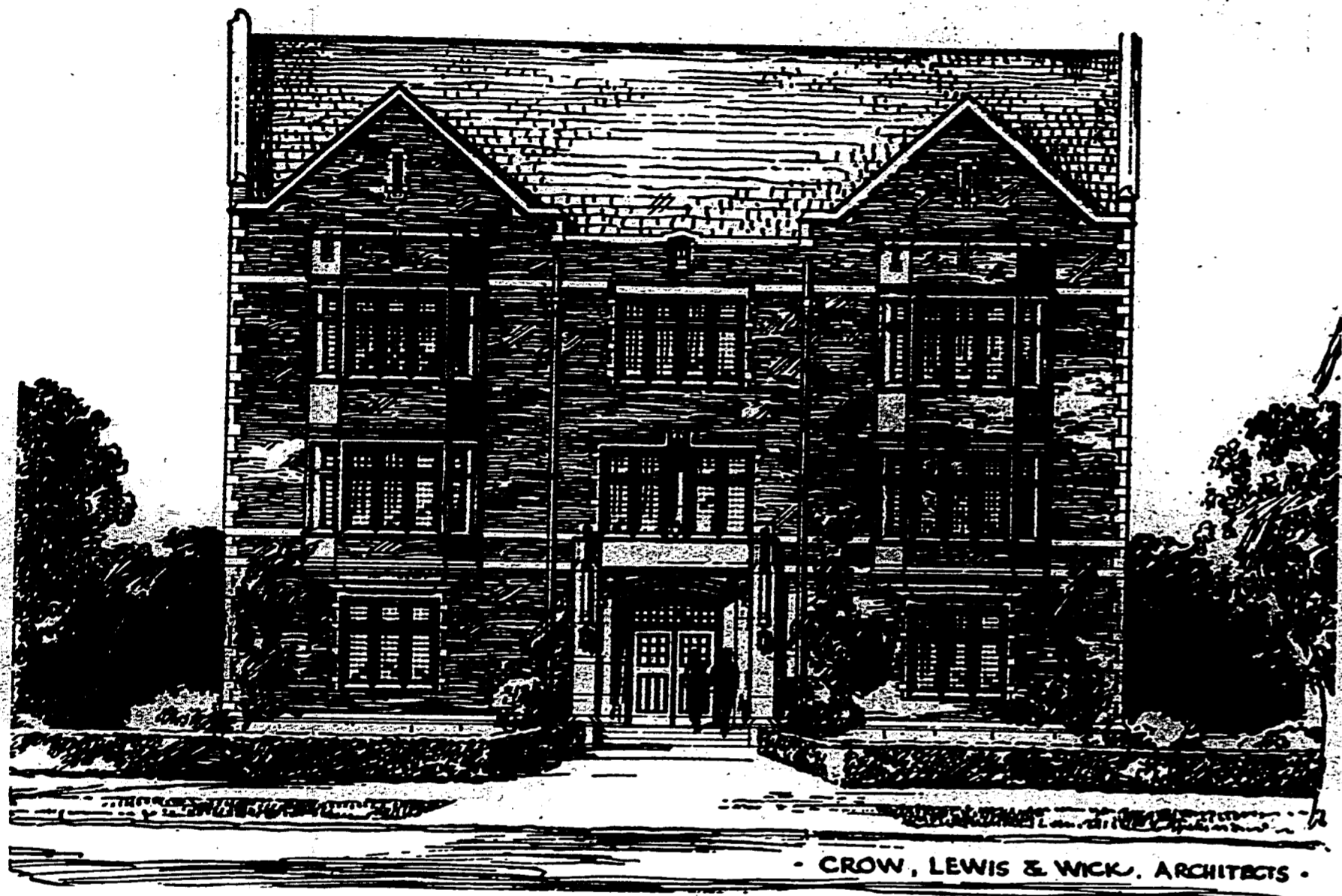


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



• CROW, LEWIS & WICK, ARCHITECTS •

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

—Frank Irving Fletcher

All the money pledged by February 10th. We can do it.

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Claude L. Hill, Farina, Ill.
Vice-Presidents—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.
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Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

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Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.
Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.
Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

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Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

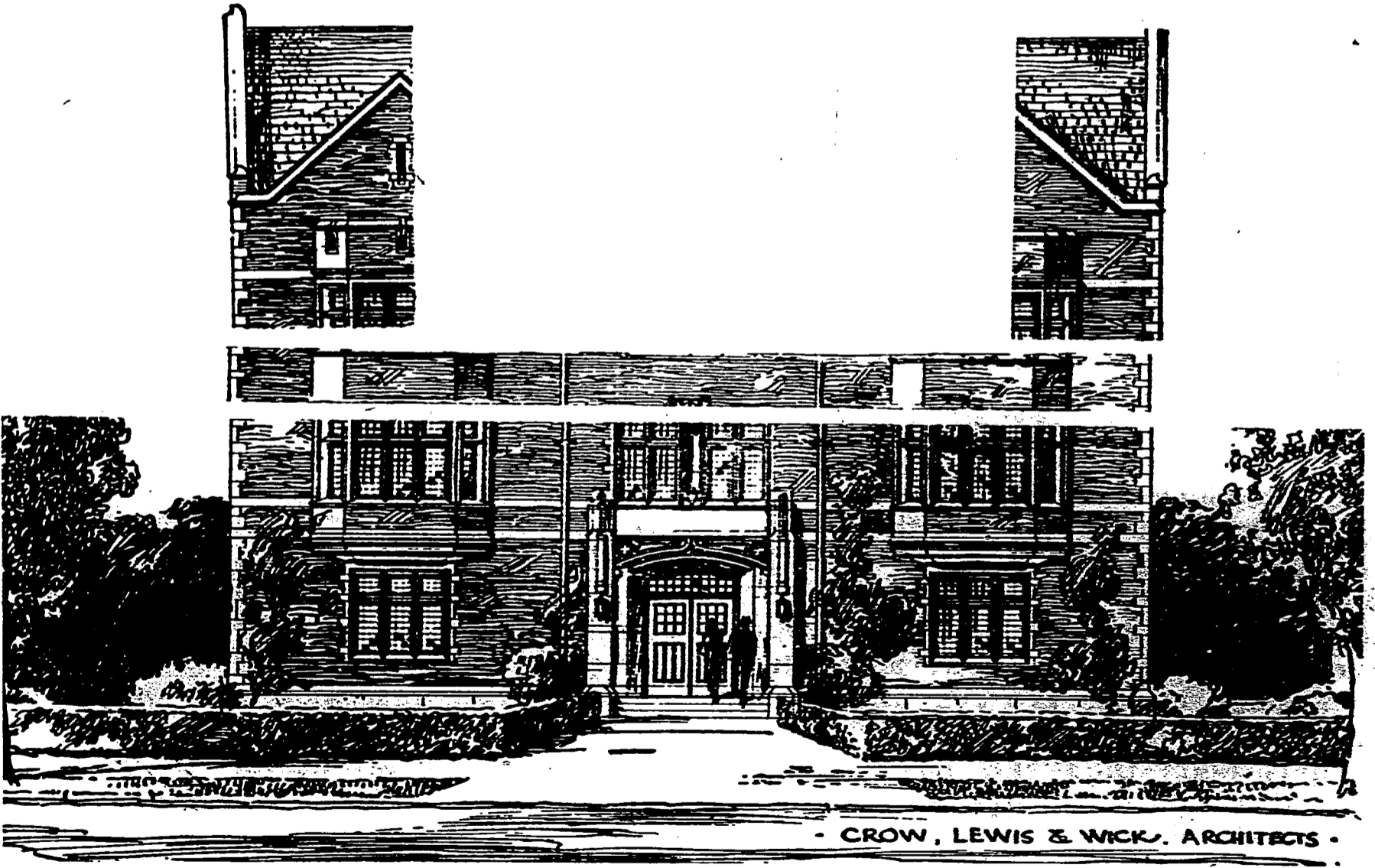
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The Sabbath Recorder

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

VOL. 106, No. 4 PLAINFIELD, N. J., JANUARY 28, 1929 WHOLE No. 4,378

The Amount Needed on January 22, 1929,
 to Complete the Building
\$32,393.21



— CROW, LEWIS & WICK, ARCHITECTS —

This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have 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.

O Lord, wilt thou revive thy work in the midst of the years, in the midst of the years make known. Turn thou thy people unto thee and renew our days as of old.

Hide not thy face from us in the days when we are in trouble. We thank thee for thy help to thy people in ages past, and that when they cried unto the Lord in their trouble, he saved them out of their distresses.

May thy people in the enemy's country today keep their faces toward Jerusalem, and constantly keep step with Christ in the straight road to heaven. Be thou our present help day by day unto the end. In Jesus' name. Amen.

When We Need The Bible Most The Psalmist said, "This is my comfort in my affliction; for thy word hath quickened me!"

There comes a time in most lives when nothing can take the place of the Bible as a comfort in time of need. I know that many do not feel the need of Bible help, and for the time being seem satisfied with what the world can give. In the heyday of prosperity, when things seem to go our way, when days are sunny and health and beauty combine to give us pleasure, many a man sees no need of Bible help.

Then there seem to be some who are satisfied with barren theoretical views, or with the skeptics' creed, who regard the Bible as the obsolete and antiquated writings of ancient men, filled with superstition, only to be ignored by wise men of today. Such men may get along while their skies are clear and their days are bright; but let them wait until their days are filled with sorrow, their sky becomes clouded, and tempests of trouble overwhelm them. Health fails and life's end seems near; then it is that they need the help which the Bible can give.

No philosophy, no poetry, no skeptical theories can hush the sorrows and satisfy the yearnings of the crushed and broken spirit, as can the blessed Book of books. Thousands upon thousands have tested it and found it a present help in time of need.

When all other panaceas have proved unavailing, the Bible has put courage into fainting hearts. It has promoted peace for the troubled, hope for the despairing, and enabled the soul to meet death as only the door to heavenly mansions where trouble can never enter.

I can see no "comfort in affliction," no peace for troubled souls, no rest for the

weary, no help in time of need in any of the theories which discredit the Bible as a rule of life and the Christ as the divine Savior and present Helper in time of trouble.

Journeying Through The Enemy's Country Jesus was in Samaria on his way to Jerusalem, and as he entered a certain town the bigoted people refused ordinary hospitality to him because they saw "his face was as though he would go to Jerusalem." As the Master was on his errand of self-sacrifice, going toward the holy city he found himself surrounded by uncongenial people, on hostile soil, where the prevailing influences were all against him, and where there was nothing in common with the cause he loved and which he came to promote. There was nothing for him to do but to make a straight journey toward the city of Mount Zion.

How wonderfully suggestive! Every true Christian today finds himself in the enemy's country, and if he reaches the New Jerusalem, he must not allow himself to be overcome by the adverse conditions which would hinder him. The world that opposed Christ will also oppose you and me, when it sees our faces set toward Jerusalem. The piety that walks in the way of the Lord, that is not afraid to be regarded as "Puritanical," is not popular in the Samaria through which we must make our journey, and in the times in which we are living. Too many professed Christians are making a great mistake by trying to make friends with the people of the world, and at the same time to make no "break" with their Lord. They are too much like Bunyan's character who was facing both ways and making no progress. To long for the follies of Vanity Fair, indulging in worldly and questionable things through the week, and to take one's fill in serving Mammon with only a slight patronage of religious forms on the Sabbath, will never advance us on our heavenly journey. Such living only wins the disapproval of God, and at the same time provokes the contempt of the worldlings who witness our double dealing.

By going over to the world we ruin our power to win sinners to Christ. If we would be a blessing to the ungodly and a help to the godly, we must keep in the close, conscientious walk with Jesus whose face was set toward Jerusalem.

We always walk in the way we are looking. As long as we are looking unto Jesus "the author and finisher of our faith," we can keep step with him, and press toward higher ground every day, until we obtain clear glimpses of heaven, our eternal home.

The heavenly path is a straight path, an honest path, a clean path, a consistent path. If you have turned aside from this path, please tell me how much real satisfaction you have found by so doing. If you have scrimped your contributions for the Lord's work in order to indulge in worldly pleasures and to have more to spend on luxuries, please look conscience in the eye, and tell me what profit has come to your soul by so doing.

If you have compromised with your Samaria by trying to please Christ and the sinful world at the same time, then you have already begun to backslide. Poor Lot made the mistake of his life when he "pitched his tent toward Sodom." How much better it would have been for him to have set his face toward Jerusalem.

This new year may be the last one of our lives. Blessed will we be if the end of each day finds us with face as though we were going to heaven. No matter how soon death claims us if only we are found on our way to Jerusalem, the heavenly. If we pitch our tent toward Sodom it will not be long before we shall find ourselves *at home in Sodom*.

A Dozen Departments! Really I am at a **How Many Pages Can Each One Have?** loss to know just what to say and how to say it when I take up my pen to write upon this subject. In view of some questions as to why, now and then, some department is omitted, it is evident that something must be said. And my earnest desire to say just the right thing, so as to do no harm—to hurt no one's feelings—puts my old pen in rather a tight place.

When I tell you that we have now no less than a dozen departments, without counting the Editorials or the *Deaths* and *Marriages*, to say nothing of the *Special Notices* page, in a paper of only thirty-two pages all told, you must see that the departments should be brief if they all go in.

If there is copy enough to average three pages to a department, it would make thirty-six pages, or four pages more than the en-

tire RECORDER. An average of two pages for every department would take twenty-four pages, leaving only eight for all other matters.

In the make-up of the forms, the deaths come last, so if all the room is used up before reaching that department, the deaths are left standing for the next issue. It is not strange that friends complain when death notices are omitted.

It puts us in a tight place, when something must be left out, to be obliged to decide which department must wait, or what to eliminate from the department copy sent in.

In such cases, it may be better to leave out newspaper clippings that have nothing in regard to denominational matters, and give original matter the right of way. This would shorten the departments in some cases and leave the space for denominational matters.

Department editors need not feel *obliged* to send in full copy for a department, if they have to fill in with clippings. Let us give original matter the first place.

Do you say, why have so many departments? There has been a tendency to appeal for a department in some cases, and we have tried to satisfy the demand, until there were too many. In view of this fact, Brother Bond offered to drop the *Sabbath Reform* department box heading, and let his work go in anywhere as best it could.

Of course, sometimes we have no copy for one or more departments, so these are omitted for that week.

Rather than have several death notices crowded out, as has often been the case, we feel like insisting that these all go in, even if some whole department has to wait. We will be glad for any practical suggestions regarding these matters.

Report of the Building Fund A note from the treasurer, Miss Titsworth, dated January 22, shows receipts for the Denominational Building Fund this week amounting to \$1,130.88. This makes a total of \$57,606.79 for this good work. This amount taken from the \$90,000 required to complete and furnish our denominational home, leaves \$32,393.21 still to be raised.

Some Seventh Day Baptists, at least, show how much they would like to see their denomination have a real home and head-

quarters of its own after so many generations without one.

Since June first the amount then raised and the amount required have just changed about. The amount now required takes the place of the amount then raised, and shows that we are well along on the last half of what is needed.

Not the Fault Of the Recorder On another page will be found an article announcing a certain important meeting for January 26-February 2, and urging the societies to attend.

This article reached the editor on January 22, and the very first RECORDER to come out after this date will be on January 28, two days after said convention has begun. Thus, by the time that notice reaches its readers the meetings will be half over and too late for most people to attend.

If our friends will remember that articles to appear in the RECORDER on any given Monday should be in this office on the *preceding Wednesday*, and act accordingly, much trouble would be avoided. It is seldom that articles received on Thursday can get in for the next issue. Forms are then being made up for the press, and printing of one half is done on Friday. Then on Sunday the work is completed, RECORDER is folded and covers put on, making it ready for the mail bags on Monday.

If those sending death notices, or messages for any given department will see that copy is in RECORDER office by Wednesday each week, there would be little or no cause for delay. In such a case nothing but *too much* copy can make delay necessary.

REJOICING, PRAYING, THANKSGIVING

GREAT COMMISSION PRAYER LEAGUE

We are definitely told that the will of God for every believer is to "rejoice always; pray without ceasing; in everything give thanks." (1 Thessalonians 5: 16-18).

Christians need have no doubt as to what God's will for them is, for we have this plain statement from his Word. These three things go together: "*Rejoicing, Praying, Thanksgiving*"; they are inseparable; they compose one sentence in the revised version; they constitute the perfect will of God for his people. Happy is the man that

doeth his will; he "abideth for ever." (1 John 2: 17.)

But how is it possible to "pray without ceasing"? How can one constantly be in a spirit of prayer? With so many things to distract his thoughts, and disturb his heart, and demand his time; how can a Christian fulfill this expressed will of God? Dr. J. O. Buswell, president of Wheaton College, in his book on "Problems in the Prayer Life" says: "The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times of prayer, but whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."

Furthermore, it should be borne in mind that in addition to our petitions, there is to be constant rejoicing and thanksgiving as a part of our communion with God. Making our requests known is only part of a life of prayer; it is just as important to rejoice in the Lord and praise him for what he is and what he is doing. This will open the door into the prayer room of our hearts. It matters not what may happen, at any time, at any place, from any source, if only we take it as permitted by God for his glory and our good, thank him for it, and continue to rejoice in the Lord, we will then find our hearts going out to God in worship, praise, and supplication.

On the other hand, if we begin to murmur and complain, criticize and find fault, question and doubt, the door into the prayer room of our hearts will involuntarily close. We will soon find ourselves unable to pray. The Holy Spirit will be grieved and quenched. In order to pray without ceasing, it is necessary to be continually happy in the Lord. Our spirits must rejoice in God our Savior.

Notice how often praise and thanksgiving are associated with prayer: "Continue in prayer and watch in the same *with thanksgiving*." "In nothing be anxious; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." Again, "*I thank my God* upon every remembrance of you, always in

every prayer of mine for you all making request *with joy*." And again, "*We give thanks* to God always for you all, making mention of you in our prayers."

It is not a question of circumstances. God is far above all our circumstances, surroundings and perplexities. Therefore we can always rejoice and say with the prophet of old: "For the Lord God will help me; therefore shall I not be confounded, therefore have I set my face like a flint, and I know I shall not be ashamed." Paul learned to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." *The quickest way out of any difficulty or trouble is to praise God for it.* That is the way Paul and Silas got out of prison. That is the way the twelve apostles escaped from their enemies: "rejoicing that they were counted worthy to suffer shame for his name." Such rejoicing and thanksgiving stimulate prayer and supplication, even for those who are against us.

Take heed, therefore, that nothing robs you of that joy which the Lord bequeathed to his own (John 15: 11), and without which you will be hindered in prayer. If you are not able to rejoice in the Lord and be grateful for all his benefits, endeavor to find the cause and quickly remove it. *It will generally be found in unbelief or in unconfessed sin.* Either of these will dispel your joy. "Now the God of peace fill you with all joy and peace *in believing*," we read in Romans 15: 13. Therefore it is necessary to meditate much upon the promises of God; for "faith cometh by hearing, and hearing by the Word of God." To neglect your Bible is to lose your joy.

The apostle John wrote his first epistle in order that "your joy might be full," and again that "ye sin not." In this way only can we maintain fellowship with the Father and with the Son. This fellowship can easily be marred by the darkness of sin, and then we are unable to rejoice in the Lord. Let us quickly confess every known sin, with a purpose to forsake it, plead the blood of Christ, believe the promise of God (1 John 1: 6-9), and then we will be able to pray in the Spirit with joy in our hearts.

If we find nothing that interferes with our joy, then we should thank God for his love, his grace, his forgiveness, his patience, his faithfulness, his goodness, his gentle-

ness, his power and for all his benefits (Psalm 103: 2). "Name them one by one," and soon we will be in the spirit of prayer again. By rejoicing in everything and being thankful for anything, we can "pray without ceasing" anywhere. And "this is the will of God in Christ Jesus concerning *you*" and every member of the body of Christ.

Continue to pray earnestly for a revival.
—Great Commission Prayer League, 808 N. LaSalle St., Chicago, Ill.

IN THE HILLS OF WEST VIRGINIA

ORLANDO PHINEAS BISHOP

The frost has kissed the myriad trees;
The autumn flowers await the bees;
A riot of colors and of love
Spread over all the peaks above,
In the hills of West Virginia.

Huge nuts are hanging on the trees,
The branches swaying in the breeze;
The bees drone by with golden legs;
The hens are cackling by their eggs,
In the hills of West Virginia.

The orchards hang with apples rare,
With peach and plum and quince and pear.
The sheep are lingering by the fold,
On mountain sides, mid autumn's gold,
In the hills of West Virginia.

Young children linger at the gate,
And plan a life in cities, great;
A maid brings water from the well,
While cows graze 'round with tinkling bell,
In the hills of West Virginia.

The men make sorghum from the cane,
'Mid valleys rich with ripened grain;
The teacher rings the school-house bell,
While all the "kiddies" come to tell—
Their dreams for West Virginia.

Then home again with college boys—
I count this 'mong my greatest joys;
And back among the college girls,
With all their dimples, smiles, and curls,
In the hills of West Virginia.

Ours is a country rich in oil,
Ours is the state where miners toil;
But richer far I say in truth,
Because our hills abound with youth,
These hills of West Virginia.

Our schools and churches, highways fine,
That blend with oak and beech and pine,
Are built in love for younger feet—
These masses whom I daily meet
In the hills of West Virginia.

Salem College,
Salem, W. Va.

(Written enroute from Charleston, W. Va., to Salem, W. Va., October 11, 1928, while with Mr. Ottis Swiger.)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

GROUP CONFERENCE SUGGESTIONS ABOUT PASTORS

1. We need to magnify the privileges as well as the difficulties of being Seventh Day Baptists.
2. Special attention should be given by pastors and delegates to inform the folks at home regarding the facts learned here relating to the different boards, the actual meaning of the budget system of giving, and the need of systematic, definite plans of contribution.
3. Lay members lack vision and zeal. Ditto, the pastors.
4. Co-operating pulpit, pew, and home needed.
A stronger pulpit needed.
5. More, and less stereotyped, work by our pastors. Personal work.
6. We need an educational program from our pulpits concerning our boards and their work. (I hope to make use of what I have learned here, during the next four weeks or more if necessary.)
7. An educational sermon on the work of our boards should be put before the people by the pastors.
8. The ideas of the modern clergy need correction.
9. The deacons and trustees should constitute an advisory board—but are sometimes ignored by the pastor.
10. Our clergymen need a school on how to reach the world for Christ, much the same as this conference.
11. How are the pastors to present the work of this conference "fifty-two weeks in the year"?
12. Would it not be better if the pastor and his wife would call on his parishioners at least once a year?
13. Stress: The individual's rightness with the Savior.
14. Too many of our pastors do not preach. They read their sermons. Is this

partly responsible for our laymen going to sleep on vital matters? Probably only a minor cause but there is room for improvement.

15. Stress: A consistent, continuous effort to bring to the rank and file of our people an intimate knowledge of our work, problems, and possibilities. To develop a love and interest in our work through this intimate knowledge.

To inculcate in the hearts and minds of our people the principles and spiritual benefits of stewardship and tithing.

16. Stress: Vital godliness. Transformation and not conformation.

MISCELLANEOUS

1. A lack of prayer.
2. The quiet hour or the devotional life of the individual is being neglected. One way to interest people in this work might be to have pastors and superintendents of young people's societies stress this part of the Christian life more.
3. Going wrong: Loyalty to Jesus Christ. Neglected: Vocational guidance. Stress: The value of the Sabbath in building Christian character.
4. More work outside of the denomination. Preach Christ to the world. Work by laymen. Co-operation.
5. Going wrong: The spirit of antagonism which is felt between certain groups of people. Neglected: Cultivation of a spirit of devotion.
6. Find some way to increase or deepen the spiritual tone of the individual.
7. Our spiritual heritage too little stressed.
8. Definite training of the churches in their financial obligation to God.
9. Bible study is neglected.
A more devotional spirit should be cultivated. More unity between pastors and laymen needed.
10. The need of raising the denominational budget. Tithing should be stressed as the surest way of each church member doing his bit to help.
11. 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.
12. We should continually work for a

more optimistic approach to all our problems.

13. We should pray more earnestly.

We need a greater sense of the absolute necessity of our each doing our own work in God's kingdom.

14. Stress more religious training for both young and old.

15. More personal work by laymen should be stressed.

16. Going wrong: We are drifting away from the Sabbath and vital godliness and becoming immersed in a sort of refined evil.

Neglected: Religion in the home, private devotions, the church, the payment of our financial obligations.

Need correction: Our standards and conceptions of Sabbath observance. Our method of keeping the Sabbath.

17. Needs correction: Our apathy.

18. The church should stress the Christian life and example of the teachers in its Sabbath school and such work to as great an extent as it does that of its deacons.

19. First things are not being put first. Too few are tithing.

Lessening of zeal for lost souls.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for October, 1928
General Fund

Contributions:		
Onward Movement	\$ 210.96	
Income from invested funds:		
Seventh Day Baptist Memorial Fund:		
Delos C. Burdick Bequest.....	\$ 105.01	
Eugenia L. Babcock Bequest.....	110.56	
E. K. and F. Burdick Fund.....	30.00	
George H. Babcock Bequest.....	79.62	
Harriet Burdick Bequest.....	1.19	
South Hampton Seventh Day Baptist Parsonage Fund.....	1.66	
		328.04
Receipts from publications:		
"Sabbath Recorder"	\$ 208.76	
"Helping Hand"	242.51	
Tract depository	10.50	
Outside publications	4.55	
"Junior Graded Helps"	17.10	
"Intermediate Graded Helps"	8.85	
		492.27
Contributions for special Sabbath Promotion work		41.67
		\$1,072.94
Denominational Building Fund		
Contributions:		
General	\$ 768.80	
Income:		
Interest, bond and mortgage, Thos. Egan	90.00	
Interest, bond and mortgage, T. E. Beatty	120.00	
		978.80
Rent from publishing house.....		125.00
Total	\$ 2,176.74	

Treasurer's Receipts for November, 1928

General Fund	
Income from invested funds:	
Annuity gifts	\$ 530.81

Reuben D. Ayres Bequest.....	7.50	
Henrietta V. P. Babcock Bequest..	31.43	
Lois Babcock Bequest	1.62	
Mary P. Bentley Gift.....	4.50	
Berlin, Wis., Parsonage Fund.....	6.75	
Mary Rogers Berry Bequest.....	15.00	
George C. Bonham Bequest.....	3.00	
Harriet Burdick Bequest.....	9.00	
Mary A. Burdick Bequest.....	1.80	
Sarah C. L. Burdick Bequest.....	3.00	
Hannah Cimiano Bequest.....	161.58	
Joshua Clark Bequest.....	9.00	
Relief A. Clark Bequest.....	24.00	
Joshua M. Clarke Bequest.....	4.50	
Alfred Collins Bequest.....	9.05	
Nettie J. Coon Bequest.....	1.50	
Emergene Cottrell Gift.....	2.25	
Amy K. Crandall Gift.....	3.00	
B. R. Crandall Gift.....	1.50	
Eliza M. Crandall Bequest.....	30.01	
Elizabeth R. Davis Bequest.....	6.74	
Oliver Davis Bequest.....	149.69	
Amanda C. Dunham Bequest.....	3.00	
Nancy M. Frank Bequest.....	12.12	
Amanda B. Greene Bequest.....	32.53	
Olive A. Greene Bequest.....	26.36	
Orson C. Greene Bequest.....	3.00	
Rhoda T. Greene Bequest.....	36.00	
Russell W. Greene Bequest.....	4.50	
Ellen L. Greenman Bequest.....	6.00	
George Greenman Bequest.....	43.50	
George S. Greenman Bequest.....	285.25	
Greenmanville, Conn., Church Fund	4.50	
Amanda P. Hamilton Bequest.....	12.00	
Celia Hiscox Bequest.....	17.07	
Orlando Holcomb Bequest.....	30.00	
Angenette Kellogg Bequest.....	4.33	
Adelia C. Kenyon Bequest.....	63.06	
Lucy M. Knapp Bequest.....	6.00	
Benjamin P. Langworthy, 2nd, Bequest	1.50	
Clark F. Langworthy Bequest.....	2.00	
Life memberships	25.65	
Susan Loofboro Bequest	12.00	
Eliza L. Maxson Bequest.....	1.50	
Elizabeth U. Maxson Bequest.....	1.50	
North Branch, Neb., Church Fund	3.75	
Paul Palmiter Gift.....	6.00	
Marilla B. Phillips Bequest.....	28.50	
Olive Hall Pierce Bequest.....	5.25	
Electra A. Potter Bequest.....	165.28	
Maria L. Potter Bequest.....	15.00	
Deborah A. Randall Bequest.....	48.18	
Arletta G. Rogers Bequest.....	78.26	
Charles Saunders Bequest.....	1.50	
E. Sophia Saunders Bequest.....	3.00	
Mary Saunders Bequest.....	.60	
Miss S. E. Saunders Gift.....	4.50	
Sarah A. Saunders Bequest.....	.60	
Sarah A. Saunders Gift.....	24.86	
Sarah E. Saunders Bequest.....	3.00	
Second Westerly Church Fund.....	9.68	
Alzina C. Shaw Bequest.....	.75	
Fannie R. Shaw Bequest.....	30.44	
John G. Spicer Bequest.....	15.00	
M. Julia Stillman Bequest.....	24.05	
Martha G. Stillman Bequest.....	3.00	
Mary S. Stillman Bequest.....	7.50	
Mary K. B. Sunderland Bequest..	3.00	
Julius M. Todd Bequest.....	3.00	
Thomas Francis Trenor Bequest....	22.56	
A. Judson Wells Bequest.....	1.50	
Mary J. Willard Bequest.....	7.50	
Philomela T. Woodward Gift.....	3.00	
I. H. York Bequest.....	3.00	
Mary B. York Bequest.....	1.58	
		\$2,174.44

Receipts from publications:		
"Sabbath Recorder"	\$ 193.60	
"Helping Hand"	59.39	
Tract depository	15.70	
Outside publications35	
"Junior Graded Helps"	3.30	
"Intermediate Graded Helps"	1.50	
		273.84
Contribution to special Sabbath Reform work		41.67
Refund account expenses to Conference, corresponding secretary		25.00

Denominational Building Fund

Contributions:	
General	\$ 257.50
Bequest of Loisanna T. Stanton, Alfred, N. Y.....	7,050.00

\$2,514.95

Income:	
Interest on daily bank balances....	2.92
Interest, bond and mortgage, J. D. Loizeaux	60.00
Interest from publishing house, on loan account cutting machine....	7.50
Interest on Liberty Loan bond....	21.25
Payment account principal of note, publishing house	300.00
	7,699.17
Maintenance Fund	
Rent from publishing house.....	\$ 125.00
Income, Denominational Building Endowment	3.00
	128.00
Total	\$ 10,342.12
Treasurer's Receipts for December, 1928	
General Fund	
Contributions:	
Onward Movement, November and December	\$ 597.21
Collections:	
One-third collections, Southwestern Association	6.17
Income from invested funds:	
Lois Babcock Bequest.....	\$.31
Richard C. Bond Bequest.....	3.00
Martha Irish Burdick Bequest.....	4.93
Susan E. Burdick Bequest.....	22.17
S. Adeline Crumb Fund.....	9.62
Rosannah Green Bequest.....	.25
Andrew J. Greene Bequest.....	2.00
George Greenman Bequest.....	45.32
Eliza James Bequest.....	2.71
Electra A. Potter Bequest.....	.51
George H. Rogers Bequest.....	10.06
Thomas Francis Trenor Bequest.....	.17
Villa Ridge, Ill., Church Fund.....	1.20
Sarah Elizabeth Brand Bequest.....	.48
Eliza M. Crandall Bequest.....	4.51
	107.24
Receipts from publications:	
"Sabbath Recorder"	\$ 675.55
"Helping Hand"	267.63
Tract depository	38.69
Outside publications	3.70
"Junior Graded Helps"	8.10
"Intermediate Graded Helps"	12.90
Calendars	31.40
	1,037.97
Contribution to special Sabbath Promotion work	41.67
Refund account traveling expenses, general Sabbath Promotion Work—A. J. C. Bond	20.89
	\$1,811.15
Denominational Building Fund	
Contributions:	
General	\$2,350.97
Onward Movement	260.00
Bequest of Agnes L. Burdick, Little Genesee, N. Y., in memory of her brother, A. H. Burdick	500.00
Income:	
Interest, Liberty Loan bond.....	21.25
Interest on notes account pledge..	22.85
	3,155.07
Maintenance Fund	
Rent from publishing house	125.00
Total	\$ 5,091.22

MOODY BIBLE INSTITUTE FOUNDER'S WEEK SPEAKERS

A program of commanding strength is assured for the twenty-fourth annual Founder's Week Conference, to be held under the auspices of the Moody Bible Institute of Chicago, February 5 to 8, in its auditorium, corner of N. LaSalle Street and Chicago Avenue.

Among speakers already named are: Dr.

Howard Agnew Johnston, author of "Scientific Faith" and "We Can Surely Believe"; Dr. P. W. Philpott, pastor, Moody Memorial Church and well-known evangelist; Dr. W. B. Riley, valiant protagonist for the Bible; Dr. W. L. Pettingill, Bible teacher and interpreter of prophecy; and Dr. Learner S. Keyser, keen and challenging theologian, author of many books on Christian evidences. Dr. James M. Gray, president of the institute, will preside, and speak on devotional themes at one period each day.

A group of qualified speakers insure interest for the Torrey memorial service of Tuesday evening when the life and work of the late Dr. R. A. Torrey will be reviewed.

World missions will command full attention on Friday, the last day of the conference. A group of missionaries whose lives have been interwoven with the evangelization of the distant continents and islands of the earth will recount the leadings and providences of God in other lands.

The Institute trained choir and a number of special soloists, together with the usual measure of congregational praise, will give distinction to the musical program which has been an outstanding feature of former conferences.—*W. M. Runyon.*

WHEN CONGRESS ELECTS

In event the electoral college tied or otherwise failed to elect a President and Vice-President, that duty would fall on Congress. Under the twelfth amendment the House of Representatives would elect a President, and the Senate, the Vice-President. It would be possible for the President to be of one party and the Vice-President of another. It would also be possible for a minority candidate to be elected President. Twice only has the election of a President fallen to the House of Representatives. The first time was in 1800, three years before the twelfth amendment was adopted, when Jefferson and Burr received seventy-three votes each in the electoral college. The second time was in 1824 when Jackson, John Q. Adams, Crawford, and Clay ran. Jackson had a plurality but no candidate had a majority, and the house chose Adams.—*The Pathfinder.*

MISSIONS

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

LETTER FROM ROYAL R. THORNGATE

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I., U. S. A.

DEAR SECRETARY BURDICK:

We have now been in British Guiana considerably more than a year, and months ago I should have written concerning the work here for the information of the good people in the homeland, for I am sure that many of them are much interested in it. But because of the confused condition in which we found the work, it was difficult to know just what to write; and it still is.

Though our voyage down was at a season of the year—September—when the West Indies are in danger of being swept by terrific storms, quite in contrast to the fearful hurricanes of this year our passage through the Caribbean Sea was marked by unusually calm weather, so the captain said. We did not complain.

On arriving at Georgetown, early on the morning of September 26, 1927, we were met *not* by the one who was then in the employ of the board and in charge of the work, and who knew with all reasonable probability that we would be arriving on that particular date, but on the contrary, we were met by others who professed interest in the work.

Our arrival was on Monday, with the heat of the tropics at the maximum. Our first attention was given to securing a house in a desirable location. In this we were assisted by some of the brethren, and were particularly fortunate. By Friday afternoon we were not exactly "settled" but just "staying." However, we were soon quite comfortably located.

At first there was warmly professed loyalty and enthusiasm on the part of the leader and the congregation, but underneath it was evident that there was secret antagonism and lack of sincerity, which soon began to manifest itself, and increased until

dismissal of the leader by the board some two months later. Then it culminated in violence. For some weeks the leader and his followers, which included a majority of the members, had foreseen what must necessarily happen sooner or later, and had been preparing for a separation by secretly removing a number of pews and various small articles from the church building. Had it not been foreseen that a crisis was at hand, and intervention by the police prearranged for, the church would have been violently stripped of its furnishings.

Following the rupture, on advice of the police department, the church was not opened for services for two Sabbaths, but meetings were held in our home. After two weeks, services were resumed at the church without any special molestation, though spies were within our midst or at the church doors for months afterward, and are even yet for that matter.

Approximately forty members followed the dismissed leader, under circumstances almost identical with those when he, with some forty members, withdrew from the Adventist congregation some fifteen years before.

Only ten members, along with some ten others who at some time or other had been members, remained. And not all these have proved to be loyal and faithful. Gradually the remnant was gathered together and the difficult task was begun of rebuilding the shattered work. At times it has been a discouraging task. Not only have there been difficult problems to deal with within the church, but no pains have been spared by the displaced leader and his followers to place every possible obstacle in the way.

Seventh Day Baptists must face the fact that, aside from what is represented by the present value of the church property, all that has been spent, and all that has been done for the Georgetown mission in various ways by many of our people at home, prior to our coming to the colony, has resulted in practically nothing—even worse than nothing, for the way in which the work was carried on for more than a dozen years brought disgrace not only to the good name of Seventh Day Baptists but to the cause of Christ as well. This colony has yet to learn who and what Seventh Day Baptists really are. The real fundamental beliefs

of Seventh Day Baptists were neither taught nor lived.

But in spite of all the discouragements and difficulties, the work has grown and been placed on a better foundation within the year. Here in Georgetown we have had three baptismal services, with a total of thirteen baptisms. Two of those baptized traveled from Malalli to Georgetown, a distance of more than a hundred miles up the Demerara river. This journey can be made only by steamer and launch, and it requires two days and a night each way—five days if by punt, and that is the way our Sabbath-keeping friends usually travel.

There is a loyal, devoted group at Malalli that has been established largely through the efforts of Sister Matthews and her family. The latter part of September I visited them and remained with them for a week. While with them I had the joy of baptizing five persons and the pleasure of dedicating the trim little chapel which they had built on their own initiative. It stands in a pretty spot, on a steep hillside, not more than a hundred feet or so above the Demerara river. Just at this point the river makes a wide, sweeping turn and makes a most beautiful outlook. It is just here that Brother Matthews has built a comfortable home, and it is on his land that the little chapel stands. The chapel, as mentioned already, was built entirely on their own initiative. The only assistance which they received, and they did not ask for that, was in paying for having boards sawed for siding. They furnished the logs but they had to be sent down the river to Wismar, a distance of some forty-five miles, to be sawed. This expense, amounting to about fifteen dollars, we helped them with by using money that had been sent by the Young People's Board to be used as we thought best. We feel that it was well spent in this way. There are now thirteen baptized members at Malalli. I hope to either visit them again in April or else send Brother Crackwell to them.

Then there is the group at Wakenaam of which Brother William A. Berry is the leader. There are some fifteen of them. Wakenaam is located on the large island of Wakenaam in the Essequibo river not many miles from where it enters the Atlantic ocean. The Essequibo is a mighty stream, having a reach of some twenty-five miles at

its mouth. Though spoken of as Wakenaam, as a matter of fact, the church building is located in the district of Noit-ge-Dacht, while the members live at Maria Johanna village.

At the time of the disruption there was some doubt with whom the Wakenaam brethren would cast in their lot. The title to the land on which the church building stands, about an acre and a half, valued at \$150, was in T. L. M. Spencer's name. The building, due to lack of attention, had slipped off the foundation blocks during the December rains and was considerably damaged. With the understanding that the building would be repaired at an expense not to exceed \$100, the congregation was willing to transfer the property to the Missionary Board, provided the person in whom the title rested could be prevailed upon to make the transfer. After some delay, this was accomplished and the transfer made. Repair work was begun in May and completed in about a month. Through the co-operation of the brethren, and due to the careful oversight of Brother Berry in particular, the repairs were made at a cost of \$87.69, with the result that the building is now more substantial than when first erected. At that time the brethren professed the Adventist faith.

At Huis't Dieren, on the Essequibo river, some ten miles beyond Wakenaam, Sister Rebecca Layne has been doing a good work for some time, encouraged and helped by Brother Berry. Week by week, she has gathered the children of the community together and had Sabbath school, while Brother Berry has held preaching services there quite regularly twice a month, with the result that he has baptized four persons.

Both Wakenaam and Huis't Dieren can be reached only by a combined ferry, railroad, steamer, and motor car trip, which takes the greater part of a day, though the distance to Wakenaam is not more than thirty miles and to Huis't Dieren some forty miles. Brother Crackwell and I have visited Wakenaam a number of times. Huis't Dieren has also been visited by Brother Crackwell and me, accompanied by Brother Berry. I have also visited Huis't Dieren a number of times in company with Brother Berry, and on one occasion Mrs. Thorngate and Miss Geraldine went with us. We were most cordially received by the people

and spent an enjoyable week-end. We hope to go again before long.

Here in Georgetown, the Sabbath day before Christmas, we had a Christmas program planned by Mrs. Thorngate. While not elaborate, it was a success and was much enjoyed by those who heard it. Then on Christmas morning, at five o'clock, we had a service. This is a custom that is not confined alone to the Catholic and Anglican churches, but is common as well in many of the evangelical churches. We had an inspiring service—the singing of some of the best-loved Christmas songs and hymns, reading of Luke 2: 1-20, prayer, and a short talk on the meaning of Christmas.

Last Sabbath, December 29, was communion. The number who partook of the communion was not large, but it was a solemn, deeply spiritual service. One new member, a convert to the Sabbath, was received into membership. In keeping with the churches in America, we shall observe the Week of Prayer, only instead of holding evening services we shall meet for service at five o'clock in the morning.

I would not say, I can not say, that the colored people of British Guiana are holding out Macedonian hands to Seventh Day Baptists, or ever have, except in the imagination of some who had selfish motives. We must admit the truth of President Hill's statement in his Conference address that "at Georgetown we have faced one of the most disappointing experiences in the history of our missions."

And yet, in my judgment, after surveying the situation carefully for more than a year, we should not now abandon this field. We should remain to vindicate the good name of Seventh Day Baptists, if for no other reason. That the people of this colony need the gospel there can be no possible doubt. But it will require years of patient, persistent effort for us to establish our good name after the years of gross misrepresentation that we have suffered. And it is imperative that some one from the homeland should remain here to supervise the work—some one who shall not only preach Seventh Day Baptist fundamentals, but live them as well.

I have written to considerable length. There is much more that I might write about other features of the work and conditions here, knowing full well the interest of many

in the homeland, but I will leave that for another time, with a promise to write more frequently in the future. During the months we have been here we have had some rather trying experiences, but on the whole we have fared better than we dared hope to. Some months ago Mrs. Thorngate met with a painful accident through the recklessness of a careless motorcyclist, and we have had some sickness in the way of influenza and malaria; but for that matter, everyone is sick at some time, or part of the time, or all the time in British Guiana. Always the death rate in the colony as a whole exceeds the birth rate.

We have been greatly cheered by the many kind letters and greetings which we have received from time to time from friends in the homeland, and we take this means of expressing our sincere appreciation.

Sincerely,

R. R. THORNGATE.

149 Church Street,
Albert Town,
Georgetown,
British Guiana, S. A.,
December 31, 1928.

MODERNISM EMPTIES MOSQUES

The Turks have about reached the saturation point in absorbing Western modernism. There are signs and sounds of revolt. They have lost their fezzes and harems, eunuchs and turbans, and now they are told to keep their shoes on when they enter the mosques. Their muezzins have also been instructed to take vocal lessons so as to modernize their weird call to prayers from the tops of the minarets.

The modernizing of the ritual and other reforms is in the hands of the savants of Stamboul University, who have their minds fixed on hygiene and such modern things. They want pews in the mosques, and organs and other such things borrowed from the "Christian dogs." It was even suggested that the picturesque muezzins were unnecessary, that their strident, quavering calls were a nuisance, and that a good plan would be to have a radio station with loud speakers on the minaret balconies to do the calling. As a result the mosques are being deserted and many Moslems do their praying at home.—*The Pathfinder*.

WOMAN'S WORK

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

PROGRAM FOR WORLD DAY OF PRAYER, FEBRUARY 15, 1929

That They All May Be One

ORGAN PRELUDE (*A medley of well known hymns*)
DOXOLOGY (*Standing*)

INTRODUCTORY PRAISE (*In unison*)

Blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and Amen.

Because thy loving kindness is better than life, my lips shall praise thee.

Lord, thou hast been our dwelling place in all generations.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee.

POEM (*Written for 1929 World Day of Prayer*)

All through the world the women meet
On this holy island of time,
Called by the throb of an African drum,
Or the bells of a city chime,
Or just the beat of a loving heart
Full of a purpose sublime.

Sisters in soul, whether near or far,
In the light of the selfsame sun,
Whatever our language, our race, our land,
We are praying today as one;
"Our Father in heaven, thy kingdom come;
Thy will 'upon earth be done."

PRAYER (*By leader or someone chosen beforehand*)

O God, our Father, we come before thee today, women of a world in very special need of thee. East, West, North, South—our needs are one, our aspirations are one, our hopes are one, our failures are one. Thou art the Father of us all and thou canst meet our needs, thou canst fulfill our aspirations and our hopes, and thou canst help us to overcome our failures.

Wherein we are weak, thou canst strengthen us;

Wherein we are fearful, thou canst reassure us;
Wherein we go astray, thou canst lead us in the right path.

Father, we would come very near to thee in this hour, and grant that in thy presence we may feel our nearness to each other. Sometimes this seems very difficult, for we live so differently, we think so differently, we dress so differently,

and our backgrounds are so different. But Father, help us to forget our differences and make us to realize more fully the responsibility of the common task committed to thy children everywhere. Reveal unto us our need of thee, and increase thou our desire for the coming of the kingdom.

Our Father, make us to realize our oneness in thy love, and draw us more closely together in thy work. Strengthen and support us in our weakness, and guide us to the fulfilment of thy plan for us. In Jesus' name we ask it. Amen.

HYMN—In Christ there is no East or West

I. ONE IN PURPOSE

LEADER: Let this mind be in you, which was also in Christ Jesus.

For one is your Master, even Christ; and all ye are brethren. . . . One is your Father, which is in heaven.

Ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others.

IN UNISON: "We have a pattern in our minds as to what form life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. . . . We desire a world in which Christ will not be crucified, but where his Spirit shall reign.

"We believe that men are made for Christ and can not really live apart from him. Our fathers were impressed with the horror that men should die without Christ. We share that horror; we are impressed also with the horror that men should live without Christ.

"Herein lies the Christian motive; it is simple: we can not live without Christ and we can not bear to think of men living without him. . . . Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

—Messages of the Jerusalem Conference, 1928

SEASON OF PRAYER (*One prayer, series of short prayers, or sentence prayers*)

Thanksgiving for achievements—forgiveness for failures—for closer welding together of the Christian enterprise—for leadership—for union, deep and universal—for deeper spiritual conviction for all mankind everywhere—that we may see ourselves as we are—our needs, our shortcomings. For a vision of what united Christian womanhood may accomplish in the world—for the women and children of all lands—for young people everywhere—for the new Christians in all lands—for Christian workers in all lands—for a deep abiding love in all our service.

HYMN (*Sung as a prayer*) Saviour, like a shepherd lead us.

II. ONE IN SERVICE

IN UNISONS Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; . . . to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy. . . . But all these worketh that one and the selfsame Spirit.

For as the body is one, and hath many members, and all members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

HYMN—Where cross the crowded ways of life

Leader: This hymn is not intended to be sung. It will be played softly and we are invited to follow the words with our minds and hearts.

LEADER: Let us think together of the admonition given to the early churches, so applicable to us today.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you. . . . For it hath been declared unto me of you, my brethren, that there are contentions among you.

For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? . . . I have planted, Apollos watered; but God gave the increase.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

All things whatsoever ye would that men should do to you, do ye even so to them. . . . Thou shalt love thy neighbor as thyself. . . . By this shall all men know that ye are my disciples, if ye have love one to another.

MEDITATION AND PRAYER

LEADER: And now may we think of Paul's ideal for those churches, which is the ideal for which we strive today.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

I therefore, . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suf-

fering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. . . . Even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

SEASON OF PRAYER (*One prayer, silent or audible, or series of short prayers*)

For the Church—thanksgiving for what it has stood for in the past—for what it has meant to us as individuals, and in our community—for-giveness for its failures—strength for its present task in a changing world—that it may have vision, foresight, wisdom, power, understanding. For its leaders in all lands—that they may work together—that love may prevail in all their counsels. For the Church in China—India—Japan—Korea—Persia—Near East—Africa—United States—Central America—Europe—Canada—South America—great northern countries—Mexico—Islands of the sea. That the Church may look on life with a new vision, and be made calm and strong through faith in Christ.

HYMN—The Church's one Foundation

READING: Seventeenth chapter of John. (*This last prayer of Christ's to be read while audience stands with bowed heads.*)

LEADER: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.

Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

HYMN—Blest be the tie that binds

PERIOD OF INTERCESSION

Leader: And now may we enter into a period of intercession. That we may pray intelligently, may we have some information about the projects which have been chosen for our prayer and our gifts today?

Brief Messages (By one, two or four persons)

Homeland: Religious Work in Indian Schools, Migrant Work.

Overseas: Christian Literature for Women and Children in Mission Fields; Women's Union Christian Colleges in Foreign Fields.

Prayer (*Silent or audible; one prayer or many prayers for these objects*)

Leader: Because our responsibility in our own country is very great, may we have a message about the needs of our own land, our own community, our own church, our own homes.

Prayer (*Silent or audible*)

For our country, our community, our church, our homes.

Hymn—Lord, while for all mankind we pray
OFFERING (*With music; preferably hymns suggesting giving, played softly*)

III. ONE IN CONSECRATION

LEADER: Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.

Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me.

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence.

PRAYER (*By leader or some person chosen beforehand*)

O Care unsleeping, Love unchanging, Light unfading; in thee is all our strength and hope. If thou didst fail to think of us when we fail to think of thee, how soon we should perish. If thy love depended on our loveliness, we could hope nothing from thee. If thy love was lessened by our unfaithfulness, how swift and irrevocable our night would be.

Thou art so near to us, yet we miss thee, and often think thee far away. The path runs straight enough to thee, yet we lose our way. The knowledge of thee is clear in us all, yet we are uncertain, and so easily deceived. Thy truth is so simple, and yet it is too hard for us.

We turn to thee because our feeling of discontent, our sense of sin, our restlessness, witness that thou hast not left us. We silence our thoughts to feel thee, we hold our eyes to watch for thee.

Come, as noiseless as the light, and steal within. Brood upon the deep with peace and calm. Touch us with thy hand that we may turn and see thy face. Amen.

—Adapted from "The Temple" by W. E. Orchard

HYMN (*Sung softly, prayerfully and unannounced*) Dear Lord and Father of mankind

LEADER: My soul, wait thou only upon God; for my expectation is from him. (*Silent meditation*)

LEADER: We rest in the promises of God.

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . . Incline your ear, and come unto me: hear and your soul shall live.

The eternal God is thy refuge and underneath are the everlasting arms.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Behold, I have set before thee an open door, and no man can shut it.

My grace is sufficient for thee: for my strength is made perfect in weakness.

HYMN (*Sung as a prayer with bowed heads*)

Spirit of God, descend upon my heart.

MIZPAH BENEDICTION (*Standing*)

—Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions of North America.

IMPRESSIONS BY THE WAY

DEAR RECORDER READERS:

My bird list for 1929 is begun with herring-gulls that I saw as my train stopped at New London, Conn. I knew they were not kittiwakes, as their feet are black, while these were flesh-colored. A flock of gulls was darting down into the cold water for a fish or for some floating food, and then alighting on the piles of the dock to rest and get warm. There were more gulls than piles, but there seemed to be no quarreling among them. I saw one remarkable bit of courtesy. The first gull lighted on number one post; the second gull wanted it, so the first moved over to number two post; the third gull wanted that, so the first moved over to number three post. Wasn't that very polite for a gull?

Speaking of courtesy, where can one find more of it than in the South? In a little restaurant where I took my breakfast in Greensboro, N. C., the proprietor invited me to come back again and wished me good luck. As I had to wait for a train in Greensboro I occupied a room at the Young Women's Christian Association home for five hours, where I took a nap and a shower bath. When I went to pay my bill there was no charge! How is that for Southern hospitality?

Usually in the Mount Airy stores someone opens the door for you and invites you to come in. In all of them you are asked to come again. I thought the clerks must have had a course in salesmanship, this was so general. Finally I asked a man who taught them to be so polite to customers. He answered, "No one, it is just our Southern hospitality."

In less than a week here I have been invited to two missionary meetings, and have received a call from the Baptist minister. I said that I like to go to his church, but that the walk was rather too long for me at

present. He promptly offered to send a parishioner in an automobile for me whenever I wished to attend service!

The soft accents of Southerners, acquired no doubt from their Negro mammies, are far pleasanter than our nasal twang. Besides they do not seem to be always in a rush as we in New England are. They arise late, about nine o'clock, breakfast leisurely, and then, if they are men, go to business. The slow motions with which they sip their beverages or eat their desserts astonish a New Englander. Eating is a process of pleasure, not a necessity, to be hurried over as fast as possible. They do not take life too seriously. It is an art to be happily, leisurely, serious. There is probably another day coming in which to finish what is left undone today. If there be no tomorrow, why worry? Centuries of warm weather and sunshine have made this attitude possible. The divisions of the day are long; it is morning until about three o'clock, and then evening there being no afternoon.

The names upon the signboards are mostly unfamiliar: Agee, Boyst, Coffield, Groom, Grubb, Hattaway, Kitchen, Lamm, and so on through the alphabet. But strange as these names sound some of the given names are stranger. One white family has three boys, Wisdom, Council, and Sample; and three girls, Ontario, Ninevah, and Lake Superior. A black mother named White called her son Colored. Two pairs of twins are Victor and Victrola, Radio and Radiola. Christianity Theology Swann will probably grow up to be a preacher. The mother of a large family has named the latest acquisition No More.

That would be a good motto for me, and so no more.

MARY A. STILLMAN.

Mount Airy, N. C.

A FINE TESTIMONY

Writing to the State Commission for the Protection of Children and Animals, Charles H. Kelly, chief of the Pasadena Police Department, says:

"In my years of experience as a patrolman, detective, chief of detectives and chief of police, I have become firmly convinced that one of the greatest influences for the prevention of crime would be to have the

public schools instill into the minds of the young that they be kind and sympathetic to all persons and all helpless creatures. Teach them the doctrine of love and sympathy for every living thing. This will have a greater moral effect on the minds of the young than any other element of training. An impression made on a child between the ages of six and sixteen usually has a lasting influence either for good or evil during its entire lifetime."—*Our Dumb Animals*.

THE LIFE THAT HE LED

So he died for his faith. That is "fine—
More than most of us do.
But stay, can you add to that line
That he lived for it too?"

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim;
From bravado or passion or pride—
Was it harder for him?

But to live: every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

—Ernest H. Crosby.

VALUE OF COMMON THINGS

That the commonplace is of value beyond our usual thought was clearly indicated by the master Teacher. To him the bird, the flower, the hen, the sower and his seed, the rain, the lightning flash, the lamp, the yeast, the meal, the mustard seed, the growing grain, the ripening harvest, human relationships—all, however commonplace, spoke of things spiritual. One wonders if anything was ever simply commonplace to him. He truly saw "sermons in stones" and "every common bush afire with God," and as we become like him we, too, shall find the dullness of the commonplace changing into an abiding glory.—*W. E. Henry*.

YOUNG PEOPLE'S WORK

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

STRIVING FOR MATERIAL THINGS

Christian Endeavor Topic for Sabbath Day,
February 16, 1929

DAILY READINGS

Sunday—Rich without striving (Gen. 13: 1, 2)
Monday—Striving too much (Gen. 31: 1)
Tuesday—Jesus' teaching (Matt. 6: 31-34)
Wednesday—Paul's faith (Phil. 4: 11)
Thursday—Work with God (Ps. 127: 1, 2)
Friday—Futile striving (Eccles. 2: 11)
Sabbath Day—Topic: How much should we
strive for material things? (Luke 12: 13-31)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"A man's life consisteth not in the abundance of the things he possesseth." There are too many people in the world today who live for themselves, thus missing the true meaning of life. They never rise above themselves, so they never gain their true selves. They spend their whole lives in seeking material things, forgetting the command of Christ to "seek first the kingdom of God." Some people are even so engrossed in seeking material things that they neglect proper care of their health and proper development of character. You will agree that this condition is an extreme one, yet we see evidences of its truth every day.

With our topic let us ask "How much," then, "should we strive for material things?" It is right to strive for them to a certain extent. But we must not go so far in our striving that we forget spiritual things, and fail to develop good characters. We must always put first things first, thus keeping our spiritual development uppermost in our lives.

Are we, as Seventh Day Baptist young people, so filled with the desire for material things that we are willing to sacrifice our belief in the doctrines which our forefathers taught? A few days ago a young man told me that he had a chance to take a position but refused it because it required working on the Sabbath. I admire him for the stand he took. Young people, be loyal to your convictions, and God will help you

in material things. Put spiritual things first in your lives.

"Dare to be a Daniel; dare to be true."

INTERMEDIATE CORNER

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

Topic for Sabbath Day, February 16, 1929

DAILY READINGS

Sunday—Good Will brings peace (Luke 2: 14)
Monday—David too proud to fight (1 Sam. 24: 1-7)
Tuesday—Justice will abolish war (Isa. 11: 1-5)
Wednesday—Treatment of foes (Rom. 12: 20, 21)
Thursday—War is denial of love (Jas. 4: 1-3)
Friday—A vision of the end (Isa. 2: 1-4)
Sabbath Day—Topic: Can love and good will conquer war? (1 Cor. 13: 1-13)

FOR DISCUSSION

Is "love and good will" a good synonym for the word "charity" in 1 Corinthians 13? Is this the thought:

Though I speak with the tongues of men and of angels, and have not "love and good will," I am become as sounding brass or a tinkling cymbal. . . .

"Love and good will" suffereth long, and is kind; "love and good will" envieth not; "love and good will" vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. . . .

How does "the spirit of war" fit in 1 Corinthians 13? Is it not the opposite?

Though I speak with the tongues of men and of angels, and have the "spirit of war" I am become as sounding brass, or a tinkling cymbal. . . .

"The spirit of war" endureth nothing, and is unkind; "the spirit of war" envieth everybody; "the spirit of war" is rash and puffed up.

Behaveth itself unseemly, seeketh all for its own, is too easily provoked, thinketh evil of everybody. . . .

Can love and good will conquer war? The two are opposite. One must conquer.

INTERMEDIATES, GET ACQUAINTED

DEAR RENA CLARKE:

I am very glad to know you through the RECORDER. I go to church and Sabbath school here in Los Angeles. There are not

many young people, so I am always glad to meet them when I have a chance.

This summer I was very glad that I could attend Conference in Riverside. I met many nice young people there. We all had a perfectly lovely time together.

I am fourteen too; I will be fifteen in January. I am in my last year of junior high school, which is the same as first year of high school.

Please excuse me for not writing sooner. My address is now 1062 N. Normandie. I hope you will write again soon.

Sincerely yours,

VENITA KENYON.

1062 N. Normandie,
Los Angeles, Calif.,
December 28, 1928.

CHRISTIAN ENDEAVOR NEWS NOTES

A LETTER FROM ASHAWAY

DEAR ENDEAVORERS:

At the last executive meeting of the New England Union of Seventh Day Baptist Christian Endeavor Societies, the president, Morton R. Swinney, made the following suggestion, which we are trying and which will, perhaps, be helpful to other societies. He asked that during the month of January each society should entertain some other society in the union.

The Waterford society started the plan by entertaining the Ashaway Senior and Intermediate societies; nineteen from Ashaway were present. The Waterford society met our two societies at Groton Bridge at three-thirty o'clock Sabbath afternoon, January fifth. Then we drove into New London, passing a few historical places, and making our stop at the historical building where Washington made his headquarters while in New London. A very interesting historical sketch was given here by the man of the house, and we roamed through all the rooms where we found many things of historical interest. This proved to be the educational feature of a social which came later. From New London we drove to the Waterford church, where a Christian Endeavor meeting was held, led by Josephine Maxson. After the meeting, we were taken to the parsonage, where we had lunch and a delightful social. As we parted for our different homes, we felt that the afternoon and evening had been well spent.

On January 12, Westerly entertained Waterford, and Hopkinton entertained Rockville; January 17, Rockville is to entertain Westerly; and January 26, Ashaway is to entertain Hopkinton. I hope we will hear of all of these meetings through the pages of the RECORDER.

MRS. BLANCHE BURDICK,
Associational Secretary.

A CHRISTMAS GIFT AND A NEW YEAR'S RESOLUTION

DEAR ENDEAVORERS:

The Christmas season is still with us. What sort of a gift have I given to my Christian Endeavor society? What could be more appropriate than an extra effort to gain *extra* points on the activities chart?

How about a New Year's resolution to take part in every meeting you attend and then attend all the meetings of your society? Or maybe you would like to write a society letter to several of the missionaries, or take a mission study course; several good books were suggested by the superintendent. Better still, use your own ideas and then *tell us about them*.

This year we are announcing the award before the end of the year. It is to be a beautiful silver loving cup which will have the name of the winning society engraved upon it, and will become the property of that society for one year. No society may hold the cup two successive years. Little Genesee has it now. Who will have it next year?

Every society has an equal chance to win this cup, for the rating of the chart is based on the size of your society.

Remember—you may gain points by sending a semi-annual report before January 15 to

A. RUSSELL MAXSON.

1461 Kellogg Hall,
Battle Creek, Mich.

NOW—OBSERVE CHRISTIAN ENDEAVOR WEEK

JANUARY 26 THROUGH FEBRUARY 2, 1929

DEAR ENDEAVORERS:

With the new year we have another opportunity to do a larger, finer piece of

Christian work in our societies. We hope that Christian Endeavor week may be of benefit to every one. Vast throngs of young people, yes, millions in many lands will celebrate the forty-eighth anniversary of the founding of the first Christian Endeavor society through special services during the week, which begins this year with Sabbath day, January 26, and closes February 2, 1929.

A program that is both helpful and practical, we hope, has been arranged for you for the entire week. We hope every society will desire to use it, adjusting it to fit the needs of the local situation. Change nights for certain parts of the program if you desire, but *make good use of the week*. It will be a means of increased strength and activity for both church and society, if planned carefully.

Consult with your pastor at once concerning plans for the entire week, seeking his co-operation and counsel.

Urge every member to reserve the entire week for Christian Endeavor and church interests. May we suggest a plan used by one wise president? Take up a calendar or schedule of events for the week, mailing it to every member and all prospects the week before; with it will be a letter from the president requesting earnest attention to the schedule for the week.

Yours for one hundred per cent observance of Christian Endeavor week.

Sincerely,

MARJORIE MAXSON,
VIRGINIA WILLIS,
MABEL HUNT,
GERALDINE MAXSON,

The Committee.

SCHEDULE FOR CHRISTIAN ENDEAVOR WEEK

SABBATH—"DENOMINATIONAL DAY"

Let the spirit of all services of the day emphasize the importance of the week ahead, the vital purpose of the church in the world, and the share young people have in it. Make the Christian Endeavor meeting count by being sure that your leader has had thorough information concerning the work of your church and denomination. The contrast between what is being done

and what *Needs Doing* should tend toward greater action.

Topic: How can we serve the world through our church?

1. Introduce Christ to our friends as an ideal.
2. Send or go "into all the world."
3. Promote wholesome recreation and good fellowship.
4. *Support the spiritual and financial program of the denomination.*

SUNDAY—"EXTENDING SOCIETY INFLUENCE"

The lookout committee will make out a list of new prospects, old prospects, and indifferent members. The names on this list should be divided and distributed on Sabbath to as many as will call upon them. An attempt should be made to reach every person listed, inviting him to all events of the week. At nine in the evening, all callers will gather at the church or a home to report the results. In cases where there is need for further calling, the names are assigned to members for follow up later in the week.

MONDAY—"RADIO BROADCAST NIGHT"

Watch for further announcements of radio broadcast programs from *Christian Endeavor World* and state department headquarters' publications. Light refreshments might be served. Make the evening simple but enjoyable. Be sure that all friends and prospective members are invited to get together.

WEDNESDAY—"SOCIAL NIGHT"

Plan ahead long enough to have the social well in hand. This social can be the means of interesting quite a number of young people who have not been attending Christian Endeavor or church. The lookout and social committees should work in close harmony to make the evening count large for Christ. Mrs. Grace Osborn of Verona, N. Y., will be glad to assist in your social plans.

THURSDAY—"AT HOME NIGHT"

In our busy day there is real need to give more consideration to the home, its privileges, responsibilities, and our obligation to it. Urge Christian endeavorers to spend the entire evening at home in fellowship

with their parents, brothers, and sisters. Let it be an evening of home games with all the family participating, or music, instrumental and vocal, by members of the family, or reading of wholesome literature, or reminiscence and planning for the future, especially in regard to one's life. Members of your society who have no home or who are rooming in your city might be invited to enjoy the evening in the home atmosphere of another member. If no general gathering is held on radio night, various family groups might "tune in" on the program.

FRIDAY—"FELLOWSHIP AND PRAYER"

Let the society attend the church prayer meeting in a body. The prayer meeting committee will go to the pastor, to learn if he will work out a program for this meeting in which the endeavorers can participate. If the pastor does not favor this plan, all that can be done by the young people is to attend and worship with the adults.

Suggested topics:

1. International fellowship as promoted by Hoover, Lindbergh, Morrow.
2. The Christian way to attack one's duty as a student.
3. How much time to spend on the daily newspaper.
4. The care of the body as a Christian duty.
5. How to decide what magazine to read.

SABBATH—"CHRISTIAN ENDEAVOR DAY"

During the services of the day Christian Endeavor will be the center around which all programs are built.

Morning Church Service.

If the pastor is consulted early he will most likely be glad to use some phase of Christian Endeavor activity as his sermon topic. If agreeable with him, one or more of the society members may take part in the worship service, either by reading the Scripture lesson, leading the responsive reading, leading in prayer, or by supplying a special musical number.

Christian Endeavor Meeting.

Topic: The challenge of Christ to the youth of the world.

Some suggested topics for three minute talks by endeavorers.

1. The challenge to become leaders—(a) ministers, consecrated laymen, etc.
2. The challenge to live universal brotherhood.
3. The challenge to think much, pray more, and live nobly.
4. The challenge to outlaw war and establish a lasting peace.
5. The challenge to bring about an industrial democracy.
6. The challenge to uphold government and law.

In every way this meeting should be the very best possible. The opening or worship service, the music, the topic presentation, all should be well planned, for this is a topic which should arouse much serious thought on the part of every endeavorer. A memorial service could be effectively planned in honor of the late Dr. Francis E. Clark, either in connection with this meeting or some other, possibly the morning church service on Christian Endeavor day.

MY PRAYER

Dear Lord, I do not pray for wealth or gems or gold,
Just give me strength to carry on,
That when my work is done, and story told,
The world can truly say, "a friend is gone."

Though dark the night, and storms may fill the air,
And life seems hardly worth the fight,
I'll work till I am called, from over there
And ask that I may hold for thee a light.

Lord, give me light that I may show for thee,
Beauty others pass without a thought,
So friends with mortal eyes can see
The world is full of wonder thou hast wrought.

I thank thee Lord, for all these friends of mine,
Who greet me as a friend they love to know.
Make their lives brighter, and their lights to shine,
So all will miss them, when they're called to go.

—Gilbert E. Lane, West Peabody, Mass.

During the sermon a baby began to cry and its mother immediately picked it up and began to carry it towards the door.

"Stop!" the minister exclaimed. "Don't go away. The baby is not disturbing me."

"Oh, he ain't, ain't he?" replied the mother, continuing her way to the door, "But you're disturbin' him, the precious little darlin'."—*Selected.*

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I surely do like to read the letters on the Children's Page. I read them every Sabbath, so I thought I would write.

Last summer I embroidered a quilt and carried it to the fair, and won first prize. My sister Ruth, two years younger than I, carried one and got second prize. I am eleven years old, and I guess you will know how old Ruth is. I have two sisters and four brothers. My oldest brother is thirteen years old, and I am taller than he.

I surely did have a nice time Christmas and hope you and the rest who write to the Children's Page did.

We are the only ones in this community that keep the Sabbath day. Mother is a non-resident member of the Battle Creek Church, and they send her Sabbath literature, and we try to have a Sabbath school lesson every Sabbath.

Your new friend,
NANCILU BUTLER.

Woodville, Ala.,
January 14, 1929.

P.S.—I wrote you a letter once before but I failed to make my name clear and you thought it was Francila. I was named for my two grandmothers. One was Nancy and one Lula. So my parents combined the two names, making a new one which is pronounced "Nancy-Lou."

DEAR NANCILU:

No wonder you call yourself my new friend, for already I have succeeded in giving you three different names. Perhaps it is due more to my poor eyes than to your not making your name clear that caused the mistake. You will notice that on your Christmas card I made it "Nancila." I am glad you have explained how your name is pronounced for I was putting the accent on the second syllable. I am glad, too, that you have written again.

I am sure you must have embroidered a very fine quilt to get first prize. Your sister Ruth, too, is to be congratulated. I am always glad to hear of girls who are skillful with the needle. I wonder how many other RECORDER children can sew as well. Write often Nancilu.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I see that the "Children's Page" needs more letters. When our SABBATH RECORDER comes I always read the "Children's Page" first. I like to read it, especially the letters.

I am in the eighth grade and am thirteen. I hope to be in high school next year.

Last year I read a letter in the RECORDER from Barbara Evelyn Lancaster, of Craig, Colo. I wrote to her and she wrote back. We have written back and forth for over a year. I always look forward to hearing from her. Jané Platts, a friend of mine, now writes to her too.

My pets are a tiger cat and two little goldfish. They aren't gold yet, but they are silver color.

Your friend,
MARGARET LOWTHER.

Milton, Wis.,
January 18, 1929.

DEAR MARGARET:

I am pleased that you noticed that the Children's Page needed more letters, and so decided to write. Write often, for the Children's Page always needs more letters.

I think it is fine that you and Barbara are writing to each other, and that your friend Jane is writing, too. You surely ought to, for Seventh Day Baptists are all one nice big family. I hope Barbara will write for the RECORDER again soon, and we would love to hear from Jane, too. I enjoy the letters very much myself and am always disappointed unless I receive at least two each week.

Sincerely your friend,
MIZPAH S. GREENE.

Somebody has discovered in the Himalayas long-legged sheep that can run forty miles an hour. It would take that kind of a lamb to keep up with Mary nowadays.—*Minneapolis Journal.*

OUR PULPIT

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

LIVING AT OUR BEST

REV. E. ADELBERT WITTER
(Pastor of church at Walworth, Wis.)
SERMON FOR SABBATH, FEBRUARY 2, 1929

Text—Philippians 3: 13-14.

ORDER OF SERVICE

DOXOLOGY—Old Hundred

INVOCATION—We come into thy presence this morning, O God, our heavenly Father, desiring to praise thy holy name for the mercies and blessings with which thou hast surrounded us unto this hour. Warm our hearts with thine indwelling spirit. Fill us with the joy of thy presence, that we may be prepared to go forth into the work of life in companionship with Christ, the blessed Savior. Amen.

RESPONSIVE READING—Psalm 84

HYMN—Beneath the Cross of Jesus

SCRIPTURE READING—Luke 9: 1-27

PRAYER

OFFERING

NOTICES

HYMN—I Shall Be Satisfied

SERMON—Living at Our Best

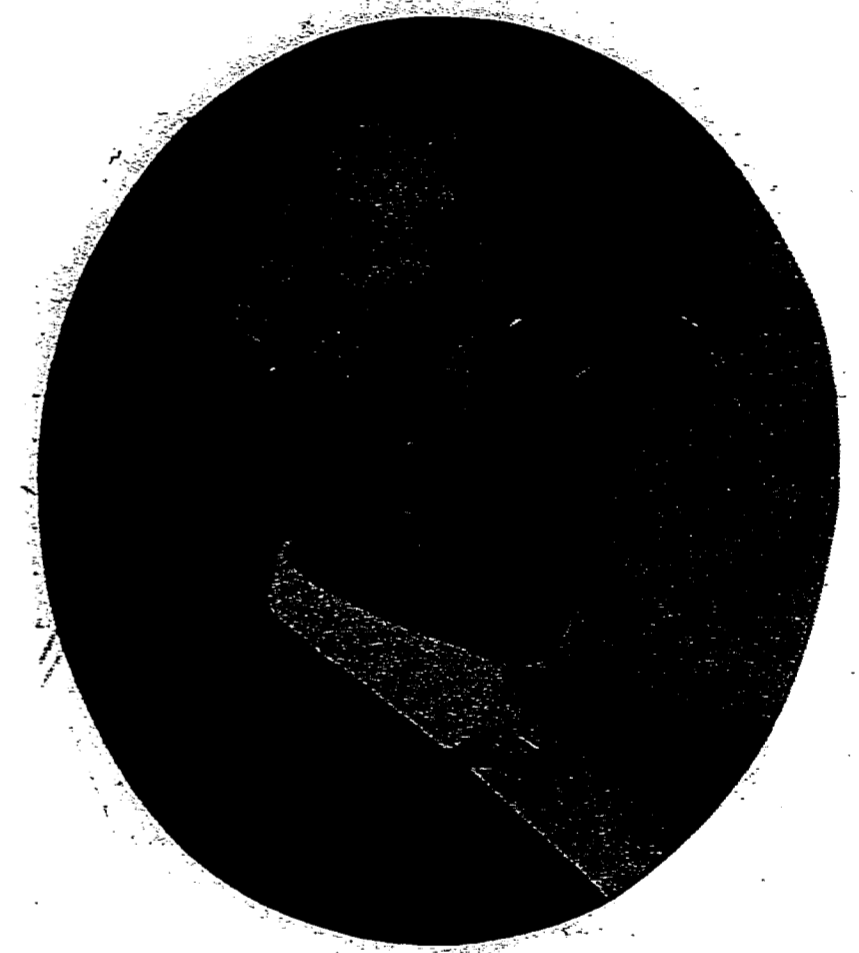
HYMN—All the Way My Savior Leads Me

CLOSING PRAYER

for Christian character, it is easier to live upon past experiences than to strive for new heights of experience and blessing. Realizing this common tendency of ours, it seems profitable to lift our eyes from the level plain of the commonplace to the heights of human possibilities, to raise our standards as high as those of Christ."

If we really live at our best we must realize that God has a plan for our lives, he has the one best suited to our gifts and our talents, and he will reveal that plan to us if we seek for it whole-heartedly.

In the following quotation from Doctor



"In the world of human achievement, there is operative a law of gravity as certain as in the physical world. In climbing a steep mountain side it requires extra effort to keep from slipping back. And as we try to ascend the mountain of success, in whatever line of endeavor, we feel this same downward pull. It is easier to be satisfied with present attainments than to strive for greater efficiency." With the scholar, with the mechanic, with the business man, it is all the same. "In the moral realm this law is even more marked. If we are striving

Holland we have a beautiful thought worthy of our consideration.

"If there be one man before me who honestly and contentedly believes he is doing that work to which his powers are best adapted, I wish to congratulate him. My friend, I care not whether your hands are hard or soft; I care not whether you are from the office or the shop; whether you preach the everlasting gospel from the pulpit, or swing the hammer over the blacksmith's anvil; whether you have seen the inside of a college or the outside; whether

the world counts you noble or ignoble; if you have found your place, you are a happy man. Let no ambition ever tempt you away from it by so much as a questioning thought."

If we are to fill our place in the world we must have lofty thoughts concerning that work. It is not enough to simply fill the place to a general satisfaction. There must be desire to excel and a constant effort to excel in that particular thing if we are to live to our best. This desire and purpose to excel is not to be measured by a desire to get ahead of another, to surpass another that we may be reckoned at the head and thought of as the best, but it is to be measured by the desire to be and to do the best because it is best, and nothing but the best will enable us to fill the place God has provided for us.

Could this be the thought and estimate of each one in our church, our society, or our community, what a wonderful revolution would be wrought, what a new and more ennobling view of life would be had and enjoyed in every sphere of life's activity. Strife and discord would be at an end. No person ever rose higher than his ideals, or accomplished more than his hopes anticipated or his vision pictured. These ideals and visions can never be realized unless we live and sleep with them till we are willing to pay the price of the success that their realization will surely bring.

The man Roebling, who built the Brooklyn Bridge, pictured in his mind the mighty span of that bridge before a stone was laid or a cable stretched. Sleepless days and nights of thought and study, sacrifice of personal comfort and the passing pleasures of the world were passed by before he saw the fulfillment of his vision. For a half century has that bridge been fulfilling its mission according to the vision of its builder, as it has borne the multitude crossing, and it will continue so to do for indefinite years yet to come.

How often are we satisfied with the good things God gives us but fail to strive for the best things. Do you know that God holds us responsible, not for what we have, but for what we might have if we rose to the occasion; not for what we are, but for what we might become if we got the vision of the possibilities wrapped up within us? Do you get this? Our failures should be step-

ping stones to success; yes, and we should make one success a real preparation for another.

Henry Ford is a good illustration of this fact. His success as a business man and a philosopher was attained by never being satisfied with anything short of the best. Roosevelt is another good example familiar to all.

I presume many of you have started out with worry as to what your life work would be. I know this is true with some. To all such the words of a great thinker are timely, "Have thy tools ready, God will find the work." To do your best is to live in that frame of mind that will enable each, day by day, to use his time in seeking a mental and spiritual culture that will give preparation for any work that comes to hand. This is not fully in harmony with the thought of this age or of specialists, but I believe it is wholly in keeping with the thought and teaching of God. While mental and spiritual training is necessary for the highest and best in life, a strong, healthy body is essential for the greatest efficiency of the mind and spirit.

Abraham Lincoln, as a boy, declared, "I'll study and get ready, and maybe some day the chance will come." You all know how the chance came and how well he was prepared for it. Let me ask a personal question of each one here (this morning). Are you getting ready for future work by diligent preparation, by faithful performance of the duty lying next to you? Sometimes the duty next to us is lost sight of because of a desire for something else, and a gap is left in the road of our progress towards the best. Can you realize what a difference it would make with every phase of our daily life if we could answer that question in the affirmative? The work of the Bible school would be much more interesting if all would take up its work in the spirit of that question.

We put forth our best efforts; we endure, we suffer, we toil because someone we love expects us to be brave and true.

The other day I came across a definition of the phrase, "making good." The writer got at the heart of the phrase when he said, "It is making good the expectation of our friends." I think there should have been added to that definition the words, "and of God."

Let's grasp the vim of the words of Shakespeare—"What's brave, what's noble, let's do it." To get the vim of these words will put us in the test each day, on the school ground, in the class room, in the Bible school, in every relation that is ours in life.

Sometimes we are tempted to hold up in our work; sometimes we want to excuse ourselves from certain efforts because someone has slighted us or not treated us as we think we should have been treated. Someone has failed to hold the estimate of what we have done or tried to do, that we think they should have held. I think a great many people in the world find this kind of spirit a great hindrance to their living their best.

I read a little poem the other day which I think is right to the point here, and I want to pass it on to you.

"If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

"If you were busy being glad,
And cheering people who are sad;
Although your heart might ache a bit,
You'd soon forget to notice it.

"If you were busy being good,
And doing just the best you could;
You'd not have time to blame some man
Who's doing just the best he can.

"If you were busy being true
To what you know you ought to do;
You'd be so busy you'd forget
The blunders of the folks you've met.

"If you were busy being right,
You'd find yourself too busy, quite,
To criticise your neighbor long,
Because he's busy being wrong."

Let us each remember that it is just as easy to go through life looking for the good and beautiful as it is to look for the ugly; to look for the noble, as well as the ignoble; for the bright and cheerful instead of the dark and gloomy; for the hopeful instead of the despairing; to set your face toward the sunlight is just as easy as to see always the shadows. I believe it is easier if the heart is right and always actuated by the desire to live our best. Yes, and it will make all the difference in the world with our character and with the influence that we will have upon the lives of others.

It will make all the difference in the world with our contentment in life, in our happiness, in our success. Happiness and suc-

cess in life are not to be measured by the broadness of our acres or the largeness of our bank account. Often times these things sink into insignificance compared with the love, confidence, and companionship of even a little child. Here is an illustration: There was a man who had attained success, as the world counts success, in business, in the possession of a beautiful home, with luxury and hosts of friends. A little son lay dying. His heart ached. All things of earth seemed to him as but "sounding brass and tinkling cymbals" with that which he was about to lose.

If we would live at our best, we must measure up to our own ideals. Only he who lives a life of his own can inspire the lives of others. We can not hope to raise others to a higher level than we have reached ourselves. We must have high ideals and standards toward which we are striving if we are to attain any real worth or achievement, if we hope to inspire others to a nobler life and service.

Shakespeare makes Polonius, in Hamlet, say, "To thine own self be true, and it must follow, as the night the day, thou canst not, then, be false to any man."

"It is not trying to be better than some other man that will bring the true success, but trying to break our own record, trying to use our talents to the full; just to be a true self, to live our own individual life, to do our own peculiar work, to perfect our own character—this is living at our best."

It is said that when Disraeli first appeared before the English Parliament, he was hissed and jeered. Goaded to madness by this ridicule, he cried, "You will not hear me now; but the time will come when you will hear me." He kept his word. Persistence, a determination to be master of the situation, to be a leader of the English people, enabled him to live at his best; and the world gave him the homage due a master among men.

Nothing less than high ideals will prevent us from failure in the eyes of God and men. It is high ideals that Paul places before us in the language of the text today—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul never competed with anybody; but

he was always trying to outdo himself, ever pressing forward toward the goal of his ambition, which ambition was to fulfill his mission, namely, to win the prize of his heavenly calling, to manifest and to magnify Jehovah God to the hearts of men. I wish we might think of this discussion as an effort to make a practical application of the gospel of Jesus Christ to our own lives. It is not a matter of philosophy; it is not a metaphysical unfolding of gospel truth, but a practical teaching.

As I repeat the text I wish each one of you would repeat it to yourself, making it an expression of your own purpose. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

What and how many things which are behind in our lives, that we need to forget that we may press forward in Christ Jesus, no one knows as well as we ourselves do. Let us think of these as we study the question of living at our best.

All hindering things must be eliminated, cut out, if we are to press forward with hope of success.

Jesus Christ forgot, for the time being, the bliss that was his with the Father, that he might press forward for the prize of the high calling that was his in the suffering of the cross. In that suffering he was triumphant because he suffered that poor sinning man might be lifted up into heirship with him to the heavenly inheritance. The bliss of heaven was multiplied manifold in his triumph for men.

The heavenly chorus sings the sweeter. The melody is the richer because he thought it not too much to suffer and to die that man might be fitted for heaven and might bear a part in those glad hallelujahs of praise. Life will be the sweeter, heaven the surer, if we strive to live at our best.

THE SCIENTIFIC METHOD

The scientist has always been inclined to say to the Christian, at least to the Christian theologian, "You are unscientific in your methods and therefore your conclusions can not be accepted." Doubtless there is much of truth at the basis of the complaint when the charge is made against

those to whom religion is mainly a "form of sound words," but no such indictment can stand against the men to whom religion is primarily a life, for in setting forth religious values the appeal of such men is to personal experience, and their method is the method of science.

What is the scientific method? Science usually begins with a hypothesis. Science says, the facts seem to be so and so; we will assume that they are so; we will test this hypothesis and see if it works. Then scientists everywhere apply their tests. If in just a single instance the hypothesis does not work, scientists discard it as untrue; but if it stands the test invariably it is accepted as scientific truth. Now this is just the method of the men to whom religion is primarily a vital force. They start with an assumption, the assumption of God. They proceed with a hypothesis, the hypothesis that if men assume a certain attitude toward God (which is the essential meaning of religion), then God will work in and through them for their good. Always, everywhere, whenever men have acted on this hypothesis they have found it is true because, as the pragmatist puts it, it works.—*Presbyterian Advance*.

BE THE BEST

If you can't be the pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be the tree.

If you can't be a bush, be a bit of the grass,
And some highway happier make.
If you can't be a "muskie," then just be the bass,
But the liveliest bass in the lake.

We can't all be captains; some have to be crew;
There's something for all of us here;
There's work to be done, and we've all got to do
Our part in a way that's sincere.

If you can't be a highway, then just be a trail;
If you can't be a sun, be a star;
It isn't by size that you win or you fail.
Be the best, whatever you are.

—Selected.

"Johnnie," said a teacher in physiology class, "can you give a familiar example of the human body as it adapts itself to changed conditions?"

"Yes-sum," said Johnnie. "My aunt gained fifty pounds in a year, and her skin never cracked."—*Methodist Recorder*.

Fundamentalists' Page

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

BY WAY OF CONTRAST

We have said that the fundamentalists and the modernists represent two different schools of thought; that the issue raised is not a conflict between *interpretation* of the same facts, but, rather, it is an *affirmation*, on the one hand, of certain facts, and on the other hand, a *denial* of those facts. *The Christian Century*, the ablest advocate of modernism in America, goes so far as to say that fundamentalism and modernism are two different religions. And, really, it would seem that the editor is not far wrong. Certain it is, these two attitudes toward Biblical truth are so far apart as to be mutually exclusive.

That we may make this perfectly clear, we are putting in contrast the "beliefs," or teachings, of the fundamentalists and the modernists touching some of the great doctrines of the Christian Church. In this contrast, we do not presume to say that every modernist, or every fundamentalist, will subscribe to everything represented as modernism or fundamentalism. But we do mean to say that these views are held and taught by these two respective groups with such unanimity that this contrast is a perfectly fair representation of both modernists and fundamentalists. We have avoided the extreme positions of both groups. And we are not now seeking to discuss the teachings, or merits of either position held, but, rather, to state the two positions in a very brief way.

Consider, then, the two positions touching the following:

1. THE BIBLE

The Fundamentalists' Position

The fundamentalists believe the Bible to be God's Word, inspired in a unique way, as no other book ever was. "Holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1: 21). "All Scripture is given by the inspiration of God" (2 Tim-

othy 3: 16). Though the Bible is made up of sixty-six books, written by divers men in divers ages, they believe there is such harmony and unity in it that such can be accounted for only by the direct guidance of God himself.

The Bible is not the product of man in his effort to find God, or understand him; but it is God's revealed message to man. Being an inerrant record of divine revelation, the Bible speaks with authority. All they ask concerning any article of faith is, "What saith the Scriptures?" If the authority of the Old Testament is denied, or questioned, they answer by saying, "Christ appealed to it as authority, and what was authority for him is no less authority for us." Fundamentalists acknowledge the sovereignty of Jesus Christ, and in doing so must acknowledge the authority of the Bible. "The Bible, and the Bible only, is our supreme rule of faith and practice."

The Modernists' Position

The Bible is a human production, with human limitations and imperfections. "It is an inspired record of man's progressive understanding of God." By inspiration they mean, "It is inspired just as any religious book, or sermon, is inspired." The Bible is the product of men's efforts to find God, the result of their efforts to interpret God and religion to us in the categories of their times.

Much of the Bible is myth and legend. The men who wrote it were often mistaken in their thinking, and often changed facts to fit their theories. The supernatural and miraculous are largely excluded; direct revelation questioned. The historicity of much of the Biblical narratives is denied. The following may serve as illustrations: The deluge is only a legend, due probably to a disastrous flood in Babylon; it was impossible to collect pairs of animals from all quarters of the earth, but there being no flood there was no ark; there was no confusion of tongues at Babel; the pillar of fire legend probably arose from the custom of carrying a burning brazier before the army; the feast of Belshazzar can not be historic, since there was no such king; Moses did not receive the Law on Sinai, the account being probably only a dramatic picture, or else the story was founded on a thunderstorm. All Old Testament miracles are ac-

counted for as due to Semitic exaggeration. The records of Jesus' birth as recorded in Matthew and Luke are likewise treated as not historic, etc. They reject external and inerrant authority in religion.

Conclusions

The reader can draw his own conclusions. It is enough to say here that these two views can not be harmonized; they are mutually exclusive. The canons of Biblical interpretation can not make *both* positions right.

2. THE DEITY OF JESUS

The Fundamentalists' Position

Fundamentalists believe that the historical Jesus was the divinely-sent Messiah, that he was God incarnate in human form. They accept literally the record of Jesus' birth, just as the Bible tells it. The only Christ we know is the Christ of the New Testament, and that is the Christ born of the virgin Mary. The Angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: *therefore* also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35).

The virgin birth is held to be essential to the integrity of the Bible. The records do not say that Joseph, or some other man, was Jesus' father, but the Holy Ghost. Furthermore, the virgin birth is held to be essential to the integrity of the incarnation itself. Dr. Charles Briggs, in his article, "Criticism and Dogma," has well expressed the fundamentalists' position. Says he:

"The philosophical difficulties which beset the doctrine of the virgin birth do not concern the virgin birth in particular, but the incarnation in general. Indeed, the doctrine of the virgin birth seems to be the only way of overcoming the chief difficulties. If the pre-existent Son of God became incarnate by ordinary generation, we could not escape the conclusion that a human individual person was begotten. The incarnation would then not be a real incarnation, but an inhabitation of Jesus by the Son of God, with two distinct personalities, that of the pre-existent Son of God and that of the begotten son of Joseph. . . . The man Jesus would be a prophet, a hero, a great exemplar, but not the Savior of mankind. He might be the last and greatest of the heroes

of faith, but not God incarnate. Only a God-man who had taken human nature into organic union with himself and so identified himself with the human race as to become the common man, the second Adam, the head of the race, could redeem the race. The doctrine of the virgin birth gives such a God-man. Natural generation could not possibly give us such a God-man."

Jesus claimed to be omnipotent and omniscient, with all power in earth and heaven, and without sin. We believe what he says.

The Modernists' Position

Jesus was a religious genius who served the world through his beautiful moral life. He was divine in the sense that we are all divine. He was a man, with human limitations and imperfections, molded by his social environment, even as we are, subject to the physical and intellectual limitations of his age. "He moved in the circle of his Semitic inheritance. . . . The idea of the evolution of a new society was antecedently out of the question for him." (Albert P. Fitch, in "Christianity and Modern Thought," p. 85.)

The virgin birth is denied. "A biological miracle is an impossibility." If it is not denied, it is held in light esteem. "It does not matter whether the virgin birth story and the miracles of Jesus are fact or legend, history or wonder-story." (B. W. Bacon).

Conclusions

Again, let him who reads draw his own conclusions. The mere matter of interpretation will not harmonize these two opposite and contradictory views of the personality of Jesus.

NEW GEYSER IN YELLOWSTONE

Many people are in the habit of regarding geysers as stable institutions, like mountains and lakes. But such is not the case. Geysers come and go with little notice. This is proved by the fact that recently one of the largest geysers in the world opened up in Yellowstone National Park. Twice a day the new geyser spouts a terrific stream of water about seventy-five feet high, and continues for three hours. Its crater is one hundred feet wide, one hundred twenty long, and eight deep. It is near the famous Excelsior geyser, which ceased to spout in 1888.—*The Pathfinder*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION

This report covers the work of the director from July 1, 1928, to December 16, 1928, and of necessity must be brief.

Leaving home on the evening of July 4, the director attended the World's Tenth Sunday School Convention, which was held in Los Angeles, Calif. While the convention proper met on July 11, as a denominational executive he was eligible to attend a pre-convention conference of national, international, and denominational secretaries. The presiding officer of this meeting, attended by representatives of about fifty nations, was Dr. James Kelly, of Glasgow, Scotland. As the number eligible to attend were limited, a little less than two hundred attended this meeting. The religious educational problems of the various countries were freely discussed in open forum, and but few formal papers or addresses were given. The convention proper was held from July 11 to 18. The general meetings were held in the Shrine Civic Auditorium, one of the largest auditoriums in the city. Over seven thousand six hundred registered as fully paid delegates, and represented more than fifty nations from around the world. Much of the work of the convention was done in seminar groups limited to about one hundred members, and what was called "popular sessions" on various phases of religious education, such as children's work, leaders of youth, adult work, administration, etc. The great sessions of the convention were on Sunday night when two great meetings were held, one in the auditorium under the leadership of Daniel A. Poling, of the United Society of Christian Endeavor, and Dr. P. R. Hayward, of the International Council of Religious Education. Ten thousand young people, between the ages of sixteen and twenty-eight, attended this meeting. The other session was held in Hollywood Bowl and was attended

by something like thirty thousand people. This was a "Festival of song of all the nations," and an address by Dr. W. C. Poole, of Christ Church, London, Eng., president of the convention. This convention was claimed by those who had attended other world Bible school conventions to have been the greatest held in the world's history.

Following the convention the director went to Riverside, where he spoke on Sabbath day before Conference as well as the first and third Sabbaths following Conference; the second was spent with the church at Los Angeles. Including the convention, about six weeks were spent in southern California visiting the people in their homes not only in the two cities named, but others that could be reached with reasonable expense from these points. The mutual fellowship and better understanding apparently justified all the extra expense of these visitations and public services.

Starting on the trip northward, August 19, an effort was made to call on all Seventh Day Baptists and others interested, who were near the coast. However, no attempt will be made to report these visits in detail. Some time was spent in the home of President B. R. Crandall, California Polytechnic School, San Luis Obispo. A short visit was made with some of our people in Palo Alto. It was my privilege to visit here the homes of Herbert Hoover and Kathleen Norris.

A week end was spent with the Muncys and Coons in Berkeley. These families are loyal Seventh Day Baptists, yet doing their part in the way of service and business. They engage in active Bible school work with other denominations, and while recognized as staunch Sabbath keepers by those with whom they work, they are highly respected and given responsible positions in the Bible schools. Mrs. Lester G. Osborn was of the Muncy family, and Mr. Coon also married another daughter.

An over night stop was made in Sacramento to visit Blanche Chamberland, daughter of M. B. Kelly. She, as well as her husband, who is not a Sabbath keeper, seemed greatly interested in our work. At Proberta, the director visited at the homes of D. E. Richmond, parents of Mrs. W. M. Simpson, and Mrs. B. E. Lanpheare. Mrs.

Lanpheare seemed very deeply interested in the work of the board and denomination.

Interesting visits were made with A. D. Porter and J. A. Green in Ashland, Ore. These are converts to the Sabbath and are both loyal although under adverse conditions. Mr. Porter was a minister in the Methodist denomination. Only some four miles from this beautiful little city are the homes of the Hurleys. The father, W. H. Hurley, is a brother of Rev. James Hurley. We would like to have remained longer with them but duties called us on.

At Eugene we found quite a group of Sabbath keepers, among them Dr. George Hurley, Dr. Henry Talbot, and Laura Stillman. Another interesting group was at Oregon City. There are several in this group, who, while perhaps not all members of Seventh Day Baptist churches, lean our way. They have their own Sabbath school and form a group as large or larger than some of our small churches. Many of them were formerly Adventists.

Two Sabbaths were spent with the churches at Denver and Boulder. Here it was the privilege of the director to speak in each church twice. A very interesting week was spent with a group of Sabbath keepers in the sand hills of Nebraska, a loyal group that ought to unite with our people. At present they belong to no denomination. A Sabbath was spent with each of the churches at North Loup and Nortonville. Ample opportunity was given at each place not only to speak at the Sabbath services, but at various conferences that had been arranged. At Nortonville arrangements had been made for a district Sunday school rally, at which the director was the speaker. He was asked to speak on the "World's Sunday School Convention and Modern Religious Education." This address was given to a full house in the Disciples' church.

The director reached home October 9, where he found a mass of work awaiting him after more than three months' absence. This has been largely cleared up, and the lesson material for the second quarter of 1929, has been written and is now in the hands of the printer.

The week of December 1-8, was spent in Farina, Ill., where meetings were held each evening, and a leadership training class

taught in the afternoon. Seven took credit work in the unit "The Pupil." Several others "listened in." This class was intensely interesting to the teacher as showing what can be done along such lines, and even those who listened in said they received much help from the course. The director met with the lesson committee, Cleveland, Ohio, December 13, 14.

Respectfully submitted,
ERLO E. SUTTON.

MINUTES OF THE SABBATH SCHOOL BOARD'S MEETING

The regular quarterly meeting of the Sabbath School Board was held at the home of the secretary, A. L. Burdick, Milton, Wis., Sunday afternoon, December 16, 1928, at two o'clock. President D. N. Inglis presided and the following were present: D. N. Inglis, H. W. Rood, Edwin Shaw, Mrs. L. A. Babcock, L. A. Babcock, G. M. Ellis, J. L. Skaggs, J. F. Whitford, A. L. Burdick, and Director Erlo E. Sutton. Prayer was offered by Rev. Edwin Shaw. The minutes of the last meeting were read and the secretary reported on the call for this meeting.

Reports of the standing committees were called for. Geo. M. Ellis, chairman of the Committee on Finance, presented a report for that committee which, after considerable discussion, was adopted as a report of progress. The Committee on Publications presented a verbal report which was accepted as a report of progress. The report of the Committee on Field Work was presented by the chairman, Rev. J. L. Skaggs, and was adopted as read. Director of Religious Education Erlo E. Sutton read a report covering his activities since July 1, 1928, and which also contained a detailed report of the Vacation Religious Day Schools held during the last summer. The report was adopted and ordered published.

The treasurer's quarterly report was given by the treasurer, L. A. Babcock, and was adopted as follows.

L. A. Babcock	In account with	The Sabbath School Board:
		Dr.
Sept. 16, To balance		\$ 154.78
Oct. 3, Rev. Harold R. Crandall, Onward Movement		78.10
Certificate of deposit from invested funds		200.00
Interest on same		5.00

Oct. 18, J. A. Gregoire, repayment on mortgage	300.00
Interest on same	18.00
Interest on Chesebrough bond	15.00
Nov. 3, Rev. Harold R. Crandall, Onward Movement	113.60
Nov. 19, Ritchie Sabbath school	3.50
Dec. 3, Certificate of deposit from invested funds	300.00
Interest on same	1.00
Interest on Lincoln Building bond	13.75
Dec. 5, Rev. Harold R. Crandall, Onward Movement	71.00
	<u>\$1,273.73</u>

	Cr.
Sept. 27, J. F. Whitford on expense to Little Prairie	\$ 100.00
Oct. 1, J. F. Whitford, balance on salary and expense to Little Prairie	15.02
Oct. 4, Rev. E. E. Sutton, salary	134.00
Oct. 11, American Sabbath Tract Society, printing annual report	36.37
American Baptist Publishing Society, supplies	17.64
Oct. 18, Certificate of deposit for repayment of mortgage	300.00
Nov. 1, Greta F. Randolph, salary as supervisor at Salem	45.00
Mary Wells, supervisor at Nile	45.00
Ruth Davis, supervisor at Salemville	45.00
Rev. E. E. Sutton, salary	133.00
Dec. 3, Rev. E. E. Sutton, salary	133.00
Dec. 12, Mrs. Walter L. Greene, salary for Children's Page in Sabbath Recorder	25.00
International Council of Religious Education	50.00
	<u>\$1,079.03</u>
Dec. 16, balance on hand	194.70
	<u>\$1,273.73</u>

Milton, Wis.,
December 16, 1928.

Director E. E. Sutton presented a message from Rev. Claude L. Hill, president of the General Conference, relative to the program of the coming session of the General Conference.

It was voted that when we adjourn we adjourn to meet at the call of the president, with President C. L. Hill.

The minutes were read and adopted and after prayer by Professor J. F. Whitford the meeting stood adjourned.

D. N. INGLIS, *President*,
A. L. BURDICK, *Secretary*.

Sabbath School Lesson VI.—February 9, 1929

REPENTANCE AND FAITH.—Isaiah 1: 10-20; Ezekiel 18: 20-23, 27-32; Mark 2: 1-12; Luke 3: 1-14; 15: 11-24; Acts 2: 32-39; Hebrews 11: 1-10.
Golden Text: "Repent ye, and believe in the gospel." Mark 1: 15.

DAILY READINGS

- February 3—The Nature of Repentance. Jonah 3: 1-10.
- February 4—The Necessity for Repentance. Isaiah 1: 10-17.
- February 5—The Prodigal's Repentance. Luke 15: 11-24.
- February 6—The Nature of Faith. Hebrews 11: 1-5.
- February 7—The Necessity for Faith. Hebrews 11: 6-12.

February 8—Heroes of the Faith. Hebrews 11: 32-40.

February 9—The Security of the Believer. Psalm 27: 1-5.
(For Lesson Notes, see *Helping Hand*)

MARRIAGES

ERSKINE-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Charles A. Stillman, in Alfred, N. Y., January 12, 1929, by Rev. A. Clyde Ehret, Clayton Erskine, of Hornell, N. Y., and Doris Lucile Stillman, of Alfred.

DEATHS

ALLEN.—Asher Dwight Allen, son of Deacon Loander and Almira Babcock Allen, was born in the town of Milton, June 29, 1853, and died in his home in Milton Junction, Wis., December 31, 1928, being seventy-five and one-half years old.

His ancestors are traced back through New York and Rhode Island to Scotland. His father was a brother of Jonathan Allen, for many years president of Alfred University at Alfred, N. Y. His father came to Rock County, Wis., when he was seventeen years old, where he made his home and spent his days. Asher was born here and lived in and about Milton and Milton Junction all his life excepting a few years in his early married life, 1878-1880, which were spent in Utica, Wis. At his death he still owned the old homestead in the town of Lima, east of Milton, though he had lived a number of years in his home in Milton Junction.

At about twenty-five years of age he was married to Viola Brown from Berlin, Wis. They had no children. Mrs. Allen died October 6, 1916. After that his older sister, Medelia, stayed with him for awhile, but he has lived alone for a number of years. Since a short time before his death M. D. Van Horn and wife have kept house for him, and were with him to the last.

About the time of his marriage he became serious-minded on account of the severe illness of his younger sister, Dora. And according to his promise to his heavenly Father, after her recovery he was baptized and united with the Milton Junction Seventh Day Baptist Church. Here he was a faithful member till his death. He was a faithful attendant upon the services of the church, including the prayer meeting, until it was physically impossible for him to do so. His interest was with the church and its work. He served as trustee of the church continuously from 1911, when he succeeded his father.

Mr. Allen is survived by his two sisters, Mrs. Medelia Ayres of Panama City, Fla., who is five years his senior, and Mrs. Dora Birmingham of Lansing, Mich., who is ten years his junior, also

other relatives, friends, and neighbors who hold in memory his beautiful Christian life.

Farewell services were held in his home church, January 3, 1929, in charge of Pastor John Fitz Randolph, assisted by Rev. E. E. Sutton. Interment was in Milton Junction cemetery.

J. F. R.

CRANDALL.—Louisa Emily Maxson Crandall, daughter of Elias I. and Rachel R. Nye Maxson, was born in West Genesee, N. Y., April 4, 1837, and died at her home in West Genesee, January 10, 1929, aged 91 years, 9 months, and 6 days.

She was married to Albert Kendrick Crandall, January 1, 1855, by Rev. Leman Andrus. To them were born two children—Francis Delwin Crandall, of Aztec, N. M., and Mrs. Elsie Cornell, of Portville, N. Y. With the exception of two and one-half years she has lived all her life in West Genesee.

When about fifteen years of age she became a Christian and, in 1852, united with the West Genesee Church, of which she was a faithful and consistent member until the church disbanded several years ago.

Her husband passed on to his reward several years ago. Since his death Mr. and Mrs. Cornell have lovingly cared for her. Aside from her two children, she is survived by one brother, Byron E. Maxson, of Bolivar, N. Y.

Farewell services were held from the home, January 12, 1929, conducted by Pastor A. L. Davis, of Little Genesee, and the body was laid to rest in the Dodge's Creek cemetery, near Obi.

A. L. D.

DAVIS.—Mary Louisa Stout Davis, daughter of Hannah Babcock and Ezekiel Stout, was born in Jackson township, near Wesley Chapel Church, April 29, 1848, and departed this life, December 28, 1928, aged 80 years, 7 months and 29 days.

When three years old she with her parents moved to Jackson Center where she has since made her home.

In December, 1863, she was baptized by Elder Lewis A. Davis and united with the Jackson Center Seventh Day Baptist Church, where she remained a member until removed by death.

On November 5, 1865, she was united in marriage to Israel L. Davis, who died March 18, 1910. To them were born four sons: Otho G., of Jackson Center; Milton E., of Canastota, N. Y.; Arthur W. and Harold S. of Jackson Center.

Those who survive her are her four sons, one brother, M. I. Stout of Jackson Center; one sister, Mrs. Eveline Van Horn, of Mt. Vernon, Ohio; seven grandchildren and four great grandchildren, and other more distant relatives and a host of friends.

Funeral services were conducted Sunday afternoon at two-thirty at her church by her pastor, Rev. Verney A. Wilson, assisted by Rev. W. M. Simpson of Ashaway, R. I. Interment was made in the Seventh Day Baptist cemetery.

V. A. W.

DAVIS.—At the home of his daughter, Mrs. Thomas A. Randolph, in Salem, W. Va., January 13, 1929, Ethelbert J. Davis in the

seventy-eighth year of his age. He was the son of Elder Jacob Davis and Jemima Davis Davis. Ethelbert was born June 23, 1851, in the neighborhood known as Greenbrier Run in Doddridge County, W. Va.

In 1874 he was married to Susan E. Davis of Gilmer County. Mrs. Davis died in 1907. He is survived by two daughters, Leia, wife of Thomas A. Randolph, and Cora, wife of R. E. Hutson of Akron, Ohio.

There remain of his parents' family, Hettie, wife of L. B. Stutler; Birdie, wife of J. C. Costilow of Clarksburg; and W. Burdick Davis of Ann Arbor, Mich. There are also seven grandchildren and nine great-grandchildren.

Early in life Ethelbert became a Christian and he was one of the constituent members of the Greenbrier Church. He served the church as clerk, as chorister, as Sabbath school superintendent, and in other ways.

About twenty-eight years ago the family removed to Salem, and about eighteen years ago Brother Davis began keeping store in Salem. Failing health compelled him to give up the store a few months ago.

He was a courteous Christian gentleman who will be greatly missed on the streets of Salem and in the Salem Seventh Day Baptist Church, but especially in the home of his daughter, Mrs. Randolph.

G. B. S.

FOSTER.—Edwin C. Foster was born in Little Genesee, N. Y., August 27, 1871, and died December 17, 1928, in the same house in which he was born.

He was united in marriage to Bessie Stillman, May 30, 1896. To this union were born four children—Hazel Elizabeth, who passed away at the age of three and one-half years; Mrs. Juanita Lamphere, of Olean, N. Y.; and Edwin and Weldon Foster, both of Little Genesee.

Besides his wife, Mrs. Bessie Foster, and the children above mentioned, he is survived by his mother, Mrs. Huldah O. Foster, of Little Genesee; one brother, William L. Foster, Bolivar, N. Y.; and two sisters—Mrs. Lena Ensworth of Little Genesee, and Mrs. O. H. Severson, of Bolivar.

Mr. Foster had been employed by the Willets and Paul Corporation for the past thirty-five years.

Funeral services were held at the home, December 20, 1928, conducted by Pastor A. L. Davis, and the body was laid to rest in the Wells Cemetery.

By the request of the children, the following lines were read, as their tribute:

FATHER

Steady, strong, sincere—helpful all the while,
Meeting every task with a ready smile,
Asking no reward, willing day by day—
Our long debt to you we can never pay.

A. L. D.

GRAY.—Harriet Ellen Clarke, daughter of Charles and Lula Raymond Clarke, was born at Berlin, Wis., January 14, 1899, and died in Mercy Hospital at Janesville, Wis., January 13, 1929, being one day less than thirty years old.

Most of her life was spent at Milton Junction, Wis. Here at the age of twelve she was baptized and united with the Seventh Day Baptist Church, where she maintained her membership till her death.

On October 19, 1920, she was married to Herbert Elmer Gray. To them were born three children: Charles Elmer, Paul Eugene, and Joyce Harriet. She was a devoted home maker and mother. Her home was at once her chief care and her main joy. Her departure is the first break in the home ties of eight short years, and the surviving husband and little children will miss a hand at the helm.

She is further survived by a brother, Perl Henry Clarke of Castle Rock, Colo., and two sisters, Mrs. Retta Spalding of Neilsville, Wis., and Mrs. Marie Scott of St. Louis, Mo.

Farewell services were conducted by her pastor, Rev. John Fitz Randolph, in the church, January 16, 1929. Interment was made in Milton Junction cemetery.

J. F. R.

LAWTON.—Dora Potter Lawton, daughter of Stephen and Harriet Greene Potter, was born in the town of Albion, Wis., February 25, 1862, and died at her home in the village of Albion, Wis., January 13, 1929, being nearly sixty-seven years of age.

She was converted in early life and was baptized by Rev. J. L. Huffman, February 4, 1877, and united with the Albion Seventh Day Baptist Church, of which she remained a faithful and devoted member till called home. She was married to Frank B. Lawton, October 24, 1883. Four children were born to this union—Hattie, who died in infancy; Giles; Hattie, who is now Mrs. Lloyd Simpson, and Stephen, all of whom reside in Battle Creek, Mich. She was a charter member of the Willing Workers society and was one of its most active members, and when not physically able insisted on taking her turn in having the society meet at her home. She was also a charter member of the Royal Neighbors, who for the past three years have met with her. In her church relations she was always a loyal member, interested and tireless in doing her part.

Mrs. Lawton was a loyal wife, a devoted, loving mother, and a most helpful neighbor and friend ready to give aid in any time of sickness and trouble, always doing the little kindnesses and hospitable deeds which so endeared her to the community. Her doors were swung wide with the most generous hospitality warm with friendship. It was one of her greatest trials during the season of her poor health that she could not do for others the things that had always given her so much joy in doing.

Besides her husband, she leaves to mourn her departure, two sons; one daughter, and their companions, two grandchildren, three sisters—Mrs. D. B. Coon of Milton, Wis., Mrs. Herbert Edwards of Milwaukee, and Mrs. M. J. Babcock of Albion, Wis.—besides a host of other relatives and friends.

"Blessed are the dead who die in the Lord.

They shall rest from their labors and their works do follow them."

Burial services were held from the Albion church the afternoon of January 15, conducted by Rev. E. Adelbert Witter, a former pastor. The weather was severe but the large number gathered and the display of flowers all breathed forth the sweetness of the friendship for the departed. A wife, a mother is gone, but the husband and the children have to hold the fragrance of her love and devotion as well as her example of loyal devoted life service.

Pastor Witter used for the occasion John 14: 1-3.

E. A. W.

MARYOTT.—At Bellingham, Wash., January 6, 1929, Mrs. Sarah D. Maryott, daughter of Benjamin S. and Mary Ett Burdick. She was born in Scott, Cortland County, N. Y., May 21, 1843, living to the good old age of 85 years, 7 months, and 16 days.

She was baptized and joined the Seventh Day Baptist Church at Scott, N. Y., in early childhood. In 1855 she moved, with her parents, to Milton Junction, Wis., where she was married to Daniel Coon Maryott. After their marriage they returned to their old home in Scott, N. Y., where they lived until the summer of 1871, when they started west, with a span of horses and covered wagon, and two sons. After many weary months and hardships, they arrived on April 15, 1872, in North Loup, Valley County, Nebr., where they were instrumental in organizing and maintaining the Seventh Day Baptist Church. They lived there until June, 1894, when they moved to West Plains, Mo. After nearly two years, they came to Bellingham, Wash., in March, 1896, where their sons were living, and have been continuous residents of this city until they were called home by their heavenly Father. Daniel C. Maryott passed to his final rest October 22, 1907. They held their faith in God and the teachings of the church until the end.

The dear departed mother leaves to mourn her loss, two sons—George D. Maryott, Blaine, Wash., Route 2; John F. Maryott, Anacortes, Wash.—four grandchildren and three great-grandchildren. Owing to the absence of the Baptist minister at the time, the services were conducted by Rev. Mr. Fisher of the Christian Church. The body was laid to rest beside her husband in the Bay View Cemetery of Bellingham, Wash.

J. F. M.

WHITE.—Emoline Ball White, daughter of Ambrose and Lucy Emerson Ball, was born in Alfred, N. Y., January 22, 1855, and died at the home of her son, Benton C. White, in Syracuse, N. Y., January 8, 1929.

On April 14, 1875, she was married to James Allen White. To this union were born two sons, Benton C. and Thorlow C., and one daughter, Mrs. Bertha Bly, all of Syracuse, N. Y.

She was a member of the Hebron Center Church for a number of years. But when her sons grew to maturity they went to Syracuse where they secured employment, and a little later Mrs. White joined them, where she has since

resided. It was the writer's privilege while pastor of the Verona Church to serve also the congregation at Syracuse and to help organize the church. During this time he came to know Mrs. White and her two sons. On coming to Syracuse to live she transferred her membership from Hebron Center to the Syracuse Church, of which she remained a faithful member until her death.

Aside from her three children, she is survived by four brothers—Frank Ball of Belmont, N. Y., James Ball of Shinglehouse, Pa., Ambrose J. and Lewis Ball of Hebron, Pa.; also by eighteen grandchildren, and eleven great-grandchildren.

Funeral services were held from the Hebron Center church, January 11, 1929, conducted by her former pastor, Rev. Alva L. Davis, and the body was laid to rest in the Ford Hill Cemetery at Hebron.

A. L. D.

MUTUAL DISSATISFACTION

"I didn't want to come here in the first place," confided the first guest at the expensive hotel in a well-known winter resort.

"No more did I," replied the second, "but my wife insisted on my coming."

"So did mine," said the first. "She said we had to come just because the Smithsons were coming, although I simply told her we could not afford the expense."

"And that's what I said," explained the second, "but my wife said we had to come because the Brownsons were coming."

"Why, look here, my name is Brownson."

"And mine is Smithson."

Then the two men shook each other warmly by the hand.—*Selected.*

Children who frequent the botanical gardens near the Capitol grieve because their "story-teller man" has disappeared. No longer does he visit those beautiful grounds to gather open-mouthed little ones about his knee and tell them of personal experiences in the Civil War, Indian campaign, and adventures in South America. They do not know that the man who once thrilled them is no more, and that his body lay unclaimed at the local morgue because he had no relatives or grown-ups to care. He was Joseph Gigandet, who died at the age of ninety-three without the knowledge of his little friends.—*The Pathfinder.*

I have no hobby except work.—*Herbert Hoover.*

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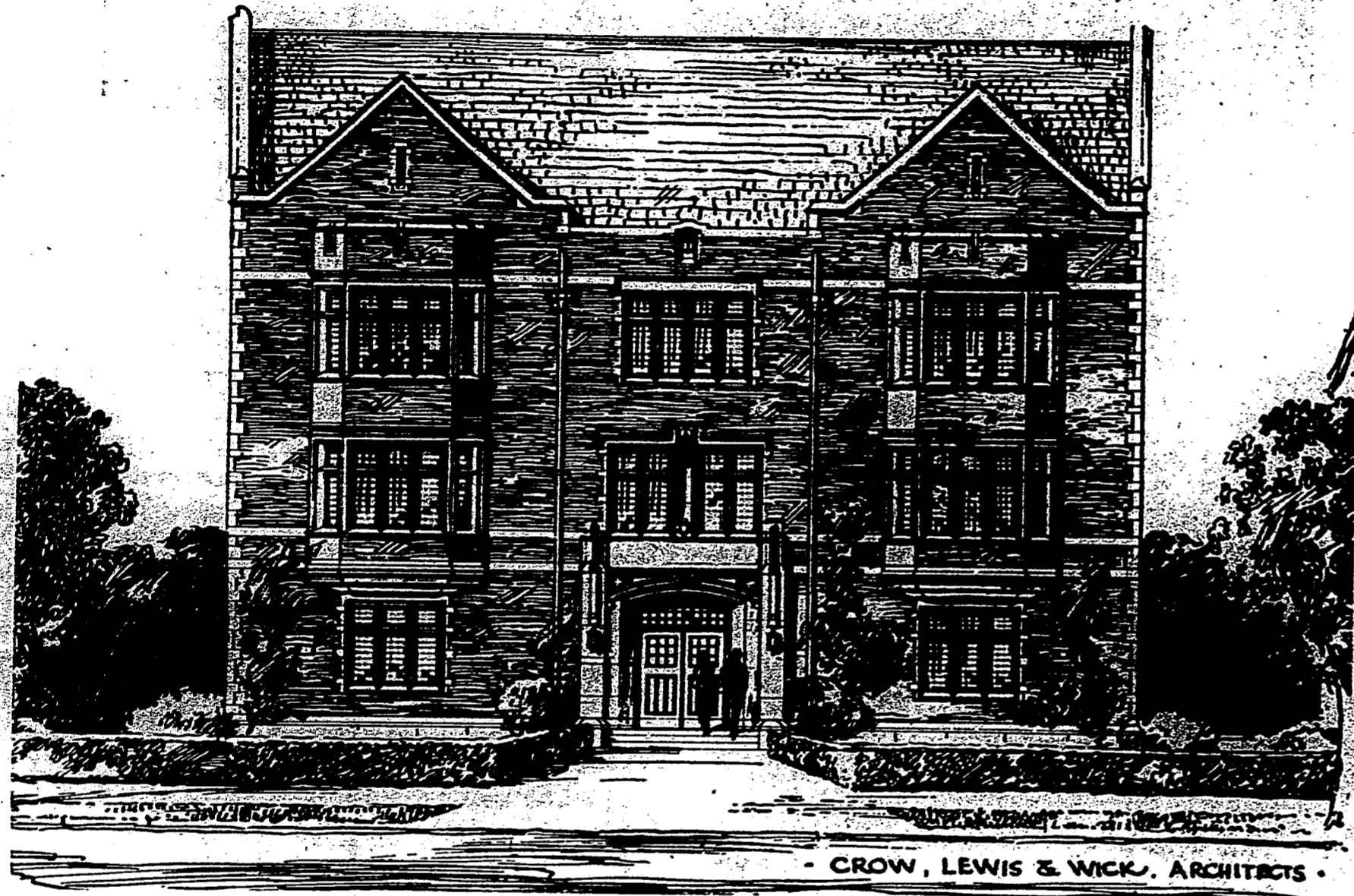
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—Frank Irving Fletcher

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Jesus brought hope to men because he brought God to them. Recall that wonderful life and see how, at every point, he created hope. He took men and women who were down and out, whom society had cast forth as unworthy, and made them new men and women. We today think of them as among the saints. He gave new hope to the sick, to the bereaved, to impatient reformers. His last act on the height of the cross was to give hope to a dying thief. And in all that he was declaring the character of God. It was not in propositions that he revealed God, but in action. He did things. All through the ages he has been doing similar things. Unless we are living in a crazy world in which the finest characters thrive by lying, then we must admit that unnumbered millions of men and women throughout the ages have found in the God and Father of Jesus, and through Jesus, a new life and a new hope based upon the character of God.

—Frederic C. Spurr in "The Baptist."

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