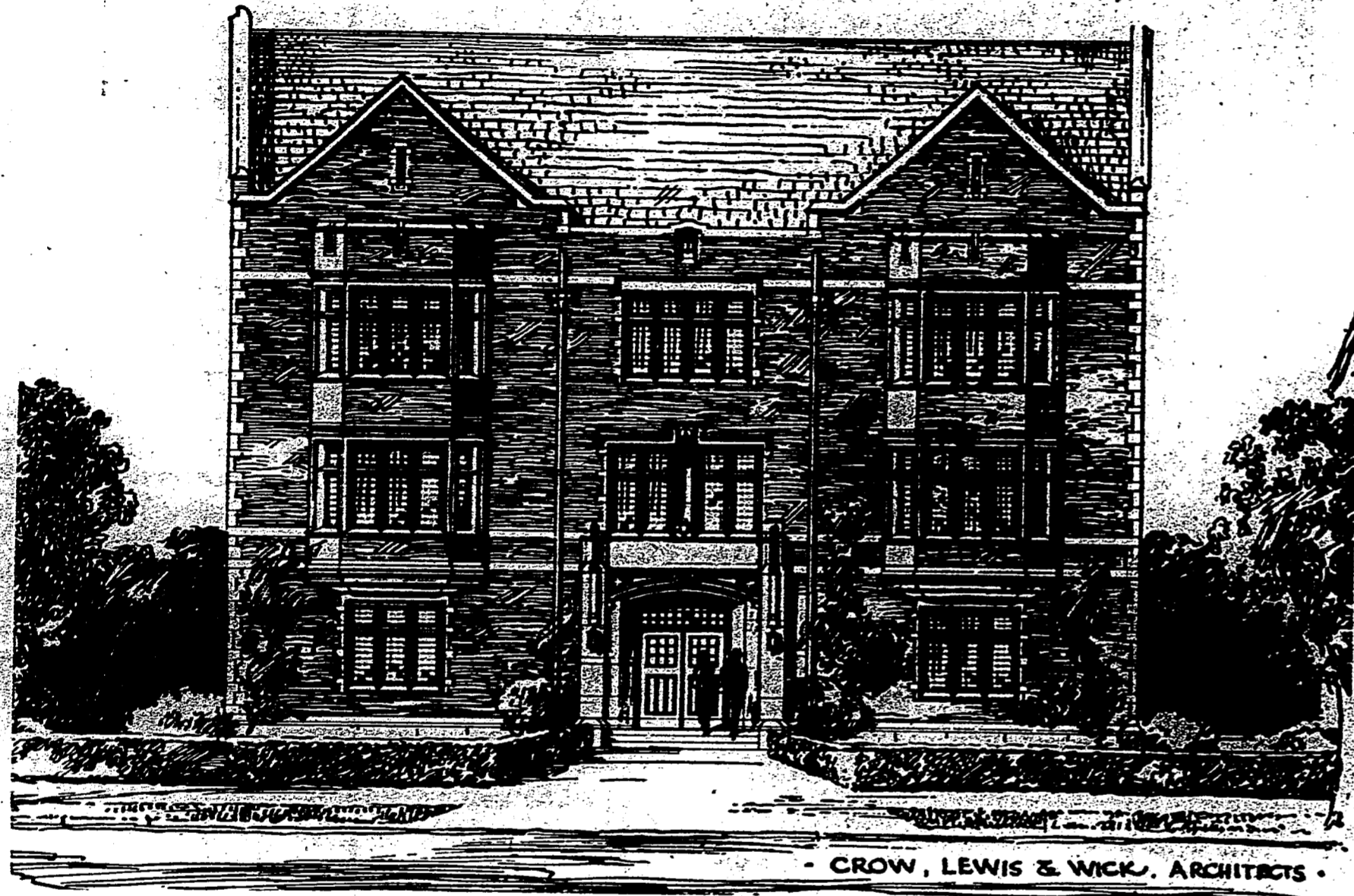


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



- 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

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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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.; Harley 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.

Recording Secretary—Paul C. Saunders, Alfred, N. Y.
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.

COMMISSION OF THE GENERAL CONFERENCE

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.

AMERICAN SABBATH TRACT SOCIETY

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Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Acting Corresponding Secretary—Ahva J. C. Bond, Plainfield, N. J.

Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

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.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.

Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Croaley, Milton, Wis.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

Pacific Coast—Mrs. Charles D. Coon, Riverside, Calif.

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin E. Johanson, Battle Creek, Mich.
Recording Secretary—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.

Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Texarkana, Tex.

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

George R. Boss, Chairman, Milton, Wis.; **Richard C. Brewer**, Riverside, Calif.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **August E. Johansen**, Chicago, Ill.; **Gael V. Simpson**, Battle Creek, Mich.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulet**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Rosa W. Palmberg**, Liuhoo, Ku, China; **H. Louie Mignott**, Kingston, Jamaica.

The Sabbath Recorder

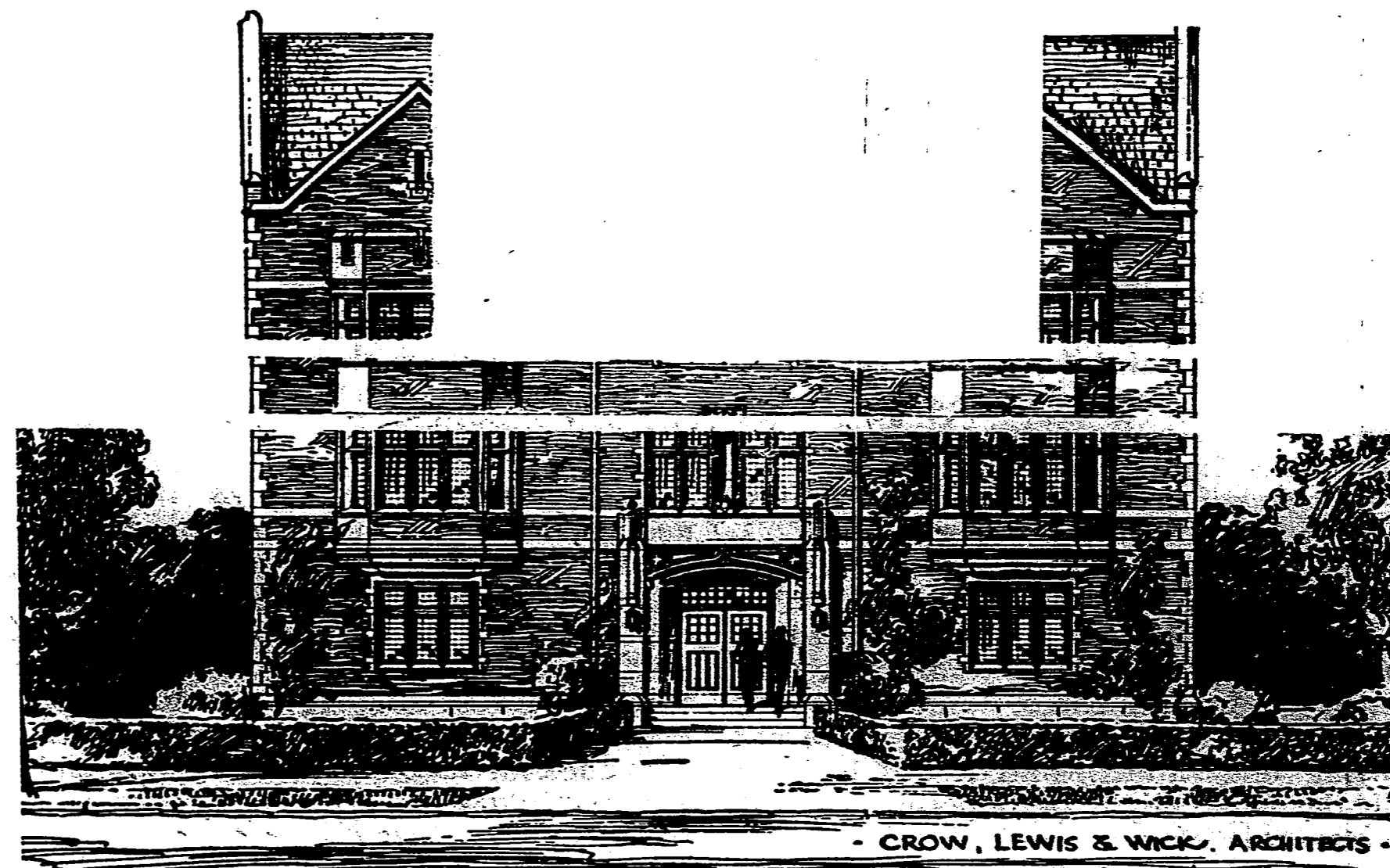
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 5

PLAINFIELD, N. J., FEBRUARY 4, 1929

WHOLE NO. 4,379

The Amount Needed on January 29, 1929,
 to Complete the Building
 \$31,545.21



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.

Dear Lord, we look to thee for help because we know that without thy blessing our efforts to build up thy kingdom on earth will be in vain.

We thank thee for the Master's promise to be with his followers unto the end of the world. We praise thee for the promise of the Holy Spirit's presence to teach us the things of Christ, to indict our gospel messages, and to convict of sin. Help all thy preachers and teachers, whether in the homeland or in foreign fields, to seek and obtain the power of the Spirit that thy good cause may prosper and many souls be won for Christ. Amen.

The Irrepressible Conflict If any one thinks that the conflict between the Bible and skeptics is more serious today than ever before, or that the Christian religion is in greater danger now than it was a half century ago, he might find it profitable to study conditions as they were in the early eighties of the last century. A little more than fifty years ago it was my privilege to know a man who spent his summers near my home, and was deeply interested in Y. M. C. A. work. He was a popular preacher in Brooklyn, N. Y., and was therefore a conspicuous target for criticisms of men who decried the Bible and scouted the idea of a personal God and of Jesus Christ as his Son.

This man was Rev. George F. Pentecost, and in answer to one of the infidel letters written to him he preached a series of strong sweet-spirited sermons in the Academy of Music, Brooklyn, N. Y.

That letter charged him with "Preaching from a book which was a bundle of fables, a tissue of lies, from beginning to end."

This is a fair sample of the attitude of many unbelievers a half century ago. The conflict between Bible teachings regarding our blessed religion and the skeptical world was then on in full force. Many leading Christians feared that the faith of believers was being undermined, and it did look as though the Bible might be impeached as the God-given rule of life.

Of course the Bible has always been the battleground in the conflict between Christianity and infidelity. One of the main things in this conflict has been the determined effort to discount the character of the central person in the Book of books, making him nothing more than a common man. Jesus was a character standing with-

out parallel in human history, and according to the skeptic, this perfect man exemplifying the most perfect code of morals in all history, was the invention of men who were "deceivers, impostors, and superstitious religious fanatics"! How could such a thing be? How can such theories triumph over the Bible teachings?

No; the Bible never was more in evidence than it is today, and that too after all the efforts of unbelievers to destroy its influence, and after all the fears of Christians that it would be utterly discounted as a rule of life.

Look at these facts: When all the religious societies of the world had published about four or five million copies of the Bible, up rose men like Tom Paine and Voltaire with their scholarship and their wit, who prophesied that the Bible had seen its best days, and that another generation would see "Christianity blotted out, and the Bible only a thing of the past."

No wonder that many in the Christian Church of those days were all but overwhelmed with fears that the skeptics would be victorious and "Christianity blotted out." But the years have proved how baseless were the critics' predictions and how unnecessary were the believers' fears.

Today the Bible societies are printing Bibles in more than eight hundred languages and dialects. The American Bible Society alone issued more than ten million volumes of Scriptures. So far as we can see, the demand for Bibles in the regular book market is as great as ever. The fact remains that after the unbelievers of Voltaire's day supposed that they had destroyed the Bible as the rule of life, within the next eighty years its circulation increased from six million to one hundred sixty-five million. In 1800 there were four million printed in thirty different languages; and although the critics kept on doing their best to destroy its influence, in 1880 sixty-five million had been printed in two hundred six languages and dialects.

Today a little investigation will show that in spite of the opposition of its critics, the Bible has fairly won the name of being the most popular, world-wide book in all the markets of the civilized world. No other book has gained such wide popularity and no other has had so great an influence in shaping the destiny of nations.

More Christians today claim it as their rule of life than in any previous generation of men. And it does not seem to me that its enemies are nearly as strong, or as likely to become victorious, as they were in the days of the French Revolution.

I can not help feeling that many good friends of the Bible are over alarmed about its critics. It may be that in the controversy the critics are the gainers, owing to the dictatorial spirit and in some cases the extreme narrowness of some Bible defenders. Perhaps it might be better for believers to cease the dictatorial fighting spirit, and put all their energies into the blessed gospel messages that look toward a genuine revival of religion that will bring sinners into the kingdom.

Let Us Carefully Examine Fruits The principle that a tree is known by its fruits may well be applied to the movements and institutions that claim to stand for human betterment and the spiritual uplift of society.

Some of us who have had experiences of years in the world outside the Church, and whose lives have been transformed by the Christian religion through the blessed influence of the Church and the gospel ministry, are wondering what those who criticize the Church, saying it has outlived its usefulness, are going to offer in its place as a means of leading men to a higher spiritual life. If there is a better gospel and a more efficient institution for making a better world, those who decry the churches' doctrines and whose teachings tend to undermine faith in a divine Savior and in a personal God, should hasten to show *better fruits* than the Church has shown.

We do not claim perfection for the Church and its methods, and would like to see it doing better work for our Master. It does have some failings. It does not seem to be bringing forth the fruit in full for which it was designed. Too many audiences have to go away unfed and unhelped. The time allotted to Sabbath services does not always seem to be made to count as it should in bringing men to Christ. Good opportunities for spiritual uplift do seem to be thrown away all too often, or if not thrown away, they are poorly improved, and souls are neither inspired nor sinners converted as we would like to see them.

When we think of the wonderful growth

of the Church and of the blessings it has brought to humanity since the time of Christ; with every influence against it, until today it stands as the light of the world, and has been the one mighty soul-saving institution and means of Christian knowledge throughout the ages, we do insist that those who go back upon the Church and its gospel message, shall hasten to show us some institution or better agency for the promotion of human welfare and the bettering of a sin-cursed world.

As yet we have seen no proposed new gospel, no substitute for the religion of the Bible, no new method of service that can transform human lives and give a spiritual uplift to society, as the church has always done and as it could still do if all wise men would stand by it and work for its blessed usefulness in such a world as ours.

If unbelievers among the world's various lines of scholarship will unite and co-operate with one another in the work of giving us a better agency than the Church for promoting the kingdom of God—something the fruits of which shall show superiority to the fruits of the Christian Church—I am sure many of us would recognize its worth and be ready to accept. But we must insist that the modern gospel and new methods shall bear better fruits than the old has done. If the modern teachings and methods do promote Christian fellowship, brotherly love, goodness, and inspiration to a higher life more completely than the Church does; if modernism does actually reach out after lost men and bring them into the kingdom of God better than the Church has done, then we ought to find no fault with it. Until the modern teaching can show better fruits we must cling to the good old gospel of Christ and the Bible with its doctrine of the divine Son of God as our Savior.

It is only reasonable to expect that those who deny the divinity of Christ and decry faith in him as our Savior should respond to the challenge for better fruit-bearing, or else cease to undermine the faith of believers and the abiding hope that has been such a blessing and uplift to the people of God for ages.

SOME PRACTICAL PERTINENT QUESTIONS

In closing, let me submit a few questions for those who will try to examine fruits as a test of the real value of the teachings that

decry the Church as having outlived its usefulness and the Bible as having seen its best days.

1. What notable benefit has really come to the world by the skeptical teachings of those who deny the Bible doctrines as held by the Christian Church?

2. Do the influence and example of such teachers show better results in the line of saving lost sinners than do the influence and example of orthodox Christians?

3. What are those who say the Church has had its day, and who criticise its methods, actually doing to win the outside world to Christ? Are the Christian ranks being enlarged by revivals such as have always brought in multitudes from the world?

4. What good fruitage are we getting from the denial of a personal God and of his only begotten Son, and from the doctrine that natural law is all the God-men have? What must be the final outcome of teachings that undermine faith in Jesus Christ and rob the world of belief in a heavenly Father?

5. Is the cause of religion gaining in spiritual uplift for the Church, and in convicting power over the masses, through the extreme arguments and teachings of modernism?

These are practical questions for those who would carefully examine the fruits of present day tendencies.

Always Prating On Personal Liberty To Debauch the Nation There is just one thing that will satisfy the liquor business, and that is the liberty to besot the nation for the profit it can get out of such a debasing business. This is the real monster we are now facing, and there is no point of compromise between the "wets" and the "drys" where decency can even be hoped for. The conflict is on between prohibition and the rum fiend. The one is enthroned in the Constitution of the United States; the other is a sneaking, disloyal rebel against that Constitution as fixed by the overwhelming majority of the people. The liquor business has always been a foe to any uplifting effort for the principles of sobriety and loyal citizenship.

It opposed temperance instruction in the schools, and has fought against every law looking toward restraining the grossest evils of the drink shops. It has always been crying for personal liberty to debauch our young people. It has fought against every form of local option, and when prohibition was adopted after long years of effort, this rebel business has fairly haunted the border lines between states and nations with floods of unlawful traffic, and constantly defies the Constitutional law of the nation. Why should not our law makers and rulers enforce the Constitution on this the father of every crime, as they enforce this supreme law of the land in other kinds of criminal acts?

A Most Cheering Subscription Report A brief note from Brother John Harris of Shiloh, N. J., has just sent the business manager into the editor's room with his face beaming with smiles. It brought cash for twenty renewals of RECORDER subscriptions, and for two new subscribers. This note closes by saying, "A few more coming later."

Brother Harris was appointed agent by the Shiloh Church at the beginning of the year. He has been deeply interested in the matter of RECORDER subscriptions, and began a house to house canvass with the excellent results stated above. Really it was so cheering and so unusual that the business manager received quite an uplift by the report, and the editor said, "Oh, that is good!"

What an inspiration a few new subscribers from every church would mean for us all! It does seem as though a careful canvass by some one really interested in our good cause would certainly increase our mailing list in every one of our churches.

Building Fund Report Miss Titsworth, the treasurer, reports that \$848 has been received this week, which brings the total amount now received on the main building subscription up to \$58,454.79.

This amount taken from the \$90,000 required to complete and furnish the building, leaves \$31,545.21 still to be pledged.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

SIZE AND COST OF THE YEAR BOOK REDUCED

The following recommendation of the Commission was adopted at the last session of the General Conference:

"The Commission recommends to the General Conference that the Year Book be materially reduced in size and cost, that the number of copies printed be reduced to actual needs, that it shall be printed and distributed by the first of November each year, that the price of the copies which are sold be \$1 each, and that the recording secretary of the General Conference be directed to prepare the copy for the printer and authorized to carry out according to his best judgment the purport of this recommendation."

As the Year Books have been distributed, the initial results of this action can be seen, and I call your attention to some of these.

Last year the book contained 376 pages; this year 268.

Last year the cost was \$1,472; this year \$1,096.97.

The reduction in size and cost is due largely to the omission of certain parts of the reports of the societies and boards.

The part of the Year Book paid for last year by the General Conference consisted of 118 pages of minutes and 38 of statistical tables, index, etc., a total of 156 pages, costing \$854.50; this year there were 96 pages of minutes and 39 of tables, etc., a total of 135 pages, costing \$796.87.

The printing of the statistical tables is by far the most costly part of the expenses of the Year Book. To lessen the future expense of printing these tables, the business manager has had them monographed and is preserving the type for future use. Another year the necessary changes in figures and names can be made at much less cost.

You will notice that 20 pages of the minutes are given to the program of Conference. Can not this program be brought together in smaller space?

The small cost of printing the reports of

the boards and societies compared with the cost of the minutes and tables was due to the fact that they had paid for the composition when the reports were printed in separate form for distribution at the General Conference. However, the Education Society had no printed report for Conference.

Last year the Missionary Society had 42 pages in the Year Book; this year 30. The cost last year was \$115.75; this year \$56.15. The Constitution, Rules and By-Laws, and the list of Life Members were not printed this year.

The American Sabbath Tract Society had 62 pages last year; 40 this year. The cost last year was \$161; \$81.35 this year. The Certificate of Incorporation, the By-Laws, and the list of Life Members were omitted this year.

There were 36 pages in the report of the Education Society last year; 20 this year. The cost last year was \$162.75; this year \$83.75. The Certificate of Incorporation, Constitution, and the list of Life Members were omitted this year.

There were 17 pages in the report of the Sabbath School Board last year; 11 this year, costing \$50.50 last year, and \$22.65 this year. The Certificate of Incorporation, Constitution and By-Laws were not printed.

The report of the Board of Trustees of the Seventh Day Baptist Memorial Fund was 62 pages in length last year; 32 this year. The cost last year was \$127.50; this year \$56.20. The List of Securities and the Act of Incorporation are not printed in the Year Book, but appear in the Annual Report that was printed for Conference.

It should be remembered that the Articles of Incorporation, Constitutions, By-Laws, and lists of Life Members that are omitted in the Year Book for 1928 are found in the 1927 Year Book.

There were 1,000 books printed this year instead of 1,100 as formerly, with a saving of about \$50. After filling church and individual orders, there are over 100 books left to fill special orders.

MINISTERIAL RELIEF FUNDS

Because of the present interest in this subject, I am giving some of the figures in the reports given at General Conference relative to funds in hand for ministerial relief, expenditures during the last Conference year, and the action of General Conference

in appointing committees to aid in increasing the funds and to investigate cases of need and report to the boards having the funds in hand for distribution.

On June 30, 1928, the Memorial Board held Endowment Funds for Ministerial Relief amounting to \$40,610.54 (Year Book, 1928, p. 127), an increase of \$2,888.97 during the year (Year Book, 1927, p. 175).

At the beginning of last Conference year there was a balance of \$4,296.50 from the income on endowment funds. This was increased during the year by \$2,461.51, giving a total of \$6,758.01. There was paid out to pensioners during the year \$1,226.07, leaving a balance at the end of the year of \$5,531.94 (Year Book, 1928, p. 116).

From the Missionary Society's report (Year Book, 1928, p. 154, 155), we see that in the three funds—Ministerial Fund, Alice Fisher Relief Fund, and the Hannah C. Woodmansee Relief Fund, there were balances on July 1, 1928, in the income accounts of \$528.62, \$1,023.35, and \$133.48, making a total of \$1,685.45. The Missionary Society paid to beneficiaries during the year \$250.

At the last General Conference, following the report of the Board of Trustees of the Seventh Day Baptist Memorial Fund, it was "Voted that the chair appoint a committee of at least three members to take under immediate advisement the matter of financial aid for our superannuated ministers and report before the close of this annual session of the General Conference." (Year Book, p. 37.)

The committee appointed was Boothe C. Davis, Edward S. Ballenger, and William C. Hubbard, and it brought in the following report:

The committee appointed to make recommendations regarding the administration of Ministerial Relief Funds, would recommend the following:

1. That Conference appoint annually a committee of five, to consist of the general secretary of Conference, the executive secretary of the Missionary Society, the secretary of the Memorial Board, and two other members, geographically distributed, who shall investigate all cases of need, and make recommendations to the Memorial Board and to the Missionary Board for assistance from funds provided for the aid of retired ministers and their dependents.

2. That Conference encourage the increase of the Ministerial Relief Fund, by gifts, bequests, and annuity contracts, and request the Committee on Ministerial Relief Funds to keep the public informed as to the need of increasing the fund.

3. That a committee of three be appointed to study, in connection with the Memorial Board, the advisability of organizing a system of retiring allowances for ministers, missionaries, and their dependents, which shall provide a co-operation of churches, societies, and beneficiaries, and to report its findings to the next Conference with recommendations. (Year Book, 1928, p. 65.)

In harmony with this action the following persons were appointed on these committees:

The Committee to Recommend Ministers for Ministerial Relief—Willard D. Burdick, chairman, William L. Burdick, William C. Hubbard, Edward S. Ballenger, Alfred E. Whitford.

The Committee to Study and Report a Plan for Systematic Ministerial Relief—Orra S. Rogers, chairman, Asa F. Randolph, Harold R. Crandall. (Year Book, p. 81.)

These committees are at work, and it is desired that their requests for information shall be promptly and accurately given.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

VIII

In the last article the attempt was made to list a few of the more important current conceptions of the meaning of the word "sin," as applied to an *act*. It was seen that the term is variously understood: as the violation of a divine commandment, as an offence against sovereign majesty, as disregard for convention, as harm done to one's fellow men, individually and collectively, and as failure to live up to one's ideals. The discussion in the last article was merely introductory, and was not intended to present the writer's own interpretation of the term.

Before undertaking that task, one other aspect of the matter should be presented. In Christian thought the use of the word "sin" has never been restricted to an *act*, but has always also referred to a *state* or *condition*. Not only is man said to *sin*—that is, to commit a specific evil deed, but man is said to be *sinful*—in other words, to be influenced by certain tendencies and possessed of a certain nature. While sin is not an entity apart from human experience and action, it is something more than the single act of any single individual.

Therefore in this attempt to present a conception of sin which will be one of the "other fruits" of modernism, attention must

be given to this generic conception of sin, along with the specific. Now the modernist is frequently pictured as an individual who not only denies the reality or seriousness of sin, but who further feeds the pride and self-satisfaction of the human heart by relieving men of the odious term "sinner." And since the critics of modernism suppose that the modernist passes lightly over sin and relieves the sinner of all embarrassment in the matter, the conclusion is quite naturally reached that the only possible fruit of modernism is an easy-going, good-natured, hopelessly ineffective and spiritually impotent message. This conclusion would be obviously true if the assumption upon which it is based were true.

Now it is the purpose of this group of articles to demonstrate that this conclusion is erroneous just because the assumption upon which it is based is a mistaken one. It is proposed to make evident the fact that one who accepts the principles and methods labelled "modernist" can and actually does believe in the reality of sin, both as an act and as a state. It is proposed to make plain both what is meant and what is not meant by the term sin. It is hoped that the affirmative side of the discussion will be sufficiently clear so that those who read it will not see merely what is denied, but will find something positive and constructive as well.

The primary interest in presenting a modernist interpretation of the meaning of sin is not love of novelty, the desire to advance something new, or the spirit of rebellion against everything that is old. Indeed, there will be much of the old in the definition. It is rather the desire to lay hold upon a conception of sin which will be true to experience, which will arise from experience, and which can be confirmed by experience. There are those who prefer a theological statement regarding sin which "sounds" well, which conforms to certain Scriptural statements, and which is sanctioned by long and familiar usage. These individuals seek to make human experience of sin fit in the mold of this theological formula. Assertions with regard to sin are proved, first by Scripture, and then by experience, in so far as experience goes. The first requirement, according to this position, is that theological presuppositions or dogmatically authoritative assertions regarding sin be completely accepted. Only then, they say,

is it possible to deal practically and savingly with sin as a fact of human experience. Unless certain beliefs regarding the fall of man, regarding the origin of sin, and regarding man's total depravity, be accepted—and since these matters are beyond the range of actual experience, they must be accepted by intellectual assent or "faith" alone—it is impossible to believe in sin, we are told.

It is the desire to deal with sin as actually experienced, and to derive a *practical* theology regarding sin, which prompts this discussion. It is the conviction of the writer that the prophets and Jesus dealt with sin, both as an act and as a state, in this fashion. Their demand was first and pre-eminently for a moral attitude, for a vital adjustment of one's life, and this adjustment was not based on the precondition of any particular belief regarding the origin or theoretical nature of sin. It is the further conviction of the writer that the theological discussions regarding sin—so far as they are of a theoretical nature—arose as a secondary and incidental and not as a primary and essential development, and that those who today insist first upon the acceptance of a system of doctrines regarding sin have simply reversed the natural order of experience. They have placed the emphasis first upon that which is incidental, and which, in Jesus' and the prophets' teachings never emerged, and have made this a necessary precondition of the vital and essential experience.

It is proposed to give a definition of sin which is not theoretical or doctrinal, but which is descriptive of a very real fact of human experience. On the other hand, it is equally desired to make this essentially a religious definition, and not merely an ethical or humanistic definition. There is to be a place both for the man side and the God side of sin in this conception.

In order to approach this discussion, we will recall the definitions of sin which were cited in the article last time. The first three conceptions of sin listed last time—sin as the violation of an arbitrary commandment, as offence against a sovereign majesty, and as violation of social convention—are unhesitatingly rejected in the definition of sin being given herein. The other two definitions—those of sin as harm done to one's fellows and as failure to live up

to one's ideals—are accepted only partially; neither is an adequate conception of sin, though both contain elements which are essential to the definition of sin.

There is a great deal of comment these days on the tendency to defy and overthrow authority. Modernists are listed in the category of those who glory in this disregard of authority. But there is more than one kind of authority. There is the authority which is external and arbitrary. In so far as God's dealings with men are presented in this light, in so far as disobedience of this kind of authority is reckoned as sin, the modernist rejects authority. There is, on the other hand, the authority which is based on inherent and inescapable facts, there is truth which is true, because of its very nature, and not because even God declares it to be true—and this is the authority which the modernist recognizes and obeys.

A father commands his child not to eat green apples. He decrees that it will be sin if the boy eats them, because in eating them he will disobey his father's command. He threatens punishment in the form of a spanking for disobedience. The modernist refuses to accept this conception of God, or of sin, or of punishment. If the father warns against eating green apples, and does it not to assert arbitrary authority but rather to reveal an inherent principle and to spare the boy pain, if the sin is thought of as the violation of the biological laws, and if the penalty be thought of, not as external and arbitrary, but as an inherent consequence, namely, indigestion—then this is a conception of authority and law, of sin and disobedience, of punishment or consequence, which the modernist readily accepts.

The modernist is not lawless. But the modernist is the relentless foe of any conception of law, obedience, or sin which is purely arbitrary. The conception of a God who demands of men an obedience which is unquestioning, who in fact demands obedience in order to test individuals and in order to determine whether they are willing to obey without question, without reason, and without the existence and recognition of an inherent principle—this conception is completely repudiated by the modernist. The modernist fails to see how character can be produced on these terms. He fails to see how this procedure can produce any-

thing other than a well-disciplined automaton, a soldier trained to react without thought or reason. Therefore the conception of sin as disobedience of a command which is arbitrary has no place in the modernist definition of sin. This, true enough, is a clear case of either acceptance or rejection—and the modernist unhesitatingly chooses rejection.

Similarly, while reverence is by no means foreign to the life of the modernist, the conception of sin as primarily an offence against austere majesty or dignity is likewise rejected. The modernist, much as it may be deplored by his critics, is morally incapable of being struck with awe or reverence for a "majesty" or "unapproachableness" which strikes an Uzzah dead for a well-intentioned act, or which kills fifty thousand people in Beth-shemesh for looking with curious irreverence upon the ark. He does not think of God in terms of an oriental potentate or medieval monarch with an honor which must be defended, or who is jealous of even the honestly impelled efforts of men to discover the truth or serve the right. True holiness or true divinity neither knows nor needs such devices to maintain its majesty and to evoke man's humble reverence. How ready are the self-confident disciples of Christ, in every age, to rebuke and send away those who come in simple and loving confidence to the Master, who dare to impose upon his time, and to violate the etiquette of his supposed dignity. How truly does this Master reveal true majesty and evoke true reverence by welcoming all who come in child-like spirit with open arms, saying, "Forbid them not." Austerity is not holiness; dignity is not goodness; and God's holiness and goodness need no external austerity or dignity, to which men must bow.

Turning for a moment to the other tendency: the modernist with equal readiness rejects so superficial and vicious a doctrine of sin as that which describes it as merely the violation of social custom or man made law. The modernist does not reduce sin to social non-conformity or to the disregard of humanly established conventions. Sin is more than an offence against good form. Sin is something more fundamental than the failure to remove one's hat in the presence of ladies, or than the failure to stand when "America" is played by the orchestra. It

is something more fundamental than the violation of any humanly ordained law, however good and important that humanly ordained law may be.

We will undertake the further study of the modernist conception of sin in the next article.

THE DENOMINATIONAL BUILDING IN 1929

I have been watching the reports given in the RECORDER during the past weeks, showing the progress of the campaign for raising the money needed for the completion of the denominational building, with a great deal of interest and satisfaction. The amount pledged by the churches that have reported, as well as pledges and cash that have come in from individual contributions, including a good percentage of lone Sabbath keepers, has proved to me that there is throughout the denomination a deep personal interest in the completion of this denominational project.

My interest in the matter is not due alone to the fact that I happen to be a member of the Building Committee; aside from this I am deeply interested in the project, believing that when completed it will be a denominational asset, that will be of great value to future denominational activities. As I review the progress of this project from its beginning in 1916, to the present time, I am fully convinced that the time has come when the denominational building should be an actual fact, not something to be realized in the indefinite future.

Because: This would mean the completion of an undertaking begun about thirteen years ago, and left uncompleted. The publishing house plant and valuable vacant lot adjoining it, situated in the civic center of the city of Plainfield, as well as the pictures on the first and back cover pages of the RECORDER every week, give ample evidence of this fact. Also this suggests the question in minds of outsiders who are not acquainted with the situation: "Have those Seventh Day Baptists started something they can not finish?"

Because: The building is badly needed for denominational uses.

Because: In justice to those who had already contributed toward the main building

previous to June, 1928, to the amount of \$32,000, the building should be completed soon, so that they can have the satisfaction and privilege of seeing the completed building.

Because: This project should be completed and out of the way so that other important denominational interests may receive the proper attention.

Because: Owing to the present condition of the building industry, the present year will be opportune for securing an economical contract for the construction of the building.

When the printing shop was built, financial conditions resulting from the war made it impractical to undertake the construction of the main building, which was included in the original plan; it was then decided to defer this until conditions were more favorable for economical construction.

At no time since then have conditions in the building industry been as favorable as at the present time, due to the fact that building is at present and has been for the past year at a low ebb, with a fair prospect of renewed activity in the near future. Such being the case, building costs will naturally advance.

A prolonged delay in securing estimates and placing contracts for construction, will be costly, running into thousands of dollars more than if contracts are placed in the early spring. It is absolutely essential that this very probable additional expenditure of denominational funds be avoided.

From April to November the weather conditions are the most favorable for the best construction of a building of the character of the denominational building. The Trustees of the Tract Society have voted to begin construction operations as soon as the amount needed is pledged. It is now up to the people to make it possible for the Tract Society to complete their project.

I sincerely believe that Seventh Day Baptists will arise to the situation by their pledges. The denominational building can be completed—must be completed—will be completed.

LET'S MAKE IT IN 1929!

JESSE G. BURDICK,
Chairman of the Building Committee.

MISSIONS

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

MINUTES OF THE MISSIONARY BOARD

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 16, 1929.

The members present were: Rev. C. A. Burdick, Rev. W. L. Burdick, S. H. Davis, A. S. Babcock, Rev. Paul S. Burdick, Frank Hill, Rev. W. D. Burdick, Robert L. Coon, James A. Saunders, Charles E. Gardner, Morton R. Swinney, Dr. Edwin Whitford, H. P. Hakes, John H. Austin, Dr. Anne L. Waite, Mrs. C. A. Burdick, Elisabeth K. Austin, George B. Utter.

The visitors present were: Rev. J. W. Crofoot, Mrs. Allan C. Whitford, Mrs. LaVerne Langworthy, Miss Abbie Hakes.

The meeting opened at 9.40 a. m. with prayer by Rev. W. D. Burdick.

The treasurer presented his quarterly report, which was voted received and recorded. It follows:

QUARTERLY REPORT

October 1, 1928, to January 1, 1929

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand October 1, 1928.....	\$ 19,932.07
For—	
General Fund	3,071.07
China field	432.10
Girls' School, China.....	8.03
Special for Jamaica.....	64.00
Special for Georgetown.....	5.00
Java	25.00
Life Membership	25.00
From—	
Income permanent funds	1,000.00
Temporary loan	3,500.00
Memorial Board	151.51
Interest checking account.....	.68
	<u>\$ 28,214.46</u>

Disbursements

To—	
Corresponding secretary and general missionaries	\$ 801.03
Churches and pastors	1,915.91
China field	3,070.68

South American field.....	724.49
Jamaica	650.09
Special for Jamaica.....	64.00
Specials (Student Evangelistic Quartet)	100.00
Holland	312.50
Interest on loans.....	137.41
Treasurer's expenses	98.00

Total disbursements\$ 7,874.11
Balance on hand January 1, 1929 20,340.35

\$ 28,214.46

SPECIAL FUNDS

1. Boys' School Fund

Amount on hand January 1, 1929.....\$ 10,651.16

2. Girls' School Fund

Amount on hand October 1, 1928.....\$ 10,632.53

Received during quarter..... 8.03

Amount on hand January 1, 1929 \$ 10,640.56

Total in savings and checking account

.....\$ 21,291.72

Balance on hand January 1, 1929.. 20,340.35

Net indebtedness to special funds

January 1, 1929

.....\$ 951.37

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

Treasurer.

Voted, that the matter concerning the Johnson property in Cherry County, Neb., be left in the hands of the corresponding secretary and the treasurer with power.

Voted, that the treasurer of the society, Samuel H. Davis, be and hereby is authorized and empowered to borrow for the society such sum or sums of money, from time to time, as may be necessary in his opinion in addition to the society's usual income to pay salaries and other appropriations of the board, and to execute the society's note or notes therefor.

The quarterly report of the corresponding secretary was read, voted received, and recorded. It follows:

As soon after the October meeting of the Board of Managers as was consistent with other duties, I made a trip into the Northwestern Association. The first points visited were Boulder and Denver, Colo., where I assisted in a service extending over three days, connected with the dedication of a new church in Boulder. The following week-end was spent with our church in Exeland, Wis., where I had been asked to come to counsel with the church regarding the sale of the church property and other matters.

Returning home, three days were spent in Detroit, Mich., for the purpose of learning the needs and prospects of our church and work in that city. November 30 to December 2 was spent with our church in Berlin, N. Y., where I

assisted in the ordination of a deacon and two deaconesses and in other meetings; the church defrayed my traveling expenses. Beginning with this month I am giving a series of lectures on our home missions before the Christian Endeavor Society of Waterford, Conn. In addition to the above named items I preached once to our church in Ashaway, conducted one funeral, carried on the correspondence of the office, endeavored to furnish material for the Missions Department of the SABBATH RECORDER, and performed such other duties as have come to hand.

Respectfully submitted,

WILLIAM L. BURDICK,

Corresponding Secretary.

January 16, 1929.

The following resolution was passed:

Recognizing the many years of valuable, faithful work, freely given, by Brethren Ira B. Crandall and Charles H. Stanton as "Investment Committee" for the Missionary Board, we place upon record our deep appreciation of this quarter century service performed without remuneration.

The chairman of the Missionary-Evangelistic Committee reported that no meeting of the committee had been held.

The American Tropics Committee has held one meeting during the quarter, but no definite action was taken.

Voted that the treasurer be authorized to furnish \$400 for final payment and interest on the mortgage on Georgetown chapel, as requested by the American Tropics Committee.

Voted that the report of the committee to lay out the policy for home and foreign work be adopted. It will appear next week in these columns.

Matters concerning our work in China were next taken up. The letter from Rev. Eugene Davis and the recommendation from the Seventh Day Baptist Mission at Shanghai, dated May, 1928, and received in October, 1928, which by action at the October meeting were referred to this session, were read.

After remarks by Rev. J. W. Crofoot, the morning session adjourned to 1 p. m.

The meeting closed with prayer by the president.

The afternoon session opened at one o'clock with prayer by Robert L. Coon.

Work in China was again under discussion.

The following resolution was passed:

Resolved, That in view of changing conditions in China and conflicting views among our people there as to the advisability of building schools

at Da Zang at this time, it is the sense of the board that the first of the proposed school buildings be erected in Shanghai; and be it

Resolved, That we direct Mr. Crofoot to return to China as early as practical and have prepared and forwarded to the board, plans, specifications, and estimates for a Girls' School building to be located on the rear portion of our Shanghai property, in hopes that such building may be completed during the present year.

Voted that the employment of Mr. Crofoot shall date from the first of the month previous to the month of his sailing from America.

Voted that the matter concerning Mr. Crofoot's car be referred to the corresponding secretary with power.

Voted that the request of Doctor Palmberg that her furlough begin the summer of 1930 instead of this year, as scheduled, be granted.

Voted that \$100 from the Ministerial Education Fund be sent to August E. Johansen of Chicago.

Voted that the matter concerned in the correspondence from Mr. William C. Hubbard be left in the hands of the Alice Fisher Fund Committee with power.

Voted that the usual appropriation of \$50 for the Foreign Missions Conference be granted.

Voted that the matter concerning land in southeastern New Hampshire, owned by Rev. J. Franklin Browne, be left with the corresponding secretary.

Voted that the appointment of the Conference Program Committee be left to the discretion of the president.

Secretary Burdick brought before the board a letter from Miss Mabel West and the following action was taken:

Realizing the valuable aid that has been given to our schools in China by the work of Miss Mabel West, and desiring to express our appreciation to her and those who have helped to make her presence there possible, yet the board feeling that it must retrench where possible in view of its indebtedness, and understanding that other employment is open to her, and that the work of our teachers will be partly relieved by the return of Rev. J. W. Crofoot, and the probable building operations in China, be it

Resolved, That we release Miss West from our employ at the close of the school year.

Items growing out of correspondence were taken up by the corresponding secretary.

Voted that an appropriation of \$10 per month from the Alice Fisher Relief Fund

be made to Rev. L. J. Branch of White Cloud, Mich.

The following resolution was passed:

Since the last meeting of this board there has occurred the death of one of our former missionaries, Mrs. Sara G. Davis. This board desires to express its sense of the loss the denomination has met in the death of this noble Christian woman, who served as a missionary in China for more than forty years. We desire also to again express our appreciation of the faithful service that Mrs. Davis rendered to the cause of foreign missions in China for so many years.

The minutes were read and approved. The meeting adjourned at 4.30 p. m. with prayer by S. H. Davis.

RECORDING SECRETARY.

LETTER FROM CHINA

Dr. W. L. Burdick,
Ashaway, R. I.

DEAR DOCTOR BURDICK:

We are very glad to hear that the Crofoots are returning soon, and we are trusting that they will be here by the opening of school for the second semester. Are you not going to be able to come with them then? It seems as if it would be a very opportune time for you to come and we would be glad to have your counsel and help in plans for the future here. If, as we so much hope, the board will decide at the January meeting to give permission to build in Shanghai, there will be many questions to decide and we shall need all available help. You could advise from the point of view of the home base and, being on the field, could understand the problems involved as it is absolutely impossible to understand them without having been on the field.

About two weeks ago the East China Educational Association called an all-day group meeting of teachers of local Christian schools to consider the problems of religious education in the schools, largely in relation to registration and the present attitude towards Bible study and Christianity.

The attendance of about one hundred teachers showed the interest in the subject. These teachers represented primary schools, high schools, and colleges, and after a general address on religious education we were divided into three groups to discuss the questions given on the enclosed sheets. I can

not give a detailed report of all the discussion, but there were some conclusions in which I think you will be especially interested.

The primary group approved of most of the standards as given on the sheets enclosed, though they did not approve of visiting in the children's homes, as that is not according to good Chinese custom unless there is a special invitation. They did urge special occasions on which the home people should be invited to the school, and they approved of a close touch with the home people. The most important contribution of the group seemed to me, however, to be in the recommendation that a request be sent to the National government asking for permission to require Bible study and chapel attendance in the primary schools. The majority of teachers there felt, as we do, that in order to maintain the Christian character of the schools, Bible study must be a part of the curriculum and that chapel attendance must also be compulsory.

The section that I attended was made up of both high school and college teachers. The larger part of the time was spent in reports on the present attitude, both in schools and outside, towards Christianity. I think a majority of the schools represented had made Bible study and chapel attendance voluntary. In these schools there was a much better spirit than last year, due partly to the decrease in Communistic activities. One school in particular reported a great increase in attendance at chapel and Bible classes, and all seemed to find more interest in and less opposition to Bible study.

Mr. Zia, who is an editor for the Christian Literature Society, reported that he had been asked by non-Christian papers and magazines for articles on Christian subjects. He said he had recently seen in a non-Christian paper a long and well written article on the life of David (or Daniel, I am not sure which, as he did not speak very distinctly). He did not know whether it was written by a Christian or not but it was quite accurate. This demand for articles on Christian subjects shows somewhat the attitude of the public towards such reading. He also told about a young student who wished to have a list of books to read for background for further reading. He went to a well known non-Christian educator and the first and only book that the latter advised was the Bible. Mr. Zia feels that at the present

time there is a very general desire for information on Christianity and the Bible. It does not necessarily mean a desire to become Christians but it does mean an open mind toward the subject and a very great change from a few months ago. It ought also to mean something of what we may expect the attitude of the parents to be.

It was emphasized that the schools should declare themselves openly and clearly as Christian schools and not in any way cover up their Christian aim.

A discussion of whether quality or quantity of Christian students should be emphasized did not get very far, of course. When the question was asked as to what schools limited the number of non-Christian pupils received at any time, there seemed to be almost none that took that into consideration, though they did recognize the importance of a strong Christian nucleus. If the schools are to be evangelizing agencies they must receive non-Christian students.

Another emphasis was on making the Bible work as attractive as possible and using the best trained teachers for that purpose.

There was not much discussion of whether schools would be closed if they did not register before January according to the last ruling. The secretary of the association reported that a strong Christian educator who was formerly president of Yenching College, Peking, had accepted the position of vice minister and that looked very encouraging for Christian education. The other day I heard through one of the professors at the Shanghai Baptist College that someone in the Educational Bureau said that the Christian schools did not need to worry over registration, implying that it would not be necessary now. One hears much both pro and con. Eling said the other day that within the next two or three years it was bound to come for all schools. Personally I think that the Chinese educational leaders are too wise to do anything to cut off the Christian schools, for they are not and will not soon be in a financial position to take over all the educational work that is being carried by the Christian institutions. We do, however, want to cooperate with the government in every way possible.

Mr. Davis has undoubtedly reported the meeting of our own group of teachers and others interested in our schools, that was

held last Sunday to discuss the future of the schools here. There was a unanimous desire to start building next summer. They were also agreed that it was not wise to start work in Dazang now. They expressed the feeling that we should yield so far as possible to the requests of the government, but that the Christian character of the school must be maintained.

Tonight's mail brings the topics for the Week of Prayer. Thank you for sending them to us all.

With best wishes to you and all the members of the board for the work of the new year, I am

Yours sincerely,

ANNA M. WEST.

Grace School for Girls,

St. Catherine's Bridge,

Shanghai, China,

December 14, 1928.

ANNUAL REPORT OF GENERAL MISSIONARY ON THE SOUTHWEST FIELD

SUMMARIZED ANNUAL REPORT OF YEAR
ENDING DECEMBER 31, 1928

To the Seventh Day Baptist Missionary Society:

As your servant here, and for your information the following is humbly submitted:

Churches and groups regularly visited: Gentry and Rock Valley, Ark.; Belzoni, Okla.

Newly begun: Hardy, Ark.

Special meetings: Rock Valley, Ark.; Edinburg, Tex.; Stonefort, Ill.; Athens, Ala.

Conversions, renewals, and Sabbath converts—84.

Miles traveled (about) 18,000.

Sermons, etc., 206.

Many miles have been traveled, much time and money spent in visiting lone Sabbath keepers and scattered groups. Many calls have been made for visits that it was impossible to make. Some requests for meetings it seemed best to refuse, due to various hindering reasons.

You will readily see that but little has been done, and I suspect that even that little but poorly. The constant marvel is that God is able and willing to use such poor service at all. To him above all be the glory; but much is due the earnest prayers,

the hearty co-operation of local leaders, the most valuable assistance of the Milton College Evangelistic Quartet, the sympathy and full support of the Board of Directors of the Missionary Society; and in special sense much is due our missionary secretary, William L. Burdick. I desire to acknowledge my deep debt of gratitude and profound sense of obligation to all so mentioned, and to the unknown brethren everywhere who in any way have felt a vital interest in the work.

May he whose work it is and whose servants we are, in his own way direct and strengthen it and us.

Sincerely yours,
Gentry, Ark., E. R. LEWIS.
January 21, 1929.

REPORT OF WATERFORD PASTOR

We are at the beginning of a new year and half way through the Conference year. Since your pastor and his family have been with you only four months, this report can not cover the work of the whole year.

My records show that I have preached, in that time, twenty-one sermons, sixteen of which have been to our people in our church, and five at the Flanders Baptist church. One Sabbath morning service was given over to a report of the Pastors' and Laymen's Conference held at Ashaway.

I have conducted sixteen prayer meetings, having missed one while attending the conference mentioned above. This meeting was led by Deacon Albert Brooks.

Our average attendance at Sabbath morning worship has been thirty, while attendance at prayer meeting has been a little less than half that number.

We have been saddened by the loss of one member, Mrs. Clarke Rogers, by death.

We rejoice that we have been permitted to have one baptism, and hope and pray that soon there will be others who will wish to put on Christ in this manner.

Your pastor has, so far, made thirty-seven regular calls; has attended the rallies of the New England Union at Rockville and Hopkinton; two executive committee meetings, at Westerly and Niantic; one meeting of the Missionary Board at Westerly; conducted one Christian Endeavor service at the Niantic Baptist church; attended joint meetings of our Christian Endeavor society with the Jordan and Niantic societies, held at Jordan and Niantic respectively.

I wish to acknowledge my indebtedness and to express my thanks to those who have made it possible for us to have a car. Without it many of these things would have been impossible. Also let me thank the Christian Endeavor society for furnishing five gallons of gasoline each month for the car. These things are greatly appreciated.

At the last quarterly business meeting the question of continuing the Waterford Review was discussed. At that time I thought that perhaps it would be possible for me to go ahead with it. However, the combination of pastoral work, home duties, and school work makes it seem out of the question at the present time. I feel that it is a distinct loss to the church and community, not to have this paper.

Before we arrived at Waterford, the parsonage had been newly papered and electric lights installed. It was furnished also. A new floor has been added to the porch, a furnace installed, and the house and garage have been painted. The Ladies' Aid has furnished us with a ton of coal, and Deacon Gardner a load of wood. The church people, at a pound party, filled the pantry. Installation of a pressure system and bathroom is under way. We are situated very comfortably, and while we realize that many of these things have been done for years, and pastors' families, to come, as well as for the immediate future, we are grateful for them now.

At the present time, we as a church are keeping up our running expenses, and we have paid about half of our obligation to our denomination. All of the departments of the church are doing good work, and our outlook is one that should give us encouragement. We have before us a large task, and we must keep working. While our spiritual well-being can not be measured in dollars and cents, yet this may be, perhaps, one index to it. One of our problems is that of raising money; but I have no fear but that the money we need will be raised, for Waterford people have always done their part.

As pastor, I owe a great deal to Brother Ogden for the work that he did while here. I hope and pray that together we may carry on to ever larger and better fields of service.

Respectfully submitted,
CARROLL L. HILL,
Pastor.

WOMAN'S WORK

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

"Somehow, not only for Christmas,
But all the long year through,
The joy that you give to others,
Is the joy that comes back to you.
And the more you spend in blessing
The poor and the lonely and sad,
The more of your heart's possessing
Returns to make you glad."

Right now, back in our home town where all out doors is brilliant with sunshine reflected from a snow covered world, and where the mercury is having great fun dancing around and in front of the zero mark, it is very pleasant to think of all the opportunities to pick flowers and fruit that were offered to us last summer in Riverside. For that matter it was a pleasant experience at that time.

If any visitor came away from Riverside without picking an orange, I am sure that it was the visitor's own fault, because every one who had an orange tree saved at least one orange for some visitor to pick. Before we arrived at the house our host had invited me to pick the one orange hanging over his fence on his neighbor's tree, and you may be sure that I was not slow in accepting the invitation. I was so enthusiastic that if there had been more oranges hanging on the other side of the fence along with the tree, my agitation *might* have dislodged them from their position. It was probably a good thing that there was only the one, for I should have been sorry to have made trouble between our friends and their neighbors.

There were fig trees, almonds, and English walnuts in the yard of our hosts, and here we did not stop with one—it did not seem necessary, so why should we? Nor was the Stone garden the only one we visited where we availed ourselves of the invitation to "Help yourselves." There were the peach trees hanging full of the most luscious fruit at the Mr. and Mrs. Francis Hurley home, where as "in laws" we joined

the Hurley family reunion; the many varieties of fruit and nuts in the garden of Mr. and Mrs. Ray Rood, where "Aunt Metta Babcock" insisted on my sampling all kinds, and where we admired so much the beautiful tall redwood trees; the orange grove and the beautiful large fig tree whose branches formed a sheltered sleeping apartment in the back yard of Mr. and Mrs. P. B. Hurley; the walnut grove and more delectable peaches at Mrs. Lettie Palmiter's; the beautiful roses from young bushes at the new home of Dr. and Mrs. Pierce, where a reunion of former Milton College students was held.

Another beautiful garden where we found many plants unknown to us was that of Mrs. Kittie Berkalew Knight, where another group of Milton friends gathered one morning for breakfast, the guests of Mr. and Mrs. Knight and Mrs. Knight's father, David Berkalew and Mrs. Berkalew. Mrs. Knight told us that she did not stop to learn all the names of her plants; when she found something she liked she found a place for it in her garden, and the result is most happy. I must tell you that we ate the largest peaches I ever saw, and I picked the largest rose—no, Mrs. Polan picked the largest roses I ever saw, while I looked on, at the home of Mr. and Mrs. Frank Wells, where another group of old friends was entertained at dinner one day. We visited the flower garden of Mrs. Edith Irish Babcock, and in the absence of Mrs. Babcock I seemed to hear the invitation to help myself. This visit was made after Conference had closed, and the garden was still a thing of beauty, even though Mrs. Babcock, as chairman of the decorations, must have drawn on it extensively for the decorations so much admired by the Conference guests.

In driving through the country we had noticed a few orange trees in blossom, but had not had an opportunity to get near them, and I felt disappointed, but on the morning of our departure, I was delighted when Mrs. Cornelia Hull came to the door with some orange blossoms for us. She said she and her mother, Mrs. A. W. Kelly, were not willing for us to leave California without having had any orange blossoms, and they had found some one among their friends who had a very few blossoms left upon their trees, and they had asked for them for us. Now I leave it to you what

more could one want—peaches from Mrs. Palmiter, nuts from the Stones, and flowers from Mrs. Kelly and her daughter, all to be enjoyed on our journey?

MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with Mrs. Emma Landphere on Monday, January 7, 1929.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. Edwin Shaw, Mrs. J. F. Randolph, Mrs. Emma Landphere, Mrs. J. F. Whitford, Mrs. G. E. Crosley, Mrs. L. M. Babcock.

Visitors were Mrs. H. L. Hulett, Bolivar, N. Y., and Mrs. L. A. Babcock, Milton, Wis.

The president called the meeting to order and conducted the devotional period from the worship service leaflets prepared by the board, and offered prayer.

On motion Mrs. L. M. Babcock was appointed secretary *pro tem*.

The minutes of the previous meeting were read.

The treasurer gave the monthly reports for November and December. Receipts for November were \$135.60. Disbursements, \$4.42. Receipts for December were \$131.50. Disbursements, \$12.

The quarterly report of the treasurer was given and showed receipts, \$830.30 and disbursements, \$451.77.

The corresponding secretary reported having written the letters requested by the board at the last meeting. She reported having sent the leaflets to the societies who desired them. She read correspondence from Mrs. W. D. Burdick and Miss Lucy Whitford, Plainfield, N. J.; Mrs. A. C. Whitford, Westerly, R. I.; Mrs. Muriel R. Babcock, New York City; Mrs. Dora Hurley, Nortonville, Kan.; and Mrs. D. B. Coon, Jamaica.

Mrs. West reported a letter from Mrs. W. D. Burdick concerning the continuance of the leaflets.

Mrs. A. E. Whitford gave an interesting account of her visits in the ladies' societies at Westerly, R. I.; Shiloh, N. J.; Marlboro, N. J.; and Plainfield, N. J., during her recent trip through the East.

Mrs. Hulett told of the Sunshine Society and its work at Little Genesee, N. Y. This

society is comprised of the ladies of the community instead of one church.

The ladies of the board listed the answers to the December questions. The Woman's Missionary Society of Hammond, La., had the high number of correct answers, having a correct list from every member of their society.

The minutes were read, corrected, and approved.

Adjourned to meet with Mrs. A. E. Whitford in February.

MRS. A. B. WEST, *President*,

MRS. L. M. BABCOCK, *Secretary pro tem*.

HOME NEWS

WATERFORD, CONN.—On Sabbath afternoon and evenings, December fifth, the Waterford Christian Endeavor society entertained the Ashaway society. We met them in their cars at the Groton Bridge, and went with them to the Shaw mansion in New London, and saw many interesting things which have been handed down in history. We then went to the church and joined together to worship in Christian Endeavor, and from there went to the parsonage for a social and refreshments.

Sabbath afternoon, December twelfth, the Waterford society were guests of the Westerly society. We joined together in worship in Christian Endeavor, after which supper was served. A very enjoyable evening of games followed.

The annual Christmas tree, supper, and pageant came on Christmas eve this year. What a good time everyone had! What good things to eat! What a pretty tree! And what loads of presents and a jolly old Santa Claus, too!

There were around eighty persons, who were served at a table, running over with good things to eat. The pageant given by the Sabbath school pictured the birth of Christ.

The annual meeting of the Ladies' Aid, with election of officers, was held at the home of Mrs. Benjamin Neff. Nine members were present. The officers elected were:

President, Mrs. Herbert Maxson; vice-president, Mrs. Carroll Hill; secretary, Mrs. Bertus Brooks; treasurer, Mrs. Benjamin Neff.

After the business, the rest of the afternoon was spent in cutting work to sew for quilts. The hostess served supper.

The Ladies' Aid met for an all-day sewing on Tuesday, January fifteen. The ladies had two quilts to tie, so Mrs. Hill told them that they could come to her home, and that she would serve lunch to those who wished to stay over until afternoon. Everyone had a good time and a great amount of work was accomplished.

ANNUAL CHRISTIAN ENDEAVOR REPORT

The Christian Endeavor society reports a very busy year. We have had a home mission study class which has been held every week in different homes of its members. The subject studied was, the history of the missions in the Seventh Day Baptist denomination. The class is indeed grateful to Mrs. Hill for preparing such an interesting course of study. The course ends with two lectures by Secretary W. L. Burdick and a stereopticon lecture.

Books were read and circulated among the members in the society, which were distributed among the different societies for study in missions.

We have held three standard socials and one hot dog roast and hare and hound chase.

At Thanksgiving time we made up a basket of goodies for Mr. and Mrs. Howard, of Montville, members of our church.

Our society is paying five dollars toward a native worker in Jamaica, and we expect to pay some toward a worker in Georgetown.

We are striving to bring up our credits on the chart recommended by the denomination.

We feel that our society is better acquainted with the Rhode Island sister societies, due to the New England Union. We have made several calls over there lately, and feel almost as much at home with them as in our own society.

The society thought it best to change or revise the constitution, so this has been done and a few copies have been printed.

CHURCH NEWS

The annual meeting and election of officers of the church was held at the parsonage. Nineteen members were present. The officers are as follows:

Mr. Isaac Gardner, moderator; Mr.

Charles Gardner, clerk; Mrs. Minnie Maxson, treasurer.

Pastor Hill's report appears on another page of this RECORDER.

THE SABBATH SCHOOL REPORTS

The Sabbath school has continued the cross and crown system. In October efforts were put forth to call on all absent members.

In June we adopted the missionary mite boxes, and this has increased our missionary collections wonderfully.

In August we had our annual picnic on Mrs. Maxson's lawn.

The Christmas supper and pageant came on Christmas eve.

DODGE CENTER, MINN.—We are having real winter in Minnesota. The first two Sabbaths of the new year were cold and stormy, and the attendance at church services was very small. More of us were able to be out last Sabbath. It snowed, but was not so cold. Today, Tuesday, a heavy snow is falling.

The annual dinner and church business meeting were held at the parsonage, December twenty-ninth, with a good attendance. The weather was rather cold, but roads were still open. After the bountiful dinner, the meeting was called to order by the moderator, Mrs. Jennie Carpenter; reports for the year were given, and the officers elected. Pastor Holston read his letter to the church members as his report, and was unanimously elected pastor for the coming year.

Mrs. Carpenter was re-elected moderator; Mrs. Lottie Langworthy, clerk; Mrs. Eva Langworthy, treasurer, and the undersigned, correspondent.

It was moved to ask the pastor to conduct a singing school this winter, which he gladly consented to do. The school started January 11, and is now well under way.

We are glad for the safe arrival at Whitewater, Wis., of Pastor Holston's grandson, Robert Edward Fetherston. Mrs. Holston is with them at present, and Mr. Holston goes this next week to see the boy and return home with her.

Mrs. Addie Green is slowly recovering from a severe illness, and we hope will soon be able to be out.

We are saddened by the death of both Mr. and Mrs. George McKean, who passed

away on the sixteenth and nineteenth of the month, respectively; but we know they will be far happier in another country, freed from earthly handicaps, and going so close together.

Mr. Lindahl has returned from Chicago, and we hope Mrs. Lindahl will be back soon. We missed them, and Deacon E. L. Ellis, who is still in Milton.

MRS. A. D. PAYNE.

January 22, 1929.

MARLBORO, N. J.—A little over a year ago, we welcomed to our midst, Rev. Herbert L. Cottrell and family. Many of our people knew Herbert when he was one of the parsonage boys at Shiloh, and every one knew him for a good boy. Now we know that he is a good man, a good preacher, and a good pastor. Other people have found this out, for he is called quite often to fill other pulpits, and has been made president of the West District Council of Religious Education, which comprises three other churches besides Shiloh and Marlboro.

Mrs. Cottrell is our efficient Junior superintendent, and also teaches a class in the Sabbath school. Miss Harriet, as well as her mother and father, is a real help in our music.

The attendance at our annual meeting was much smaller than usual, owing to the prevailing epidemic of la grippe. Our senior deacon, Henry L. Davis, and wife, our oldest member, Mrs. E. B. Fisher, the entire families of David Davis and Robert Jones, as well as members of many other families, were missed. Mr. C. V. Frazer, another of our oldest members, has been seriously ill, but is improving.

The death of Thomas H. Ware, who became a member of the church during the pastorate of Rev. Leon D. Burdick, occurred recently, and Rev. Mr. Burdick came on and assisted Pastor Cottrell in the farewell services. Only a few of the many people who would like to have greeted him were able to do so, owing to his brief stay.

The officers were re-elected for another year. William Lawrence was chosen trustee, and a new Onward Movement committee was appointed, composed of Joseph Bivins and Paul G. Davis. The visit of President and Mrs. Whitford of Milton College was greatly enjoyed. The Aid society was particularly glad to have Mrs.

Whitford at their meeting. This society is doing good work under the president, Mrs. Dora Staub. The society is making plans to financially assist the trustees, who will soon begin repair work upon the church. This will include work upon the outside and redecorating within.

One of the plans is to give those who were interested here in years gone by, and who still hold a warm spot for Marlboro, an opportunity to assist in this work.

We hope to be as proud of the appearance of our church building in the near future as we now are of our cemetery.

Descendants of the Ayars', Bee's, Moore's, etc., who have relatives buried in the old cemetery will be glad to know that it is also receiving careful attention and is already looking greatly improved, but time will be required before that cemetery will be in perfect condition.

Roscoe Lawrence is attending Alfred University, and E. Fisher Davis, Salem College. Both were home for the holidays.

We are looking forward to the coming of the Salem College Glee Club during the spring vacation, and hope to give them strong support, as Kenneth Horner, Olin and Charles Harris of Shiloh, and Fisher Davis of Marlboro, are all members.

The deaths of Rev. S. R. Wheeler and Mrs. S. R. Wheeler are felt in Marlboro, as doubtless in many other places where they served so well.

Little George Bivins, son of our faithful Sabbath school superintendent, has been quite ill for several weeks, but is now improving.

Mrs. Wilburt Davis, who was the superintendent of the children's division, has, since the removal of the family to Battle Creek, been succeeded by Mrs. William Lawrence as superintendent.

Our young people are carrying on in their Christian Endeavor and Mission Study work, and are especially helpful in the church choir.

E. F. D.

INDEPENDENCE, N. Y.—The Ladies' Aid society of the Independence Church met at the home of Mrs. Celestia Clarke, Monday, January 14, for the yearly business meeting. The following officers were elected for the coming year:

President, Mrs. Grace Spicer; first vice-

president, Mrs. Ethel Clarke; second vice-president, Mrs. Mildred Nye; third vice-president, Mrs. Helen Mingus; treasurer, Miss Anna Laura Crandall; secretary, Mrs. Irene Illig; solicitor, Mrs. Euphemia Crandall; press committee, Mrs. Mizpah S. Greene.

The society has held eight suppers and two dinners during the year, which have netted \$154.47. This amount, together with a balance of \$160.57 from the previous year, \$109.65 from dinners and suppers served during association, and other contributions during the year, including a special repair fund of \$210.07, has placed in the treasury, \$726.06.

The year's expenditures have been as follows: \$205.81 from the repair fund for necessary repairs to the parish house, and from the regular fund—\$75 for the Onward Movement, \$20 for gas, \$24.75 for flowers, \$125 for a new stove for the parish house, \$72.08 for association expenses, and \$80.50 for other necessary expenses, making a total expenditure of \$603.14, and leaving a balance of \$122.92 in the treasury.

We feel that the society has spent a successful year and that the interest in church and community life has been deep and abiding.

M. S. G.,
Press Committee.

ANDOVER, N. Y.—The Ladies' Aid society of the Andover Seventh Day Baptist Church met with Mrs. Fannie Backus, January 15, for the regular monthly business and social meeting, and also for the yearly business meeting.

The following officers were elected for the year 1929:

President, Mrs. Ida Williams; vice-president, Mrs. Fannie Backus; treasurer, Mrs. Laura Witter; secretary, Mrs. Mizpah Greene; work committee, Mrs. Mabel Rogers, Mrs. Florence Bines, and Mrs. Jennie Flint; floral committee, Mrs. Dora Potter and Mrs. Lelia Livermore.

The reports of the treasurer and secretary indicate a satisfactory year's work. Eleven regular business and social meetings have been held during the year with good attendance and interest. One new member has been added.

The society has held three public suppers, two bake sales, and a sale of aprons

and fancy articles, which netted \$110.53; these amounts, together with other contributions during the year, amounting to \$43.10, and a balance of \$161.27 from the previous year, have placed in the treasury \$320.90.

Early in the year the society voted the work committee \$5, which was spent for aprons, luncheon sets, and other fancy articles, which were made by the members at the regular meetings, for the Christmas sale. Several special meetings were also held at the church at which the ladies recovered the church cushions, the material being furnished by the church.

Other expenses were: \$2 towards paying for a typewriter for the Georgetown mission; \$25 for the Onward Movement; \$20 to Pastor Greene for Conference expenses; and \$5 to the pastor and family as a Christmas gift. These, with other necessary expenses, made a total expenditure of \$104.20, and left a balance in the treasury of \$216.70.

The society has given flowers to the sick, and presented a Christmas box of groceries and other acceptable gifts to an aged woman.

M. S. G.,
Press Committee.

RIVERSIDE, CALIF.—The general topic for discussion at the Brotherhood meeting, January first, was "The Forward Look," and was treated under different heads, as follows: "The relation of the church to the denomination financially, and especially to the Onward Movement." "The relation of the church to the Education Society," to its home organizations, to the Sabbath school, and to the community.

The writer led in the discussion of the topic, "The relation of the church to the denomination financially," and the data and figures presented by him seemed to call for a wider notation than merely in the Brotherhood, so he was asked to forward a summary to the RECORDER. One of the main objects in the discussion was to better acquaint the membership with the departmental distribution, so to speak, of the Onward movement funds. The relative benefit to each department was narrated, and the deficiency accruing to each. He also apprised the brothers and sister (for the sisters were invited guests), that they should take much courage from the knowl-

edge that for the Conference year 1927-28, they had paid, aside from the \$963 to the Onward movement, to their local church expenses the sum of \$120 per capita, and that for the first half of the present Conference year, besides the \$500 to the Onward movement, the sum of \$40 per capita. From these encouragements we are trying, in committee form, to work into an aggressive evangelistic campaign. The "flu" epidemic has greatly retarded this effort, but we are still hoping.

The topic, "The relation of the church to the Sabbath school," was discussed by the superintendent, P. B. Hurley, and was of such moment that it also, was requested to be forwarded to the RECORDER.

The attendance at the Sabbath day services keeps up pretty well, reaching above an average of ninety per cent of the resident membership.

B. I. JEFFREY.

IN MEMORIAM

The Ladies' Aid society has been called again to mourn the loss of a valued member, in the recent death of Mrs. Emma T. Randolph.

Although of slender frame, and with household cares attendant upon family duties, she gave freely of time and strength to community service. She was a willing and efficient worker in this society's activities, and her help is greatly missed.

"Faithful and true, life's joys and conflicts o'er,
She waits that glorious morn
When Jesus shall return to call his chosen,
His mansions to adorn."

HARRIETT C. VAN HORN,
ALICE ROGERS,

Committee.

November 20, 1928,
New Market, N. J.

SALEM COLLEGE

Returning by the way of Plainfield from our Eastern trip for the college, I stopped long enough to pay respects to Elder Gardiner, the beloved, and to write this note for the SABBATH RECORDER.

We have visited Plainfield; New York City; Westerly and Ashaway, R. I.; and are now going back by Shiloh, N. J.; Baltimore, Md.; and Washington, D. C. The

churches have received us very kindly, and have responded to the "Salem College Program for 1929" in a splendid way. I have in my "grip" fifty-eight cash donations from \$10 to \$1,000 each. The loyalty and solidarity of the Seventh Day Baptists is wonderful. I also wish to say that the hospitality and cordiality extended to President Bond and myself are greatly appreciated! Also I wish to thank through the RECORDER all those who are helping to get the Salem College Program started upward.

Sincerely,
O. P. BISHOP.

THE SILENT PRAYER

There is a river which men call Death,
By the dwellings of mortals flowing;
So near we may almost feel the breath
Of the breezes from summer-land blowing.
That ruffle the tide of this river wide,
Whose waters the spirits of men divide.

So narrow this stream we but step across,
Yet so wide that no human vision
Beholds the beckoning palms that toss
On the shore of those fields Elysian,
Whose emerald green and golden sheen
Are hid by this river which rolls between.

Loved ones many have crossed the flood
Whose surges the fondest sever;
Companions who faithful through life have stood
And whose solace we miss forever;
Who, leaving our sight with a last good-night,
Have drifted away to the gates of light.

Some day, looking out on the silent tide,
As down by its brink we wander,
We may catch a glimpse of our glorified
As they beckon us over yonder.
With sweet surprise we shall close our eyes
To awake in the gardens of Paradise.

—Albert Judson Fisher.

"The great experiment of life is the experiment of trusting one's self to God and letting God work in the man both to will and to do. Therefore, the one thing of supreme importance for the individual is not to bring his mind to assent to particular doctrines, not to bring his heart to share particular emotions, but to bring his will to consent to the great experiment. This is the very soul of religion. Herein are the issues of life."

YOUNG PEOPLE'S WORK

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

IS CHRISTIANITY SUPREME?

Christian Endeavor Topic for Sabbath Day,
February 23, 1929

DAILY READINGS

Sunday—The only Savior (Acts 4: 12)
Monday—The only true God (1 John 5: 20)
Tuesday—Knowledge of God (Acts 17: 22-31)
Wednesday—Transforming power (2 Cor. 3: 18)
Thursday—Moral light (Eph. 4: 17-24)
Friday—Immortal hope (1 Pet. 1: 1-5)
Sabbath Day—Topic: Why is Christianity the only adequate religion? (Acts 4: 8-12; John 3: 16)

SOME BIBLE HINTS

Christianity satisfies because it fills us with the Spirit, with heaven itself, with power to live the Christ life (v. 8).

Christianity is the only religion that has a personal Savior. It is more than a doctrine, it is trust in a person (v. 10).

Christianity offers not merely paradise, but salvation—release from the power of sin now. It offers forgiveness, joy, health, wholeness (v. 12).

Christianity alone reveals a personal God of love, who gives himself for our salvation (v. 16).

—*Endeavorer's Daily Companion.*

INTERMEDIATE CORNER

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

Topic for Sabbath Day, February 23, 1929

DAILY READINGS

Sunday—Because of sin (Rom. 3: 23)
Monday—Because lost (Isa. 53: 6)
Tuesday—Because of soul weariness (Matt. 11: 28-30)
Wednesday—Because he can save us (Matt. 1: 21)
Thursday—Because of his teaching (John 8: 12)
Friday—Because we need to know God (John 17: 1-3)
Sabbath Day—Topic: Why the world needs Christ (Acts 17: 22-31)

PLANS FOR THE MEETING

1. Answer the question of the topic by a study of the reasons given in the daily readings.

2. A study of different parts of the world will help answer the question. Do this by assigning each of the following references to intermediates beforehand, to report on in meeting:

Jamaica—"Letter From Jamaica," in RECORDER, December 3, page 711.

China—"Letter to Boys and Girls," in RECORDER, December 3, page 712.

British Guiana—"Letter From," in RECORDER, August 27, page 270.

Java—"A Visit to Pangoengsen," in RECORDER, December 17, page 784.

China—"Exhibition at Graee School," in RECORDER, November 26, page 687.

Southwest—"The Work Advancing in," in RECORDER, December 17, page 780.

California—"Los Angeles Midnight Mission," November 26, page 683.

These letters will show both the need and something of how that need is being met.

INTERMEDIATES, GET ACQUAINTED

DEAR PASTOR RANDOLPH:

This is in answer to your letter in the SABBATH RECORDER of December twenty-four. I have been reading the "Get Acquainted" column ever since it started, and have found it extremely interesting. . . .

Perhaps you would be interested in what I have been doing in the Presbyterian Church here. I play for the Sunday school and morning service, also have a class of ten nine-year-old boys, who keep me "hopping." I love the work and hope that through much experience I may become proficient in it. I am sorry that I am not getting any Christian Endeavor experience, but by Sunday evening I have to begin thinking of school work and music lessons again.

I hope that you receive good response to your "experiment."

Sincerely,

HELEN JOHNSON, (L. S. K.)

629 Riverview Boulevard,
Clarkston, Wash.

To the readers of the "Get Acquainted" column:

I promised to report to you the number of responses I should receive from our "experiment." I received three letters in direct reply to my letter: one from Milton

Junction, one from Battle Creek, and one from an L. S. K. member of the Milton Junction Church, at Clarkston, Wash.

The response should have been better, and I am sure "we four" will want to work harder. But I learn indirectly that more are reading the page. Some are timid about writing. Some are corresponding direct, instead of in our column, to names found in the RECORDER. We have a few letters now on the waiting list. Will need more soon.

How many will write to the author of the letter above this week?

Sincerely,

JOHN F. RANDOLPH,

Intermediate Christian Endeavor Supt.
Milton Junction, Wis.,
December 20, 1928.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 13, 1929, at 2 o'clock P. M., President Corliss F. Randolph in the chair.

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

Visitors: Mrs. Willard D. Burdick, Mrs. Irving A. Hunting.

Prayer was offered by Rev. Ahva J. C. Bond, D. D. Minutes of last meeting were read:

REPORT OF THE CORRESPONDING SECRETARY

The Tract Room

During the past month the assistant secretary has put in a good deal of time in the tract room. All books in stock, 6,175 volumes, have been wrapped and placed on the shelves, thus removing all boxes from the floor. A rearrangement of the tracts will complete the work.

Calendars

Thirty-three churches ordered calendars, and many single copies have been mailed. A fuller

report with a financial statement will be made next month.

Suggestions for Young People

Inquiries have come to the office concerning work that might be done by our young people in the field of Sabbath Promotion. Miss Brewer has prepared a list of eight practical suggestions in answer to this inquiry, which has been published in the SABBATH RECORDER. The type has been held and these suggestions are to be printed on a separate sheet for distribution among our young people. We believe every Christian Endeavor society can make use of at least some of these ideas.

Literature

We have sent to Mrs. James I. Stillman, Houston, Tex., on hundred copies each of "A Sabbath Catechism" and "Beginning the Christian Life" to be sent to children of lone Sabbath keeping families. Under the direction of the Young People's Board and the Lone Sabbath Keepers' Committee, Mrs. Stillman sends a monthly letter to these children, and asked for these tracts to enclose with her letter. Since they will not go into an ordinary envelope we have offered to pay postage. While this is a restricted field for tract distribution it is an interesting one, and ought to prove fruitful in days to come.

Literature has been sent out as follows:

Tracts—in 28 orders	3,224
Fundamental Features of the Sabbath Cause (Under the direction of the Committee on Distribution of Literature)	1,000
Books:	
Christmas combinations, 8	\$ 8.00
Critical History75
Water of Life, 2	2.00
Church Membership for Juniors, 2	1.00
Manual for Bible Study, 2	1.00
Sermons to Boys and Girls, 2	1.00
Letters to the Smiths, 125
Weekly Mottoes, 2	1.00
Reconstruction Messages75
S. D. B. Hymns and Songs15
S. D. B. Missions in China15
Country Life Leadership	1.25
Letters to Young Preachers50
Sabbath and Sunday50
S. D. B. Hand Book15
Manual of S. D. B. Procedure	1.00
Spiritual Sabbathism	1.00
	\$20.45

Studies in Sabbath Reform
Sample copy of Church Membership for Juniors
SABBATH RECORDER, one copy

Correspondence

We communicated to the Commission the action of the board taken last month with reference to unbound copies of "Seventh Day Baptists in Europe and America." The Commission voted to recommend to the General Conference that it turn this material over to the Tract Society.

We are also in receipt of a further communi-

cation from the Commission in the form of twenty-nine suggestions from the group conferences held during the autumn by the general secretary. It would seem to your secretary that these suggestions ought to be given careful consideration. If there is not time for this today, perhaps they ought to be made a special order for our next meeting.

I wish to present also some correspondence with reference to the bill on a conference for the consideration of a revised calendar now before the Foreign Relations Committee of Congress.

Congressional Hearing on Calendar Revision

At the suggestion of Secretary W. D. Burdick, I attended last Monday and Tuesday, January 7 and 8, a hearing on the Porter Bill which would authorize the President of the United States to call a conference to consider a revision of the calendar, or to accept an invitation to such a conference.

Proponents of this bill were heard Monday and opponents Tuesday. It was an interesting experience and if there is time I shall be glad to make a verbal report on this radical proposal and the nature of the arguments, pro and con, presented at the recent hearing.

Respectfully submitted,

A. J. C. BOND,

Acting Corresponding Secretary.

Supplementing the report, Secretary Bond read a communication from the Commission, which by vote was referred to the Advisory Committee. He also spoke more fully of the Congressional hearing on calendar revision recently held in Washington, D. C., at which he entered a protest against the proposed change, on behalf of the Seventh Day Baptist denomination and the American Sabbath Tract Society.

Treasurer Ethel L. Titsworth presented her report for the second quarter, duly audited, which was adopted. She reported that the amount of cash and pledges toward the denominational building is now about \$56,000.

Distribution of Literature Committee recommends:

That the Tract Society, with Mr. Stillman's permission, reprint the tract, "A Lawyer's View of the Sabbath," in an edition of 2,000.

That concerning the disposal of literature in Georgetown, we ask Mr. Thorngate to use his best judgment in the matter, and use the books when he can, or discard them if they are not in condition for use.

Recommendations adopted.

The Supervisory Committee reported the completion of the Year Book, and the same will be ready for distribution within a week. The expense of installing new electric

lights at the publishing house was by vote ordered to be charged to the maintenance fund.

The committee on canvassing for funds for the denominational building reported progress.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,

Recording Secretary.

BE A FRIEND

Be a friend. You don't need money;
Just a disposition sunny;
Just the wish to help another
Get along some way or other.
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend,
This will make you someone's friend.
Be a friend. You don't need glory;
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Just a little labor spend
On the duties of a friend.

—Edgar Guest.

WARS DIE DOWN; THE RED CROSS LIVES ON

Wars die down. The Red Cross lives on. Why?

Because man is a frail creature needing charity and help, both in time of peace and in time of war.

Because it is more blessed to give than to receive, and the love which is in the heart of man is a part of the divine love.

Because life itself is a conflict, and when the strange madness which makes men kill one another is checked for a time, or restrained by wise laws, the strife with fire and flood, pestilence and famine, earthquake and volcano, still remains, and the servants of mankind wearing the symbol of sacrificial love hear their Master's call and find their opportunity.

The Red Cross, born to meet the cruel emergencies of war among the nations, does not die when that dark cloud has passed, but remains alive and "carries on," helping the sick and wounded amid all the vast calamities which befall mankind.

—Henry van Dyke.

OUR PULPIT

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

"HIS GOOD PLEASURE"

REV. GEORGE W. HILLS

(Pastor of the church at Los Angeles, Calif.)

SERMON FOR SABBATH, FEBRUARY 9, 1929

Text—Philippians 2: 13.

ORDER OF SERVICE

DOXOLOGY—Old Hundred

A CALL TO REST IN SAFETY—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matthew 11: 28-30.

RESPONSIVE READING—The Nineteenth Psalm

HYMN—Count Your Blessings

SCRIPTURE LESSON—Psalm 23

PRAYER

HYMN—Wonderful Words of Life

SERMON—His Good Pleasure

TEXT—Philippians 2: 13

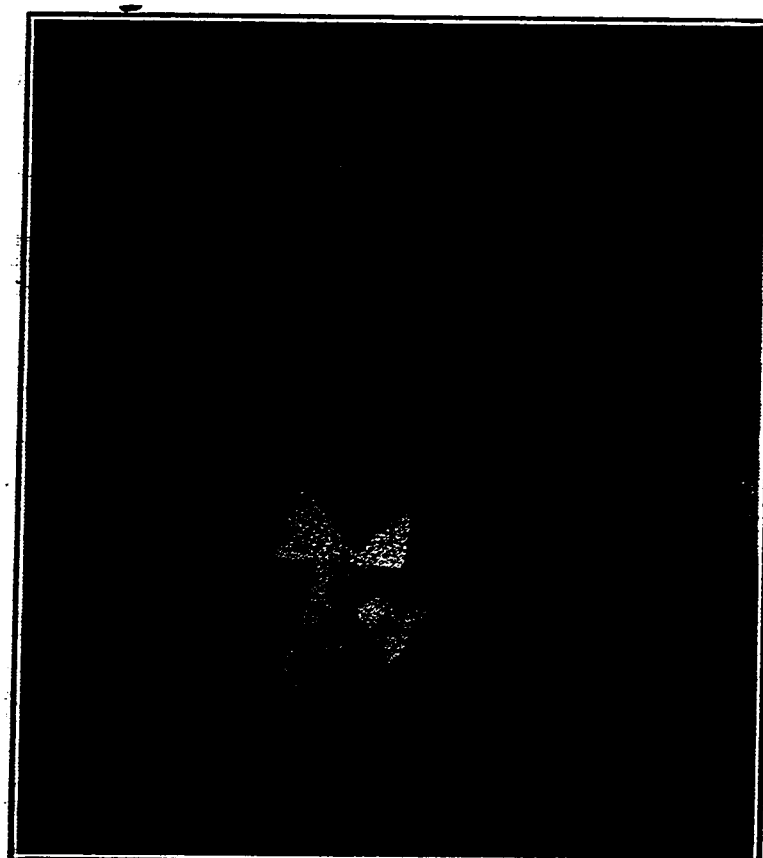
HYMN—My Saviour First of All

BENEDICTION

fect, holy. It builds up the worthy. It never tears down or destroys. It gives strength, growth, and stability to human selfhood and character.

It flows out, in great streams of power, from the deep, inexhaustible fountains of divine energy, upon which are borne the greatest expressions of power humanity ever knew, which is love. "God is love."

As this love-laden stream of divine energy flows into a faith-filled heart, it brings into the life, salvation and all its blessedness. The life is saved, and is safe; it is made the dwelling place of peace and satis-



"It is God who worketh in you both to will and to work, for his good pleasure."

There are two mighty forces willing and working in the world. They are both striving to gain control over human life.

One force is evil, deceptive, destructive. It tears down and destroys. It never builds up anything that is of worth. It strews the world with human defeats and wreckage. It blights human hopes and possibilities, and floods the world with failures, regrets, tears, and heartaches. Satan is its author and manager.

The opposing force is divine, pure, per-

fection, and is filled with "joy unspeakable and full of glory."

God, in the person of Christ Jesus, the God-man of the cross, is the Author and the Manager of this eternal, divine force.

WHICH?

These two mighty opposing forces are before us, and within reach of all. The responsibility rests upon each of us, to choose between them. Which will I select to be my master, to live under, and to work for? This is the vital question.

These forces are both stronger than hu-

man powers. One or the other of them will rule each individual, to govern it in its thoughts, heart-life and activities.

It is far more popular to follow the great satanic leader, as most people do. But he who does so, seals his own doom. He defeats himself. He invites ruin. He chooses bondage, in place of freedom; death, instead of life. He forfeits all his highest and fullest possibilities.

Why do eternity-bound people follow such a deadly course, we may ask. It is because Satan has such a way of appealing to human selfishness, that he deceives, beguiles, and misleads them. He draws and holds their attention away from the real, and the worthy, and the eternal things that are placed within their reach, and holds them by giving them pleasures and the gratification of their selfishness. He many times adds selfish gains, world honors, and the flatteries of men. He thus holds their attention and their affections, and blinds the eye of their soul and understanding, until they lose sight of "the mark for the prize of the high calling of God in Christ Jesus," and the divine promises regarding the blessedness that awaits the faithful ones, in the eternal "beyond" of the divine "tomorrow."

But it is far different to identify one's self with the little, unpopular minority, under the leadership of the Lord Jesus, and to travel life's span in companionship with him, along the Calvary road of self-denial, self-sacrifice, and burden-bearing. To do this requires implicit faith in our leader and in the promises of God.

Jesus tells us of the popular, and the unpopular ways in life; and the great throngs that pass along the one, and the few that travel on the other; and he advises: "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straitened the way, that leadeth unto life, and few are they that find it." (Matthew 7: 13, 14.)

HOW?

How can one come under the leadership of Jesus, and pass along with him on the way of life—the "narrow way"? He tells us the first, necessary, vital step which will place the faith-filled soul in that "straitened" way with him, that leads through the

"narrow" gate, on and on, into the land of the "Perfect Day." Here are his words, "Ye must be born anew." (We of today call it, being converted.) This step is so very necessary and vital that he emphasized his statement by saying, "Except one be born anew, he can not see the kingdom of God." (John 3: 3-8.)

Jesus leads his followers in a life of prayer. He taught them to pray, "Thy will be done." (Matthew 6: 10.) This is asking God to have his way, and to perform his will in all places, and in all things, "as in heaven, so on earth."

That includes the life and will of the one who offers the prayer. By it, he really promises to remove his own will out of the way of the activities of the divine will. When that is done, the Lord will have the full right of way in that heart and life.

This prayer of full surrender leads the petitioner into peculiar relations with God. But this is a strange surrender. Instead of losing everything by it, he gains immensely, for time and for eternity. He gains far more than the unaided human mind can estimate. The gains are within his life, and for two worlds. It is the gain of vast, eternity-reaching possibilities and powers, that will never cease, nor fail.

With these divinely imparted powers, he can withstand and overcome Satan's attacks and allurements, and also overcome his own selfish self, and the evils that environ his life in the world.

These influences and experiences are a preparatory course, through which he is divinely led and taught, for the culture and development of his selfhood and character.

But there is immensely more for such a surrendered life. There is still another step by which he is brought to the full climax of all his life-experiences here below. This is a step on God's part, of which Paul tells us, in these words, "It is God that worketh in you, both to will and to work, for his good pleasure." (Philippians 2: 13.)

Such a surrendered life becomes a divine workshop, in which God establishes himself "to will and to work, for his good pleasure." He will use that living workshop as a transmitting station, out from whence he will send his own mighty, conquering, subduing life forces and will energies, into

other lives and hearts and wills, to win them and lead them out into the broad fields of blessed experiences of saved lives, and fill them with "joy and peace in the Holy Spirit."

Such surrendered and divinely infilled lives, where God dwells and works, "for his good pleasure," receive a joy that the world can not give, nor take away—a joy that is "unspeakable and full of glory." (1 Peter 1: 8.) The divine One, the source of all true joy, abiding in the surrendered heart, completes the farthest reach of human possibility in this life. It is the climax.

What a wonderful, blessed privilege it is to be a true Christian!

A PARABLE OF THE MIRROR

One day a certain old, rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out here," he said.

The rich man looked into the street.

"What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and *no sooner is the silver added than you cease to see others, but you see only yourself.*"—*Moody Monthly.*

SOJOURNER TRUTH

During the anti-slavery campaign Fred Douglass, in a public address, spoke gloomily of the outlook. An aged Negress, Sojourner Truth, arose and said, "Frederick is God dead?" Douglass, confused at the rebuke, soon left the platform, and the Negro woman arose and in a few simple words expressed a faith in the right that has made her name immortal.—*C. Sumner Beard, Economy, Ind.*

TIME PASSES—MAN GOES ON

"Time flies!" Ah, yes. The old year's gone;
The new stands shivering in the morn.
But man abides. His brain and brawn
Accept the challenge of the dawn—
"We're going on! We're going on!"

Time rusts and rots. But iron of old
Transmuted is to precious gold;
The chimes in towers where bells were tolled
Ring out new hopes in accents bold—
"We're going on! We're going on!"

Time reaps men down. The poppies bloom
Where once men fought. But in their room,
With lifted torch to light the gloom,
A new-born race defies the tomb—
"We're going on! We're going on!"

Time ends, at last, for slaves and kings.
From "dust to dust" again man springs,
Creeps from his chrysalis, spreads his wings,
And, mounting heavenward, still he sings—
"We're going on! We're going on!"

—*Jas. E. Clarke, in "Presbyterian Advance."*

IMMORTAL HOPE

Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests into the realm of eternal day.—*John Henry Jowett.*

Doctor Cadman, an Englishman by birth, worked as a boy in the coal mines of England, and was later educated in this country as well as in the British Isles. For many years he has stood in the forefront of religious endeavor in America. Since 1924 he has been president of the Federal Council of the Churches of Christ in America, the federation of twenty-eight denominations. For thirty-seven years Doctor Cadman has been a minister in New York City.

After spending six years at the Metropolitan Temple, Doctor Cadman became minister of the Central Congregational Church in Brooklyn, where he now preaches. He has achieved national fame for his radio addresses and is the author of many notable books, including "Charles Darwin and Other English Thinkers," "The Three Religious Leaders of Oxford," "Ambassadors of God," "Christianity and the State," and "Imagination and Religion."—*The Book Club.*

Fundamentalists' Page

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

BY WAY OF CONTRAST

3. THE CREATION OF MAN

The Fundamentalists' Position.

Man is the product of a direct creative act of God. God formed man's body and "breathed into his nostrils the breath of life" (Genesis 2: 7), not that he arose out of some lower form of life. Man was created "in the image of God" (Genesis 1: 27), as the climax of God's plan, greater than any other created thing, but "a little lower than the angels" (Hebrews 2: 6-8). He was also a perfect being (until sin entered), not an ape-like brute.

"We are not progeny of the brute; we have not been forced upward by a blind pushing power; neither have we tumbled upward by chance" (Bryan).

The essential idea of creation, as taught in the Bible, is that matter, and life, and the various *distinct kinds of life*, all ancestral types, must have been brought into existence through a process wholly different, both in degree and the kind of power exerted, from any process now going on about us today which is called natural process, or evolution. The only rational theory regarding the origin of life is that God created it.

The Modernists' Position.

Life, on earth, was formed but once, and that out of a single cell (probably) all the varied and various organic beings, from the humblest to the mightiest, have arisen, that includes both animal and plant life, the past as well as the present. This life came not into being as a direct creative act of God, as recorded in Genesis, but through natural process, called evolution.

"The living arose by synthesis from the not-living—perhaps from some colloidal carbonaceous slime activated by ferments" (Arthur J. Thompson).

"Physical man is as surely the result of evolutionary laws as are his fellow crea-

tures. He is one with the rest of animate creation, the product of precisely the same laws and processes" (Richard S. Lull).

The doctrine of continuity, or physical causation, controls all processes. New things arise out of new combinations of old things. The stream of energy is continuous. Says Professor Conklin: "Nowhere in nature, neither in the living nor in the lifeless world, is there such a thing as creation out of nothing. Every new thing is formed by new combinations of things already present. All variability in events, all changes are the results of new combinations of existing factors or causes. Man is no exception to other things in nature." And he identifies man as "closely related to the chimpanzee, but with a higher degree of mentality." (See, *The Direction of Human Evolution.*)

4. SIN

The Fundamentalists' Position.

According to the Bible, sin is not a quality, or condition, revealed only in exceptional cases, such as the criminal, or profligate, or vicious person; but that it affects the whole race of man from Adam to the present day. "There is no man that sinneth not" (1 Kings 8: 46). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8).

The Bible teaches that the first man created was perfect, but that his fall was brought about from without, from the seductive influences of Satan (Genesis 3; John 8: 44; 2 Corinthians 11: 3; Ephesians 2: 1-2); and that as a result of the fall, Adam's sin has been transmitted to Adam's posterity.

Fundamentalists believe that the doctrine of sin (through the fall of man) can not be challenged without denying the authority of the Scriptures. Man is conceived in sin and shapen in iniquity (Psalm 51: 5), "estranged from the womb and gone astray" (Psalm 58: 3), "dead in trespasses and sin" (Ephesians 2: 1). "All we like sheep have gone astray" (Isaiah 53: 6).

The classic passage on the source of human sin is found in Romans 5: 12-21. Paul here testifies that sin entered our race in and through the disobedience. "As through one man sin entered into the world, and death by sin; and so death passed unto all men, for that all sinned . . . as through

one trespass the judgment came unto all men to condemnation . . . for as through the one man's disobedience many were made sinners" (Verses 12, 18, 19).

The Modernists' Position.

It is hardly necessary to say that modernism repudiates this original sin idea as predicated upon the fall of man. Modern evolutionists emphasize the upward tendency of all things, and so sin is regarded by them as merely a step in the upward progress of the race; that is, "sin is good in the making." Or, sin is "a necessity determined by heredity and environment"; "a stage in the upward development of a finite being"; "a necessary resultant in man's effort to throw off his brute inheritance in his evolution toward manhood."

Modernists admit that there is evil in the world, but the Christian conception of sin appears to him absurd. "What man requires," says President A. C. McGiffert of Union Theological Seminary, "is not regeneration in the old sense, or a change of nature, but simply *an awakening to what he really is.*"

5. THE ATONEMENT

The Fundamentalists' Position.

We know that pain and suffering is a common human experience. We know that these are wrapped up in the divine scheme of things and that life is often profoundly enriched by suffering, or by the death of some friend or loved one. But these do not constitute an atonement.

Historical Christianity has always believed in a substitutionary atonement. Man is a sinner, under condemnation of God's law; he can do nothing to save himself. God sent his only begotten Son to die for man. Man's only hope is in Christ crucified. We do not claim to know all the reasons which led God to make provision for the sinner through the death of Christ, but the declarations of the Scriptures that Christ bore our sins on the cross are so numerous and so varied that there is no room for doubt, not if we accept the teachings as authoritative.

"Whom God hath set forth to be a propitiation through faith in his blood" (Romans 3: 25). "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1

John 2: 2). "God sent his Son to be a propitiation for our sins" (1 John 4: 10). "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2: 17). "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20: 26). "Behold the Lamb of God that taketh away the sin of the world" (John 1: 29).

Jesus believed that his passion and cross were not because of his opposition to the religious standards and customs of his day, but that it was a means whereby men should obtain forgiveness of sin and eternal life. "As Moses lifted up the serpent in the wilderness so must the Son of man be lifted up," etc., (John 3: 14, 15). "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26: 28).

It was not simply an experience which came in the line of duty, as it will come to us all. It was planned from eternity. He is the "Lamb slain from the foundation of the world" (Revelation 13: 8). He was "fore-ordained before the foundation of the world" (1 Peter 1: 20).

The Modernists' Position.

The modernists' position on original sin (the fall of man) is one of rejection. There is no need of redemption through the death of Jesus as an atonement for sin. The atonement is a non-essential for Christian faith.

It is rejected by many on the grounds of what is termed the "moral-influence theory"—that is, the mission of Jesus was to reveal the love of God by his life, not to save men by his death. "We are saved by obeying his teachings, following his example, doing his will; not by his death."

Others say that guilt can not be transferred from one person to another (as Adam's sin); nor can pain and punishment be transferred from a guilty person to an innocent one. That is, "to believe that a substitutionary atonement has been made by Christ is to believe a thing which is contrary to the necessary laws of thought." Another says: "The blood atonement is immoral," "It is repulsive to me."

"Suffering in Jesus' life was simply one

element in a complex experience. As his experiences deepened the element of suffering began to grow. . . . If there was nothing else but suffering it would be a picture of weakness, but it is the suffering of strength. The will of God has been strong enough to vitalize the process that has brought life up from amoeba to men." — *Bosworth, "What It Means to be a Christian."*

DEATHS

BENTLEY.—Emma Whitford, daughter of David and Orrilla Whitford, was born at Stephentown, N. Y., July 4, 1846.

Later her parents, with their family, removed to Berlin, where on December 28, 1856, she, at the age of ten years, was baptized by Rev. L. C. Rogers and united with the Seventh Day Baptist Church of that place, of which her parents were members.

October 22, 1866, she was united in marriage to Mr. Caleb Bentley. He was not of Seventh Day Baptist parentage but, owing to her influence, he accepted the Sabbath and united with the church, and about May, 1905, was ordained deacon, which office he faithfully filled until his earthly life work ended, August 25, 1927.

To this union were born five children: Mrs. Eva Armsby, Mrs. Elmer Hull, Arlie and William, all of Berlin and Mrs. Clarence Rathbun of Hartford, Conn.

For many years she was deprived, by ill health, of meeting for public worship; yet she was true and faithful, always interested in the work of the church, and a liberal contributor to the work of the Ladies' Aid Society also.

The loss of her companion of sixty-one years was a heavy blow from which she seemed unable to recover, and she longed for her Master's summons, which came in the early morn of December 30. When the earth was awaking to a new day, she awakened to the new life.

She leaves to mourn her passing five children, fourteen grandchildren, and nine great-grandchildren.

Although gone from our sight, her influence will remain for years to come as she still lives in her family, which constitutes a large per cent of the membership of the church she loved.

Farewell services were held in the home January 1, her pastor, Rev. L. A. Wing, officiating, and the remains were tenderly borne, by members of the family, to the Seventh Day Baptist cemetery, a short distance from the home, where interment was made.

G.

COON.—In Ashaway, R. I., December 25, 1928, Everett Garfield Coon, in the forty-seventh year of his age,

Everett Garfield Coon was the son of Herbert and Susan Holdworth Coon. He was born near Ashaway, R. I., and Ashaway and vicinity was his home throughout his life. After attending the schools in Ashaway he decided to be a machinist, and this work he followed till a few months before his death, when failing health forbade further work of any kind. During these years he proved himself a good workman, an upright man, a kind neighbor, and faithful friend.

February 4, 1915, he married Mrs. Mary Jane Carr, who is now left to mourn his departure. Besides his wife he is survived by his father, one brother, Walter H. Coon of Ashaway, two step-daughters—Mrs. Fred Johnson of Bradford, R. I., and Miss Alice Carr, of Ashaway—and a large circle of friends.

Funeral services, conducted by Rev. William L. Burdick, were held December 28, in Gavitt's Funeral Parlors, Westerly, R. I., and interment took place in Oak Grove Cemetery, Ashaway, R. I.

W. L. B.

HIGBEE.—Ezekiel J. Higbee, the only son of William and Emma Ann Higbee, was born March 13, 1860, and departed this life, after months of suffering, the afternoon of January 17, 1929, being 68 years 10 months and 4 days of age.

Mr. Higbee was converted in full manhood. He was baptized by Rev. Lester C. Randolph December 29, 1894, and united with the Walworth Seventh Day Baptist Church, of which he has remained a faithful member till called hence. He was married to Minnie Rennison January 24, 1912, at the home of her sister in Chicago.

He leaves to mourn his departure a devoted wife, a large number of cousins, and other relatives scattered from New Jersey to Dakota.

For many years he was engaged in the meat market business in the village of Walworth. During the later years of his life he lived on and worked a farm. For the last three years or more he has been failing in strength, not being able to do heavy work.

His father, mother, and only sister preceded him to the other world by a number of years.

His presence will be missed in the church and in the Emmaus class, of which he was a member. Burial services were had from the church the afternoon of January 22, 1929, with Pastor Witter in charge. He spoke from Matthew 6: 19-21.

The large display of flowers spoke quietly of the friendly esteem in which he was held. Interment was had in the Walworth cemetery.

E. A. W.

LANGWORTHY.—Howard Clarke Langworthy, son of Albert and Melissa (Macomber) Langworthy, was born at Langworthy's Corners, on the Weekapaug Road, R. I., April 5, 1871.

His early life was spent on the farm on which he had been born. April 7, 1888, he confessed Christ in baptism and united with the First Seventh Day Baptist Church at Dunn's Corners. June 8, 1908, he joined the Pawcatuck Seventh Day Baptist Church of Westerly, by letter. In 1913 his brethren expressed their confidence in him by electing him to the office of deacon, which he held with honor until the time of his death.

October 12, 1897, in the church at Dunn's Corners, by Rev. Samuel H. Davis, assisted by Rev. Mr. Gould of Calvary Baptist Church of Westerly, he was united in marriage to Isabella R. Syme, who survives him.

Except for a few years early in 1900, when the family resided in the village of Westerly, the time had been spent on the farm at Langworthy's Corners. An unusual accident caused by jumping out of a truck, followed by a severe case of septic poisoning, brought to a quick end this good life, and much sorrow to the church and community. Howard had not made his way into the hearts of his friends by rush or noise but by a quiet way of every day life and Christian service. Rarely has it been shown more plainly than in the farewell service for our brother that such, after all, are the ones who touch us most deeply. There was the largest attendance of friends and neighbors at this service that the writer had ever seen at such a time.

Beside the wife, a faithful helpmeet for thirty years or more, our brother leaves a loved son, Clifford A. Langworthy, who was a companion and helper to his father; an aged father; a brother, Edward Bert Langworthy; a sister, Mrs. Mary Ethel Barber, and many more distant kindred.

The farewell service was held at the home November 23, 1928, at two o'clock in the afternoon, and was conducted by the pastor of the Pawcatuck Seventh Day Baptist Church.

C. A. B.

STEER.—Elizabeth Ann, daughter of Thomas and Mary Mitchel Steer, was born near Bethany, Ontario, July 22, 1859, and died at the county home near Janesville, Wis., January 18, 1929.

Her mother died when she was nine years old, and she with her sister Margaret (Mrs. E. D. Bliss) and brother, James Henry Steer, were brought by their father to Milton, Wis., where he lived for a time.

The little girls were both adopted into Milton homes; Margaret into the home of Mr. and Mrs. Wells Crumb, and Elizabeth into the home of President and Mrs. William C. Whitford.

For a number of years Elizabeth lived in Briggsville, Mass., where she had employment. She returned to Milton about thirteen years ago, and since then her home has been with her sister most of the time. For about twelve years she has been afflicted with paralysis, and with the passing of the years she became increasingly helpless. Mrs. Bliss gave her most loving care through these years of affliction, until her own failing health made it impossible for her to continue. Since that time, for about two years, Miss Steer was cared for at the county home.

She was the third of a family of six children, three of whom died in infancy. She is the last of her family in passing away, and is survived by several nephews and nieces, some of whom live on the Pacific coast.

Miss Steer was a charter member of the King's Daughters organization in Milton. She became a member of the Milton Seventh Day Baptist Church in March, 1877. It has not been possible for her in later years to be active in the work of

the church, but we believe that through the years she tried to live the life of a faithful, consistent Christian.

The funeral service was held from the Milton church on Sunday afternoon, January 20, 1929, and was conducted by Pastor James L. Skaggs, Rev. Edwin Shaw assisting. Miss Alberta Crandall presided at the organ and Miss Ethelyn Sayre sang two appropriate selections. Burial was made in the Milton cemetery.

J. L. S.

WHEELER.—Sophia Fidelia Truman Wheeler was born on the farm, in Preston, N. Y., about eighty-five years ago, July 18, 1844. In her early life she was very religious, uniting with the church at about twelve years of age. At the age of thirteen she lost her mother, and after awhile moved to Wisconsin.

Mrs. Wheeler's ancestry has been traced as far back as the seventeenth century. They came originally from Normandy, France, and from there they migrated to Cornwall, Eng. They have been Seventh Day Baptists for over 225 years, and the Trumans were connected with the First Hopkinton Seventh Day Baptist Church as early as 1727. Her grandmother was a Rogers. One of her ancestors was a tanner and shoemaker in the days of the Revolutionary War.

Our sister was married at the age of eighteen to Rev. S. R. Wheeler at Lima, Wis., and there were five children: John Wheeler, Alfred Wheeler, Mary Andrews, Herbert Wheeler, and Clarissa Rasmussen, all of Boulder except Herbert Wheeler, who is engaged in United States Forestry Service, living at Washington, D. C.

Mrs. Wheeler was married sixty-five years and spent practically all of this time in pioneer missionary service, and like all pioneers saw trying times and endured considerable hardship. She labored with her husband in the following pastorates: two years at Hebron, Pa.; eighteen years at Nortonville, Kans., at which place Mr. Wheeler was pastor most of the time; the rest of the time he spent on long journeys to North Loup and other points west and south, during which our sister had to care for the family, stock and farm interests, which bore heavily on her little frame. The hardships of this period are still vividly remembered by the older children. It may be remarked that in those days our pastors were greatly underpaid, thus incurring greater hardships, and the transportation facilities were very meager. Six years were spent in a pastorate at Dodge Center, Minn., and four years in the work at Marlboro, N. J.

One wonderful talent the Lord had given Sister Wheeler was that of art. She loved the mountain scenery, and painted some pictures that are worth considerable money. Her work was at one time exhibited in the Philadelphia art museum, and will serve to keep her memory alive to the coming generations. She studied art at Alfred University.

About thirty-six years ago the Wheelers were asked to labor in Colorado, and through their faithful labors the foundation was laid for the present Seventh Day Baptist Church in this city.

Mother Wheeler never lost her zeal for souls, and to the last was heard to offer fervent prayers for the souls that were in danger. Her thoughts

PRAYER

We pray for light:

But when it shines, and makes our duty clear,
Then, faltering, we hide our eyes in fear,
Nor bear the sight.

For love we pray,

Believing it a sweet, a happy thing:
Yet when it brings us pain and suffering,
Our love we slay.

We offer prayer

For opportunity: yet when it knocks
Upon our door, heedless we turn the locks,
All unaware.

Father in heaven,

Teach us to understand for what we pray,
That we may turn thine answers not away
When they are given.

—Mary Louise Strachan.

"When you get to heaven and look back you will see that the days which now appear draped in mourning have been your best days—the fullest of good. When the plow has cut deepest, tearing up your garden of happiness and destroying the flowers of gladness, you will find loveliness a thousand times more wonderful."

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toward the last, were much of heaven, and the condition of that far country. It must ever be a strong influence in the lives of her posterity, that she walked so strictly the path of the Master, in whose hands she is now resting, till the final gathering of all the people of God.

Her last days were spent with her daughter, Clarissa Rasmussen, 602 University Ave., of this city, where loving hands and patient care did all that was possible to keep the sunshine of love alive in her soul till the end came. In our parting memories of Mother Wheeler, we shall think of her as one of God's beloved servants, that shall enter into the reward given to his jewels.

WHITE.—Mrs. Emoline Ball White, who died on January 8th, 1929, at the home of her son, Benton C. White, Liverpool, N. Y.

Sister White was born at Alfred, N. Y., January 22, 1855. When a small girl, she moved to East Hebron and spent the greater part of her life there. On April 14, 1875, she was married to J. A. White, who survives her. To this union three children were born: Bertha White, Benton C. White, and Thurber C. White. In addition to these Mrs. White left eighteen grandchildren and eleven great grandchildren.

In 1902 Sister White moved to Syracuse, N. Y., and became one of the charter members of the First Seventh Day Baptist Church of Syracuse, to which she remained faithful to the end of her life.

As her pastor, it was my privilege to talk with her of her faith and hope. She never seemed to be in doubt as to her acceptance in the family of God. Her quiet demeanor always impressed me when she came to church. A settled peace seemed to rest upon her as she entered into the services of the house of the Lord.

I have heard her give testimony to the wonderful grace of God in her life. She was firm in her conviction of Christian truth, and she loved her Lord.

Funeral services were conducted by Rev. Alva Davis of Little Genesee, N. Y., at the home of her daughter in East Hebron, Pa., where she was buried.

W. C.

"There is an hour, just after sunset, when all nature seems to be preparing for rest; when the heavens are telling, in the rich coloring of the dying day, the story of the great Light which never wanes! We watch the majesty of all this, and realize the swiftness with which our lives are ending. Then, oh then, the loved ones, absent from us, come into affectionate remembrance; and those, too, whom we have loved and lost awhile who rest in the peace of God, invoke our loving hope and earnest prayers."

So live that you wouldn't be ashamed to sell the family parrot to the town gossip.—*Troy Times.*

A HOME SONG

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true; and something more:
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides,
And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.

—Henry van Dyke.

Sabbath School Lesson VII.—Feb. 16, 1929

PRAYER.—Genesis 18: 23-33; Exodus 32: 31, 32; Nehemiah 1: 4-11; Daniel 6: 10; Matthew 6: 5-15; Luke 18: 1-14; John 17: 1-26; 1 Thessalonians 5: 17; 1 John 5: 14, 15.

Golden Text: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15: 7.

DAILY READINGS

February 10—Encouragement to Pray. Luke 11: 9-13.

February 11—The Model Prayer. Matthew 6: 9-15.

February 12—Persistency in Prayer. Luke 18: 1-8.

February 13—Humility in Prayer. Luke 18: 9-14.

February 14—A Prayer of Abraham. Genesis 18: 23-33.

February 15—A Prayer of Jesus. Luke 22: 39-46.

February 16—The Divine Guardian. Psalm 121.
(For Lesson Notes, see *Helping Hand*)

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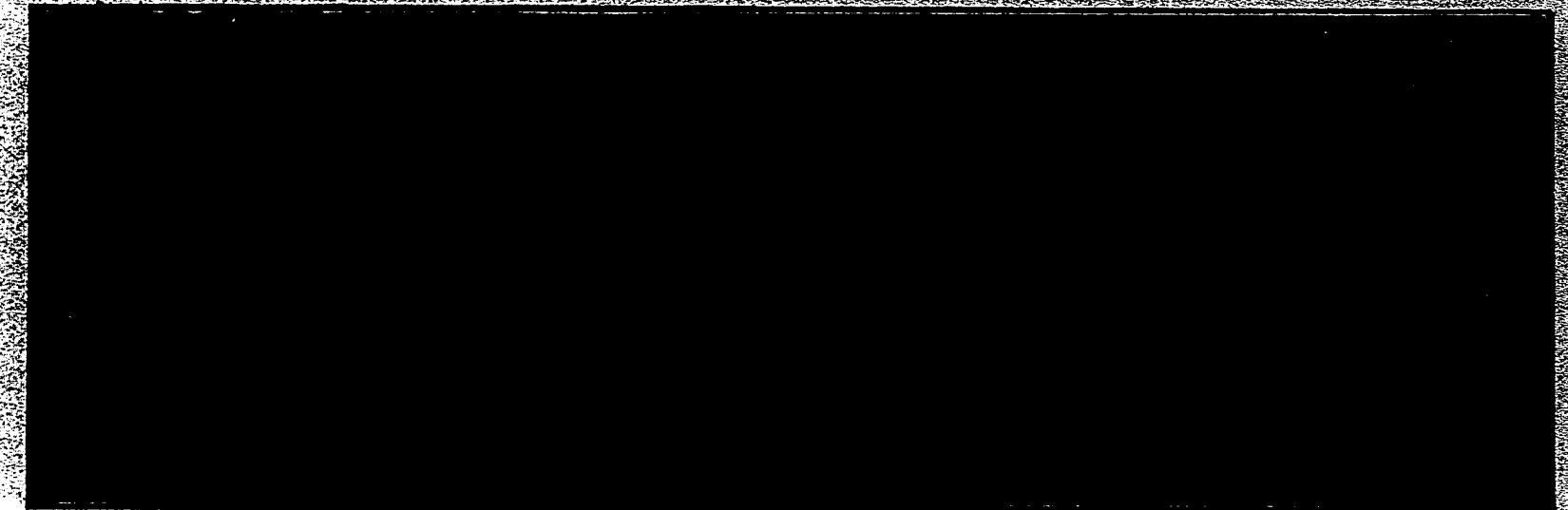
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It is the privilege of good men and women to make it easier for the weary and the heavy-laden to believe in the compassion of a good God. It is the privilege of the Christian to make it easier for the widow and the orphan to believe in the love of Christ. If my face is full of pity, they will dare to hope in the compassion of my Christ. It is easier for men at midnight to believe in the existence of the great sun when they can see the moon riding in the heavens, and shining with light reflected from the unseen orb. And it is easier for men and women, whose souls have to pass through darkness, through valleys of dark shadows—it is easier for them to believe in the compassion of the Sun of Righteousness, when they see reflections of the light, and experience the compassion of God's children.

—J. H. Jowett.

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