

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



CROW, LEWIS & WICK, ARCHITECTS

“To the pessimist every opportunity is a difficulty.  
To the optimist every difficulty is an opportunity.”  
All the money pledged by February 10th. We can do it.

THE DENOMINATIONAL BUILDING

Ethel L. Titworth, Treasurer

203 Park Avenue

Plainfield, N. J.

# The Sabbath Recorder

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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

**President**—Claude L. Hill, Farina, Ill.  
**Vice-Presidents**—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.

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**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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**President**—Corliss F. Randolph, Maplewood, N. J.  
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**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. Titworth, 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.  
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 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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

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**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Croasley, Milton, Wis.

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

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**President**—Benjamin F. Johanson, Battle Creek, Mich.  
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**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

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**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

**Northwestern**—Miss Elsie Van Horn, North Loup, Neb.  
 Miss Vivian Hill, Farina, Ill.  
 Royal Crouch, Centerline, Mich.

**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.

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**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**, Linho, Ku, China; **H. Louie Mignott**, Kingston, Jamaica.

# The Sabbath Recorder

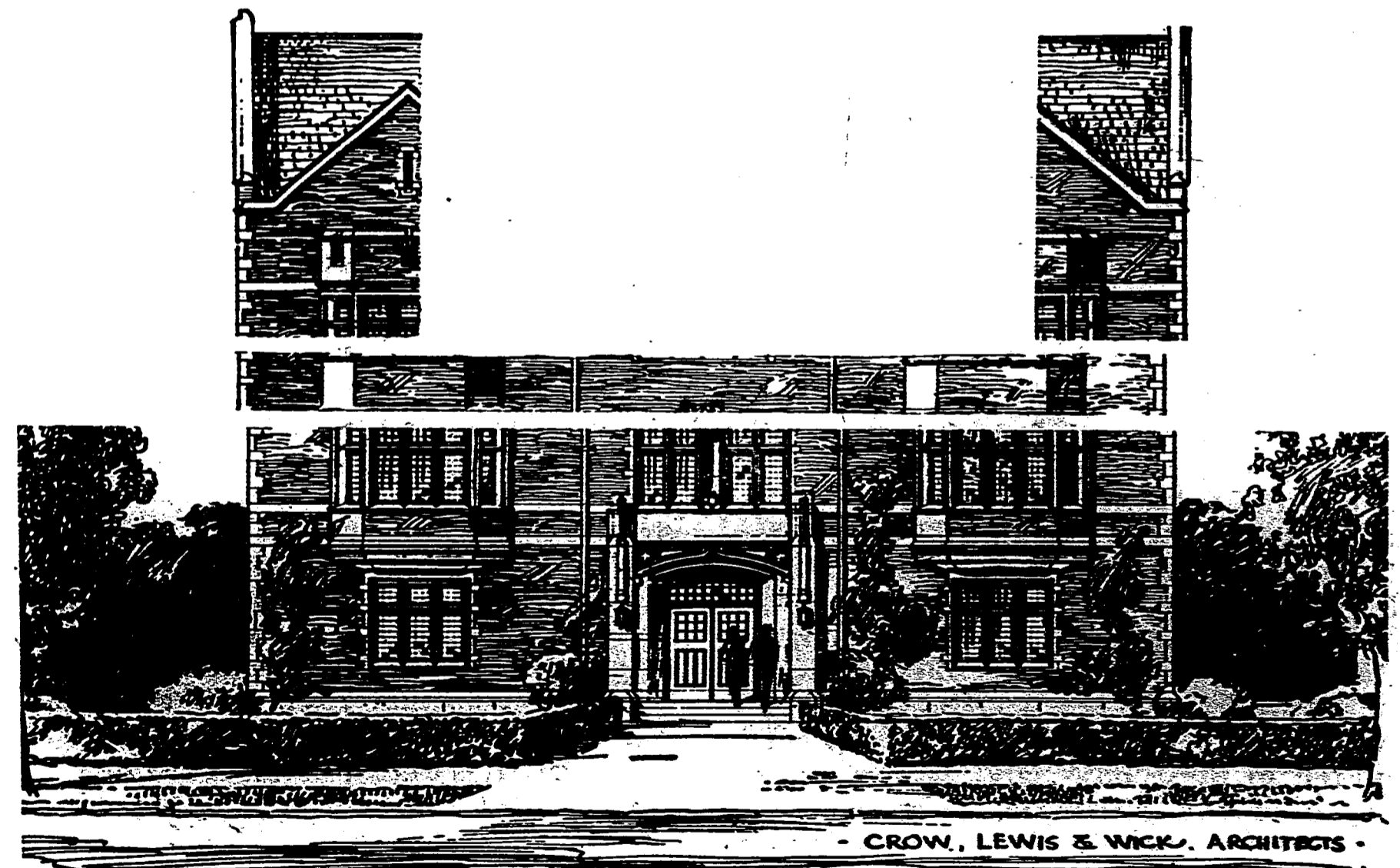
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 6

PLAINFIELD, N. J., FEBRUARY 11, 1929

WHOLE No. 4,380

The Amount Needed on February 5, 1929,  
 to Complete the Building  
**\$30,310.21**



— CROW, LEWIS & WICK, ARCHITECTS —

This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have nearly two-thirds of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.

*Almighty God, our heavenly Father, we seek thy blessing for all our dear churches throughout the land and for all our missions in other lands. May the riches of thy grace abide with every little flock and help its members to be true. Bless them in their home life and in their church work. May they be enabled to put off the old man and to put on the new man, created in righteousness and true holiness.*

*Wilt thou help us all to bring forth the fruits of the Spirit, and may we as true soldiers of the cross, win victories for thy truth. May we ever be loyal to thy law and zealous in thy service.*

*Comfort those who are in trouble, strengthen the weak, inspire the faint-hearted, and help us to be the light of the world through Jesus our Lord. Amen.*

**Who Is the "Saved Man"?** In looking over one of our illustrations regarding one of the leaders in a church:

The story is told of a young preacher somewhat under-educated and certainly inexperienced who told a friend that he had a deacon in his church, stingy with his money, ungenerous in his judgment of others, hard in driving bargains, lacking in public spirit, a tyrant in his household. "But," added the young pastor, "I believe he is a saved man." That is a good deal like a doctor saying to the anxious wife concerning her sick husband, "His temperature is high, his fever is alarming, his lungs are affected, his whole system is full of poison, but I believe he is a well man."

This interesting and forceful illustration was given in a practical talk on "The Gospel for the Salvation of the Individual." The difference between an individual soul and the "soul" of society is clearly defined. The tendency toward the solidarity of society has somehow obscured the idea of the salvation of the individual soul. The old sense of individual responsibility and the conviction of personal sin may be too easily forgotten in these days, and as a result the old type of evangelism is being neglected. The effort to save society in the bulk must fail if the individual souls that make up society are not appealed to.

It may be wise that the salvation of the soul should be described in less theological language than of old, but I can not help loving the gospel which reached my own soul and brought me to the Savior. Somehow I do love the gospel portrayed in some

good old hymns, such as, "Tell Me the Old, Old Story—simply as to a little child."

That was Jesus' way of saving men, and most of our aged leaders were reached in that practical way.

The illustration above shows the folly of a merely theoretical salvation. Individual salvation if genuine will reveal itself in Christlike character and conduct. It can not be merely a theological or theoretical affair—it must be an *experience*. The true gospel message will show how a Christian individual can successfully overcome his undesirable personal qualities by surrendering himself to the personal Savior, who alone can enable him to become the light of the world.

Careful attention to individual salvation is the much needed line of Christian work today if the community life is ever to become better.

**Important Questions For Consideration** If our people would make a careful study of the real worth of the SABBATH RECORDER to a scattered people surrounded by many distracting influences, I am sure the result would be a substantial increase in our subscription list. Such a study would reveal something of the help the RECORDER really gives to all departments of our work.

It would also emphasize the fact that the greater the number of careful RECORDER readers, the better it would be for all the good causes for which we stand as a people.

Whether you think of the pastors' work as gospel preachers and as leaders in church work, or of the Sabbath school department, or of the young people's work and children's work, or of the woman's work, or of missions and the boards that plan for them, or of the Sabbath reform efforts, or of our home life as a people, a little study must convince you that each and every line of our work must suffer great loss without the SABBATH RECORDER as an assistant. Indeed, such a medium of communication is essential to the success of all the boards and societies.

If one hundred per cent of our membership were careful, loyal readers of the SABBATH RECORDER, keeping posted as to the needs of the work and as to the conditions on the fields, great good would certainly result from such reading. On the other hand, there must be a loss to our good causes in

proportion to the number who never see or read the RECORDER.

In any given church, if every member would read the RECORDER until well informed regarding denominational interests, every worker from the pastor to the primary teacher would find the work easier and success more certain. And every individual would be helped in spiritual attainment. In such a case the helpfulness of the RECORDER would reach the hundred per cent mark. But this percentage must be discounted just in proportion to the number that never reads it.

This leads us to the important question referred to in our heading:

1. Is not the SABBATH RECORDER as a messenger of missionary news and a revealer of conditions on mission fields, a real and necessary assistant to our Missionary Board, and also to our missionaries at home and abroad?

2. Is not the paper a strong and much needed helper of the Woman's Board in its excellent services for the welfare of all our good causes?

3. What have you to say about the outlook for our Sabbath school and Bible study work, and the plans of the Sabbath School Board if there were no weekly messenger like the RECORDER to keep the people informed?

4. Can you think of any line of our work for the kingdom that would not suffer if the RECORDER were to cease its weekly visits?

5. Can you measure the loss that would come to a small, scattered people if the Home News department were never to appear again?

6. There are the warm loving gospel messages, full of tender appeal, of comfort for troubled souls, and of warning against evil doers so much needed in these times. Would you like to think of their being no longer offered to our families in the churches and to the lone Sabbath keepers who can not attend church?

7. Last but not least, can you think of any thing more helpful and encouraging than it would be to hustle around among your neighbors in an earnest and loving effort to help double the subscription list for such a paper?

I wonder if churches could do anything better with some of their church funds than to see that every family may have the SABBATH RECORDER?

Would not some money spent in this way be as well spent as any expended for missions or for preaching?

Would that every reader might try, in all good conscience and in the spirit of loyalty to the Master, to answer these seven questions.

**The Church as an Americanizer** In one of the religious papers of a large denomination appeared recently some thoughts well worth careful consideration. The point was regarding the difference between the two classes of immigrants that have been coming to America. The older class came from northern Europe, most of whom sought country homes and established themselves as loyal citizens. The other class, fully eight million strong, coming from southern Europe, have flocked to the cities, maintained foreign languages; and only a small per cent of such immigrants are trying to secure naturalization as American citizens!

From this class come most of our criminals. It is certain that most of the bootleggers come from this class. The country is suffering as no other country ever did from the influx of such a crowd who are surely with us but not of us.

Some Americans are pleading for laws of exclusion. Such laws have been made which render it difficult for immigrants from southern Europe to get in. But this does not eliminate our task of Americanizing those who are already here. This problem must be solved and many people are much concerned about the outcome. These millions must be won to citizenship or we are bound to suffer as a nation.

The one thing that attracted my attention is the way the writer, referred to above, spoke of some good qualities in these people which may make them a valuable asset to our civilization if properly recognized and developed. If not cherished as an asset, this very quality may make them a liability.

The thought is expressed that the Church of Christ has the best answer to this problem in its home mission work, and the question is asked: "What has the Church to offer in meeting this situation?"

These points are worth our consideration: These people from Southern Europe are able bodied folk. They come from hardy stock that would, if given a chance, put much

needed iron into our blood. This is a virility much needed in the old American stock, which is already bloodless and feeble enough.

Then for generations these people have for centuries lived in contact with desirable cultural influences—such as love for the beautiful in music, sculpture, painting, and fine literature, which if cultivated would make an antidote for the jazz spirit that is flooding our land. Then these people have a hereditary reverence for authority in matters of religion, which would respond to proper treatment.

There are strong American leaders who see in these things America's opportunity for saving this generation through good and practical home mission work. The question is being asked: "What will the Church do about it?"

**Yes, "the Bible Is Still Popular"** The report of the New York Bible Society, given by its secretary, begins with these words: "The Bible is still popular; it is still the world's best seller."

Then follows the statement that more than thirty million copies are distributed annually in more than eight hundred languages and dialects.

The Bible Society is doing a good work in and around the city of New York. Missionary societies and churches and volunteer workers and employed agents, carry the Scriptures to immigrants and seamen who come to our shores. They work in hospitals, prisons, and other institutions for the poor people, giving them the blessed Word.

This society has had one hundred nineteen years of faithful service, the value of which can never be estimated in money.

The wide-spread popularity of the Bible is also shown in the book markets of the world by the wonderful demand which is practically world wide.

**Abraham Lincoln And the Bible** This week all loyal Americans will be likely to think of Abraham Lincoln, because his birthday, February 12, has been made a national holiday. Among the interesting historic spots to which many pilgrimages are made is the log cabin home where Lincoln was born one hundred twenty years ago. Loyal citizens will ever cherish the memory of Washington and Lincoln—the one, the "founder," the other the "liberator" and savior of his country.

I notice that the Bible Society in New York pays special tribute to Lincoln, and says: "The New York Bible Society was organized in the same year," of Lincoln's birth. It also publishes an excellent picture of the martyred President and of his cabin home, and gives the following statements regarding his attitude toward the Bible:

Lincoln said of the Bible: "In regard to the great Book I have only to say it is the best gift God has given to man."

Lincoln once wrote: "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance on faith, and you will live and die a better man."

**Visiting West Virginia** When this RECORDER reaches its readers the editor expects to be in Salem with his friends and yoke-fellows of other years. On the Sabbath, February 9, he will meet with the Salem Church, and on the next Sabbath, with the church at Lost Creek.

The happy associations of sixteen years of service among the good people of the "Mountain State" will ever be remembered with pleasure. A visit there will always seem to me like going home.

**Report of Building Fund** Since our last report Miss Titsworth, the treasurer, has received \$1,235, which makes the total on the new canvass for the denominational building, \$59,689.79.

This taken from the \$90,000, required to complete and furnish our much needed denominational headquarters, leaves \$30,310.21 still lacking.

#### CHURCHES THAT HAVE COMPLETED THE CAVASS

Piscataway, New Market, N. J.; New York City, N. Y.; Milton Junction, Wis.

#### CHURCHES FROM WHICH WE HAVE RECEIVED PARTIAL REPORTS

Salem, W. Va.; Albion, Wis.; Farina, Ill.; Little Prairie, Ark.; Alfred, N. Y.; Adams Center, N. Y.; DeRuyter, N. Y.; Walworth, Wis.; Lost Creek, W. Va.; Hammond, La.; First Hopkinton, Ashaway, R. I.; First Brookfield, Leonardsville, N. Y.; Plainfield, N. J.

Contributions have been received from many church and Sabbath school organizations and from many individuals representing many other localities.

## THE BOYS' SUMMER CAMP

REV. AHVA J. C. BOND  
Leader in Sabbath Promotion

I think no report appeared in the SABBATH RECORDER concerning the boys' camp last summer. This is not written for the purpose of reporting all the activities of the boys during their two weeks' stay at the

Lewis Summer Camp. We are showing some pictures which reveal something of camp life enjoyed by the boys, but in presenting them we are also looking ahead to next summer.

The leader of the boys' camp last summer was Mr. Carroll L. Hill, of Waterford, Conn. Mr. Hill was assisted by Mr. Albert Brooks, also of Waterford. Mrs. Hill and Mrs. Brooks, assisted by Mr. Brooks, and with the organized co-operation of the boys, did the cooking. To carry on the work of the camp the boys were divided into three groups known as "Dish Washers," "Odd Jobbers," and "Wandering Willies."

This article is not concerned especially in describing the work which came under these several departments. Suffice it to

say that the work was well and willingly done. The boys had a pleasant and profitable time. Mr. Hill proved himself a very helpful leader. Pictures of the main building of the camp have appeared in the SABBATH RECORDER, but we are showing here a new view taken from beyond the pond. This picture is from a photograph taken by

Miss Helen Davis of Plainfield during the girls' camp. We are presenting also a view of the smaller cottage, which is occupied by the supervisors. It also shows the volley ball ground and net. This playground is situated between the two buildings. The trees to the left of the larger building are the wonderful spreading oaks under which the classes were held.

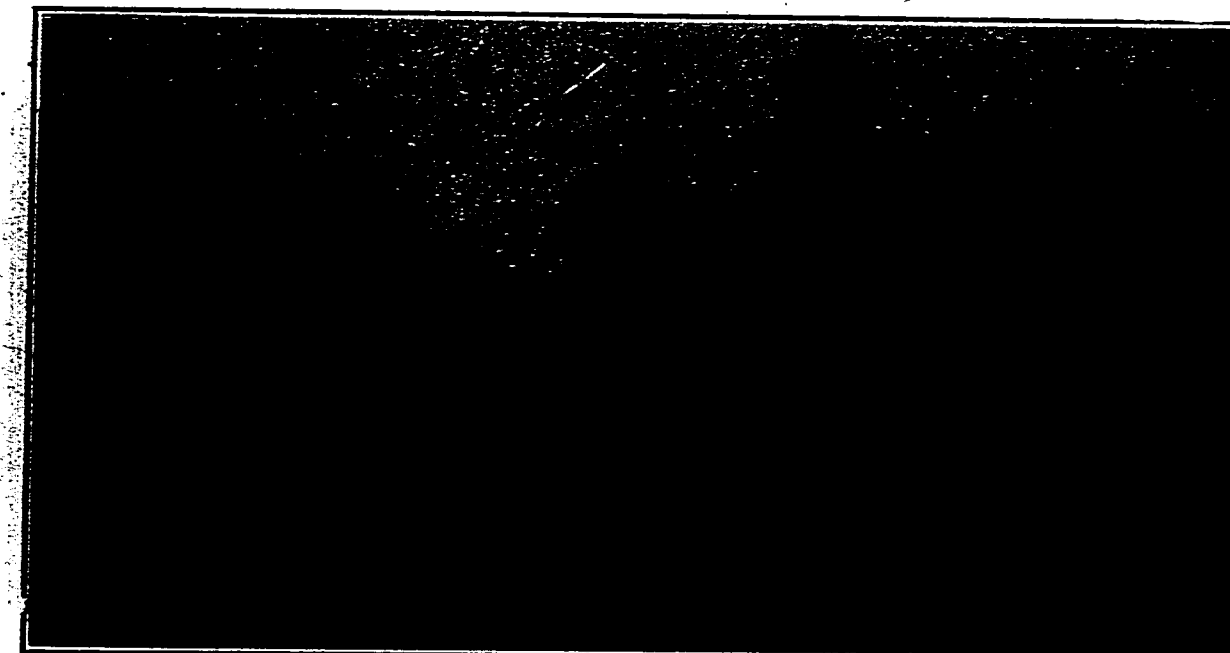
Down over the hill to the right of this same building is the "Cathedral." During the girls' camp Miss Virginia Bond of Plainfield pointed out a splendid location for an out-door cathedral, but it was left for

the boys, under the direction of the supervisor, to carry out the idea. The third picture shows the cathedral chairs and pulpit and the pulpit chair. The chairs are made of blocks sawed from a large oak log by the boys, and split in halves. The backs are made of hickory limbs, or sprouts.

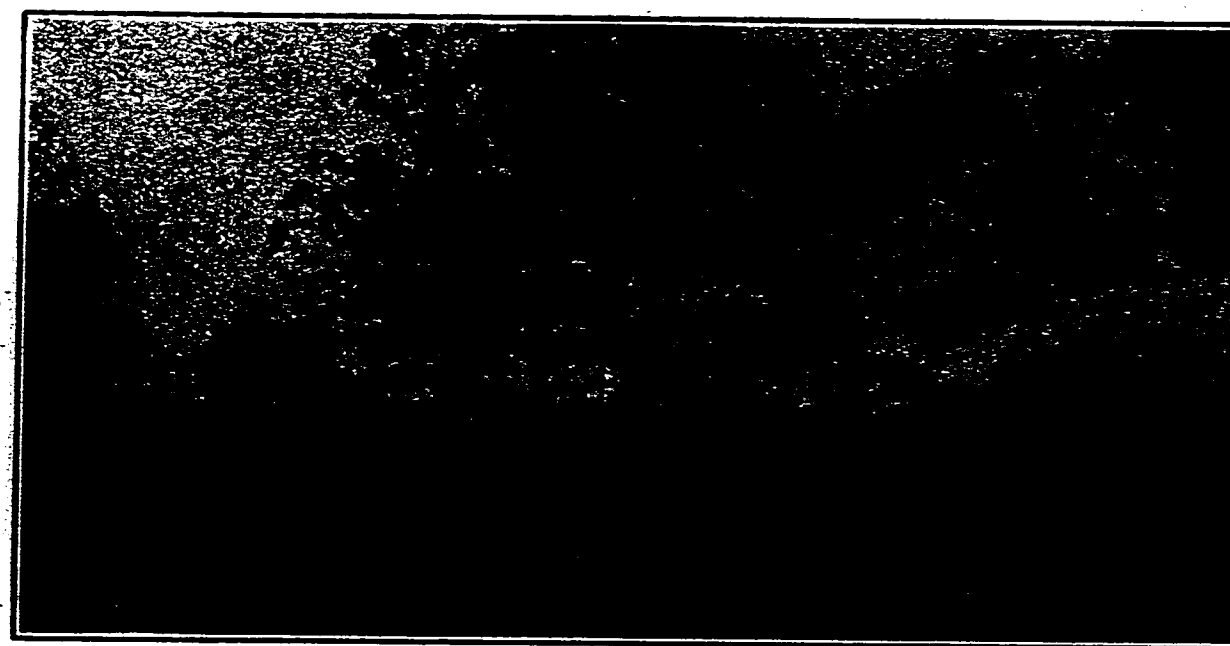
In this cathedral the morning worship was held. It was very impressive to participate in a service held here in the early morning with one of the boys standing in the pulpit reading the Scripture and all joining in hymns of

praise. Only this morning worship was held here. The boys then returned to the oaks on the other side of the camp for the class work.

The fourth picture is of the boys at the beach. Two afternoons a week were spent at the shore. Three other boys, not in the group, were in camp during the last week.



THE LEWIS SUMMER CAMP

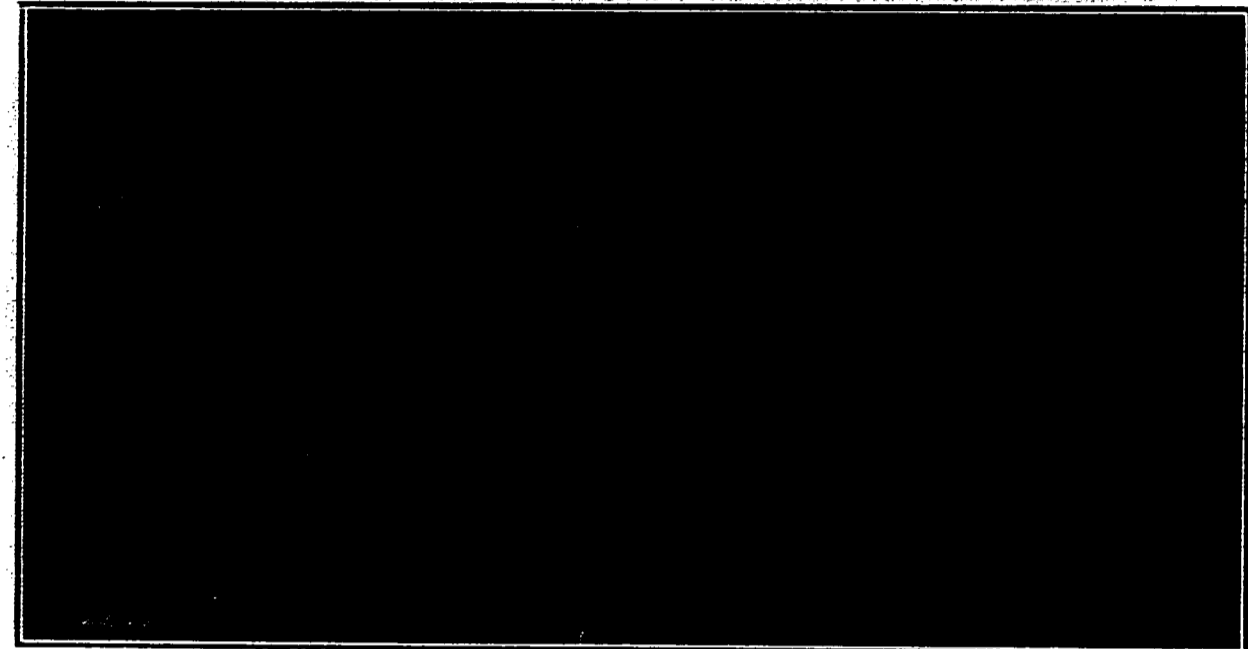


SUPERVISOR'S COTTAGE

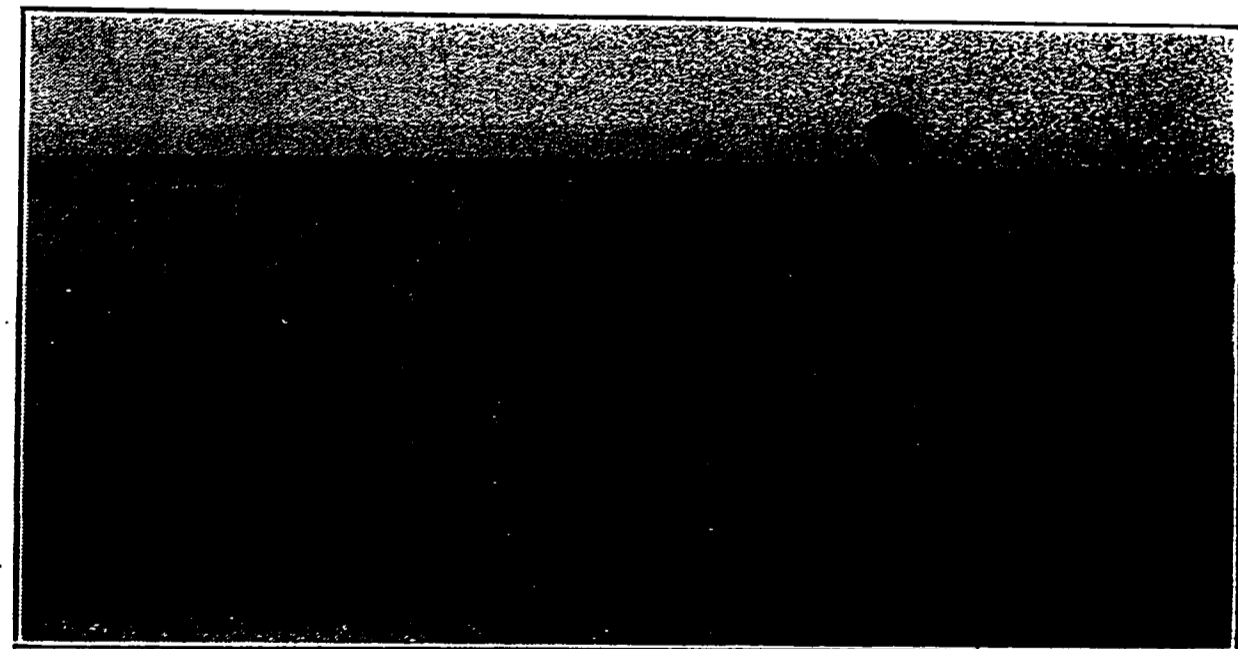
Mr. Hill took all the pictures with the exception of the first.

And now for next summer! It is our expectation that Mr. Hill will again direct the boys' camp, and that Miss Marjorie Burdick will be with the girls again as she has been for the last three years. We are

when boys and girls from many churches gather here for two weeks of good times together. It will promote a wider fellowship among the boys and girls of the denomination. It will be well worth while for churches to send one or two of their young people to this camp each summer. We are



THE CATHEDRAL



AT WEEKAPAUG

very much in hopes that not only these same boys will be back, but that others may join them from other churches. We entertain the same hope with respect to the girls' camp. Camp life will continue to be profitable to those who come back from year to year, but its value will be increased

in hopes that next summer we may have in camp girls and boys from West Virginia and from central and western New York. The next step in increasing the usefulness of the Lewis Summer Camp is to secure the attendance of boys and girls from more of our churches.

**SEVENTH DAY BAPTIST  
ONWARD MOVEMENT**

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

**PASTORS AND CHURCHES, ATTENTION!**

The Commission recommended in its Mid-Year Message to the Churches "that conferences be held with individual churches and where possible, with groups of churches, along similar lines to those of our recent group conferences."

I am now conducting such a conference with the Shiloh and Marlboro churches, beginning last Friday night with a preparatory service, having two meetings on Sabbath day, and continuing with evening meetings through Wednesday night. The people are attending well, and are showing great interest in the consideration of the denominational interests.

We spent nearly two hours last night considering the work of the Missionary Society, and we had a most interesting meeting. Many persons lingered to ask questions. Tonight we are to consider the work of the Tract and Historical Societies. The weather is ideal for the meetings. I am planning to go into the Northwestern Association the last of this month, but have not arranged the schedule of my trip. I am in this way calling the attention of pastors and churches to this my wish to hold conferences in that association in groups of churches, or in individual churches where two or more can not unite in the meetings.

I wish these meetings to begin on Friday night, if possible, and continue through until Wednesday night, thus giving us time in evening meetings to take up the work of all of our boards, and to spend one service in considering the Commission's Report and its Mid-Year Message to the Churches. In some churches it may not be possible for the people to get out to so many services as I have indicated, and plans will have to be made accordingly.

It is my wish that as many as possible shall attend and help make each of these conferences as good as this one is proving to be.

Will the churches that wish conferences let me know as soon as possible, through their pastors, writing me at Plainfield. I wish to plan the trip in such a way that I can make it with the least expense and loss of time.

GENERAL SECRETARY.

At the Marlboro Church Parsonage,  
February 4, 1929.

**STATEMENT ONWARD MOVEMENT  
TREASURER JANUARY, 1929**

Receipts

DENOMINATIONAL BUDGET

Albion .....	\$ 10.00
Alfred, First .....	94.79
Alfred, Second .....	90.50
Berlin .....	55.00
Berlin Sabbath School.....	25.00
Brookfield, Second .....	80.49
Denver .....	13.00
Dodge Center .....	20.00
Edinburg .....	11.35
Fouke .....	6.00
Genesee, First .....	25.00
Gentry .....	7.00
Hopkinton, First .....	352.50
Independence .....	17.00
Lost Creek .....	29.00
Marlboro .....	30.00
Middle Island .....	25.00
Milton .....	132.45
Milton Junction .....	50.00
New Auburn .....	5.00
New York City .....	168.04
Pawcatuck .....	500.00
Plainfield .....	111.00
Roanoke .....	100.00
Salem .....	94.25
Shiloh .....	138.10
Walworth .....	10.00
Waterford .....	37.00
Welton .....	20.00
F. C. Wells, Honolulu.....	100.00
Interest .....	9.75
	<hr/> \$ 2,367.22

SPECIAL

Berlin Sabbath school	
For Ministerial Relief ...\$	8.17
For Sabbath School Board	14.94
For Tract Society .....	13.44
For Missionary Society ..	13.45
	<hr/> \$ 50.00
Hopkinton, First, Sabbath school	
For Sabbath School Board	25.00

Milton Junction		
For Missionary Society		
From Dorcas class,		
white gifts .....	\$ 8.00	
From Normal Bible class	5.00	
	<hr/>	13.00
New York City		
For denominational build-		
ing .....		35.00
Rockville Sabbath school		
For Missionary Society...		10.00
Syracuse		
For Ministerial Relief Fund		5.00
Welton, Interest J. O. Babcock		
Bequest		
For Missionary Society...\$	7.50	
For Tract Society.....	7.50	
	<hr/>	15.00
Aura L. Tillman, Weston, W. Va.		
For Tract Society.....		10.00
E. S. Bond, Weston, W. Va.		
For Tract Society.....		5.00
Seventh Day Baptist Christian		
Endeavor Union of		
New England		
From General Treasury ...\$	4.00	
From Hopkinton, F i r s t,		
seniors .....	8.00	
From Hopkinton, F i r s t,		
intermediates .....	1.00	
From Hopkinton, Second		
intermediates .....	1.00	
From Pawcatuck seniors ..	6.00	
From Pawcatuck juniors ..	2.00	
From Rockville Christian		
endeavorers .....	3.00	
From Waterford Christian		
endeavorers .....	5.00	
For Native worker,		
Jamaica .....	20.00	
For Mr. Berry's sal-		
ary, Georgetown ..		10.00
	<hr/>	198.00
Denominational Budget ....\$	2,367.22	
Special .....	198.00	
Balance January 1, 1929....	53.42	
	<hr/>	\$ 2,618.64

*Disbursements*

Missionary Society .....	\$ 690.75
Tract Society .....	263.09
Sabbath School Board.....	146.44
Young People's Board.....	61.65
Woman's Board .....	117.75
Ministerial Relief .....	125.37
Education Society .....	42.15
Historical Society .....	13.95
Scholarships and Fellowships	33.60
General Conference .....	1,091.65
Contingent Fund .....	12.60
	<hr/>
	\$ 2,599.00

Balance February 1, 1929... 19.64  
\$ 2,618.64

HAROLD R. CRANDALL,  
Treasurer.

81 Elliott Ave.,  
Yonkers, N. Y.,  
February 1, 1929.

**ON OUR SHELVES**

Sometimes in following a routine for a time, we lose the perspective we should have of the purposes and results of that routine. In an effort to avoid that thing, I have recently looked over the files of this office and summarized one branch of the work—that of distribution of literature—for the past five months. Perhaps RECORDER readers would be interested in that summary.

In the past five months we have heard from sixteen different states, not counting communications from people who are members of our denomination. Besides these, there have been requests for literature from three foreign countries, Africa, Panama, and Holland. Of these many are just simple requests for literature, either for personal study, or for distribution. Others are more interesting. I have selected some of the most interesting to mention:

A woman in New York, who has kept the Sabbath for twenty-six years, wanted a sample copy of the RECORDER.

A man in Oregon, a friend of some of our lone Sabbath keepers, sent money for tracts which he wished to distribute.

A woman in Denver, Colo., evidently colored, says she has to work for a living, but wishes to do what she can on her way to and from work by distributing tracts.

To each of our colleges has come one inquiry, which has been forwarded to us, concerning our beliefs.

One of our ministers enclosed copies of one of our newer tracts, "Jesus Christ, the Final Sanction for the Sabbath," with his Christmas greetings to his church members.

A man in Panama sent for a quantity of tracts that he might distribute them. He had seen our tracts and, agreeing

with them, wished to do what he could to spread this truth.

As you saw if you read the letter from Mr. Zylstra of Holland, which appeared in a recent RECORDER, he ordered literature that would complete his files of our books, booklets, and tracts.

One minister ordered copies of "Preserving the Idea of Stewardship," which he passed out to his congregation before their financial canvass.

A man in California ordered an assortment of our tracts, and found in one a poem by Rev. A. J. C. Bond on the Sabbath. Reading a description of the Sabbath in another tract, inspired music to which he set the words of the poem.

A Seventh Day Baptist man was expecting to travel with a group of Sunday keeping Bible students, and asked for a short tract that would answer questions they might ask him as to his belief.

In answer to some tracts that we are sending out to ministers of another denomination, there has come one objection to our position; this has given us opportunity to send him more literature.

Most of these people do not know us except as they may pick up some of our literature somewhere, or may hear of us. We can not know where tracts may eventually find fertile ground. Any acquaintance with our beliefs and practices may help someone to sometime come to see the truth we hold. Can we afford to neglect the opportunities that come to us?

This is printed for your information about the work of our office; more than that, we hope it may suggest to some, ways of working. We will be glad to send tracts to you at any time.

BERNICE A. BREWER.

510 Watchung Ave.,  
Plainfield, N. J.

**MRS. PETTIT INJURED**

A note from Mrs. Gertrude Pettit brings the information that owing to a fall on the ice, a broken hip has sent her to the City Hospital in Alliance, Ohio. She would like to have her correspondents address her there.

T. L. G.

**WHO INVENTED PUNCTUATIONS**

Our present system of punctuation which divides written language into sections by means of various signs and points may be said to have grown out of a system developed by Aldus Manutius, an Italian scholar and printer, who printed Greek classics on his press at Venice in the latter part of the fifteenth century and the beginning of the sixteenth. Manutius was born in 1450 and died in 1515. It should not be supposed, however, that Manutius was the sole inventor of punctuation, although the main features of the modern system are due chiefly to his ingenuity and that of the Greek scholars employed by him. Among the later Greeks various dots had been used for oratorical purposes. Aristophanes, a Greek grammarian of Alexandria who died about 180 or 185 B. C., is said to have devised a system of punctuation by means of dots. Prose punctuation of a crude type was probably used even before the time of Aristophanes. In the early part of the ninth century these earlier systems were so completely forgotten that Charlemagne requested scholars to revive them. St. Jerome, who died A. D. 420, knew nothing whatever about punctuation. Between his time and that of Manutius it was customary to write letters together in lines without breaks or pause marks for either words or sentences. It was only by degrees that words were divided from one another by spacing within the lines. Then came a haphazard distribution of words into sentences by means of signs and points, borrowed chiefly from the dots of the Greek grammarians. The invention of printing made it very desirable to have a conventional system of punctuation. This Manutius supplied. His system, with many variations, is still in general use.

A woman was entering a movie when she was stopped by an attendant. "Excuse me, Madam," he said, "but you can't take your dog inside."

"How absurd!" protested the woman. "What harm could the pictures do to a tiny dog like this?"—Selected.

"Not a flower that the Master gathers,  
Ever closes or withers away,  
But sweeter still and fairer grows  
In the light of his full day."

## MISSIONS

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

### REPORT OF THE COMMITTEE TO LAY OUT POLICY FOR HOME AND FOREIGN WORK

(Adopted by the Board of Managers,  
January 17, 1929)

#### INTRODUCTION

At the regular meeting of the Missionary Board held April 18, 1928, the president was instructed to "appoint a committee to consider and lay out a policy for all home and foreign missionary work," and subsequently William L. Burdick, Albert S. Babcock, and Edwin Whitford were appointed.

The committee has had this matter under consideration, and in giving its report would first make a statement reaffirming the object of missions; and second a statement setting forth, in a general way, what should be the policy of this board regarding: (1) new fields, (2) the home base, (3) supervision of work, (4) native employment and supervision, (5) relation to foreign governments and their laws, (6) debts, (7) a living wage, (8) relation to General Conference, and (9) relation to other boards and interests.

#### I. PURPOSE OF THE MISSIONARY SOCIETY

The purpose of the Seventh Day Baptist Missionary Society is to spread the knowledge of the gospel of Christ throughout this world; to preach Jesus, the Savior from sin; to introduce his life, teachings, and example, as plainly set forth in God's Word. With sectarian proselytism we have absolutely nothing to do. Our object is the salvation of lost ones, bringing them into the kingdom of God's Son.

We would, in ways most practicable, aid newly formed churches in developing strong, healthy organizations, in the hope that, as soon as may be, they, too, shall become self-sustaining and help-giving. This should be emphasized whenever temporary financial aid is had from this society by any church, whether near or far away.

#### II. SOME POLICIES GOVERNING WORK

1. *New Fields.* During the last few years so many new fields have opened to

the board that there has been no little confusion in the minds of our people as to what should be done, some appearing to think that all new open doors should be entered, and others that we should put all our energy on the work already attempted and close our ears to new calls.

Inasmuch as we believe that Seventh Day Baptists have a distinct work to accomplish over all the world, your committee would recommend that it shall be the announced policy of this board to enter as many new fields as possible, but that no new work shall be undertaken in home or foreign lands until a thorough investigation has been made to determine whether said fields, under the help of the Holy Spirit, give promise of being fruitful. In following this policy, if investigation is to be made, it should be undertaken without undue delay.

2. *The Home Base.* Inasmuch as all the work, home and foreign, will ultimately fail unless the home base is efficiently maintained and strengthened, and inasmuch as it has come to pass that successful home missionary work is very difficult, your committee would recommend: (a) that this board maintain the policy of especially emphasizing the work on the home field and of doing all in its power to extend said work to new sections of the country; and (b) while not holding itself, owing to our church polity, responsible for the success or failure of any church, that this board do all it consistently can to aid the churches throughout the denomination, particularly the small churches.

3. *Supervision of Work.* Inasmuch as all work, religious as well as secular, must be faithfully supervised if successful, your committee would recommend that this board adopt and follow a policy of diligent supervision of all work, foreign as well as home.

4. *Native Employment and Supervision.* It has always been the policy of this board in the homeland to direct the men whom it employs, but not to interfere in the affairs of any church. The peoples of other lands are now insisting that this policy be followed with them, and that they shall be allowed to conduct their own churches.

Therefore, your committee would recommend that it shall be the policy of this board in foreign countries that native church members shall be encouraged to assume the responsibility of leadership as fast as they

are able; that they shall be employed for Christian work when they give evidence of having been called to such work, provided other things are favorable; and that foreign workers shall be released for other fields as fast as their positions can be filled by native workers.

In this connection your committee would further recommend: (a) that the attitude of our missionaries, as far as possible, shall be that of advisers rather than dictators, to the end that native leadership may be brought out and a sense of responsibility created; (b) that it shall be made clear at all times that this board while soliciting suggestions must retain the full responsibility of directing the work and workers which it supports.

5. *Relations to Foreign Governments and Their Laws.* While it is the policy of this board and its missionaries not to meddle with the affairs of foreign governments, your committee would recommend that this board reiterate the position already taken regarding its property and schools in foreign lands, namely, (a) that any demand that the control of property shall be delivered over to others is unjust, and that foreign governments and their subjects should be taught by word and every transaction the sacredness of private property; and (b) that the principles of religious liberty demand that those supporting private schools shall determine whether religious instruction shall be compulsory or not.

6. *Avoiding Debts.* Owing to the fact that the contributions from the people are much smaller some parts of the year than others, and that the workers must be paid regularly, it seems impossible not to have a deficit certain portions of the year; but inasmuch as a debt increasing and hanging over from year to year can only menace the work, your committee would recommend that this board shall hold strictly to its former policy of not creating an appreciable indebtedness except under extraordinary pressure, such as evangelization of new and needy fields.

In carrying out this policy your committee would recommend that when this board finds itself unable to secure contributions sufficient to meet the expenses of the work

for a series of months, a policy of retrenchment shall be adopted without delay.

7. *A Living Wage.* Inasmuch as one of our greatest needs as a denomination is to secure a sufficient number of ministers of the gospel; and inasmuch as it is generally admitted that one prime cause of the lack of ministers is the failure on the part of the churches and denominational interests to give the ministry a living wage, especially in the homeland; therefore, your committee would recommend that this board announce as its policy the paying of a living wage to those employed on the home field as well as to those engaged in foreign work.

8. *Relation to General Conference and Churches.* From the legal standpoint the Missionary Society is responsible to no one save the commonwealth from whom it receives its charter, but it was organized by Seventh Day Baptist churches through the General Conference, and to this board the churches have committed the conducting of their missionary work and given to it their contributions. Therefore, it is morally responsible, to a certain extent, to the churches.

The General Conference is the one organization which best represents the churches, and through which they can best express their wishes. These things being true, your committee would recommend that it shall be the policy of this board, in the future as in the past, to solicit at all times the advice of the General Conference and individual churches; but being thus advised or otherwise, it shall act upon its own best judgment under the guidance of the Holy Spirit.

9. *Relation to other Boards and Interests.* The work of this board and that of other denominational boards are parts of one great whole, and your committee would recommend that in all consistent ways this board shall continue to co-operate with other denominational boards for the promotion of our common cause.

Respectfully submitted,

(Signed) WILLIAM L. BURDICK,  
ALBERT S. BABCOCK,  
EDWIN WHITFORD,  
Committee.

### NORTHWESTERN ASSOCIATION MISSIONARY COMMITTEE

REPORT OF WORK CARRIED ON LAST YEAR,  
AIDED BY THE MISSIONARY BOARD

#### I. GENERAL STATEMENT

Secretary *William L. Burdick,*  
*Ashaway, R. I.*

DEAR FRIEND AND BROTHER:

I hardly know where to begin a report to you of the work as carried on by the Northwestern Association and the quarterly meeting of southern Wisconsin this year. To make a detailed report of all that has been done in supplying the Iowa field and in the arranging for a quartet, would be a tedious reading, and, in many respects, not of much value.

I have recently received a report from E. R. Lewis of the work done and the results accomplished in that field. Also the RECORDER files have reports from the boys while at work, so a summary may be the only thing necessary.

You will find enclosed herewith a financial report. When the quartet left Milton, each member was given a definite part of the expenses to pay, that is, one was to pay for gas and oil, one for repairs and supplies, another for incidentals, another for food, each one being supplied with money for those articles. While the plan worked well, the following report is the best I can give for this year's campaign.

I have enjoyed very much the work that we have had to do together. I regret that it seems necessary for me to quit the quartet work. The action taken by the association leaves nothing else to be done. I am sending you Lewis' letter which you can make a part of this report if you choose. I am sorry the report has not been in sooner. It was ready early in December, but poor health has delayed it until now. Find enclosed a check for \$34.75, the balance on hand of the Evangelistic Fund.

#### II. FINANCIAL STATEMENT

##### Receipts

Balance .....	\$ 37.66
Wisconsin's quarterly meeting.....	70.00
Albion .....	96.50
Battle Creek .....	30.70
Boulder .....	8.14
Farina .....	6.50
Garwin .....	5.00

Milton .....	94.50
Milton Junction .....	20.75
North Loup intermediates .....	25.00
Nortonville .....	10.50
New Auburn .....	16.39
Welton .....	32.25
White Cloud .....	5.00
Walworth .....	20.00
Church .....	2.00
Sale of car.....	75.00

Missionary Society .....	\$545.80
	600.00
Total .....	\$ 1,145.89

##### Expenditures

For car .....	\$ 138.00
Salaries .....	690.00
Repairs, tires, springs, etc.....	65.80
Gas and oil .....	67.38
Food .....	45.73
Miscellaneous .....	57.14
Walter Sayre's railroad fare.....	40.00
Insurance .....	7.09

Total .....	\$ 1,111.14
Balance on hand.....	34.75
	\$ 1,145.89

Yours in his service,

GEORGE O. SAYRE,

Chairman Missionary Committee,  
Northwestern Association.

Milton, Wis.,  
January 28, 1929.

#### III. STATEMENT BY ELLIS R. LEWIS

Mr. George O. Sayre,  
Milton, Wis.

DEAR BROTHER SAYRE:

For two months I have been ready to report the evangelistic work of the student quartet and myself on the southwestern field, but did not know to whom to report, so patiently waited. Some one sent me a copy of the Northwestern Association, which furnishes me the desired information.

The work here in connection with the evangelistic quartet from the Northwestern Association began July 6, 1928, and closed at Athens, Ala., September 3, 1928. Two weeks were spent by the quartet at Fouke, Ark., with Pastor Severance, of which I can not report. Results: baptisms, 9; renewals, 12; confessions, only 3; total conversions and renewals, 24; added to Seventh Day Baptist churches, 12.

The boys were excellent singers, good boys and interested in their work. I wish to thank the committee of which you are chairman, and through you the Missionary Society, the good people of the Northwestern Association, and each and all who in any way contributed to the work. In a special way I would thank the members of the quartet for their earnest co-operation and would heartily commend them for their good work.

As a denomination we are failing most at the very place we should be doing most—intensive evangelism! In no sense are we to consider this as synonymous with "high pressure" evangelism, as they are totally unrelated. Nevertheless, I say in all seriousness, "Except we carry on in some proved way intensive evangelistic work, we shall as a denomination grow less." May God give us the vision to see it.

I remain fraternally yours,

ELLIS R. LEWIS.

Gentry, Ark.,  
November 21, 1928.

#### THE PRAYER MEETING

LAYMAN'S SERMON

MRS. FIFIELD

[Pastor Jay Crofoot explains that since the first of the year it has been the plan of the Battle Creek Church to have a layman's sermon, about five minutes long, in their morning service, and he sends the following as one appropriate for all our churches. It was given on January 19.—T. L. G.]

What is prayer? There are many definitions. My dear husband defined prayer as the "heart's longing and aspiration for God"; another definition is that prayer is the "soul of religion." He who ceases to pray loses his religion. Carlyle says that prayer is the "deepest impulse of the soul of man."

Prayer is universal. At the dedication of that wonderful temple in Jerusalem, Solomon prayed that any stranger coming from a far country to the temple to pray should be allowed to enter and be as one of their own brethren. David says, "O thou who hearest prayer, unto thee shall all flesh come." When we stop praying we cut off the universal element of life.

Prayer is fellowship with God—friend-

ship with God. John in his epistles writes much of the fellowship he had with the Father, and covets that relationship for us, so that "our joy may be full." And Paul continually thanks God "always for their fellowship in the gospel and their fellowship in the ministry to the saints." How long would friendship exist if neglected? How can God be real if we never approach him? Friends, do you know God and is he nearer to you today than yesterday?

Prayer is a necessity. Daniel prayed three times a day with his face toward Jerusalem. Prayer was as much of a necessity to him as were his three meals a day.

Prayer is not an obligation but a privilege. We neglect it because it is so familiar. The devil does not care how much a church works, but let it become a *praying church* and he trembles.

John R. Mott says that Christian activities have increased so much more rapidly than Christian experience and faith that we are not prepared to meet the great opportunities and responsibilities of this generation successfully.

Prayer is absolute surrender to God—co-operation with God. We pray "Thy will be done," but how can it be done here when we do not yield ourselves to him?

Paul speaks of the unsearchable riches of Christ, so prayer is the appropriation of the wealth the Father has to bestow upon us. Let us take the prayer life of Jesus as our example. He said, "all things that are mine are thine, and all thine is mine." He gave all to the Father, so all that the Father had was his.

Prayer is power. Scientists tell us only five per cent of energy is expended by the farmer in producing a crop of wheat; ninety-five per cent is God's power in the universe bringing that crop to a full harvest. How much more, then, do we, his children, depend upon him for our full development in the spiritual life. It is recorded in Acts that when "they had prayed the place was shaken, filled with the Spirit."

And so I want to leave with you a picture of a prayer meeting that used to come together by the riverside, two thousand years ago. There may have been men there before Paul and Luke arrived, but we do know from the record the women were there. And the spiritual life that emanated from that small group influenced all of Europe, and



helped to establish the churches in Thessalonica and Corinth. "Out of their deep poverty" they gave so generously they had to plead with Paul to accept their gift—marvelous fruits of the Spirit from that little prayer meeting.

Brethren, do you think that any fruit emanating from the prayer meeting of the Seventh Day Baptist Church in Battle Creek will be worth recording two thousand years from now? We have the power. Will we use it? God grant that we may.

### OTHER IMPRESSIONS

DEAR DR. GARDINER:

Did it ever occur to you that mountain ranges have individuality? The White Mountains, from Chocorua in the south to beyond Mt. Washington in the north, are full of separate peaks, granite-tipped and much of the year snow-capped. It is the snow which lies so long upon them that gives them the name "White." In the very next state the Green Mountains have quite a different character. The rivers have not worn down so many deep gorges, so the mountains remain a range. The thick forests clothe them to their rounded tops, so they are "Green." The Blue Ridge Mountains, which I can see from my window, are also a decided range. The mists and vapors hang about them, and make them "Blue." The Alps, with their jagged peaks, have a grandeur all their own; and I am told it is the same with the majestic Rockies.

States also have individuality. Massachusetts is losing much of its old-time primness, for the port of Boston is open to all comers, until you would hardly know that the Bay State had Puritan ancestry. Take the town of Webster, for example. Besides some straight Americans, there are Germans, French-Canadians, Irish, Greeks, Italians, and one of the largest Polish settlements in this country. They were drawn to Webster by the promise of work in the textile mills. Many of them speak only their native language, so the streets are a babel of many tongues.

North Carolina, on the contrary, has a rocky and dangerous coast with no good harbors. As there was no place for a sea-going vessel to land, there have never been many immigrants here. It is the boast of

the people that one hundred per cent of the inhabitants can speak English. In Winston-Salem, the largest city of about seventy thousand inhabitants, the records show that only one new alien was registered in 1928—a trained nurse from Germany!

If you should stay over night in Raleigh, you would not be awakened in the morning by mill whistles, for the simple reason that there are no mills there. Raleigh is the capital city, and has the state buildings, the state institutions and hospitals, five higher institutions of learning (four for white people and one for negroes), stores, and offices; but no manufacturing plants are allowed.

Of course the climate of North Carolina is very different from that of New England. While Massachusetts is shivering at ten degrees below zero and New Hampshire at twenty-five below, we are having sunshiny days of fifty-five to sixty-five above. Violets, dandelions, jessamine, and moss pinks are blooming, and the farmers are afraid the peach buds will open. We shall have some colder weather. Mocking birds, cardinal birds, and Carolina wrens are very much in evidence.

The cities of the South were trimmed for Christmas more than ever before. There is a so-called florist in Mount Airy who does not deal in flowers. His regular work is gathering the wild galax and ivy leaves and making them into funeral wreaths. At the holidays he gathered the mountain laurel and wound the leaves upon ropes. This city was decorated for the whole distance of her main street with festoons of laurel; at every post it was wound around to make a wreath. In all, this man sold about forty miles of laurel rope! I am afraid he denuded the forest.

Yours sincerely,

MARY A. STILLMAN.

Mount Airy, N. C.

If a man should advertise that he could take a correct photograph of people's hearts, do you believe he would get any customers? There is not a man among us whom you could hire to have such a photograph taken! We would be frightened to look at it ourselves.—D. L. Moody.

## WOMAN'S WORK

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

Any account of a visit in Riverside without including a visit to the Mission Inn and a trip up Mt. Rubidoux would be incomplete, however others have written quite fully about these places, so I shall confine myself to a few words.

The Mission Inn, as you know, is not a mission; it never has been a mission. It is, first of all, as its name implies, an inn. I suppose in some places it might be called a tourist hotel with a museum attached, however it would seem very hard to discover where the hotel leaves off and the museum begins. The museum features are so many and so varied that one short afternoon visit gives but a hazy idea of all the treasures to be found within its walls. Here, as the hand book states, if one knows something of the history of the California missions, one may see the connection between the Spanish eighteenth and the American twentieth centuries. This inn had its beginning in 1875, when Mr. Miller, an engineer from Wisconsin, built an adobe house, "the first solid walled house in town," and during the following year opened the house as a hotel.

In this building are found treasures from all countries of the globe, and in the curio shops one can buy—provided his purse is not too lean—articles from far distant places as well as Indian curios and souvenirs of California and of Riverside with copies of many of the treasured relics. We found the Spanish Art Gallery most interesting with many old pictures, not all however of the Spanish school. Here, too, stands an old altar, carved in wood and covered with gold leaf, that formerly stood in the private chapel of some old Spanish grandee, who lived in Mexico and built his chapel at the entrance to some famous silver mines, where he undoubtedly secured the wealth that made it possible to build his private chapel.

I was most intrigued by a good collection of candlesticks, some of great age, some reproductions. I went back again and again

to look at them, stopping every time our party came near that part of the building.

Many noted people have been guests at this inn. Our attention was directed to the "Presidential suite" where several of our Presidents have been entertained. A number of foreigners of high rank have been complimented by being placed in this suite. Carrie Jacobs Bond, whose home is in California and who sometimes sings at the Easter service on Rubidoux, wrote her song, "A Perfect Day" while a guest in this inn and dedicated it to Mr. Miller.

We missed the Conference drive up Mt. Rubidoux, but we enjoyed the pleasure of a drive with Mr. and Mrs. Stone to the summit of this mountain, where we had a fine view of the city of Riverside on one hand and of the beautiful Santa Ana valley on the other. You have all seen pictures of this mountain surmounted by a cross. The cross was erected to the memory of Fray Junipero Serra, the founder of the California missions. Here are held the annual Easter services of Riverside. I was interested to know that these annual Easter services were started at the suggestion of the late Jacob Riis. Our own young people held an early morning meeting here during Conference week. It is a beautiful spot and the right environment for an inspirational meeting. We were loath to leave the place, but night was coming on, so we finally turned ourselves around and started on the downward trail.

### DOCTOR CRANDALL IN POST GRADUATE WORK

DEAR FRIENDS:

It occurs to me that, perhaps, our RECORDER readers would be interested in some of the experiences which I have had the past three months.

You, who have kept close touch with our medical work in Liuho, know that we have had a great deal of tuberculosis to treat, especially during the last eight or ten years. Although none of us are experts in its treatment we have had enough success so that our hospital has come to be known for our work in this line, even in Shanghai. Therefore we have come to feel that we need more training in such work. As for myself I know that, although I could fre-

quently tell if a patient had tuberculosis, when I came to tabulate my findings I was extremely hazy. I say this the more freely because I have come to know that such is not infrequently the case with the general practitioner.

During the past year, in accordance with suggestions by both Doctor Palmberg and Doctor Thorngate, I determined to seek an opportunity for study in some tuberculosis sanatorium. Dr. G. E. Crosley of Milton advised me to write to the Wisconsin Anti-tuberculosis Association, and it was through them that I came to apply to Doctor Bellis, superintendent of Muirdale Sanatorium of the Milwaukee County Institutions. Doctor Bellis very cordially opened the way for me to have a three-months' internship here, beginning October 22, 1928. Tomorrow will end my most pleasant and profitable experience here. Although I do not yet claim to be a specialist, I do feel that I have had an introduction to, and have, at least, a speaking acquaintance with the human chest, through the courteous and sympathetic help which the doctors here have, without exception, given me.

This institution is, I believe, the largest and best equipped tuberculosis sanatorium in the state. It accommodates about four hundred fifty patients here, and there are eighty children in the Blue Mound Sanatorium, which is a preventorium connected with Muirdale. About one hundred of the patients here are children. Most of these children either have the disease or come from homes where they have been under exposure, some of them being children of patients in the sanatorium. Those who have no active disease are watched and built up until they no longer need close care and are then transferred to Blue Mound, where they are kept until they are past all immediate danger.

Most tuberculosis specialists at the present time have the theory that tuberculosis is most often contracted in childhood. If the disease does not immediately develop, the germs lie in the lymph glands or elsewhere in the body until conditions are right for them to become active. Hence the need of giving especial care to children who have been subject to infection.

Here at Muirdale there are ten buildings on the grounds, four of which are for the sick; the others are dormitories for the

help, nurses' and doctors' homes, and quarters for the office staff, teachers, etc. The grounds are very pretty and well situated about one and one-half miles west of Wauwatosa, and about five miles west of Wilwaukee's central district.

The institution is very well organized. About two hundred of the sicker patients are in the large main building, where are also the dining rooms, kitchen, x-ray rooms, treatment rooms, operating room and Occupational Therapy Departments. There are two so-called cottages for the men and women convalescent patients. There is the children's cottage, a large long building with a short central wing on each side. The south wing has lovely school rooms with many windows where a school is kept for all who are able to attend. On the second floor there are open air porches where special cases among the adults are sent for sun treatment.

The hours of all patients are regulated very strictly, and for those who are allowed exercise it is prescribed in doses, just so much and no more. Certain hours are for absolute rest, others for partial rest, reading and conversation being allowed, and yet others for exercise or recreation. The daily program is made out and everyone is supposed to conform absolutely.

The Occupational Therapy Departments are very interesting. There are a number of large rooms in the basement with two trained supervisors in charge, where all manner of hand work is taught. Work is also taken to the patients in their rooms if they are unable to go to the shop and still can do a little hand work. They do most fascinating embroideries, cross stitch in wools and cotton, small rugs in Oriental style, tooled leather, wood work, basketry, metal work, and they even have a shoe cobbler. On the first floor there is a school room with a capable teacher in charge. Doctor Bellis calls this room the melting pot. There are, of course, many foreigners in the institution—Italians, Mexicans, Greeks, Poles, Turks, and what not. Here they can study English, grammar, the three R's, geography, history, stenography, and type-writing, or almost anything. The room is well stocked with current magazines, and across the hall in the post office is a fairly large library.

For treatment, aside from fresh air and sunshine, they have ultra-violet, x-ray and

apparatus for all the surgical procedures that are used anywhere. There is also a visiting dentist.

The kitchen is well equipped. The cooking is mostly done by electricity and the food is good. They have a method of tray service which is especially superior. They have cabinets built on wheels with compartments for twelve trays. All about the compartments is a space for water which can be heated by electricity. The hot food is served upon the trays and each tray put in its compartment. The cold food is arranged on top of the cabinet. The cabinet can then be wheeled to the floor for which it is designated and the food served hot.

Since I have been here there have never been any vacant beds in the sanatorium for any length of time. There is always a waiting list of from twenty to forty, and as soon as there is a place available it is filled. The county hospital also has quite a number of tuberculosis cases. This can give us some idea of the prevalence of the disease in spite of all that is being done to fight it.

While tuberculosis is a curable disease in its earlier stages, I have been impressed anew with the insidiousness of its attack. Again and again patients enter the sanatorium with the history of very recent knowledge of their condition, and yet on examination they must be diagnosed, at least, moderately advanced and often far advanced. Often, too, such patients do not look sick and are not even thin. If tuberculosis is ever stamped out, we must wake up to the danger of the "run-down condition," even without cough, which often should be recognized as beginning pulmonary tuberculosis. We must also get rid of the misconception that only young people are liable. Among our cases are many in the forties and fifties.

Very sincerely yours,  
GRACE I. CRANDALL.

Muirdale Sanatorium,  
Wauwatosa, Wis.,  
January 21, 1929.

When the first star glitters in the twilight we may begin the grateful testimony, and when all the host burns in silent glory we may challenge every planet to share with us the holy duty of praising God.—Joseph Parker.

### "SABBATH REFORM"

The principle set forth in the following clipping from the *New York Times* has been essentially my own as a guiding principle for spreading gospel truth.

A. E. M.

REV. C. E. WAGNER URGES DRIVE ON THOSE WHO HAVE DROPPED RELIGION

Rev. C. Everett Wagner in his sermon at the Union Methodist church, Forty-eighth Street west of Broadway, said yesterday that churches should make no effort to proselytize among members of other churches but should seek their converts among the persons who have left the various sects.

"In our modern age," he said, "religion in general will be elevated not by the Protestants increasing their efforts to proselyte Roman Catholics and the Roman Catholics increasing their efforts to proselyte Protestants, but rather by each group forgetting about proselytism and focusing its energy and efforts upon that open field which is composed of people who have dropped away from the various religious sects. In the United States this field consists of about half of the entire population.

"Here is the real opportunity. And it is free for all. Let Protestants, Catholics, and Jews appeal to these people. In this manner they will not make a poor Catholic out of a good Protestant, or vice versa, but will rather be cultivating the religious life of the indifferent."

### WILL MEAT FROZEN SOLID KEEP INDEFINITELY IN ZERO TEMPERATURE?

If meat is frozen solid it will keep indefinitely in a temperature below zero. In the frozen regions of Siberia mammoths and woolly rhinoceroses have been found with the flesh in a good state of preservation. Although these animals have been dead since the great ice age, which was thousands of years ago, their flesh is still edible. They have been in perfect cold storage all these centuries.—*The Pathfinder*.

One reason why bringing up children is so difficult is that parents must set an example.—*William Lyons Phelps*.

## YOUNG PEOPLE'S WORK

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

### RECRUITING FOR CHRIST

Christian Endeavor Topic for Sabbath Day,  
March 2, 1929

#### DAILY READINGS

Sunday—Christ's call (Matt. 11: 28-30)  
Monday—Christ recruiting (John 7: 37, 38)  
Tuesday—John recruiting (John 1: 29-34)  
Wednesday—Paul recruiting (Acts 16: 12-15)  
Thursday—Peter recruiting (Acts 2: 41-47)  
Friday—Recruiting the Gentiles (Acts 10: 44-48)  
Sabbath Day—Topic: Recruiting for Christ  
(Matt. 9: 35-38. Consecration meeting)

#### PLANS AND SUGGESTIONS FROM THE INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR

*Begin with Devotional Life.* A new emphasis on private devotional habits, with special reference to a study of the life of Jesus, and by the use of helpful modern translations; renewed exploration of prayer, all this on the basis that we can not share with others what we do not have ourselves. Special attention paid to this in the public meetings, and Comrades of the Quiet Hour enlisted.

*Support the Local Church.* Assume an active part in the church's evangelistic program. If public meetings are held, designate certain nights for young people, with the program designed for their needs. If visitational evangelism is used, offer the services of picked young people to assist in carrying out the plans.

Aid the pastor in calling on newcomers in the community, with the purpose of giving an invitation to the church and to the Christian life.

*Organize for Evangelism.* Beginning with a consecrated, earnest group, gradually increase the number of persons who will promise to do definite work in acquainting others with Christ.

Plan for a week of evangelistic meetings by and for young people under the leadership of the pastor, with a carefully prepared theme for each service.

Arrange for a series of "cottage prayer meetings" in homes where there are shut-ins, or where one or more indifferent persons are to be found. A group of earnest young people singing and praying in a home will have great influence.

*Study Methods of Evangelism.* Organize study classes in methods of personal work. Textbooks will be suggested by the national headquarters of the co-operating agencies, or by the Crusade with Christ Committee, Room 208, 41 Mt. Vernon Street, Boston, Mass.

Assist in organizing and conducting inquiry classes, or catechetical groups, where the prin-

ciples of the Christian life are discussed, and confession of Christ and membership in the church are encouraged.

*Invite Friends and Strangers.* Invite friends to attend the preaching services of the church, the prayer meetings of the society, or the proper classes in the Sabbath school, to acquaint them with the gospel message.

Distribute invitations to church services in the hotels of the city.

*Work for Definite Results.* List the young people of the community who are not Christians, and by attractive letters, telephone calls, or spoken invitation, urge them to attend the various services of the church.

Establish groups of young people in prayer bands with definite persons to be prayed for daily.

Encourage the use of prayer lists by individuals.

Provide frequent opportunities for decision in the young people's devotional meetings, presenting the topic material with this end in view.

Make a special point of helping the associate members to accept Christ.

*Co-operate in Larger Service.* Furnish speakers or singers for city missions or for other churches where workers are few.

Hold evangelistic services or do personal work in prisons, hospitals, and other institutions.

Conduct open-air evangelistic services.

Organize a gospel team to hold services in churches without pastors, schoolhouses in the open country, and other places needing help.

#### WHY RECRUIT? CHRISTIANITY IS ADEQUATE LYLE CRANDALL

Christianity gives us a hope for something beyond this life—eternal life. It teaches that "When we come to the end of the long, long road, the face of our Lord we'll see." This earthly life is only temporary and is a preparation for eternity. How important it is that we make the right kind of preparation, so that we may see him face to face.

Christianity reveals the only true God, a loving and compassionate Father. It teaches that God is love, and that he so loved the world that he gave his Son for our salvation. It teaches that we should love each other, that we should love our neighbors as ourselves. This teaching about love raises Christianity above other religions because it exalts love as a virtue.

Christianity teaches the only true Savior, who is Jesus Christ, our elder brother. He came to this earth, and lived among men. He suffered the same temptations which come to us, but he overcame them. He gave his life on the cross of Calvary that we might be saved from our sins.

The world needs the Savior today, just as it needed him at the time when he came. It needs men who will practice the lessons he taught—men who can stand by their convictions and be loyal to him. It needs love—the kind he had in his life. Let us show by our daily lives that we are followers of Christ, and that Christianity is the only adequate religion, the one which satisfies. Thus we may win others to it.

"Christianity is the only religion that is trying to make good its claim to universality. It is the only religion that can go anywhere and succeed."

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, March 2, 1929

#### DAILY READINGS

Sunday—"What think ye of Christ?" (Matt. 22: 41-46)  
Monday—Son of David (Rom. 1: 3)  
Tuesday—Son of God (John 1: 1-5, 14)  
Wednesday—Head of the Church (Eph. 1: 22, 23)  
Thursday—Savior of the World (Acts 4: 12)  
Friday—Great High Priest (Heb. 4: 15, 16)  
Sabbath Day—Topic: Who is Jesus Christ?  
(Matt. 22: 41-46. Consecration meeting.)

[Contributions by Plainfield intermediates]

JESUS CHRIST, THE SON OF GOD  
DAVID NORTH

It is good for us intermediates to know Jesus Christ in his relation to both God and ourselves. There are many references that show the fact that Jesus is the Son of God. One of these is found in Acts 8: 37, when the eunuch said to Philip, "I believe that Jesus Christ is the Son of God." Another passage is found in Mark 14: 61, 62, when Jesus replied to the high priest, "I am," meaning "I am the Son of God." In Luke 1: 35 the angel said unto Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, wherefore also the holy thing which is begotten shall be called the Son of God." Also in Hebrews 4: 14 are found these words, "Having then a great high priest which hath passed through heavens, Jesus, the Son of God, let us hold fast to our confession."

This assurance of the relation between

Jesus and God gives us a knowledge of his power and a basis for faith in him.

JESUS CHRIST, THE FRIEND  
NELLIE BOND

In addition to knowing about Jesus as the Son of God, we want to know him in his relation to us. We know that there is no better friend than Jesus. We have learned about him as the healer of the sick. We have heard about his curing the terrible disease, leprosy, and also curing the man who was not able to get into the pool first, which he thought would cure him.

We have read about his great love for little children and how he laid his hand on their heads and blessed them and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

We have read about his compassion for the sinners who wanted forgiveness. Surely there is no better friend than Jesus.

If we accept Jesus as our friend, we will be better in our homes, more thoughtful for others, and better able to develop into useful men and women. Without Jesus' friendship, this life would not be worth living.

### INTERMEDIATES, GET ACQUAINTED

Miss Caroline Randolph,  
Milton Junction, Wis.

DEAR CAROLINE:

In the letter which you wrote me some time ago you asked if we still had a Christian Endeavor. I am sorry to say that there were so few of us to attend that it was given up last June. However, before Christmas last year each of our endeavorers wrote letters or sent cards to Geraldine Thorngate, the same as the Ashaway girls did. Later I received a very interesting letter from her which was read at one of our meetings.

Pastor Babcock is much better now, so he is preaching again. While he was unable to preach, the pulpit was filled by the young people and Mr. R. W. Wing.

Our church steeple was repaired this fall and is the same as it was before, only minus the weather vane, as it could not be found.

A good share of the time the weather

has been so remarkably warm and the ground so free from snow and mud that rubbers are not necessary.

The best news which I have saved until the last is that I am planning to see you at Conference this year.

Your friend,

VELMA LIDELL.

#### HONORABLE MENTION

Those intermediates contributing to the topics for February and March are:

Robert Radford, 41 Stanley Bldgs, Pancras Rd., London, N. W. I. England.

David North, Plainfield, N. J., 1016 South Avenue.

Nellie Bond, 511 Central Ave., Plainfield, N. J.

Paul Maxson, Gentry, Ark.

Velma Lidell, DeRuyter, N. Y.

Marjorie Greene, North Loup, Neb.

They would be glad to hear from you through the "Get Acquainted" column.

#### MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board convened at the home of the president.

Russell Maxson led in prayer.

A communication was read from Rev. A. L. Davis regarding the silver loving cup awarded the Little Genesee society for work on the activities chart.

The committee on Christian Endeavor week programs presented a report in detail, asking for suggestion and discussion. The material will be sent out immediately.

The chairman of the nominating committee proposed the names of two persons to become members of the board. Voted, unanimously, that Mrs. Helen Simpson and Miss Evelyn Ring become members at once.

General matters pertaining to various phases of young people's work were discussed.

Members present: Dr. B. F. Johanson, Rev. J. W. Crofoot, Mrs. Frances Babcock, Mabel Hunt, Russell Maxson, Glee

Ellis, Virginia Willis, Lloyd Simpson, Marjorie Maxson.

Respectfully submitted,

MRS. MARJORIE MAXSON,

Recording Secretary.

Battle Creek, Mich.,

January 3, 1929.

#### THANKS FROM SALEM COLLEGE

DEAR SABBATH RECORDER:

Adding to what I wrote as I came through Plainfield recently, I want to say that President Bond and I were cordially received by Rev. Eli F. Loofboro in Shiloh, and by Rev. H. L. Cottrell of Bridgeton. We had a lovely time and the people responded handsomely to our calls for Salem College. This is by far my most successful trip for the college, and I am glad to report that the cash contributions start our Building program, our Endowment program, and Student Loan Fund program upward in a splendid way. I desire to thank through the RECORDER all those who so graciously came to my rescue in these beginning days.

O. P. BISHOP,

Department Buildings and Finance.

February 5, 1929.

#### THE OLD CHURCHYARD

"Yet, somehow, when the gentle winds across the grasses blow,  
There is something in its whisper, like the voice you used to know,  
And you dream that as it passes, every gleaming drop of dew  
Is a tear that some lost loved one has left behind for you."

Don't rebel against the hard things which come into your life. All that comes into a man's life are just the things most needed for his own development. It is by conquering the disagreeable things, by overcoming the temptations, and by surmounting the difficulties that strength is acquired to accomplish the big things of life. God knows just the things we need for the unfolding of the best which is in us, for the development of our better selves. These things, and these things only, are the trials we have to bear. Though the temptation to shun our trials is great, they are just the things we need to strengthen us.—*Young People.*

## CHILDREN'S PAGE

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

#### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have enjoyed reading the Children's Page very much. I have been sick with the "flu," and I have read the stories and letters over and over.

I am nine years old, and in the sixth grade at school. I love my teacher, too.

We go to the Verona Seventh Day Baptist church. Our pastor's name is Rev. Lester G. Osborn.

I have two brothers and two sisters, and we have real good times together. I will be glad when summer comes again, as during vacation time we have Daily Vacation Bible School, which is held at our church. I just love to go; we have such a nice large school now.

I think I had better close or my letter will be so long you won't have room to print it and then I would be disappointed.

Your loving friend,

EULA LENNON.

Rome, N. Y.,

January 29, 1929.

DEAR EULA:

You are not the only one who would be disappointed if I could not get your letter in this week, for I would be disappointed, and I am sure all our RECORDER children would be, too, when they found out what they had missed. But do not be afraid to get your letters long, and do write often.

I am sure you have proved your statement that you love your teacher since you have advanced so fast in school. Not many children have entered sixth grade at nine years. Those who are fond of their teachers, are pretty sure to do good work, and it works both ways.

Sincerely your friend,

MIZPAH S. GREENE.

#### THE GIFT OF LOVE

M. G.

One bright, cool afternoon in September, two little girls were trudging home from school along a pleasant country road, chatting merrily, as only two happy little girls can.

"Oh, Jean!" said Eleanor Bently, the smaller of the two, "isn't it funny that your mother's birthday and my mother's birthday come on the very same day?"

"Yes, it is funny," said Jean Carrol, with a little skip of pure joy, "and ever so nice, too; for just think of the good times we can have, planning and making birthday gifts together."

Jean was an only child, and until the Bentlys came to live on the adjoining farm, less than a year ago, had very few playmates and was often rather lonely. The two children had almost at once become the greatest of friends, and a very happy child was little Jean. Eleanor was happy too, for although she was blessed with two brothers, they were quite a bit older and of course not much company for her.

"Oh, yes," answered Eleanor. "It will be great fun to talk about our gifts for our mothers, but I know just what I am going to get for my mother. I don't have to plan one single bit. I'm going to ask daddy for a nice new five dollar bill, and I'll go to town tomorrow to buy the very finest pocket book in the whole store. I love my mother so well that nothing is too good for her. I never could make anything half fine enough. But I'd love to have you come over to my house after supper to tell me what you are going to make for your mother."

Jean's merry face grew sober as she bade Eleanor good-by at the Bently gate and went alone to her own home, a few steps farther on, for her father had been sick all summer and she knew there was very little money to spare for birthday gifts.

As she entered the house she heard the rattle of dishes in the kitchen where her mother was preparing the evening meal, humming softly a favorite hymn.

"I know I love my mother as much as Eleanor does hers," said the little girl with a tremble in her voice, "even if I

can not give her such a lovely gift for her birthday; but I'm afraid I can not make anything half good enough to show her how much I love her."

Then a tired, unhappy little girl threw herself down on her dainty, white bed, and cried herself to sleep.

Suddenly she heard a soft little voice beside her singing merrily:

"Oh, Jean! Oh, Jean! Come flit with me  
Across the fields and o'er the brook.  
The dearest presents there you'll see,  
When I have shown you how to look  
For beauty found in common things,  
Appropriate for crowns of kings."

Jean rubbed her eyes in surprise and looked quickly around. Balanced lightly on the edge of her bed was a dainty little fairy, dressed in shining gold, who beckoned her to the window, and she found herself floating like a thistledown, over the meadows, to pause at last with the golden fairy on the edge of the little babbling brook in the east meadow.

Gracefully the shining fairy waved her tiny golden wand and sang:

"Oh, see, my dear, the golden-rod—  
How could you seek for fairer blooms?  
And note each little milk-weed pod,  
And other weeds with feathery plumes.  
Then gather with the greatest care  
Each tiny spray of beauty there."

"Now if with gilt or silver sheen  
You touch each one so tenderly,  
A present fit for any queen  
You'll have before you, don't you see?  
'Twill please your mother, never fear.  
Ho, ho! Ha, ha! my pretty dear."

(Continued next week)

### THE LYNX

MARY A. STILLMAN

The lynx is most ferocious, and the lynx is very bold,  
He is difficult to capture and impossible to hold.  
No one would try to chain him, for everybody thinks  
A chain is never stronger than the very weakest links!

Stay on the farm. There can be as much happiness on a farm in these twentieth century years as exists within our cities. Even our city dwellers are beginning to cast a longing glance at the great open spaces.—  
*Secretary of Labor Davis.*

### FAITHFUL WOMEN AND THE GOSPEL

MRS. E. R. LEWIS

(Paper read at Southwestern Association)

From the time Eve, the first woman, gave unto Adam, the first man, the forbidden fruit and "he did eat," up to this present minute woman has been the logical leader and servant, man the led and served.

Faithful women in all ages have been faithful leaders and faithful servants. That which is true in social, political, economic, and moral spheres is pre-eminently true in religion. The gospel of the kingdom of heaven from the first has depended for its success upon the ministrations of faithful women.

Whether or not a woman should be ordained to preach the gospel is a mooted question and one that has no part in this paper; but the obligation that rests upon us as converted women is obvious.

"And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Suzanna, and many others which ministered unto him of their substance."

May we reverently ask how much of the success of Christ's earthly ministry was dependent upon the faithfulness with which they served? Is it wrong to suggest that but for them the Kingdom of heaven upon earth might never have reached even the imperfect realization of his ideals for it? Did Paul owe an inestimable debt to Priscilla, the wife of Aquilla, who "instructed him more perfectly in the way"? Do not most men fill positions of authority more acceptably both to God and man when aided and instructed, yea, even led and sustained by faithful women? I think all history answers yes to all these questions.

The one question which most vitally concerns us is, Are we faithful? Do we of our substance "minister unto him"?

Rarely does one have an opportunity to be a Priscilla. More seldom is it granted to be a Mary Magdalene; yet we all may, in the home, teach our children and our neighbor's children, to walk in that way.

Many long nights of lonely vigil await us beside the sealed doors of dead and buried human hopes, even as Mary Magdalene and

(Continued on page 189)

## OUR PULPIT

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

### LINCOLN

REV. HERBERT L. COTTRELL

Pastor of the church at Marlboro, N. J.

SERMON FOR SABBATH, FEBRUARY 16, 1929

To struggle, suffer, and aspire,  
Like Israel, led by cloud and fire.

"A treacherous shot, a sob of rest,  
A martyr's palm upon his breast,  
A welcome from the glorious seat  
Where blameless souls of heroes meet.

"And thrilling through unmeasured days,  
A song of gratitude and praise,  
A cry that all the earth shall heed,  
To God, who gave him for our need."

It is to this cabin and this man that many  
minds are turning at this season of the year.  
And why? Because his life and work re-

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

"Through the dim pageant of the years  
A wondrous tracery appears;  
A cabin of the western wild  
Shelters in sleep a new-born child.

"Nor nurse nor parent dear can know  
The way those infant feet must go.  
And yet a nation's help and hope  
Are sealed within that horoscope.

"Beyond is toil for daily bread,  
And thought to noble issues led.  
And courage arming for the morn  
For whose behest this man was born.

"A man of homely rustic ways,  
Yet he achieves the forum's praise,  
And soon earth's highest meed is won,  
The seat and sway of Washington.

"No throne of honors and delights,  
Distrustful days and sleepless nights,

sulted not only in breaking the shackles of four million slaves and preserving our national union, but the contact of his colossal life and character with the world resulted in making individuals more Christlike and civilization more noble; and the commemoration of his life and work at this time is an incentive to character building and unselfish service.

Time always gives a true verdict to a man's real worth. Many a man who seems great during his life time and receives a world's praise, sinks into oblivion after he is buried, because time reveals the fact that his contribution is worthless; while on the other hand, a man may die amid the noise of cannon and the smoke of battle and his

true character may be partially shrouded by the base misrepresentation of his enemies, yet time will silence the noise of cannon, clear away the smoke of battle, and, like a sensitive plate, bring out in bold relief the eternal character and sterling worth of the soul. This has proved true in the life of Lincoln.

While he could boast of thousands of loyal friends and supporters, he had many base and desperate enemies. Not only the South but many in the North would have gloated over his downfall. In the fierce passions of sectional estrangement, it is not surprising that the people of the South readily believed every evil report about Lincoln. He was persistently represented to them as a barroom jester without the qualities of a statesman or a gentleman. But ten years after the war, the more intelligent men of the South learned to appreciate the noble qualities of Abraham Lincoln, and just fifteen years after the war ended, Colonel Alexander McClure, a close friend of Lincoln, addressed the joint legislatures of North Carolina, Georgia, and Tennessee, in obedience to the unanimous request of those bodies to present to them the character, attributes, and record of Abraham Lincoln. On this same trip, Mr. McClure visited Jefferson Davis. He was somewhat doubtful of the welcome he might receive from one whom he supposed to be an embittered and hopeless old man, waiting for the peace of the grave; but he was happily disappointed, for he found him generously hospitable and courteous. He admitted that he had not only learned that the South had greatly misunderstood and most unjustly accused Lincoln, but that Lincoln was incapable of enmity to either section or individual, and the conversation on that topic was closed with the pathetic expression spoken in a visibly tremulous voice: "Next to the day of the fall of the Confederacy, the darkest day the South has ever known was the day of the assassination of Abraham Lincoln." Could Lincoln only have known what would be the later judgment of some of his enemies, how much easier it would have been for him to bear the heavy sorrows and responsibilities of his life. But the veil of the future was not lifted for Lincoln; he had to live and toil and suffer, sustained by faith in God and the ultimate triumph of truth. Surely through his whole

life we see a most beautiful expression of the love and patience that "beareth all things, believeth all things, hopeth all things, endureth all things." Are we, today, building characters that will ring true when tested by the verdict of time?

I wish all boys and girls who can gain an education only by overcoming obstacles might learn a lesson from Lincoln's patience and perseverance in obtaining his education. Some boys and girls would be ashamed to tell that they were so poor that they had to borrow books, unwilling to take a book with them and study their lessons while they split wood or hoed corn, but Lincoln did all of these things. Shame upon the boys and girls, the men and women, who complain of hardships. They do not know what hardships are. Let them go back and follow Lincoln's pace for awhile, that they may appreciate their blessings. Most of us would not have had the patience to get an education as Lincoln did. His mother was his first teacher and a spelling book was his first book. He had not even a district school to attend, no modern desk to use, no modern essentials such as pads, pencils, etc. After the spelling book he took up the Bible and *Pilgrim's Progress*, and later studied law. A very narrow course of instruction, you say; but if more of our boys and girls were better grounded in the great principles of the spelling book, *Pilgrim's Progress* and the Bible, we might expect more Lincolns and Frances E. Willards today.

Lincoln was helped in bearing the severe physical and mental strain of those trying years by a remarkably strong physical constitution. He was of unusual stature, six feet and four inches, and of spare but muscular build. His health and superiority in body were in him conducive to purity, nobility, and grandeur of soul. It is said that he chopped wood from the time he was eight years old. But he was chopping something else besides wood; he was hewing out for himself a place which no one could take away from him, a name which the years can not efface, a spiritual monument which stands today as a challenge to the manhood and womanhood of the world.

But we should be more proud to bow our heads to the moral and spiritual qualities of Lincoln. His nature was deeply religious. His whole life and great deeds show conclusively that God was a living reality

in his experience. The story is told that on one occasion a delegation called on him, and at the end of the conference one of the men said, "I hope, Mr. Lincoln, that God is on our side," and Mr. Lincoln said, "That does not concern me." The astonished gentleman said, "What, does it not concern you that God is on your side?" Lincoln replied, "What concerns me is that we should be on God's side."

He loved manliness, truth, and justice. In argument at the bar, he was so fair to his opponent that he frequently appeared to concede away his client's case. He was ever ready to take blame upon himself and bestow praise on others. Yielding and accommodating in non-essentials, he was inflexibly firm in a principle or position deliberately taken. "Let us have faith that right makes might," he said, "and in that faith let us to the end dare to do our duty as we understand it." The Emancipation Proclamation, once issued, he reiterated his purpose never to retract or remodify it. "There have been men base enough," he said, "to propose to me to return to slavery our black warriors of Port Hudson and Olustee, and thus win the respect of those masters they fought. Should I do so, I should deserve to be damned in time and eternity. Come what will, I will keep my faith with friend and foe." Benevolence and forgiveness were the very basis of his character. His world-wide humanity is aptly embodied in a phrase of his Second Inaugural Address, "With malice toward none, with charity for all."

He was most tender hearted and sympathetic. "I have not willingly planted a thorn in any man's bosom," he was able to say. The kindly attributes of his nature always dominated the man except when they came in conflict with imperious public duty.

How many of you can be cheerful and smile and make others smile in the midst of sadness and responsibilities? Lincoln could do it. When the general plan of the prosecution of the war rested almost entirely on Lincoln's shoulders, when the news of serious defeats would come to him, or when mothers would be upon their knees in his private office pleading for the lives of their loved ones, or when the outcome of the war seemed especially doubtful, it would seem as if Lincoln never could have stood the

strain, had he not been able to throw it off for a moment by a cheerful smile or a funny story. Many times were his closest friends accustomed to see the tense lines in his face relax, the furrows in his brow disappear, and the seriousness in his face break into sunshine as he told in his apt way one of those Lincoln stories, which did his own heart, as well as the hearts of others, "good like a medicine." Yet I doubt not but that his cheerful disposition rested upon something more stable than his ability to tell funny stories; it must have rested upon a simple childlike faith in God, that could say in the darkest hour:

"If right is right, as God is God,  
Then right the day will win;  
To doubt would be disloyalty,  
To falter would be sin."

Can we not always have that same sunny temper and happy disposition? Let us ever remember that

"It is easy enough to be pleasant  
When life glides by like a song;  
But the man worth while,  
Is the man who can smile  
When everything goes dead wrong."

As we review again the life of Lincoln, can we not learn anew many rich lessons in good citizenship and patriotism? The foundations for the highest citizenship and patriotism must forever be a firm belief in almighty God and an unshakable faith in the ultimate triumph of truth, a love of country, and a passion for righteousness that makes one oblivious of self in his efforts for his country's welfare. In his devotion to his country, the true patriot exercises intelligence, a far-seeing wisdom, and the ability to visualize his country's needs and possibilities. In what a wonderful degree did Lincoln possess the qualities of the true patriot.

At this season of the year we may seek to honor Lincoln by holding commemorative services in his memory, but we would honor him and all the other heroes who have died and gone to their reward far more by making our lives the living expression of the ideals for which they died and by striving to carry on the work which they began.

"There's but one gift that all our dead desire,  
One gift that men can give, and that's a dream,  
Unless we, too, can burn with that same fire  
Of sacrifice; die to the things that seem."

"Die to the little hatreds; die to greed;  
Die to the old ignoble selves we knew;  
Die to the base contempts of sect and creed,  
And rise again, like these, with souls as true.

"Attempt new heights, bring even their dreams  
to birth;  
Build us that better world, oh! not diminished,  
By one true splendor which they planned on  
earth.

"And that's not done by sword, or tongue or pen,  
There's but one way. God make us better men."

#### TRACT SOCIETY'S TREASURER'S REPORT For the quarter ending December 31, 1928

Ethel L. Titsworth, Treasurer,  
In account with the  
American Sabbath Tract Society

Dr.  
To cash on hand October 1, 1928:  
General Fund .....\$ 240.31  
Denominational Building Fund... 885.59  
Maintenance Fund ..... 423.24  
To cash received since as follows: \$ 1,549.14

General Fund  
Contributions:  
October .....\$ 210.96  
December ..... 597.21  
Collections:  
December ..... 6.17  
Income from invested funds:  
October ..... 328.04  
November ..... 2,174.44  
December ..... 107.24  
Receipts from publications:  
Sabbath Recorder ..... 1,077.91  
Helping Hand ..... 569.53  
Tract Depository ..... 64.89  
Outside publications ..... 8.60  
Junior Graded Helps ..... 28.50  
Intermediate Graded Helps ..... 23.25  
Calendars ..... 31.40  
Contributions to special Sabbath  
Promotion work ..... 125.01  
Refund account Conference ex-  
penses, W. D. Burdick ..... 25.00  
Refund account traveling expenses,  
general Sabbath Promotion work ..... 20.89  
5,399.04

Denominational Building Fund  
Contributions:  
October .....\$ 768.80  
November ..... 257.50  
December ..... 2,610.97  
Bequest of Loisanna T. Stanton,  
Alfred, N. Y. .... 7,050.00  
Bequest of Agnes L. Burdick, Little  
Genesee, N. Y., in memory of her  
brother, A. H. Burdick ..... 500.00  
Income:  
October ..... 210.00  
November ..... 91.67  
December ..... 44.10  
Payment account principal of note,  
publishing house, account cutter ..... 300.00  
11,833.04

Maintenance Fund  
Rent from publishing house .....\$ 375.00  
Income, denominational building en-  
dowment ..... 3.06  
378.06  
\$ 19,159.28

Cr.  
By cash paid out as follows:  
Sabbath Promotion work:  
Holland—G. Velthuysen .....\$ 150.00  
Mill Yard Church, London... 25.00  
Jamaica, B. W. I.—H. Louie  
Mignott ..... 25.00  
Special Sabbath Promotion work:  
A. J. C. Bond, salary and  
expenses ..... 260.75  
Young People's Work ..... 48.44  
Expenses of publications:  
"Sabbath Recorder" .....\$ 3,163.33  
"Helping Hand" ..... 436.80  
Outside publications ..... 26.09  
3,626.22  
General printing and distribution  
of literature:  
Tract depository .....\$ 1,264.67  
Committee folders—1928-29.... 7.78  
Calendars ..... 235.93  
1,508.38  
Miscellaneous:  
President's expenses, traveling..\$ 64.75  
Legal expenses:  
Copy of will, Loisanna T.  
Stanton ..... 1.75  
Treasurer's expenses:  
Clerical ..... 65.00  
Stationery ..... 9.23  
Corresponding secretary:  
Clerical assistance, first  
quarter ..... 22.00  
Asst. corresponding secretary  
Stationery, etc. .... 261.00  
Traveling ..... 40.38  
Life Annuities ..... 12.50  
40.00  
Incidental:  
Traveling expenses, guests, to  
board meeting ..... 40.41  
Armistice pamphlets, Federal  
Council ..... 2.00  
Steel cabinet, denominational  
cuts ..... 84.10  
Steel shelving, tracts, etc.... 157.74  
Denominational building canvass:  
Printing, postage, traveling,  
etc. .... 630.50  
1,431.36  
Denominational Building Fund  
Transfer of funds to savings account 7,100.00  
Maintenance Fund  
Care of furnace, etc.....\$ 62.40  
Insurance on building..... 53.00  
Plumbing repairs ..... 6.58  
121.98  
\$ 14,297.13  
By balance on hand:  
Denominational Building Fund..\$ 5,617.13  
Maintenance Fund ..... 679.32  
\$ 6,296.45  
Less overdraft, General Fund 1,434.30  
4,862.15  
\$ 19,159.28  
Outstanding obligation, General  
Fund loan from Denomina-  
tional Building Fund.....\$ 1,500.00  
E. & O. E.  
ETHEL L. TITSWORTH, Treasurer.  
January 7, 1929.  
Examined, compared with books and vouchers, and  
found correct.  
Irving A. Hunting,  
F. A. Langworthy,  
Auditors.  
January 13, 1929.

(Continued on page 189)

## Fundamentalists' Page

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

### BY WAY OF CONTRAST

#### 6. THE RESURRECTION OF JESUS

##### The Fundamentalists' Position.

The physical resurrection of Jesus is accepted as a historical fact. After our Lord completed his work of redemption by his death on the cross, and had spent three days and nights in the grave, he arose a victor from the tomb. That resurrection was a bodily one. The empty tomb stands as unimpeachable evidence. "He is risen; he is not here: behold the place where they laid him!" (See Matthew 28: 6; Mark 16: 6; Luke 24: 3-6; John 20: 1-10.)

Just as we believe there is no valid evidence to support opposition to the virgin birth, except on the basis of a presupposition against the miracle of a supernatural birth, so likewise we believe concerning the resurrection.

The Biblical evidence for the resurrection is overwhelming. The apostles believed it and taught it. "If Christ be not risen, then is our preaching vain, and your faith is vain. . . . ye are yet in your sins;" and "they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Corinthians 15: 14-20). Jesus was "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1: 4). The disciples and apostles went everywhere preaching "Jesus and the resurrection." (See Acts 2: 24-32; 3: 15; 4: 2, 10, 33; 5: 30; 17: 18, 32; 23: 6; 24: 15, 21.)

Fundamentalists believe that the only theory that explains the empty tomb; that accounts for the rise and spread of Christianity; that the only theory upon the truth of which rest our trust for forgiveness of our sin, our belief in fellowship with Christ our Lord, our hope of life after death, and our reunion with loved ones in that "city

not made with hands, eternal in the heavens" is this—on the third day Jesus rose from the dead.

Says Robert E. Speer. "The only substantial case against it rests on the assumption that a miracle can not happen, and that no evidence can be supplied to prove a miracle." "This assumption," says he, "closes the case in advance."

##### The Modernists' Position

They believe in personal immortality, and that Jesus shared in such an immortality. But many deny the historicity of the resurrection on the basis of the assumption of the impossibility of miracles. Others regard it as a matter of growth that gradually took shape in the minds of Christ's disciples. Others treat it with indifference, or interpret it to mean a spiritual experience—nothing physical about it. But we will let them speak.

"Many Christians of today have practically left behind this idea, that our very bodies will in some way be re-formed and re-animated in the life to come. Many good and faithful believers have come to feel that it is a matter of comparative indifference whether the resurrection of Christ was physical or purely spiritual. . . . To say, 'I believe in the resurrection of the body,' is simply our way—clumsy, archaic, but an honest, homely way—of saying, 'I believe that the life that is to come is real, vital, vivid, personal, intimately bound up with the simplest acts and facts of my life, physical as well as spiritual'" (William P. Merrill).

Doctor Fosdick says: "I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh" (*Modern Use of the Bible*).

"If we believe in personal immortality at all we must of course believe in the personal immortality of Jesus. . . . The belief of the early Christian leaders was that Jesus continued to have a religious experience with the will of God after death. . . . They expressed this idea by saying that 'God raised him from the dead' and that he was 'at the right hand of God making intercessions for us.'" (Bosworth in *What it Means to Be a Christian*.) Then in seeking to answer the question—What was the resurrection of Jesus?—he tells us that the large miscellaneous group which made up Jesus' dis-

principles included many Jews. The Alexandrian Jews probably held that at the death of a good man the spirit escaped and lived a free bodiless life; that the Palestinian Jews would consider the resurrection as a revivifying of the body, or the passage of the soul into another body; still others that a resurrection involved the transformation of the body into a superior kind of body; and that when these different folks heard that Jesus had "experienced" a resurrection, each interpreted it according to his belief. "In this way," says he, "a variety of views regarding the resurrection of Jesus probably at once became current and expressed themselves devoutly during the next few decades in appropriate narratives."

## 7. MIRACLES

*The Fundamentalists' Position.*

Believing as we do in the miraculous conception and birth of Jesus, that is, that he came into the world in a supernatural way; believing that he lived a supernatural life, and that his earthly life ended in a supernatural way—in the resurrection and ascension—we accept every miracle that lies between these two events. We believe in the miracles wrought by Jesus because we believe he was the Son of God. We can not accept his words as *true* and reject his deeds as *false*. Both his words and his deeds were miraculous. "Never man spake like this man." "Even the winds and the sea obey him." His miracles are as well authenticated as his words.

The miraculous element is so woven into every part of the New Testament that if miracles be rejected, little is left. Jesus claimed and used miraculous powers. People were won to him because of such power. Nicodemus cries out: "Rabbi, we know thou art a teacher sent from God, for no man can do these miracles that thou doest except God be with him." When John's disciples came inquiring if he was the Christ, Jesus said: "Go and show John again those things which ye do hear and see; The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matthew 11: 4-5).

There is no Christ but the Christ who walked on the sea, healed the sick, made the blind to see, turned water into wine, multi-

plied the loaves and fishes, and raised the dead. "Men who talk about any other Christ are talking of a myth, a shadow, a vapor, for there can no more be a non-miraculous, non-supernatural Christianity than there can be a quadrangular circle" (C. E. Marcantney). And we accept the Old Testament miracles, since we accept the Bible un-mutilated.

*The Modernists' Position.*

"Miracles do not happen," wrote Matthew Arnold. That pretty well voices the modernists' attitude today. More and more they are becoming skeptical touching all miracles. They have practically abandoned belief in the miracles of the Old Testament. While some of them profess belief in some of the New Testament miracles, it is fair to say that a major part of the New Testament miracles has been cast into the discard. "Science makes all miracles incredible." We will let a few representative modernists speak for themselves.

Dr. H. L. Willett, of the Divinity School, University of Chicago, says: "Every miracle and every prophecy could be eliminated from the Scripture and its supreme value would not be disturbed" (*Our Bible*). Referring to that familiar Old Testament miracle and the still small voice, he says: "Wind, earthquake, and fire—spasmodic violence—should give way to a *quiet planning*. The new way to dispose of Baalism is a series of well-laid and executed plots" (*ibid.*)

"Every one so trained (i. e., scientifically) must place a note of interrogation after all the Biblical accounts of miracles." He further assures us that the scientifically college trained man of today classes the miracles of Christ "with folk lore, legends, or mythology, which he has already found in other religious faiths" (*Cross in Creative Christianity*).

Says Dr. Robert F. Horton, in *My Belief*, "No wise apologist aware of the nature of evidence and of the evidence of Christianity, would identify the faith in Jesus with belief in miracles recorded in the gospels."

There is a "deadly unreality in our thought of miracles. Prevalent religious thought has taught the modern man to put miracles and law in contradiction" (Fosdick).

## FAITHFUL WOMEN AND THE GOSPEL

(Continued from page 182)

the other Mary sat one on either side over against that sealed door where lay buried their Lord and Savior.

If we in all our relationships are faithful; if we are true and loyal, many things which now seem dead or hopeless shall rise again and in triumph go on to glorious victory.

Seventh Day Baptist women hold in their hands the ultimate destinies of the world.

Let us, therefore, in his name be faithful.

## TRACT SOCIETY'S TREASURER'S REPORT

(Continued from page 186)

Denominational Building Fund

Dr.		Cr.	
To—			
Total amount contributed, and income, to October 1, 1928..	\$ 29,182.21		
Contributions received during the quarter (including bequests) \$	11,187.27		
Income—interest on loans, etc...	345.77		
		11,533.04	
		\$ 40,715.25	
By—			
Expenses of canvass for funds, 1925 .....	\$ 155.23		
Architects' fees—on account .....	2,500.00		
Loan to Publishing House account cutting machine .....	2,009.60		
Less amount repaid .....	1,709.60		
		300.00	
Loan account Equipment Notes \$	7,000.00		
Less amount repaid .....	1,058.61		
		5,941.39	
Loans on bond and mortgage (for details see annual report)...	9,000.00		
Liberty Loan Bonds .....	1,100.00		
Loan to General Fund (from Savings Account) .....	1,500.00		
		\$ 20,496.62	
Balance on hand—Savings Account .....	\$ 14,600.00		
Checking Account .....	5,618.63		
		20,218.63	
		\$ 40,715.25	

## OCCUPIED

He came to you, for in his gentle voice  
He'd much that he would say.  
Your ears were turned to earth's discordant  
sounds,

And so—he went away.

He came; and in his hand he had a task  
That he would have you do,  
But you were occupied with other things,  
And so you missed that, too.

He would have touched you; and his touch could  
thrill,

And give you quickening power;  
But earthly things enveloped, and you could  
Not feel him in that hour.

—Selected.

"An intelligent man who now affirms his faith in miracles can hardly know what intellectual honesty means." The story of the supernatural birth, miracles, resurrection, he classes as "an antiquated affair, a relic that is worthless to the cultivated class" (George B. Foster in *The Finality of the Christian Religion*).

"In the case of actual or supposed miracles, modernism, as Shailer Mathews suggests, does not ask, Were they miracles? but, Did they take place? If critical, historical, and literary inquiry answers yes, then the cosmic order and the yet unfathomed mysteries of reality have a place for them" (Dean A. E. Main in *Modernism In Religion*).

## A PASTOR'S TESTIMONY

DEAR DOCTOR GARDINER:

Due notice has been given in the RECORDER to the passing of Rev. H. D. Clarke.

However, as his pastor, I would like to say a few words.

Brother Clarke was a man of deep convictions and of deep devotion to his convictions. He was devotedly loyal to his pastor and a most helpful member of the Albion Church.

The Albion Church and the community at large have lost a most valuable citizen, friend, and helper.

JAMES H. HURLEY.

## HOW TO KEEP FRIENDS

A man who is at the head of a large business concern is famous for his ability to make and keep friends. Recently he was asked how he was able to make so many friends.

This was his reply. "Whenever I am asked to do a thing, I either can do it or I can't, and I decide right there which it is to be. I made up my mind that I would never be the type of man who agrees to do everything he is asked, then sometimes does it and sometimes doesn't. If I can't do what I am asked, I say so and if I can do it, I do it immediately."

A simple recipe for making and keeping friends, but an important one.

—Young People.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### FROM VERONA, NEW YORK

[I received, two weeks ago, three good papers that had been read in the Sabbath school at Verona, N. Y. One of them has been printed in the RECORDER. The other two papers are given below.—H. W. R.]

WHERE I HAVE FOUND HIM  
MRS. RUTH SHOLTZ DAVIS

God is not hard to find if we only open our eyes. We can see him all about us in the very beauty of the earth, with its hills, vales, trees, and flowers; in the glory of the skies, with sun, moon, and stars. It seems to me that when I see and appreciate these things in nature I can find God's presence in them all; and this has given me an understanding of the power of him who made them. He shows himself also in the blessings he sends every day—the changing of the seasons; and when the harvest ripens I know it is because of his great power.

He has revealed himself to me through the joy of human love. The love of relatives and friends is a manifestation of his wonderful love for all. The sacred fellowship that binds our hearts together in Christian love has helped me to feel the presence of God wherever I go. I have found him in the study of the Bible. These great teachings tell of his promises and his comforts. As I have studied the gospels which relate the life of Christ and his work on earth among men, I know he is in perfect union with God and actually portrays to men the character of God. We should study the Bible more and more so that, although we have found him, we may learn to know him better.

I feel that I have found him also through the Church. God's spirit has been living in the Church through the ages, and still remains there to inspire the hearts of all who search there for the truths concerning him. If we are soldiers of the cross, striving together to serve him, thus showing the way for others to find him, we shall ourselves be drawn closer to God.

I have found God, too, through prayer. In prayer God is very close to us. We go to him with our joys and thankful hearts, and feel happy that we may talk with him. We go to him in our sorrow and our cares, and so find comfort and relief. We go to him with our mistakes and are forgiven. Certainly we all learn to know God better through the love he reveals to us in our prayers.

In all these ways my mind and heart have been opened to the influence, inspiration, and power of God. It has made my heavenly Father seem very near to me, and I feel him to be my Guide, my Guard, and my Friend.

### THE CONSTANT QUEST

MRS. MARIAN WILLIAMS SHOLTZ

Very often in this busy world we are so interested in attaining material needs of life that we are apt to neglect our spiritual needs. God has given us this beautiful world to live in. He has provided for our many needs and comfort. He has supplied us with the beauties of nature that we may enjoy them. Even the fowls of the air have been provided for. In his Word he says, "Seek ye first the kingdom of heaven and all these things shall be added unto you." God has done so much for us that we might at least show our grateful appreciation of his gifts through loyal service in his work. He has given us his holy Word that we may seek and find what he would have us do. Let us not be satisfied with our lives as they are, but strive to make them better. This we can do through daily meditation with our heavenly Father, and by obedience to his Word. Perhaps we do not always understand just how God hears and answers our prayers. There are also many other things that puzzle us—the wonders of the radio and other inventions. Though we do not understand fully the working of these discoveries, we can see the results of their operation.

I found lately a little verse that appealed to me. It is entitled "If."

"If radio's slim fingers can pluck a melody from the night,  
And toss it over continent and sea;  
If the petaled white notes of a violin  
Can be blown across the mountains or a city's din;

## DEATHS

If songs like crimson roses are culled from thin blue air,  
Why should we mortals wonder if God hears prayer?"

The theme of the daily meditation at Camp Winnepesoci was "The Christian's Quest." It spoke of the great adventure of youth. So many advancements have been made, the prairies all discovered, all the mountains been found; even the first girl has flown across the Atlantic. Then the youth thought it is all over; there is nothing left for us but a drab following of paths that others have blazed. Then his soul heard the words of one of the wise men of today:

"I think the greatest discovery yet to be made will be along spiritual lines. Some day we shall learn that material things do not bring happiness. Then the scientists of the world will turn their laboratories over to the study of God and prayer. When this day comes the world will see more advancement in one generation than it has seen in the last four."

### Sabbath School Lesson VIII.—Feb. 23, 1929

CHRISTIAN GROWTH.—John 1: 40-42; Matthew 16: 15-18; John 21: 15-19; Luke 2: 40, 52; Ephesians 4: 11-16; Philippians 1: 6, 9-11; Hebrews 6: 1-3.

Golden Text: "But grow in grace and knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18a.

### DAILY READINGS

February 17—Peter's Growth Foretold. John 1: 35-42.

February 18—Peter's Growth Realized. Matthew 16: 13-20.

February 19—Peter's Exhortation to Grow. 2 Peter 3: 14-18.

February 20—Growing in Knowledge. Colossians 1: 9-18.

February 21—Growing in Love. Philippians 1: 1-11.

February 22—How Jesus Grew. Luke 2: 40-52.

February 23—Growing in Faithfulness. John 15: 1-10.

(For Lesson Notes, see *Helping Hand*)

## MARRIAGES

WILLIAMS-ADDOR.—At the home of the bride's brother, Mr. Joseph L. Addor, in Talmage, Calif., December 14, 1928, by Rev. C. F. Masher, Roger A. Williams of Brookfield, N. Y., and Elisa J. Addor of Addor, N. C.

ERICKSON.—Anna Charlotte Erickson, nee Johnson, was born at Orebro, Sweden, May 14, 1841, and died at her home near Chancellor, S. D., December 22, 1928.

In 1872 Grandma Erickson emigrated to America. In 1876 she came from Brooklyn, N. Y., to Dakota Territory. On July 28 of that year she was united in marriage to Andreas Erickson, who preceded her in death March 23, 1897. To this union were born six children—four boys and two girls. The daughters both died in infancy; the sons who are left to mourn her death are Edwin and Theodore of Two Dot, Mont.; John C. of Long Beach, Calif.; Albin A., and one stepson, Frank, of Chancellor, S. D.

At the age of twenty Grandma Erickson was converted and baptized, affiliating herself with the Baptist Church. Some years later when the Sabbath movement was on in Dakota Territory, Mr. and Mrs. Erickson accepted the Bible Sabbath and became active with the Seventh Day Baptist Missionary Society of Dakota, organized in 1882. Though isolated from all others of like faith she remained true to her faith. "Be thou faithful until death and I will give you a crown of life." Funeral services were held from the home and at the Baptist church. Rev. C. Swyter preached the sermon on "A Peaceful Departure." Luke 2: 29, 30. Interment in the Baptist Cemetery. T. S.

HURLEY.—William Hurley was born near Lima, Ohio, August 15, 1844, and died at his home in Nortonville, Kan., January 28, 1929, in his eighty-fifth year.

While William was yet a small boy his parents moved to Pike County, Ill., and later to Welton, Iowa. Mr. Hurley's father and mother, Mr. and Mrs. Gilbert Hurley, were constituent members of the Welton Seventh Day Baptist Church.

On December 8, 1867, at Humbolt, Neb., Mr. Hurley was married to Cecillia Furrow, his life-long companion. The couple homesteaded at Humbolt until about 1876. They then moved to a farm near Nortonville, Kan., where they lived for four years, returning again to Humbolt to remain for about twelve years.

In 1892 Mr. Hurley and his family came again to Nortonville where he made his home for the remainder of his life.

Last December Mr. and Mrs. Hurley celebrated their sixty-first wedding anniversary.

William Hurley was one of the last remaining veterans of the Civil War. He volunteered for service in Company B, 99th Illinois Infantry, August 9, 1862, serving his country honorably more than three years. He was engaged in the capture of Mobile, Ala.

Mr. Hurley was, with his wife, a member of the Long Branch, Neb., Church while they lived at Humbolt, and was a faithful member of the

Seventh Day Baptist Church at Nortonville while a resident there. He was known for his honesty and integrity both in his business dealings and in his private life. He was fond of entertaining his friends, and his hospitality was often spoken of. Mr. Hurley liked to find the good in people and preferred to point it out rather than to find fault with his neighbors. This was one of the qualities that won for him a wide circle of friends. His intimate acquaintances knew him to be a lover of music, especially of patriotic songs, naturally enough.

Mr. Hurley is survived by his wife, Cecillia Hurley, and by the following sons and daughters: Ulysses G. Hurley, Delphos, Ohio; Charles L. Hurley, Nortonville; Mrs. Naomi Snay, Nortonville; Edwin Bert Hurley, Riverside, Calif.; Maude Stillman, Nortonville; and Alvin R. Hurley, Oakland, Calif.

Funeral services were held from the Seventh Day Baptist church, Nortonville, Kan., January 31, the pastor officiating. Interment was made in the Nortonville cemetery. S. D. O.

**RANDOLPH.**—Deacon Nathan Hull Fitz Randolph was born in Plainfield, N. J., December 14, 1844, and died at his home in that city, January 28, 1929.

Mr. Randolph was married December 26, 1867, to Eliza Gervin Burt of Schenectady, N. Y. To this union were born three children, all of whom are living, namely, Asa F. Randolph and Robert B. F. Randolph, both of Plainfield, and Bessy Fitz Randolph Ayers of Pittsburgh, Pa. He is survived by five grandchildren.

Mr. Randolph was a farmer, but he lived to see his farm occupied with city blocks. He still retained the old home, however, in which he lived for nearly fifty-seven years. He early joined the Plainfield Seventh Day Baptist Church, and was ordained deacon in 1887. He lived a quiet, faithful Christian life, true to his convictions and loyal to the church. He was regular in attendance at the prayer meetings of the church as well as the Sabbath morning services, and seldom if ever missed a covenant meeting or a communion service. During these later years it was his custom to pay rather extended visits to the home of his daughter; but whether he visited her in Pittsburgh in winter, or at her home in Rhode Island in summer, he planned his visits so as to be in Plainfield for the communion service.

He was happy to have all his children join the church and to remain true to the faith of the fathers.

Deacon Randolph's life symbolized stability, faithfulness, and purity. His quiet going, evidently without warning or struggle, is a benediction, and his memory is a blessing to his children and friends, and to the church which he loved and which he faithfully supported in every way that a loyal consecrated member can give it support.

Farewell services were held in the home by his pastor, Rev. Ahva J. C. Bond, assisted by Dr. Theodore L. Gardiner. Interment was made in Hillside Cemetery beside his life companion, who had preceded him in death by about five years.

## THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
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Six Months ..... 1.25  
Per Month ..... .25  
Per Copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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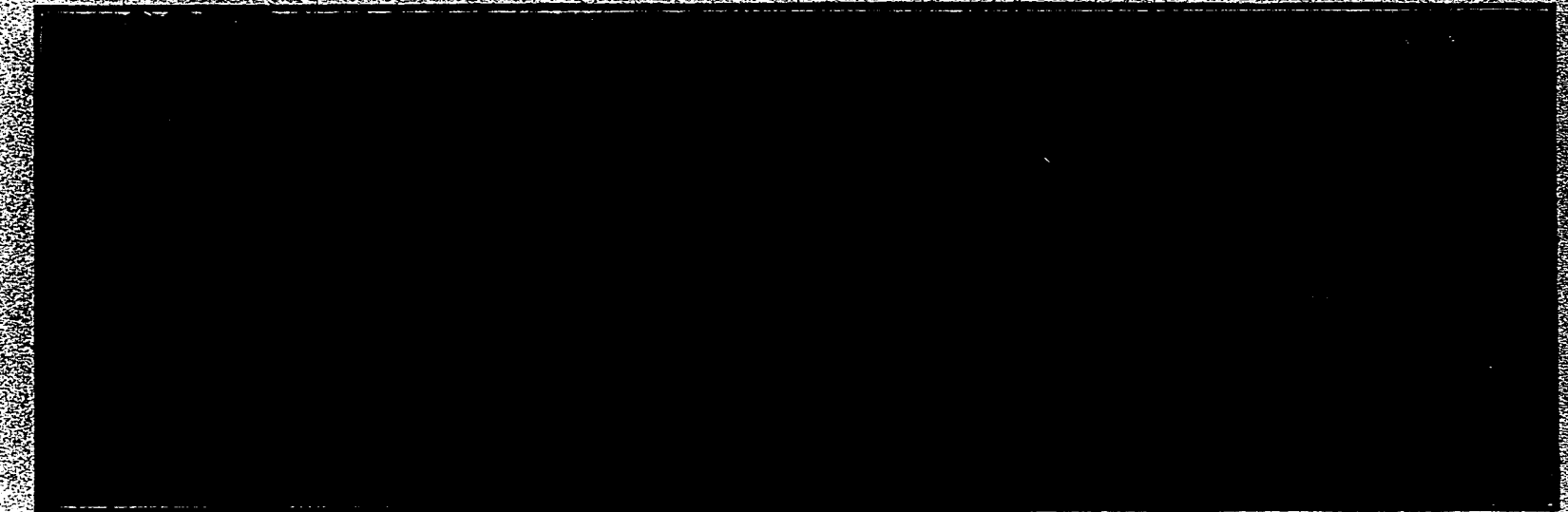
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Thou wilt keep him in perfect peace, whose mind is stayed on thee. Isaiah 26: 3.

He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. Isaiah 30: 19.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. Isaiah 40: 31.

Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isaiah 41: 10.

I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Isaiah 41: 13.

Let the wicked forsake his way, and the righteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isaiah 55: 7.

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