

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



“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

## SOME PROMISES

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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.

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**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

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

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

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**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Miss Ethel L. Titsworth, Plainfield, N. J.  
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**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

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# The Sabbath Recorder

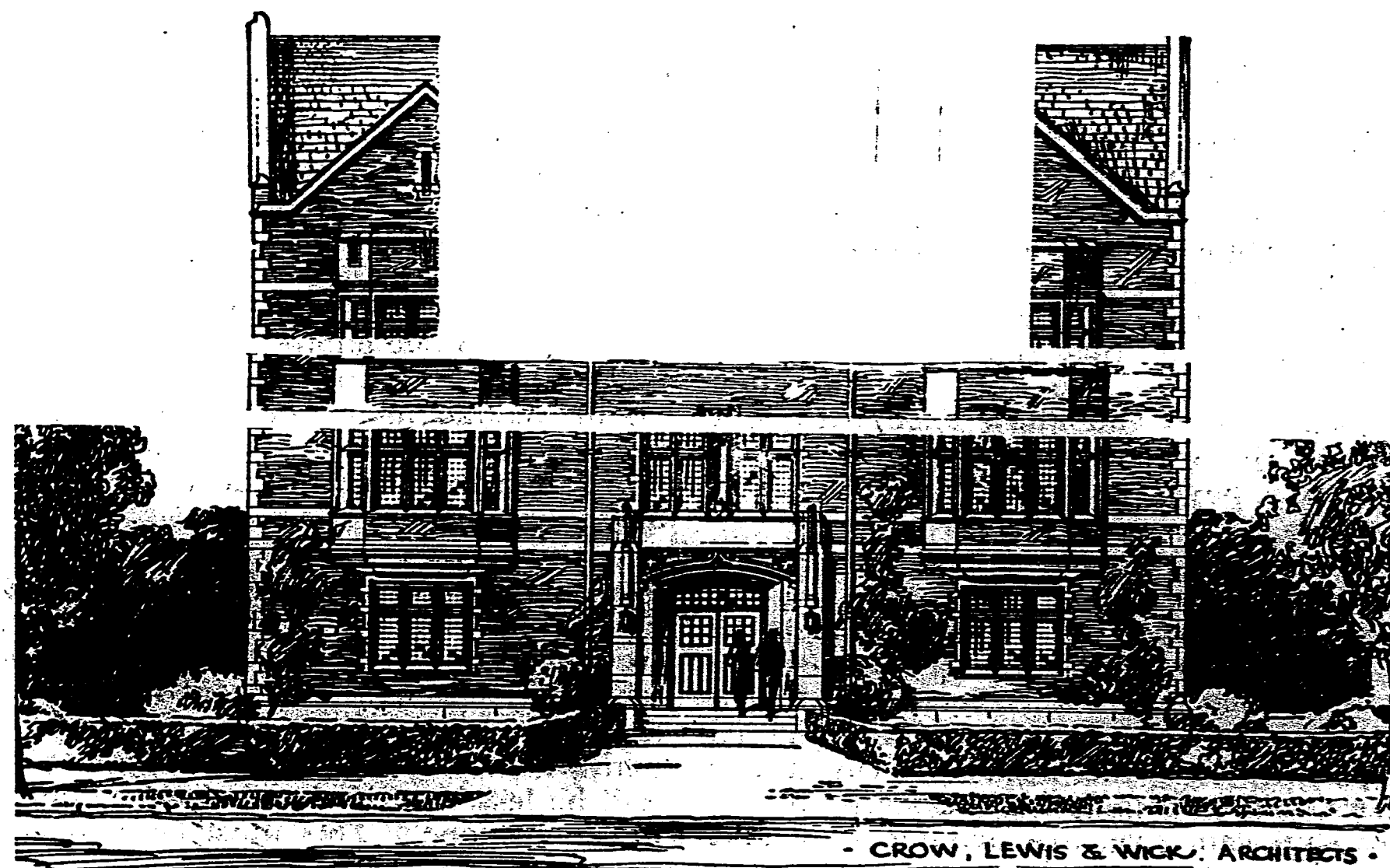
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VOL. 106, No. 7

PLAINFIELD, N. J., FEBRUARY 18, 1929

WHOLE No. 4,381

The Amount Needed on February 12, 1929,  
 to Complete the Building  
 \$28,382.23



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

*Our dear Father in heaven, we do thank thee for the gift of the Holy Spirit, our Advocate, sent in the Master's name to teach us thy ways and to lead us into thy truth. Help us, we pray thee, to listen to his voice and to surrender our hearts to thee in loyal service.*

*Wilt thou enable us to live in such close communion with thee that the promised peace may be ours day by day. May we be enabled to bear witness to thy love before the world in such a way that all may see that we have been with Christ. We thank thee for his promise to be with his disciples always even unto the end of the world. In his name. Amen.*

**Who May Join The Church?** Sometimes we hear people speak about not being fit to unite with the church. They admit the need and value of such a step and hope some day, when they are good enough, to become a member.

It would be better for some persons if they could get over the idea that the church is a place for the exhibition of eminent Christians, and in the place of such a thought, could realize that the church is a school for the education in spiritual things of men and women who are imperfect. It is more like a nursery for the care of weak ones, a hospital for the better healing of the sin sick.

Men might as well stay out of school until they know all that the school teaches, as to stay out of the church until they are good enough and know enough to join it. Men who are sick might as well say, "I will seek a physician as soon as I am well enough."

Those who feel their weakness and realize their shortcomings, but who wish to be strong, should wait no longer, but seek the one place where help can be given to secure just what they long for. Those who find it hard to get along alone in search of spiritual things, who feel the need of sympathetic helpers, and who long for the strength that fellowship can give, are making a mistake by staying out of the church.

Whenever one feels the down-sag of a selfish life, or longs to be lifted above the infirmity of human weakness toward holy and true things, he is already prepared to enter the church. "Let not conscience make you linger, nor of fitness fondly dream." If you feel the need of help to-

ward a better life, then the church of Christ is the best place for you.

When one unites with the church he should not come saying, "I am holy enough to join the saints," but he should come in the spirit which says, "I am so weak I need the help the church can give; please open the door and let me in."

**"Quit Ye Like Men"** These are the words of Paul, who was thinking of the duty of a Christian soldier in the warfare with sin. I do not suppose that the expression, "Fight the good fight of faith," had reference to those who were being rocked in the cradle of a conservative church, soothed to sleep by the soft teaching of mere theoretical Christians. Paul's Christian was like a stalwart soldier ready to meet the foe.

Paul would have no sympathy with a church which seems to be nothing but a sort of mutual insurance company, whose members are seeking to take care of themselves and to see that their theories of religion are protected. If people would only realize that religion is given for *our* protection and for the uplifting of the down-trodden, and think less of protecting their religion, we would see Christian soldiers with armor on going out into the battle more than we can see today.

It might be well for Christians to do less fighting with one another, and to unite heart and hand in fighting their common enemy. "Quit ye like men" means more than trying to keep your own armor bright and more than to brush the dust off from your neighbor's armor.

**Personal Responsibility For Sins Committed In Concert** Sometimes men seem to quiet their consciences over what they admit to be sinful in conduct, on the ground that there are so many in company with them that their share of guilt will be less than if the sins were committed by them alone. This must be a mistake.

Sins committed in concert are not divisible or distributive. If a thousand men unite in any wickedness, each man of the thousand is guilty of the sin. He can not escape with a thousandth part of that guilt.

Whoever commits or connives at a public sin will bear the blame, as certainly as if he were alone in it. If people would rec-

ognize the principle of *personal responsibility* in all matters of public welfare in our nation, there would be a wonderful reformation and the world would be the better for it.

**"Now Is the Accepted Time"** "Now" is the important word for all who are capable of doing good. The one phrase, "Now is the day of salvation," needs to be enthroned in all our hearts. The idea has to do with all sides of life. Not only heaven itself, but all the great objects this side of heaven are depending upon our understanding of that one word "now," and upon the way we improve the present.

The spirit of delay is robbing the future of many blessings and is tending to make our lives empty and barren. One ancient writer said, "We pass our life in deliberation, and die in it." Another wrote, "By the street called By and By, you reach the house called Never."

Tomorrow is only today carried forward, a point in life's river a little nearer the sea. The present is the eventful day that counts, and the future will be nothing more than the summing up of the todays of life.

I presume there are many among our people who are expecting to do something by and by that will help our good causes which are so needy. Gifts of benevolence are in our plans for tomorrow, but nothing is being done toward their realization. Thus the days go by and the present is neutralizing the future. Then when the end comes, the causes we really loved are robbed of the help we expected to give.

I wonder how many Seventh Day Baptists are saying: "By and by, when I have accumulated a little more money, I mean to endow colleges, give the denominational building a good lift, and bequeath something worth while for missions." But if we can judge the future by the past, these good, well meaning hearts will drop away one by one and their unimproved todays of life will leave their hopes unrealized and their future robbed of the blessings they had neglected to make sure.

Dear friends, let me ask you, is your tomorrow bound to be empty because you are neglecting to improve your today? Are you improving your "now" by the accumulation of money which, by and by, will be distributed by hands that have no special in-

terest in the causes you love? "Now is the day of salvation." "Today is the accepted time."

**Scenes of Other Days** On Thursday morning, February 7, after a restful night on the Baltimore and Ohio express, I opened my eyes to behold the mountain tops around Deer Park and Terra Alta covered with snow, and all the face of nature veiled in fogs and mist, due to the eastern storm which began the evening before in New Jersey. Every outline of hilltop, of forest and field, and of town and hamlet was but dimly seen.

But to me there is a peculiar charm to these West Virginia hills, whether I find them bathed in the glory of morning sunshine, or obscured by softening light that comes through clouds and storms.

Almost every turn in the winding way from Grafton to Salem presents some scene that revives memories of friends and experiences of other days. Clarksburg has grown to be a large city, and the little hamlet called "New Salem," a half century ago, is also a city with more than a mile of street literally crowded with business blocks and banks, churches, and public school and college buildings of which any country may well be proud.

The contrast between the Salem which I saw in 1890, and the Salem of 1929 seems almost unbelievable, and no fogs or mists can obscure that. The streets are as full of men, the homes are as well filled, the churches have as many worshipers, but, oh, what a lot of strange faces! The strong and faithful men and women who rallied around their new missionary pastor nearly forty years ago—where are they?

When we think of the college as it is today and as it was in those early years, every one should thank God and take courage. No mists or fogs of any kind can obscure the beauty or the value of the changes. Even if the day may seem dark now, as to finances, every one can see clearly that the good people here have had sunny days, or those fine buildings never could have been built.

Then again, no one can look around among our own business men in Salem without seeing that some sad reverses have come which have driven them out of business and crippled them as helpers in public enterprises, no matter how glad they would be

to do more. This is a feature of the present outlook that acts upon the financial outlook, just as the fogs and mists are making uncertain the glory of the hills today.

But dark days can not last always. There will be a sunny day for Salem yet. And the dark experiences of these times will make that day more highly appreciated than ever.

With a people who are loyal and true, whose hearts are in the work, I can not believe God will let so good a cause fail. He must raise up friends to carry on.

If you could see things as they were forty years ago, no dark day now could make you lose faith in the support of Salem College and in the loyalty of its friends.

I have faith in the future of Salem College and also in the future of our denominational home in Plainfield, because I can not believe that our God has put it into the hearts of his people to carry the work along so far only to allow it to stop half done.

**Light in the Darkness** Friday and Sabbath day at Salem gave us no sunshine through the thick clouds that insisted on darkening the face of the earth. On Sabbath morning the mists and fogs nearly hid the outlines of the hills and the day seemed darker than ever. Both days—Thursday and Friday—were dark enough, but Dame Nature fairly outdid herself on Sabbath morning in her effort to shroud the earth in deepest shades of gloom.

I am not sure, after all, but the darkness was a blessing in disguise, for there came a cheering light that shined into my heart which seemed all the brighter on account of the darkness in the outside world.

Somewhere I have seen these words, "And now men see not the bright light that is in the clouds." Then again I have heard men say, "The sun is shining beyond the clouds." Sometimes the light in the dark clouds is only a flash of lightning that forebodes ill and worries the heart. It requires something like faith to realize that there is bright light *beyond* the clouds. But there is another kind of light that does shine below the clouds and gladdens the heart, no matter how dark the day. There is nothing like the light of friendship and good will when it is lighted on the heart's altars of love and fellowship.

The first good cheer of this kind came

with the enthusiastic welcome given me in the chapel services of Salem College by the faculty and the great throng of students gathered there.

I will not try to make my old pen tell all of this cheering story, for I know it would be too much for any pen. Then the fact that I can not hear very well will be sufficient excuse for failing to describe the words of introduction given by the president and the dean. And when both students and faculty sprang to their feet and sang "The West Virginia Hills," as only West Virginians know how to sing it, the darkest day of earth could not keep the light from filling my soul. It was the light of old time memories and friendships, which nothing can ever eclipse while life shall last.

#### SABBATH MORNING

Then when Sabbath morning dawned, with fog and drizzle, wet walks, and very dimly outlined hills, it did seem as though an empty church must greet me with my message regarding the denominational building, after I had come five hundred miles to give it. To me the outlook for an audience seemed dark enough.

But when my time came to speak, the light of good cheer clearly seen in the faces of a large house full of interested people awaiting to hear, made me forget all the darkness and assured me of their heartfelt sympathy.

The introductory exercises were unusually inspiring. Pastor and the congregation repeated the Ten Commandments in concert; then he repeated the first part of each beatitude and his audience responded with the second half. The large choir filled the church with heavenly songs, and the Light of the world made everything in God's house beautiful indeed.

Then, after intently listening to my story of our *need* of the proposed building, and of the inspiration and help it will be to us as a people, and of the influence and message it should carry to the world regarding our loyalty to the faith of our fathers, and the unity of spirit that enabled a widely scattered people to co-operate in building it, showing our faith in our future, the congregation, in response to a motion made by Pastor Shaw, quickly appointed a committee of five to canvass the society for funds to aid the good work.

Then Pastor Shaw announced a reception hour for Sunday afternoon, in which all who wished to meet "Brother Gardiner" and consult regarding matters of denominational interest, might do so.

Now friends, you see what I mean by the heading, "Light in the darkness." Thank God for such light. No dark day can extinguish the hope inspired by a light like that.

Next Sabbath I hope to meet with the good people at Lost Creek. Then, home I go on the first train.

**Report of Building Fund** Since last week's report, Miss Titsworth has received \$1,927.98 in subscriptions for the Building Fund. This added to last week's total makes \$61,617.77 received. Subtracting this from the \$90,000 required, leaves \$28,382.23 still lacking.

#### LETTER FROM HOLLAND

MY DEAR BROTHER BOND:

At the latest meeting of the council of our association of small Seventh Day Baptist churches in Holland, which met at my house on the twenty-fifth of December last, I was asked to write to you. I do so with pleasure, because there is much reason to be grateful. Several important questions were on the agenda at this meeting, which might easily have led to disagreement, but from the beginning to the end this meeting was marked by a truly Christian spirit of mutual confidence and perfect respect for each other's conviction when there was difference of opinion. Finally our resolutions were passed unanimously.

In a former letter I announced to you the death of Elder Spaan on the twenty-seventh of March last. Brothers Westerdal and Van Eyseren were appointed to take over his task, the former as deacon, the latter as elder. Both have been Adventists for years—Brother Van Eyseren as a preacher, Brother Westerdal as a member, of the central committee of that denomination in Holland. Especially Brother Westerdal has believed in Adventism with all his heart, and is not quite free from some of their special doctrines. He does not make propaganda for this, however, at our meetings and with sincere gratitude we all acknowledge his gifts at edifying the church,

and we are rejoiced that he feels more and more at home in our circle from year to year, where a different spirit exists from that among the Adventists.

Thus our small churches are edified and we serve the Lord together with gladness.

A second reason to rejoice for the church of Haarlem (to which Amsterdam belongs) in the past year, was the joining of two brothers by baptism, who love the church whole-heartedly and who show this in their actions. One is a man advanced in years, the husband of Mrs. Bakker, one of the eldest sisters of the church, baptized shortly after the death of my father, at the same time as my wife. He had always kept himself at a distance regarding our church, though in his heart he was convinced of baptism and the Sabbath.

As a member of a society for evangelization, the meetings of which he regularly attended, he made the acquaintance of a young man from an unbelieving family, who had been convinced by the propaganda of the Adventists that baptism and the Sabbath are according to the Bible, and who himself wanted to serve God but who lacked courage to follow his conviction. As a consequence he did not possess true peace of mind. But also he acknowledged that he had not found in the meetings of the Adventists what his soul really needed. The name of this young friend is Bosch. He is a carpenter. At a time when Bosch was out of work, Mr. Bakker once took him to our meetings on a Sabbath morning. They both soon felt truly at home in our midst; they went on from light to light; their faith increased, and they both confessed the Redeemer in our midst by baptism and joined our church. They are true members now.

In the meantime it appeared to be extremely difficult for the young man to find work. Nobody wanted to employ him and let him off on the Sabbath. He therefore looked for casual jobs, but he was often out of work. His parents shrugged their shoulders about him and regretted very much that he had come into contact with people of such strange and unsocial ideas. He remained faithful, but his faith was put to a heavy test, till at last all his savings were spent.

At the same time in the church of Rotterdam a terrible thing happened. In August our General Conference of Seventh Day Baptist Churches in Holland was going to

be held in Rotterdam. The church of Rotterdam was asked to inspect the account books of the treasurer of our association, Brother G. Zylstra. The church had indicated for that task one of her oldest members, Brother 't Hart. For this purpose on the evening of the fourteenth of August Brother 't Hart had gone to Overschie, a village at about a distance of three miles from Rotterdam. Brother Zylstra lives there.

After he had inspected the account, he stayed a little to talk about the interests of the church. Shortly after ten o'clock he went home. About half way from Rotterdam, probably when crossing the road, he was knocked down by a motor car and dragged along for some distance. Heavily wounded, he was taken to the hospital. There Brother Hart died the same night without having regained consciousness. He left behind a widow with eight, for the greater part, young children.

You understand that the Conference at Rotterdam, which met shortly after the death of Brother 't Hart, was greatly influenced by the sudden death of our beloved brother. The Lord, who is a Father of orphans and the helper of widows, has till now provided in the needs of this household.

A remarkable consequence of the death of Brother 't Hart, who had a small carpenter's shop in his own house, was that Brother Bosch went to Rotterdam and carried on the shop. From that time Brother Bosch has nearly always had work.

In the north of our country Brother Taekema was rejoiced by some remarkable baptisms. Mr. Faber at Hoogeveen, an old friend of my father's at the time of his great national temperance campaign, had been convinced of the truth of baptism and the Sabbath for more than twenty years, but he dared not go the way of obedience, especially because his wife was so much against the idea of keeping the Sabbath. In the beginning of last year he gave up all hesitation and joined our church. He is now zealously at work in that part of the country, to make propaganda for our principles and to prepare meetings with debate, in which Rev. Mr. Taekema has the lead and pleads for the truth of our principles concerning baptism and the Sabbath. But Brother Taekema has probably written about this himself, just as about the baptism of a young couple at Winschoten, who have been

keeping the Sabbath for years but had not joined our church.

Concerning the conference at Rotterdam, this had a different character from what we had intended at first. At first we had decided that we at this conference would give account of our point of view as Seventh Day Baptists concerning the immaterial and immortal character of the soul of man, in distinction from the Adventism. Brother Taekema was going to introduce the discussion with a paper which would first be published in the *Boodschapper*. This paper appeared very shortly before the date of the conference.

Because different members of our church are former Adventists, who have not given up their former conviction, many of us feared that the discussion of the conference might have precarious consequences. Now this danger is past, for the moment at least.

The church of Haarlem put quite a different subject on the agenda instead, namely, "What can we do for our young people?" This practical subject led to a very animated discussion and in the first place to the question, "What the young people think about it themselves." To give them the opportunity to speak about it we concluded to invite the younger members of the church with the other children of our members from sixteen years onwards to spend a day together in the country. I need not say more about this day because Brother Zylstra wrote about it before in the RECORDER.

Up till now only in Rotterdam and Amsterdam have we succeeded in establishing an association for young people originating from our church. The association in Rotterdam consists of eleven members, in Amsterdam of twenty-one members. For the greater part, they are sons and daughters of Seventh Day Baptist or other Christian Sabbath-keeping families from sixteen years and older. Both the parents and the young people themselves are very much pleased with the existence of this new association.

On Boxing day the Amsterdam association had organized a social evening, where ten of the Rotterdam members also were present. This evening was a great success.

The leader of the choir at Amsterdam is the son of Mr. Van Eyseren. Singing, recitations, and musical performances, all succeeded splendidly. Several Sabbath keepers,

who had formerly been members of our church and whom we had not seen for years, came into friendly contact with us again on this social evening for young people.

In a meeting held in the afternoon of the same day, it was decided that the associations for young people of the Seventh Day Baptists in Holland would try to publish a periodical of their own. For the present this periodical is not going to be printed, but it will be hectographed. The commission of the edition will be established at Rotterdam (B. Boulogne and G. Zylstra), the administration at Amsterdam. The purchase of a duplicator will be considered.

This movement among the young people is one of the principal reasons why we as a church have started the year 1929 with joy and new courage.

Up till now the meetings of the young people are very animated. They have their own committee. We older people come to their meetings only when we have been invited. When we have that privilege it is always a cause of great joy to us to see so many young, bright faces, and to observe the good spirit that reigns in this meeting.

We recommend this movement to the prayer of our brothers at the other side of the ocean, that it may develop in the right way and may serve to the good of the church.

For me personally, 1928 was a remarkable year. With gratitude we look back on our campaign during the Olympic Games, which may be called a success and from which several actions have proceeded. We hope that some of them may be of a lasting nature. They were actions for the protection of young men and young women against dangers of a moral nature in general, and for the salvation of such people who were in actual danger or who had already fallen. The latter work was in connection with the police.

Beside this extra work during the Olympic Games, 1928 was also the year of the forty years' memorial celebrations of the Midnight Mission. These were held in November last in Amsterdam. These celebrations were of a real inspiring character. At one of our meetings the minister of justice personally addressed a select audience. Present were several authorities of the police and justice and representatives of religious denominations and of a great number of associations. In his speech the min-

ister especially drew attention to the great influence of the Midnight Mission on the change of public opinion and the revision of our legislation in Holland.

Thus we have begun the new year with good faith. Concerning our principles as Seventh Day Baptists, in different circles the consciousness begins to awaken of the untenability of the arguments with which the baptism of infants and the Sunday are defended, and a desire for forming a church on purely New Testamental principles.

What we desire from the Lord is that our small churches may be marked by sound spiritual life, healthy growth, and healthy work, taking a lively part in all such work as may be called good and useful for man. More than ever the world needs to return to the simple principles of God's law and of the gospel of our Lord Jesus Christ.

The interaction of my experience in my work for the church, which is very dear to me, and in my other more general work, national and international, in the battle against increasing immorality, is of great value to me.

My new house, to which I moved in 1928, is, when office hours are over, also a good place for small meetings, for instance, those of the associations for young people. In May of this year we look forward to the coming of my daughter from Bandoeng with her husband, Mr. Kelling, and their two children. She has been away for seven years. We have never seen our grandchildren, and we look forward to their coming very much.

My son-in-law, Mr. Zylstra, whom you know, and my daughter at Overschie, are a faithful help to me in the work for the church and the *Boodschapper*. My son Gerard is still working at the Hortus Botanicus here. He is also a member of the association for our young people with his heart and soul.

Thus we started the year 1929 with good courage. We rejoice at the privilege that we may have peace in our church and that also beyond the church our work is valued in many circles. We do not know if this will remain so in the future. We have only one care, and we pray to God that we may be found faithful in everything. Therefore, we ask you to pray for us in the brotherhood in America, as we also wish to go on praying for you.

And with this I hope I have in some way fulfilled the request of the latest meeting of the council to write to you. I ought to have done so much sooner, but it is always difficult for me to find the time and opportunity to do so with the variety of urgent work which awaits me every day.

I hope with all my heart that you may receive this letter in good health, and that also in your family and in the church of Plainfield all is well. May God's blessing rest on all your work in the service of our Lord and Redeemer. May he be your light and strength, and may he lead you in everything by his spirit.

With my best wishes also from my family and the churches in Holland,

Yours in Christ,

G. VELTHUYSEN.

Amsterdam,

January 18, 1929.

### HOW MILTON JUNCTION MADE THE CANVASS

A rather unusual method of securing pledges for the support of the local church and for the share of the church in the denominational budget was planned and carried out this week.

Robert E. Green and Allen B. West had been appointed by the trustees of the church to plan for the annual every member church canvass.

The committee decided to call the church together to a banquet, and chose a committee to provide a program and a supper and to make all other necessary arrangements. Mr. and Mrs. R. E. Green, Mr. and Mrs. Clarence Olsbye, and Mr. and Mrs. Floyd C. Vincent made a very efficient committee. Tables were spread in the basement of the church with artistic skill, and the evening after the Sabbath of February 2, old and young alike sat down to a most enjoyable meal. At the close of the supper Mr. Green announced the numbers of a postprandial program. A quartet, consisting of Pastor Randolph, Robert Randolph, James Crall, and Charles Crall, sang three numbers very delightfully. Mr. Loren Shelton played a solo on the clarinet, accompanied by Mrs. Edna Shelton. Mrs. Emma Gilbert recited in her usual pleasing manner three poems, two of which were by Edward A. Guest.

Rev. Erlo E. Sutton presented the pro-

grams of the different boards and made an appeal for their support through the Onward Movement. Pastor Randolph summarized the local church budget for the ensuing year. At the close of the program the solicitors passed out pledge cards for signatures. The names of the absent ones were parceled out to the solicitors for a house to house canvass.

Much credit for the success of the plan is due the program and banquet committee, who by their untiring efforts have provided us with a fine social gathering and also the enthusiasm of numbers while pledging for the religious work of the ensuing year.

ALLEN B. WEST.

Milton Junction, Wis.

### IN MEMORIAM

In the passing of Mrs. Sara Gardiner Davis, the Woman's Society for Christian Work loses one of its faithful and interested members.

For many years while Rev. and Mrs. David H. Davis were missionaries in China. Mrs. Davis was an honorary member of our Society, and since her home has been in Plainfield she has been an active and devoted worker. So long as she was able, it was her pleasure to attend and take part in its meetings.

Mrs. Davis was a woman of strong Christian character, and had an intense longing for the spread of Christ's kingdom in China, where thirty-six years of her life had been spent in devoted service.

To her family and those who will miss her most this Society extends its sincere sympathy.

MRS. ASA F. RANDOLPH,  
MRS. IRVING A. HUNTING,  
MRS. WILLIAM C. HUBBARD,  
Committee.

February 6, 1929.

Worry kills mote than work. Fretting is more fatal than fever. One hour of motion without oil will wear a machine more than one month with proper lubricating. The anointing of the Holy Ghost is God's remedy for friction in soul machinery.—*W. N. Hirst.*

## ONWARD MOVEMENT

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

### IS IT ONWARD?

The Onward Movement treasurer reports that he has received for the *budget* in the seven months of this Conference year \$11,652.64 and for *specials* \$1,681.52, a total of \$13,334.16.

In the corresponding months last year he received on the *budget* \$12,026 and for *specials* \$850.97, a total of \$12,877.09.

These figures show that he received \$457.07, for the budget and specials, more this year than last, but that the amount paid on the *budget* was nearly \$400 less than last year.

White Cloud has sent in for the budget and specials its full quota, and New York City, Berlin, Roanoke, and Little Prairie have paid more than seven twelfths of their quotas, while some other churches have paid about one half.

Twelve of the churches have paid in nothing thus far.

In all of the group conferences held this year the people have shown great interest in all of our work, and have not taken to the idea of retrenchment. Because of the interest manifested I have been encouraged to believe that during the year there will be a marked improvement in the moral and financial support of all lines of our denominational work.

The receipts for the budget and specials during the four years of the Onward Movement have been as follows:

(Some was also paid that year on old pledges for Forward Movement and Parallel Budgets.)

1924-25, \$33,413.10  
1925-26, \$34,405.70  
1926-27, \$32,756.78  
1927-28, \$31,584.13

If we do not make this the banner year we shall be so in debt at Conference time that we shall be forced to retrench in several departments of our work.

For several years we have closed the General Conference with the boards and Con-

ference out of debt, but last July it was otherwise. The General Conference was about \$900 in debt, the Missionary Society nearly \$2,000 (the first time that such has happened since 1922), and the Sabbath School Board had drawn heavily on its accumulated balance to meet the expenses of the year.

This year the expenses of the General Conference are being met according to the action taken at its last session, but the financial conditions of the Missionary Society and the Sabbath School Board have become more critical.

The balance in the treasury of the Sabbath School Board will probably be used up by the end of the Conference year, unless the Onward Movement receipts are materially increased. This state of affairs caused the Commission to say in its Mid-Year Message to the Churches, "We very deeply regret the apparent necessity of the Sabbath School Board having to discontinue the services of its director of religious education, Rev. Erlo E. Sutton, as a full time employee, and hope that even yet the board can devise some way whereby he can be continued in this splendid work for which he is so well qualified."

We can not afford to take a backward step in the teaching function of the church.

The indebtedness of the Missionary Society has rapidly increased since Conference, and on January first amounted to \$9,951.37. The Missionary Society is heroically trying to satisfy the wishes of the people to carry on evangelistic and missionary work in the United States, adequately support the China mission, and supervise the work on all mission fields—and the debt increases! Shall we force the board to withdraw financial aid from the churches that they are helping to support pastors? Shall we call home some of our missionaries, or reduce the salaries paid to missionaries? These questions are forced upon us for consideration. More cash in the Onward Movement treasury will help to settle them satisfactorily.

The Great Commission calls upon us to *make converts and teach them*; the Missionary Society and the Sabbath School Board are seeking to do the work enjoined by the Great Commission. Let us enthusiastically support their endeavors.

## MISSIONS

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

### GETHSEMANE REVEALS THE SUPREME MOTIVE OF CHRISTIAN MISSIONS

Missions may be viewed from many angles, and it is well, even necessary, that they should be, provided facts are not distorted. While considering every possible motive in mission work, we should always keep in mind and hold before the world the supreme motive. This is seen best of all when we view Christ in the Garden, for in Gethsemane we see as no where else the spirit and impelling force of Christian missions.

It was the missionary spirit that produced the agony and the triumph in the Garden and Christ's sufferings reached their climax there. The anguish in Gethsemane, according to the records we have, was greater than that of the Cross. The greatest suffering is not physical; it is that of the soul. This Christ experienced to the fullest in the Garden. In saying this we do not minimize the suffering of the Cross a few hours later. Christ's great victory was the one in Gethsemane before he went to the Cross, and we can conceive how the physical pain of crucifixion called his attention from the anguish of soul which he was enduring. But why this agony? When we answer this question, we have the supreme motive back of Christian missions.

It has been pointed out that the occasion of Christ's anguish in Gethsemane was only the shades that any one experiences when he knows that he is soon to go down into the valley and shadow of death; it was the terror of death upon him. Those who have stood where they surely expected in a few hours or days to die, leave forever the scenes of earth so familiar and friends dear, and go through long weary hours of pain and helpless suffering in extreme weakness, may be prepared to believe that something like this may have had a little to do with the anguish of Gethsemane. This however does not account for the bitter sorrow in the Garden. Christ, we know, was not

weaker than others, and many, saints and sinners, have met death without a quiver. Approaching physical death added to Christ's anguish, but it was not all of it, neither was it the principal part.

Others have taught that the sufferings of Gethsemane and the Cross were because God was pouring out his wrath against the sins of the world and was making Christ the object of that punishment. This makes God a heartless monster, and we pass it by.

Still others have supposed that the bitter cup of that hour was caused by the fact that Christ was slandered and maligned by those whom he loved and tried to help, by his professed friends as well as by his enemies. This we must grant is worse than physical death, and comes nearer the true explanation of the sufferings of the Garden. To have one's fair name defamed by those who go whispering behind one's back and to have enemies in other ways seek one's ruin is enough to break any loving heart and to cause it to cry out in inconsolable agony. This is one of the sorest trials that ever comes to a high, noble soul, and Christ suffered such attacks from his enemies. But this does not account for his indescribable anguish in Gethsemane. It was a part of it, but it was not all or the chief part, we conclude, because many along the journey of life have been maligned till their good reputations were gone and have borne up under it, knowing within their own hearts that God approved. We can not believe that Christ is weaker than these distressed ones.

We must look further before we have fathomed Gethsemane. In addition to the shades of physical death which were approaching and in addition to the slander by enemies, there was something else which was the principal cause of Christ's anguish in the Garden and on the Cross, and that something was his sorrow for and agony over sinning men, incited by his love for them. Love lays upon the divine heart and human hearts the heaviest burdens known.

Many people have no sorrow, to say nothing of anguish, over the sins of their fellow men. They feel only contempt; sometimes they gloat over their fall and are ready to stamp the sinning ones into the ground. This is not Christ's attitude; it is not godlike; it is not even human. Men's sins and their misery caused thereby were

Christ's sorrow, his greatest sorrow. To understand this we must remember that he was love, pure, infinite love, and he knew the misery that sin was bringing to the millions on the earth whom he loved with a boundless love. It was this misery resting on his loving heart that caused the anguish of Gethsemane, not the fear of death or the pain of the cruel Cross, not something that was coming to him personally. Just as a mother's love connects her inseparably, through love, with the misery of her sinning child, so Christ was connected through love with the misery of the lost and sinning world. There came up before him in Gethsemane, as there had before in a measure, particularly as there had when he wept over Jerusalem, the suffering and woes of the world. He saw countless millions afflicted with every form of disease, without medicine, physician, hospitals, and nurses; he saw one half of the world in slavery, crushed under the heels of cruel masters and bruised by their lashes; he saw multitudes, the high and the low, victims of their own greed, lust, appetite, and hate, the image of God being forever effaced from their souls; he saw the fondest hopes of children and youths grimly wrecked, homes plunged into woe, and human forms and human souls here now in indescribable anguish; all the pollution, tragedy, wreck, and woe of sinning men were upon his heart, and this heart of his was pulsating with a passion to help and save these same wretched beings. This situation caused the agony of Gethsemane and the Cross. Without the heart suffused with love there could be no Garden and no Calvary. That love and that to which it led our Savior was the great missionary act of the ages.

Therefore we say that the supreme motive in Christ's missionary work was and is love, love in the presence of suffering and ruined men.

When we turn to the supreme motive in our missionary work, we see that it must be a passionate love in the presence of sinning and fallen men, a love that can not be satisfied until men are redeemed and brought into the Father's house to live with him now as well as in the by and by. To be efficient in promoting Christian missions we must go down with the peoples and the individuals whom we would help into the Gethsemane of their sins and troubles. Men

need our instruction regarding sin and its forgiveness, but our instruction is as cold as an iceberg unless we go down in suffering with their suffering; men need our charity, but unless our gifts are prompted by love and the suffering of our hearts for and with men, our benevolences are as useless as a palsied arm. To help men through missions, or by other means, we must come to suffer in love with them as Christ did in the Garden and on Calvary.

We must take it for granted that a Christian has more or less of this passionate love for men. If this be true, why are we so slow in the field of missions? One reason is that we do not understand the world's condition. Therefore one of the great needs of this day is to lay the world's condition on our own hearts and the heart of the Church. If we and other Christians could get a glimpse of the world as it is today, we could not rest until we had done our utmost. If we, to put it in the language of another, could see "the weary, heavy-laden toiling with leaden feet along the pathway of life, doubting if life be worth living, chilled by human neglect, stung by human unkindness, ready to sink"; if we could see "the eyes that have wept till there are no more tears to shed and broken hearts that envy the dead resting in grassy graves far from the maddening crowd, empty hands that have buried all that made them want to live, the shattered nerves that have no volition to take up life again"—if we could get a vision of the world as it is and was in Christ's day and give it to other Christians, we and they could not and would not rest until the gospel fills the earth and all are redeemed.

#### MONTHLY STATEMENT January 1-February 1, 1929

S. H. Davis

In account with

The Seventh Day Baptist Missionary Society

Dr.

|  |              |
|--|--------------|
| Balance on hand January 1, 1929.....           | \$ 20,340.35 |
| Berlin Church, traveling expenses of Secretary |              |
| W. L. Burdick .....                            | 19.00        |
| Mrs. A. S. Thayer, D. B. Coon's work.....      | 5.00         |
| Mrs. A. S. Thayer, home missions.....          | 10.00        |
| Memorial Board, Charity L. Burdick.....        | 12.54        |
| Church, Utica, Wis.....                        | 15.00        |
| D. C. Burdick Bequest .....                    | 285.75       |
| D. C. Burdick farm .....                       | 13.23        |
| E. L. Babcock, Missionary Society.....         | 150.00       |
| E. K. and F. Burdick Fund.....                 | 158.99       |
| Mary E. Rich Fund .....                        | 30.00        |
| Missionary Society .....                       | 13.83        |
| Penelope R. Harbert Bequest.....               | 30.83        |

|   |              |
|---|--------------|
| S. P. Potter, Missionary Society.....   | 4.26         |
| Estate Ed. W. Burdick .....   | 43.84        |
| Estate N. Wardner .....   | 330.35       |
| D. Burdett Coon, home missions.....   | 50.00        |
| Evangelistic Committee, refund on quartet appropriation .....                                     | 34.75        |
| Woman's Board, Miss Burdick's salary.....   | 200.00       |
| Miss West's salary .....  | 200.00       |
| A friend, Missionary Society.....   | 2.00         |
| Berlin Sabbath school, Missionary Society....   | 13.45        |
| Welton Church, interest, J. O. Babcock Bequest .....  | 7.50         |
| Rockville Sabbath school, Missionary Society  | 10.00        |
| Milton Junction Dorcas class, white gifts for Missionary Society .....                            | 8.00         |
| Milton Junction Normal Bible class, Missionary Society .....                                      | 5.00         |
| Seventh Day Baptist Christian Endeavor Union of New England, Native worker in Jamaica .....       | 20.00        |
| Seventh Day Baptist Christian Endeavor Union of New England, Mr. Berry's salary, Georgetown ..... | 10.00        |
| Onward Movement treasurer, Missionary Society   | 616.80       |
| Minnie B. Miller, Missionary Society.....   | 25.00        |
| Mabel A. Saunders, Missionary Society.....  | 10.00        |
|   | <hr/>        |
|   | \$ 22,675.47 |

## Cr.

|  |              |
|--|--------------|
| Gerard Velthuysen, work in Holland.....\$  | 104.16       |
| Wm. A. Berry, December salary.....   | 10.00        |
| Wm. A. Berry, special for December salary..  | 5.00         |
| Royal R. Thorngate, account December salary, child's allowance, taxes and native helpers ..... | 162.97       |
| Cherry Creek National Bank, account salary R. R. Thorngate.....                                | 25.00        |
| H. Louie Mignott, December salary.....   | 50.00        |
| D. Burdett Coon, December salary and traveling expenses .....                                  | 251.50       |
| D. Burdett Coon, special for native helper....   | 20.00        |
| Wm. L. Burdick, December salary, traveling expenses and office supplies.....                   | 181.66       |
| Wm. L. Burdick, clerk hire.....  | 33.34        |
| L. J. Branch, December salary.....   | 25.00        |
| C. C. Van Horn, December salary.....   | 41.66        |
| Ellis R. Lewis, December salary and traveling expenses .....                                   | 141.50       |
| George W. Hills, December salary.....  | 50.00        |
| L. D. Seager, December salary.....   | 66.66        |
| Verney A. Wilson, December salary.....   | 41.66        |
| R. J. Severance, December salary.....  | 41.66        |
| Clifford A. Beebe, December salary.....  | 25.00        |
| Charles Thorngate, December salary.....  | 16.66        |
| W. L. Davis, December salary.....  | 25.00        |
| Hurley S. Warren, December salary.....   | 16.66        |
| Angeline P. Allen, December salary.....  | 16.66        |
| William Clayton, fourth quarter's salary.....  | 25.00        |
| Lena G. Crofoot, fourth quarter's salary.....  | 25.00        |
| Washington Trust Company, China draft.....   | 22.45        |
| J. W. Crofoot, traveling expenses.....   | 50.00        |
| James H. Hurley, December salary.....  | 25.00        |
| Washington Trust Company, interest on loans  | 120.00       |
| American Sabbath Tract Society, 1928 Year Book .....   | 56.15        |
| Treasurer's expenses .....   | 28.00        |
|  | <hr/>        |
|  | \$ 1,703.35  |
| Balance on hand February 1, 1929.....  | 20,972.12    |
|  | <hr/>        |
|  | \$ 22,675.47 |
| Bills payable in February, about.....  | \$ 1,500.00  |

Special funds referred to in last month's report now amount to \$21,291.72, balance on hand February 1, 1929, \$20,972.12, net indebtedness to special funds \$319.60. Other indebtedness \$9,000. Total indebtedness \$9,319.60.  
E. & O. E.

S. H. DAVIS,  
Treasurer.

"The worst calamity that could possibly happen to this sorry world, would be an alteration of the divine plan of diversity by making all men think and act alike about everything."

## OTHER FRUITS

REV. AUGUST E. JOHANSEN

## IX

In modern thought sin is frequently identified with harm done to one's fellow men, individually or collectively. This tendency has certain very commendable features. It repudiates the notion that sin is exclusively against God. It rejects the theory which made possible the statement of David of old, "Against thee, thee only, have I sinned." It centers attention upon the immediate and practically human consequences of wrongdoing, rather than upon its abstractly theological results. According to this view, an act is not sinful because it violates an arbitrary divine will or offends an austere dignity—reasons which are strictly theological—but because it injures or destroys human personality—a reason which is ethical and humanistic.

There is also a tendency to relate sin to the failure to live up to one's best ideals. This conception likewise has something significant to contribute to the idea of sin. Not to live up to the best one knows is a sin, one of the most basic and devastating sins.

The criticism which must be made of these two conceptions of sin is that while they are true, they do not state the whole truth. Doing wrong to one's fellows is sin, but sin is more than doing wrong to one's fellows. Failure to live up to one's best ideals is a sin, but sin is more than that. These two definitions of sin are faulty because they attempt to define *sin* in terms of specific kinds of sin, or *sins*. Sin is more than either of these two types of sin, and it is with this *more than* that this article is concerned.

Here is an individual, possessing all of the unmeasured possibilities of personality. He is capable of love, fellowship, aspirations, ideals, wisdom, skill, appreciation of beauty, apprehension of truth, attainment of character. He has the capacity of creative activity. In a word, while this individual is no more than a normal human being, he does possess those traits and capacities which best distinguish him from the animal.

Let us suppose that this man yields, as many a man has yielded, to the vicious and destructive tendencies and capacities of his nature, so that he lives like an animal rather

than a man. He is vicious, cruel, self-seeking, greedy for the physical satisfactions of life, content with the animal plane of existence. The quite natural result is that he disgraces the animal kingdom. He brings to his animal existence the capacities and powers which are his by virtue of the fact that he is a man, and which are far above those of the animal. Just because of the fact that he is higher than an animal, we say of such a man that he is "lower than an animal."

Now it is quite conceivable that this man will be guilty of sin in both of the senses mentioned above. He very likely will injure others in the course of his animal existence, and he will certainly stifle his own conscience and disregard what he knows to be right. But it must be obvious to the reader that there is sin here in another sense of the word. There is something more fundamental than harm to one's fellows or disregard of one's ideals involved in the matter, important as these factors are.

This man is both the product and the embodiment of the purposes and potentialities which are bound up in the creative processes of the cosmos. These purposes and potentialities—the immanent will of God—like an on-going, resistless stream, have carried him to his vantage point of capacity and opportunity. This creative process is a fundamental consideration in the matter of sin. It lies at the very heart of the situation.

In a word, the man's action, in yielding to the lower tendencies of his nature, must be dealt with in relation to this creative process, if the nature of sin is to be understood. What this individual is trying to do is to turn back within his own life, the onward sweeping tide of God's immanent creative activity—a creative activity which has worked to produce him, and which, if but permitted, will continue to work constructively within him. He is trying to live in disregard of the nature and capacities which are his, not of himself but by virtue of the divine purpose and creative process which have made him, and made him what he is, potentialities and all. Indeed, if law be thought of, not as an arbitrary and external edict, but as inherent principle and inescapable and eternal necessity, it can be truthfully said that this man is violating divine law.

The very facts testify to this. The man

who undertakes to live as an animal does not fit well into the role he essays to play. He is not the kind of an animal that is produced by the creative processes of God. He is a super-animal in his very animality, just because he brings to his lower level of living the powers and capacities of the higher. He is vicious, cruel, cunning, treacherous, vile, destructive. And while we may describe his traits in terms of animal characteristics—they are worse traits than ever could appear in an animal because they combine the elemental, natural instincts with the higher capacities of human nature.

In so far as there is any reversion on the part of man to a level lower than that made possible by and harmonious with the creative divine Will, there is sin. In so far as there is a violation of the inherent principles which exist in the personal and spiritual relations of life, there is sin. With this introductory illustration, the actual definition of sin may be presented.

*Sin is maladjustment or mal-adaptation to the immanent creative processes and inherent laws of the universe. It is maladjustment brought about by man as a personal being. It is maladjustment at the level of personality. It is a maladjustment which is cosmic in its scope, fundamental in its nature, and inevitable in its consequences.*

The term maladjustment or mal-adaptation is intended to imply a vital relationship of a personal sort. When a man so relates himself to this immanent creative process and law as to virtually turn against it, he sins. When a man adapts himself to the creative environment which is his as a personal being in such a fashion that he lives on a level lower than that of which he is capable, he sins. Sin is such an adaptation to the immanent principles of God as results in regression rather than progress, degeneration rather than creativity, meagerness of life rather than abundance of life. Sin is life so lived that it is less than the fullest, highest, and most constructive that is possible; it is reversion in defiance of the very principles which have made man with the capacities which are peculiarly his. The illustration of the man who, though possessed of the capacities of a personality, lived (or rather, attempted to live) on the level of the animal, is apropos. He was making a vital adjustment. He was so relating himself to the fundamental laws



operating in the realm of personality as to utterly violate them. While actually a personal being he was attempting to live as though less than a personality. The consequence was regression. According to this definition, therefore, this man sinned.

By saying that sin as a maladjustment which is cosmic in its scope, it is meant that sin is not a maladjustment which merely puts one at outs with social convention or human law, or which involves merely the inter-relationships of human beings in society. It is a maladjustment which puts one at outs with the immanent creative processes of God, with the inherent principles and laws which operate in the universe. It puts man at outs with that which is greater than himself, which produced and sustains him, in which he lives and moves and has his being. So serious is sin, indeed, that by it man is able to defeat the divine purpose as it seeks realization in himself.

In other words, according to this definition, sin is against God as truly as against society or self. It is against society and self. But it is against society and self *just because it is against God*, that is, just because it violates the inherent laws of God. It is the fact that ill will violates a certain inherent and inescapable law of God in human relationships which makes ill will so harmful to society, and ill will is a sin just because it violates the inherent laws of God, which laws prevail in man's social relationships as in all other relationships. Moreover, it harms society because it is a sin. Sin, let it again be repeated, is more than harm to society or self. It is the violation of divine law, the disregard of divine purpose.

By saying that sin is a maladjustment which is fundamental in its nature, it is meant that the law or principle, which is violated in the act of sin, is not arbitrary or artificial, but inherent and necessary by the inescapable nature of things. Sin is not the violation of a law which is called into being by divine decree or by the legislative enactment of God, a law which once did not exist, but which now does exist, a law which is binding simply because God says it is. Sin is not the failure to live up to an arbitrarily imposed standard or the failure to meet some autocratically established test. The law which is violated in sin is the same inherent principle or active process which,

when properly adjusted to by men, will both bless them and link them with the great on-going divine purpose. It is a law so fundamental that without it there could never be the possibility of *either* progress or regression, good or bad, life or death. The same cosmic energy which lights our homes and drives our machinery, which spares human energy, saves human eyesight, and even heals human diseases, when properly adjusted to and dealt with, deals death and destruction when the improper adjustment is made to it. The inherent nature of electricity which makes it so deadly is no more arbitrary and no more separable from electricity than is the character of electricity which makes it so useful and constructive a force. The benefit of proper adjustment and the consequence of improper adjustment go along together. You can not have one without the other.

Moreover, the fact of sin is not revealed first in the Bible and then in experience, but, on the contrary, first in experience, and because in experience, then also in the Bible. This does not make sin any less the revealer of divine principles and laws. Neither the sin nor the laws are a secret, the key to which is found exclusively in the Bible. Both the divine law and the fact of sin are too fundamental a part of human experience to be restricted to any esoteric revelation.

By saying that sin is a maladjustment which is inevitable in its consequences, it is meant that the effects of sin are to be thought of *as consequences*, and not as a judicial penalty externally and arbitrarily attached. The result of sin is here identified with the stomach ache which comes to the boy who has eaten green apples, and not with the spanking which is incidentally and arbitrarily imposed by the boy's father. The result of even the most personal type of wrongdoing is in the consequences inherently involved. When men violate the fundamental principles of the universe—the laws of God—by acts of ill will, they reap the consequences, not in a war that is sent by an external God bent upon "punishing," but in reciprocal ill will, distrust, hatred, violence, and conflict. "Whatsoever a man soweth, that shall he also reap."

Some of the further vital religious implications of this conception of sin will receive consideration in the next article.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION OF 1929

As has already been indicated in a recent issue of the RECORDER, President Boothe C. Davis, of Alfred University, was elected to the presidency of the Council of Church Boards of Education at their recent meeting January 7 to 8 held in Chattanooga, Tenn.

Undoubtedly, to most readers of the RECORDER, the function and aims of the Council of Church Boards of Education are not well known.

Accordingly, the editor of this page is gratified to publish the statement which follows which President Davis has drawn up indicating the accomplishments of the council up to date and the forward steps proposed for its continued progress.

As a progressive educator, President Davis will undoubtedly achieve distinct advances in the work of the council during the year of his administration.

His statement follows:

"What has the Council accomplished?"

"What are the next steps of progress?"

"1. The Council of Church Boards of Education at its eighteenth annual meeting in Chattanooga has critically surveyed the questions of college teaching, the college teacher, standardization, methods of measurement, student problems, and the conditions of student religious life.

"It has set up new ideals of character, and training for the college professor, with special emphasis upon the reverent and religious spirit of the teacher. It has demanded discrimination between narrow and specialized training for research, and broad and cultural training for character building instruction.

"It has interpreted the religious life of the present day student as a *way of life* rather than as a creed or a program of observances:

"As a response to *good news* rather than as a response to *good advice*; as a search for a *secret good* rather than a search for entertainment or material gratification.

"The council has reasserted its faith in the student youth of today by the advocacy of a program of *personal* approach, sensitive to individual aptitudes and tastes, rather than the method of 'mass production' into which education has so largely fallen.

"2. During the coming year studies will be made by the council of the possibilities of institutional consolidation in overlapping areas; of college chapel architecture and chapel services with a view to the enrichment of these services; of the extension of co-operative religious work in universities, including co-operation among Protestants, Catholics and Jews, on the same campus, and of more effective measurements of college performance in the character quality of their output.

"Special stress will be placed on administration and faculty responsibility for the religious life of the students.

"The magazine, *Christian Education*, is the official organ for the council, and for the expression of its policies and program of work."

#### WAITING

Serene I fold my hands and wait,

Nor care for wind, or tide, or sea:

I rave no more 'gainst time or fate,

For all my own shall come to me.

I stay my haste, I make delays,

For what avails this eager pace?

I stand amid the eternal ways,

And what is mine shall know my face.

Asleep, awake, by night or day,

The friends I seek are seeking me;

No wind can drive my bark astray,

Nor change the tide of destiny.

What matter if I stand alone?

I wait with joy the coming years;

My heart shall reap where it has sown,

And gather up its fruit of tears.

The waters know their own, and draw

The brook that springs in yonder height;

So flows the good with equal law

Unto the soul of pure delight.

The stars come nightly to the sky;

The tidal wave on to the sea,

Nor time, nor space, nor deep, nor high

Can keep my own away from me.

—John Burroughs.

## WOMAN'S WORK

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

### FOR SERVICE

'Tis not how much we shine;  
But, rather, how our light  
Shines on some darkened way  
And makes it bright.

'Tis not how much we tell;  
But, rather, how our voice,  
Love-filled, will lead to life  
And heavenly choice.

'Tis not how wide our name  
Is flung, with Honor's dart;  
But, rather, how our life  
Will cheer the heart.

'Tis not how great our power,  
Or strong our selfish will;  
But, rather, can we live  
A helper, still?

—Robert Hare.

### WITH REFERENCE TO QUESTIONS

Some of the correspondents of the local societies sending in answers to questions said, "This is new business to us. We hope to do better next time." The committee of the Woman's Board feels like making the same statement. It seems not to be so simple a matter to make out a list of questions as it might appear, and we are meeting unexpected complications. The January list sent out the last of December illustrates our difficulty. These questions were made out in December and in asking the questions about the number of Vacation Church Schools and the number of churches in the Conference, we had before us Duane Ogden's article, "What Seventh Day Baptists Are Doing." (SABBATH RECORDER, December 10, page 746.) Now it so happened that before these questions were answered by the local societies Mr. Sutton's report of Vacation Religious Schools appeared in the SABBATH RECORDER of January 7, page 30, and the statistics in the two articles do not quite agree. Also some of those answering the questions were in possession of the *Conference Year Book of 1928* before they

sent in their answers, and these statistics with reference to the number of churches did not agree exactly with those of Mr. Ogden. So there was trouble when we came to grade the papers. However, if the answers agreed with any of these statistics they were given credit for being correct.

Another question, the one about the retirement of a pastor in the Central Association, also admitted of two correct answers. The reference was to the retirement of Mrs. Lena Crofoot, but before the questions were answered Mr. Peterson had also resigned.

The committee will endeavor to avoid the possibility of such mistakes in the future, profiting by their experience. However, please bear these things in mind: The answers to the questions will *all be found in the SABBATH RECORDER*. Hereafter the questions will be dated, and consequently the answers must necessarily appear in the paper previous to date of questions.

The committee has been gratified by the response from the societies. About 125 lists of answers were received this month, with sixteen societies participating.

Here are some of the details that must be observed if we are to give credit to individuals and societies as we wish to do: Put name of yourself and your society on each list of answers. Some correct answers were sent in by individuals who did not sign their names, hence we could not give them credit. Although the answers from each society are sent together it is possible for the separate sheets to become detached from the rest, and in this case it is impossible to give credit to the society for correct answers, so in justice to your society do not neglect to give its name. Please have your answers in Mrs. Shaw's hands by the first of the month following your receipt of the questions; i. e., if you receive questions in March have the answers in by April 1.

The winning society for January was Hammond again. It is difficult to excel that record. However, according to vote, we can only give Hammond honorable mention next time, should all the answers from that society be correct, leaving the cash prize for some other society that has not won in 1929. Dodge Center was second on the list with North Loup and Garwin very close for third place.

The question that was answered incorrectly most often was the fourth, "What

new Seventh Day Baptist church was recently organized?" The correct answer is Denver, Colo. The church at Calora, Neb., which so many gave in answer to that question is not a Seventh Day Baptist church, as will be learned by careful reading of the article in the SABBATH RECORDER of September 10, but is called "United Seventh Day Brethren," and includes others in its membership beside Seventh Day Baptists.

We hope none of the societies will grow discouraged but will continue the good work.

Cordially yours,  
HATTIE E. WEST.

Milton Junction, Wis.,  
February 11, 1929.

### DENOMINATIONAL QUESTIONS FOR FEBRUARY

1. What woman formerly connected with our China mission died in December?
2. What year did she go to China and how long did she labor there?
3. When was a new Seventh Day Baptist church recently organized? How many members? Who is the pastor?
4. What denominational meeting was held in Pittsburgh in December?
5. Mention five things that were under discussion at this meeting.
6. What resolution now before Congress threatens the existence of our Seventh Day Baptist denomination?
7. What curtailment of the work of the Sabbath School Board seems necessary on account of lack of funds?
8. What were the receipts in the first six months of this Conference year by the Conference treasurer?
9. Who is the pastor of the German Seventh Day Baptist Church at Snow Hill, Pa.?
10. How old is the church building at Snow Hill?

### SUGGESTIONS FOR OTHER USES OF QUESTIONS

1. Use questions already answered for a "spell down" at social meeting.
2. Use questions and answers at a social meeting as a "mixer" by having questions and answers written on separate slips and distributed, then matched.
3. Divide company into two groups, distribute questions and answers as in 2, then

see which group is able to match questions and answers first.

4. Distribute pencils and papers and read questions for group to answer on paper.

NOTE.—These questions were mailed to local societies before Mrs. West's explanation was written, and so the date was not affixed. In question 8 read, instead of Conference treasurer, treasurer of Onward Movement.

### WORKERS' EXCHANGE

SECOND BROOKFIELD.—The ladies of the missionary society of the quiet little village of Brookfield have not been idle during the past few weeks—nor previously for that matter, though RECORDER readers may not have known.

The regular monthly "Aid dinner" was held on December 6, at the home of Mrs. Sarah Spooner, and a good crowd was on hand to do justice to a fine dinner. At the regular business session in the afternoon there was a good attendance of members and some visitors. An impressive worship was conducted by the vice-president, Mrs. Merletta Frair. Questions from the Woman's Board lists were read and discussed. A set of very interesting Round Robin letters from the various ladies' societies of this association were read by Mrs. Adelaide Brown, secretary and originator of this pleasing plan. Illness of the president of the society, Miss Harriett Stillman, is much regretted by all, and it is the sincere wish of the society that she may soon be restored to her health and to her work among us.

A bazaar, supper, and reception for the new pastor and family were all held the evening of December 17, at the roomy and hospitable home of Mr. and Mrs. Devillo Frair. Beautiful Christmas decorations prevailed everywhere—in the capacious hall, where a booth of food-stuffs, extracts, candy, and kindred articles were displayed for sale; in the living room, where a corner was devoted to hand-made articles and notions, in the parlor, where a huge Christmas tree was heavy with ten cent gifts; the dining room, where red tapers burned brightly on tables ready to serve a bountiful supper.

Seasonal games were participated in and a poem of welcome to the new pastor, com-

posed by Mrs. Edwin Whitford, was read in her absence by Mrs. Raymond Burdick.

Dear Pastor Polan and family,  
We welcome you, each and all.  
It gave us new hope and courage  
When you came to answer our "call."

In our homes you are always welcome,  
In the church may you be blest,  
In Sabbath school and Christian Endeavor,  
Ladies' Aid, and all the rest.

We want to work shoulder to shoulder  
In the work God bids us to do;  
We hope you will find us willing  
And always loyal and true.

As sheep need the care of a shepherd,  
So we need a pastor's care,  
To help guide our young, and older too,  
And help their burdens to share.

May we, like the sheep, be guided,  
And if you have burdens too,  
Stand always ready and willing  
To help and share them with you.

Welcome, thrice welcome! I say it  
With a meaning sincere and true.  
Welcome, thrice welcome!  
This message our people would bring to  
you.

Hymns were sung by the company as a close to this enjoyable evening.

The evening after the Sabbath, December 29, as several students, teachers, and other visitors were in town for the holidays, a second church gathering was held, this time at the parsonage, which proved to be a real "house-warming" and donation party—Santa Claus apparently having some extra packs to unload, all in the parsonage kitchen!

About sixty people enjoyed the evening spent in visiting, playing games, and listening to a miscellaneous program. Pop corn and candy were served. The social committee of the Women's Missionary Society was in charge of the evening.

PRESS REPORTER.

Brookfield, N. Y.,  
January 14, 1929.

#### TREASURER'S REPORT

For three months, ending December 31, 1928

Mrs. A. E. Whitford

In account with  
The Woman's Executive Board

Dr.

|  |           |
|--|-----------|
| To cash on hand, September 30, 1928.....   | \$ 476.85 |
| H. R. Crandall, Onward Movement.....       | 290.45    |
| H. R. Crandall, Waterford Ladies' Aid..... | 50.00     |

|   |           |
|---|-----------|
| Doctor Palmberg—Miss West's salary..... | 10.00     |
| Riverside, Calif., Mrs. C. D. Coon..... | 3.00      |
|   | \$ 830.30 |

Cr.

|                                      |           |
|--------------------------------------|-----------|
| S. H. Davis—Miss Burdick's salary \$ | 200.00    |
| Miss West's salary.....              | 200.00    |
|                                      | \$ 400.00 |

|  |       |
|--|-------|
| Correspondence, expenses officers and associational secretaries..... | 33.00 |
| Mimeographing and typing.....  | 4.57  |
| Paper and stencils.....  | 5.20  |
| Prize for October—Garwin Ladies' Aid.....                            | 2.00  |
| Prize for November—Milton Junction Ladies' Aid.....                  | 2.00  |
| Mrs. Edwin Shaw, corresponding secretary.....                        | 5.00  |

|                                     |           |
|-------------------------------------|-----------|
|                                     | \$ 451.77 |
| Cash on hand December 31, 1928..... | 378.53    |

|  |           |
|--|-----------|
|  | \$ 830.30 |
|--|-----------|

### OUR DENOMINATIONAL HOME

ORVILLE B. BOND

[This paper was read in the Denominational Building day social in the parsonage of the Lost Creek Church, in West Virginia, of which Rev. H. C. Van Horn is the pastor.

It brought tears to my eyes more than once as I read it through; for I know something of the financial situation of the people of that little church, and realize in a measure the spirit of sacrifice with which they are meeting the burdens due to the needs of the home church, and also due to the denominational calls for help. Brother Bond's plea will touch many hearts and it is worthy of a wider application than can be secured in one little congregation. So we gladly give it place here.

I am told that the spirit of this plea met with the hearty approval of the Lost Creek Church. This, too, is the spirit which will unite our people in the bonds of Christian unity and make them strong in the Lord.—T. L. G.]

My friends, may this be a memorable day. May its influence be everlasting. May we here dedicate our lives to complete service. May we here resolve that the honored dead who have blazed the way in our religious experience may not have lived in vain. Who can not be made better by the contact with such lives?

We must bow low and thank God for humble parents, devoted grandparents, and consecrated friends. I am sure, as I relate some of the impressions of my boyhood days, that I also call to your memory the lasting impressions of your own childhood. I shall never forget the dawning of the

Sabbath. Before the sun had sunk beneath the western horizon, even before the evening shadows had begun to rest upon the valley and long before the sun had kissed the top of the western slopes, we children had made ready for the Sabbath. The fruits and vegetables were gathered in, the kindling wood was prepared, the old woodbox was loaded to the top, and the horses were turned out to rest. Such memories could come only to those who have had humble, conscientious, and religious loving parents. Forever with me will be the story of devoted grandparents who made their way from Roanoke to Lost Creek on sixth day—grandmother and two children on a horse, and grandfather walking by her side, that they might worship on the morrow. Still another memory lingers with me when I think of the tranquillity of the Sabbath at my grandfather's on Hackers Creek. A Sabbath could not be more quiet, the atmosphere more wholesome, or a picture more inspiring than grandfather and grandmother, in the mellow shade of their front porch—he with his Bible on his knee, and she with the Sabbath RECORDER in her hand.

These pictures and memories are not mine alone, but the same pictures and same memories belong to every one who has been touched by the life of devoted, Christian characters. When we stop to pay tribute to those who have enlarged our lives, we pay tribute to the men and women of the ages past, the founders of our churches, the martyrs of our truth.

My friends, we are on hallowed ground. Out from this community have gone lives aglow with the inspiration here given by the men and women of the years most remote and even more recent.

I can not refrain from honoring those who in the time past, and in more recent days, have pitched their tents with us. I here think of the many young women who were of another religious faith but who have chosen to be faithful wives of the young men of our churches, devoted mothers to their children, and most earnest supporters of the truth for which our denomination stands. These new lives have been devotedly true to our faith, and many times, it seems more true than we who have been brought up in homes where the seventh day has been the day of rest. We must thank God for this new blood and its helpful in-

fluence on our lives and its power in making us rightly liberal in our views. Nor would I forget the many others who have cast their lots with us, both on native soil and on the foreign fields.

As we look back over the development of our church community and the church communities throughout our denomination, we can not but appreciate them as real monuments erected to lovers of truth and ideals. To us, the much loved "Brick Church" stands as a monument to the faith of our fathers. May its influence be far reaching and everlasting.

Today, my friends, let us catch a vision of a much larger community and a larger opportunity. Let us clasp hands with every church community in our denomination and erect a monument to the "faith of our fathers" in every community. Let us do more than this. Let us erect a monument that represents not only the faith of those who are gone, but a monument that is an inspiration to those who live, and a rising sun to those who are yet to be born. It will be a denominational building. One that will house the forces that direct the activities of our people, a home for our denomination, a monument to our forefathers, and an inspiration for our youth—not a denominational home as we have known it, but a denominational home as our children should know it.

May there be found today, at least six veterans of the cross who have enjoyed the religious liberty of our forefathers and the guiding influence of the Sabbath upon the lives of their families, who are willing, in the sunset of their day, to lay on the altar of sacrifice at least \$50 each that those who are to live after them may enjoy as fully as did they the religious experiences in Sabbath-keeping homes. May there be at least fifteen men and women of middle age with happy families whom they desire to see fed from fountains of inspiration and vision, who are willing to lay on the altar of sacrifice at least \$25 each that their hopes and aspirations may be attained. May there be thirty-five or more that enjoy the opportunity to serve both church and denomination to the extent that they will lay upon the altar of sacrifice, jointly, \$350, thus making the contribution of this church not less than \$1000 for the building that we love to call our denominational home. May every auxiliary of this church make a lib-

eral contribution, and may every child make a personal gift and know for what it is given. Then will our auxiliaries have a wider influence and our children be made happy when, in later years, they are privileged to see the home of our denomination, the building they have helped to erect.

May the action of this day be made a bit of history for the records of our church, that those who follow may read and that the other churches of our denomination may realize that we are unanimous for the goal that we have been years in attaining—a denominational building.

May the subscriptions here made be a tribute to those who have gone before, an opportunity for those who live, and an inspiration to those who are to follow.

### INTERESTING LETTER FROM JAVA

MISS ETHEL TITSWORTH:

I received the SABBATH RECORDER and also a postal asking me to pay for same, but I am unable to do this because I am so poor. We used to receive it right along, free gratis, since our income is so small. Years ago our work was supported much better than it is at present, and Sister Jansz used to receive even a salary, but since I came here this stopped altogether, which makes my heart feel sad. I am already sixty-three; have been here in Java twenty-three years; and God knows how I work every day; yes, I can truly say, day and night. It certainly makes one sad to think that one has to go through so much drudgery to feed the people. I am happy to say that some people helped us a lot during this month. I sent the enclosed news item to the papers. Even if it is not December any more will it not be possible to put the item, translated, in the SABBATH RECORDER? Here it is!

CHRISTMAS!

The colony for poor Javanese—Pangoensen, situated near Tajoe, does not speak much about itself lately, but still is continuing its good work in helping the poor and taking care of the needy. All told there are 227 people, who would be very glad indeed to celebrate a "Merry Christmas." But it costs money to do this and we have so little on hand. Who will be so kind as to send us a Christmas offering?

(Signed) NURSE C. SLAGTER,  
Superintendent of the colony, near Tajoe.

I am very sorry that so little notice is taken in America of this work here, which is carried on along the same lines as when Sister Jansz was here. I trust the people in America will excuse me for saying this. I have no income at all, except that our Holland churches send me (when they are able to do so), twenty dollars every three months, but often I have to use this money for the colony. It is possible that we may get a good helper here soon, one who can speak English; perhaps things may be in better shape then. At present we have 227 people here and at the place where Brother Vizjak is, so you can understand that it takes a lot of money. But God is faithful. He has never forsaken us yet; but it hurts to think that in the past the work was much better supported than it is now. We are all human—and ask sometimes, "Why is this so?"

I trust I may get the SABBATH RECORDER right along, although I can not pay for it.

With kind regards,  
CORNELIA SLAGTER.

Pangoensen,  
December 18, 1928.

When a private soldier is buried in Arlington National Cemetery, across the Potomac from Washington, a lone bugler and the sound of "taps" constitute the army's only tribute. When a commissioned officer is interred, there are slow-pacing horses, details of soldiers marching with reversed arms, strains of Chopin's funeral march, intonations of the Latin service for the dead, and a parting volley in addition to the bugle call. Brigadier General Michael Cooney, who died the other day, rated all of this, yet his dying request was that he be buried without "full military honors." In life he entered the army as private, and in death he left it as such. A veteran of the Civil and Spanish-American wars, he was retired in 1904.—*The Pathfinder.*

"Is it not a beautiful fancy?  
This sunset thought of mine:  
That the gates of heaven are always  
Open at the day's decline;  
That those whose day is ended  
Of earthly woes and ills,  
Have passed to the morning brightness  
That shines on the heavenly hills."

## YOUNG PEOPLE'S WORK

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

### HOW BECOME A CHRISTIAN?

Christian Endeavor Topic for Sabbath Day,  
March 9, 1929

#### DAILY READINGS

Sunday—First step, faith (1 Cor. 2: 1-5)  
Monday—Then repentance (Acts 2: 38)  
Tuesday—Then confession (Rom. 10: 9, 10)  
Wednesday—Then obedience (Matt. 7: 24-29)  
Thursday—Then careful following (Eph. 5: 1, 2)  
Friday—Then godliness (Tit. 2: 11-15)  
Sabbath Day—Topic: How to become a Christian (Acts 2: 37-41; 16: 30, 31)

#### TO THINK ABOUT

What led me to be a Christian?  
How can I help some one else to become a Christian?

If not a Christian, why do I not become one?

"It is not necessary to understand Christ fully or hold fine theories about him to become Christians. All that is necessary is to accept him, to surrender to him, trust him, and try to live his life."—*Anon.*

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, March 9, 1929

#### DAILY READINGS

Sunday—Obeying his call (Matt. 4: 18-22)  
Monday—Jesus' invitation (Matt. 11: 28-30)  
Tuesday—Peter's invitation (Acts 2: 37-42)  
Wednesday—A man who refused (Matt. 19: 16-22)  
Thursday—How Paul took sides (Acts 26: 12-20)  
Friday—A call to decide (Josh. 24: 15, 24)  
Sabbath Day—Topic: Taking sides with Jesus (Matt. 22: 1-10; Mark 9: 38-50)

PAUL MAXSON

First in the home, where brother or sister wants you to do something or to help them do some work, you should do it with a smile rather than with a sour look on your face.

At school you should do the things that you know are right, as studying your les-

son instead of sitting idly, trying to think of something funny to say or do in your next class to disturb the teacher and entertain the pupils.

You should be always on the alert against Satan, because he is in every corner trying to get you to lose your temper and talk back to the members of the faculty. We want always to try to use our influence for good, for we can not tell who is watching us and who is following us, using us for an example.

I remember when I was a small boy I would pick out one of the bigger boys and try to follow his example. So it behooves each and every one of us to live to the best of his ability; and pray without ceasing is the best way to keep right.

In our sports there is a great opportunity to take sides with Jesus. One of our weaknesses is to lose our temper in a game and try to get back at the other fellow if he has made a foul, or played crooked. We always want to get even with him, and that isn't the attitude that we should take at all. We should take it good-naturedly and go on. That is taking sides with Jesus in our sports.

Instead of gossiping about people, or trying to run down their characters, we should think of something good about them or keep still.

Gentry, Ark.

### INTERMEDIATES, GET ACQUAINTED

Miss Venita Kenyon,  
1062 N. Normandie,  
Los Angeles, Calif.

DEAR VENITA:

I have chosen to write to you because, if I were going to take a trip, I would surely head for California. My father and mother used to live in California. This summer my father went back for Conference.

We have about ten members in our Intermediate. It is about one year old. We have a meeting every week at three o'clock. The members take turn in leading the meeting.

We have had a very mild winter this year, but it would seem cold to you if you were here. We didn't even have skating this Christmas vacation. We don't have skating more than three or four days at a time,

so when we do the schools let out early. We have had but one big snow yet this year.

Do you have an Intermediate society? How many members have you? I hope you have a nice big group. I don't know what I would do if we didn't have an Intermediate society, because the day is long. Do you like to read the letters in the SABBATH RECORDER?

Your friend,  
MARGUERITE LOOFBORO.

Shiloh, N. J.,  
January 12, 1929.

Miss Caroline Randolph,  
Milton Junction, Wis.

DEAR CAROLINE:

Oh, how I wish it would snow. It doesn't seem at all right not to have snow. We even had a green Christmas, much to the disappointment of a great many of us. It has been so that we have been able to ski only once this winter, and that was before Thanksgiving. We have tried our luck at ice skating as often as weather and ice have permitted. Quite a number of bumps and sore places have been the result.

If nothing happens we expect to go to Conference this year. It is our plan to have as many of the young people come as possible, which can't be very many.

There is lots of sickness here. It seems that there is at least one sick in a family, in many cases more. All of Mr. Babcock's family were sick at once, and he and Harold are the only ones up now. Christmas vacation was extended two days on account of sickness. Most of the pupils are back now.

I have been corresponding with a girl in Alabama who found my name in the "Get Acquainted" column, which is more than I have been able to do. [See RECORDER, October 8, 1928, page 473.—J. F. R.]

As ever your friend,  
DORIS E. COON,

De Ruyter, N. Y.,  
January 12, 1929.

#### SOCIAL CONTEST RATING

FEBRUARY 1, 1929

Plainfield—285 points  
Ashaway—255 points  
Little Genesee—225 points  
Salem—170 points  
Nortonville I. C. E.—145 points

Adams Center—135 points  
Ashaway I. C. E.—100 points  
Waterford—75 points  
Berea—70 points  
New Market—40 points

Where does your society stand? Are you going to let Plainfield hold first place in the next report? If your society hasn't entered the contest yet do not delay any longer. Send in a report of all standard socials held since Conference, and work for one of the prizes. The Conference year is over half gone, but you still have a chance to win.

GRACE M. OSBORN,  
Social Fellowship Supt.

#### THE CHALLENGE TO YOUTH AS SEVENTH DAY BAPTISTS

MRS. BLANCHE BURDICK

(Read at the Christian Endeavor meeting at Ashaway, R. I., February 1, 1929)

"Remember, the purest and noblest lives in the annals of mankind have been lived in response to the challenge of Christ."

"The greatest need today is probably for these 'lay missionaries,' as they have been called, men and women who are committed to the way of Christ in their various occupations, who are filled with his spirit and live loyally from his point of view."

There is no better time to start preparing ourselves for this great work than in our youth.

We as Seventh Day Baptists have a special challenge. We bear the name Seventh Day Baptist. Why? Because of the day we keep. Why do we keep it? Because God commanded it. He says, "Remember the sabbath day to keep it holy." How do we keep it? Are we keeping it as Christ did, or are we using it for our own selfish pleasure?

Now, in youth is the time to begin keeping the Sabbath right; then as we grow older it will be no hardship but a pleasure to keep it holy, as we are commanded to do. It often takes courage and self-denial to do this, but all worth while things call for some sacrifice, and no sacrifice is too great for our Lord and Master who gave his all for us.

In our Seventh Day Baptist Rally Song, we sing:

"We young folks are Seventh Day Baptists,  
And proud we are of the name."

Let's not just sing these words, but mean them and live them so our lives will show

that we are proud to be called Seventh Day Baptists.

In the second stanza of this song we sing:  
"There's a place in the world's work for young folks

Who everywhere stand for the right,  
Let us put on the God given armor  
To help us to win in the fight."

Yes, there is a place for each one of us; perhaps it is not just the place we had hoped to fill; perhaps there is not so much money for us as we had hoped to receive, but this may be the very thing we are asked to sacrifice in order to fill our place and represent the cause of Christ; if so, may we do it willingly.

In our third stanza we sing these words:  
"We need to stand shoulder to shoulder,  
And for each other to pray."

How true this is. Prayer and a close walk with God will make us true workers for him.

"You can not live Godly lives in Christ Jesus without incurring the wrath of evil men and Satan. There's no adventure so real as to serve the Lord."

We as Seventh Day Baptists are few in numbers but we have a truth based on the Bible, which we must live up to, and closely follow, that those about us may see the truth and know why we are set apart, and will want to search for this truth and join with us.

"For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps." Christ kept the Sabbath throughout his whole life, and we who accept him as our leader should follow him in this as well as in other things. If we follow Christ we have the promise of a reward. In Matthew 10: 32, we read: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." In Revelation 3: 21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Isn't it, then, worth while to strive for such a reward?

Let us as Seventh Day Baptist Christian endeavorers pledge ourselves tonight, to start now to live as "he would have us live."

Let us not forget the chorus of our Rally Song:

"We'll strive to be true to the Sabbath,  
We'll strive to be true to our God,

And whether at home or afar we shall roam,  
We'll guide our lives by his Word."

"If you mean to answer the challenge of Christ, take stock of your life, yield your all to him, and be content to let him certainly use you everywhere you go. There is no place on earth where he can not use you, provided he is the one who takes you there."

Let these following words be our prayer:

"Just as I am, young, strong and free,  
To be the best that I can be,  
To serve where'er thou sendest me,  
O Lamb of God, I come, I come."

#### RECRUITING FOR CHRIST

LYLE CRANDALL

Before we can recruit for Christ, we must *live* Christ. In other words we must show the world by our daily lives that we are sincere followers of him. I am sorry to say that there are many so-called Christians whose names are on church rolls, who fail to follow Christ as closely as they should. The world judges Christianity by these people, and we often hear it said, "If he is a Christian, I do not care to be one." Such people are a hindrance to Christianity. So, I say that before we can recruit for Christ, we must show the rest of the world that we have accepted him, and are trying to follow him in our daily lives. A beautiful Christian life is the best way to recruit for the Master. People recognize Christ in us, and respect him, and are drawn to him.

How can Christian Endeavor societies recruit for Christ? This can be done through personal evangelism and prayer. Every society should study a course in personal evangelism, for it is that which counts in winning souls to Christ. Agree to win a group of young people in your community, then try to win them by personal service and prayer. Let us be so anxious for the salvation of others that we shall "pray without ceasing" for them.

"Christ alone can save the world;  
Christ can not save the world alone."

Science can explain everything, except why a flivver makes a chicken think it lives on the other side of the street.—*San Francisco Chronicle*.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I was informed by Mrs. Coon about you and was glad to hear of you. I would be very much pleased to know you. I am indeed sorry that you are so far from us.

I have many friends at school and abroad, and they are very kind to me.

I belong to the Kingston Seventh Day Baptist Church. I am also a pupil of the Sabbath school class. I am trying my best to learn what is taught and to follow it.

I hope you have spent a happy Christmas and I wish you a prosperous new year.

God be with you.

Yours sincerely,  
FERROR VASSALL.

91 Love Lane,  
Fletcher's Land,  
Kingston, Jamaica,  
January 29, 1929.

DEAR FERROR:

I am very glad to find another friend in far away Jamaica, and the fact that you have many friends and they are kind to you proves that you are a kind friend to others, for one can not be a true friend without gaining true friends.

Thank you for your cheery Christmas and New Year's wishes. The holiday season is surely a blessed time of loving, giving, and serving; in fact that is what our lives are for, since Jesus has set us the example.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I read the SABBATH RECORDER every week and like it very much.

I have some fine pigeons and lots of young ones.

I am saving stamps from foreign countries, and my grandmother has received a letter from China today, from Miss Palm-borg. My grandmother's name is Mrs. Ruth Threlkeld. Brother Coon has sent me sev-

eral stamps from Jamaica, which I like very much.

I am twelve years old and in the seventh grade.

Yours truly,  
FRANCIS VORDER BOUEGGE.  
195 S. Rembers St.,  
Memphis, Tenn.,  
January 31, 1929.

DEAR FRANCIS:

You see by the first letter on this page that I have also received a stamp from Jamaica. I'll send it on to you, if you would like it; also one from India which I received some weeks ago from a cousin who is a missionary there.

I am very much pleased to have you write and hope you will do so again.

I am pretty sure Mrs. M. B. Kelly is your aunt. She was my pastor's wife when I was a young girl, in Chicago, and I am very fond of her, so you see it is easy to think of you as a good friend.

Your sincere friend,  
MIZPAH S. GREENE.

### WINDOWS

Let me live in a house with windows  
Looking north, east, south, and west,  
To let in the air and the sunshine  
And a glimpse of the things that are best.

Oh, I would not dwell in a dungeon,  
Nor yet in a modern flat:  
Let me live in a house where the light gets in,  
I will never grow tired of that.

I want to look to the eastward  
With its morning light and joy,  
To stand entranced at the sunrise,  
Then laugh and leap like a boy.

The north is cold and cheerless,  
And yet it has its place—  
'Tis there we train the will and brain  
To keep the day's swift pace.

And I want a window that looks to the south  
With its warmth and its harvest moon;  
It tells of the love of my fellow men  
And of sympathy's sweet tune.

But I turn for my best to the golden west  
At the end of life's little day.  
It is there that I think of sacred things  
And the land that is far away.

Oh, the east for youth and the north for truth  
And the sunny south for love;  
But I turn for my best to the golden west  
And dream of the land above.  
Evanston, Ill.

—Raymond M. Huston.

## OUR PULPIT

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

### THE JUST SHALL LIVE BY FAITH HIDDEN TREASURES

MARK R. SANFORD

(Pastor of the church at Hebron, Pa., main  
sermon)

MRS. SANFORD

(Children's Sermonette)

SERMON FOR SABBATH, FEBRUARY 23, 1929

### ORDER OF SERVICE

DOXOLOGY

PRAYER

RESPONSIVE READING — Proverbs 11:  
1-12

HYMN—There's a Wideness in God's  
Mercy

SCRIPTURE LESSON—Isaiah 55

OFFERING

PRAYER

CHILDREN'S SERMONETTE

HYMN—Open My Eyes That I May See

SERMON

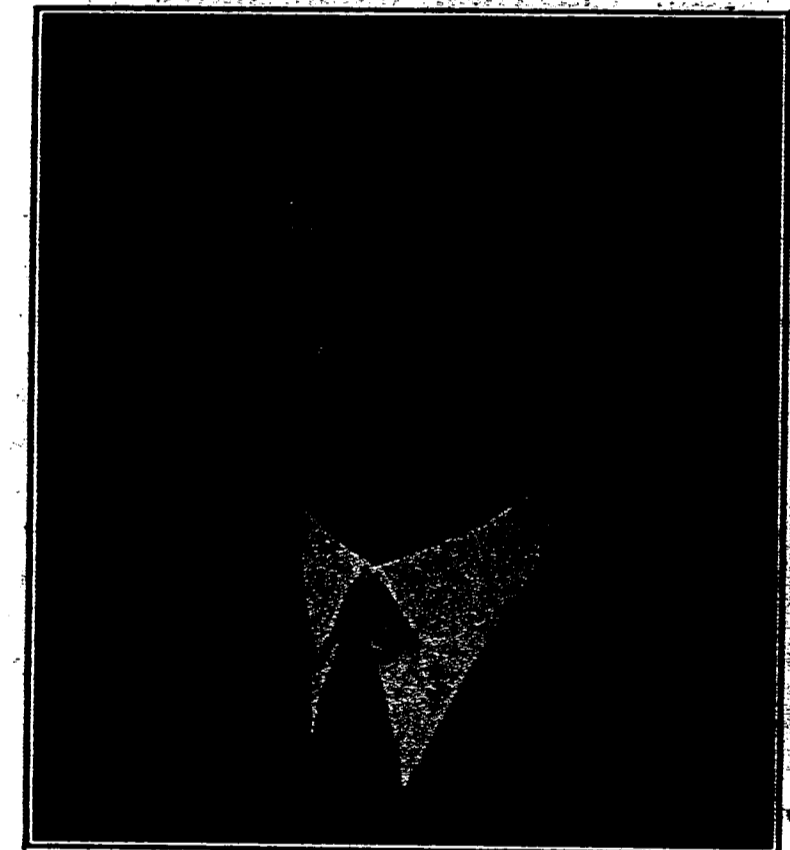
HYMN—My Faith Looks Up to Thee

CLOSING PRAYER

### SERMONETTE, HIDDEN TREASURES

Sometimes, boys and girls, we can draw lessons from the common things which surround us. Among the most common things we see in this part of Pennsylvania are oil or gas wells. Today I am going to tell you something about the history of them. During the early settlements of certain sections, people who came to make homes selected their land with great care. Can you guess why? In certain places they found a disagreeable kind of oil which oozed out from the rocks below. Then the owner would

say to himself, "That land is not what I want for my home," and he might have made it known by a sign such as this. (Draw a sign board and print "For sale at any price.") But one day in 1859, a man by the name of Colonel E. L. Drake hired some men to drill a well at Titusville, Pa. At first the drillers refused to work for such a man so foolish as to spend his time and money for such useless substance as this disagreeable oil. But the oil began to flow, and soon men learned how to make kerosene out of it. Then there was little use for candles, for before that time, houses, you know, were lighted by them. So from the very moment that kerosene was



made, the world has been brighter. And see what we have today as a result of this discovery — kerosene, gasoline, benzene, naphtha, and other useful products! What great industries have grown as a result of this discovery! Is it any wonder then that if gas or oil is found in any great quantity on a piece of land, as on that farm near Bolivar where, a few weeks ago, gas gushed forth from that deep well at the rate of four million cubic feet per day, that if any sign at all is put up it would be apt to read, "Not for sale at any price"? (Print *Not* at the top of given sign, and in background sketch

in quickly a few derricks to represent oil wells.)

Do you know, boys and girls, that each of you has something useless within you unless it is refined and cultivated? Suppose we call it a talent or talents. That is why we go to school to have these hidden treasures developed. If we did not they might lie dormant and useless all our lives. That is why we go to church and Sabbath school, too. Here we begin to learn what God would have us do with our talents; how we can develop all the possibilities in our lives to make them of greatest use to others.

This is a glad day for us all, because there are those who wish to be baptized, which means that we want Jesus to take control of our lives to help refine and build up noble characteristics within us. May God hasten the time when more may be ready to take this step.

There are a few boys here today who attended the service last Sabbath afternoon at Nile when Brother Hurley Warren was ordained and consecrated to the ministry of the gospel. It was a beautiful and impressive service, was it not? I wondered if such a service might not sometime be held for some of our splendid boys here at Hebron. Some of our very best ministers have been boys from just such small churches as these. Hebron has had its share in this great work. How it must make a mother's heart rejoice to see her son or sons preparing to use their talents for the Lord! How much more it must please the Heavenly Father to see young men fitting themselves for his work!

But, my young friends, whatever you plan to do as your life's work, don't do as those early settlers did in letting the oil go to waste for so many years. I have in mind young people who are spending their evenings out somewhere, anywhere, perhaps until the early hours of the morning; again I have in mind those splendid young people who are spending their time treasuring up good things, refining their talents so that in whatever direction God may lead, their lives will bring that much more brightness and happiness into the world. If you do this when temptations come, you'll not want to part with your treasures, but can proudly say to yourself, "Not for sale at any price."

You probably recall the parable Jesus told of the master who, returning after a long journey, found that two of his servants had

doubled their talents or money that he had given them, instead of hiding them in the earth and not making use of them, as one servant had done with his talent and to those two loyal servants he said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." So let us not keep our treasures hidden, but let God use them and our lives will be full of joy, for we too will have the approval of our Master, "Well done, thou good and faithful servant."

(Illustration of development of oil taken from "Crayon and Character" by B. T. Griswold.)

#### SERMON

"The just shall live by faith."

The text chosen for today may be found in four places in the Bible; Habakkuk 2: 4, Romans 1: 17, Galatians 3: 11, and Hebrews 10: 8. "The just shall live by faith."

There are many ways in which the word *just* may be used, but the meaning most common in the Bible is nearly synonymous with the word *righteous*. We might well say that those who live right will live by faith.

We too often think of justice as condemning judgment. There are those who pride themselves upon what they call justice. They are honest but exacting. Their philosophy of life runs something like this: "I pay my debts, and expect others to do the same. I mind my own business and others must do likewise." They seem to think that a cold, unfeeling unloving justice is all that is required.

One of the differences between the teachings of Confucius and the teaching of Jesus is found in the golden rule. Jesus said, "Do unto others as you would have them do unto you." Confucius said, "Do nothing to others which you would not have them do to you." At first thought there does not seem to be much difference, but as they are applied, the one says, "I am my brother's keeper"; and the other says, "I am not." To give a modern example of this teaching as it is applied, we will imagine that we are driving along the highway and find a car wrecked in the ditch, and someone is hurt. We might say that as long as we are not to blame for the accident, we are under no obligation to help, but the teaching of Jesus is to do good, not simply refrain from doing evil.

Another failing of those who pride them-

selves upon their justice is that they, too, often measure themselves by their own self-righteous standards rather than the standards of Jesus. Years ago, two men went into the lumber woods to cut logs. They used a measuring pole, as most log cutters do, but as they marked the logs with the ax at the end of the pole they would occasionally strike too close and cut off a little of the pole. They kept on working this way until at last the logs began to come to the mill and it was discovered that the logs were too short. Then all the lumber had to be cut back nearly two feet to reach a marketable length, and much valuable lumber was wasted. If we try to measure our own characters or the characters of others by our own self-righteous standards, we are apt to keep cutting our measure until it is far from correct, and we may never know the difference until it is too late. If we consider being just simply as passing out a cold condemning justice, I wonder how we would fare if God should use the same methods in dealing with us. There is nothing much harder to bear than ingratitude or lack of appreciation. We once had an experience with some fresh air children. We were willing to do many things for them, but it hurt to have them show no thanks for anything we could do, but rather seemed to take the attitude that we were made expressly to serve them, and the more we gave the more they demanded. Oh, that we could see Jesus as he came into this world, living as a humble workman, spending all his energies in service to others, slandered and misjudged, condemned in an unjust trial by those he had given all to serve! Could we but see him as he was placed upon the cross to die the most cruel death known to man, that we might live! What kind of judgment must await us who know all this and still show no thanks or appreciation for what he has done for us, if what we consider as a cold justice is to be the rule.

Jesus gives to us the picture of two men who went into the temple to pray, the one a Pharisee, the other a Publican. The Pharisee stood in a self-righteous attitude with some such thoughts as this in his mind, "I am one of the religious leaders of God's chosen people. I keep the laws. I give tithes. I thank God I am not like these common sinners."

But Jesus says that the one who knelt afar

off with the prayer, "God be merciful to me a sinner," is the one who went away justified—a just man.

But the text says, "The just shall live by faith." I have a feeling that we are losing many of the blessings we might have because we do not live by faith in our daily walks of life. We too often think of our religion as something to have in reserve for death, or to use only upon the Sabbath. We try to put it on and take it off as we do our clothes. Many people when going to church wear the best clothes they have, but upon arriving home are in a hurry to get them off because they are not as comfortable as in their every day clothes, and they try to do the same with their Christianity. They do not wear it much of the time, and when they do try to put it on, for the sake of appearance, it feels uncomfortable. Christ never intended to have his religion used that way. If we do not wear it enough of the time to feel at home with it, we can not get much out of it.

The Bible is full of such promises as these: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you"; "The righteous shall be recompensed in the earth"; "The meek shall inherit the earth"; "Blessed is the man that walketh not in the counsel of the ungodly." Yes, and there are many more that teach that the Christian's reward begins while he is here on this earth.

Near the end of his earthly life, Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be made full." The reason so many people seek joy in sinful amusements is because there is in their lives a vacant place. The more sin we put into our lives, the less space there is for joy which Jesus would leave with us. If we let him fill our lives with his joy we will not have room for any amusements where he can not go with us.

Oh, how much it would mean to us as individuals, and churches, if we really did live by faith, lives which Jesus could justify.

We are glad for the occasion (baptism) which brings us together today; glad there are those who have decided to take Jesus into their lives. We know there are others who need him, and I believe if we all have the faith to work and pray, that others will follow.

## Fundamentalists' Page

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

### BY WAY OF CONTRAST

#### 8. THE SECOND COMING OF CHRIST

##### *The Fundamentalists' Position.*

We believe the Lord Jesus Christ will come again, visibly, personally, and in great glory. We believe in the second coming because we believe the Bible. We believe the moral authority and the infallibility of Jesus are involved in this question. We are not committed to any theory concerning his coming, whether post- or pre-millennial, but we are committed to a belief in the *fact* of his return.

1. Jesus said he would come again. "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." (Matthew 24: 30.)

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.) "If I go and prepare a place for you, I will come again." (John 14: 3.)

"Then shall they see the Son of man coming in the clouds, with great power and glory. . . . Watch ye therefore. . . ." (Mark 13: 26-37.)

2. The angels said he would come again: "Ye men of Galilee, why stand ye looking into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

3. The apostles said he would come again. Paul's writings are full of the thought. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thessalonians 5: 23.) (See also 1 Thessalonians 1: 10; 3: 13; 4: 16; 5: 23.) Every time we celebrate the Lord's Supper, Paul says, "We do show forth his death and resurrection *until he come again.*"

We say, "He is sure to come some time, and liable to come any time. Be ye therefore ready."

##### *The Modernists' Position.*

Their position is, I think, universally one of *denial*. They meet it in many ways, but invariably reject the coming of Christ as an event yet to take place.

They declare this promise was fulfilled at Pentecost. W. N. Clarke, in his *Outline of Theology*, says that the Lord has already come back to the world in the gift of the Holy Spirit. He is unmindful that Jesus said, "I will return to you," and that he further says, "I will send him (the Holy Spirit) unto you."

Others admit that the Bible teaches the second coming of Christ, but affirm that the apostles, Paul, Peter, James, and John, were mistaken in bidding Christians of their day to watch for his coming; they admit that Christ taught he would come again, or expected to return, but they say, he was mistaken, being influenced by the people of his day. While still others affirm that Jesus comes in the movements of history, in the transformation of society, etc. This, they say, is the second coming.

Shailer Mathews says: "No man can hold the pre-millenarian view whose mind has really been affected by the modern scientific method and discoveries. . . . To bring Jesus into control of human affairs is the real coming of the kingdom of God upon earth. . . . This is the real coming of Christ."

Harry Emerson Fosdick describes the second coming by saying: "When they say Christ is coming, they mean that slowly, it may be, but surely, his will and principles will be worked out by God's grace in human life and institutions, until he shall see the travail of his soul and be satisfied."

This is the way Charles E. Jefferson dismisses the second coming of Christ. Says he: "Paul in the fourth chapter of his First Letter to the Thessalonians says that the Lord is going to come down out of heaven with a shout, and that when he comes the Christians who are dead are going to come out of their graves first, that the risen Christians, along with the Christians living, are going to be caught up in the clouds where they will meet the Lord. Nothing like that ever happened, and therefore we are very sure God did not dictate that. . . . Many of the things written in the Book of Revelation did not come to pass, nor have they come to pass yet, nor will some of them

ever come to pass, and therefore we may be sure that God did not dictate the last book of the New Testament. It is difficult to believe that he dictated any of them."

##### *(Five Present-Day Controversies.)*

"The 'coming' of Christ is neither a near-by nor a far-off event, but a present continued forward movement of his kingdom in the hearts and lives of men, individually and collectively. Growth in personal spiritual experience, and progress in the world's moral and religious history, is the coming of our Lord, on the clouds of heaven, with the angels in power and glory!" (Dean A. E. Main.)

"Will Jesus come back to earth?" Bosworth answers by saying: "Probably no one who recognizes the great religious values of the *evolutionary theory* feels like dogmatizing about the future of the human race on this planet. What cataclysm might possibly take place in a great evolutionary process and what religious values might be involved in such a cataclysm no one can foresee." Then he continues: "Why should God break in at this interesting point with a cataclysm and deprive man of the great chance for effort and glorious achievement? . . . Why revert to a temporary view of God and the world that naturally enough passed into primitive Christian thought from its Jewish and pagan environment?" (*What it Means to Be a Christian.*)

##### SUMMARY

In this series of articles, we have put in contrast the "beliefs" or teaching of fundamentalists and modernists, touching the following: the Bible, the creation of man, the deity of Jesus, sin, the atonement, the resurrection, miracles, and the second coming. Other vital subjects, such as the Holy Spirit, baptism, and the Sabbath, where the line of cleavage is just as well defined, could also be placed in contrast. This is not necessary. Enough has been said here to show that the difference between these two schools of thought is *not merely a matter of interpretation*. The Bible itself and the *facts* of our Christian faith—the foundation stones upon which the church has been erected—are involved.

We have not attempted, in these articles, to justify our position by argument. But we have attempted, briefly, to make these

two positions clear. We have done so with the conviction that when the people understand how modernism cuts across the historic doctrines of our Christian faith, they will be through with modernism. Let us summarize briefly:

1. The Bible. We believe the Bible, Old and New Testaments alike, is the inspired Word of God, inerrant in its original writings, true, dependable, and authoritative. We are not defending any *theory* of inspiration. But we say, "The Bible and the Bible only is our rule of faith and practice."

The modernists believe and teach that the Bible is a "record of man's understanding of God," written by men who were often mistaken in their thinking, and who often changed facts to fit their theories.

2. Man. We believe that God himself created life; that man was created in the image of God, that he sinned and thereby incurred not only physical death, but spiritual death, which is, separation from God. We believe that sin is transgression of the law, and that by the law of God we will all be judged. God's law says, "Thou shalt not." And to every one of God's "Thou shalt nots" the unregenerate human heart says, "But I will."

The evolutionary modernist teaches that life arose from the not-life, not by a creative act, but by the processes of nature, called evolution. He rejects *in toto* the Biblical idea as to the origin of sin.

3. The Person of Jesus. We believe that Jesus was divinely conceived, thus being God as well as man; that he came into the world on a definite mission to die for our sins as a substitutionary sacrifice; and that we are saved and justified on the grounds of his shed blood. We believe that the Holy Spirit is here working among men; but we look forward to the glorious second coming of our Lord.

The modernists, rejecting the Biblical account of the fall of man, and the Biblical conception of sin, declare there is no need for redemption through the death of Christ as an atonement for sin. They deny the historicity of Biblical miracles, and hence do not accept the doctrine of the second coming.

Strange as it may seem, they live under the reign of law, are *tied down* to, and



bound by law—that is, natural processes, which they term *evolution*, the *law of continuity*. And yet, they tell us, they repudiate any conception of law, or sin, which they consider *arbitrary*. That is, human reason is exalted above Biblical authority. Yet sin is transgression of God's law, and obedience marks the beginning and crowns the end of discipleship. (See John 14: 21-24.)

## MARRIAGES

ALLEN-BUTTON.—At the home of Mr. and Mrs. Clifford Depew, Nile, N. Y., February 2, 1929, by Pastor Hurley S. Warren, Jessamine Button, Friendship, and Harold N. Allen, Alfred Station.

## DEATHS

CURRY.—Jessie Perry, wife of John Hamilton Curry, was born at Kenova, W. Va., May 15, 1894, and was called to her heavenly home February 4, 1929. She was the daughter of Joshua and Serelda Smith Perry, who left her, with a sister, now Mrs. Stella Carlson of Bowen, W. Va., and a brother, Joshua Perry, orphaned at the age of nine.

When thirteen years old she came to the home of Deacon Luther A. and Josephine Bond. In this godly home she found care and affection and was loved and esteemed as a daughter.

She was married to John H. Curry December 11, 1920, and of their union came two children, Virginia Dawsalee and John Hamilton, Jr., who are left with their bereaved father to mourn their sad loss. With them in this sorrow are a host of relatives and friends.

Always seriously minded, Jessie early in life became a Christian and was baptized by Elder M. G. Stillman and united with the Lost Creek Seventh Day Baptist Church when sixteen. She loved the church and Sabbath school and was in attendance at their services whenever at all possible. She loved to study her Bible and knew much of its teaching. She was faithful and loyal in the teaching of Bible stories and lessons to her children, and the Sabbath and her Master were very real and dear to her. She was deeply concerned for the spiritual welfare of all her family. They rise up to call her blessed.

Her faith was beautiful and death held no terrors for her. Because of her love for her husband and babies she made a valiant struggle for life in her last sickness, but she was beautifully ready, making her farewells and final arrangements with composure and peace.

"Blessed are the dead who die in the Lord."

Farewell services at the home and at the church were conducted by her pastor. The large number of beautiful roses, carnations, and other flowers bore fragrant tribute to the love and esteem of her many friends.

H. C. V. H.

GREENE.—George E. Greene, the son of Deacon Benjamin, and Lydia (Larkin) Greene, was born in Hopkinton, R. I., May 22, 1844, and died at Hope Valley, January 16, 1929.

When about seventeen years of age, he joined the Second Hopkinton Seventh Day Baptist Church, of which his father was for many years an honored deacon, and retained his membership in that church until his death. He learned the drug business with Potter and Champlin of Westerly, and in 1866 passed the examination of the Massachusetts College of Pharmacy. The next year he opened a business for himself in Hope Valley, where he remained in active business as a druggist till 1924, when failing health forced him to give it up.

He was married May 4, 1867, to Mary A. Champlin, who was a daughter of John S. and Abbie Spicer Champlin. She died June 20, 1917, shortly after they had celebrated their fiftieth anniversary. To them were born four children: Charles E., who died April 18, 1924; Abbie S. of Hope Valley; Mrs. Clarence T. Arnold of Providence and Ethel M., who died in infancy. There are also three grandchildren and seven great-grandchildren living.

Fifty years as a successful business man and a Sabbath keeper! He closed his store every Friday night at sundown, and it was not open for business again till the same time the next evening. Although his business was located in a community where the majority kept another day, he was respected for his convictions in that regard. He was also known for his strong temperance convictions, and was very careful in filling prescriptions containing liquor, not to give any encouragement to intemperance or lawlessness. Toward the close of his business life, he gave up the handling of these prescriptions entirely.

Since 1924, he had been in feeble condition, and was cared for by his daughter, Miss Abbie Greene. He died January 16, and funeral services were conducted at the home on January 19, by Rev. Paul S. Burdick. Burial took place in Pine Grove Cemetery.

P. S. B.

MACOMBER.—At the Westerly Hospital, Westerly, R. I., January 25, 1929, Miss Mary A. Macomber, aged seventy-six years.

Miss Macomber was the daughter of Billings and Rebecca Briggs Macomber, and was born at Quonochontaug in the town of Charlestown, R. I., July 13, 1852. At the age of sixteen she moved with her parents to Ashaway, R. I., where she has since resided among relatives and a host of friends. Pneumonia following a severe cold was the cause of her sudden death.

Of the family remaining there are seven nephews and nieces: Miss Gertrude Stillman, of

Ashaway, with whom Miss Macomber resided; Edward B. Langworthy of Weekapaug; Mrs. Raymond Barber of the Shore Road; Mrs. Leon Bliven of Haversham; Elmer Macomber of Davis Corners; Mrs. Stanton Barber of Waterford, Conn.; and Miss Laura Macomber of Ashaway. There are also a number of grandnephews and nieces and other kindred.

A farewell service was held at two o'clock of the afternoon in Gavitt's Funeral Home, 46 Granite St., Westerly, R. I., on January 28, and interment was in Oak Grove Cemetery, Ashaway, Rev. C. A. Burdick conducting the service.

C. A. B.

WEEKLEY.—Lucy Weekley, daughter of Joshua Smith, was born near Peopla Mills, Madison County, Va., August 17, 1839, and died at the home of her daughter, Mrs. William Richards, at Mount Clare, W. Va., February 8, 1929, at the good old age of eighty-nine years, five months, and twenty-one days. For a long time she had been declining, and in her helpless condition was dependent upon the tender care of her loved ones.

The wife of George Weekley, and mother of young children, she came to West Virginia soon after the Civil War, and settled at Quiet Dell on Elk Creek. Here her husband worked for "Uncle" Hiram Davis in a tanyard, and later as a miller for William Randolph, from New Jersey. Here the family became acquainted with the truth of the seventh day Sabbath, became Sabbath keepers, and over fifty years ago united with the Lost Creek Seventh Day Baptist Church.

With this church she remained a member the remainder of her life, though for many years she was unable to attend any of its ministries.

To her were born eleven children, of whom eight are still living, five boys and three girls, with thirty-two grandchildren and thirty-four great-grandchildren, all of whom with many friends and acquaintances mourn their loss.

Since the death of her husband, some years since, she has been cared for by her children.

"Let faith exalt her joyful voice,  
And now in triumph sing;  
O Grave, where is thy victory?  
And where, O Death, thy sting?"

Funeral services were conducted at Mount Clare by Pastor Van Horn, followed by burial in the Odd Fellows Cemetery at West Milford.

H. C. V. H.

WYANT.—Ella German, daughter of Derias and Mary Jane German, was born June 12, 1855, at Germantown in the town of Clarksville, N. Y., and passed away suddenly at her home, Nile, N. Y., January 28, 1929, at the age of 73 years, 7 months, 16 days.

On July 30, 1875, she was married to Henry Wyant, Nile, N. Y., by Elder B. F. Rogers. To this union two children were born—Louie of Nile, and Iva (Mrs. Chas. Thurber) of Friendship.

Mrs. Wyant is survived by her husband and

two children, four grandchildren, and six great-grandchildren.

She is the last of the immediate German family. Her brother, William German, passed away about four years ago and her sister, Mrs. Eva German Holden, Cuba, N. Y., died March 17, 1928.

Farewell services were conducted from the home January 31, by Pastor Hurley S. Warren. Interment was made in Mount Hope Cemetery, Friendship.

H. S. W.

TRIBUTE TO

MRS. HENRY WYANT

(This was written and given by

"Aunt" Rett Burdick)

Our Friend and Neighbor

Hers was a quiet, unassuming nature. She had never joined the social organizations of the community; her home was her sanctuary in which she labored for those she loved. She was of a cheery nature and her higher qualities were known best to those with whom she was most intimately acquainted. Her old neighbors in whose midst most of her life has been spent will regret her passing, and their sincere sympathy is extended to the family and loved ones.

## DENOMINATIONAL BUILDING FUND TREASURER'S STATEMENT

Amount pledged for the denominational building July 1, 1928 .....\$ 32,846.41

Amounts received since as follows:

Through Churches:

|  |            |
|--|------------|
| Piscataway, New Market,<br>N. J. ....          | \$1,104.00 |
| New York City, N. Y. ....                      | 2,045.00   |
| Milton Junction, Wis. ....                     | 1,232.00   |
| Salem, W. Va. ....                             | 547.15     |
| Albion, Wis. ....                              | 20.00      |
| Farina, Ill. ....                              | 480.00     |
| Little Prairie, Ark. ....                      | 3.00       |
| Alfred, N. Y. ....                             | 235.00     |
| First Brookfield, Leonardsville,<br>N. Y. .... | 211.00     |
| Milton, Wis. ....                              | 370.00     |
| Mill Yard, London, Eng. ...                    | 106.48     |
| Lost Creek, W. Va. ....                        | 245.00     |
| Andover, N. Y. ....                            | 25.00      |
| Waterford, Conn. ....                          | 25.00      |
| Roanoke, W. Va. ....                           | 10.00      |
| Carlton Church, Garwin, Ia. ....               | 10.00      |
| New Auburn, Wis. ....                          | 10.00      |
| Hammond, La. ....                              | 170.00     |
| Rockville, R. I. ....                          | 2.00       |
| Nile, C. E. society. ....                      | 10.00      |
| Berlin, N. Y., Ladies' Aid<br>society ....     | 50.00      |
| Second Brookfield, Brookfield,<br>N. Y. ....   | 50.23      |
| DeRuyter, N. Y. ....                           | 80.00      |
| Adams Center, N. Y. ....                       | 818.00     |
| North Loup, Neb. ....                          | 35.00      |
| Walworth, Wis. ....                            | 10.00      |

|  |              |
|--|--------------|
| Minneapolis, Minn., Sabbath school .....           | 5.00         |
| First Hopkinton, Ashaway, R. I. ....               | 223.00       |
| Shiloh, N. J. ....                                 | 1,610.50     |
| Plainfield, N. J. ....                             | 9,543.50     |
| Through legacies, and from individuals .....       | 19,285.86    |
| Total contributed to date, February 13, 1929 ..... | 9,485.50     |
|  | \$ 61,617.77 |

**Sabbath School Lesson IX.—March 2, 1929**

THE CHRISTIAN CHURCH.—Matthew 16: 13-20; Mark 4: 26-32; Romans 12: 4-8; Ephesians 1: 15-23; 2: 13-22; 4: 4-6, 11-16; 5: 22-27; 1 Timothy 3: 15.

*Golden Text:* "So we, who are many, are one body in Christ." Romans 12: 5.

## DAILY READINGS

- February 24—The Church's One Foundation. Matthew 16: 13-20.  
 February 25—The Brotherhood of Believers. Acts 2: 37-47.  
 February 26—The Daily Ministration. Acts 6: 1-7.  
 February 27—The Church at Worship. Psalm 122.  
 February 28—Diversity of Gifts. 1 Corinthians 12: 1-11.  
 March 1—The Church Among the Gentiles. Acts 11: 19-26.  
 March 2—Building the Body of Christ. Ephesians 4: 11-16.  
 (For Lesson Notes, see *Helping Hand*)

**TOO MANY ANNAS AND CHARLIES**

The Veterans' Bureau recently sent out a \$315 allotment check payable to Anna Brown Johnson of Athens, Ga., whose son is named Charlie. Instead of going to the correct address the check was delivered to a colored woman of the same name who also has a son Charlie. Colored Anna Brown Johnson got the check cashed; white Anna Brown Johnson meanwhile complained to the Veterans' Bureau that she had not received her check. The only thing the bureau could do was to issue another check to the rightful beneficiary; the erroneous payment could not be recalled.

—*The Pathfinder.*

"Saint Teresa was called 'the advocate of the absent,' because she always defended those who were criticized behind their backs. It would do us all good to acquire this advocating habit."

**THE SABBATH RECORDER**

Theodore L. Gardiner, D. D., Editor  
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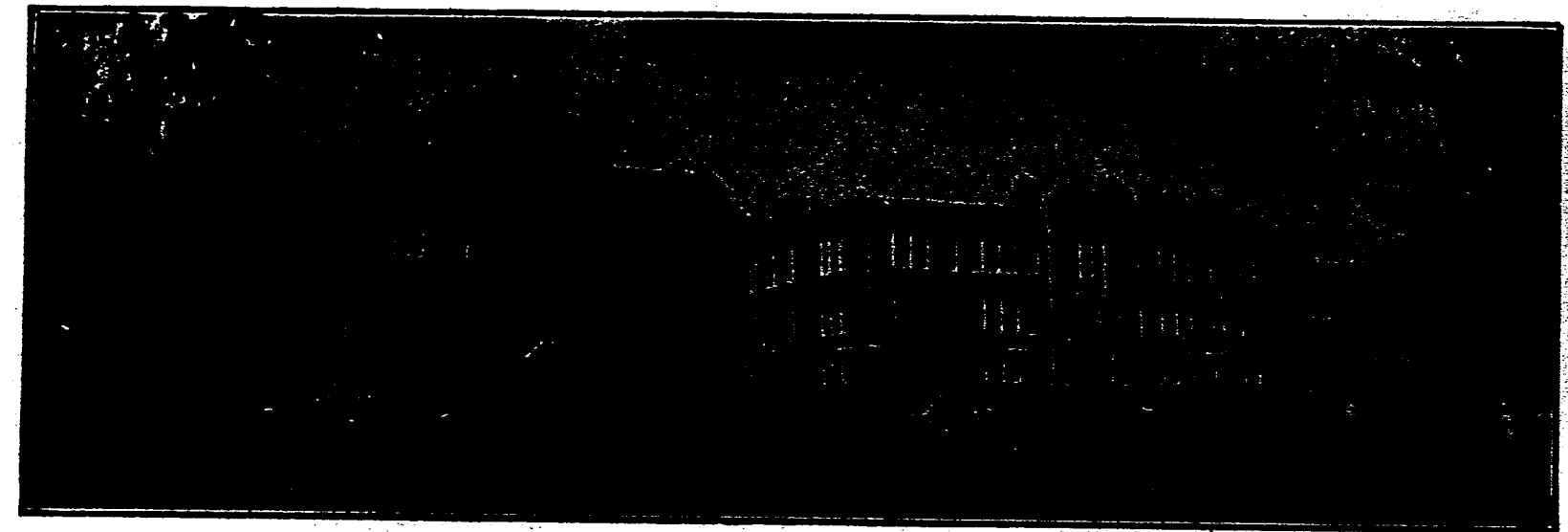
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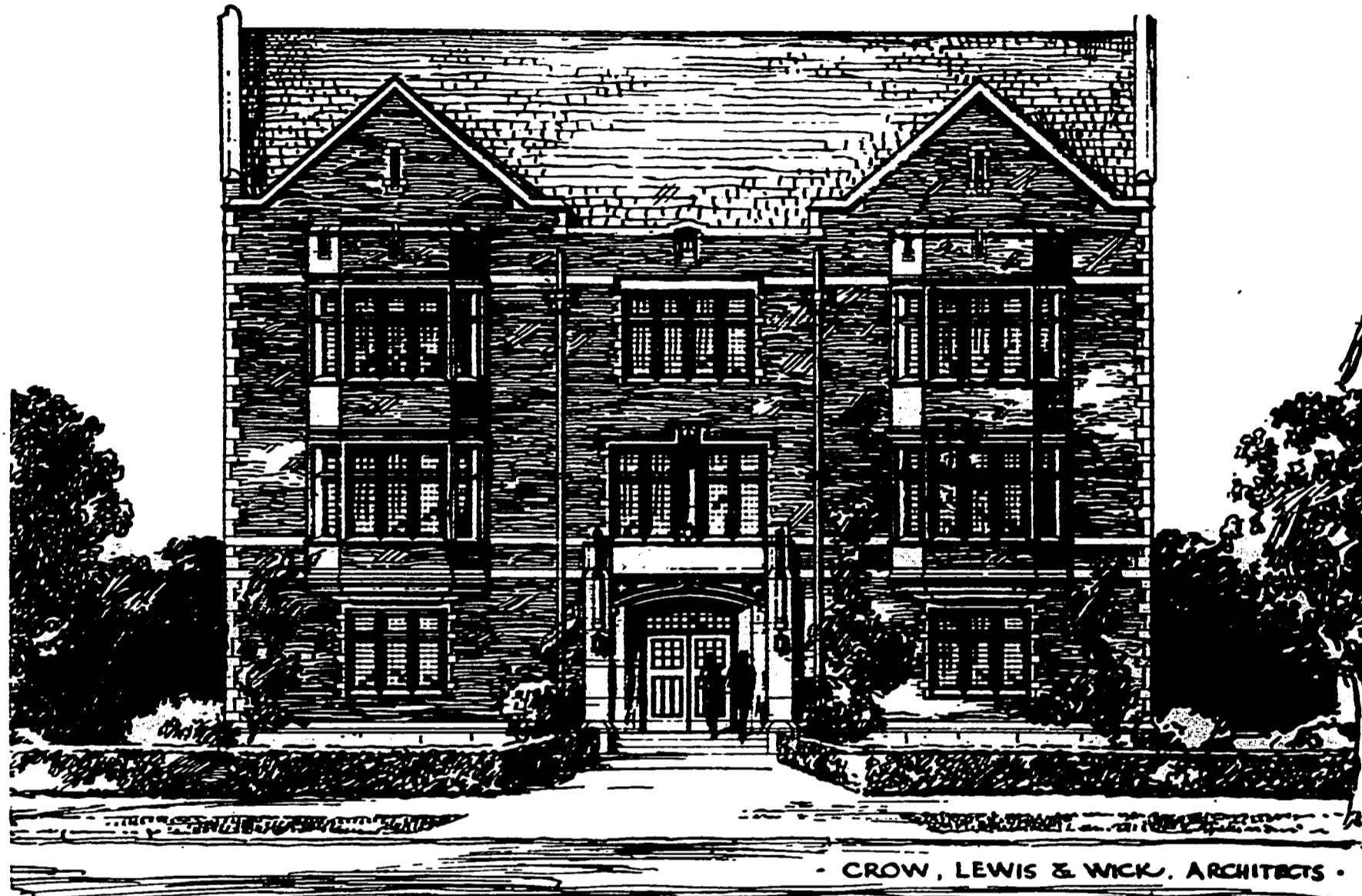
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To the optimist every difficulty is an opportunity.”

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'Tis a wonderful story, that gospel of love,  
As it shines in the Christ life divine;  
And, oh, that its truth might be told again  
In the story of your life and mine!

You are writing each day a letter to men.  
Take care that the writing is true.  
'Tis the only gospel that some men will read—  
That gospel according to you.

—Evangelical-Messenger.

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