

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.”

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,
But writ in the long, long ago—
The gospel according to Mark, Luke, and John—
Of Christ and his mission below.

Men read and admire the gospel of Christ,
With its love so unending and true;
But what do they say, and what do they think;
Of the gospel “according to you”?

'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.

CONTENTS

Editorial. —He Who Runs May Read the Story the Hills are Telling.—The Wonderful Growth and Excellent Spirit in Salem College.—Farms Starting on the Run for the Delta.—Report of Funds for Denominational Building	226-228	In Doubt	236
Paganism in Present Day Protestantism	228	Report of the Shiloh Benevolent Society	237
Inspiring Missionary Convocation ...	229	Young People's Work. —The Christian Life.—Intermediate Corner.—Social Helps for March.—Intermediates, Get Acquainted.—Christian Endeavor News Notes	238-242
Seventh Day Baptist Onward Movement. —The Date of the Annual Every Member Canvass	230	The Purpose of the Church	242
Annual Report for 1928, of the Pastor at Walworth, Wis.	231	Eighteen Ideas of God	244
Concerning Federal Council Work ...	232	Children's Page. —The Gift of Love.—Our Letter Exchange	245
Missions. —The Harvest Time.—Letter From Doctor Palmberg	233-235	Subscriptions to Denominational Building	246
An Early Young People's Society ...	235	Our Pulpit. —That I May Know Him	247-251
Education Society's Page. —Milton's Educational Ideal	236	A Visit to Texas	251
		Fundamentalists' Page. —Church Union and Seventh Day Baptists.—Our Young People and Prayer	252-254
		Deaths.	254
		Sabbath School Lesson for March 9, 1929	256

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

Treasurer of General Conference—James H. Coon, Milton, Wis.

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

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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

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

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

Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Harold R. Crandall, Yonkers, N. Y.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

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

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

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

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

Treasurer—Louis A. Babcock, Milton, Wis.

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

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

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

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

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

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

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

ASSOCIATIONAL SECRETARIES

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

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

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

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

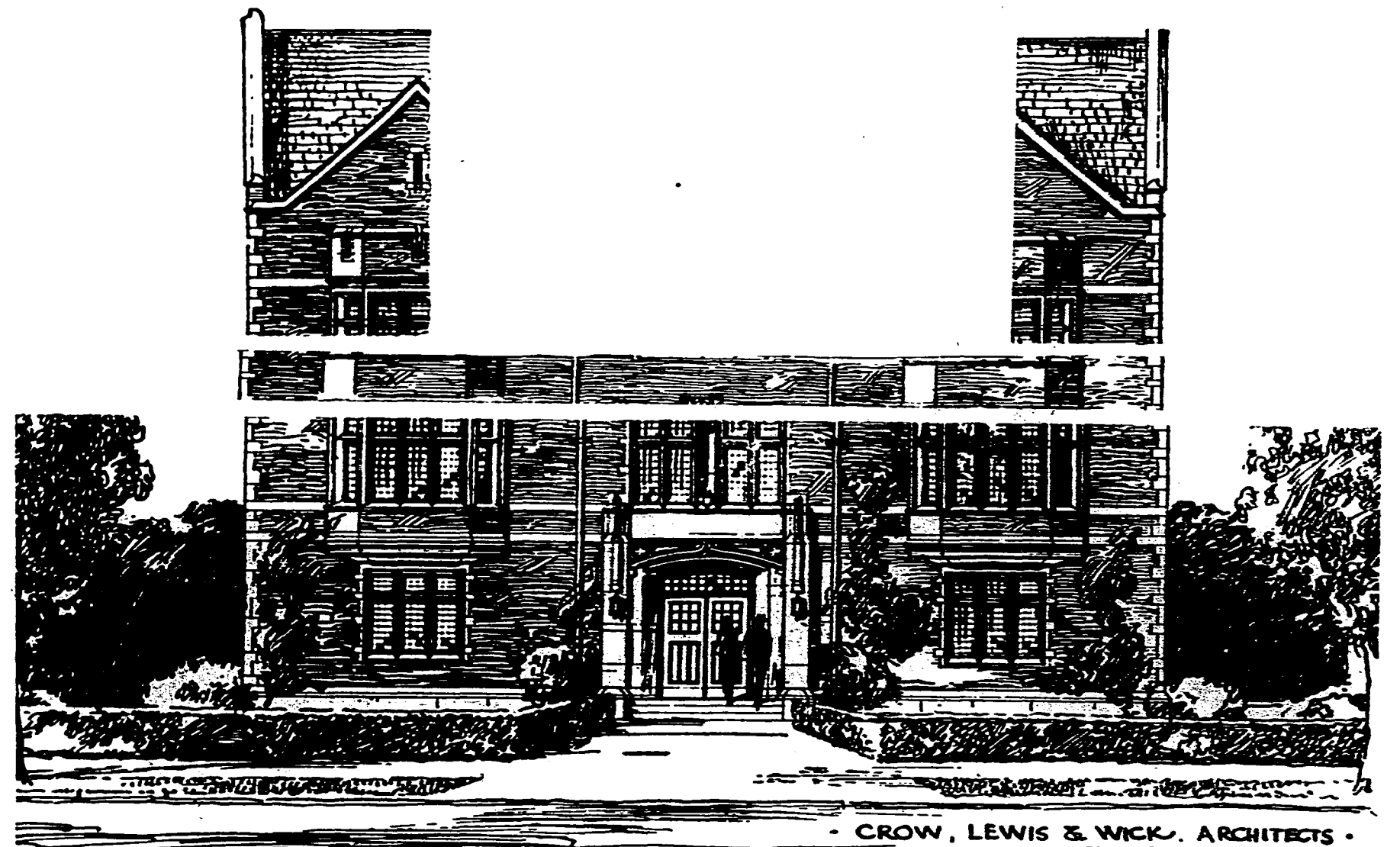
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 8

PLAINFIELD, N. J., FEBRUARY 25, 1929

WHOLE No. 4,382

The Amount Needed on February 19, 1929,
\$27,403.23
 to Complete the Building



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.

O Lord, wilt thou lead thy Church and inspire it to keep all thy commandments. Help us all, we pray thee, to love thee more and serve thee better, and to love our neighbor as we should. Grant unto thy children the spirit of peace and good will, and enable us to be in very deed the light of the world. May the realization of thy grace bestowed upon us bind us to one another as well as unto thee. In thy love let us gain the victory over self, put away our self will, and rise above the spirit of division until in the spirit of charity we may be one in Christ Jesus our Lord. Amen.

He Who Runs May Read the Story the Hills Are Telling It was on a bright winter morning that we started for an auto ride from Salem to Lost Creek by way of Clarksburg, W. Va. The hills were clothed in white by a light coating of snow. Every outline of hills and valleys was clear cut, as the clouds of the recent storm cleared away.

Many times did I wish that our friends, who never saw these wonderful scenes in winter, could be present to enjoy them with us. Those who have enjoyed them in years gone by do not need to be told of the rugged grandeur of these changing views, and my pen can not picture them satisfactorily for those who have never been to West Virginia.

But I may be able to give you something of the story these hills are telling me wherever I go. The signs of the times are unmistakable, for the hills in these days are faithfully telling their story. I was reminded of an expression in an old Latin lesson of my school days: "Times are changed and we are changed." And when our old-time teacher repeated that saying after the student had read it, giving it a peculiar emphasis, it became all the more suggestive.

Old Mother Nature, always a good teacher, made this thought doubly interesting today. Of course I could not forget the background of my experiences and the lessons the hills told me nearly half a century ago. This made the story of today wonderfully impressive.

Some years ago, an oil and gas boom had brought prosperity and wrought wonderful changes in conditions here. Fortunes were made and fortunes were lost. The general trend of financial conditions was upward for several years. Beautiful homes were

built and business was lively. Under the impulse of such prosperity many losing ventures were made, and it is pitiful now to see where disastrous losses have put many good men out of business.

The signs of the two extremes—rich and poor—are scattered all along the way today. The wonderful growth of towns and cities is everywhere in evidence. And all through the country, splendid homes show where men have prospered—and in some cases show where they had lost. He who runs may read the story of great improvement in the general trend of conditions here since the days of long ago.

But the man who reads only this side of the story fails completely to see and understand the far-reaching, *pathetic* side, which is also in unmistakable evidence in both town and country.

Thousands of people are out of employment, and families all along the line are suffering from cold and hunger. Coal mines are closed down, and I saw several desolate mining villages with their blackened hovel homes desolate, and in many cases empty—left for winds and storms to destroy. During the World War a boom for coal led to the opening of mines, building of mining camp villages, and the construction of railroads. These enterprises flourished until the war closed and demands for coal ceased. There they stand today, hundreds of houses empty and rotting down, railroad rails rusting without a wheel to keep them bright; and in many cases the millions of money lost, have placed a life-long burden upon the old stockholders.

Then there are hundreds of used-up gas and oil wells, that have been "plugged" and no longer give an income to the owners of the farms upon which they were drilled years ago. This fact adds greatly to the hard times, and is an important part of the sad, pathetic side of the story the hills are telling me today.

I wish I could remember the number—up in many thousands—of hungry, freezing miners' families, within touch of Clarksburg alone, who are being fed and helped by the people of that city.

Thus at every turn it seemed to me that the old saying, "Extremes meet," is being verified in West Virginia. Side by side I see the signs of wealth and luxury over against the signs of distress and poverty.

One can not help a feeling of deep sympathy for the hundreds of poor families trying to winter in cold and desolate hovel homes scattered all along the way.

I am thankful for the spirit in which the "well-to-dos" are helping the "down and outs" to carry their heavy, heart-breaking burdens. There are generous helpers who are cheerfully doing what they can to relieve suffering.

The Wonderful Growth And Excellent Spirit In Salem College RECORDER readers will, no doubt, be pleased to see a little more about Salem College in addition to what was written in the closing part of the editorial of last week, on pages 195-196.

Today—soon after reaching my office in Plainfield—the college paper, *Green and White*, came to hand and the following item appeared in a prominent place on the first page, with a heavy type heading:

Doctor Gardiner, ex-president of Salem College, now editor of the SABBATH RECORDER, Plainfield, N. J., made a very interesting talk to the students at the chapel exercises, Friday morning. Doctor Gardiner did not announce any subject, but he gave us a vivid picture of how Salem College used to carry on under the old regime. He relates that some thirty students came together in the old frame building where Huffman Hall now stands. Barren walls and serious minded schoolmates made up the daily menu. Among this group, as the years passed on, were President Bond and Dean Van Horn. Doctor Gardiner happily relates his experiences with "Orestes and Moses."

Doctor Gardiner resides at Plainfield, N. J., where he is rendering valuable service on the SABBATH RECORDER.

Of course the contrast between that large company of several hundred students today and the little band of young men and women that greeted me in my first term as president, was very great. So was the difference between the little group of teachers of nearly forty years ago and the large stage full of men and women now composing the faculty. Yes, the *growth* has been wonderful!

But that is not all that makes the Salem College of today seem good to me. There is a marked spirit of good will and brotherliness manifested in more ways than one, which has given that school a state-wide reputation for uncommonly good behavior and commendable character, that mark groups of students wherever they appear,

whether in social groups or in athletic teams. I noticed that newspapers in different parts of the state, wherever our boys went to play with teams from other schools, invariably gave the "Ten Mile Team" excellent compliments for their gentlemanly conduct and fair play. By the square deals and gentlemanly treatment of opponents, Salem boys are winning laurels for their college.

The educating process is appealing to Salem's "fans" as well as to her "teams." Here is a selection from an editorial in the college paper right to the point about being educated to sportsmanship:

Sports can not mean all that directors desire they should mean, until all of us are educated to the proper degree of sportsmanship. Until we students and fans of Salem College are able to take an official's decision as final, without lamenting, we are not paying the respect to our team, nor to the college, which they deserve.

An official is not perfect, no nearer perfect than you or I, but as a rule he is more skilled in the art of acting as a sport official or he would be on the sidelines with us. So many things "would happen" if we were playing or calling the game but under pressure we would, no doubt, err greatly.

This is not advice nor is it a rebuke, but it is a challenge! Let us, as Salem College students and fans, build up that will-power which restrains all "boos" when things aren't called the way we see them. Make Salem College a name respected by all colleges as one educated to sportsmanship! We can do it! But it will take one hundred per cent of us to do it! How about it? We're counting on you to make champions of our Salem College Tigers—not at any cost, but through fair and square playing—not only fair and square playing by the players but by honest endeavor and far-sightedness on the part of the student body.

I am also pleased with the clear cut appeals against all "hazing" by Salem students. The old-time spirit of good will is cherished there. A great many students are working their way through school, and rich and poor alike meet on common ground. I do not wonder that careful statistics show a greater number of students seeking higher education in the country around Salem than in any other section of the state.

Farms Starting On The Run for the Delta Here is another story one may read from the hills as he rides through the country. One of the most common sights among hill farms is the rushing torrents of yellow, muddy water in every brook of the valleys. He need only look up to the hills to see how

these streams are being fed by rills in every little gully, that are also heavy with mud. After every shower of summer and after every thaw in winter or spring, the drainage from the land keeps these little streams tearing down the hillsides, every one of which helps tons of soil make mad rush for the far away lowlands.

Not long ago the United States Department of Agriculture published the fact that erosion of land by soil washing is costing the farmers of America more than one hundred million dollars every year.

No wise farmer of the hill country can afford to overlook this lesson which the book of nature is revealing in every rain-storm and in every winter thaw.

To make that brook, or those spring rills, or those drainage gullies on the farms look like running streams of mud, this hillside land has been robbed of its finest, richest soil. Wherever the land has been left exposed by plowing or made rich by fertilizers; or wherever the frost has heaved it into spongy form, there the work of erosion begins. Thus the very richest soil of many a farm starts for some resting place along the great river bottoms of the delta country.

All the great Mississippi valley for many miles above the delta has been made of richest soil, many feet deep, all from the farm lands of the northern hill country.

By proper care many a farmer can prevent much of this waste and save money for himself. I believe the government Agricultural Department offers to furnish information as to the best remedy for loss by erosion.

Report of Funds For Denominational Building Since our last weekly report Miss Titsworth, our treasurer, has received subscriptions amounting to \$979.00, bringing the total on February 19 up to \$62,596.77.

Several churches are still working on the canvass. Miss Titsworth requests all *individuals* sending pledges or cash, to give her their church connections, so proper credit can be given to churches in her reports.

On another page will be found a statement of subscriptions from churches and individuals to the present date; also a summary by associations. When reports of the completed canvass come from churches now making theirs, the figures in such cases will

be changed to suit the needs. The report will remain standing for some weeks so every one can see the progress being made.

PAGANISM IN PRESENT DAY PROTESTANTISM

DR. C. A. HANSEN

The wonderment of our lives is just why Protestants are trying to ape the Catholics in these days in bringing in pagan Catholic holidays in the name of religion.

Just why should a Christian observe lent, or Easter? Are these Christian days, if so where are they found in the Bible? Did any of the early fathers observe these days, and are they founded on Christian events or are they borrowed from pagan times and superstitions?

BORROWED FROM PAGANS

Our readers will get the surprise of their lives, when we assert that lent so far from beginning with the experience of Christ, was in practice among the heathen over eight hundreds years before the crucifixion. It was celebrated to honor the god of spring, and of course had no reference to any Christian institution. The reader was asked to help introduce the holy week and lent in his city, but of course could not do so conscientiously.

EASTER A REAL HEATHEN DAY

As far back as Jeremiah, sun worship was a prevailing sin among the Israelites; they borrowed this sinful practice from their denominations about them, much as there is danger of our doing in our day. Easter comes from the worship of a heathen goddess known as the god of spring among the heathen. Her name was variously given as Ostorn, Ostare, and Estre, from which the word Easter was made. It was customary for her devotees to worship her at sunrise with their faces toward the east, which to God's people was considered an affront to Jehovah.

In the book of Ezekiel, chapter eight, we read that the elders of Israel committed the sin of worshiping with their faces toward the east and had women weeping for Tamuz, another kind of sun worship. See Ezekiel 8: 13-18. The question is, if it was an abomination to God to take part in

heathen worship then, what is it today under our greater light in spiritual matters?

No doubt some of our men can remember the potent writings of our Dr. A. H. Lewis, who in his book, "Paganism surviving in Christianity," has told a great deal of truth, and let us try to carry it out and be separate from the world.

HOW IT CAME ABOUT

Many people wonder how these heathen festivals came to be celebrated as Christian institutions. The answer is simple. In the days of Constantine, and afterward, the Christian Church fell from her high place of living and mixed with the heathen, even adopting into the Christian religion Sunday keeping, which stands on exactly the same foundation as Easter and lent, and other festivals we might mention. A word of history may throw a ray of light on the situation. Under Mithraism, the form of sun worship used in the days of Roman history, there were many days celebrated in honor of their religion, which became a snare to the early church. Faustus accused Augustus in the fourth century in the following language:

"You celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without alteration. Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them."—(Cited in "History of the Intellectual Development of Europe," volume 1, page 310.)

This puts the blame where it belongs. It was the attempt of the early church to bring harmony between the people of Rome and the Christian community. They went out of their way to be like the heathen. In most cases they gave Christian names to these heathen days, but that could not help matters. First day people call Sunday Lord's day, but we all know what a sham this is. In the same way the translators tried to fool us in 1611, by putting the word "Easter" in Acts 12: 4. This word should have been translated "Passover," which we all know has no connection whatever with "Easter."

Heathenism has always been a snare to Christians, especially that class that seeks to be like the world. The proper way to celebrate the Lord's death and resurrection is not to keep Easter or other heathen days

and ceremonies, but to celebrate the Lord's Supper, and baptism, and therewith to be content. There is no natural stopping place for us in the matter. If we keep Easter, why not keep Sunday; their authority rests on exactly the same base, namely heathen Catholic sources.

If Protestants keep on copying the Catholics, the Catholics will have to put up special notices so that we may know which is of Catholic propaganda, and which is from Protestants.

The use of rabbits, eggs, and hot cross buns, Easter sunrise services with their faces toward the sun and many other things of our day is homage the people pay in spite of themselves to heathenism in place of our blessed Lord.

INSPIRING MISSIONARY CONVOCATION

The plan for the Founder's Week Conference, convening at the Moody Bible Institute in Chicago from February 5 to 8, is that each of the four days shall have special significance. Tuesday will be Founder's and Memorial day, honoring Moody, and Dr. R. A. Torrey, lately deceased; Wednesday will stress Christian evidences; and Thursday will present studies in Bible prophecy.

It is expected that Friday will be the inspirational climax of the conference, a missionary convocation addressed by speakers of long and heroic missionary service on various continents. Among those announced are Mr. George Allan, field director of the Bolivian Indian Mission, recently returned from the South American field; Rev. J. Alexander Clarke, for nearly thirty years serving between the headwaters of the Congo and Zambezi, where he has witnessed great victories of grace; Dr. Thomas Cochran, founder of Union Medical College, Pekin, China; and Mrs. Arthur F. Tylee, whose service, with that of her husband, among the needy Nhambiquara Indians of Brazil constitutes a true Christian epic.

Many returned missionaries and student volunteers will enrich the program in various ways. The closing service of the conference, at seven-thirty Friday evening, will stir all hearts with its challenge to a deepened devotion to the cause of world evangelization and will conclude with a season of consecration and prayer directed by Dr. James M. Gray, president of the institute.

ONWARD MOVEMENT

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

THE DATE OF THE ANNUAL EVERY MEMBER CANVASS

"Our annual canvass does not take place until four months of the Conference year are passed. Would some other time be better?"

This question was asked in one of our group conferences last fall. Many others are asking the question, and as it is a question of practical interest to us in our effort to raise money to carry on our denominational work, we ought to give it serious consideration.

In 1922 the Commission recommended "that a definite date be set for an annual every member canvass in all our churches, that this date be the first week in November, and that all the forces of the denomination be centered on the question of stewardship and our financial obligation to the Kingdom for one month previous to the date of the canvass."

The next year the Commission again recommended that the stewardship campaign be held in October, and that the simultaneous every member canvass be made the first week in November. Both of these recommendations were adopted by the General Conference.

In many ways attention has been directed to the *time* of making the annual canvass, and special information has been provided to aid the churches in doing the preparatory work in October, but the results have not been satisfactory. Many churches have not accepted the date, preferring to make the canvass some other time.

There appears to be an increasing feeling that if the canvass were made earlier in the Conference year the interest in it would be increased and that there would be a better financial response.

REASONS FOR AN EARLIER CANVASS

The General Conference year begins July 1.

Pledges for the Onward Movement work

should be made for the Conference year and not for parts of two years.

It is not good business to wait till the fifth month of the Conference year to secure pledges for the year that began July 1st. Even the most faithful givers may become careless about giving if they pass over a third of the Conference year without having pledged anything. Is there any connection between this late canvass and the small contributions for denominational work in these same months?

I believe that if pledges are made in July it will encourage *regularity* in giving.

And I think that June would be an especially appropriate month in which to do the preparatory work for the annual canvass. Four associational meetings are held in June, making it possible for the representatives of the various denominational interests to speak to delegates from the churches in these associations, recounting the achievements of the year that is closing, and outlining and explaining the work that should be undertaken in the next year. These informational talks, together with sermons and inspirational addresses on giving and accomplishing our God-given tasks, ought to stimulate and aid pastors and people to push the supplemental work in churches in preparation for the every member canvass.

Another possible advantage in a pre-Conference canvass is this. If the churches would accept such a date, make suitable preparation for the canvass, *and make it*, reporting to the Commission and the General Conference the results of their canvass, it would be very helpful in making out the denominational program for the year. If the amount of all church subscriptions for the year's work were in hand at the time of the General Conference (the second month of the Conference year) it would help us in at least two ways: To keep the budgets of the boards within the limits of the probable receipts, and, if the work in especially appealing lines has to be reduced because of the lack of money, many will return to their churches determined to secure more liberal offerings for the Lord's work.

Unless the General Conference decides otherwise, November will continue the month recommended for the canvass, and special efforts will be continued to make

October the preparatory month for the canvass. Necessarily no change in date can be made for this year.

The general secretary will be glad to receive suggestions on this subject, either for the continuance of the present date, or in favor of an earlier date. Responses from many individuals and churches will be helpful to the Commission in considering this question, and perhaps can be used with advantage in this department of the RECORDER.

ANNUAL REPORT FOR 1928, OF THE PASTOR AT WALWORTH, WIS.

REV. E. ADELBERT WITTER

As we look back over the year just closed, there is within the heart a mingled feeling of gladness and of disappointment. We have reason to be thankful to our heavenly Father for the many blessings that have been ours as a people and as individuals.

There is disappointment in that there has not been a deeper and more constant interest in the work and welfare of the church.

As a church we have been spared any great loss in numbers. One death among those known as members is our loss, Miss Synthia Maxon. There has been cause for more or less anxiety in the mind of all because of the oft and protracted absence from the services of the church on the part of a few.

The regular appointments and work of the church have been well sustained. When the weather was not too severe the prayer meetings have been maintained with a good spirit. During several evenings in the fall the services were changed and somewhat enlivened by illustrated talks upon the book, "Pilgrim's Progress." I think larger benefit would have been derived from this study had more availed themselves of the privilege of attending these meetings.

A good interest has been manifest in the work of the Bible school most of the time. A great and added benefit and interest could be realized if the officers and teachers could feel deep in their hearts the importance of being present at all the sessions.

Is it unwise for us to express the hope that greater interest in all church work will be had this year? Can we hope that each member of the church and society will seek to cultivate a deeper personal interest in all the work of the church,

We have had no denominational representatives among us this year, but the pastor has sought, in various ways, to keep all informed upon denominational work and needs. Sabbath, February 2, has been set apart by the Tract Society as a day in which to give special consideration of the denominational building. Let us look at these interests carefully and see "What the Lord requireth of us."

The pastor was absent from home four Sabbaths in June to represent the interests of the Northwestern Association in the Eastern, Central, Western, and Southeastern associations. He was absent again one Sabbath in August attending the Northwestern Association at North Loup, Neb. Aside from these he has been absent two Sabbaths attending the quarterly meeting in Milton Junction last January, and at Albion in October.

All must feel to rejoice in the fact that much needed repairs have been made upon the church. Let us take courage and push ahead until all such needed work is accomplished.

In closing my report a year ago I said, "I pledge myself, with God's help, to give myself anew to the study of his Word, to the work of building up his kingdom in the world, and the increasing of devotion to him and to his truth as he shall help me to understand it." With this pledge in mind and with a desire to help to stimulate in the minds of all, a new interest in the Christian religion and devotion to the work of the church, I have prepared and presented sermons upon the following themes and texts during the year:

January 7. The Mission of Jesus Christ. Mark 1: 4, 8.

January 14. Anniversary of the Eighteenth Amendment. Heb. 2: 15; Prov. 23: 29.

January 28. Ye Have the Remedy. Matt. 5: 13-14.

February 4. Where Is Thy God? Ps. 42: 1-3; John 5: 39.

February 11. Character Building. Prov. 22: 1. (A. Lincoln.)

February 18. Take Heed How Thou Hearest. Luke 8: 18.

February 25. Joseph. Gen. 37: 2, 3.

March 3. Shall We Keep Lent? Ps. 92: 1.

March 10. Equipment for Opportunities. Exodus 4: 2.

March 17. What Shall We Reflect? 2 Cor. 3: 18.

March 24. Lord, Teach Us to Pray. Luke 11: 1.

March 31. What Hast Thou Wrought? 2 Chron. 34: 10.

April 7. The Resurrection—Its Significance. John 11: 25, 26.

April 28. They Could Not Speak the Jews' Language. Neh. 13: 24.

May 12. Mother's day. Sol. 3: 11; 2 Tim. 1: 5.

May 19. Why Do We Keep the Seventh Day as the Sabbath? 2 Pet. 1: 20, 21.

May 26. Where Your Treasure Is. Matt. 5: 13; 6: 19-21; 5: 24-29.

June 2. What Think Ye of Christ? Matt. 22: 42.

July 7. Pay Your Vows. Ps. 116: 12-14.

July 14. What Wilt Thou Have Me to Do? Acts 9: 6.

July 21. What Is the Matter With the Church? Rom. 12: 1-8.

July 28. Our Strength Is the Companionship of the Almighty God. Zech. 4: 6.

August 4. The Divine Presence Our Safety. 1 John 5: 10.

August 8. What Christ's Victory Means to Us. Heb. 4: 4.

August 25. A Walk With the Master. Luke 24: 13-35.

September 1. What Is Christianity to Me?

September 8. Christian Qualities. 1 Cor. 13.

September 15. Report of the Commission to Conference.

September 22. The Value of the Soul. Mark 8: 35.

September 29. The Reward of Life's Service. Rom. 6: 23.

October 6. The Spirit of Work. Eccl. 9: 10.

October 13. Following the Redeemer. Luke 9: 23.

October 27. The Dual Nature of Church Service. Matt. 22: 21.

November 3. God's Grace Dispels Bitterness and Prepares to Follow Christ. Eph. 4: 7, 31, 32; 5: 1-2.

November 10. Armistice day. Isa. 2: 4.

November 24. Causes for Thanksgiving. Ps. 92: 1.

December 1. Forgiveness as Seen in Joseph. Gen. 45: 1-8.

December 8. I Would See Jesus. John 12: 20-21.

December 15. Jesus as Seen in His Words. Matt. 10: 25.

December 22. It Is More Blessed to Give Than to Receive. Acts 20: 35; Job 42: 11.

December 29. What Think Ye of Today? Luke 10: 23.

There is no burden that rests upon the church and causes it worry or anxiety that does not rest upon my heart. There is no joy or success that comes to the church that

does not give joy to my heart. We must work together if there is to be growth. May the Spirit of the Lord so lead that there shall be real growth in the Lord this year.

CONCERNING FEDERAL COUNCIL WORK

The Mid-west office of the Federal Council of the Churches of Christ in America, which has been in existence for several years, has recently taken on more definite character and its scope of activities has been greatly enlarged. It is located in the Chicago Temple Building at 77 West Washington Street, Chicago, Ill. It is under the general direction of a committee of prominent laymen and church leaders of which Dean Shailer Mathews is chairman; Dr. John M. Moore, one of the general secretaries of the council, will spend a portion of each year in Chicago and surrounding territory, making the office his headquarters; Rev. Perry J. Rice, who has served the Mid-west committee for a number of years, continues in immediate charge of the office and in addition has assumed responsibility for the promotion of interchurch cooperation in the smaller cities in the Mid-west territory. Conferences have recently been held in Dubuque and Des Moines, Iowa; in Springfield, Bloomington, Mt. Vernon, and Waukegan, Ill.; and in Gary, Ind. Various other points have been visited and plans are maturing for the extension of this program throughout the states of the Mississippi valley.

Doctor Moore will make Chicago his headquarters during the month of February and may be reached at the above address. Other general secretaries will spend some time at the Chicago office and Dr. Worth M. Tippy of the Commission on Social Service, Dr. Chas. L. Goodell of the Commission on Evangelism, Dr. Sidney L. Gullick of the Commission on International Justice and Good Will, Dr. George Haynes of the Commission on Race Relations, and Dr. B. S. Winchester of the Commission on Christian Education will be available for addresses and conferences in this area where their services may be desired, and when in the Central West will make the Chicago office their headquarters.

MISSIONS

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

THE HARVEST TIME

The winter is fast passing and the rush of spring and summer will soon be upon us. As a rule, the fall, winter, and early spring are the most favorable times for evangelistic endeavor in the churches. The Holy Spirit is not limited by times and circumstances, but there are seasons which usually prove to be more advantageous than others as harvest times in Christ's kingdom, and in the United States we are in the midst of one of these seasons.

With these facts in view, thousands upon thousands of churches in our land are now putting forth special efforts to make these weeks a valuable harvest for Christ. The churches are using various methods: Some are promoting special meetings; many are adopting "visitation evangelism"; some are endeavoring to make this a rich harvest time by using the Bible schools, urging all teachers to work through their classes during the week as well as when in session; and others are using the Christian Endeavor societies. But the method pursued is of secondary importance; the most vital thing is that the church give itself wholeheartedly to this work of leading men to Christ's way of living.

What are Seventh Day Baptists doing in this matter? Some are at work, we know, and we hope all are. Every church faces its own peculiar circumstances, but no church bearing Christ's name should be content to let any year pass without doing its utmost in the field of evangelism.

In this connection we should remember that evangelism includes reclaiming the backslidden and helping the devout to higher ground, as well as leading men to become followers of Christ.

LETTER FROM DOCTOR PALMBORG

DEAR HOME FRIENDS:

Since evening prayers were finished we have been having a great discussion, my Bible woman, Glenna, the man-servant, and

I, about what may be expected to happen this year. The woman, in her going about the country to preach the gospel, and the man, in the tea shops, hear many rumors and bring them here to be threshed out. We all feel that something important may be expected to happen this year, whether for our happiness or our unhappiness it is impossible to conjecture. Our conclusion is that we have to just leave things in God's hands, do our best, and trust him.

The man member of our little household does cleaning at the hospital in the mornings, cleans my living room, and looks after the church room and part of the work rooms and our garden. His name is "Number Four," as he was evidently the fourth child in the family. He is about as unprepossessing looking a fellow as one could imagine—face scarred up with disease during childhood, and with elephantiasis of one foot and leg, making it more than twice as large as the other. He has long been known to the mission, having been a hospital servant for many years, and his reputation has not been of the best. A happy-go-lucky fellow, gambing his small earnings away at the mah-jong table or in other ways, and not at all to be trusted. But he has become a Christian, and most of us feel that it is genuine. Surely many of his habits have changed for the better. He is learning to read a little. His great friends are a bulbul, (a singing bird he has raised in captivity) and his two-stringed fiddle, on which he tries to play in the evenings. I am glad to let him have this little bit of more elevating social intercourse (Ahem!) in the evening, after prayers, instead of what he would get in the tea shops or other gathering places.

My Bible woman went home with a relation who came to the clinic for treatment yesterday and stayed all night, coming back this morning. She had never been to this place before, and as her custom is, all along the way she stopped at the homesteads or hamlets and preached the gospel. She came home with her face beaming, saying that she had sold all the portions of Scriptures she had taken along. Surely the people everywhere have a different attitude toward Christianity than they had a few years ago. Just a few nights ago, the chief idol in the city temple here was decapitated and his

head was thrown into a slop jar! The priest got it out and cleaned it up and put it on again, and it has caused hardly a ripple of excitement. In other places similar things have happened, and the people seem to think they "will all have to be Christians before long"! Oh, if they only would *really* be Christians, what a joy it would be!

Last Friday was a day off for me, and I went with my Bible woman out into the country to the home of a sister, who was not well, and as it is a region from which several of my girls come, I found out where their homes were. Wherever we went she was eager to tell them about "Jesus, who could save them from their sins." It was pleasant to hear people call to us from one place, a little off the road, to "come! come and tell us of the doctrine!" She had been there before and on our way back we stopped there and had an attentive little audience. The furthest advanced of my Bible classes amongst my workers is a class of five girls who had attended school before they came to me, and who have been working with me from the beginning, four years ago this month. They are all intelligent girls. I have taken them through a course in the New Testament, and as I wanted them to study some things in the Old Testament and had so little time for so many classes after we stop work in the afternoons, I put it up to these girls, if they would be willing, if allowed to go each evening as soon as we stop work, to come to part of the Sabbath afternoon service, and then come up to my living room and have a weekly class there. They all assented, and I gave them each a whole Bible and assigned several chapters, or parts of chapters, to be read during the week and discussed together at that time. They seem to be taking a good deal of interest in it. We are studying the life of Abraham to begin with. How I yearn over them, that they might decide to give themselves to God.

Last time I wrote of a Hallowe'en party. Our greatest social event lately was a feast in connection with the funeral services of the father of our friend, Mr. Woo, traffic manager of the Automobile Road Company. Mr. Woo is one of our best friends here and the man who gave such a wise testimony to the meaning of Christianity at the dedication of our church last June. His father had been dead five weeks at the time

of the feast. During that time filial sons are supposed to stay away from business and all social affairs, allow their hair and beard to grow, and appear as unkempt as possible. Then comes the breaking up of this intense mourning period, with a feast to all friends who have sent in gifts. Gifts, besides money, consist of scrolls with honorific mottoes about the departed, and I never supposed anyone ever had so many as this family had! I was told that there were over two hundred big satin banners and scrolls. They covered every wall of the big school building used for the feast. All the recitation rooms, and even hall-ways were full. All these were of beautiful brocaded satin, dark blue, dark green, light blue, or white, with big characters in gold paper on them. I estimated that there were twelve yards of heavy satin in one of them, the largest. Besides there were numberless more ordinary scrolls even on the outside of the buildings. It seemed like a great waste of money. But how can I judge? It may be only another case of the alabaster box of precious ointment.

The young lady teachers in whose company I ate, told me the old man had been very simple in his tastes, had not had the usual celebration at the time of his sixtieth birthday, because he didn't like to have a fuss made over him!

Several days have elapsed since I started this letter, and in the meantime I have been to another feast of the same kind, at the home of Mr. Foo, the man who was instrumental in getting me to start the industrial work. It was in honor of his mother, who had died some time before. There was not quite such a profusion of scrolls and banners, but quite a sufficient number, I should think, and one was from the president of the republic, and there were three others from very high officials in the government, so what was lacking in quantity was made up in quality, as it were. Mr. Foo has charge of the making and management of the National Park on Purple Mountain in Nanking, where Sun Yat-sen is to be buried in March (his grand tomb having just been completed), so he is in constant touch with the president and other high officials.

Our work is going on as usual. Doctor Thorngate is increasingly busy, it seems to me, and I do not find time hanging on my hands. The winter is more than half over,

for which I am glad, though I have not suffered from the cold as much as usual, partly because I have been more lavish with fuel! There are enough people in, China who have suffered, I know, and no doubt many of them have succumbed to cold and hunger. Our lives seem full of luxury compared with theirs!

Your friend,
ROSA PALMBORG.

Liuh, Ku, China,
January 14, 1929.

AN EARLY YOUNG PEOPLE'S SOCIETY

Editor Sabbath Recorder,
Plainfield, N. J.

DEAR DOCTOR GARDINER:

I was so interested a few weeks ago to read, for the first time, the constitution of a very early young people's society that I resolved to pass it on to you. Possibly this story has been used in the RECORDER, but I think not. The society did not have a lengthy existence, due to the fact that the group married and scattered in a short time.

The original copy of the constitution is in my mother's possession and is being carefully preserved. This paper has, for me, a great significance. It was written in the easy, graceful script of one who had formed an acquaintance with pen and paper early in life. The ink is unfaded and the manuscript is clean and unturned, showing how carefully it has been preserved since the year 1882, when it was first penned.

It is headed simply: "Constitution." The text reads as follows:

Article 1. The name of this society shall be the North Loup Mission Society.

Article 2. The object shall be
To help the pastor in his work.
To help each other to become better Christians.
To advance the kingdom of Christ in the world.

Article 3. The officers of the society shall be a president, a secretary, and a treasurer.

Article 4. The duty of the president shall be to preside over all meetings of the society.

Article 5. The duty of the secretary shall be to keep a correct record of the proceedings of each meeting.

Article 6. The duty of the treasurer shall be to safely keep all money which is paid in by the members.

Article 7. The officers shall be elected by acclamation, for a term of three months.

Article 8. Each member shall pay the sum of twenty-five cents into the treasury at the close of each quarter.

Article 9. The meetings of this society shall be held on each alternate Saturday afternoon.

Respectfully submitted,
HERBERT THORNGATE,
GENIA ROOD,
ETTA ROOD,

Committee.

To these Articles the following names

were signed:

HERBERT THORNGATE	D. W. SAXTON
GENIA ROOD	A. L. CRANDALL
ELLA COTTRELL	FREMONT HALL
NINA FURROW	EDWIN J. BABCOCK
EMMA BEE	ARTHUR H. BABCOCK
EVA FURROW	RAYMOND BEE
ETTA ROOD	D. TERRY
E. L. WEBB	WALTER ROOD
LYDA KILDOW	

This was, I suspect, one of the first organizations of Seventh Day Baptist young people. It was formed, as has already been stated, in 1882, many years before Christian Endeavor had ever been thought about. The pastor who sponsored the organization, and to whose assistance the young people pledged themselves, was that grand old man, Elder Geo. J. Crandall, who was at the time pastor of the North Loup Church.

With the roster of names before me, I mentally surveyed the history of the group.

Two of the members died within a few years, unmarried. Four married within the group—A. L. Crandall and Genia Rood, my own good parents; and Fremont Hall and Eva Furrow. Thirteen families are then to be accounted for. Some of them left the North Loup community many years ago. Some of them united, later, with churches of another faith, but so far as I can learn, all have been God-fearing, conscientious people, trying to live according to their youthful ideals.

In the thirteen families, fifty-two children grew to maturity. Fifteen or more of these are totally unknown to me. Among the remaining, I can count nine successful teachers, one preacher, one Sabbath school superintendent, several respected business and professional men, a number of home-makers, rearing creditable families of their own, and three young people not yet established in their life work.

Who can doubt that the members of that early mission society accomplished their three-fold purpose in a high degree?

All honor to them and their vision!

ORA CRANDALL CLEMENT.

Lincoln, Neb.,
February 5, 1929.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MILTON'S EDUCATIONAL IDEAL

In the hurry and routine of accomplishment, too often there is a tendency to forget the purpose of it all. Ideals are too often overlooked and too seldom recalled and attention is directed more upon the doing than upon the objective. So it is frequently profitable to recall objectives and ideals, restate them and check up on ourselves.

A statement of Milton's ideal of education was made at the Milton college luncheon in Milwaukee by John E. Holmes '20. The central idea is worthy of appearing in print, just as a reminder of what those ideals are. The statement gives Milton's definition and method of education and the aims of the educational department.

"Education," according to Holmes, as Milton understands it, "is a constant process of growth whereby man makes the best of himself and his surroundings by developing to the uttermost his own faculties and also the potential value of his surroundings"—and because Milton is a Puritan foundation, it added to the foregoing, "to the hastening of God's kingdom on earth."

Education, he went on to say, is an end; it is a way of life, a code of living. The teaching profession is a means to it; colleges are a means to it.

"Milton college keeps this distinction between education as a way of life and teaching as but a contributory means, and her value lies here, that she produces teachers who have a perspective such that they hold learning ever to be a way of life.

"If this were all, Milton would be indeed useful in these sad times, when men cry, 'Peace, peace,' in their battle with particulars. But Milton does more than voice a Platonic ideal; it strives to carry it out," to motivate it.

As it was classic humanism that first motivated the Teutons to live good lives, so it is classic humanism that Milton College and the teachers from it teach so that men today may learn to live full lives.

"Men must motivate themselves and the college offers to her students the humanities, secure in the belief that mind as such begins when man attacks the great unsolved problem of what is truth and that, once having faced that problem, he will never turn back, but will study avidly and learn avidly, not for the sake of study and learning as ends in themselves, but because study and learning are means of getting at truth." Such is the core of Milton's educational philosophy.

But there are many distractions nowadays and the teacher must work hard to direct the student according to this philosophy.

"Life is a continuous side-show today. The barkers offer all manner of diversions, patent medicines, and lotteries. Every teacher knows the pull of the present and particular on his students—the pull of the here and the now. He struggles to bring order to their chaotic minds. Overloaded, he still tries to give that emotional push to the minds of the hundreds, that push which alone will start them to study—to desire life."

Such a statement helps to answer the questions of those who wonder why they have to study so much language, philosophy, and history in college. It is a statement of Milton's idea of education.—*Review.*

IN DOUBT

DEAN A. E. MAIN

"He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord I believe, help thou mine unbelief."

Christ never failed to distinguish between doubt and unbelief. Doubt is *can't believe*; unbelief is *won't believe*. Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness.

—*Henry Drummond.*

One can easily lose all belief through giving up the continual care for spiritual things.

—*Alfred Tennyson.*

When one finds himself in a skeptical mood he should govern himself in the strictest manner, using whatever of truth and

moral sense he has left with utmost fidelity, doing the one thing he still knows to be right. One may doubt and the whole apparatus of moral nature remain sound. If one work that right, one can not long remain astray. There is wonderful light-generating power in good conduct. "I am skeptical, therefore I have nothing to do with Bible or church or sermon; I am skeptical, therefore I am not bound to the moral courses taught by religion; I am skeptical, therefore, having no faith or law, I will be a law to myself." This is poor thinking and bad morality.—*T. T. Munger.*

Thou say'st, "Take up thy cross,
O man, and follow me";
The night is black, the feet are slack,
Yet we would follow thee.

But, O dear Lord, we cry,
That we thy face could see,
Thy blessed face one moment's space—
Then might we follow thee.

O heavy cross—of faith,
In what we can not see!
As once of yore, thyself restore,
And help to follow thee.

—*Francis Turner Palgrave.*

Be not afraid, neither doubt, for God is your guide.—*2 Esdras 16: 75.*

PRAYER

Almighty God, we come to thee through Jesus Christ, for he alone is the Way, the Truth, and the Life, and there is none other. He is sent of God to bring us unto the Father, and no man cometh unto the Father except by him. Herein are wonderful mysteries which we can not penetrate; but where we can not understand we fall down and adore. We bless thee for thy Word. Help us to understand it by our modesty, self-renunciation, and unquestioning trust. Thou dost speak wonderful things to the child heart; may ours evermore be such. Save us from our own imaginings, deliver us from the temptations of our own learning, and help us in all simplicity, with love of heart and the openness of soul which receives heaven's gifts, to wait upon the Lord, yea, to wait patiently for him. Amen.

REPORT OF THE SHILOH BENEVOLENT SOCIETY

MRS. DORA J. DAVIS

Our society has held twelve meetings during the year at the homes of the members. The attendance is fair. The membership

numbers eighty-four, but a large number of these are nonresident. At our annual picnic in June, we were the guests of a nonresident member at Fairton, at the "Shoemaker Bungalow" along Cohansey Creek.

The worship service sent out by the Women's Board we are using for the opening of our meetings; also the questions, "Ask me another," are talked over and answered in the meetings. The five sections into which the membership is divided have earned money by having two food sales, birthday offerings, by soliciting money and by serving a chicken pot-pie dinner and supper on Labor day, and also by a Christmas bazaar.

Our Onward Movement budget has been raised. Fruit and flowers have been sent to the sick. Altogether we have raised this year \$527.23, and the work for which we have spent a part of this has been, beside our Onward Movement pledge, improvements at the parsonage, \$10 to the Salem College Aid society, relief work, \$100 on a church note. Some years ago our society turned over a fifty dollar Liberty Bond to the Denominational Building Fund, and during this last canvass for funds, we have pledged \$150 more.

Two members have been lost by death, one an aged member, Mrs. Mary West, and also Mrs. Cordelia Horner.

The officers elected in January for the new year are: President, Mrs. Reba Randolph; vice-president, Mrs. Mary Loof-boro; treasurer, Mrs. Ida F. Davis; secretary, Mrs. Dora J. Davis; work committee, Mrs. Lou Fogg; relief committee, Mrs. Anna Smalley; obituary committee, Mrs. Sara B. Davis; entertainment, Mrs. Eliza Harris.

The projections on an elephant known as tusks are merely elongated incisor teeth in the upper jaw. If they are broken off or extracted they are never replaced. The tusks are preceded by milk teeth, which come out at an early age. Good-size tusks are produced on both sexes of the African elephant, but they seldom occur on the females of the Indian or Asiatic species. In Ceylon only about one per cent of either sex has any tusks at all. Elephant tusks supply the ivory which is so highly esteemed the world over for ornamental purposes.—*The Pathfinder.*

YOUNG PEOPLE'S WORK

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

THE CHRISTIAN LIFE

Christian Endeavor Topic for Sabbath Day,
March 16, 1929

DAILY READINGS

Sunday—By teaching (Jas. 1: 18-25)
Monday—By shepherding (1 Pet. 5: 1-4)
Tuesday—By fellowship (1 John 1: 3)
Wednesday—By worship (Heb. 10: 19-25)
Thursday—By officers' example (Acts 20: 17-31)
Friday—By its ideals (1 Tim. 6: 6-16)
Sabbath Day—Topic: How the church helps us
to live the Christian life (Heb. 10: 19-25)

HOW TO BECOME A CHRISTIAN

(Christian Endeavor Topic for March 9)
Our Scripture lesson (Acts 2: 37-41; 16: 30, 31) suggests three requirements for becoming a Christian. The first is "Believe." This requires faith. We must believe in Jesus Christ as the Son of God and as a personal Savior. We must believe that he is divine, and not simply a good man. We must accept him as our Lord and Master, and let him control our lives.

The next requirement is "Repent." This word means "to change the mind," to form a new conception and follow it. When we decide to follow Christ, our minds are changed; in fact, our lives are changed, and new conceptions are formed which must be followed. We must be sorry for the sins of our past lives and be willing to give them up. Many people will not become Christians because they are unwilling to change their lives and give up their sinful ways.

After we believe and repent, we must be baptized. Baptism is a symbol of the resurrection. It signifies that we have buried the old life with its sin, and have arisen into a new life with Christ. In other words, we have been transformed and have become new creatures. When Christ comes into a life, he transforms it and makes it new. His transforming power is wonderful.

If there is any person who reads these words, who has never accepted Christ as his Savior, let me urge him to do so now, before it is too late. Let Christ come into

your life and transform it, giving you "the peace that passeth all understanding."

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

HOW THE CHURCH HELPS US TO LIVE THE CHRISTIAN LIFE

"Not forsaking the assembling of ourselves together." We know that "in unity there is strength." I have heard people say that they can be good Christians without joining any church, so church membership is unnecessary. This fact is true, but is it not also true that one can be a *better* Christian if he joins some church? Does the church help him? If so, how?

We know that a person is benefited by family ties. In a family which is a real family in every sense of the word, every member watches over the other members and is anxious about their welfare. When one member suffers, the others suffer also. Each one helps the others to live right.

The church is a large family having many members who are working in a common cause. Its members are of like faith and practice, and the benefit gained from association with others of like faith is great. This fellowship strengthens the weak members and encourages them to go forward in the Christian life. Let us, young people, fill our places in the church satisfactorily and help our weak brothers to become strong. Let our motto always be "For Christ and the Church."

LYLE CRANDALL.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, March 16, 1929

DAILY READINGS

Sunday—A woman helps others (John 4: 29, 30, 39-42)
Monday—Paul wins souls (Acts 16: 13-15)
Tuesday—Peter helps Gentiles (Acts 10: 44-48)
Wednesday—Preaching helps others (Acts 8: 5-8)
Thursday—How Philip helped (Acts 8: 26-40)
Friday—When Paul failed (Acts 26: 24-32)
Sabbath Day—Topic: Helping others to take sides with Jesus (John 1: 40-51)

VELMA LIDELL, DERUYTER, N. Y.

"He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ."

No one can begin too young to be Christian by publicly announcing himself on the side of Christ, and by taking this step as soon as he hears the still small voice calling him; because the younger, the easier, before one is surrounded with temptations which shut out the influence of good.

Those that give their heart and service to Christ in childhood live a life that tells more for them than the ones that are grown up and have their habits all formed, but not the habits of a true Christian. So it is our duty to help others take the right step, as life is a great scrap between right and wrong.

But the question is how may those that have already become Christ's followers help others to side with Jesus. First, by living, ourselves, the life Christ would have us. If we are Christians, we shall be happy in doing his work. We shall have a pleasing way with us so that others will wish to be followers. Thus, we show by our own lives that accepting Jesus is the only way to make their lives worth while.

One way to interest others is to invite them to our Christian Endeavor socials and give them a good time. Then ask them if they would like to attend the regular meetings on Sabbath day, and tell them you will be glad to stop in for them.

We all have friends that we know have not made the confession, but how many times have we ever talked to them about our Savior? This is a great opportunity for all of us to help others become interested in Jesus. In our everyday conversation we are all too willing to talk about worldly things which really do not profit us anything. I think if we would all spend more time in earnest and sincere prayer with more patient work on our part, it would be a help to others.

We should all try to help others find the protection of the anchor that will never let us suffer wreck if we only put our trust in it.

SOCIAL HELPS FOR MARCH

A St. Patrick's Social

(This is an original social sent in by the social chairman of the Little Genesee society.)

GAMES

1. *Yes, sir! No, sir!* The players are lined up and numbered. One player stands in front of line and says: "St. Patrick has

lost his Shamrock, all on account of No. 3." Number 3 must say: "Who, sir? I, sir?" Leader says: "Yes, sir. You, sir." Number 3 says: "No, sir, not I, sir." The leader says: "Who then, sir?" and number 3 calls another number, as number 6, and the game continues as before.

2. *St. Patrick is*— The players are formed in two lines by counting 1, 2, etc. The leader stands between the lines at the head. He says: "St. Patrick is—," and some adjective must be supplied by some one of the players. The one thinking of an adjective first receives a count for his side.

3. *Names and faces.* Irish names were given out on slips of paper, one boy and one girl receiving the same name. They find their partners in this way. Then paper sacks and crayons are given to the girls. They put the sacks over the boys' heads and are to draw on the sacks a picture resembling as closely as possible the person whose name was on their slip of paper.

4. *St. Patrick.* Line up again in sides by counting. Then a piece of paper with all the letters of "St. Patrick" printed on it is placed at the head of each line with a pair of manicure scissors. The first one on each side is to go to this place, cut out one letter, and go back to the end of the line. Then the second on each side goes up and cuts out another letter and goes to the end of the line, and so on. The last one must cut out a letter and then rearrange the letters to spell St. Patrick. The side finishing first, wins.

5. *Original poem.* Slips of paper are given out. Five of them have the words "Blarney Stone" on them. The others are blank. Those drawing the Blarney Stone slips are to retire to another room and make up a poem about St. Patrick. While they are doing this, the rest are kissing the Blarney Stone.

6. *Kissing the Blarney Stone.* The victims are each led blindfolded into a darkened room. First they are asked to feel of a good-sized, warm, baked potato on a plate. Then they are asked to bend way over and kiss it, and of course they do not kiss the potato but a piece of ice which is placed before them on a plate. This is very amusing—for the onlookers, only.

7. *Getting partners for lunch.* Parts of

paper shamrocks have previously been hidden in a room. The boys are given the corresponding parts. The girls must find the parts that are hidden and also the boy having the matching shamrock. On each shamrock is written the name of a city in Ireland. The largest city is called first, and this couple is first served at lunch. The couples are called according to the size of their city until all are served. Nabiscos and vanilla brick ice cream with a green shamrock in the center were served.

Educational feature. Ask some one to give a short talk on "Sabbath Keeping in the British Isles," or "St. Patrick as a Sabbath Keeper." Information for such talks may be secured from our Sabbath Promotion leader, Rev. A. J. C. Bond. A devotional period should close the social.

INTERMEDIATES, GET ACQUAINTED

To the Young People of the North Loup Church,
Miss Ruby Babcock,
North Loup, Neb.

DEAR FRIENDS:

Mr. Van Horn tells us how other churches are interested in us, so I thought I would tell of the good times that our intermediates are having.

On the night of January 26 we met at the home of Mr. and Mrs. Van Horn for our social entertainment. The weather was cold and the night dark, so we had indoor games of many kinds.

We are now finishing some good work in our class, and as our class is small we enjoy being together. Our intermediates are now preparing for another social on Valentine's day. We are all hoping that the next time we meet the day will be clear and the night light, for we are going to have some out-door games that are more interesting.

If there are some of you that care to write us, we will be well pleased to hear from you young people of the North Loup Church.

I am yours in the faith,
GERALD CAMPBELL.

Nady, Ark.,
January 28, 1929.

ADDRESSES

We need more letters. Use these addresses:

Miss Nellie Grace Lewis, Gentry, Ark.
Mr. Elna Davis, North Loup, Neb.
Mr. Donald Maris, Nortonville, Kan.
Miss Elizabeth Van Horn, Alfred Station, N. Y.

CHRISTIAN ENDEAVOR NEWS NOTES

SHILOH.—Although our society has not been very active this winter, still we were highly honored on Sabbath, January 26, by having Mr. Bond, president of Salem College, and Mr. Bishop, manager of the Department of Finance, with us. The Marlboro society joined us, and both societies heard two very good addresses. Needless to say, it was a very large meeting.

MIRIAM C. HORNER.

WESTERLY.—Reports of the doings of the Pawcatuck Christian Endeavor society at Westerly, R. I., for the RECORDER have been few and far between. We are active in the work and plans of the New England Seventh Day Baptist Union, and also hold offices in the Westerly local union. Although a mere handful of members, we hold our meetings regularly and always with one hundred per cent in testimonies and prayers, and what is better yet, the reading of clippings has no place in our meetings; practically all testimonies are original. Occasionally we hold a meeting that is out of the ordinary, such as the recent radio meeting.

The program for the service appeared on the blackboard like this:

Station SDB-CE broadcasting regular weekly service of the Westerly Christian Endeavor society from 5 to 6 P. M.

PROGRAM AS ANNOUNCED

SONG
SERVICE

PRAYER
PERIOD

Hymn Sing

TODAY'S
TOPIC

THOUGHTFUL
TALKS

Closing Music

Station SDB-CE signing off with the Christian Endeavor benediction.

The leader of the meeting acted as the official announcer, and the members upon taking part during the testimony meeting began their remarks with "I presume the

untold thousands who are listening in tonight will be as surprised to hear me speak as I am to be before the microphone," "Good evening, ladies and gentlemen of the unseen audience," and "Our announcer has already told you that for the few minutes I am to talk over our radio broadcast this evening I will speak on—." Many of the remarks brought forth laughter from the members, but a little humor now and then is good for any of us and did not detract from the interest of the meeting.

ELISABETH K. AUSTIN,
Corresponding Secretary.

LOST CREEK.—The Lost Creek Christian Endeavor society is not dead but quietly and eagerly working. We do not have a very large group of young people, but all are working together for the good of the kingdom.

We hold our regular weekly meetings at the parsonage on Sabbath afternoon. We have our monthly business sessions and socials at the homes of different members. We all enjoy these and look forward to them from month to month.

We had a very impressive service New Year's eve at the church. Mr. Bishop from Salem College was the main speaker.

Our society observed Christian Endeavor week by uniting with the Methodist society in two programs. The first program was given Sunday night, January 27, and the second on Sunday night, February 3. Both programs were given at the Methodist church in Lost Creek. We did not have any outside speaker, but the young people of the two societies had charge. These meetings were very helpful.

We are taking up a study course, "Adventuring in World Co-operation," by Jerome Davis and Daniel A. Poling.

Rev. H. C. Van Horn was re-elected president of the West Virginia Christian Endeavor Union. We consider this not only a great honor to the society, but also an inspiration for Christian service to the individual members.

VELMA M. DAVIS.

RIVERSIDE.—We have just completed observing Christian Endeavor week. Last Sabbath was a full day. All of the young people, both Senior and Intermediate societies, sat on the platform with the regular choir, and all sang together in place of the

anthem, the "Awakening Chorus," and we did sing it, too, making the church just ring. Then after the Scripture reading and prayer by Pastor Hargis, three of us, Dora Hurley, Mildred Van Horn, and myself, sang as a trio "Near to the Heart of God." Pastor Hargis preached a sermon especially for young people on "Modern Youth: Will you live or die?"

The Christian Endeavor meeting in the afternoon was led by Dora Hurley. As each gave his verse in response to roll call, a candle was lighted from a large one, and we were reminded that each of us has a light in his life after he accepts Christ which he must allow to shine out, for if he covers it up, it will smother and die. For special music, Mrs. Lester Van Meter sang two numbers, accompanying herself on the guitar.

In the evening we joined with many other societies in Riverside County in a union party held in the large basement of the Congregational church. About two hundred young people were there. After singing several songs and listening to talks by Mr. Hargis and a representative from San Bernardino, where our state Christian Endeavor convention is to be held in June, we entered into some lively and interesting games.

The crowd was divided into groups representing countries and held a series of Olympic games, the United States receiving the highest score at the close of the evening. Mrs. Hargis is the county social superintendent this year. For refreshments she served ice cream and cake, each piece of cake having a "C. E." on it in green icing. A large birthday cake with lighted candles was placed in a conspicuous place, and Mr. Hargis gave a few remarks about the birthday of Christian Endeavor. Mr. Hargis is also a member of the County Executive Committee, this year, being the pastoral counselor.

Next week I will tell you a few more things about our society.

MALETA O. CURTIS.

BATTLE CREEK.—In keeping with Christian Endeavor week, the Battle Creek Christian Endeavor society had charge of the Sabbath morning services for February 2.

The general topic for this service was "Work in the Christian Endeavor society." The Scripture lesson was taken from Ro-

mans 12. and was read by our president, Glee Ellis, after which Dorothy Maxson led in prayer.

The general topic was discussed under three heads: "Why work in the Christian Endeavor society," "Why work in the Intermediate Christian Endeavor," and "Why send the children to the Junior Christian Endeavor."

The first topic was discussed by A. Russell Maxson. He told of the work of Dr. Francis E. Clark and of the early days of Christian Endeavor, and told briefly about the work which the society is attempting to carry on today.

"Why work in the Intermediate Christian Endeavor" was discussed by Virginia Willis. She expressed the willingness of the intermediates to help in any of the church work in which they could find a place. She showed plainly that by working in the Intermediate society, one is prepared for the work of the Christian Endeavor, and by working in the Christian Endeavor society one is prepared to help in carrying on the work of the church.

Rev. Wilbert Davis, our Junior superintendent, spoke on "Why send the children to the Junior Christian Endeavor." He gave a brief outline of the work which the society is attempting to carry on, and of its effect on the minds of the children.

Following these talks, Pastor Crofoot preached a short sermon, and the service was closed.

The attendance at the Senior Christian Endeavor meetings is increasing, and interest seems to be growing.

EVELYN E. RING.

THE PURPOSE OF THE CHURCH

WILSON R. MALTBY

(Address delivered in the Sabbath morning service at Milton Junction, February 2, 1929, Christian Endeavor day.)

My subject is the Purpose of the Church, and I wish to take up one particular aspect of it, the one which I believe to be paramount. . . . Why is it that people spend their money to support the Church? Because they believe it fills a purpose. It teaches people of God and of Christ and uplifts their spirits; it exhorts men to piety and right living and gives them opportunities for service. It encourages one day of rest

each week and helps in the observance of that day as a tithe of the time given to man by God. It gets people together for a higher social, moral, and aesthetic life and furnishes training in the emotional nature of man. It gives mutual help for those striving for the same general ends, and by its sub-organizations, gives a chance for service and training.

All these things it does for the grown-up and many more, but what does it do for the young folks?

The greatest of all the duties of the Church is to furnish an environment and training for children and young people.

Time after time you see young couples, who are little interested in the work of the Church and who seldom attend the services, but when their children begin to grow up, these same parents begin to feel the need of giving their children proper training, and consequently take them to church. In these days when the home is so often too small an uplifting power, this need is especially felt, and thus an even greater responsibility is placed upon the Church.

When I say that the chief function of the Church is to train youth, some one will say, "Your idea is wrong, for the main meeting, the preaching service, is directed toward the adult, and holds little interest for the youth." Yes, that is too often the case, but therein lies one of the greatest faults of the Church today. It does not direct enough of its efforts toward young people.

Modern preachers are taking up the idea of giving a sermon each week to the children. This practice is one of the great hopes of the Church, for not only does it interest and hold the children, not only does it create lasting impressions in their minds, but also it is often the most interesting part of the service *for the adults as well*. If well done it gives them something to think about for weeks to come, and long after they have forgotten the subject and text of the sermon, they will ponder over the children's stories. The lessons in them strike home and stay!

You say the preaching is for the adults, but that is not the only part of the service to be considered. Why is it that even Seventh Day Baptists who have very little formality in their worship, *do have certain forms*? Why do we have the Doxology and Invocation? Why do we have the respon-

sive readings and hymns, in which we all take part? Why the *regular order* of service? Why the anthems and beautiful organ music? Are they merely form, and are they for the adult alone? If their value and meaning are as great to the adult as they are to the younger people, then they are indeed priceless! If my own experience is of any value, the Christian hymns are perhaps the *strongest force* in the whole Church work. The revolting youth may force himself to be passionless and stoical when listening to a fiery address. He may refuse absolutely to react to strong emotional appeals, but the spirit of the Christian hymns some way "gets inside his skin" and even the sentiment may be seen in his face. If this happens to the fellow who is trying to be stoical, what will be the effect upon the others and upon the children?

This part of the Church, then, is for both young and old, and it is almost universally accepted that if you can get an impression upon the mind of a child or young person, its effect is far greater than it would be upon the mind of a grown-up. What you can "put across" then, does some good, when perhaps no amount of preaching to an old crab or to a man of crooked deals, will sweeten his disposition or straighten his moral life. Old folks aren't changed that easily. Then why limit the preaching service to that purpose? Why not put the appeal where it will do more good?

So much for the preaching service; if its function is strongly for the youth, how about the Sabbath school and Christian Endeavor? With the modern knowledge of psychology and methods of teaching, the Sabbath school is becoming more and more up to date and more and more like the common school. We are learning how to handle children. It becomes a duty with each teacher to see that she anticipate and pre-determine each motive and act of each pupil. It is her business to know why the pupil revolts, or why the pupil does not react, and to know what to do to remedy the situation. Each member of the class becomes an individual and not merely a part of the whole. With these methods and the full devotion of the teachers, pupils not only learn facts, but they avoid sourness and indolence of disposition, and become noble in thought and motive.

Is this not a greater service than is rendered to the adults in any Sabbath school of your acquaintance? Just to show how this affects the children, let us take the Milton Sabbath school for example. [Mr. Maltby works in the Milton Sabbath school and the Milton Junction Christian Endeavor.—J. F. R.] In the intermediate department alone, which excludes the primary and senior departments and the whole adult assembly, we find nearly half of the attendance of the whole school. Its total enrollment of one hundred or less; or about one third of the school, has an attendance of eighty per cent to ninety per cent right along regularly, and sometimes ninety-five per cent and over. It is not seldom that this one department exceeds in attendance all of the rest of the school put together.

The first importance of the Sabbath school is, then, I should say, for the young people of the church. We could go on and compare the place filled by the Christian Endeavor and the church prayer meeting, but it isn't necessary for we know the results of such a comparison.

And now if you take even the training and environment which the Church does give the adults, does it not do even that partly for the benefit of the young people? Parents come to bring their children, and when they get here they learn so that they may better teach their children when they do get home. And does not the church's greatest source of power over their lives lie in their desire to set a good example for their children?

Perhaps you will not all agree in this, but many of you will, when I say that to be good and noble and *sweet-tempered for the sake of their children* is a stronger motive than to be good for goodness' sake. That is true with some parents whom I know, and I hope it is with many, for that is the way it should be.

Thus we see how great a part of the church work really and eventually is for the young folks.

The Seventh Day Baptist denomination is realizing that its great purpose is to grip and hold the young people, and it is acting accordingly. Every year more and more of the Conference program is being given up to them, and every year more and more interest is being taken by the young people.

They need to have responsibility placed upon them; they need positions of trust and they will ring true.

For this denomination or this church to adopt a policy of acting as though its main purpose were to guide and train its youth, means to enliven and vitalize this denomination or this church! Therein lies the hope for future growth and power.

EIGHTEEN IDEAS OF GOD

SELECTED BY EDWIN SHAW

(My Idea of God, edited by Joseph Fort Newton. Little, Brown and Company, \$2.50.)

It seems that there has not yet appeared in these columns a review of that remarkable symposium, "My Idea of God," edited by Dr. Joseph Fort Newton. Many of our readers have already read it, and the others should. There is probably no other way—I will go farther and say that there is no other possible way—in which one may arrive at so accurate a picture of what contemporary religious leaders in America think about God. And that question is basic in the understanding of current religious thought.

It is of no use to argue from some detached expression of opinion about the world, or predestination, or revelation, or evolution, that a man *must* believe in a certain kind of God. Perhaps he ought logically, but perhaps he does not. Generally speaking, no man believes in the kind of God that his theological opponents accuse him of believing in. The average fundamentalist does not believe in a bloody and vindictive God, and the average modernist does not believe in a God as impersonal as a hypothesis and only one degree more sentient than the procession of the equinoxes. People believe in the kind of God they believe in, and not in the kind that other people say they believe in. Then let them speak for themselves. They do in this book, eighteen well known thinkers of all creeds and of widely diverse types of thought.

The contrasts among them are very real, but it appears, as one reads one after another, that much of the diversity results from their taking their symbols with different degrees of seriousness. Most men realize that God in his completeness and ob-

jectivity, conceived as first cause and prime mover and ultimate ground of reality—what Kant might have called *Gott-an-sich*, but did not—can not be described with scientific accuracy in terms made to fit finite experience; and that, since man has no other terms at his command, he must content himself with describing the God of experience in terms that fit the experience better than they fit God. Putting *un-* and *in-* and *all-* before the adjectives—"unseen, infinite, invisible, all-wise, all-loving"—does not get over the difficulty. The result is an anthropomorphic picture of God.

The difference comes in the different degrees in which different men consider that this picture of God in terms of man corresponds to the objective reality and thus equate the phenomena and the noumena of deity. The fundamentalist feels that you have denied God if you deny that this picture exists *an sich*. The extreme modernist is so afraid of identifying his picture with the God of ultimate reality that he hesitates to make a picture. Another type of modernist believes that the only God which has religious significance is the God which owes his very existence to the ongoing life of the world and that no God at all can be conceived apart from it. And the agnostic, having but little experience of God to describe, is content to write *x* as the symbol of the Great Unknown.

But I am not reviewing the book; only stating a theory of my own to account for the diverse definitions of God and to find some underlying unity in them. I take the liberty of quoting from a private letter from the editor of the volume. Doctor Newton says: "Three or four years ago, when the modernist-fundamentalist row was at its height, a group of us met in the New York Press club, and the question came up as to what was the matter with the religious world that it seemed to be turned upside down and in such an ugly mood. The upshot of it was that it must be wrong about God, whereupon I was asked to find out, if possible, what the modern religious mind thinks God is; hence the symposium which I arranged." It is the rarest thing in the world for me to say of any book that it is indispensable, but this one is.

—Winfred Ernest Garrison.

CHILDREN'S PAGE

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

THE GIFT OF LOVE

M. G.

(Continued)

Jean clapped her hands and shouted with glee. "The very thing!" she said. "Oh! and so easy to make. Why didn't I think of it myself, I wonder."

Just then she heard her dear mother's voice, calling cheerily, "Will my sleepy little girl come to supper? Daddy and I are just waiting for her."

She rubbed her eyes in surprise, and looked around her, and there she was lying on her own little bed.

"Oh, mother!" she cried, "I have had the loveliest dream; but I'm not going to tell you about it just now."

"All right," said her mother with a smile. "I hope you will not keep me waiting long."

Jean could hardly eat her supper, she was so excited and happy. As soon as she had finished, and the dishes were all wiped and put away, she hurried over to Eleanor's home and to her she related her wonderful dream.

"Oh, Jean!" cried Eleanor, "you can make your mother the most beautiful present in the world. I am going to make one for my mother, too. I really believe our mothers would like such a present better than anything we could buy, for a present we make ourselves will show them how much we love them. Don't you think so?"

"Yes, I do," said Jean with a happy laugh, "and I am so glad you are going to make your mother's present, too, for it will be so much fun doing the work together. We'll go out after school tomorrow to gather our bouquets, and the next day our teacher will help us make them beautiful, just as my dream fairy said. Oh! I am the happiest girl in the world."

"You mean, we are the two happiest girls in the world," corrected Eleanor, as she bade her little friend good night. "Oh, what fun we are going to have!"

This was Monday, and on Friday was to occur the "double birthday," as the girls called it, and they were very busy girls during the intervening days. They begrudged every minute they could not spend in beautifying their precious bouquets. Jean's thoughts were so much on the all important subject that one night she astonished her parents by asking at the supper table, "Please pass the goldenrod."

Miss Martin, their teacher, was very glad to show the little girls how to prepare their blossoms for gilding, and how to put on the "gold and silver sheen." Every night after school she stayed to help them, and when the novel bouquets were finished, gave each one a dainty green vase in which to put them.

"Oh, thank you, dear Miss Martin," said Jean. "You have been so kind to help us and to give us these lovely vases. Our bouquets would not be half so pretty without them."

As for Eleanor, she was so happy that she surprised Miss Martin with a regular bear hug, as she cried, "I am so happy I could just shout for joy."

"I am very glad I could help you," said Miss Martin, with a smile, "and I am sure I have enjoyed helping you as much as you have liked my help."

It would be hard to find two happier little girls than Eleanor and Jean as they hurried home that night, each with a precious package held tightly in her arms, for "Tomorrow is mother's birthday," sang each little heart; and happier still were they the next morning, when loving mother arms held them close, and the dearest voice in the world said, "Thank you dear. Mother is more pleased with this gift, which you have made with your own loving hands, than with the most expensive gift that money could buy."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

How are you?

I am a little girl eight years old.

We have a very nice Sabbath school class. There are four of us in all; two girls and two boys. We are trying to climb the tree. There are twelve branches on the tree, one for each month of the year.

Each time we are at Sabbath school and have our lessons real good, we get a gold star. If we don't have our lesson or are absent, we get a red star. The one that gets the most gold stars is the one that gets the prize at the end of the year.

I am trying to get a gold star each week. I have four gold stars already.

Our teacher's name is Mrs. Faith Saunders. We are studying about Noah's Ark now and enjoy it very much.

Your little friend,
ONNALEE SAUNDERS.

Richburg, N. Y.,
February 12, 1929.

DEAR ONNALEE:

I felt just like shouting, "Hurrah!" when I heard about your Sabbath school class, for I know it must be a very enthusiastic and interesting class. You must write and tell me who gets the most gold stars during the year. I hope your teacher has to give four prizes, don't you? My best wishes that you get a gold star every blessed week. Write often and tell us how well you are succeeding.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy reading the letters in the SABBATH RECORDER, and I thought I would write.

I am twelve years old and in the seventh grade.

I have one sister and four brothers.

I like to go to Sabbath school. My teacher's name is Mrs. Myra M. Barber. I like her real well for a teacher.

We miss Rev. Mr. Polan and family. We have no pastor now.

Your friend,
ROBERTA MAXSON.

North Loup, Neb.,
February 13, 1929.

DEAR ROBERTA:

You surely have a nice large family, just the kind I like. If I could have my way I would have a house full of children most of the time. It is my opinion that a home without children is only half a home. When I was a small girl, living in Chicago, our nearest neighbors were blessed with a fine family of eight children. Oh! what good

times these brothers and sisters had together! and, do you know, I do not remember ever hearing them quarrel. Am I right in thinking that you and your sister and brothers have the same kind of happy times together? Do write again soon, and tell us about some of those good times.

Your sincere friend,
MIZPAH S. GREENE.

SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, as reported to the treasurer up to and including February 18, 1929, is shown below.

Eastern Association	
Berlin	\$ 220.00
Cumberland	13.00
Hopkinton, 1st	223.00
Hopkinton, 2nd .....	.....
Marlboro .....	.....
New York City	2,085.00
Pawcatuck .....	.....
Piscataway	1,104.00
Plainfield	9,553.50
Rockville	2.00
Shiloh	1,569.50
Waterford	110.00
Total	\$ 14,880.00

Central Association	
Adams Centre	\$ 1,086.00
Brookfield, 1st	291.00
Brookfield, 2nd	80.23
DeRuyter	80.00
Scott .....	.....
Syracuse .....	.....
Verona, 1st	15.00
West Edmeston	100.00
Total	\$ 1,652.23

Western Association	
Alfred, 1st	\$ 285.00
Alfred, 2nd	15.00
Andover	25.00
Blystone .....	.....
Friendship	10.00
Genesee, 1st .....	.....
Hartsville .....	.....
Hebron Centre .....	.....
Hebron, 1st .....	.....
Independence .....	.....
Portville	25.00
Richburg	50.00
Scio .....	.....
Wellsville .....	.....
Total	\$ 410.00

North-Western Association	
Albion	\$ 20.00
Battle Creek .....	.....
Boulder .....	.....
Carlton	10.00
Chicago	500.00
Cosmos .....	.....
Detroit .....	.....
Dodge Centre .....	.....
Exeland .....	.....
Farina	475.00
Grand Marsh .....	.....
Jackson Centre	10.00
Milton	350.00
Milton Junction	1,237.50

(Continued on page 254)

OUR PULPIT

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

THAT I MAY KNOW HIM

REV. E. H. SOCWELL
(Dodge Center, Minn.)

SERMON FOR SABBATH, MARCH 2, 1929

Text—Philippians 3: 10.

ORDER OF SERVICE

- HYMN
- LORD'S PRAYER
- RESPONSIVE READING
- HYMN
- SCRIPTURE LESSON
- PRAYER
- OFFERING
- HYMN
- SERMON
- HYMN
- CLOSING PRAYER

means *being* and *doing* what Christ was and did; it is not a profession, but a *life*, a seven days each week of presenting Jesus to a needy world. *Knowing Jesus.* Let us briefly consider what these two words mean. I have a wide acquaintance. I know quite intimately a great many people. I have known a great many people who have passed away; many of them were very dear to me—father, mother, brother, daughter, friends of my youth, loved ones of other days—but they are all gone. I have known a large number of prominent people, prominent in civil affairs of life, in educational circles, and in church work. But it has not mat-

The apostle is about to close his letter to the church at Philippi, but before he closes it he expresses his great desire to know Christ and also speaks of the estimate he places upon such knowledge, placing it high above the knowledge of science or art or literature. He counts all other things as nothing when compared with knowledge of Christ. In the opinion of the apostle, the highest knowledge, the end of all knowledge, is to know Christ. As I think over the text and the connections, I wonder how many of us who profess to know Christ really know him in the sense of doing as he did and being what he was. I am impressed that really and truly knowing Christ simply

tered how dear people have been to me or how prominent they have been in the various activities of life, they have either passed away and left me or are rapidly hastening on toward eternity and will soon be gone.

I am amazed, today, and a sense of loneliness creeps over me as I stand with hair silvered over, with eyes grown dim, and with step made uncertain with the passing of years, and from the dim and distant past I call back to memory the many vanished friends who are no more. I call, but their gentle voices answer no more. In sorrow and in loneliness my heart cries out, "Oh, who can endure? To whom can I turn who is permanent and abiding?" And in faith

and in love I look up through the gathering clouds and whisper, "Jesus lover of my soul, let me to thy bosom fly." I have found permanence. I have found the enduring Christ, who shall never pass away, and with the Apostle Paul, I breathe forth the yearning prayer, "That I may know him."

Knowing Jesus involves knowing him as the *baptized* Savior. Early in his earth life, Jesus pressed his way into the wilderness and was baptized in Jordan. He was the sinless Savior. He had no need of baptism for the remission of sins, yet he did not hesitate to humble himself and be immersed by one who was not without sin, as an example for each of his disciples to follow. Jesus said, "If any man serve me, let him follow me." John 12: 26. It is not easy to understand how any person who truly loves the Savior is unwilling to follow him in the ordinance of Bible baptism, which is immersion, only; and it seems difficult to escape the conclusion that to substitute the Roman Catholic sprinkling in the place of immersion, evinces a very low idea of the ordinance, and a gross lack of knowledge of its meaning. The person who is unwilling to thus follow Jesus does not yet know him as the baptized Savior; does not know Christ in the sense of doing as Jesus did. And, in this respect, he is not following the Savior. There is an intimacy existing between Christ and the believer to which every person must be a stranger who has not followed his Savior in baptism.

Knowing Jesus involves an intimate knowledge of the *Sabbath-keeping* Savior. Jesus loved the Sabbath and to observe its sacred hours was to him a sacred privilege, but to some who profess to know and follow Jesus, the Sabbath which Jesus loved and observed seems to be a burden. Such persons make very prominent the losses they claim to have sustained by reason of observing God's Sabbath, and would have us feel that they have conferred a favor upon God by their half-hearted Sabbath observance, instead of feeling grateful to him for the privilege of observing the Sabbath and for the special blessings that follow it. I am certain that the complaint made about losses by reason of observing God's Sabbath is very much exaggerated. It is true that there are callings in life that are open to those who do not observe God's Sabbath, which can not be entered by those who do

observe it, and it is likewise true that the person who knows Jesus as the Sabbath-keeping Savior does not regard this condition of affairs as a burden or involving a loss. It is true that there are well paying public positions which require labor upon the Sabbath that are therefore not open to those who observe the Sabbath, but the happiness and peace and the final reward that come from having done right far more than compensate for any so called loss that may be involved in the matter. Let it be remembered that it is not the consecrated observer of the Sabbath who sustains loss but the careless, half-hearted Sabbath observer and those who reject the Sabbath altogether.

Knowing Jesus involves knowing him as the *broad-minded* Savior. "Master," said the Apostle John, "we saw one casting out devils in thy name and he followeth not us and we forbade him, because he followeth not us." Mark 9: 38. This man was actually casting out devils and was doing it in Jesus' name; that is, he was giving Christ the glory, but in some way he was not doing it just as John and the other disciples did it. He was doing good, he was relieving suffering, but John would stop him because he got at it a little differently from the disciples—"he followeth not us." "Forbid him not," said the broad-minded Master, "for he that is not against us is on our part."

The disciples needed to learn this great lesson. Christian people at large need to learn the same lesson, and we Seventh Day Baptists need to learn it. Separated as we are from all other evangelic churches and other religious organizations by our observance of the Sabbath, and realizing the abundant Scriptural authority we have for our practice, we need to guard ourselves lest we become blinded by prejudice or otherwise to the real importance and value of the religious organizations that differ with us. We need to be broad-minded to the extent of recognizing the real good accomplished by people who differ from us, lest we too "forbid them because they follow not us." We are not called on to condone or excuse the violation of the Sabbath by such people or to recognize the substitute that many of them offer in the place of Scriptural baptism, but it certainly is Christ-like to recognize the real good they are all doing. It is also manifesting the spirit of the Master when we co-operate with such

people in winning lost ones to Jesus, by which they are made better men and women, which results in providing better food and clothing to many who dwell in homes of want, joining hands with those who differ from us in carrying sunshine into homes that are darkened by sorrow and sin and in giving lost ones even a glimpse of the baptized, Sabbath-keeping Savior. Such earnest people are doing a wonderful work all over the world, and for us to belittle the work they are doing, or "forbid them because they follow not us," certainly does not indicate that we are possessed of the spirit of the broad-minded Master.

These people believe in the same Christ that we believe in, and thus far, if we are true, we are drawn very near to them because *whom* we believe draws us closer together, while *what* we believe widens the distance between us. There are many people who need to drink in the spirit of the broad-minded Master till they will cease to spell *Church* with a capital letter and *Christ* with a small c. There was a time when the Apostle John forbade a doer of good because he did not do his work just as he, himself, did; but in after years, when he had been subdued and softened by exile and bonds and suffering, he came to know Jesus a little better. He cried out in love, "Let him that heareth say come." Can we afford to do less?

Knowing Jesus involves knowing him as the *sympathetic* Christ. How lovingly he sympathized with the blind and sick and suffering. How tender-hearted he was toward the hungry multitude. How patient and kind he was toward the sinning ones. There was a widow whose son had died and she was heartbroken; Jesus sympathized with her and gave her back her son. Jairus was in deep sorrow over the death of his daughter, and again the sympathy of Jesus was touched and he restored the lost daughter to her sorrow stricken father. Yonder Jesus stands at the tomb of Lazarus and—listen! he is weeping; how he loved his friend, and how his tender heart sympathizes with Mary and Martha, and he gives them back their brother. See yonder; he is surrounded by a happy joyous group who are paying him the highest honor possible, but he pauses, and amid the joyful acclamations of praise, his eyes rest upon the doomed city of Jerusalem and he weeps.

He looked down through the unborn years and beheld the wicked city in its terrible overthrow. He saw the dead in heaps in the streets and the sewers choked with the bodies of the slain. He saw the sorrow and anguish and suffering of those who had cried "his blood be upon us and upon our children." He witnessed the awful torture and death of those who had nailed him to the cross and had mocked his terrible suffering, and his heart was touched with pity and sympathy, and he wept. When we come to really know Jesus as the sympathetic Savior and, like him, we weep over wandering, bewildered, lost men and women, we shall see lost ones flocking to Jesus as doves to their cotes.

In the boundless forest of the great North country, a man was lost. He had wandered from the small lumbering village and lost his way in the trackless wilderness. The sky was overcast, the night was dark, and the wind sighed mournfully among the great tree tops. The engineer was called from his bed and he filled up the furnace in the dark saw mill and, according to the custom of the wilderness country upon such occasions, all the steam was turned into the whistle, thus proclaiming that some one was lost and serving also as a guide to bring the wandering one back to the settlement, if he should be within sound of the whistle. Every person in that rude lumbering village left his bed and was upon the streets, and anxiety was depicted in every countenance. "Who is lost?" "Where was he seen last?" These and similar expressions of anxiety and sorrow were upon every tongue. A searching party was hastily formed and I had the honor of being one who volunteered. Out into the dismal, dark, trackless forest we went, feeling our way among trees and bushes and rocks, seeking him who was lost. The shrill whistle screamed out on the night air, and echoed back over the sleeping forest as we searched our hills, down in deep gullies and in every dark nook for the wandering lost one. At last the sound of the whistle died away in the distant darkness, and the light from the huge bonfire that had been kindled in the village lighted up the murky sky, proclaiming the joyful news—the lost one was found. Loving sympathy had wandered over hill and valley, over rocks and plain, till the lost one was found.

Let us turn our thought from the single

person, lost in the wilderness of the great Northland country, who was found, to the vast number of men and women, boys and girls, who are lost in the boundless wilderness of sin, and are wandering on in the awful darkness of unconcern, and are not yet found. They are all about us. We see them every day; we visit them in their homes; we sit at their sick beds; we attend their funerals, and listen to the minister lay bouquets of solace and comfort and hope upon the casket, notwithstanding the plain words of the Savior, "Except ye repent, ye shall all likewise perish." How many people do you know who are deeply concerned for these lost ones? How many are losing sleep and rest over the lost ones? How many have come to the point of weeping over those who have no hope? Among the vast multitude who claim to be Christian, a very few have volunteered, and again I have the honor of standing among them, to go out among homes, along the highways, here and there, and seek those who have wandered away in sin and win them back to him from whom they have wandered. It is truly lamentable that so few Christians (?) really know Jesus, the sympathizing Savior, and have so little sympathy with those who do not know him. In this connection let us recall the fact that the alabaster box must first be broken before its fragrance could fill the room, and I sometimes wonder if our cold and selfish hearts must not first be broken in order that the fragrance of Christian sympathy and love may flow out to those who are perishing. The lost world is waiting—waiting for Christian people to show them the sympathizing Savior by consecrated living and loving service.

Knowing Jesus involves knowing him as the forgiving Savior. We sometimes boast of our possessions, but nothing is ours as our sins are. We are their author, their creator. They cling to us. They hamper us. They are ever present, and unless we confess them and forsake them they will overthrow us. When did you hear your last sermon about repentance? Yet the forgiveness of our sins is wholly dependent upon our repentance. Do you know Jesus as the forgiving Savior? There we will rejoice together, and since Jesus has forgiven so much in us, it should be a privilege for us to *fully forgive* others. But sometimes

we think we have forgiven when there is some doubt about it. It is sometimes true that when a person whom we think we have forgiven offends us again, we like to remind him of the offence which we forgave not long since. This is evidence that the old offence is still in our mind and is not entirely forgiven. I am thinking of the aged colored woman in Tennessee who was obliged to contract a debt of sixty cents at the grocery store, a debt that caused her much worry. At her request the merchant marked her account with chalk on the back of the door. Finally she paid the debt and closely watched the merchant as he rubbed the account from the back of the door. "Now," said she, "I doesn't owe you nothin'." "No," replied the merchant, "It is all rubbed out." "Then there ain't nothin' to show that I *ever owed you.*" And the merchant assured her that there was not. This simple incident illustrates nicely the way Jesus forgives us our debts and expects us to forgive others. Our sins are all rubbed out and there is nothing to show that we ever sinned.

Sometimes a person offends several times and we begin to wonder if the duty of forgiving has not ceased to be effective. The following incident will illustrate. A woman who in an unguarded moment had been overtaken by sin, was kindly received into a mission in one of our western cities, a mission in which I have labored and with which I am familiar. She was given a position in the mission and was known to be a consecrated woman. Later she was weakened by a serious operation and was no longer able to perform the duties of her position. Just at this time, persons from whom better things should be expected, learned of her former history, revived it and added to it, and she discouraged and in ill health and crushed, went from the mission out into the cold, friendless city, and again fell. Finally the kind-hearted matron received a most pathetic letter from the penitent and heart-broken woman, who was now in a distant city, confessing her sin, asking about the mission, and expressing her most earnest longings to again be within its sheltering walls. Knowing that I was acquainted with the woman, and the entire incident, the matron handed me the letter to read. My heart went out in pity and sympathy as I read the letter, and at its close

my eyes were filled with tears when I said, "From your black sheep who is trying again to be white." There are Christians (?) who profess to be followers of the forgiving Christ, who knew of this incident and coldly remarked, "It is of no use. I have no patience with such people," and finally one brother exclaimed, "Let her go." I involuntarily exclaimed, "Let her go *where?*" And the echo answered "Where?" Stumbling over unkind words and cruel treatment at the hands of professing followers of the forgiving Savior, struggling against temptations which her critics never knew, coming out from the darkness of sin, this overtempted, repentant woman was feeling her way, through tears of remorse, back to the forgiving Savior, who once said to a similar woman, "Neither do I condemn thee." Do you condemn her, or forgive her—which?

Do you intimately know the forgiving Savior? Yonder he hangs upon the cross. His suffering is intense. Those who nailed him to the cross stand by sneering. The rabble gather about the cross and mock his agony and pain; but look! His lips part. Listen. What does the dying Savior say? "Father, forgive them, they know not what they do." Do you *know* this Savior?

A VISIT IN TEXAS

DEAR RECORDER READERS:

A Mount Airy lady is visiting in southern Texas, and her letters are most interesting. In January she writes they are having from the garden new beets, cabbages, string beans, green corn, tomatoes, and other vegetables. They are feasting now, but in summer it is so hot that everything dries up, and they have to get their food out of cans. They irrigate even now. Then in September they plant a second crop which they ship to New Orleans and other cities after their own crops have gone by.

The farmer was shipping car-loads of cabbages at forty-nine dollars a ton; but by the last of the same week the price might not be over ten dollars a ton, so important is it to send things to market early. One neighbor's tomatoes were a little too late, and he had acres of them rotting on the vines. Another neighbor was shipping a car-load of parsley and twenty-seven car-

loads of mixed vegetables a day. They do things on a large scale in Texas. One man cleared fifteen thousand dollars on thirty acres of cabbages in one season.

On a fruit ranch nearby two thousand new citrus trees were being planted daily. Mexican labor is employed. The ladies were invited to help themselves to fruit on the ground, as that was unsalable. They filled three large hampers with oranges and grapefruit; some fine marmalade was the result.

The land in their vicinity is very flat, no mountains nor even hills. There are some trees, especially the mesquite. This is not a tall tree, but it has very wide-spreading branches. The leaves are feathery, reminding one of asparagus fern. They are beautiful when waving in the wind.

The family crossed the Brownsville bridge into Mexico New Year's night. They found dance halls and saloons wide open, and everybody, both men and women; drunk! Prohibition may not be enforced in our country, but conditions are not quite so bad as that.

Mount Airy is most unfortunate in lying in the whiskey belt. It is only five miles from the Virginia line. The mountain farmers raise five dollars worth of corn, distill it, and sell it for twenty-five dollars. They have butter and egg routes, and leave their liquid refreshments at any house where it is wanted. It is pitiful to see the sons, and even the daughters, of some of the best old families, ruining their lives by the drink habit. Last year the superintendent of schools was dismissed for drunkenness. Within two weeks he was dead from pneumonia, but the disgrace had weakened his resistance. The moonshiners go back over the state line, where they are not liable to arrest from this state.

I see that the Senate has recommended a goodly sum for the enforcement of prohibition, but that the House of Representatives has failed to concur. Would it not be fine if our country could be free from the curse of liquor? Let us all work for such an end.

Yours sincerely,
MARY A. STILLMAN.

Mount Airy, N. C.

"The bigot, like the fool, is always right, even when he is wrong."

Fundamentalists' Page

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

CHURCH UNION AND SEVENTH DAY BAPTISTS

The *Sunday School Times* is not a denominational paper; nor does it seek to promote sectarianism. But it has recently said some things worthy of thoughtful consideration. Says this paper:

"Theoretically and ideally, all Christian denominations should indeed be one. Actually, however, Christian history, especially in recent years, shows that the dominant tendency of movements for church unity or consolidation among denominations is harmful, not wholesome. That denominations are 'getting together' increasingly there is no doubt. The regrettable fact is that the co-operation or union is usually at the expense of the purity of the Christian faith; sound doctrine almost always suffers in such united movements, just as God predicted it would. Union colleges and schools in the foreign mission fields, for example, have invariably got farther and farther away from evangelical, New Testament truth, as have such union movements in the homeland. The reason for this seems to be that people co-operate on the basis of activities, rather than on the basis of faith. In uniting they minimize or drop out any doctrine that any of the parties to the union do not believe or stress. The result usually is large organization and small spiritual power. The tendency is to fulfill the New Testament prediction, 'Having a form of godliness, but denying the power thereof.'"

There is a waning denominational consciousness today, at least among all Protestant evangelical denominations. Most every one admits this fact, and our own denomination is included. To me, this is a regrettable thing. Such words as these meet us on every hand: "One denomination is about as good as another." "It doesn't matter what denomination one may join; the important thing is, join one." These statements are superficial. The question is: Which denomination is the *best*? Which denomina-

tion more nearly carries out the teachings, spirit, and genius of the New Testament?

Now I know it is unpopular to talk denominationalism these days. The word on the air is "union," and the moment we speak in defense of denominations we are subject to the charge of "intolerance." If now so charged, I dismiss that by saying that I have always had the most cordial relation with other denominations; have preached for them; have married into the household of Methodists; and number among my warmest friends those from other denominations. But I *believe* in denominations, else I would not belong to one.

But that word, "intolerance," is a relative word. So is tolerance. But there are other New Testament words and terms, such as "loyalty" and "fidelity." Where are we to draw the line between intolerance and fidelity?

How about Luther and other leaders of the Protestant Reformation? How about Wesley and Calvin and other dissenters and reformers of the Anglican Church? Shall we charge them with intolerance, or praise them for their fidelity to truth, for their loyalty to convictions? Were our forefathers intolerant when they broke away from the Church of England and came to America for religious freedom? Shall we censure or praise them? And what shall we say of our Seventh Day Baptist forefathers? Were they intolerant when, led by convictions, they left the Baptist Church and organized the Newport Seventh Day Baptist Church? Shall we praise or criticize them?

Such leaders were patriots. Some of them were martyrs for the truth. All these movements were grounded in religious convictions. Truth could not be compromised. Fidelity to truth, and loyalty to convictions are essential to Christian integrity. It was true then; it is true today.

There seems to have been but one church in New Testament times. They were of the same faith, practicing the same ordinances. Through all our history we have justified our denominational existence on the ground that we hold *distinctive* and *essential* New Testament truths, one of which (the Sabbath) was held by no other Christian denomination, (at least not in America) when our denomination had its inception.

The only valid reason for any separate Christian denomination is the conviction that it holds some truth, or truths, neglected, denied, or perverted, by all other denominations. It is for this reason there can be no organic church union, so far as Seventh Day Baptists are concerned, without a *surrender* of principle and convictions, except the distinctive Baptist tenets of faith are accepted and the Sabbath exalted to its rightful place. It is my conviction that the New Testament churches were Sabbath-keeping churches; that they were Baptist churches, that is, that they practiced the immersion of believers. Neither of these convictions will we surrender for the sake of church union.

There are, doubtless, denominations that have no valid reason for a separate denominational existence. But there are worse things than denominations. Says Dr. T. M. Andrews: "Give me Christianity diversely organized as in America today, in preference to the religious uniformity that is seen in Europe and the Old World."

On what grounds, then, have Seventh Day Baptists a right to exist? Have we a distinctive message for the world? Is that message vital and fundamental to Christian faith?

These questions we will try to answer in our next article.

OUR YOUNG PEOPLE AND PRAYER

RALPH H. COON

There is a great deal being said these days about religious education. I have felt, however, that a great deal of the religious education of today leaves out the spiritual side. We must teach our boys and girls about the Holy Spirit. They must be taught to believe in miracles, both ancient and modern. Without the miraculous work of the Spirit we must admit it is a hopeless task to please God. Our young people need to be taught what God thinks of sin and how far we fall short of his standards. They should be led to see the wonder of how God gave his only Son that we might be saved from the penalty of sin. Boys and girls find it easy to see that this is the only way God could show his love for man and at the same time maintain his eternal law. If they can be led to accept Jesus with the

assurance that they have eternal life, then they will have a foundation on which to build a life that will glory in the miracles of the Holy Spirit. They will have the assurance that God hears and answers prayer. Would that we had a group of people praying about this problem like the group at the famous haystack prayer meeting that started the modern missionary movement. It would have to be a prayer of faith, for the Spirit might choose to extend the answer over a long period of years. The kind of faith needed is that which would lead the petitioner to place his whole life in God's hands to be used to bring about the answer to the prayer.

May I suggest some lines of attack that it seems to me the Spirit might use in this work?

1. I think the work might well start with children of grammar school age. They are eager to hear the gospel story and ready to accept it and go out and tell others about it. To them prayer is a very natural thing. If they can be started young in the Master's service, by the time they are of high school or college age they will have had enough experience with the work of the Spirit so that they can never be persuaded that prayer does not result in miracles.

2. Parents must be enlisted in the work. We see, too, many children and young people these days who have lost respect for their parents and who are led by the wrong crowd. The parent should know how to chum with the child and lead him to Christ. You say there are too many parents and it is a hopeless task to educate and inspire them. Humanly speaking it is hopeless, but "With God all things are possible." A start could at least be made. Even the states are beginning to see the importance of educating parents in connection with our systems of public education.

3. We need to pray for consecrated young people to be trained especially to take up this work of evangelizing our boys and girls and enlisting them in the Master's work. This sort of training should be provided by our denominational schools for those who will give part of their time to this, as well as for those who will give full time to it. We need a young man who can become an outstanding children's evangelist. Most of all however, we need a few in each church who will lead the children into Christ's

service and show them what that service means by the lives they live.

I am convinced that the first urgent need is prayer. Would it not encourage those of us who are praying for a revival among the young people to correspond with each other and exchange ideas? Most of all, it would help to know that others are praying definitely and with faith that their prayers will be answered.

Let us hear from other Seventh Day Baptists who would like to join a League of Prayer for Revival.

SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

(Continued from page 246)

New Auburn	10.00
North Loup	10.00
Nortonville	95.00
Stone Fort .....	.....
Walworth	10.00
Welton .....	.....
White Cloud .....	.....
Total	\$ 2,727.50

South-Eastern Association

Greenbrier .....	.....
Middle Island .....	.....
Lost Creek	\$ 245.00
Ritchie .....	.....
Roanoke	10.00
Salem	547.15
Salemville .....	.....
Total	\$ 802.15

South-Western Association

Attalla .....	.....
Fouke .....	.....
Gentry .....	.....
Hammond	\$ 170.00
Little Prairie	3.00
Rock Creek .....	.....
Total	\$ 173.00

Pacific Coast Association

Los Angeles .....	.....
Riverside	\$ 5.00
Total	\$ 5.00

Overseas Churches

England	\$ 106.48
Individual Subscriptions not Included in Above	.....
Bequests, L. S. K. subscriptions, etc.....	\$ 8,796.00
Total	\$ 62,596.77

Many churches which have not reported are working on the canvass.

Recapitulation

Eastern Association	\$ 14,880.00
Central Association	1,652.23
Western Association	410.00
North-Western Association	2,727.50
South-Eastern Association	802.15
South-Western Association	173.00
Pacific Coast Association	5.00
Overseas Churches	106.48
Individual Subscriptions, bequests, L. S. R.'s, etc.	8,796.00

Total Received since June 30, 1928.....	\$ 29,552.36
Total previously received.....	33,044.41
Amount needed yet	27,403.23

Total Estimated Cost of Building.....\$ 90,000.00

DEATHS

BURDICK.—Mrs. Mabel Whitford Burdick, daughter of Mrs. Minnie and the late Dr. Myron J. Whitford, was born July 17, 1891. Her home has always been in Dunellen where she grew from happy childhood to womanhood. She was the oldest of the daughters, and both the mother and the sisters testify to her cheerful helpfulness in many ways, but especially in caring for the younger children. She was baptized and joined the Seventh Day Baptist Church, and became an active member of the Christian Endeavor society, the Sabbath school, and in later years the Ladies' Aid. For several years she was efficient as a public school teacher where, as everywhere, she made many friends. On September 7, 1916, she was married to Frank F. Burdick with whom the remaining years of her life were happily spent.

Starting with an infected tooth, Mabel heroically endured agonies of pain during her long illness, but she met it with unwavering faith in her Savior. She made a brave struggle for her life for the sake of her husband and friends, and especially for the little children who were very precious to her. Everything was done for her that loving thoughtfulness could devise, and that medical skill could do; but gradually the irresistible septicemia got control, and one day near the end she said to her husband, "Frank, I am so tired, I think I shall have to give up the fight." So she quietly passed away in the early morning of January 23, 1929.

In going she has left in sadness her husband, mother, three sisters—Mrs. Maud Spicer, Mrs. Helen Lance, Mrs. Dora Burdick of Milton, Wis.; and three brothers—Raymond, Adelbert, and Paul; and a half-brother, Clarence of Whitehouse, N. Y. She leaves motherless four beautiful children—Margaret, ten years of age; Ruth, Lois, and Myron, aged five.

The beautiful floral offerings from the Christian Endeavor society, the Ladies' Aid, the Sabbath school, and many other friends attested the esteem in which she was held.

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee, I only design,
Thy dross to consume and thy gold to refine."
The funeral was conducted from the home by Pastor Van Horn, and the tired body was laid to rest in the beautiful Hillside Cemetery, Plainfield, Friday afternoon, January 25.

T. J. V. H.

CRANDALL.—Ida Leah Elizabeth Hoops Crandall, the second of five children of the family of David and Frances Elizabeth Mahon Hoops, was born at Vienna, Maries County, Mo., November 27, 1866, and died at her home in Farina, Ill., Friday, February 8, 1929, at the age of 62 years, 2 months and 11 days.

Her father and mother, her brother John, and sister Anna, preceded her in death; Mrs. T. F. Stewart of Akron, Ohio, and Mrs. L. E. Kehr of

Villesca, Iowa, survive. Her father and mother died while she was quite young, and after their death, she and her uncle came to her grandfather's home near Loogootee, Ill., where she resided until the time of her marriage. She received her education at the Pleasant Grove school, and also became a member of the Pleasant Grove United Brethren Church.

November 2, 1892, she was united in marriage to Lincoln Crandall, and came with him to the farm home near Farina, which vicinity has since been her home. Two sons were born to this union, Roy and Raymond, the latter departing this life, June 10, 1907. After her marriage and removal to Farina, she united with the Seventh Day Baptist Church, and has been a faithful attendant at all the services, and a loyal worker in all departments.

Her life was one which spoke more often in works than in words; there was never a call of need to which her loving heart did not respond; the sorrows of her neighbors and friends were her sorrows, and their successes and joys were times of rejoicing for her. No social function of the church where work was to be done was complete without her. She will be particularly missed by the Ladies' Aid, where she gave her time and labor unstintedly when health and home duties permitted. It could be said of her as truly as of Dorcas of old, "This woman was full of good works and alms-deeds which she did." As a deacon's wife, she lived up to the requirements given by the Apostle Paul for the wives of church officials: Even so must their wives be grave, not slanderous, sober, faithful in all things.

She leaves to mourn her loss, her sorrowing companion, her son Roy, his wife and their four children, her two sisters, and an exceptionally large circle of relatives and friends. The sympathy of the entire community goes out to the sorrowing family.

Where bide they all?
Dear friends of yesterday, last year and long ago,
Who walked with us when life was all aglow
And rainbows spanned the gloom.
Not far away we know—
They're only gone we trow,
Into the next room.

How sweet and strange?
We hear their tender voices as in the olden days,
While we drift backward into sunny bays
With lilies all abloom—
In murmurs low they say:
"Love lights the mystic way
Into the next room."

Years wear apace.
Days dark with heavy mist now deep'ning into rain,
Close down upon us, and we view with pain
The spectral shadows loom—
A mournful gleam! and lo,
We too lift latch and go
Into the next room.

Funeral services were conducted at the church Sunday afternoon by her pastor, Rev. C. L. Hill, and she was laid to rest beside her son Raymond, in the Farina cemetery.

C. L. H.

MONROE.—Jesse Reuben Monroe was born February 12, 1872, being the eldest son of Charles R. and Flora Babcock Monroe; and died at his home in Elmira Heights, N. Y., January 31, 1929, aged 56 years, 11 months, and 19 days.

He received his education in the public schools in the town of Alfred and at Alfred University.

In 1893 he was married to Nellie E. Gardner. To this union were born three children—Grayden E., Arling R. (deceased), Bernice E.

At an early age he was converted and united with the Second Alfred Seventh Day Baptist Church at Alfred Station, N. Y., of which he remained a faithful and devoted member until his death; although it was not his privilege to attend as regularly as he wished on account of a severe spinal injury which he received some six years ago and which made it impossible for him to remain in a sitting posture for more than short intervals at any time.

In spite of his long illness accompanied by much severe suffering, he was cheerful, sympathetic, and a loving husband and father, and he was ever ready to do for others. He will be greatly missed by his family, relatives, and friends who knew him best.

He is survived by his wife and two children, Grayden E. and Bernice E., both of whom are at home at Elmira Heights, N. Y.; also, by two brothers and one sister—Charles Irvin of Friendship, N. Y.; Clifford E. of Perry, N. Y.; and Mrs. Lena S. Finch of Daytona Beach, Fla.

A brief prayer service was held from the home at nine o'clock and conducted by Rev. E. A. Matthews, pastor of the Oakwood Methodist Episcopal Church at Elmira Heights, N. Y. The funeral services were held from the Second Alfred Seventh Day Baptist Church, Alfred Station, N. Y., at two o'clock, February 3, 1929, and were conducted by his pastor, Rev. Edgar D. Van Horn. The body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

ORMSBY.—"Aunt Julia" Ormsby, so well known and loved in this community, died January 4, 1929, at the home of her nephew, Cyrenus Roan, on Hartsville Hill, where she had been cared for since last spring.

The following data were taken from a little note book in which she had recorded certain facts of her family history.

She was born in the town of Hartsville, December 14, 1845. She was one of a family of three sisters and two brothers. The only one surviving is Mrs. Amelia Burdick, now living with her son William of Battle Creek, Mich. In 1883 she was given a letter to unite with the Hartsville Seventh Day Baptist Church. Later when the new home was completed at Alfred Station, she with her husband re-united with the Second Alfred Church, where she remained a loved and faithful member to the time of her death.

She was married during the days of the Civil War, July 4, 1863, to Cyrenus P. Ormsby, who was home on a short furlough. To this union were born three children—Alton, who died at the age of eighteen years; Ethel and Amelia, both of whom died in infancy. Mr. Ormsby died March

11, 1906. Most of the time since then Mrs. Ormsby has lived alone in her home just below the station.

She will be greatly missed by the church and community, as she was interested in, and an active supporter of, the local church and denominational work. She also gave generously to the work of the Anti-saloon League and the Civic League of this state, as she was interested in and worked for the defeat of intemperance and its attendant evils.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, at the church on January 7. Music was furnished by a male quartet, and the body was laid to rest in the Alfred Rural Cemetery.
E. D. V. H.

Sabbath School Lesson X.—March 9, 1929

BAPTISM AND THE LORD'S SUPPER.—Matthew 3: 13-17; 28: 19, 20; Acts 2: 1-14; I Corinthians 11: 23-29.

Golden Text: "This do in remembrance of me." I Corinthians 11: 24.

DAILY READINGS

- March 3—The Baptism of Jesus. Matthew 3: 13-17.
March 4—Baptized Believers. Acts 10: 44-48.
March 5—One Lord, one Faith, one Baptism. Ephesians 4: 1-6.
March 6—The Lord's Supper. I Corinthians 11: 23-29.
March 7—The Bread From Heaven. John 6: 41-51.
March 8—Communion With Christ. I Corinthians 10: 14-22.
March 9—Rewarded With Christ. Revelation 7: 9-17.
(For Lesson Notes, see *Helping Hand*)

Lot sat in the gate of Sodom. Genesis 19: 1.

This is a technical phrase, meaning that Lot was chief magistrate of the doomed city—so swiftly had he risen to the top rungs in the ladder of society. Why did a man with a beginning like Lot, why did he not rise up and leave a life and an occupation and a companionship out of which so much danger and so much vexation of soul constantly sprang? The reason was that he had invested money, and he had embarked himself and his household in the land round Sodom, and in her splendid profits. And with all the vexations that wrung his heart Lot could never make up his mind to be done with Sodom and Gomorrah forever.—*Alexander Whyte.*

"The best remedy for darkness is light, and the best substitute for error is truth."

THE SABBATH RECORDER

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

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

Terms of Subscription	
Per Year	\$2.50
Six Months	1.25
Per Month	.25
Per Copy	.05

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

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED.—More Sabbath Keepers in the Rio Grande Valley who are desiring a home in a warmer climate. Where the population is mostly northern people. Where crops are planted and harvested every day in the year. Where the Gulf breeze tempers the climate the year around. Best of soil, climate very healthful. Thousands of acres planted to citrus every year. Many other fruits. Regular church services. I will subdivide my grove. Write for information. Jay Van Horn, McAllen, Tex. 2-11-4w

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

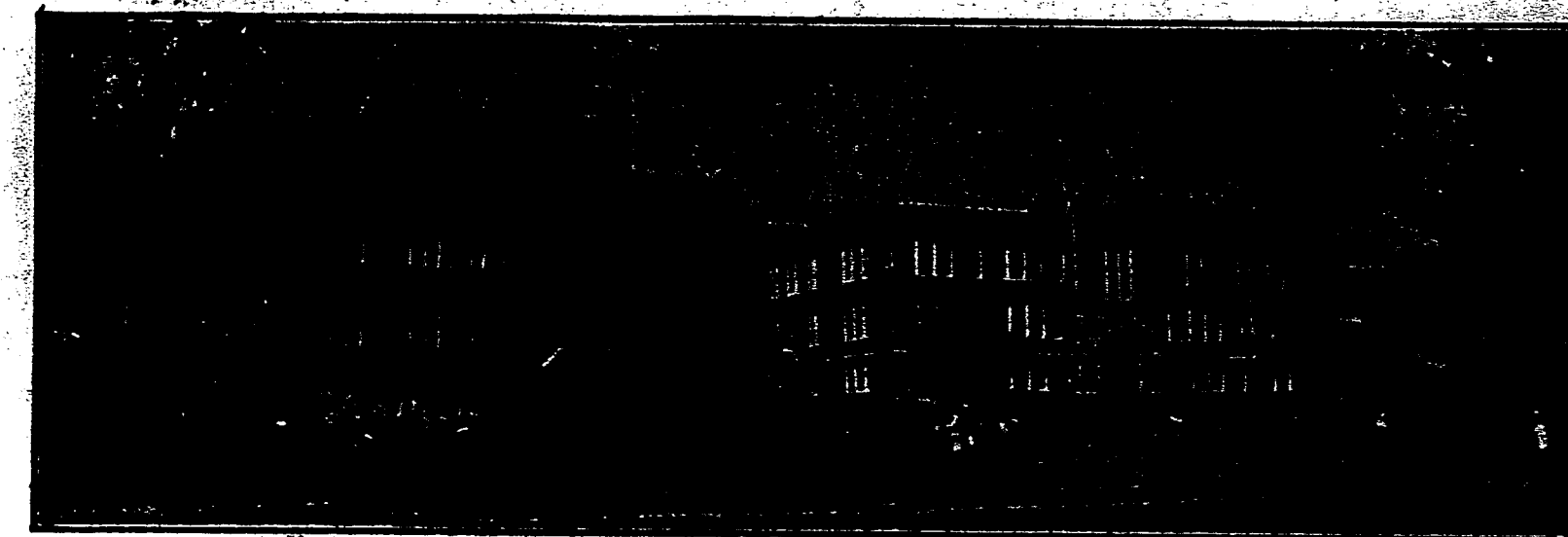
NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J. tf

STUDENT'S NOTE BOOK IN BIBLE STUDY, by George B. Shaw. This book contains the notes used in teaching the Bible at Salem College, with some additional matter, and with blank spaces for the student's notes. It is not doctrinal or critical, but practical. Not a study about the Bible, but a study of the Bible. Especially adapted to class work. Price one dollar. Salem, West Va. 2-18-2w

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information, address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

THE ABIDING GOD AND HIS HOLY DAY.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.
By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A Series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price \$1.25, prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy. Intermediate Series—Issued quarterly, 15c per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

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



- CROW, LEWIS & WICK, ARCHITECTS -

BASIC STONES

*T*HERE never was a dream tower
Which endured,
Which was not built upon
The basic stones of
Truth, labor and courage;
These are the foundations
From which eternal structures
Of beauty
Have always sprung.

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer
203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

There are four written gospels. The fifth is writing now. The world may forget the four, the leaves of the Book in which they are found may never be turned. But the fifth gospel men are sure to read. That fifth gospel is your life of Christ—your life in Christ. . . . Christ in men is the most powerful preaching. Not books but deeds, not letters but lives, will win a sinful world to Christ. The world has had many Lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.

—Selected.

CONTENTS

Editorial. —Some Questions Answered.—The General Influence Will Help Our Cause.—The Historical Room Too Should Be Helpful.—The Story the Empty Lot Tells.—Student's Note Book in Bible.—Report of Building Fund	258-261	Young People's Work. —Making Jesus King.—Intermediate Corner.—Intermediates, Get Acquainted.—Meeting of the Young People's Board.—Tithe.—A Letter From West Virginia	272-275
Seventh Day Baptist Onward Movement. —Think of These Words.—“We Need Information ‘My People Are Destroyed For Lack of Knowledge.’”	262	Tract Society — Meeting Board of Trustees	275
A Tribute	263	Children's Page. — Our Letter Exchange	277
Notice to Ministers	263	Subscriptions to Denominational Building	278
Missions. —Annuities.—The Deficit is a Call for Renewed Consecration and Christian Statesmanship.—What is Overhead in Religious Business?—Missionary Board Special Meeting	264-266	Our Pulpit. —Hindered Christians 279-281	281
Resolution of Sympathy	266	Fundamentalists' Page. —Vital Principles of Seventh Day Baptist Faith.—The Great Fundamental	282
Woman's Work. —Palestine and Jerusalem.—Minutes of the Woman's Executive Board	267-271	Resolution of Appreciation	283
A Tribute to Mrs. H. C. Brown	271	Sabbath School. — Annual Report of the Milton Junction, Wis., Seventh Day Baptist Sabbath School for 1928.—Seventh Day Baptist Sabbath School of Minneapolis and Vicinity.—Sabbath School Lesson for March 16, 1929	284
Book for Church Membership Class	271	Wanted	285
		Pastor J. W. Crofoot Leaves Battle Creek	286
		Marriages	286
		Deaths	286