The Denominational Building

in

1928

MY FATHER I AM NOT AFRAID

My Father, I am not afraid;
Though obstacles my path obscure;
I know they can not long endure.
My heavenly Father's strength will aid;
He watches o'er me night and day;
I will not fear but bravely say
"My father, I am not afraid."

My father, I am not afraid
When sorrows tempt me to despair;
I know my Father's loving care
Will shield the child which he has made
Though waves of doubt around me roll
They can not swerve me from my goal.
My Father, I am not afraid.

My Father, I am not afraid
When evil beckons me to roam
Away from God, away from home.
I know my Father's strength will aid,
For he will keep me every day
If I but trust in him and say:
"My Father, I am not afraid." — Florence E. Marshall
In that class of poor girls of the shIIns.

THE SEVENTH DAY BAPTIST GENERAL
CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Riverside, N. J., June 23 to 26.
President—Frank Hill, Ashaway, R. I.
First Vice-President—Dr. George E. Croutley, Milw., Wis.
Second Vice-President—Wm. McC. Coboor, Plainfield, N. J.
Secretary—Mrs. George E. Croutley, Milw., Wis.
Trustee:—Mrs. Allen B. West, Milw., Wis.
Secretary—Mrs. J. S. Brown, Brookfield, N. J.
Western—Miss Ethel Rice, Washington, D. C.
Northwestern—Miss Elsie Van Horn, Long City, Neb.
Southern—Miss Ora H. Foster, Joplin, Mo.
Pacific—Mrs. Charles C. Dunn, Riverside, Cal.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Sullivan, Plainfield, N. J.
First Vice-President—Wm. Toohey, Milw., Wis.
Second Vice-President—Dr. Lewis W. Bigelow, Milw., Wis.
Secretary—Mrs. George E. Croutley, Milw., Wis.
Trustee—Mrs. J. S. Brown, Brookfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL
SOCIETY
INCORPORATED, 1915
President—William M. Sullivan, Plainfield, N. J.
First Vice-President—Dr. George E. Croutley, Milw., Wis.
Secretary—Mrs. J. S. Brown, Brookfield, N. J.
Treasurer—Mrs. J. S. Brown, Brookfield, N. J.
Trustee:—Mrs. Allen B. West, Milw., Wis.

SEVENTH DAY BAPTIST MISSIONARY
SOCIETY
President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—William L. Burdick, Ashaway, R. I.
Corresponding Secretary—Mrs. R. A. Dixon, Ashaway, R. I.

SEVENTH DAY BAPTIST EDUCATION
BOARD
President—Alfred D. Van Horn, Saltn., Wis.
Secretary—Mrs. Alice Fifield, Battle Creek, Mich.
Trustee:—Mrs. Adele E. Whitford, Milton, Wis.
The regular meetings of the Board are held on the third Wednesday in January, April, July and October.

SEVENTH DAY BAPTIST EXECUTIVE
BOARD OF THE GENERAL
CONFERENCE
President—Mrs. Allen B. West, Milw., Wis.
Recording Secretary—Mrs. George E. Croutley, Milw., Wis.
Trustee:—Mrs. Alfred E. Whitford, Milw., Wis.

WOMAN'S EXECUTIVE BOARD
OF THE GENERAL
CONFERENCE
President—Mrs. Allen B. West, Milw., Wis.
Recording Secretary—Mrs. James L. Skagg, Milw., Wis.
Trustee:—Mrs. Alfred E. Whitford, Milw., Wis.

SABBATH KEEPERS' AUXILIARY
Mrs. Rocky Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.
Western—Miss Elizabeth C. Wright, Alton, Ill.
Western—Miss Ethel Rice, Washington, D. C.
Rural—Mrs. J. S. Brown, Brookfield, N. J.
Southern—Mrs. V. S. Southward, Joplin, Mo.
Southwestern—Mrs. Albea E. Whitford, Milton, Wis.
Pacific—Mrs. Charles C. Dunn, Riverside, Cal.

EXECUTIVE BOARD OF THE
SABBATH KEEPERS' AUXILIARY
Mrs. Rocky Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.
Western—Miss Elizabeth C. Wright, Alton, Ill.
Western—Miss Ethel Rice, Washington, D. C.
Rural—Mrs. J. S. Brown, Brookfield, N. J.
Southern—Mrs. V. S. Southward, Joplin, Mo.
Southwestern—Mrs. Albea E. Whitford, Milton, Wis.
Pacific—Mrs. Charles C. Dunn, Riverside, Cal.

SEVENTH DAY BAPTIST VOCATIONAL
SOCIETY
President, Robert R. St. Clair, Chairman, Detroit, Mich.;
First Vice-President—Dr. Wm. M. Sullivan, Plainfield, N. J.
Second Vice-President—Mrs. Alice Fifield, Battle Creek, Mich.
Secretary—Mrs. S. E. Davis, Milw., Wis.
Treasurer—Mrs. A. E. Whitford, Milw., Wis.
Trustees:—Mrs. Scott, S. E. Davis, Milw., Wis.

SABBATH Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
Vol. 104, No. 7
Plainsfield, N. J., February 13, 1928
Whole No. 4,328

I remember when your wife once asked us to find something beautiful in our homes, and I came back from the cellar and said. ‘Well, I could find was the sunshine on my sister’s cute. But that suggestion generated me to a turning point in my life. Then I began to look for something beautiful wherever I was, and I have been doing it ever since.

Little could that humble baker realize the far-reaching influences she was starting in that class of girls. But if this were the only one, I am sure that that humble teacher was well worth while.

While we can see only the present with its narrow limits of our teaching work; while disappointment as to the outlook for fruit from our present seed sowing may darken our outlook, we still must remember the wonderful law of life suggested by the words, “He being dead yet speaketh.” Let us trust the Lord for the future, for we are sowing the good seed, even though we may not live to see the results ourselves.

It is a great thing to start children looking for the beautiful, for they are likely to find what they look for. It may be sunflower. It may be clouds. Happy will be the teacher who sets the young people to looking for the sunshine of God’s love.

Some Discouragements

In one of America’s widely circulated weekly papers, a writer names several things that tend to make the ministers of our church restless. In very strong words this writer represents conditions that are making a "hell on earth" for many pastors, until it is no wonder that many of them are so uneasy.

The first cause mentioned is the small salaries, "which make it impossible for pas-
Two Extremes

In the modern effort to make church-going the habit of all God's children, two extremes are seen: the spirit of unity among Christians, and the spirit of separateness and denominationalism. The former habit of going to church to worship, in the spirit of devotion, seems to have given way to the spirit of church-going for entertainment. And this seems to be the "greatest mountainbank" in the pulpit, likely to have the largest audiences. These things are represented as reasons for restlessness on the part of many good ministers.

The average parish seems to want a safe, comfortable sermon that will go a place in fresh waters. This is what they want, and not worry the people about their sins. The people want to be entertained, and the only good entertainers can keep the large parish.

I fear sometimes that there may be too much truth in these statements for the good of Christianity. Our churches are more interested in the interests that make his people a majority in the world.

One other disheartening thing is mentioned by the writer referred to—the fact that the average pastor goes to church after he begins to show age however competent—who has passed his prime is not considered for re-election. The only men who stand any chance are the ones who get their election with a sense of the presence of God.

May There Not Be Some One Different Road to a Sense of the Presence of God?—Some way, I can not see how it is possible that such a God would be found by the man who stands alone, and has no one to help him find the Savior. One great reason for the seeming impossibility of finding God, is that the man who finds God, finds his way to the love of the Father revealed by his Son.
that in far distant states, petitions with thousands of signatures are being sent to Congress, protesting against this measure. Personally, I have no fear of any such law. We can not afford to feel that our good cause is in greater danger from the rabid uncharitable spirit, and bitter activities of some who oppose the law, than it is from those who are pressing it. A man may fight for a good and true cause in such a bad spirit and in so unkind a way, that he will make more enemies than friends for the cause he represents. If all reports are true, some scenes in Congress on this question have been no credit to the cause.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 8, 1928, at two o'clock p. m., President Corliss F. Randolph in the chair.


Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Deacon Abert Whitney.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The report of the corresponding secretary was received as follows:

Field work the past month has taken me to the following places: Grimsby, to the morning meetings, to the council called by the Washington Church for the examination of Elder Lewis J. Sheafe as a Seventh Day Baptist minister, and to the meeting of the Commission in Pittsburgh.

Encouraging letters have come from the Cumberland Church in North Carolina because a young man has accepted the Sabbath. He is preaching occasionally, and the church hopes that he will greatly encourage them.

I have just sent out a number of letters to young men, some of whom have decided to prepare for service in the ministry, and others of whom are considering the acceptance of the ministry as their life work.

I am corresponding with Elder T. L. M. Spencer and Elder R. R. Thornage to learn when Elder Spencer stops in Detroit. I am asking the recording secretary to read a communication from the secretary of the Commission in regard to the acceptance by the Commission of the resignation of the present assistant secretary.

WILLIAM D. BURDICK

Corresponding Secretary.

The communication from Secretary Edwin Shaw of the Commission was by vote referred to the Advisory Committee to be reported on at the next meeting of the board.

The treasurer, Ethel L. Titsworth, presented her report for the second quarter duly audited, which was accepted.

The Advisory Committee reported having held a meeting at which various matters were considered, but without formal recommendations for presentation today.

The Supervisory Committee reported business good at the publishing house.

The Committee on Denominational Building reported that the contract with the architects had been duly executed.

Voted that the appropriation for the first payment to the architects be increased from $2,500 to $2,940.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH

Recording Secretary.

REV. E. E. SUTTON VISITS DETROIT, MICH.

ROBERT R. ST. CLAIR

We were much pleased to be associated with the visit of Rev. Erle E. Sutton of the Sabbath School Board, and director of religious education, to our Sabbath School and on December 31 and January 1.

The writer met Brother Sutton about one o'clock on December 30, and after luncheon went to the secretary of the Detroit Council of Churches, Rev. Ralph McAfee. We also called to see the secretary of the Detroit Society of Religious Education, and the agent of the American Bible society. Following these visits we returned to the convention hall and took part in a Seventh Day Baptist group conference. Pastor Hurley Warren, of Nile, N. Y.; Miss Bernice Brewster, of Glendale, Calif.; Miss Miriam Shaw, of Battle Creek, Mich., and Miss Mary Randolph, of Salem, Va., took part in discussion of some very live questions which were raised.

At the Christian Endeavor service Sabbath morning, Bro. Sutton, leader, Rev. E. E. Sutton spoke fifteen minutes on one phase of religious education.

On Sabbath morning Elders Sutton, Dustel Scott, and I called upon several sick persons, offering prayer for their recovery.

On Sabbath afternoon at the Sabbath school hour, Bro. Sutton gave his second fifteen minute address on religious education. This was followed by another excellent address, this one being given by Pastor Hurley Warren, while the third fifteen minute address, strikingly interesting, was given by Miss Brewer of Riverside, and needless to say, on Riverside.

The regular Sabbath hour of worship was in charge of the pastor, assisted by Elders Haak, Dustel Scott, Pastor Warren, with Brother Sutton delivering one of his immemorial sermons, greatly appreciated by all present.

The evening after the Sabbath school hour, Brother Sutton gave his last fifteen minute talk on religious education. Following this address, the time was given to recreation and refreshments. We were privileged, too, to become better acquainted with Sidney Carter, of Newfoundland, a recent arrival in our city, a young man, who is a recent convert to the Sabbath of Christ.

First day afternoon the director and pastor paid a concluding visit to the Students' Volunteer Convention, and in the evening we attended the service of the Church of God and Saints of Christ, listening to a sermon by a visiting evangelist from central Ohio. On invitation, Elders Sutton and St. Clair made addresses to the earnest people gathered to attend what is known as the second day evening service.

people are strict observers of God's seventh day Sabbath.

On the following morning Brother Sutton left us.

It should be said that our people were especially pleased to meet Brother Sutton, knowing him to be a patron of the Helping Hand, a quarterly which they treasure highly. They were deeply interested in hearing from him concerning the preparation of various issues of that publication.

FROM PRESIDENT COOLIDGE'S HAVANNA ADDRESS

We shall have to realize that the highest law is consideration, cooperation, friendship, and charity. Without the application of these there can be no peace and no progress, no liberty and no republic. These are the attributes that raise human relationships out of the realm of the mechanical, above the realm of animal existence, over that loftier sphere that borders on the divine.

All nations here represented stand on an exact footing of equality. The smallest and the largest, the richest and the poorest, stand with the same authority as the largest and the greatest. You come together under the present conditions and the future expectation, of profound peace. I propose to strike a new note in international gatherings by maintaining a forum in which not the selfish interest of a nation or the general welfare of all, will be considered.

If you are to approximate your past successes, it will be because you do not hesitate to meet facts squarely. We must consider not only our strengths but our weaknesses. We must give thought not only to our excellence but to our defects. The attitude of the open mind must prevail. Most of all, you must be guided by patience, tolerance, and charity, judging your sister nations not only by your accomplishments, but also by their aspirations.

"Prayer is putting one's self in simple, full touch of heart and spirit and life with our Lord Jesus."
THE SABBATH RECORDER

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Churches on the honor roll, having paid seven twelfths or more of their quotas:
New York City, Roanoke, Los Angeles, Little Prairie.

The Onward Movement treasurer reports have received this Conference year $12,877.00.

THE CALL TO THE MINISTRY

THE IMPORTANCE OF PREACHING

Whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!


GOD CALLS AND SENDS OUT WORKERS

Ariese, go to Nineveh, that great city, and cry against it: for their wickedness is come up before me.-Jonah 1:2.

There was a man sent from God, whose name was John.

The first man witnessed, to bear witness of the Light, that all men through him might believe.-John 1:6, 8.

I am the voice of one crying in the wilderness, Make straight the way of the Lord...-Luke 3:4.

When all the people were fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

But arise, and stand upon thy feet: for Whosoever shall call upon the name of the Lord shall be saved.-Acts 26:13-16.

I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, and that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.-Acts 26:13-16.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.-Acts 13:2.

NOTE.-This column of the "Sabbath Recorder" is prepared by Rev. Willard D. Burdick, General Secretary of the Onward Movement, and is published each Saturday morning. It is intended to make popular the call to the ministry, and to call the attention of the young people to the importance of training for the work of the pulpit.

THE AIM

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.-2 Timothy 2:15.

We never tire of reading about the calls of Moses, Nehemiah, Isaiah, Jeremiah, the apostles, Paul, Peter, and other Bible characters. Their experiences are well worthy careful study.

I have heard some of our ministers relate their experiences about their call to the ministry, and have been deeply moved and helped by them.

I believe that to read some of these experiences will be stimulating and helpful to our young people as they face their future, and hear the call of God and the urge of mankind to choose a life work that will honor God, help mankind, and make possible their normal development.

Several of our ministers have already responded to my invitation to send for publication in the Sabbath Recorder the account of their call to the ministry, and one of them will appear in the Onward Movement Department of the paper next week.

STATEMENT ONWARD MOVEMENT TREASURER, JANUARY 298

Receipts

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Special

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Total for Special: $100.00

$2,216.07

THE SABBATH RECORDER

Milton Junction:
For Anna West’s salary $50.00
For Little Prairie Church $5.00
For Java Mission $3.00
For Jamaica Mission (from Sabbath school) $4.50

New York City:
For Salvation Army $10.00
For Missionary Society $2.84

Portville:
For denominational building $5.00

Rockville Sabbath school:
For Missionary Society $10.00

Verona:
For Missionary Society $25.00

Wilton (Interest on J. O. Babcock Loan) $50.00
For Missionary Society $9.38
For Tract Society $9.38

Balance January 1, 1928 $2,326.72

Total Disbursements: $2,326.72

Missionary Society $960.25
Tract Society $297.50
Sabbath School Board $151.33
Young People’s Board $96.31
Women’s Board $218.84
Ministerial Relief $164.15
Education Society $49.27
Historical Society $19.53
Scholarships and Fellowships $47.04
General Conference $281.91
Contingent Fund $60.90

Balance, February 1, 1928 $2,300.00

Total: $2,326.72

February 1, 1928

We should all condemn sin, as God condemns it, the moment we see it. It is seen in ourselves, though sometimes it may be hidden from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God. Let David’s prayer be ours, “Search me, O God, and know my heart; and try my reins and my heart.”-Waterford Review.

Harold R. CANDALL
Treasurer
THE MONEY, THE MEN, THE MESSAGE

THE MONEY

Having said this, another thing to be noted is that more workers are needed. The need for more is greater than the need for money, as great as that need is. It has usually been this way, but the situation at present is much more serious than in many other days.

There is a tremendous need of lay-workers, men and women and young people who will get behind the Church and make it a vital force in the community. It is discouraging, if not astonishing, that men in these days are saying we must build up the home field, even to the cutting of the foreign field, when churches of which they are members times less are going down. It is discouraging for one reason because these people do not seem to realize that the greatest danger to the home field is, by the help of God, to turn the tide in their own churches and make them powers in the home field. We ought to be concerned over the work in the home-land, but the thing over which we should agitate the most is the work in the churches with which we have connections.

We not only need lay-workers but we need more ministers of the gospel and missionaries. For months the writer was in position to secure money to establish a dispensary in Jamaica, provided he could find a physician; but no physician could be found, though such an institution would have been a great help to our work there, as well as a humanitarian project much needed.

To be sure we are not using all the ministers we have. The irony of fate that some of them are well prepared, are offering themselves and there seems to be no opening for them. This is mentioned for the sake of saying two things: that churches and mission fields must be less critical and more co-operative in spirit, and that ministers must be more willing to fit themselves into difficult situations and try harder to be efficient. A man of large experience not so many years ago said, as reported in one of the papers, that the great handicap of the Church was a quarelling membership and a ministry that was incapable of getting results.

There are other things which enter into the question of more workers, but they are passed here with the remark that workers are needed more than money, and if the Church longer neglects this question it does it to its own undoing.

THE MEN

The time has arrived when the message of the minister and the Church should be carefully reconsidered; this is more important today than either money or men. Has the Church and her ministry a message that reaches the hearts of men? If they have not, they are doomed to go out of existence and a work that has taken three hundred years can not save them, though it may prolong the hour of extinction. Times have changed, the trend of human thought has changed, men's attitude toward the Bible has changed, and unless Seventh Day Baptists have a message that is capable of convincing an unprejudiced intellect, gripping the conscience and compelling the will, they are simply beating the air. The introduction of new frills may help to our work there, as 1 heard the gospel. Then I went into the hospital and heart the evangelists preach and Dr. Crandall and Dr. Sinclair teach the sick. I felt it was very good and always wanted to hear more and more of it. At last we have a man who is to become a Christian, and was very happy to have Jesus as my friend. Then I asked my pastor what I should do; he also wanted to be such, so now we are a united family in the Lord. My older sister, a Christian man; my younger is in the Girls School in Shanghai. My husband is now dead.

It is seven years now since I became a Christian. Doctor Sinclair sent me to a Bible school in Shanghai. When I came out, I came to live with Doctor Palmberg. He felt that God had blessed me and I want to thank him. "I love to tell people about Jesus, and go out into the homes of the town and surrounding country to do so." Some of the people like to hear, but most of them are afraid to break with old customs. There are now a number of Christians in town, and even many of the children know about Jesus. "There is a Methodist church in the north of town and Doctor Palmberg is pre-
they will soon do cross-stitch work, and I am sorry I have been able to prosecute my work with the fetters of the hospital.

Some one by force as I was walking along the busiest street there. My cries for the police and he jerked and pulled till he got it away, away. Two policemen I hunted up after this was from Shanghai. The one way to create a burning and consecrated zeal for the Church of Christ is to take the Church is doing at home and abroad. Passengers, if you want to hold and increase the interest of the people in the Church there is one way—see that your people read everything she is accomplishing.—Frederick Lynch.

DEAR FRIENDS IN THE HOMELAND:

Several years ago a little girl who suffered much from an unkind stepmother decided to run away from home. Some one had to tell her that her Door of Hope was not without knowing exactly where it was she made up her mind to go there. Relatives to her she was now to have a new home, and while waiting for the door to be opened she escaped from them and fled, as to a City of Refuge, in the direction of the Door of Hope. One can not doubt that the hand of the Lord was upon her, enabling her to find the place, and has been leading her ever since.

She was notified of her whereabouts and was to come and fetch her away, but she did not. When she was found that he had suddenly died, and it came about that she stayed on. Miss Bonnell, the remarkable woman to whom was given the inspiration to open the Door of Hope and who gave several very wonderful years of faith and devotion to that work, took a deep interest in the little girl. Later she was sent to a mission school in a town, a short distance from Shanghai. Just how she has been led during the years since then but she has become a worker among whom God evidently delights to use.

She, Miss Woo, first came to us a year ago last June. She knows and loves the Bible and her talks are with power. The girls go to her freely to get his comfort in their perplexities. The visible results of her first visit here were thirteen girls baptized, and several became probationers. The following October five of the girls were confirmed. Among the thirteen baptized were three of our seniors last year, and to their Christian spirit we feel it our privilege to keep those of the success in keeping on with our work during a year of disturbances.

In the fall of 1926 Miss Woo went to Honan to teach. In the early spring of 1927 the country was in such turmoil her friends thought it better to recall her to Shanghai. The story of her leading in the matter, the opening of the way and her journeys, is a great witness to God's power to guide and keep his children.

The journey took about three times the usual time. It is a story of delays, riding in open cars, exposure to cold, little oppor-
tunity for food or rest, and no traveling companions save hundreds of soldiers. Doctors Palmberg, in hearing the story, said the miracle of her traveling for days with soldiers without receiving courtesy from them seemed less to her than the miracle of her endurance of cold, lack of food and sleep, and physical hardships without physical injury.

She came home in winter, shortly before the close of school. Her work then was more in the way of encouraging and strengthening the girls. The second week of last December she came again. Her talks seemed more inspiring than ever and Miss Woo spoke with pleasure of the readiness with which the girls came to her private talks—if anything in China is private talks.

At the last meeting five of the girls, already probationers, indicated their purpose to be baptized when possible, and sixteen expressed faith in God and their desire to take the first step. Of these girls, on Christmas Eve, one was baptized and five "wrote their names." If all of the girls who have indicated their faith in God and His Son hold to their purpose, it will mean that all of the members of the three highest class will become Christians, or that all the girls, with two exceptions, who have been here one and a half years have taken some step toward Christianity. Some of the new girls have also indicated their desire. Many of them come from non-Christian homes and have been left to themselves in a state of faithlessness. We commend these girls—in fact all of our girls, past and present—to your earnest and unceasing prayers.

One wishes that some radio installation would serve and we could ask you to listen in the girls as they sing their Christmas songs and carols. They make the miracle passing sweet very early Christmas morning.

Very sincerely yours,

St. Catherine's Bridge, Shanghai,
January 4, 1928.

DEAN J. NELSON NORWOOD

MODERNISM

My Dear Boy,

Hurray! I wish I could have been there.

Your vivid description of that exciting basketball game with Waddington College, which you won by such a narrow margin, fairly stirs me up. Why do you not hand in your description as an English theme? Send me a copy of the basketball schedule in your letter. I may run down and watch you some weekend and see a game. I am getting all heated up at the thought of the fun. You have a victorious season.

By the way, backing back to that discussion on religion, which we were having, I want to continue it with an additional thought or two. I want to call your attention to an emphasis in religion that is very congenial to modernists. Of course, I do not mean that modernists have a complete monopoly on it. Our fundamentalist friends, many of them, agree with it. But I say it is very attractive to modernists.

How unfortunate it is that the intellectual side of religion has been so prominent in America's history. I suppose it is partially accounted for by the desire for freedom and in a natural development, one easily traced, the great controversy between the Church and the Calvinist rebels. The Church, as the custodian of the Lutheran revolt, turned largely on questions of creed—religious thought. There were differences in organization, conduct, but these were not so prominent as differences in thought. Again, the differences between the younger tree and the older one, the church and the state, which were not so prominent.

How is religion to express itself? How, when Protestantism began to differ within itself (and when hasn't it differed?), the same emphasis showed itself. So marked was this shift that it has hopelessly colored or discouraged world heresy. What does heresy mean? If someone remarks to you, "Here we are again, another heresy trial," what comes to mind? The picture of a church official or leader charged with attempting some variation in church ceremonial? Hardly. A trial for violation of the church's ethical code requiring honesty in business or personal purity? No. You visualize a Christian questioned as to the correctness of his doctrines—that is, his religious thinking. This has been the sensitive spot. I say it has been unfortunate.

Neither ceremony, nor doctrine, nor ethical conduct, nor emotional expressions, important as each is in its place, is religion. These are expressions—externalized representations, or manifestations, of religion. Religion itself is as invisible as live steam. It is a sense of relationship to God. It is an invigorating, soul-cleansing, spiritualizing, life-molding influence. It is a consciousness of the spiritual world. It is an attitude, a way of evaluating life, a generator of high purposes and motives. Like the spring on the hillside, it is self-cleansing, and cuts itself an adequate channel and molds its surroundings to its needs. Obstacles delay, but cannot stop it. A vigorous religious life, like the life of the forest tree, will show itself by drawing upon and modifying its surroundings. Appropriate thought systems and seasons fit the ceremonials, and the new ideas and adequate organizations (churches), noble standards of conduct, it will evolve to help express, externalize, protect, and propagate itself, and make itself effective in the lives of people. This is the thing to emphasize: the safety, the freedom, the normal vigor of the individual in the worship and the holy of holies of the human soul. Everything else, however important, is secondary, and it is the responsibility of the church, its leaves which have become old and worn, the bark that adequately encloses and protects the tree, cracks, splits, falls, and crumbles in the dust, making way for a more adequate garment for a deeper and nobler tree. So with religion. Times and seasons pass. The forms, ideas, organizations, codes of one age vanish to make way for those better fitted to religion, which is a bigger and a grander day. It is God's way.

But forgive me, lad. You see your dad got hot after you when he was young and forgets to stop. You see what I mean by that congenial emphasis, I trust. Don't forget that basketball game.

Lovingly,

FATHER.

THE SABBATH RECORDER

THE SABBATH RECORDER
WOMAN'S WORK

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

SUNSHINE AND SHADE

The rarest picture Art has ever given,
On which the hand of Time has never played,
Is made of these two simple gifts from heaven
A little sunshine and a little shade.

The grandest day that ever lent its story
To the long scroll of Time has made:
What is the fair effulgence of its glory?
A little sunshine and a little shade.

The greatest life the world has ever cherished
The memory that lives while others fade,
Is made of these two simple gifts from heaven.

A STORM COAT

I have a coat of which I am very fond—a gray coat of heavy cloth, the sort of cloth that will last for a lifetime. It is a coat that may be worn for morning, for shopping, or for any time that a coat will do service for every sort of an occasion. And, strangely enough, for all kinds of weather. Rainy weather and stormy weather find the coat abundantly adequate. Turn the collar up, and it is the nicest sort of a waterproof. Roll the collar snugly about the neck, and it is a protector against wind and rain and sleet!

However, it is the lining of the coat that I want, mostly, to tell you about. Such a pretty lining, it is, of silver gray satin, the softest, most delicate satin imaginable. It makes the coat very luxurious to touch, to wear. But, on stormy days, it makes the coat something of a responsibility. For, if a sudden gust of wind touches the fabric and whiskers the folds of the coat apart, there is a chance that the rainguard may fall, for just one moment, upon the silver lining. And, wherever a raindrop touches, there is quite likely to be a spot, an ugly gray appearing spot. I wouldn't mind that—but muddy gray, the sort of a spot that rain water invariably makes. And that shows, like an ugly blemish, against a fine satin or silk.

The coat, as I have said before, is a splendid garment to wear upon a stormy day, if I am careful to hold the edges of the coat together, so that there is not the slightest chance the lining will be spotted! The coat is like some people, I think, who, upon the outside are rough and ready, who, apparently, are able to stand anything, who can submit, without flinching, to almost any sort of a disagreeable situation, to any sort of an unpleasant word or action; but who, when the outside is unsightly, sometimes irrep­arably by a circumstance as slight in appearance, as a raindrop.

Folks aren't all upon the outside. They carry their feelings upon the inside of their coats of life, carry them carefully, so that sometimes the personality is guessed—as does a red lining that lurks inside of a black coat—unguessed as my lining of silver gray is unguessed. And sometimes the beauty of the heavy texture of the garment upon the outside!

I know one woman, for instance, who is drab of appearance, who is timid and shrinking in a crowd, who never makes herself felt in any way. What a mystery! She is always background, and dim background, at that. And yet, that woman, inside, is filled with the gayest thoughts imaginable, thoughts as varicolored as a rainbow of thoughts of a light sweetness. The thoughts she weaves into delicate verse, and some of it is published, under a pen name. Some of it she sends, unsigned, to those who are her friends, but they do not need her signature to recognize the authorship, or to recognize the beauty of the poetry, either:

And I know of a man—though I have never met him personally—who is a great banker, in his outside life, a stern man, folk say, who holds the reins of business in a steady hand. But, a little more than fair—to drive a bargain with, he is a man. He is always busy at directors' meetings and in very private offices, giving advice, counsel, and strength to mold huge enterprises. And yet, in his soul, he has a curious way of amusing himself and of giving pleasure. For, signing a fantastic name, he writes letters to people who are struggling to get along; to writers, artists, and boys and girls in business who have come to his attention, and also to people he has met through the daily papers—people who have done brave or praise­worthy things. Each letter is a sincere message of cheer and encouragement, and each letter carries with it a small check—that is to be spent, so the instructions go, in the way that will give the recipient the most pleasure.

It is an odd hobby, this, and yet it makes many people happy. It is the giving of a little of the colorful obligations of the person of the folk who receive the letter and check will never know the name of the donor, and, unless they answer through the bank upon which the check is drawn, will never even be able to say thank you.

With this business man, on the outside, is a cloak of a vivid, brilliantly finished black cloth. But the lining of the cloak is as bright and tender and wistfully tinted as a spell of sunbeams.

And then there was a girl with whom I went to school, a girl who laughed and told jokes, and belonging to that class that people refer to as "the life of the party"—always in demand. And, when a beautiful, east-west, hurt a word, said a joking was often made of her. The tears rush to her eyes—when she was alone. A remark that had brought laughter to her line, in public, sometimes preyed upon her mind until she could not sleep for worrying about it. She was always afraid that some chance sentence of her own had made some one feel unhappy. She was always wondering whether people really liked her. Her cloak of life wore all of its vivid colors upon the outside. On the inside it was pathetically shaded in somberness.

So it goes. Every cloak of life is lined, and some of the linings are surprisingly fashioned. The sturdy cloak may, like me, wear a fragile lining of easily injured silver. The soft coat may be lined in a faint pastel color. Outside the coat may be won­drously sweet, upon the inside. And the fluffy wrap may be severely plain of lining. Sometimes, of course, the lining is a shade of gray, in fact—you'll find it worth while to examine a lining before you make up your mind about a cloak—before you form a very definite opinion—because, until you know the color and the texture of a lining, it isn't really fair to form an opinion.

The memory that lives while others fade,
Is made of these two simple gifts from heaven,
A little sunshine and a little shade!
tion, mean a great deal to us. He keeps in mind the spiritual aspect of church building. His talks to the little folks are appreciated by both little and big, and the number of sermons he has heard and the car will yield him, is apparently unlimited.

The music is still in the capable hand of Doctor Johnson, and for some time has been led by his own home. Now they are resting from this duty, and our soloists, quartets, etc., are to serve for a while.

Our Sabbath school is prospering, with Allison Skaggs as superintendent. The primary department meets at the parish house. Here, also, space is limited, but the primary folks are a happy lot, and the superintendent, Mr. Crofoot, and nine teachers find their work happy and worth while.

The three Christian Endeavor societies are doing nicely. They also meet at the parsonage.

The Ladies' Aid has been active in various ways in the past year. Proceeds of several dinners have been added to the Building Fund. They have also held two rummage sales with gratifying results. Recently a pot-luck dinner was given, followed by the regular business meeting, at which six new members were added to the roll.

Several new families have come to reside here and are worshipping with us. They are good for us and we hope to prove good for them.

Please pray for us, that we may stand united in the truth.

**Correspondent.**

*The following from the Battle Creek Moon-Journal, will be full of interest for all our people.*

**The Sabbath Recorder**

**Waterford, Conn.—**The annual business meeting of the Waterford Seventh Day Baptist Church was held on the evening of January 26th and opened for business at the regular time by vote of the congregation.

The Good Friday collection by the church was presented by the clerk and treasurer, and the account of the solicitation was given. A summary of the year was presented by the pastor, recording twelve months of activity and the great blessings which the Church has enjoyed. This report will appear in the February issue of the *Waterford Recorder*.

The deacons and the pastor were elected chairman of the Building Committee. The pastor reported the sum of $15,646.36 received, of which $15,638.24 was disbursed during the year. The balance remaining was in the treasurer's account of $98.34. The Parsonage Fund is not included in this statement, as that is handled in a separate fund, of which Donald Dahloll is treasurer for the Christian Endeavor society, promoter of the campaign.

**The annual meeting of the Ladies' Aid society of the Waterford Seventh Day Baptist Church was held Sunday afternoon, January 8, at the home of Mr. and Mrs. Rogers. Ten members were present. The meeting was opened with prayer by Mrs. A. J. Potter. The reports of the secretary and treasurer were read and accepted. The same officers were re-elected for the ensuing year. The treasurer's report showed that over four hundred dollars had been raised by the society during the year, a truly remarkable achievement for so small a society of active members. We contributed to the Woman's Board $60, Parsonage Fund $213, Lewis Camp $25, Mr. Crofoot, and Waterford Aid Fund.**

**Little Geneee N. Y.**—The annual meeting of the First Geneee Church was held January 2, 1928. Dinner was served at the regular hour and about 135 people. At two o'clock a business meeting was held at the church.

The history of the church is interesting. The first meeting was held in 1857 when ten people met and about 135 people.

The recommendation of the pastor that a Vacation Religious Day School be held again this year, met with approval.

The following officers were elected: moderator, Isaac A. Gardner; clerk, Charles F. Gardner; treasurer, Mrs. H. B. Maxson; Recorder correspondent, Mrs. A. H. Brooks; assistants, Mrs. F. Johanson, Mrs. C. Rogers; sexton, H. B. Maxson.

The Parsonage Fund, not a little over three months old, is growing rapidly, having more than doubled since the report in the last issue. There is now nearly $1,300 cash in the bank, with more coming in every week.

Action will be taken toward the beginning of the erection of the building soon.

Mr. Ralph White, Connecticut Anti-Saloon League representative, spoke in the church on January 28.

Beginning February 4th and continuing through the week, Pastor Ogden will give a series of four stereopticon lectures on "The Life of Jesus."
We have been trying, for the past year, to make some changes for the better in our methods of conducting the business of the church, and there are more changes we hope to make later.

We are trying to bring all items that are of interest to the church and Sabbath school, that call for discussion, before the Church Cabinet, that they may be discussed there instead of at the regular sessions of the church service and Sabbath school.

Our choir, under the leadership of Miss Davis, has given us fine music all the year and, judging by the remarks of people from other places, we have reason to be proud of our choir. On Christmas Eve the choir rendered the cantata, “Peace on Earth,” by Heyser. On Christmas Eve the choir and Christian Endeavor casters put all the shut-ins who put lighted candles in their windows.

Pastor Davis has been of great help to us during the year, not only in the fine sermons he has given us but also in drafting our new church constitution, in getting our church books in more business-like order. He has many more plans for the betterment of our church, such as a children’s sermon before the regular sermon and a Junior church service once a month, which he is trying to carry out; and we hope to try this out at the end of this year we shall be able to do more efficient work for the Master than we have ever done before.

JULIA M. MASON
Clerk.

A CHALLENGE AND AN OPPORTUNITY

Twelve years ago in response to most earnest appeals from through the State Department from the American ambassador in Constantinople, a small group of men gathered in the office of Cleveland H. Dodge of New York City and formed a committee which eventually came to be known as Near East Relief and was chartered by special act of Congress to appeal for and send relief to the sufferers of the Near East. To distribute this relief to the homeless people scattered over a region extending from Greece to the Caucasus Mountains, and from Constantinople to Jerusalem, more than a thousand relief workers have given their services, some for a short period, others for the entire period of twelve years. A number have laid down their lives in this humanitarian service.

Among the many relief organizations whose lives have been saved, a disproportionately large number are children, many of whom have come from the orphanages to earn their own livelihood, and not a few to make a very worth while contribution to the life of the lands that have offered them shelter.

But among the children gathered in during the years of continuous warfare, many were but babes. These must still be cared for by the friends of little children who have made it possible for them to have food and shelter according to the present time.

At the recent annual meeting of the trustees of Near East Relief it was voted that the petitioners represented, to ask the public for a fund sufficient to care for all the children in its orphanages and in subsidized homes until they reach the age of sixteen. The number of children multiplied by the total number of years each must be supported and trained amounts to 26,800 “child years,” and the sum needed for this purpose, plus a contribution to aid the refugees to settle on farms, makes a total of $6,000,000. When this goal is reached the general appeal from the organization which during the twelve years of its existence has saved a million lives, will cease.

It will be no easy task to secure the funds needed to complete the work. The help of churches, Bible workers, who have established in the past been greatly needed for this final effort, and it is hoped that new friends will share the responsibility and the great opportunity.

COMMITTEE.

Fifth Avenue, N. Y.

JEWISH HOLD BALANCE OF POWER IN JERUSALEM

Mixed as is the population of modern Jerusalem, the recent municipal elections showed that the Jews hold the balance of power. The organized Jewish vote carried everything before it, and all of the candidates of the party supported by the Jewish electors were elected. The Jewish representatives will hold the balance of power in the new municipal assembly as between the large Arab parties.—The Christian Century.

THE ATTRACTION OF JESUS

Our Endeavor Topic for Sabbath Day,
March 5, 1926

DAILY READINGS

Sunday—Attractive humility (John 13: 1-15)
Tuesday—A message we need (Matt. 11: 26-30)
Wednesday—A life of service (Matt. 20: 20-28)
Thursday—A challenge to sacrifice (John 15: 17)
Friday—A challenge to sacrifice (John 15: 17)
Sabbath Day—Topic: What is it in Jesus that attracts me? (John 12: 20-32; Consecration meeting)

WHAT IS IT IN JESUS THAT ATTRACTS ME?

Have we ever really thought why we are attracted to Jesus? This is a consecration meeting. Let us make it a thoughtful one.

Have a long song service using songs which show the characteristics of Jesus, such as: “What a friend we have in Jesus,” “Spend one hour with Jesus,” “He is so precious to me,” “My Jesus as thou wilt,” “Christ arose.” “Just when I need him most,” “I’ve found a friend,” “Jesus calls us, etc.

Announce the topic at the beginning of the song service and each one may be thinking what it is in Jesus’ life that is particularly attractive to him.

At the roll call ask each one what question this question for himself.

Follow the roll call with a period of silent prayer in which each one may re-consecrate himself to Christ, accepting the challenge to live as he lived.

HOW MUCH DOES THE WORLD WANT CHRIST?

The International Society of Christian Endeavor has sent out a very interesting plan for the meeting of February 26. It is probably too late for most societies to secure a copy of the program but the idea can be used.

A “Radio meeting” is suggested. Have a radio and loud speaker on a table in the front of the church. The speakers are concealed behind curtains. Brief items have been selected from recent books about Jesus, China, and the mission fields. The announcer gives a brief introduction to the author of each selection, before the article is read.

Items from our own mission fields may be included in the broadcasting. A search of recent Recorders and books reports will reveal many interesting things.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Jesus said, “And if, I be lifted up from the earth, will draw all men unto me.” One thing which attracts all Christians to Jesus is his great love for mankind, expressed in so many ways. He loves every one, even the worst sinner. His love is the love which transcends all understanding.” His love for the world was so great that he willingly bore the sins of the world that all may be saved. Can there be any greater manifestation of love than that? I think one thing in Jesus which attracts young people especially is his humanness. It is interesting to know that he was human as well as divine, that he was like us in every way. He suffered the same temptations which come to us, and endured the same trials. We can therefore be tempted in all points, as we are, yet without sin.” He overcame his temptations. This feature gives us courage to try to overcome ours.

“The world is a net that entangles us; but it could not entangle his fine spirit.”

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON
Inter-State Christian Endeavor Superintendent
March 3, 1926

DAILY READINGS

Sunday—A true friend (Prov. 17: 17)
Monday—A generous friend (Prov. 11: 25-26)
Tuesday—A true friend (Ex. 3: 1-10)
Wednesday—A loving friend (Gen. 18: 1-15)
Thursday—A faithful friend (Prov. 27: 5-14)
Friday—A true friend (Prov. 31: 2-13)
Sabbath Day—Topic: The kind of a friend I like (Prov. 5: 16-23)

PLAN TOGETHER

As the topics for the month of February were tied around the idea of fair play, so the topics for the month of March which are built around the idea of friendship. It would be well for the leaders (all appointed in advance) to confer with one another so as
away throw to get even with other boys who have been unkind to them; a sword or gun, which priors treat those who wrong them; and a time of war; picture of a smiling face (cut out and pasted on a cardboard with this picture to advertise their goods), cut from the many advertisements which use good will, fellowship, companionship, common characteristics. Good Samaritan means, [the Bible, which should consecration of friendships.]

How far was he wrong? How far was he right? How far was he wrong? How can intermediates help juniors in brotherhood, cordiality, sympathy, pity, acquaintance? Have you read it? Tell about it.

CHRISTIAN ENDEAVOR MEETING AT ASHAWAY.

CHRISTIAN ENDEAVOR MEETING HELD AT RIVERDALE, JANUARY 14.

We had an exceptionally interesting Christmas meeting last Sabbath, so I am going to pass it on, as you might like to use the same plan.

Mrs. Hargis led the meeting on the subject, "What Difference Does Reading the Bible Make in the Life of the Young Person?" She read from the table before her, and facing the society, was standing a large open Bible, supported by an unlighted orange candle. Each person in the room held a small orange candle.

The song service was led by Gleason Curtis and consisted of songs about the Bible, chosen mostly by different leaders.

"Thank you" to these societies by writing up one of your own extra good meetings for them to read. —R. E. C. B.

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one congregation alone can not accomplish, because of this, different organizations and boards have been formed to help in this kind of work.

“Our spiritual life develops as does our physical life through exercise.”

“In the conflict against sin we find much exercise for the soul.”

“The missionary enterprise is the great challenge that towers above all other duties like the overshadowing mountain peak. We need missionary enterprise even more than the missionary enterprise needs us. If the Church had no duties save to carry on in America, bow, narrow would become its vision and how quickly it would deteriorate. If there were no other results from the missionary efforts of the Church than the reflex blessings to those who participate, it would all be worth while.”

“In modern times many a flourishing church has withered and disappeared because the world vision was lacking. The church is a lighthouse, the beams of which should reach into the uttermost lands.”

Then each church should so train its young people, yes, and older ones, that this Church will be able to send out from its congregation a blessing purchased on the missionary efforts of the Church than the reflex blessings that come to those who cause the world vision was lacking. The church needs us. If the Church had no duties save to carry on in the missionary enterprise needs us. I f the Church had no duties save to carry on in that vision, if they were received from nonresident members as follows: Mrs. Elizabeth A. Adams, Mrs. Blanche Burkett Osborn, Miss Elizabeth Ormsby, Mrs. Alberta Godfrey. Semi-annual reports have been received from New Burb, Alfred Station, Plainfield.

Letters were read from: Mrs. Alberta Seyward Godfrey, Mrs. Blanche Burdick, Mrs. Grace Osborn, Mrs. Elizabeth Austin, Miss Elizabeth Ormsby, Mrs. D. Burdett Coon.

The treasurer's report was as follows:

**REPORT OF TREASURER, JULY 1, 1927, TO JANUARY 1, 1928**

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<th>Expenditures</th>
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How our church can help through the Vacation Bible school. What more can we do to help the work of our own congregation?

**MEETING OF THE YOUNG PEOPLE'S**

The meeting of the Young People's Board was called to order by the president. Prayer was offered by Pastor Crofoot. The report of the corresponding secretary was as follows:

**REPORT OF CORRESPONDING SECRETARY FOR DECEMBER, 1927**

Number of letters received for Mr. and Mrs. D. Burdett Coon, $1922.

One-third White Goud young people.

Report of the Corresponding Secretary on Christendom Week was as follows:

**CHRISTENDOM WEEK ENDAY**

Thursday, November 12, 1927.

Grace Osborn, books on social work, $5; corresponding secretary, postage, $5; total, $10.

The following is a report from the Social Fellowship Committee for the two days:

A November bulletin was sent out to the secretaries of the churches.

Two letters of inquiry received.

Two letters were written.

Ten standard socials have been reported, four of them being original. Only four societies have sent in reports of meeting.

The Ashaway society leads with 390 points. Adams Center is second, respectfully submitted.

The report of the Correspondence Committee on Christendom Week was read.

A discussion of the Correspondence Committee program followed.

**CHRISTIAN ENDEAVOR VESPER SERVICES**

1. CHRISTMAS VESPERS SERVICE

(Used at Riverside, December 24, 1927)

Decorations: A combination of pepper berries or other red and green decorations. On the piano placed red and green candles, varying in height; the two outside ones should be tall, the one inside make a little taller, and the center one still taller.

On the table place two more red candles, one at either end of the table, with a bouquet of pomegranates or other red flowers between.


Songs—Silent Night—everyone

Prayer—everywhere

2. EASTER VESPERS SERVICE

Decorations—Use red candles and blue candles arranged as above. Use a bowl of Chinese lilies or Easter lilies on the table and other places in the room.

**IN HIS HOLY TEMPLE**

**THE SABBATH RECORDER**

Hebrews 2: 20

The temple needs a strong and cleansing Hand—tongues of fire and standing flames. And seeks with blood of beasts to idolize and slay. And prays for the Messiah to stand. And seeks by the blood of Jesus to envelopes of God.

The Lord is Jehovah, stand. So, many a soul, where hush is the demand, forgetting it was cleansed from sin of old, First carves out the idol worship, and then. Strange altar decks with impious, daring hand. And never meant to be clean. Have only shown their utter lack of power.

“The Lord has His Temple in us.”

“Keep silence, Earth.” In patience wait his hour. The day will come when near and far is seen The glory of his presence and his power. —Sallie Neil Roach.

“The speaker who ponders most will be least ponderous.”

**THE SABBATH RECORDER**

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Decoration—Use orange candles on piano, table, and window sill. Place a basket of fruit on the table between the two candles. On the room fix a shock of corn stalks. Place two or three large colored autumn leaves on the top of the red berries. Place a green flag in front, over the pictures, and in other convenient places. Make this a real Thanksgiving meeting. Use the above program, except if desired Thanksgiving testimonies in place of the reading.

**QUIET HOUR VESPERS SERVICE**

Room dimly lighted with candles and floor lamp. Make the meeting informal. Seats as in a room at home. Have the hour (or perhaps a small meeting) a time of meditation on thoughts suggested by one of your most consecrated members or someone from outside. Have many quiet, sincere prayers and testimonies straight from the heart. Consultation hymn.

Sometimes we forget to be still and to pray in our meetings. We need an occasional meeting of this kind as it is here we get in closer touch with our brother and Christian friends.

This need will be inspired by the results. We had a meeting of this kind when one of our former members visited us at Christmas time.

Riverdale Christian Day Baptist Young People's Society.
CHILDREN'S PAGE

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

WHAT OUR WORDS TELL

Junior Christian Endeavor Superintendent, junior Christian Endeavor topic for Sabbath day, February 20, 1928.

DAILY READINGS

Sunday—Words tell what the heart is (Matt. 12:33-37).

Monday—Words that told of kindness (Gen. 44: 29-32).

Tuesday—Words that told of falsehood (Gen. 27:15-29).


Thursday—Words of tender love (Matt. 11: 29-32).

Friday—Words that told of tender love (Matt. 11: 29-32).


I like to see a boy who can say "No" when necessary; for that kind of boy will make the kind of man God can use. It is not easy to say that little word of two letters, but how it strengthens his character—"No," when tempted to cheat: "No," when urged to tell a lie: "No," when asked to play a game of letters: "No," when offered a cigarette: "No," when other boys are planning unkind tricks: "No," when other boys go away on a picnic on Sabbath days.

I like to see a girl who can say, "Yes," without excuse or a sigh; for that kind of girl will make the kind of woman God can use in his work. It is not always easy to say that little word of three letters, but how it strengthens her character and disposition—"Yes," when asked to do an errand, how much the child will read to an elderly person: "Yes," when asked to help her pastor; "Yes," when needed to sing at a hospital; "Yes," when the others girls complain of too much work: "Yes," when the other girls have plenty of time for parties and personal pleasures, but no time for church or God, "Yes," when it means service and sacrifice.

"No," and "Yes," are only little words, but oh how much they mean to us! Our Bibles tell us that "Out of the heart the mouth speaketh." A selfish heart will seed forth cross, unkind, snappy, harmful words. How unhappy some day, when friends have forsaken her, that girl will feel. God needs boys and girls whose words of thoughtfulness, determination, truth, loving kindness, and sincerity, reveal a heart of love in tune with God's plans.

Little builders all are we. Building for God's eye to see. Not with hammer's chery ring. Not with outward chiseling; Back and forth no plane we draw. Never need we use a saw: Though no tools our hands may show, All the while the buildings grow.

Little builders, day by day, Building with the words we say; Building from our hearts within. Thoughts so good, or a sins.

Building with the words we do Actions ill, pure and true: Oh! how careful we must be. Building for eternity.

Westery, R. I. —Selected.

DEAR CHILDREN:

I do believe I will have to remind some of you often more that the best children's pages imaginative. Every single week it should contain at least one letter, story, verse, or jingle written by some boy or girl. Interesting things happen in the lives of every one of you nearly every day, things that other children might enjoy hearing about. Jot down and then, when you have time, write a story about them and send to me for this page.

Winfield Randolph, Jr., has sent a fine letter this week. You see, Winfield and I have been good friends for the past nine years, and his father and mother have been my good friends much longer, so of course his letter looks extra good to me.

Dear Winfield, you write a splendid letter. Please do it again soon.

Lovingly yours,

MIZPAH S. GREENE.

"If you are victim of your own conceit, you can be easily victimized by another's decent.

WINFIELD'S LETTER

DEAR MRS. GREENE:

I enjoy reading the Children's Page in the Sabbath Recorder, so I thought I would write and say so.

We like our new home very much. It is at the foothills of the Adirondack Mountains. We are a little over a mile from the beautiful village of Saranac Lake, and the riding back and forth to the lake is just what I need to keep me fit.

I am nine years old, and am in the fifth grade. I like my teacher very much. My daddy is principal and my mama teaches French and history, so the boys and girls call me "Prof."

In summer we go swimming and fishing in Lake Champlain, and I learned to swim this last summer. The mountains are full of pine trees and blueberries, and in October we have a big apple crop.

I am glad the snow has come. There is a hill in back of our house where we go skiing and sliding.

There is no Sabbath school here, so we go to Sunday school, and I have a nice teacher.

We would like to have all our friends come and see us.

Your friend,

WINFIELD RANDOLPH.

KESSEVILLE, N. Y.

January 22, 1928.

THE LITTLE I MAY DO

(Another helpful message in verse from Dr. Wilbur E. Levermore)

If any simple word of mine might bear a message to some dear one,
To make displease, or bring joy and grace.

To help some simple part to be done,
In helping him, a simple task to be done; or helping another to be gentle.

If any simple work I may do,
In helping others, or bringing joy, or showing kindness to some dear one.

If any simple help for others may be,
Or some simple thing to be done, or bearing cheerful words to some dear one.

If any simple word of mine might bear a message to some dear one,
Or help some simple part to be done,
In helping others, or bringing joy, or showing kindness to some dear one.

If any simple help for others may be,
Or some simple thing to be done, or bearing cheerful words to some dear one.

If any simple word of mine might bear a message to some dear one,
Or help some simple part to be done,
In helping others, or bringing joy, or showing kindness to some dear one.

If any simple help for others may be,
Or some simple thing to be done, or bearing cheerful words to some dear one.

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Or help some simple part to be done,
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If any simple help for others may be,
Or some simple thing to be done, or bearing cheerful words to some dear one.
It is the time of all times in church history. For the membership of Christ's body it is the time of all times historically for to give a good reason for their existence. The United membership does not grow, the minister is not called to go out as a layman to preach and make converts. He does not have a passion for souls, and each one of whom was to have become an evangelizing force. He does not drink wine, just as you have been brought up. He does not disobey kings. But now the king had ordered them to drink it, and by obeying him they were to be made rulers in his kingdom. What would you have done? I think you would have done just as these boys did so long ago. They said, "We can not. You just try us out, and see if we do not measure up with the boys who drink the wine." So they tried it out, and you know what happened. They were the finest looking quartet in a whole field full of applicants for the big jobs.

These young men had grace, grit, and gumption. What I mean by that is, they were conscientious, brave, and sensible.

Some cynic has said that there is just as much horse sense in the world as ever, but this is not true of these four Hebrew boys. Some of them were small boys, yet they were conscientious, brave and they could grow up. "We were not afraid of the king, who made good in life, we can discover the kind of a boy he was. There is an old saying, "The boy is father to the man." That means that the early habits of the boy have very much to do with the making of the man. And usually when we find a man who makes good in life, we can discover something in his boyhood which will account for his later success.

Show me the man who would go to heaven alone if he could, and I will show you one who will never be admitted there.

—Queen Ethelham.

THE CALL OF THE BOY SAMUEL

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., February 10, 1928)

Text: And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth. 1 Samuel 3:10

All boys and girls who go to Sabbath school and listen to the Sunday school stories, will remember the story about the boy Samuel, who afterwards became a judge in Israel and a prophet of God.

Samuel was no good people who went together to the house of God for worship on his holy day, and who loved and obeyed God in their own home captives. When the Lord spoke, it was only by a church that is living. It is the only history of the Bible that is familiar to you. And you know the story, also, of the other three, which is called the story of the Three Hebrew Children in the Fiery Furnace.

A great Baptist preacher of London once told a group of boys and girls why the lions did not eat Daniel. He said it was because they were pure gold. Fire can not burn gold. If there is any cross in the life of the boy, or the girl, if you will, who drink the wine, just as you have been brought up. Now when someone has shown real backbone, and the rest of him was grit. I guess even lions could not do much with a person who was all backbone.

I suppose we might say, then, that the reason the three Hebrew children were not burned up by the burning furnace was because they were pure gold. Fire can not burn gold. If there is any cross in the life of the boy, or the girl, if you will, who drink the wine, just as you have been brought up. Now when someone has shown real backbone, and the rest of him was grit. I guess even lions could not do much with a person who was all backbone.

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Some cynic has said that there is just as much horse sense in the world as ever, but this is not true of these four Hebrew boys. Some of them were small boys, yet they were conscientious, brave and they could grow up. "We were not afraid of the king, who made good in life, we can discover something in his boyhood which will account for his later success.

A man attacked by two highwaymen put up a terrific fight. Finally he was overcome and stabbed. All they found on him was a dime. The bandits were amazed.

"Say," exclaimed one, "you don't mean to tell us you put up a battle like that for a mean, cheap dime. Why, we almost had to kill you."

"Well," answered the victim, "the truth of the matter is I don't want my financial condition exposed." —Selected.
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FAVORITE TIME IS WHEN YOU HAVE GONE TO BED

Just as it was with Samuel. Samuel helped in the temple worship, but it was at night when the temple was dim and all was quiet that he heard the voice of God. The temple worship was his preparation, but it was in the quiet of his own bed-chamber that the message of heaven came to him. It is still the boys and girls who go to church and who attend Sabbath school who are mostly likely to hear when God speaks, but a good time to listen is when you have gone to bed at night. Then is a good time to go over in your thoughts the experiences of the day to see if they were just what you wanted them to be. You may think of something you did that was wrong, or something you said that you ought not to have said. You may want to call mother and tell her about it. Or you may decide to do what you can to correct it the next day. That is God speaking to you.

My older boys and girls may have some question to decide that is very important, and that may mean much for your future. At night when all is still, and it is dark, is a good time to think about it.

"Give it a pillow thought" is a suggestion that came to me when I was a boy, in something I read. I thought it was a good one and tried to follow it. It was suggested that one should not make an important decision hastily. Young people were advised to wait until they had gone to bed before making their decision on an important matter. "Give it a pillow thought," was the advice. If the next day you begin to doubt the decision you have made, do not change it right away. You may have decided wrong, but wait until the conditions are the same again before changing your decision. Once you have made a decision at night with your head on your pillow, do not change it until you can reconsider the question under the same calm, quiet circumstances.

Do not remember ever hearing grandmother say anything about this. Later they returned from South Carolina to North Carolina to the community where they formerly lived, near a strong Baptist church. In the church, which is the earliest in the state in New Hanover County.

Grandmother said she liked to be with the preacher and would frequently visit where they would be likely to see her. She supposed she liked the good "eats" too. At last a friend told her she ought to help do the entire work in her own home. She took the advice kindly, without becoming offended, and afterwards did her part in caring for the preachers and other guests.

My two grandmothers were sisters. At one time Grandmother Rogers prepared flax—a tedious process in those days—carded and spun warp and filling, wove the cloth, bleached it, and made a linen skirt for the pastor of the church.

Grandmother Newton picked some old silk to piece mixed cotton with it, carded and spun it into thread, and knit a pair of long stockings for the same minister. In those days men wore knee pants and long stockings.

L. W. ENNIS

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LONE SABBATH KEEPER'S PAGE

MY MATERNAL GRANDPARENTS

EMILY P. SEWTON

I do not remember any of my grandparents except my Mother Rogers, a sweet spirited Christian woman. I remember the brown leather bound Bible of convenient size, in which she read every day. I heard the following story from her own lips.

Grandfather Reuben Rogers had built a small cabin near the Edisto River in South Carolina, about fifty miles from Savannah. 

One day those house were few and far between.

One evening a stranger rode up and asked to be taken in for the night. Grandmother said there were several small children and the house was so small she dreaded to have company; notwithstanding the Scripture: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares," had been running through her mind for several days. She said to her grandfather, knowing that grandfather would not refuse him. After supper when children had been put to bed, I think, from what grandmother said, they talked far into the night.

I can almost see the gentle look of my dear grandmother's face and the earnest expression of her eyes, as she said with emphasis, "And we had some good talk."

This recollection of my grandmother is clearer and more deeply impressed on my mind than any other remembrance I have of her.

My mother told me afterwards that she said they could not have been better pleased if God had a purpose set for them to hear where they had moved from had been with them.

The "stranger" proved to be a Sabbath keeper. I did not learn his name, which I have many times regretted since becoming a Sabbath keeper myself.

My grandparents loved the Bible and tried to live by its teachings. I have often wondered if that Sabbath keeping preacher was faithful in telling them of the true Sabbath, and the Bible authority for it. I do not remember ever hearing grandmother say anything about it. She was a woman. Later they returned from South Carolina to North Carolina to the community where they formerly lived, near a strong Baptist church. In the church, which is the earliest in the state in New Hanover County.
the affirmative action of more than two-thirds of the members of both houses of Congress and legislatures of forty-six of the forty-eight states. This procedural requirement over twelve months for its completion, during the greater part of which time there were in France less than five hundred thousand, and at no time more than two million of the more than one hundred million of the inhabitants of the United States.

THE MANDATE OF THE COUNTRY
Again the President declares that "in obedience to the mandate of the country," legislation for the administration and the enforcement of the Eighteenth Amendment has been adopted by Congress and the states, and this legislation is the expression of the will and policy of the people, which fact as the message declares, "imposes upon the citizenship of the country and especially upon all public officers not only the duty to enforce, but the obligation to observe the sanctions of this constitutional provision and its resulting laws."

The crux of the situation is not, therefore, whether it is possible and practicable to secure the observance and effective enforcement of the prohibition laws.

We urge the ardent, active, continuous co-operation of the local and state govern­ments to secure the observance and effective enforcement of the prohibition law. We urge the pastoral and all prohibition organizations to emphasize the importance of an adequate educational program, which will result in steady growth of the law observance sentiment among all classes of our people.

The prohibition law is one of the highest products of Christian citizenship in the realm of social legislation. The solemnity of observance and enforcement for its maintenance is to be secured, all question concerning personal service would cease."

For wherever the prohibition law has been observed and enforced the manifold good results far exceed the expectations of its friends. Obser­vance and enforcement of the prohibition law must be twin goals of our immediate continuous endeavor.

On this point the President declares that "the Federal government is making every effort to accomplish its results, through careful organization, large appropriations, and administrative efforts." He further emphasizes that the "same vigorous effort on the part of local government would render these efforts much more successful; and he calls attention to the "notable exceptions" of two states which, although having voted to ratify the prohibition amendment are now lately refusing to adopt any state legislation to assist in its enforcement—an attitude of practical nullification.

PLEDGE SUPPORT
We pledge our hearty, active, continuous co-operation with the local and state governments to secure the observance and effective enforcement of the prohibition law. We urge pastoral and all prohibition organizations to emphasize the importance of an adequate educational program, which will result in steady growth of the law observance sentiment among all classes of our people.

The prohibition law is one of the highest products of Christian citizenship in the realm of social legislation. The solemnity of the maintenance of that law in full effectiveness rests with the same citizenship, and that citizenship should demand, once again today, in a clear, strong demand for the observance of the American issue.—The American Israelite.

MARRIAGES

STOKER OF DEUTER—At the home of the bride's aunt, Mrs. Flora Schulte, in Deuter, N. Y., December 26, 1927, by her pastor, Rev. John T. Babcock, and with a few of their relatives, Lester Thomas Stoker of Penner, N. Y., and Miss Margaret Nancy Oursley of Deuter, N. Y.

DEATHS

BARCOCK—Amy Green Babcock was born in Houshfield, Jefferson County, N. Y., October 22, 1849. She was the daughter of William Bailey Babcock and Alvisa Benjamin Babcock, and a granddaughter of Rev. William B. Green.

On November 29, 1870, she was united in marriage to Malono S. Babcock, to whom she was a devoted wife for nearly fifty-seven years. Their marriage ceremony was performed by Rev. George D. Crofoot. In 1886 she was baptized by El­der George D. Tomlinson and joined the church of Adams Center. In 1888 Mr. and Mrs. Babcock moved to Nortonville, Kan., and they rejoined the church there. Twenty-one years ago, they moved to Battle Creek and joined the church there. Mrs. Babcock was the mother of four sons and two daughters, of whom are living and have families of their own. They are Brestes M., of Atchi­son, Kan.; Ralph W., of New York City; Clara H., of Concord, N. H.; and Sheldon G. and Harry M., of Battle Creek.

Funeral services were held on January 6, from Ebbe's funeral parlor, and the burial was in their home cemetery.

J. W. C.

HIBBARD—Ada Louise, the infant daughter of Mr. and Mrs. Robert D. Hibbard, was born November 26, 1927, and died January 30, 1928, at Battle Creek, Mich., and funeral services were held from the Hebbel chapel, February 1, Pastor Crofoot officiating. Burial was in the cemetery.

J. W. C.

ROGERS—Gene C. Rogers, son of Delos and Cynthia Palmer Rogers, was born at Brook­field, Ill., May 28, 1859, and died at the home of his son Harold, January 28, 1928.

At the age of fourteen he joined the Leonardi­ville Baptist Church of which he has been a member all these years. October 7, 1880, he was united in marriage to Frances H. Jamison, to whom she was married two sons, Harold of West Edmeston and Donald of Albion. Mr. Rogers first mar­ried he lived in Leonardi­ville and was in the em­ploy of the Babcock Company. Then with his family, he moved to Binghamton, N. Y., where he was connected with a newspaper of that place. Following the demise of the Excise Department for more than twenty years, and lived in Albany and Syracuse, but kept his home in West Edmeston and came here to make his perma­nent home a few years ago.

He was a faithful attendant of the West Ed­meston Seventh Day Baptist Church, where he was teacher of the Adult Class in Sabbath schools. He was always in his place and loyal to his convictions.

Beside his wife and two sons, he leaves four grandchildren; one brother, George Rogers of Binghamton, N. Y., and Emmett Sturges of Edmeston, to mourn their loss. He will not be missed. She was held by the loved ones by but one of the beloved community where he was always ready to give a helping hand to those in trouble, or advise where needed. December 23, 1927, we can say he was faith­ful unto death.

Funeral services were held at his late home Wed­nesday afternoon, conducted by Pastor Leonard C. Babcock and William G. Crofoot. Interment in the West Edmeston cemetery.

PARKER—Carlton U. Parker was born in Milton, Wis., April 27, 1866. He was for thirty-six years an active member of the Chicago Seventh Day Baptist Church. He passed away January 9, 1928, at the Hindsdale Sanitarium, at Hindsdale, Ill., following a brief illness of pneumonia.

In eight years Mr. Parker was employed as a sidewalk inspector by the city of Chi­cago. Mr. he was extremely faithful. He is survived by his wife, Mrs. Cora Parker, and two sons, Clarence and Al­vira. His first wife, Leta Rebecca Par­ker, died over ten years ago.

Funeral services were held in Chicago, January 10, with Rev. A. E. Johnson, pastor of the Chicago church, officiating. Brev请您在任何需要的地方提供更多的信息。
THE SABBATH RECORDER

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Japan and remittances to the treasurer, S. H. Davis, Western, N. Y.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St., Syracuse, after 2:30 p.m. by preaching and for information concerning weekly prayer meeting, held in various homes, call Pastor William Clayton, 1437 W. Genesee, or Mr. Alfreid Warren 4270-B. The church is open to all visitors. Phone James 444, a cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds regular Sabbath school services every Sunday. The Sabbath school meets at Ten o'clock A.M., Bible studies at Twelve o'clock, and the parsonage school at the several meeting place and at the several church on Wednesday. at Fourteenth and Lemon Street, E. Church, on North Capitol Building, 334 Montgomery St., Syracuse, after 2:30 p.m. by preaching and for information concerning weekly prayer meeting, held in various homes, call Pastor William Clayton, 1437 W. Genesee, or Mr. Alfreid Warren 4270-B. The church is open to all visitors. Phone James 444, a cordial welcome to all services.

The Seventh Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located two blocks east of South Broadway (previously Moneta Avenue), 1437 W. Genesee St., at Twenty-sixth Street, a.m., Bible study class at 1:30 p.m. Everybody welcome. Rev. Geo. W. Hillis, Pastor. 264 W. Forty-second Street.

The Seventh Baptist Church of Chicago holds regular Sabbath school services at Exchange Union Hall, 601 Mass Ave., in the parsonage, 198 E. Church, on North Capitol Building, 334 Montgomery St., Syracuse, after 2:30 p.m. by preaching and for information concerning weekly prayer meeting, held in various homes, call Pastor William Clayton, 1437 W. Genesee, or Mr. Alfreid Warren 4270-B. The church is open to all visitors. Phone James 444, a cordial welcome to all services.

The Seventh Day Baptist Church holds regular meetings each week. Church service is at Ten o'clock Sabbath morning, followed by Bible School, Christian Endeavor, and other services, call Pastor Edwin A. Scott, 4202 E. Forty-second Street, E. Church, on North Capitol Building, 334 Montgomery St., Syracuse, after 2:30 p.m. by preaching and for information concerning weekly prayer meeting, held in various homes, call Pastor William Clayton, 1437 W. Genesee, or Mr. Alfreid Warren 4270-B. The church is open to all visitors. Phone James 444, a cordial welcome to all services.

The Seventh Day Baptist Church of Christ holds regular services in the Classroom Building, 404 W. Forty-second Street, at Thirty-second Street, a.m., Bible study class at 12:30 p.m. Everybody welcome. Rev. Geo. W. Hillis, Pastor. 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church service is at Ten o'clock, followed by Bible School, Christian Endeavor, and other services, call Pastor Edwin A. Scott, 4202 E. Forty-second Street, E. Church, on North Capitol Building, 334 Montgomery St., Syracuse, after 2:30 p.m. by preaching and for information concerning weekly prayer meeting, held in various homes, call Pastor William Clayton, 1437 W. Genesee, or Mr. Alfreid Warren 4270-B. The church is open to all visitors. Phone James 444, a cordial welcome to all services.

Minneapolis Seventh Day Baptist Church at 7 a.m. at the home of Mr. L. R. Brown, 4615 Vincent Avenue South, Minneapolis. Visitors cordially welcome.

The Detroit Seventh Day Baptist Church of Christ holds regular meetings Sunday at Ten o'clock, at 4202, V. M. C. A. Building, Fourth Floor (elevator). Adams Street and Hamilton, E. Church, on North Capitol Building, 334 Montgomery St., Syracuse, after 2:30 p.m. by preaching and for information concerning weekly prayer meeting, held in various homes, call Pastor William Clayton, 1437 W. Genesee, or Mr. Alfreid Warren 4270-B. The church is open to all visitors. Phone James 444, a cordial welcome to all services.

The Sixth Seventh Day Baptist Church of Christ holds regular meetings each week. Church service is at Ten o'clock Saturday evening, at the home of Mrs. C. M. Smith, 404 W. Forty-second Street, at Thirty-second Street, a.m., Bible study class at 12:30 p.m. Everybody welcome. Rev. Geo. W. Hillis, Pastor. 264 W. Forty-second Street.

SABBATH AND SEVENTH DAY BAPTISTS.

FOR SALE—A pleasant home in Miloton, suitable for residence or as an office building, is on the paved highway, one block from factory, three blocks from college, hot water heat, city water, Eleventh Street, Ten and Lemon Streets, South. Mrs. J. A. Ingle. 100 W. Forty-second Street.

FOR SALE—Hundred-acre potato and dairy farm, good buildings, free gas, timber, sugar bush, telephone, and electric light, very reasonable terms. J. Mitchell, 15 Fulton Street, Moline, Ill.

"THINGS TO COME" (of great interest)—80 cents, postpaid. Cloth $4.50 cents. The Pentacle, Tipt, reprint from New York Adress, Raymond Clark, clergyman, 119 Main Street, Moline, Ill.

LETTERS TO THE SMITHS, by Uncle Oliver. For twelve cents, postpaid. Cloth $1.50 cents. The Pentacle, Tipt, reprint from New York Adresse. Raymond Clark, clergyman, 119 Main Street, Moline, Ill.

FIRST DAY OF THE WEEK IN THE NEW TESTA., of great interest, a thorough and scholarly treatment of the English translation and the various authority of the "First Day of the Week". Shlabaugh, paper, cloth, $1.50 cents. The Pentacle, Tipt, reprint from New York Adresse. Raymond Clark, clergyman, 119 Main Street, Moline, Ill.

STUDIES IN SABBATH REFORM.

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