"The goal is gained. Then look for one still unattained;
Our records point the course we take
To greater records we can make
For hope springs not from what we've done
But from the work we've just begun." — National

THE DENOMINATIONAL BUILDING
Ethel L. Titworth
203 Park Avenue — Plainfield, N. J.

Vol. 106, No. 29
November 12, 1928

The Sabbath Recorder

INDIAN SUMMER

A silken curtain veils the skies,
And half conceals from musing eyes
The blazing tokens of the fall;
A calmness broods upon the hills,
And summer's parting dream dissolves
A charm of silence over all.

The stacks of corn in brown array,
Stand waiting through the tranquil day,
Like tattered weavings on the plain
The tribes that find a shelter there
Are phantom peoples, forms of air,
And boats of vanished joy and pain.

At evening when the crimson crest
Of sunset passes down the West,
I hear the whispering host returning;
On far-off fields, by pine and oak,
I see the lights, I smell the smoke—
The camp-fires of the Past are burning.

—Henry van Dyke

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SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Millstone, New Jersey, August 26-29, 1925.

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The Sabbath Recorder, Vol. 105, No. 20, Plainfield, N. J., November 12, 1928, Whole No. 4,367

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Suppose the prohibition amendment could be repealed, and the days for which some political leaders are longing, when things that are wrong, just as on the brass rail and blow off the foam, could come about. Then would we not be in a bluster about our quiet leader, but without any realization of what to do next and how to do it, adds very much to the pleasure of sight seeing.

We left our train the morning after. The city is a beautiful town surrounded by hills and broad fields of garden land. In the distance beyond the broad streets we saw rows of graceful palm trees in a green well-kept plot of grass land, with a concrete driveway on each side. The effect was fine.

Camp Curry is a victorious tent and lodge city with hundreds of "lodges" or little bungalows and cottages, in which the guests find comfortable beds and other things needful to ordinary hotel rooms. These lodges were built as temporary and under the shadow of overlooking rock precipices, some of which seemed quite as wonderful as any other in search of their tops. Rev. Claude L. Hill and Secretary William L. Burdick were the editor's companions in tent number 305 of this forest city.

This camp had entertained an average of twelve persons per tent for two weeks, and one of the wasters went it and they had washed more than forty thousand dishes a week. A dining hall had several large trees growing through holes in its roof. The fare and service in these great palace were excellent.

Two wonderful days were included in this visit, which enabled us to see the wonderful things that met us at every turn of the path. The sun set and rise the scenes. You must see them if you would gain any adequate conception of the Yosemite Valley. Years ago I had studied books and pictures until I thought I knew something of the real story of this great park, and now I found it was my geography classes about it. But the half hour was never told in any story. Of course the "half" was better than nothing for a class in geography, but the real

For more than twelve years our General Conference has been committed to this desirable and much needed enterprise. Our splendid shop part of the building has now been in use some seven years, and it is certain something to be proud of, that by free will offerings alone this shop has been paid for and equipped, and the lot for the main building has been paid for.

Now for the first time we are making a general drive for enough to complete the work. We have already in hand pledges and gifts enough for one third of the main structure and the worst comment possible to make on our loyalty to the cause that makes a people, would be for us to stop here and to cut short the article and and the empty lot tell their sad story of failure from lack of interest on the part of the people. Every loyal Seventh Day Baptist in all the land would be sorry to see such a failure. And I believe that every one will have reason to be proud of our denominational home when it is done.

This fine building will not only make a commendable headquarters for all our denominational interests, but will stand for the world that Seventh Day Baptists have faith enough in their future to build a work shop and office building upon their present needs and for the needs of their children in generations to come.

We are encouraged by the general interest in this building to ask everybody to look at the picture of our proposed building on the back cover, and then study the incomplete picture on the preceding page and see the building grow as the weeks go on.

The picture on our first page will show you from time to time just how fast the building movement is growing. It will certainly grow fast if we all take hold and do what we are able to do.

The Riches That Endure, What Will You Do With Yours? a little study into the question of expense for good work before they go, but they found that comforting assurance in no better way to the Lord's work.

The fact that the fathers who gave money to institutions for good work, really what they did not so invest in any time nor chance for good into the future, will certainly grow fast if we all take hold and do what we are well able to do.

The worst thing of all the fathers who gave money to institutions for good work, really what they did not so invest in good before they go, but they found that comforting assurance in no better way to the Lord's work.

If you would like to be sure that your money is used for good work where you find it, for your own benefit, or for the benefit of others, you can secure this assurance by giving your money to the work of our denomination.

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Now Friends, Come On All over our de­

Let Us Watch It Grow nomination today the work of completing our first real de­

Our heavenly Father, we feel our need of these [these, these understandings and per­

Will this help us to so guard our lips that there may come from them that will en­

them in the fair. About this day our speech

always be seasoned with true [true, that we

may thereby be able to cheer those who may be trying to lift up the ben­

The Lord's workers and leaders have been

working to do the best for us for cheering light only to find darkness instead. For­

Now for the first time we are making a general drive for enough to complete the work. We have already in hand pledges and gifts enough for one third of the main structure and the worst comment possible to make on our loyalty to the cause that makes a people, would be for us to stop here and to cut short the article and and the empty lot tell their sad story of failure from lack of interest on the part of the people. Every loyal Seventh Day Baptist in all the land would be sorry to see such a failure. And I believe that every one will have reason to be proud of our denominational home when it is done.

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Now I have not told you a thing about the famous big trees of Mariposa Grove. This must wait until some other time.

Editorial News Notes

The Nortonville, Kan., Church seems delighted with the new pastor, a remarkable message and unique subject for the “Brother Ogden must be thinking of when he is well known to those who write these volumes. We are glad for both the church and its new pastor. May the new church paper, “The Nortonville Review,” volume I, number 1 of which has come to hand prove to be a veritable pastor’s assistant.

The leading article, “What Seventh Day Baptists Are Doing Well” describes briefly and clearly just what all our boards are doing, and the need of loyal and faithful support on the part of the people. Such an explanation by every pastor to his people would undoubtedly bring good results.

The sectional meetings being held in different parts of the country are serving a good purpose. They carry particular information concerning every phase of our work as carried on by the different boards, to the many people who cannot attend the anniversaries at Conference time.

We are glad to see the interest taken in such movement. People who really know all about our work, as has been pointed out and done, is the wonderful story such events tell us. The hand writing of God in rocks and mountains and canyons is that most impressive and instructive.

If I had to write the story of Yosemite from the beginning, I should need a vision of ages, when the world slept without any human being on earth. I can only describe the happenings. The only available record would be that which the rocks and rivers have to tell us. We will have to guide us in this search for the veil of the deeps of time and history. The few lines we describe are the happenings in the story of the upheaval of the mountains, plateau, canyons, cataract and glaciers, the formation of valleys, and the laying down thousands of feet of stratified earth’s crust, must be found in careful study of Jehovah’s messages in the rocks.

I would like to note that the Indians—America’s early inhabitants—learned to revere the Great Spirit amid such surroundings.

Does the Bible contain a single system of ethical and spiritual teachings, which in itself is absolutely uniform and unvarying through the ages? Does the Bible record evidences of a growing appreciation of truth and right, a progress in knowledge and faith, an advance in faith and thought in the various departments of the kingdom of God? Are there any specific instances in which conceptions of God and righteousness at one time held to be true and authentic revelations of the Divine nature and will and are later challenged and rejected by a growing appreciation of truth and right? Has the Bible been altered or quenched moral conceptions?

These questions can be answered by any theoretical presuppositions which an individual may hold with respect to the nature of the Bible. I cannot answer to these questions to cite a tone of importance, finality the article of faith which today shows a tone inferior to that of rule of faith and practice”—the implication of which is that the Bible is in all parts equivalent to the rule of faith and practice. These questions are not fairly or convincingly dealt with when one is reminded of what one is traditionally expected to believe, or when one is forfeited in all sincerity to “a simple faith in and acceptance of the Bible,” or when one is warned of the dangers attending any faith in the Bible. If an answer is given which does not harmonize with certain presuppositions.

Now, on the other hand, are these questions adequately answered if one accepts uncritically and without personal investigation the conclusions of modernism, or if one adopts a position simply because it sounds modern.

Presuppositions, be they of a fundamentalist or modernist variety, may help an individual to discover what he would like to believe, but they do not enable him to discover what the facts justify him in believing.

If we will resolve, therefore, to the only method and to the only source of knowledge which can provide a satisfactory answer to the question, “Is the Bible the only rule for faith and practice?” we must undertake an impartial and unrestrained investigation of the content of the Bible. We must use the first of the two methods of analysis, which I mentioned in last week’s article, the approach which asks the question, “What is actually there?” I shall cite, or at least, to the only method and to the only source of knowledge which can provide a satisfactory answer to the questions under discussion. I do not claim that the material I present here is exhaustive. But I do claim that emphasis on the source of my material is the Bible itself; that the compilation of it is entirely open to be made to critical commentaries or to the opinions of so-called “higher critics,” and finally, that the editor who made or has been in no way influenced by any presuppositions as to the authorship, date of any particular source, internal structure of any particular document, or critical or theoretical consideration. This statement is made simply to make it plain that in gathering material for this article I had the principle of direct and impartial approach to the contents of the Bible itself. The limits of reason. I therefore urge the reader to consult I carefully such carefully written books as to only by chapter and verse. In so far as I will condense the quotations in order to make room in this magazine, and upon our discussion, while at the same time we shall seek to avoid misusing the meaning of the passage and context in any way.

belief regarding the social character of sin and righteousness

Careful examination of the Old Testament reveals abundant evidence of the prevailing among the Hebrew people of the belief that the righteousness of God was pure, and therefore the penalty of sin, was not limited to the individual actually guilty of sin, but extended also to the social group of which that individual was a member. This is a fundamental social group might be the immediate family or community of the individual. It might, indeed, extend to the entire tribe of nation in cases, as a member.

As a product of this belief, we find in the Old Testament many instances of the punishment of individuals or groups of individuals for the moral or spiritual wrongdoing of another relative or former member of the same social group. In some instances the relatives were put to death, or had to leave the community, sometimes, instead of the guilty person. This was also prevalent, according to the Old Testament evidence, belief in the corresponding social character of righteousness and of its rewards. Just as curses were pronounced upon an entire group or upon one of the individual, so blessings were pronounced upon those related, in one way or another, to a pious individual. Communities as well as smaller social groups were similarly believed to...
benefit by the righteousness of individual members, or by the presence of righteous individuals in their midst.

And another fact for us is that this belief and practice was believed to be the will of God. And, moreover, if we choose to accept literally and in simplicity of faith the statements of the Bible, this belief and the practices arising from it were actually the will of God, and violations of this principle led to manifestations of divine disapproval. Let us consider concrete evidence bearing on this point.

The plainest statement of the social concept of sin and righteousness, and of the penalty and reward they involve, is found in the story of Achan and his sin. "The Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," etc. This statement no doubt fits the modern scientific conception of heredity, but that this was not meant here is obvious in the light of the illustrations which will be adduced later.

Consider first the statements to be found in the law:

(If the people kill not a man who gives his seed to Moloch) "Then I will set my face against that man, and against his family, and will cut him off." Leviticus 20: 5.

"An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt. . . Thou shalt not seek their peace nor their prosperity all thy days forever." Deuteronomy 23: 3-4.

A most striking illustration of the principle we are discussing is found in 2 Samuel 21.

The Lord visits a famine upon Israel for three years, and when David inquires of the Lord for the cause he is told: "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt. . . Thou shalt not seek their peace nor their prosperity all thy days forever." Deuteronomy 23: 3-4.

In the story of Ahab we have an instance of a man against whom a curse was pronounced and who perished. In consequence of his repentance the Lord revoked the curse against him and deferred the punishment to the days of his sons. And so, after Ahab's death, Jehu filled with zeal for the Lord sought out the sons of Ahab and slew them all in a buffet in number. The Lord expressed approval and rewarded this zeal by promising the security of Jehu's house on the throne of Israel till the fourth generation. For the entire story see 1 Kings 21: 20-21; 28-29 and 2 Kings 10.

Finally, when the Lord afflicted Israel with a pestilence because David had sinned (!) in numbering the people, David defiantly remonstrated with the Lord; "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." 2 Samuel 24: 12-14.

Still more striking evidence of the prevalence and persistence of this belief regarding the social character of sin will be seen when we consider the indications of revolt against this principle which are to be found in the Old Testament itself. Consideration of this material, and also of the idea of the social character of righteousness and its reward, must be held over until next week.

When a phase is necessary, in order to limit each article to reasonable length, to break up some what awkwardly the presentation of the material answering the question regarding the evidence of ethical and spiritual progress in the Bible. I am asking my readers, therefore, to hold their conclusions in reserve until I have completed this phase of my series of articles.

TEEN-AGE CONFERENCE

The Teen-Age Conference in the Central Association was held the week-end of November 3 and 4, at DeRuyter, N. Y.

The program began this time with an event that we should be able to repeat, with a short service after the fellowship luncheon at noon the next day.

Registration began at four-thirty Sabbath afternoon, when the cars came in from Verona, Adams Center, and Brookfield. A total of fifty-eight was registered; over forty of these were teen-age people.

The ladies of the DeRuyter Church served a supper and a luncheon on Sunday afternoon, and besides entertaining the delegates in their homes over night.

The evening program began with a song service, followed by a devotional service led by Rev. Lester G. Osborn of Verona. Rev. Loyal F. Hurley of Adams Center was the main speaker of the evening, giving an splendid address on "Youth's Need of the Sabbath."

The next morning at nine-thirty a song service called us together again. After a short devotional service conducted by Rev. A. J. C. Bond, Miss Bernice Brewer spoke briefly on "Factors of Success." This was followed by an address by Mr. Bond, "The Past is Yours; the Future is You."

At eleven o'clock, the recreational hour was enjoyed in a roomy barn some little distance from the church. Both the games and the walk brought us back to the church ready for the luncheon.

An item of interest was the display of an old piece of embroidered tapestry, which had been worshipped by the embroidery workers from time to time. The tapestry is in the possession of Mrs. George Burdick, of DeRuyter, to whom it was given by the Carpenters on one of their trips home from their missionary work in China.

A short consecration service after the luncheon closed with the singing of our teen-age consecration hymn, "Have Thine Own Way," and "Bliss Be the Tie That Binds," as we joined hands in a circle.

We regretted the illness of Rev. John T. Bagley, which kept him from attending the session. However, we were not disappointed, as he had arranged the programme and had turned over the management to Mrs. George Burdick, who made it most pleasant for us.

It has been supposed that the people of the United States need no help from the old country. But what shall we say of interference from the outside? Not long after the new prohibition law went into effect the papers reported the president of the International League of Adversaries of Prohibition, with headquarters in Europe, as saying: "We have hundreds of millions of dollars which we will spend in a merciless fight to destroy prohibition in the United States."—The Baptist.
ASSESSMENT OR QUOTA?

(Prepared and used by Rev. Wm. M. Simpson)

Church member.—"There is a matter that has been troubling me, and I have come to scrap it out with you."  

Church official.—"Well, if there is to be a scrap, we may as well begin it here and now."

Member.—"Oh, no, no. I don't mean anything personal; but I am sick and tired of the way our denomination is trying to lord it over the local church."

Church official.—"For instance?"

Member.—"Well, what right has the denomination to demand that we pay our quota of $819.89?"

Church official.—"The denomination has not assessed our church. You do not know what you are talking about."

Member.—"Well, I do; because some one told me it was being done, and I have no reason to disbelieve that person."

Church official.—"Was he after some money from you?"

Member.—"Yes, and he got it, because I would rather give where I please than to be told where to give, and because no one has a right to assess our church and then make it necessary for the church to push me to help pay that assessment."

Church official.—"This is not going to be a scrap, but a statement of fact, and as it will take some time we had better sit down and be comfortable."

"For an intelligent man you show more misinformation than I had any reason to expect. It is only fair to you to tell you the truth. No church in our denomination is assessed. This is what happens: Our church elects delegates to the General Conference. The General Conference elects a Commission of nine members, three of whom are elected annually for a term of three years. The secretary of the Commission some weeks before the mid-summer meeting of the Commission requests each board of the denomination to submit a conservative estimate of the amount of money needed to carry on its work the following year. Then the Commission at its mid-summer meeting receives these tentative budgets from the various boards, and the finance committee of the Commission studies them, and, if advisable, suggests revision. The Commission adds to these budgets the amount thought necessary for the expense of Conference for the following year and a few other obligations that the denomination has assumed. It recommends the total as the Onward Movement budget for the Conference year, which begins July first.

"Along with the proposed Onward Movement budget the Commission submits an estimate of what each church of the denomination might be expected to contribute, and Conference decides on the Onward Movement budget and the church quotas, and requests the churches to pay their quotas. It is then up to the local church to accept, reject, or pay in part the quotas. So you see there is no such thing as an assessment. The suggested quota is the amount which the General Conference assumes the church may be able to contribute. The estimate is based upon the number of members, their ability to pay, the church to which they belong, and the other churches of the General Conference, and the larger interests of the denomination as a whole.

"The local church has the right and the obligation to consider definitely what it will do, and it is the decision of the local church and not of the General Conference that finally determines the amount of our contribution to the work."

"And where the church accepts the quota, it is not an assessment, because, if after an earnest effort it fails to raise the total amount, there is still no legal obligation resting upon it to complete the sum named. The moral obligation and the spiritual privilege is to do our best under the circumstances."

"Now I have told you the facts; can you suggest any change in this procedure that would be fair to the church and the work which it maintains?"

Member.—"What did that fellow mean by leading me astray?"

Church official.—"Oh, he wanted your money, and was either ignorant of the real procedure or else was trying to go over on you, so as to arouse prejudice against the Onward Movement budget so that he could get some money for a project outside the budget. In either case it was a trick that ought not to be worked on any body."

Member.—"Well, it will not be worked on me again, because I now know how the budgets are made up and how the local churches are asked to get behind their responsibility. After this I will help to see that our church really considers its share of the sums needed for all of our missionary work at home and abroad."

STATEMENT ONWARD MOVEMENT TREASURER, OCTOBER, 1928

Recipient

DENOMINATIONAL BUDGET

Adams Center

Alfred, First

Berlin

Bristolfield, Second

DeRuyter

Dexter Center

Fremont

Friendship

Frontenac, Ladies' Aid society

Marboro

New York City

Pawtucket

Pawtucket

Plainfield

Plainfield

Rockville

Rockville

Verona

Waterford

West Edmeston

White Cloud

$47.25
$128.32
$50.00
$15.00
$90.00
$20.50
$30.50
$100.00
$55.00
$25.00
$22.50
$303.99
$46.39
$250.00
$61.15
$386.25
$37.00
$250.00
$1.00
$15.00
$33.00
$50.00
$45.50

CHARLES W. KIRKLAND

For debt

$10.00

$421.53

$2,111.24

MISSIONARY SOCIETY

Tract Society

Rockville

Young People's Board

Sabbath School Board

Missionary Board

Ministerial Aid Society

Education Society

Scholarships and Fellowship

General Conference

Contingent Fund

Balance November 1, 1928

$2,471.51

$39.71

$2,511.24

HAROLD R. CRANDALL

Trustee

81 Elliott Ave.,

Brockton, Mass.

November 1, 1928.
tent of American public school activities was illustrated by pointing out that a million teachers are now employed for the instruction of 22,000,000 children at an annual cost of about $2,000,000,000. The need of research work, she emphasized, is shown by the high American illiteracy rate.

"In spite of compulsory education laws and free-tax-supported schools," Miss Williams said, "we still have in our country a higher percentage of illiteracy than any of the other leading nations. Every day approximately one fourth of our children of school age are absent from the classroom, while at least an equal number belong to the retarded groups, not deficient or defective but below the grade where they should be."

"If the farmer's cattle are sick he writes to the Department of Agriculture for practical help. Animal and plant culture have come to be considered duties of the national government, while child culture is neglected. Individual states can co-operate, nor can the national government, in solving the many problems that are constantly arising and menacing the welfare of the public schools of our land."

HOME NEWS

NORRTOWN, KAN.—Doubltess most of the READER readers know that Norrtown is the headquarters of the pastorless list. Rev. S. Duane Ogden has charge of the church.

Until his coming, services were maintained by the church, under direction of the deacons. Among those who led the service during the summer months were, four theological students from Norrtown and vicinity: Robert Gaston of Atchison, J. C. Crouch, Austin Prentice, and Herman Babcock.

The first four mentioned have also completed the advanced work given this year. The demonstrably worth of the regular hymnology Bible study work was brought to the attention of the congregation.

A Flag Day celebration was held and the following order of service was observed: "Hymn,—"Holy, Holy, Holy;" Response reading,—"Jesus Begins His Ministry;" Prayer, "He That Wouldth Souls Is Wise."
Seventeen had received baptism in 1927, some of whom had never heard the communion, and the others only once. At the communion service, September 8, the sermon was especially for these new communicants on the text, "This is my body."

During the last week of September and the first week of October, a pastor’s training class was conducted for new communicants and prospective church members. Eighteen boys and girls were regularly enrolled in this class. The average attendance was better than seventeen, notwithstanding the competition afforded by a carnival, a picnic, and high school football practice. A demonstration sermon was recited in concert. Opportunity was given to members to answer in their own words such questions as: "What is a Christian?" "What is prayer?" Bible verses were then called for by reference and volunteers responded.

A one-act play, "I'm from the Church," was presented after vespers, October 20, by the pastor’s training class. The theme of the play was an annual canvass.

Decision day was observed October 13, with a sermon on "What It Means to Be a Christian." There were three who responded to the invitation, and three others made his decision the same day.

At the Friday evening service, October 19, following the communion, "This sacrament was administered to eight candidates: Gertrude and Quentin McClure of Westonia, Pauline Greene of Valley Falls, Vera Bell of Doolet, Katherine Kenyon, Ethel Wear, and Melvin Jackson.

These young people received the right hand of fellowship, in some cases, to pass recommendations to be referred to the church at large. The first meeting of this board was held September 22.

The pastor and Alfred Stephan attended the conference of ministers and workers at Milford, October 12. A good report of this gathering was given by Pastor Ogden on October 15, at the morning service. "The work of the Commission," Henry Ring sketched the work of the Commission, and Pastor Ogden is continuing to bring thoughts from this conference from time to time.

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believed it was the best attendance in his memory. Among recent visitors in our midst were Mr. and Mrs. D. E. Hummel, of Boulder, Colo., former residents of Nortonville. Mr. Hummel, who was prominent in quaker work here some years ago, died during his visit by singing in a mixed quartet at a vesper service. Mrs. Robert Bond and children were here from Colorado the last Sabbath in October, en route for Gentry, Ark. Hubert remained to husk corn. Oroville Hurley and family are here from Dodge Center, Minn., for the corn husking season. Mrs. Janette Crandall of Leavenworth and daughter, Mrs. Amos Leach of Nortonville Hurley and family are here from a vesper service. Mrs. Robert Bond of Colo., former residents of Nortonville. Mr. and Mrs. D. E. Hummel, of Boulder.

I ought to be better than I am. Henry Beecher once said; “The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.” I ought to belong to the Church because of what I can give to it and do through it as well as because of what I may get out of it. The Church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front line trench.

I ought to belong to the Church because every man ought to pay his debts and do his share toward discharging the obligations of society. The Church has and do his share toward discharging the cause every man ought to pay his debts and his share toward discharging the cause of hope—hope that lives when perdition.

A king who wished to express his affection for a private soldier of his army gave him a richly jeweled cup, his own cup, and stepped forth to receive the gift, exclaiming to his aide, “This is too great a gift for me to receive.” “It is not too great for me to receive,” the king replied. “The cup is a front line trench.

A woman who desired to impress on her husband the value of what she could give to them said, “I wish you would belong to the Church.” “I ought to belong to the Church, but not to the Church you belong to,” he replied.

The ride of two and one-half hours from Williams to Grand Canyon was very pleasant and restful after our long walk in the hot sun. The train was short and the observation platform was large enough to seat all who cared to ride outside. As I returned from an excursion to the observation platform I saw a girl smoking a cigar. The first one I had seen on the trip, and I may add that on this entire trip I did not see more than a dozen smoking. The trains were crowded most of the time. I am loath to believe that smoking is as universal as some of our ultra modern friends wish to believe.

We reached Grand Canyon at six-thirty Friday night, in time to buy a few postcards and get our room assignment and wash and put our books and clothes in our room to take the sunset. No words of mine can portray the breath-taking sight that leaped up at us the moment we stood on the canyon’s rim. Just before our train had reached the station the porter had called our attention to a fleeting glimpse of the canyon’s rim. I was not until we were on the canyon’s rim that we saw canyon and we had a glimpse of rose peaks and blue shadows, but we received no such impressions of colors. We stood on the rim and watched the shadows creep up the sides of pyramids and towers. We stayed until every vestige of light from the west had been swallowed up in darkness, and then we sat on, speaking in hushed voices of the wonders that lay unseen at our feet.

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women and children who were taking an all
day ride down Bright Angel Trail to the
river. We could see generous proportions had hard work to keep her steed
quiet until the time for the start; she looked
out, and then turned around, and said, "Who
said I am too fat to ride?" In a moment she
said, "You all look guilty." She looked
directly at me as she said this, but I long
ago learned not to comment on the size of
large people, so my conscience was clear on
that subject. We stood and watched them
as they started off, but the trail soon dipped
and they dropped from sight. As we
walked on we saw them several times far
away before they rounded a rock or
crossed an open place.

The sun was hot that morning and we
stopped frequently in the shade of some
tree or a gigantic rock. We appreciated the
shadow of a great rock in a weary land.
During this walk we stopped often to
look at the canyon and then turned our
eyes back across the country to the San
Francisco Peaks that showed away in the
distance. It decided then whether mountain-
tails of the air better than those of the
canyon, because mountains of the air are
seen against a background of sky, that is if
one is far enough away, while no such back-
ground can appear when one looks at the
mountains of the canyon.

As we walked down a big rock we came
suddenly upon a most disreputable looking
old Indian, who had some sort of an old
burlap sack in his hands. We picked up two
seed pods in sight so he felt at liberty to ask us
for what we understood to be "tin cint." As
we went on I looked back and saw him stand-
ing taken by the mouth of the Ama-
zon—so we thought it well worth taking
the trip to see. The mouth of the river
where we were it is very wide, so that the
bore was quite spread out, but it was be-
tween eight and nine feet high at the side
of the river bank, at which we had the
mountment of the pole set there, but it must have
been sixteen or more when u was the
height. The bore was evidently going out
from the river, and when the tidal wave
came in it seemed to slip as easily over the
surface of the water as though it had been
greased. It made quite a roaring. Some
years it is much higher than others. This is
one of the high years, owing, they say,
so to much rain and to the formation of a
sand bar.

The bore was at its highest for three
days and the railroad had excursions to the
river, and about the last day the party was
leaving home about five. The train was
scheduled to leave at six, but the best seats
were well filled by the time we got on. It
ever does here in China to wait until the
last minute to board a train. First come,
first served. A story is told of some new-
come in China who arrived five minutes
before train time, only to find the train
gone. On inquiring why it left early the
reply was that everybody had gotten on and
so it started. The train ride was three
hours and then came a two hour boat ride.
This was a very pleasant and delightful
ride. The boats were small and propelled
by those funny Chinese oars, one end of
which is fastened by a long rope to the
boat and is worked by one man, usually.
The members of the party in boat soon
became acquainted and we had a jolly time.
Two of these were our neighbors doctors in
Stevenside, two were people who were trav-
eling around the world and had seen a much
higher tidal wave of the coast of France.
Two were from Tintin and had been in
mission work in western China until driven
out.

As the bridges we went under were most
picturesque, and they were lined with men,
women, and children, who waved at us in a
manner that I must think I had never before
even had a tin horn that he greeted us with.

There must have been seven or eight
hundred people who went on the excursion
this way, and who was naturally and
nearly handled. Only a limited number was
allowed on each boat. Breakfast was
served on the train, and then we surprised
with a box luncheon at the end of the jour-
ney while we waited for the bore. We had
our own lunch with us, part of which suf-
ficed for dinner and part for supper, for we
did not reach home till about eight o'clock.

There is a strike on, of the Shanghaig po-
tal service. Some two thousand people are
"out," but a skeleton force of four or five
hundred are carrying on as best they can.

We were well blessed with deliveries, but a
letter or a package or even a newspaper
the other day some mail was distributed in the set-
cement. Fortunately there is not much
foreign mail coming in this week till today.

We are allowed to go to the office for our
mail when we go. Usually this mail for four
countries will be taken to the boats; so we
expect this will go out if we get it to the office
of the P.O. before three this afternoon. It
truly closes for the Empress boats at nine in
the evening.

Singapore

October 6, 1928

MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with
Mrs. L. M. Babcock, October 1, 1928.

Mrs. P. E. Whitford, Mrs. W. C. Daland,
Mrs. J. F. Whittford, Mrs. Edwin Shaw,
Mrs. Emma Landphire, Mrs. E. E. Sutton,
Mrs. G. E. Crossley, and Mrs. L. M.
Babcock. One visitor, Mrs. F. O. Burdick,
of Boulder, Colo.

The president called the meeting to order and
used the leaved prepared by the board
for the use of the local societies as a
workshop service,

The five minutes of the previous meeting
were read.
The treasurer read her monthly report,
which was adopted. Receipts were $95.35.
Disbursements, $67.00. The treasurer read
her quarterly report, which was adopted.
Receipts, $1,036.37. Disbursements, $359.
52.

The corresponding secretary reported a
letter from Mrs. J. E. Randall accepting the
appointment of Eastern Association
secretary.

Mrs. West read extracts from a personal
letter from Mrs. W. M. Babcock, in which
she states that the women at the group
conference at Alfre gave their hearty ap-
proval of the planning of the Woman's Board
as presented to them.

The committee to prepare the leafflet
reported the O.M.T. one ready for distribu-
tion.

It was voted that the corresponding sec-
etary and the treasurer be a committee to
secure the necessary stationery for the use
of the board.

It was voted that the treasurer be in-
structed to pay the bills for the typing of
the October and November leaflets.

Mrs. F. O. Burdick gave very interesting
items concerning the work in the Boulder Church. These minutes were read, corrected, and approved.

Adjoined to meet with Mrs. J. F. Whitford for the November meeting.

Mrs. A. B. West, President, Mrs. L. M. Barcock, Secretary pro tem.

ON OUR SHELVES

Sometimes it seems at Christmas time that we forget all about the true meaning of the day, and fill it with good times, good things to eat, and giving and receiving gifts which add to our luxuries or comforts. Don't we neglect opportunity of doing good? Could we try to give gifts which are helpful and uplifting, instructive and inspirational?

Some time ago, the secretary's office was authorized to make some special Christmas offers of combinations of our books and other publications. Perhaps these will fill the need for the best Christmas gifts.

Rev. A. J. C. Bond has prepared a series of weekly books to be used every family wants one of them. We often think it

"Sermons to Boys and Girls," Bond $1.00
"Weekly Mottoes," Bond $0.50
"Denominational Calendar" $0.25

The price of any of these combinations will be one dollar between now and Christmas.

The book in the first group, "Bible Studies on the Sabbath Question," by Doctor Main, has been described in these articles, as a good book for study classes. The other two have not been mentioned. "Sermons to Boys and Girls" is a volume of thirty sermons which have been given to the boys and girls of the Plainfield Church by Mr. Bond. They take up topics that they must face, and give helpful comments about the true meaning and inspirational aspects of our denomination and our principles.

Every family wants one of them. We often think it

DAILY READINGS

Sunday—Serve with gladness (Ps. 100: 1-5)
Monday—No limit to Jesus' service (John 13: 1-17)
Tuesday—Paul's service (Acts 20: 17-35)
Wednesday—The spirit of service (Mark 10: 23-45)
Thursday—Service in daily life (Eph. 6: 6-7)
Friday—Principle of service (Gal. 5: 13)
Saturday—What is our "Reasonable Service"? (Rom. 12: 1-2. Consecration meeting)

INTERMEDIATE CORNER

REV. JOHN P. RANDOLPH
(Intermediate Superintendent)
Milton Junction, Wis.

Topic for Sabbath Day, December 1, 1928

DAILY READINGS

Sunday—The Sabbath is good turn (Luke 10: 30-37)
Monday—Jesus' good turn (Matt. 8: 14-15)
Tuesday—Good turn for evil turn (Rom. 12: 19)
Wednesday—The good turn habit (Matt. 25: 34-40)
Thursday—A kindly deed (Matt. 26: 6-13)
Friday—Two good turns (Acts 16: 28-33)
Saturday—Putting in the daily good turn (Luke 6: 31-38. Consecration meeting)

SOMETHING TO DO

Let each member be prepared to tell of a good turn during the week. Let the best instance be written in letter form for the "Get Acquainted" column.

GET ACQUainted

Christopher Radford, London, Eng.

Dean Christopher:

I have just been reading your brother Robert's letter in the SABBATH RECORDER. I see that you are thirteen years old. That is my age too, so I decided to write to you through the RECORDER, as Mr. Randolph asked us intermediates to do. I feel interested in the Intermediate Corner because Mr. Randolph is making things so interesting. I am glad that he was here to Conference last summer. We are always glad to see the Seventh Day Baptists from the East.

Mr. Hargis is our pastor and we like him very much. I do not want to miss any of his sermons.

I haven't any cats or dogs to write about, so I will ask some questions about the Mill Yard Church. Did your brother mean that you have only three boys in the church, or in the Intermediate society? We have four boys that are thirteen years old in our society.

What kind of climate do you have? I have read in my geography about foggy London.

Do you have a regular pastor? How many ministers in your church?

Now I hope you can answer this letter soon through the RECORDER, for I am sure all our intermediates in the United States will be glad to hear of your church. Perhaps sometime I will write you about southern California.

Your friend,

rex c. brewer
2156 Park Ave.
Riverside, Cal. 1. S. A.
October 22, 1928.

NEWS FROM NORTONVILLE, KANSAS

MARGARET E. LA MONT

The Nortonville Seventh Day Baptist Intermediate Endeavor society is sponsoring a vespers service, held each week at the close of the Sabbath.

On October 6, the society held its weekly Sabbath afternoon meeting at the home of Alvin Wheeler. The society has published a book, Bruce Barton's "The Man Nobody Knows," and presented it to the church library. California Stephe, president, made an appropriate presentation speech at a Sabbath morning service.

The night of September 15, Pastor Ogden entertained his pumrnnianes with a social in the church basement. Enter-
of life and order, are being
memorized by the juniors.
A box was packed
with blanks to be filled
(appropriately!) by the names of inter-
mates. In another stunt,
objects by touch alone. In another stunt,
and we do not know how to be neigh-
ers. We have fewer w'ounds but
are better cared for, but we have
not been
more care. We have fewer wounds but
more weariness.
We are better cared to deal with
those spiritual realities which can
satisfy the world's greatest needs—
which are the real challenges.
I know of no more rewarding life
investment, he says, than that of the
Christian ministry. It is still perilous enough
to app'roach the adventure. But it
is adventure for the sake of a
cause and not just for the sake of
the three.
The minister must stimulate and move
forward the adult congregation, as well
as
men for the sake of a
cause and not just for the sake of
the three.
The minister must stimulate and move
forward the adult congregation, as well
as
men for the sake of a
cause and not just for the sake of
the three.
How then may we discover his will for
us in the matter of a religious vocation?
Religious work, like everything else, is
more for less of a venture. But how can
we always be assured of light enough for
the next step. Where humility and faith
are combined with good common sense, he
may be sure that Gods will will be dis­
covered.

There are a few rules by which one may
take his own measure. To be fit for min­
esterial service, one must be deeply rel­
gious in personal life; he must be con­
trolled by motives of unselfish service; he
must not be indifferent to small services
if he expects greater ones.

He must not be too anxious to see his
progress. The minister deals with in­
tangibles, and these can not be seen or
measured. One who is not content to do
his best and think little of the outcome
will never be highly useful in religious
work. He must have an inner urge
which continues in spite of anything
Begin doing along the line you are dream­
ing. When you have a clear idea of
what to do, set to work for your goal. And
by how much you persevere at the thing
you proposed to do with your life, he will
face

The minister
is a ministry. No matter what a man
proposes to do with his life, he will face

The world is in need.

Leaders we must have, not orators and
prophets who are also genuine human
sympathizers. A ministry of usefulness is a
deep need, and churches are always
scarcely

[...]

As they appeared to the students of
leaders, greatness of the kingdom of God.
The world is in need. Wherever he appears
the church is quickly strengthened.

Those are a few of the oppor­
tunities and possibilities in this great
calling and profession. Just so long as
all individuals confront the problems of life,
the ministry will remain the basic indus­
try, the most essential occupation to
which men can turn.

The next twenty-five years promise to
be red-letter ones for the ministry. By
and large, men are religiously recep­
tive as they have not been for many a day. Al­
ready, a revival of religiousness is a
perceptible movement. It is a

For the Christian, every call­ing is a ministry. No matter what a man
proposes to do with his life, he will face

The minister is of growing
necessity. As we are seeing that the profession of
ministry is of growing

Some layman.

But beware of the call that woos with
false allurements. Such a call is spurious.
The true call of God is to

those who, knowing the truth, will pro­

The minister who has had
some sort of Christian training and
some distinct upheaval of spirit or
"call" before deciding to study for the ministry
may in a way be responsible for the lack of
ministers today. While some have dis­
covered that "emotional storms do not al­
ways blow one into safe harbors."

A tidal wave of light has swept over the

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ministers today. While some have dis­
covered that "emotional storms do not al­
ways blow one into safe harbors."

As birds in the hour of transmigration
feel the impulse of southern lands,
and gladly spread their wings for the realm
of light and bloom, so may we, in the death­
hour, feel the sweet solicitations of the life
beyond, and joyfully soar from the
earth and shadow of earth to fold our wings
in the summer of an eternal heaven.—H. W.
Bre cher.
SHARING WITH OTHERS

MRS. JOSEPH B. KELLER

Bobby was always smiling and happy. One look at his sunny face would make others smile, too. His mother called him "Sunny," because he was always so happy.

Bobby had many pets, and loved them dearly. He was such a kind little fellow that his mother often said he might have as many pets as he could take care of.

One day, while he was feeding his pets, someone touched his shoulder. Looking up, somewhat surprised, he saw a little, dark-eyed girl looking down at him. Jumping up, Bobby exclaimed, laughingly, "Why Betty, come over and look at my new white rabbit. People say I was daddy gave me this morning."

Little Betty clasped her hands with delight when she saw the little bundles of snowy white fur. "Oh!" she cried. "Oh! What pretty little things."

Bobby felt a thrill of pride as he looked at his little friend. "Some day I'll give you one," he promised.

Then, one day, Betty lost her little white kitten. All day long she called. "Come Fluffy, here Fluffy," but no Fluffy came. The loss of her little pet was more than the child could stand. Betty sat down and cried as though her little heart would break. Bobby ran to her side, very much surprised at seeing her cry, for she was usually a very merry little girl.

"What's the matter, Betty?" he cried. 

"N-no," sobbed Betty, shaking her curly head, as Bobby found a place at her side. Looking into her tear-stained face, he asked kindly, "What, then? Betty, tell me please.

Between sobbing, Betty told Bobby her story, and Bobby indeed felt very sorry for her. Then, remembering his promise, he asked with a smile, "Would you like a bunny? I mean the white ones I showed you one day."

Forgetting for a moment, about the lost kitten, Betty replied eagerly, "Oh! I would love to have one."

Dear Mrs. Greene:

You invited some more letters so I am writing one.

School has begun. I am in the fifth grade. We are on half time. In the afternoon I do work around the farm, such as picking up corn, watching the cows, watering the horses, throwing the corn over for the crows. In the morning my cousin and I do the horse stable; then we get ready and go to school and do our school work as well as we can.

Yours truly,

FRANKLIN WITTER.

New Market, N. J.,
October 12, 1928.

DEAR FRANKLIN:

I can not begin to tell you how pleased I was to hear from you again, I like your letter very much. I can see plainly that you are not one bit lazy, and that you take real pleasure in helping your father at home. I just feel that the mother might be heartily everything that comes your way, whether it be work or play. That is the kind of a boy who is sure to be successful.

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others are. In the first place, if you see a good many people doing what you have been taught is not right, don't rush to the conclusion that everybody does it. In the second place, just remember that the majority is seldom right, and that you can afford to be right with the few. You can not afford to go the wrong road, no matter how many are going that way.

You will make no mistake by listening to your parents. In the first place there is no one so anxious to have you do right and to be happy as your parents are. Others may not care. Your parents do care very much. And then they have been over the road you are now traveling, and they know the way better than you do. They will not lead you wrong.

The one who knows all the way, and is familiar with all the road is Jesus. Older people can give you good advice, and the right sort of companions will help you to go right. But you are not too young to follow Jesus. He loved children when he was on earth, and he loves them still. Try to live a life like his, and he will help you.

MESSAGE FROM PRESIDENT CLAUDE HILL

Dear Friend and Co-worker:

I am calling your attention to an action taken by our General Conference some time ago, which made our Tract Society an agent to procure funds for and to complete the denominational building.

The 1925 Yearbook, page 217, has this to say: "The General Conference at its last session approved the plan of the Tract Society to make a separate canvass for funds to complete the denominational building."

In regard to its use and desirability, it further states: "The appealing arguments for the erection of this building are that it will meet an actual need, that it will be a fitting memorial to a worthy past, and that it will be an evidence of our faith in the future."

At its October meeting the committee of the Tract Board formally launched the campaign for the remaining $57,000 required to complete the building, and in a very short time the plans for the building, literature, and instructions as to the plan of procedure will be in the hands of all our pastors and workers.

As president of Conference I was asked to meet with the committee for the final consideration of these plans, and was persuaded after going over the matter with them that the time had arrived when the work should be pushed to its conclusion. Therefore as president I am willing to consider it an item in the work of the present Conference year, and am asking every church and pastor, board or college president, to give the matter the consideration due so worthy an enterprise; and that they become familiar with the plans that they may be able to inform others, and in every way to give the movement the help their positions as leaders would seem to justify.

Let us not confuse the matter before us with the idea that this is a Tract Board effort, but rather remember that it is a denominational enterprise, with the Tract Board as our agent.

I would also call attention to the fact that this canvass is made with the idea that it must in no way interfere with the raising of the denominational budget for the work of the present Conference year, and that all our gifts for the denominational building should be over and above what we plan to do for the work of the year that is before us.

Our committee has chosen the present as the time to carry out the instruction of Conference. We are committed to the task. I believe we can do it. When the work is finished we will rejoice in the fact that we have a denominational home. Our Father, I believe, will bless the effort. Let us rise up and build.

Yours in the Master's service,

C. L. HILL
President of Conference.

"When religious intolerance stalks in the front door of the Church, charity flees out the back door."

THE SABBATH RECORDER

THE SABBATH RECORDER

OUR PULPIT

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

GOOD MANNERS TOWARD GOD

Rex Loyd P. Huley
(Pastor of the church at Adana Center, N. T.)

SEMINAR FOR SABBATH, NOVEMBER 24

(Thanksgiving Sermon)

Text—Ephesians 5: 20, a.

"I beg your pardon" long before there is much understanding of what the words really signify. Then the very habit becomes an aid in the building of the finer quality of spirit.

President Daland was leaving the barber shop when his little child, who was the same instant some were entering. Of course, "Prexy" Daland did not pass through the door first. He stepped back till the others had entered and then passed out. As the door swung shut he heard a cry of pain. Before there was time for his mind to sense the source of the cry he had turned and said, "I beg your pardon," and it was only a dog! How the crowd in the barber shop laughed! What a joke they thought it was for Prexy to beg the pardon of a dog! They didn't understand that his sensitive heart could not remain unached at the cry of pain, or unresponsive if he had caused the pain. Only a soul of the finer sort could beg pardon of a dog!

But his responsive spirit got its first training in the simple habits of politeness in his home. And the growing habit and the growing heart had helped each other until the issue was a gracious gentleman.

For he is the same gentleman whose heart both feels and expresses the emotions of respect and love, gratitude and praise, or
sorrow and regret, as the circumstances of life call them forth. For our own sake, as well as for others, we need good manners.

What about good manners toward God? Many who would never fail to be polite to their neighbors are very ill-mannered toward God. And his blessings are not alone in food and clothes. Our Father is no utilitarian. He gives both hands and heart.

Everywhere is beauty mingled with ugliness—daisies in the meadow, songsters in the orchard, and music mixed with mathematics. Books and bees, tractors and trees—what a melley of use and beauty! Have you thanked God for his last present "of pure delight"? It is a very ill-mannered person who does not thank a friend for a bouquet. But no lover was ever so lavish with beauty as our Father is.

Our newspapers give us a very distorted view of the world. If we judge life by the front headlines we will naturally think that all the race is rotten and society is a stench. A lot of folks talk that way already. Honor is a humbug, manhood is a myth, and love is a lie! Such is their pessimistic outlook. One of our church members said to me, "I don't want to live when honest men get so scarce that we can't do business." What he meant was that he was still more honest than dishonest, more noble than vile.

Do you ever thank God for those who are not criminal, for homes that have no triangle, for men who are honest in business, for officials that can not be bought, for boys that are clean and honorable, for girls that are unexpressed beauty—themselves? Our newspapers give us a very distorted view of the world. If we judge life by the front headlines we will naturally think that all the race is rotten and society is a stench. A lot of folks talk that way already. Honor is a humbug, manhood is a myth, and love is a lie! Such is their pessimistic outlook. One of our church members said to me, "I don't want to live when honest men get so scarce that we can't do business." What he meant was that he was still more honest than dishonest, more noble than vile.

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GREETING:

Baptist General Conference is herewith presented, and in its presentation we gratefully acknowledge our gratitude to our great Leader for the many blessings that have come to us in the past and gladly renew our allegiance to him, with the hope that the efforts that are made by this board may have some decided part in the extension of the kingdom.

The past year has been one in which we believe there has been an upward trend in Sabbath school work and in the general plan of religious education. While it is generally admitted that there is not the conscientious and enthusiastic interest in religious education that there was some years ago, and while it is evident that the tide has turned and that in the next few years we may expect an increasing interest and a desire to work towards the goals that are covered by the activities of this board.

The work of the board has gone forward in much the same way as in former years, the most important part being that which is connected with lesson preparation, general field work, and particularly the promotion of the Vacation Religious Day Schools. This has been done under the supervision of the director of religious education, working in harmony with the officers of the local schools. The annual report of the director of religious education, together with that of the treasurer, is appended and made a part of this report. The proposed budget for the coming year and the annual statistical tables are also included in the report. Because of the change in the time of holding General Conference, this report is not complete for the entire year in all particulars, but covers the first eleven months.

FINANCIAL STATEMENT

By referring to the treasurer's report, you will see that the budget asked for last year has not been realized, only about forty per cent of it having been paid; and the only reason that the board has been able to carry on throughout the year is that for two or three years before a director of religious education was employed a surplus had been building up, and it served the year with funds sufficient to tide over the year, even if the budget was not fully met. However, this surplus is now largely exhausted, and if the services of a director are to be retained after this coming year, and the advance program in the matter of supplying adequately improved lesson helps and other publications is carried out, a more generous support of the board and its projects, in a financial way, must be evidenced by the denomination as a whole.

PUBLICATIONS

Since there was a sufficient quantity of all numbers of the different courses of both the Junior, and Intermediate Series of Graded Lessons printed to supply the demands of the schools, no work has been done in these courses during the year, and consequently there was but little expense connected with them. Only one number from this line were confined to the editing and furnishing the Helpihg Hand and providing for supplying adequately improved lesson helps and other publications is carried out, a more generous support of the board and its projects, in a financial way, must be evidenced by the denomination as a whole.

HELPING HAND

Editor-in-chief, Rev. Erlo E. Sutton. Associate editors, Hosea W. Rood, Rev. Margaret G. Silliman. Subscription price, fifteen cents per quarter, sixty cents per year. In lots of ten copies to one address, free copies sent out. The cost of production was $1,858.76. There was received on subscriptions $1,560.23. There is still due on subscriptions $541.43, and $81.83 has been paid on advance subscriptions.

GRADELESS LESSONS

1. Intermediate course. Editor, Rev. Edward M. Holston. Subscription price, fifteen cents per copy, per quarter.

Nothing has been published in this course during the year. The only cost of production was for postage, bookkeeping, etc., amounting to $4.95, but the cost of the four parts of each year of the three years' course sold. These were distributed as follows: for the first year, 1927, of the second year, and 120 copies of the third year. There was received $77.28 on subscriptions, and $11.07 is still due on subscriptions.

2. Junior course. Four year course. Editor, Mrs. Harriet C. Van Horn. Subscription price, fifteen cents per copy, per quarter.

No part of this course was printed this year. The incidental cost of production was $9.86. There were sold 232 copies of the four parts of the first year of this course, 296 copies of the second year, 146 of the third year, and 258 copies of the fourth year, making in all 932 copies of all parts. There was received on subscriptions $145.96, and $24 is still due.

OTHER HELPS

Aside helps, such as teachers' manuals, etc., have been furnished as called for. In addition to what stock was already on hand, the new material purchased this year was $331.31, and the sale of such material $48.35. There is stock to the value of $30.15 still on hand.

R. G. H. has continued to edit the Sabbath School department in the Sabbath Recorder, and Mrs. Walter L. Greene has been the contributing editor for the Children's Page in the same paper.

THE SABBATH RECORDER

Sabbath School Lesson VIII—Nov. 24, 1928

The Prayers of Paul

Acts 20:36-38; Romans 1:8-10; Ephesians 1:15-18.


DAILY READINGS


November 24—A Doxology. 1 Peter 5:8-11. "For Lesson Notes, see Helping Hand." The Thanksgiving Day (For Lesson Notes, see Helping Hand.

The difference between a false religion and a genuine religion is that the former perishes without State aid and the latter perises with it. Liberty.
DEATHS

Brown—Mrs. Emily Douse Brown, daughter of Roswell P. and Mary Ann (Crandall) Douse, was born at South Brookfield, March 4, 1847, and died October 19, 1928, at her home in Leonardville, N. Y.

She was married to the late John Howard, both of whom preceded her to the better land.

She was baptized and joined the West Edmont Seventh Day Baptist Church in early girlhood. In May, 1869, when the family moved to Leonardville, and for fifty-nine years, she has been a faithful member of this church.

The body was laid to rest in the Leonardsville Cemetery, December 4, 1928, by Rev. Howard Holmes, of Herkimer.

REMEMBRANCE

She was one of six children—Harriet, now Mrs. Edgar Van Horn, of Alfred; Emma, now Mrs. Livermore, of Alfred; Mrs. William Douse, of1 Eastwood, New York; Mrs. John Brown, of Alfred; and Dunn, of Leonardville.

With the exception of one year when they lived in Illinois, their entire life was spent in the Unadilla Valley on a farm, at Bridgewater, and in the village of Leonardville.

She belonged to a generation of home builders when sacrifice, devotion, and family life were rich in their fruitage, and yielded friendship and ties that were warm and tender.

In a real and vital way she built her life into the community. Religion was a fundamental asset in her life and home, and she endeavored faithfully to insulate such virtues as industry, thrift, and fidelity in the lives of those about her.

For fifty-nine years she has been an active andasset to the church, the community, and the country where she lived. She was interested in the welfare of all. She was most helpful to young people especially where their work was concerned. Her sympathy was always attested by the large company which attended the services, attested by the large company which attended the services.

The funeral services were conducted by Rev. E. Peterson, the services were conducted by Rev. Alfred Tassell, Honesdale.

On December 8, 1928, at her home in Leonardville, N. Y., Mr. Brown departed this life January 17, 1922.

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