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

THE DENOMINATIONAL BUILDING
Edith L. Titusworth
203 Park Avenue
Plainfield, N. J.

The Sabbath Recorder

AUTUMN LEAVES
(By request)
MRS. J. L. COTRELL
When we look at the leaves in autumn,
With their bright and varied hue,
It seems to us an emblem
Of a life that is almost through;
Yet the brightness may be a symbol
Of the joy of work well done,
And the light but the reflection
Of a life not yet begun.
Hollywood, Calif., October, 1926.

CONTENTS
Editorial—Only Waiting To Hear
From You—Blessed Work—A
Hard Work Indeed But a Real
Source of Joy—Christ As The "Son
of Man"—Personal Liberty Has
Limitations
Young People's Movement in Holland 676
Seventh Day Baptists Crown Move-
ments—Group Conferences
Other Fruits
Los Angeles Midnight Mission
Educational Society's Page—University
Revived in Europe—First Franciscan
Congress Held in London in July
Ordination of Deacons at Rockville
Woman's Work—Thanksgiving—
Exhibition On Grace School for
Girls—Colored Women's Week in
Ministries of the Woman's Executive
Board
The First Belitude
Young People's Work—God's Gift to
the World—Intermediate Corner—
Get Acquainted
Children's Page—Our Letter Ex-
change
Dedication of the Boulder Church
History of the Boulder Church and
Unveiling of Its Founder, Rev.
Samuel R. Wheeler
Golden Wedding
Special Christmas Offer
Our Faiths—A Reconstructed Theory
of Values
In Memoriam
The Sabbath School Lessons for December
8, 1926
Deaths

Vol. 105, No. 22
November 23, 1924

50 Cents a Year

65 Cents for Two Years
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., September 23, 1929.

President—William M. Stillman, Plainfield, N. J. Secretaries—J. H. Brich, 240 West Front Street, Plainfield, N. J., and Professor Johnsen, 1916

Vice-President—Miss Ethel Roper, New Market, N. J. Secretary—Leona G. Brown, Yonkers, N. Y., for the work, Vespera, N. Y.; Clifford A. Ketter, Beres, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.; Corresponding Secretary—Paul C. Saunders, Alfred, N. Y. Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

Committtee of General Conference—James H. Coon, Milton, Wis.; Treasurer of Ouarded Minutes—Harold R. Crouch, 81 Ellin Ave., Youngs, N. Y.; General Secretary of Disc jaw Movement—William D. Burdick, Plainfield, N. J.,

AMERICAN SABBATH BAPTIST SOCIETY
President—Carson F. Randolph, Maplewood, N. J. Recording Secretary—Arthur L. Thaw, Plainfield, N. J. Assistant Recording Secretary—A. F. Randolph, Plainfield, N. J.

Sunday School Secretary—M. Wardner, Yonkers, N. Y.; General Secretary—Charles L. C. Burdick, Ashland, Wis.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—D. F. Randolph, Plainfield, N. J. Recording Secretary—Dr. T. Curtis F. Randolph, Alfred, N. Y. Treasurer—Miss Ethel L. Tittle, Plainfield, N. J.

American Missionary Board—President—R. M. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.; Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edgar D. Van Horn, Alfred, N. Y. Secretary and Treasurer—J. E. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Doris K. Degern, Alfred, N. Y.

SEVEN DAYS BAPTIST EDUCATION BOARD
President—M. E. Van Horn, Milton, Wis.; Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Records Secretary—Mrs. J. M. Skaggs, Milton, Wis.

Treasuries—Mrs. M. E. Van Horn, Milton, Wis.

SEVENTH DAY BAPTIST VOTATIONAL COMMITTEE
President—George R. Ross, Chairman, Milton, Wis.; Secretary—Richard C. Brewer, Riverside, Calif.; Mrs. George H. Trainer, Salem, W. Va.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stillman, Plainfield, N. J. Secretaries—J. H. Brich, 240 West Front Street, Plainfield, N. J., and Professor Johnsen, 1916

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
President—Carson F. Randolph, Maplewood, N. J. Recording Secretary—A. F. Randolph, Plainfield, N. J. Treasurer—Miss Ethel L. Tittle, Plainfield, N. J.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS AUXILIARY
President—M. Wardner, Yonkers, N. Y. Secretary—Charles L. C. Burdick, Ashland, Wis.

SECRETARY OF SEVENTH DAY BAPTIST HISTORICAL SOCIETY
President—Carson F. Randolph, Maplewood, N. J. Recording Secretary—A. F. Randolph, Plainfield, N. J. Treasurer—Miss Ethel L. Tittle, Plainfield, N. J.

SABBATH SCHOOL BOARD
President—Edgar D. Van Horn, Milton, Wis. Secretary—Mrs. L. E. Lewis, Yonkers, N. Y.

Secretary—Mrs. Louis H. Clarke, 529 N. Washington Ave., Battle Creek, Mich.

Director of Religious Education—Elin R. Sutton, Milton, Wis.

THE AMOUNT NEEDED ON NOVEMBER 13, 1928, TO COMPLETE THE BUILDING

The amount needed on November 13, 1928, to complete the building

is

$49,608.59

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

We now have more than one-third of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally it will soon be done.
O Lord, our dear Father in heaven, we know that all things work together for good to them that love God, and the cross is the way of salvation. We can do nothing without thy help. We do thank thee for the Master's promise to be with us always, and to be our present help in time of need.

Will thou be our refuge when storms with in and without threaten to overwhelm. Help us to realize We of the Savior who has himself trod the path of trials before us, and who has drunk the cup of sorrow to its heart. Help us to choose our work, and to be true to the end. We ask from you.

A BEGINNING TO HEAR FROM YOU

To Hear From You

Our picture shows us...
regardless of the trouble and hardships they may cause to others is coming to be a sort of madness that is multiplying dangers to our nation. There are bounds to personal liberty which endanger human life or which may tend to bring distress upon the majority. Neighbors have rights which individuals should be bound to recognize. One man should have no liberty to indulge in habits or to perform acts that endanger the lives or interfere with the rights of others.

This principle is applicable to the prohibition movement to which the nation has set its seal, and upon which it speaks unmistakable terms.

YOUNG PEOPLE'S MOVEMENT IN HOLLAND

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

A letter received some time ago from Brother G. Zylstra, of Rotterdam, brings good news from our young people in Holland, and I am very glad to pass on to readers of the Sabbath Recorder this letter and other information concerning the work in the Netherlands. The items taken from De Boodschapper were translated into English by Brother Jacob Bakker, of Plainfield.

Many will remember our report of the Teen-Age Conference held in Haarlem, August 28, 1927, to which Brother Zylstra refers, and also the picture which accompanied that report. All will be glad to see a picture of the group taken this year.

This interest among the young people of Holland is very encouraging, and Brother Zylstra is just the type of young man to lead. I have great confidence in his Christian integrity and admire his fine spirit. My association with him as we walked in the parks of Haarlem, during the sessions of the conference when he served in a quiet but most helpful way as interpreter to me of what was being said in the meetings, is a cherished memory. He is a son-in-law of Elder G. G. Zylstra.

While they have begun working as local groups Brother Zylstra does not know yet just what they can do as a united group but most encouraging and Brother Zylstra's confidence therefore remained unsettled and the following item was added to their program for Sunday afternoon: "What can we do for our young people?"

The discussion of this matter was opened by Sister Mol, and several members spoke about the question and about the manner in which our young people ought to make an organization of their own. The conference, however, did not want to take any decision about this subject, and therefore they advised our young people to meet in their respective communities, to discuss what they wanted. Besides it was resolved to have a young people's day at The Hague on Sunday, September 9. Brother Velthuyzen and Sister Mol would be the leaders, while the latter and Brother Schinkel of The Hague would take care to organize the day.

Three days after the conference the Rotterdam young people met at a club at the right), which had been transformed into a cozy room. It was a spiritual hour, in which Brother van Es in an impressive way told us about the remarkable experiences of his life of faith and about God's help in time of trouble. At about two in the afternoon we started for Wassenaar, where we planned to sit in the dunes. Hardly did we sit down in the dunes, when a violent thunder shower broke down, which soaked us to the skin and made us fly to a stable, where the meeting was continued.

The Amsterdam young people decided that they would meet the next Sunday in order to establish their club. (This happened.) Their regular meetings are held on Sunday nights and are arranged in the same way as in Rotterdam. Last Sunday twenty young people were present.

Lucky the rain had not yet stopped in the meantime and on our return we had the opportunity to sit down in the dunes again for some moments and discuss our program and the way in which we might help one another. We wish to learn to know one another better than before. As we are only at the beginning we do not yet exactly know what to do as a united group, but we trust that we shall find the way in the hope that the Lord will bless our efforts.

With best wishes for our American fellows and yourself,

Sincerely yours,

G. ZYLSTRA.
Some times it may happen that during the service some one has no Bible, or that ladies who have a footing do not have one within reach. Of course, there is no reasonable excuse for such conditions.

Therefore, I wish that one (or more) would take upon himself the task of performing the above mentioned service.

Will you also please see to it that everything is put back in its proper place?

Close the organ and put away the music. Many times during the day, a silent prayer passed out of my heart to God that he might bless these young people, especially on this day. I have not yet forgotten how one feels when you are there. There are many questions continually arising which call for some decision and about which you do not feel free to talk with us older ones. One thing I want to impress on you especially is that if you want to be a real blessing to another, you must make Christ the center of all of your activities. Perhaps you say, "why? Is it not possible to accomplish many good and beautiful things without mixing Christ in all the time?"

It may seem possible to you, but real, eternal values are not to be found apart from Christ. For in him we find the solution of all of our problems of life, even of spirituality. For in reality, all problems which we can not solve and which are so hard, are caused by sin. For through sin we have lost our contact with God. Not long ago I heard an expression which impressed me very much. The speaker said, "Christ is God's way to us, and also our way to God."

We spent the time till about twelve on the beach, after which we returned to The Hague. A fifteen minutes' walk' take after the meeting of the Hague. A fifteen minutes' walk brought us to the shop of Brother van Es, where a bountiful lunch was waiting. Loving hands had beautifully decorated the place with green and flowers. We spent several profitable hours there singing hymns and listening to addresses by Rev. Mr. Velthuysen and Brother van Es. After this delicious meal we took the trolley to Wassenaar, from where we walked to Meyendel, with beautiful surroundings of hills and forests. Many of the young people express themselves quite freely showing loving and fervent real to hold the work of the world and to push it with a will, and especially to remember those of the vicinity who are lonely Sabbath keepers and who have been prevented from enjoying this blessed meeting. September ninth, with its beautiful beginning, was perfect for those who had grown up together. Every one of our young people had a real good time. Everyone had plenty of pure enjoyment. We sang more hymns and had the privilege of having quite a few interested listeners to our gospel songs. May God bless our singing to the salvation of some of our listening strangers—H. Moteau de Steur in De Boodschapper.

\[\text{SEVENTH DAY BAPTIST}\]

\[\text{ONWARD MOVEMENT}\]

\begin{center}
\text{WILLARD D. BURDICK, General Secretary}
\text{33 Kenyon Avenue, Plainfield, N. J.}
\end{center}

GROUP CONFERENCES

Since the General Conference, group conferences have been held in the Northwestern, Western, Central, Eastern, and Southeastern associations, at which representatives from nearly all the Sabbath keeping churches in the associations have been present.

At each of these group conferences we have had six or seven meetings, and have studied the programs of all of our boards, and the annual report of the Commission.

Each conference has emphasized the importance of our people having a comprehensive understanding of our denominational program, as it is being carried out by the General Conference and by the boards.

Many expressions of approval of the plan of these group conferences, and its trial, have been made both in public and in private, and those in attendance have spoken of the help received in better understanding our entire work. But the large part of the denomination has not had the help of these meetings by personal attendance, but the reports that are coming in indicate that the pastors attending the conferences are carrying out the original idea by informing their congregations of the work of the denomination and the attending laymen are giving valuable assistance in the giving out of information.

Each church must be governed by local conditions in presenting the programs of the boards, but special effort should be made to reach those who know little or nothing about what our denominational program is, and who, as a consequence, give little or no moral and financial support to our work.

One of the most far-reaching attempts that has come to my attention is that of a busy pastor who with one of his laymen plans to have cottage meetings in their society to consider the programs of our boards and discuss the work that we are trying to do as a denomination. In this way some of those who probably will not attend meetings where the programs and the work of our boards are discussed, can get some idea about our large and interesting program.

Reports indicate that a greater number of churches than usual are putting on their annual canvass this year.

But we are planning for continued good results from these conferences. The most helpful ones have been those attended by pastors employed in our work, as they are ready to discuss plans for greater efficiency and to make constructive suggestions about plans for our work.

Pastors, teachers, Christian Endeavor workers, and others should now supplement the work of the group conferences by securing information from the Sabbath Recorder and other sources regarding the working out of the programs of the boards. Also, the best information is given in the minutes of the meetings of the boards, letters from churches and mission fields and general information.

By helping out such a project we shall have in a few years a better informed constituency with the resulting greater interest and anxiety for the success of our work.

\begin{center}
\text{OTHER FRUITS - REV. AUGUST F. JOHANSEN V.}
\end{center}

In our attempt to answer the question of whether the Bible records the historical progress, to which we have devoted the last two preceding articles, we have considered the changing conception of sin and righteousness. In this article I wish to consider the question of whether the Bible records an unvarying conception of God and of God's dealings with man, that conception has likewise been subject to development.

It is important that in such a discussion is to bear sharply in mind the difference between God on one hand, and the reality,
Deuteronomy 9 we have a summary of the occasions on which Moses intervened and pleaded with the Lord to turn his fierce and destructive spirit upon Israel. One such occasion was the Lord’s threatened destruction of Israel because of their unbelief. The picture of God as a consuming and destroying fire, likely to break forth upon those who offend him, is much in evidence in certain portions of the Old Testament. It is seen, first of all, in the desire, supposedly entertained by the Lord, to smite them with pestilence and to destroy, whose outbreaks were the result of his anger against them, and I will make of thee a great nation, and I will bless thee, and multiply thee: for I have accepted thee for a peculiar people unto myself, above all people that are upon the face of the earth.

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In

Deuteronomy 9

The Lord had engaged a man for turning his wrath away from the people so that he did not consume the children of Israel in his jealousy. This is the story of Phinehas, who by slaying two sinful persons, turned a plague away from Israel. It was estimated that this took place until the time of Moses, who had lived for twenty-four thousand. Numbers 25. For this act of atonement, God made an everlasting covenant of peace with Phinehas. In
men of Ashkelon, the narrative states that it was done under the guidance of the Spirit of God. David's spirit, however, was dissipated. God came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their "spoil" and gave this spoil to those who had expounded the riddle. Judges 14:19.

There are numerous references to God's having the hearts of people so that they should not repent. Saul should therefore be punished. Thus he hardened the heart of Pharaoh. Exodus 11:27; 14:4, and numerous other passages. Again, the reason for the failure of Eli's wicked sons to repent after their father's admonitions is because the Lord would slay them. 1 Samuel 3:17-22. The same passage in Isaiah in which the prophet exclaims, "O Lord, Why hast thou made us to err from thy ways, and hardened our heart from thy fear?" Isaiah 63:17.

Recognition of the belief that evil came from the Lord is found in several passages. "Behold, this evil is of the Lord." Elisha exclaims when the king of Syria sent messengers to slay him. "If the Lord have stirred thee up against me, let him accept a offering, but if they be the children of God, let him accept a offering." 2 Kings 6:24-25. The same passage in Isaiah in which the prophet claims, "O Lord, Why hast thou made us to err from thy ways, and hardened our heart from thy fear?" Isaiah 63:17.

Closely related to this discussion is the conception of God as "repenting" or "being penitent" for certain actions. 1 Chronicles 21:15; 2 Samuel 24:16. Just as we compared the conception of an angry, destroying God with that of a God plenteous in mercy, we have an interesting contrast between the conception of God as tempting and deceiving men, and the declaration of James, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James 1:13-14. Or contrast the conception of the Spirit of God which prompted Samson to slay thirty men in his rage over being tricked in a wager, and the conception of the Spirit given by Paul, who reminds us that the "fruit of the Spirit is love, joy, peace, long­suffering, gentleness, goodness, faithfulness, meekness, temperance." Galatians 5:22-23. And finally, contrast the repeated assertions with regard to God's being anthropomorphic, which describe God in very man-like terms and attributes, with the eloquent and emphatic statements: The Strength of Israel will not lie nor repent: for he is not a man that should repent." 1 Samuel 15:29. "God is not a man, that he should repent: he is not in flesh of son, that he should repent: hath he said and shall he not do it? or hath he spoken and shall he not make it good?" Numbers 23:19.

How can we, if we are in the least inclined to deal directly and honestly with the Bible, know that the fact of ethical and religious progress of a most revolutionary sort?

I shall undertake, in my next article, to discuss this interesting subject in the facts regarding the Bible which have brought it out in the past three articles. Here, I shall see, I hope, something of the full spiritual development of the Bible, and catch something of the challenge which this brings to the children of God in all ages.

LOS ANGELES MIDNIGHT MISSION

MRS. G. E. OSBORN

The Riverside Church had an unusual and interesting experience the evening after the Sabbath, November 10.

About fifty of us drove to Los Angeles to conduct the service at the "Midnight Mission." This mission which is denominational and is the largest in the world, was founded by "Brother Tom." Liddecoat ten men, fifty in the morning, free meals, beds, baths, clothes, and education, and care for every needy man, woman, and child in Los Angeles. They hold chapel services daily from eleven o'clock a.m. to one in the afternoon, and evening services till midnight, after which every hungry man and woman is treated for bed, bath, and furnished a place to sleep, either in a steel bed or a cold floor. The superintendent gave an urgent plea for blankets or comforters, as they have only two hundred blankets to cover three hundred to nine hundred home­less men.

I wish you could have marched to the platform with us as we sang "Onward Christian Soldiers," and could have looked down on that sea of faces, some old and weak, and some young, all with God's hand upon them, without being caught, and others crippled or with the marks of sin, but you never saw a more orderly or atten­tive audience anywhere. And they sat there from five till aftenight, listening to the program of music, talks, and introductions which we gave. Then they marched out to the dining room to eat their cold and crusty, to see the sleeping room with its tiers, seven deep, of beds without bedding, many bare feet sticking out in the cold. If you could have heard the fervent "amen," "thankings," and hand-clapping, you would know that these poor fellows appreciated the service.

I would like to tell you of the program we gave. But our record is already too long and I must tell about the numbers given for us. Among those who came to the front we noticed a tall, thin man carrying a dog and leading his blind wife, who was a sad looking woman. "Brother Tom" introduced her as "Blind Bess," and she sang two beautiful numbers. Then he called on the "mission orchestra," consisting of three men, one of whom was a fine pianist, one a violinist, and the other a trombone player, and the did a fine "The Stars and Stripes Forever." You could imagine them when little boys having good homes, music lessons, but later falling into sin, from which Brother Tom led them to Christ.

Then an Irishman, who, "Brother Tom" said, tried to drink up all the booze in Los Angeles, sang "The Irish Washerwoman." I think it was a poem. Next a man who had been out of the penitentiary but a few months, gave a wonderful testimony as to how he found God through Brother Tom's letters and prayers.

Some of the Riversides did not get home until after midnight. But our hearts were uplifted and we realized in a new way the power of God to save from sin and the great work we should be doing in the service of our King.

Last Thanksgiving this mission served 3,900 meals to hungry men, women, and children, and they expect to feed many more this year. They depend entirely on voluntary offerings to support the work, so if you want to help send contributions to "The Midnight Mission," 391 Los Angeles Street, Los Angeles, Calif. Could you not, at least, send enough for one blanket?

In the last year 14,240 have professed salvation.

Stranger: "Ah! Mrs. Mudge, one-half of the world is ignorant because of other ignorant lives." "Not in this village, miss."—The New Outlook.
UNIVERSITY REVIVAL IN EUROPE

Three years ago, the visitor to Europe discovered real discouragement concerning intellectual and scholarly conditions. This was partly due to the fact that the allotments in the national budgets for educational purposes had generally been reduced, and that the salaries of university professors had not kept pace with the rising cost of living. But it was due more to the belief that the hard conditions of life resulting from the World War, necessitating the turning of attention primarily to the material bases of life itself, would cause the youth of to-day to become indifferent to scholarly interests. The situation in France will illustrate the point. The French have always been proud of their great cultural heritage. The group upon which they relied to receive education was the intellectual classes, the university and lyceee functionnaires, the physicians, lawyers, and professional classes generally, the functionnaires. But it was just these classes that were hardest hit by the war. In most cases they had not been provided with the cultural background to enable them to continue their studies in the university. While this resulted in an increase in the already distressingly severe competitions in French educational circles, it will go far to achieve its purpose of losing its cultural eminence. A visit to some of the great universities of the world, the fortunes of the people whose sons and daughters had formerly attended the universities were wiped out. Then a remarkable thing happened in German educational history. Up to the time of the war, the number of students in German universities who had worked their way partially or wholly was negligible, and those who did were declared "boches." After the war, the universities were overcrowded with students, some of them belonging to the old classes which had formerly attended, some of them belonging to the classes that had not. But the majority of them, in 1923, amounting to two-thirds, had not the necessary money to pay their way and had to resort to doing all kinds of work to maintain themselves. But working one's way to attending universities has not been popular in Germany, as in France, namely, by the establishment of fellowships. Secondary school education in England and France: autonomy and centralization; Elementary education as a preparation for life. Whenever possible, a paper by both a French and an English delegate was presented upon the subject for discussion. The guest at the congress was visited Oxford by invitation. At official dinners and receptions they had the opportunity of meeting other eminent educators. The League of the Empire had arranged for the congress. Both nations believed this to be the beginning of a movement toward increased understanding along educational lines, the desirability of which is evidently recognized. New Bulletin of the Institute of International Education.

ORDINATION OF DEACONS AT CHESTERTOWN.

The Sabbath Recorder, Chestertown, N. J.

Dear Editor Gardner:

I am enclosing a program of our service for the ordination of deacons last Sabbath day. The church has felt for some time the need for additional deacons, and in taking this step we shall receive the blessing and approval of the heavenly Father. Pastor of the work of the deacon as exemplified in the New Testament, and pointed out that it is an office in which a person can "take it upon himself" to do whatever good work comes to his hand to do.

Sincerely yours,

Rev. Paul S. Burdick,
November 19, 1928.

PROOF

Invitation
Rev. Paul S. Burdick
Professor of History
Hymn—"Mail to the Brightness of Zion's Glad Morning"
Scripture—1 Tim. vi. 10, 11
Prayer—Rev. W. F. Farnell of Hope Valley
Address—"How the Deacon Can Help the Church"
Rev. Wm. M. Simpson
Duet—Mrs. Paul S. Burdick and Marian Crandall
Address—"How the Church May Help the Deacon"
Rev. C. A. Burdick
Prayer of consecration
Welcome to the new deacons—Mr. Geo. V. Crandall and Beulah Andrews—by the pastor and deacons John F. Palmer and Chas. O. Crandall
Hymn—"Ye Christian Heralds Go Proclaim"
Benediction

Was the prayer answered? The apostle was a true hypocrite by some physical ailment which drained his spirit and seemed to interfere with the fruitfulness of his work. It was like a thorn in the flesh; it continually bothered him and mixed its pain with every thought. And he prayed that God would remove the thorn, but the thorn remained. Shall he be a pitiful man? The training was unanswered? Was the Lord heedless? Might the apostle just as well have savored the thorn? Quite other is the teaching of the Word. The unanswered thorn does not mean the unanswerable prayer. God must certainly answered the prayer, but in quite another way than the apostle dreamed. There was not less thorn, but more grace. The burden was not reduced, but the sufferer was endowed with a new power. "My grace is sufficient for thee."—2 Cor. 12, 9.
**WOMAN’S WORK**

**MRS. GEORGE E. CROSLEY, MILTON, WIS.**

**Contributing Editor**

**THANKSGIVING**

That fields have yielded ample store of fruit and flower, That nights of restful blessedness have followed each new morn, That flowers have blossomed by the paths that thread our working days, That love has filled us with delight, We offer heartfelt praise.

What shall we say of sorrow’s hours, from which human sympathy draws comfort? Of tears, and loneliness, and loss, Of long and bitter trial? Oh, in the dark, when not to have been seen, resplendent stars? Have we not learned some song of faith Within our prison bars?

Not only for the Earth’s rich gifts, Strewn thick along our way, Her looks of constant loveliness, We thank our God today; But for the fruit of growth, The higher, better part, The treasures gathered in the soul— The vastness of the heart.

---

I have been studying geography this morning. I turned to the map of Arizona and looked for Phoenix, but I could not find it in Arizona, nor did search in any neighboring states disclose the lost city. My geography book is a very good one for its kind and time; it was the standard for schools in Illinois in 1870. I found Arizona listed under “Territories and Pacific States.” A protracted study of the map of the state revealed fourteen named places, including “Pimas village,” two forts, and two mountain peaks, including “Rio Colorado.” I was some wandering mountain ranges, apparently put in where they would show to the best advantage. There were also three or four rivers named on the map of these, the “Rio Colorado” seemed to be the largest and its course seemed to follow rather closely the course of some modern Grand Canyon, strange as that may seem, in which we could find but two references to Arizona aside from this map, included in a general map of the United States. One of these references was the statement that Tucson was the capital of Arizona territory; in another place I learned that “Some of the Indian tribes of New Mexico and Arizona are much superior to the Indians of other parts of the United States.” In looking further in the book I found a table of “United States Educational Statistics,” giving the number of pupils and teachers in the United States at the time of the census of 1860. I thought I could find Arizona’s name again, but after long search I could not find anything resembling Arizona. Its neighbor, New Mexico, was listed as having sixteen public school teachers. Someone whose history did come out of memory as mine, will doubtless remember that in 1860 there was no Arizona. In 1863 Arizona was separated from New Mexico. When I had refreshed my memory on that point, I felt better, for of course in 1860 Arizona had not been a state. As we walked along the platform we discovered our friend, Dr. Howell Randolph, with out-stretched hand, blocking our way. We were surprised to learn that he had continued from the express purpose of taking us to his home. We had hoped to see him while in Phoenix, but had informed him of that fact. We could not understand how he knew we were coming. A call on his mother an hour or two before we left Milton to take any message she had send him and Doctor Victor, who also lives in Phoenix, hardly seemed early enough for him to write them of their plan to visit in their city, but we had not counted on the fact that a letter would travel right along, without making the stops with us at Kansas City and Grand Canyon. Mrs. Randolph was writing the letter as we reached Phoenix the day before we did. And it was very pleasant to be met at the station in that way. Just as we were in the car we were hailed by another friend, Clifton Van Horn, who had been informed of the date of our arrival and who had driven in some miles from the ranch to meet us. The Randolph’s invitation to breakfast, which we had accepted, was speedily extended to him; and under protest Doctor Howell drove us to our hotel, where we left our baggage. From the hotel he took us out to his home, where we met a most cordial welcome from Mrs. Randolph, who, one might imagine under her welcome, enjoyed nothing better than preparing breakfast on a hot morning for two dusty, disheveled travelers.

A little later Doctor and Mrs. Victor Randolph came in to see us, and for the rest of our stay in Phoenix these five young people devoted themselves to giving us a good time. The Randolphins have a pleasant driveway in and about the city and out on the desert, but of these I shall write later.

**EXHIBITION AT GRACE SCHOOL FOR GIRLS**

The Woman’s Board, Milton, Wis.

**Dear Friends:**

I wish you could have been here Sunday afternoon when our school was “at home” to its friends. We felt that too few of the home people really knew what the girls were doing in school, so we were invited to come on Sunday and see. The older girls wrote the invitations, acted as ushers, and assisted at serving tea. We had on everything that we had made in school, and when we took our places in the arithmetic class this term, essays, geography, maps, and writing, spelling, arithmetic, and science notebooks. The program was of old-fashioned length—two hours long, and consisted of samples of school work. One arithmetic class had a “spell-down” in addition, telling the class did and many puzzles class had some experiments showing air-pressure and the importance of air. The physiology had a little one-act play showing the value of that study. Five girls dressed in costume to represent America, England, Japan, India, and China, told us what their countries were like, their industries, ways of life, dressing, and interesting stories.

We felt that it had been a successful afternoon, first because the girls had each and all done their parts so creditably, and second because the parents were pleased and interested, if one can judge by the attention they gave the program. That ought to be a criterion, for the Chinese are, as a rule, not accustomed to sitting quietly for a long time, and when interest lags, conversation begins.

School opened with a smaller enrollment by a dozen girls than in the spring. We have only fifty-seven in all, but as nearly a third of them are new, the enrollment is quite a large enough proportion. There were several reasons for the larger turn-over. Last spring four girls were taking senior high school courses, so that we could not continue that, so these four and our eight graduates made twelve who left the school. Then there were others who returned to the schools from which they had been studying before the war upset those schools. At least three others moved...
5. What new Seventh Day Baptist churches are being built at the present time? When is the expected date of the every member canvass?

7. Where is her home?

8. Who is the pastor of the Brooklyn Church? From what church does he come to Brooklyn?

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Executive Board met with Mrs. J. F. Whitford on Monday, November 5, 1928.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. L. M. Babcock, Mrs. J. F. Randolph, Mrs. W. C. Daland, Mrs. Emma Landphere, Mrs. G. E. Crosby, Mrs. Edwin Shaw, Mrs. E. Sutton, Mrs. M. G. Stillman, Mrs. J. F. Whitford, Mrs. J. L. Skaggs.

The president called the meeting to order and called on Mrs. Sutton to conduct the devotional period. This was the day before election and Mr. Whitford read the Crusader Psalm and gave quotations from the Proverbs directing the thought to the election and the Christian civic duty and responsibility. Then followed sentences in prayer in which Mrs. Stillman led and each member present took part.

The minutes of the previous meeting were read.

The treasurer read the monthly report, which was by vote adopted. Receipts were $86.35. Disbursements, $435.35. Balance on hand, $127.85.

The corresponding secretary read letters from General Secretary W. D. Burdick and Missionary Secretary W. L. Burdick and Mrs. West read extracts from a letter from Mrs. W. D. Burdick in regard to the budget of the Woman's Board.

After some discussion it was voted that the treasurer pay the salaries of Miss Susie Burdick and Miss Anna West and pro-rate the remainder of the funds to the other items of the budget.

The corresponding secretary also reported having received several letters from local societies and answered the list of questions sent out by the Woman's Board. Several of these letters were read and the women of the board were much encouraged that so many of the societies are entering into the plans of the board.

Mrs. Babcock and Mrs. Shaw were a committee to investigate incorporation for the Woman's Board. This committee reported that their investigation thus far had led them to feel that since the Conference had been incorporated the Woman's Board would be no special advantage to be incorporated as a Woman's Board. This report was adopted and approved.

The stationery committee gave a report which was adopted as report of progress.

The women of the board then listed the correct answers to "Some Important Questions," which had been received to date.

The minutes of this meeting were read, corrected, and approved.

Adjoined to meet with Mrs. W. C. Daland in December.

Mrs. A. B. West, President.
Mrs. J. L. Skaggs, Secretary.

THE FIRST BEATITUDE

CHARLES F. SAUNDERS

When we read of this blessing of Christ, we may wonder if a person poor in spirit may inherit the Kingdom of heaven, why was this given first and not at the last?

It may have been because there were so many servants in spirit, compared with those richly endowed. Calling them first, gave such a special invitation to become established in faith which men needed to be allowed to enter the pearly gates of paradise.

When we attend a prayer meeting we can see the difference between persons richly endowed with spirit and those poor in the same. Some offer their testimonies so easily and fluently that we love to hear them speak. Some are so humble and falter in their words. How closely the leader listens to catch their words, while the fluent speaker is heard so easily by all.

Some would give their testimony if they were not so weak in their knees. I remember a youth who, after standing, was so tongue-tied he could not say a word, yet the leader commended him for his testimony. Even some of the old folks, after standing, can only mumble a few words. We hope that the training children get in the schools today will develop more fluent speakers.

Mrs. Jonathan Allen, when visiting a Mormon in Salt Lake City, said that a young boy was called upon to open the school with prayer. This was a common thing in that school. I have never heard of the like in Protestant High School. He had come into our Friday evening prayer meetings and after giving his testimony, he said:

An old deacon and his two sons were hailing hay from a boy-run with a yoke of oxen. After the cart was loaded, the yoke by a hard pull sank into the mud up to their bodies.

"Oh, dear," exclaimed the deacon.

"Well, dad," said one of the boys, "there's one thing sure; those oxen are certain deacons."

We pray the good Father that we who are poor in spirit may be established in faith that shall take us into the New Jerusalem.
Young people, what are you doing with God's gift to you? Are you accepting or rejecting Christ as your Savior? Does this great gift mean anything to you? If it does, go and tell others the gospel story. Many fields are open for Seventh Day Baptists, but where are the workers to go into these fields? They are calling to us. Must we let these opportunities pass? Young people, are you planning to dedicate your lives to Christ at this Christmas time, and say, "Here am I, Lord, send me?"

**INTERMEDIATE CORNER**

**REV. JOHN F. RANDOLPH**

**Intermediate Superintendent,**

**Milton Junction, Wis.**

**Topic for Sabbath Day, December 15, 1928**

**DAILY READINGS**

Sunday—By consecrating ourselves (Rom. 12: 1-2).
Monday—By considering the poor (Ps. 41: 1-3).
Tuesday—By bringing a friend to him (John 15: 1-5).
Wednesday—By helping those in affliction (1 Cor. 16: 21).
Friday—By seeking the spirit of unselfishness (Phil. 2: 1-11).
Saturday—How would Christ have us observe his birthday? (Matt. 25: 34-40).

**SOMETHING TO DO**

Read the old story of Scrooge in Dickens' "Christmas Carol." What does it teach you?

**HOW WOULD CHRIST HAVE US OBSERVE HIS BIRTHDAY?**

**VIRGINIA WILLIS**

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I read those words and immediately I see an old man, tired and travel-worn, lying by the roadside. Henry Van Dyke drew that picture for me in his story of "The Other Wise Man." A fourth man followed the star that night but he reached the bed of the Christ. He had had three wonderful gems meant for gifts for the Christ child and they are gone. They have been used to help someone in distress but now he has given up, for at last, after all the years of seeking and searching, he has come to the place where Jesus is and he has no gifts. He is tired and worn and lies down to die by the roadside. Then he hears a voice saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and he dies content.

What beautiful words they are and what a wealth of meaning they hold. They must have filled Christ with comfort. Perhaps people that are poor have often thought that they could do nothing for Jesus, but they can. By sharing what they have, with others they hold as a high a place in Christ's love as a person with bountiful means who goes about helping people in need.

He said, "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; I was in prison and ye came unto me." Wouldn't you like to do something for Jesus? I would. If I were here on earth there are so many things we would do. But we have that opportunity now, and do we take it? It is easy to say carelessly, "I just haven't time to visit the shut-ins or the hospital.

"I haven't time." "I haven't time." What have we time for that is more important than Christ's work? It is easy to say, too, that we are sorry for someone, but often that is as far as it goes. Too often we aren't sorry enough to really help, and yet if we did help we would be doing it for Christ. Birthdays are times when we like to do something nice for those we love. What a fitting time then, at Christmas, the birthday of Christ, to do those things that would please him and prove our love for him. Christmas is the special time to help the needy and visit the sick and be kind to strangers and those around us and then, when Christmas is over and gone, to keep up the good work. It shouldn't be hard if we have in mind all of the time that we are doing it for Christ.

**BATTLE CREEK, Mich., November 14, 1928.**

**GET ACQUAINTED**

Miss Florence Freeborn, Milton Junction, Wis.

**DEAR FRIEND:**

It pleased me greatly to read your letter about the Christian Endeavor societies. The method of conducting your Intermediate meetings is jolly good. We tried to conduct meetings on that style, but we live such great distances apart that we can not meet so often. Our distances would not seem anything to Americans, because of the great number of auto's in the United States, but they rather handicap us.

I am sure you and your class of juniors must be making somebody happy. As you perhaps know, our church was founded about 1617. It has had many well known people among its members.

One was Dr. Peter Chamberlen, who was physician to the English Royal Family during three reigns. Then there was Samuel Stennett and Rev. Joseph Stennett, who are famous for the beautiful hymns which they wrote. As you know, Stephen Mumford, was a member of "Mill Yard" Church; he emigrated to America, as our first missionary.

I have been thinking that if we altered the Young People's Rally Song to suit the English, the following words would be suitable:

We're scattered from Texas to London, From whence our first missionary came.

It is more appropriate for our use.

I would like to know what age you enter the high school. Shall be pleased to hear from you again.

I am yours in the faith.

**ROBERT RAPFORD**

41 Stanley Plgs., Panorama Road, Kings Cross, London, N. W. 1, Eng.

**ADDITIONS**

The following people are furnishing helps on the topics this month; we give their addresses that you may write them through the "Get Acquainted" column. Miss Lucile Prentice, Nortonville, Kan. Miss Margaret Stillman, Nortonville, Kan. Mr. Albert Davidson, Friendship, R. F. D., N. Y. Miss Harriet Depew, Nile, Allegany Co., N. Y. Miss Virginia Willis, 135 Walters Avenue, Battle Creek, Mich.
OUR LETTER EXCHANGE

Dear Mrs. Greene:
I have been reading your letters in the Sabbath Recorder, asking for boys and girls to write and I wish they would, too. I enjoy the stories from the grown-ups, and the poems also, but best of all I like the letters from the boys and girls.

I wonder how many of the boys and girls had a Halloween party. We had one in our grade at school. Each child dressed up and wore a funny face as an Indian girl. After our games we had a lunch so, all in all, we had heaps of fun.

Today we gave our teacher a fruit roll. Each child brought some kind of fruit. We asked one of the other teachers to call our teacher out with some kind of excuse. When she had gone we got our fruit ready, and when she came back we all rolled our fruit up to her desk, which surprised her very much and gave us lots of fun.

I wish some of the boys and girls would write some of the things they do at school.
With best wishes,
Thelma Burdick.
Richburg, N. Y.
November 9, 1928.

Dear Thermia:
I was delighted to hear from you, for you are the most faithful correspondent I have to write to and to hear from you soon. You will be glad to see that other children are beginning to join in "Our Letter Exchange." I think your fruit roll must have been great fun. When I was teaching in Chicago, the children used to have fruit showers on the teachers, but I never before heard of a fruit roll. The first time I was treated to a fruit shower, the principal had called me to the office for a few minutes, and when I returned to my room I found the door locked. I didn’t know what to make of it, but another teacher, who was in the secret, told me not to worry, but wait patiently for the door to be opened. When at last the door was opened to me I found my desk completely covered with fruit, cake, and nuts. I was very much surprised and very much pleased.

Do not be afraid to write, often, for I am always glad to hear from you, and I am pretty sure the children are, too.
Sincerely your friend,
Mizpah S. Greene.

DEAR MRS. GREENE:
We are twins, a girl and a boy, ten years old. We go to school and are in the fifth grade.
Every week we go to church and Sabbath school. The name of our class is Blue Bird. There are four girls and also four boys in our class. Our teacher’s name is Mrs. Mary Dough.
We go to Juniper on Sabbath afternoon. Our superintendent is Mrs. W. L. Davis.
The church is about a mile from the place where we live.
It gives us great pleasure to read the Children’s Page in the Recorder.

Fred Ebersole.
New Enterprise, Pa.
November 10, 1928.

Dear Freda and Fred:
I am so glad that you answered my call for letters. That is the way to show that you enjoy the Children’s Page, and I hope to have four letters in another part to make your page readable every week. I hope you will write often.
Your sincere friend,
Mizpah S. Greene.

DEAR MRS. GREENE:
I think if Dorothy Simpson’s Grandpa Richmond can pass himself off as a “Kidd” that I might be permitted to do the same. I know Grandpa and Grandma Richmond, so know just about how old he is.
The Children’s Page in the Recorder is too little for a scare on letters, and as I read that page nearly every week myself I thought I would like to tell a little story.
When I was younger than I am now and living way up north on Lake Superior, my papa and mama and I used to camp out in a deserted stone quarry. It was a pretty place.
My papa brought a cook stove from one of the empty miners’ shacks and set it up on a pile of big poplar logs. Here I spent many happy hours in a playing house. I was the only child for many miles around. I got my family.”

One day when I was cooking over a real fire in the real stove I looked up to see not too far from me—what do you suppose?—a porcupine who was taking a stroll from the woods close by.
I did not stop to see whether he was more frightened than I. I just headed for the house where my papa and mama were, yelling lustily, “Oh, come out here quick, there’s a porcupine out here.” If I said it once I must have said it six times on the way. Soon my papa had come out, too, to see my unwelcome visitor, my papa kept that poor porcupine in a small space near the house so that we could all get a good look at him. I think my papa wanted to prove to us that a porcupine does not throw his quills when frightened, as many people think. The “porky” cried and whined and sounded much like a human baby.

Then we went into the house and let Mr. Porcupine find his way back home. If I remember correctly, I did not “keep house” out on the logs ever again for several days for fear I might have another visitor from the woods.
I will not tell who I am. Just think of me a little girl grown taller than most of you. Do you suppose my own girls will recognize me? I was a very much surprised and gave us lots of fun.

Milton, Wis.
October 29, 1928.

Dear Friend:
Perhaps one of your girls will steal a march on you as Dorothy did on her grandpa. We hope so for we’d like to know your name. In the meantime, we shall enjoy your entertaining letter and hope to hear from you again. Who knows? We may guess your name sooner than you think.
Sincerely,
M. S. G.
of the Seventh Day Baptist denomination. Sunday night there will be an evangelical and wel­come service at seven-thirty.


Officers of the Sabbath school are Mrs. L. A. Davis, superintendent; Miss Mary Wheeler, secretary, Margaret Saunders, pianist, and Geneva Saun­ders, chorister. The school has between fifty and sixty members of the Den­ver church are expected to attend the dedication tomorrow.

The program follows:

FRIDAY EVENING, 7:30, NOVEMBER 9
Praise service
Led by E. T. Davis
Scripture and prayer
Dr. Wm. L. Burdick
Male quartet
Address
Pastor, North Loup, Neb.
Mixed quartet—"Behold I Stand at the Door"
Dr. E. W. Saunders, Mrs. L. A. Davis, Mrs. H. W. Saunders, D. E. Hummel, L. A. Davis
Hymn (168)—"Revive Us Again"
Congregation
Benediction
Pastor C. A. Hansen

SABBATH MORNING, 10:00, NOVEMBER 10
Prelude—"Sabbath Morn"
Pastor C. A. Hansen
Margaret Saunders
Hymn (74)—"Holy, Holy, Holy"—Congregation
Hymn (75)—"Come Thou Almighty King"
Address
Scripture
Rev. H. L. Polan
Prayer
Response by choir, Pastor
Prayer
Led by Dr. W. B. Burdick
Anthem—"Hallelujah for the Cross"
Choir
Announcements
Margaret Saunders
Solo—"The Lord Is Mindful"
Mrs. Mina Coon
Pre-dedication sermon—Consecration
Pastor C. A. Hansen
Mixed quartet
Orrville Burdick, Mattie Burdick, Grant Burdick, Grace Burdick
Hymn (12)—"Jesus I My Crystal Cup Takes"
Congregation
Benediction
Rev. H. L. Polan
SABBATH AFTERNOON, 2:00, NOVEMBER 10
Prelude—Those Distant Chimes
Pastor C. A. Hansen
Proceessional—"Tread Softly"
Choir
Invocation
Pastor
Hymn (172)—"Faith of Our Fathers"
Scripture
Pastor Hansen
Hymnody anthem
Double quartet
History of the church, and unveiling of its
founder, Rev. S. K. Polan
Vocal solo—"How Beautiful Upon the Mountains" (Harker)
Miss Josephine Antoine
Presentation of keys
Paul Hummel
Acceptance by board
H. L. Landrum
Hymn (342)—"Our Best"
Rev. H. L. Polan
SUNDAY EVENING, 7:30, NOVEMBER 11
Invocation
Scripture
Praise trio—In the Garden of Tomorrow"
Pastor C. A. Hansen
Vocal trio—"The Lord"
Rev. H. L. Polan
Mixed quartet
Address
Pastor, W. S. Davis
Vocal solo—"How Lovely Are Thy Dwellings"
E. T. Davis
Announcements
Male quartet
Sermon
Rev. W. S. Davis
Hymn (74)—"Faith of Our Fathers"
Congregation
Vocal solo—"Come Where Jesus Leades"
Pastor C. A. Hansen
REPORT BY CHURCH CLERK
The services were carried out according to the above program.

The church was well filled Friday night—a number being present from Denver. Mr. Polan of North Loup, preached on the theme, "Everybody Get Under the Load," emphasizing the need of more loyal support of the church at all times and places.

Sabbath morning the church was filled. The Denver congregation gave up its services so that they might meet with us. It was a beautiful day—warm and bright with the grass as green as at any time during the summer.

The pulpit was trimmed with ferns and foliage, and at one side there was placed a basket filled with cut-flowers—the gift of the four Wheeler families, in memory of their beloved pastor, S. R. Wheeler. Pastor Hansen preached the pre-dedication sermon while Rev. Herbert Polan and Rev. W. L. Burdick assisted in the service. Mr. Hansen made a stirring appeal for more loyalty and more consecration.

At a twelve-fifteen dinner was served in the basement to those attending the dedication. At two o'clock, the dedication exercises began with every seat filled, as well as many chairs which had been brought in for the occasion. Many doctors were present as well as lone Sabbath keepers from a number of places in Colorado and Utah. Among them was Miss Pearl Coon, who just came immediately after Mrs. Mary Wheeler, Andrews' history of the Boulder Church, and she was assisted by Stanley Rasmussen, seven year old son of Mr. and Mrs. E. W. Saunders; and son of Elder Wheeler. Mrs. S. R. Wheeler was able to be present at this one service.

At the conclusion of the meal, with people still at the tables, Roy Rogers as toast­master called to order, and in his own im­mitable manner introduced the speakers. Prof. Harold Stillman, President of Po­plar College, Miss Beulah Coon, teacher at Weldona, Colo., and daughter of our former pastor, Rev. S. R. Wheeler, Miss Pearl Arn­itage, Greeley, Colo., Mr. Lyle Moshier of Mattheson, Colo., Mr. A. E. Howe, business­man of Boulder, and Mrs. Clara Ras­mussen, Miss Wanda Burdick, granddaugh­ter of the late F. O. Burdick, gave a reading. Miss Beth Wheeler and Mr. Stillman sang "How Sweetly暫rongs Ring". It was a beautiful day—warm and bright with time of cheer and good fellowship, and prepared the way for the dedication services in the afternoon.

It seems almost too good to be true that we are able to serve a meal and to entertain our friends in our own church. For years we have been obliged to go to Buckingham Hall for church dinners and meetings, and we are very happy that from this time on we will be able to be at home in our own church. The basement is a large, sunny room with many windows curtained with bright cloth. There is a fireplace in one corner, which adds to the home-like sphere.

We shall use it a great deal for socials, dinners, and gatherings. The kitchen, with its gas range and oven, its built-in cupboard, and china, and dishes, and table linens of great pride, to the women-folk especially.

At two o'clock, the dedication exercises began with every seat filled, as well as many chairs which had been brought in for the occasion. Many doctors were present, as well as lone Sabbath keepers from a number of places in Colorado and Utah. Among them was Miss Pearl Coon, who just came immediately after Mrs. Mary Wheeler.
in their places, so that no bills were turned in. L. A. Davis, real estate man, was a great help to the committee in transacting the necessary business of various kinds, and made no charge. Erford Sweet came to the rescue at various seasons and times and gave valuable assistance. Loyal Terry, electrician, donated the electric light fixtures for the church upstairs and down—no small gift.

Mrs. Ethel Sutton bought grass seed, by her own efforts had the ground put in shape and planted, and for three weeks cared for it until a good lawn is now started. She also paid for the beautiful painting on the wall in the alcove over the baptistry.

Everly Rasmussen, interior decorator, saved a substantial sum to the church in necessary business of various kinds, and for the church upstairs and down—no small gift. The baptistry. There were fifteen constituent members; Mrs. Andrew said in her talk why not be answered.

In 1868, S. R. Wheeler went to Nortonville (then Pardee), Kan., to act as pastor of the Seventh Day Baptist Church at that place. He was pastor for thirteen years, then for five years was general missionary for the church in Iowa, Missouri and Arkansas. In the five years of travel he became acquainted with many lone Sabbath keepers. Among these was one, T. H. Tucker.

In time, Mr. Tucker came to Colorado and began writing to the Missionary Board to send S. R. Wheeler to Colorado as a missionary. No action was taken at that time, and in 1887 father accepted a call to Dodge Center, Minn. He served as pastor there for six years, and during the time T. H. Tucker wrote frequently to the Missionary Board, at times urging the necessity of sending Wheeler to Boulder to serve the small group of Seventh Day Baptists there. At last the board promised Mr. Tucker to send one. Mr. Tucker wrote back to the board to send whom they chose, as long as it was S. R. Wheeler.

Father and his family arrived in Boulder April 18, 1893. The first preaching service was held April 22, at the home of T. H. Tucker on Ninth Street, not far from the location of the new church.

A Sabbath school had been held by the Seventh Day Baptists for about two years before this.

May 20, 1893, the Seventh Day Baptist Church of Boulder, Colo., was organized in the Swedish Mission Church, at Seventeenth and Spruce streets. This church was rented and used for services until we had our own church.

There were fifteen constituent members: Mrs. Henry Davis of Denver, was among this number. Mother and I are the only ones left living in Boulder.

A lot on which to build a church was bought for $400 at the corner of Twelfth and Arapahoe streets. Work began on the building made out, December 18, 1893.

The work went on all winter. A full basement had been excavated and the walls laid in stone had been carried up until the windows were set, when there came what is known as the “Big Flood” of 1893. The basement had been in Boulder Creek and the high water undermined a small house which went into the creek and lodged there, throwing the current against the back end of the new building. The water washed away twelve feet of the foundation, the damage being about $46.

As soon as possible the basement wall was built up when the water had left it and the foundation carried forward twelve feet. The name of the building came from the people of the denomination. The first from the young people (being a five cent contribution from each one) amounted to about $200.

Father made a trip to the associations, and by personal contributions got money to carry on the work.

The building was dedicated February 17, 1895. There were bills to be paid of about $600. Father again went out among the Seventh Day Baptist churches and put the cause before the people. Enough was raised in this way to pay the bills, so that there was no debt against the church. A deed for the property was given to the Seventh Day Baptist Missionary Board.

"Except the Lord build the house, they labor in vain that build it." Psalm 127: 1, was often repeated by Elder Wheeler during the building of the church.

Father was pastor here for ten years. Then came Dr. F. O. Burdick as pastor in April, 1903, and served until 1909. Doctor Burdick was dear to us all and did a good many things of value in the city.

The Grand Army of the Republic and Drum and Bugle made many friends here. His years here were trying ones. It was war time, and he was a "soldier" in the grandest sense.

The corps, the city charities, and many worthy things were greatly aided by his efficient help. In 1908 the Seventh Day Baptist Conference was held in Boulder, and its success was largely due to Doctor Burdick’s untiring efforts.

In 1910 came Rev. A. L. Davis, who served as pastor until 1916. Mr. Davis was much liked as a preacher in Boulder, and preached as many sermons outside of his own church as in it, while he was here. Our membership and worshippers have come and gone, more or less, ever since the church was organized, and Mr. Davis said he always felt as if he were preaching to a procession.

In 1916 Rev. L. A. Wing came as pastor and stayed until 1922. Mr. Wing loved Boulder and made many friends here. His years here were trying ones. It was war time. His time was over seas, and Loretta, his daughter with the beautiful voice, who served so faithfully and cheerfully by her singing, was buried with her baby in her arms—one of the many victims of the dread disease raging amongst us.

Rev. D. Burdett Coon came in 1923, and remained until 1927, when he went as a general missionary to work in Jamaica. Mr. Coon was most faithful in his ministrations to the church members, both resident and non-resident and to all lone Sabbath keepers. He increased the membership of the church more than any other pastor—about forty names being added to the roll while he was here.

### The Sabbath Recorder

**History of the Boulder Church and Unveiling of Its Founders, Rev. Samuel R. Wheeler**

Prepared for the dedication service by Elder Wheeler’s daughter, Mrs. Mary Wheeler Andrews. Mrs. Andrews was a constituent member of this church.

In 1868, S. R. Wheeler went to Nortonville (then Pardee), Kan., to act as pastor of the Seventh Day Baptist Church at that place. He was pastor for thirteen years, then for five years was general missionary for the church in Iowa, Missouri and Arkansas. In the five years of travel he became acquainted with many lone Sabbath keepers. Among these was one, T. H. Tucker.

In time, T. H. Tucker came to Colorado and began writing to the Missionary Board to send S. R. Wheeler to Colorado as a missionary. No action was taken at that time, and in 1887 father accepted a call to Dodge Center, Minn. He served as pastor there for six years, and during the time T. H. Tucker wrote frequently to the Missionary Board, at times urging the necessity of sending Wheeler to Boulder to serve the small group of Seventh Day Baptists there. At last the board promised Mr. Tucker to send one. Mr. Tucker wrote back to the board to send whom they chose, as long as it was S. R. Wheeler.

Father and his family arrived in Boulder April 18, 1893. The first preaching service was held April 22, at the home of T. H. Tucker on Ninth Street, not far from the location of the new church.

A Sabbath school had been held by the Seventh Day Baptists for about two years before this.

May 20, 1893, the Seventh Day Baptist Church of Boulder, Colo., was organized in the Swedish Mission Church, at Seventeenth and Spruce streets. This church was rented and used for services until we had our own church.

There were fifteen constituent members: Mrs. Henry Davis of Denver, was among this number. Mother and I are the only ones left living in Boulder.

A lot on which to build a church was bought for $400 at the corner of Twelfth and Arapahoe streets. Work began on the day the deed was made out, December 18, 1893.

The work went on all winter. A full basement had been excavated and the walls laid in stone had been carried up until the windows were set, when there came what is known as the “Big Flood” of 1893. The basement had been in Boulder Creek and the high water undermined a small house which went into the creek and lodged there, throwing the current against the back end of the new building. The water washed away twelve feet of the foundation, the damage being about $46.

As soon as possible the basement wall was built up when the water had left it and the foundation carried forward twelve feet. The name of the building came from the people of the denomination. The first from the young people (being a five cent contribution from each one) amounted to about $200.

Father made a trip to the associations, and by personal contributions got money to carry on the work.

The building was dedicated February 17, 1895. There were bills to be paid of about $600. Father again went out among the Seventh Day Baptist churches and put the cause before the people. Enough was raised in this way to pay the bills, so that there was no debt against the church. A deed for the property was given to the Seventh Day Baptist Missionary Board.

"Except the Lord build the house, they labor in vain that build it." Psalm 127: 1, was often repeated by Elder Wheeler during the building of the church.

Father was pastor here for ten years. Then came Dr. F. O. Burdick as pastor in April, 1903, and served until 1909. Doctor Burdick was dear to us all and did a good many things of value in the city. The Grand Army of the Republic and Drum and Bugle made many friends here. His years here were trying ones. It was war time, and he was a "soldier" in the grandest sense.

The corps, the city charities, and many worthy things were greatly aided by his efficient help. In 1908 the Seventh Day Baptist Conference was held in Boulder, and its success was largely due to Doctor Burdick’s untiring efforts.

In 1910 came Rev. A. L. Davis, who served as pastor until 1916. Mr. Davis was much liked as a preacher in Boulder, and preached as many sermons outside of his own church as in it, while he was here. Our membership and worshippers have come and gone, more or less, ever since the church was organized, and Mr. Davis said he always felt as if he were preaching to a procession.

In 1916 Rev. L. A. Wing came as pastor and stayed until 1922. Mr. Wing loved Boulder and made many friends here. His years here were trying ones. It was war time, his time was over seas, and Loretta, his daughter with the beautiful voice, who served so faithfully and cheerfully by her singing, was buried with her baby in her arms—one of the many victims of the dread disease raging amongst us.

Rev. D. Burdett Coon came in 1923, and remained until 1927, when he went as a general missionary to work in Jamaica. Mr. Coon was most faithful in his ministrations to the church members, both resident and non-resident and to all lone Sabbath keepers. He increased the membership of the church more than any other pastor—about forty names being added to the roll while he was here.
THE SABBATH RECORDER

Rev. Samuel R. Wheeler was born in England and came to this country at the age of nine. He secured his education by persevering labors and finally entered the ministry, in which he served many years. His early hardships made him the natural man of faith in the cause of Christ. In his faith he saw an opening for Seventh Day Baptists in our beautiful city, and sacrificed for its growth for the first ten years.

During the thirty-five years of its existence, the church has reached out in missionary work, and has interest in a number of leading cities in Colorado, Wyoming, and Kansas. There is a branch church in Denver, which has grown rapidly.

But the history of the Church of Boulder, it would seem peculiarly fitting that we should unveil a photograph of its founder, my beloved father, Rev. Samuel R. Wheeler. This photograph is the very thoughtful gift of a few of the close friends of my father and it will be cherished as the years go by on the part of all who worship here, especially by his children and converts.

[We add here a few words of testimony published by Dr. Hansen in the Boulder Camera.—T. L. G.]

GOLDEN WEDDING

On Wednesday evening, October 10, 1928, more than a hundred friends and relatives gathered at the Grange hall at Petrolia, N. Y., to celebrate the golden wedding of Eugene and Waity Witter, of that village.

The occasion, as such occasions are, was one of joy and gladness, especially so to Mr. and Mrs. Witter. They realized anew their number of friends and appreciated anew their faith in man.

The Grange hall was tastily decorated with golden hued crepe paper and autumn leaves. Several songs, such as, “Put on Your old Gray Bonnet,” and others of like nature were sung. Readings and short talks were given by a number, and a good social time was participated in by all. Refreshments were served. Several pieces of gold besides fifty dollars in bills were presented to the couple, as a token of remembrance and appreciation.

There were friends from Wellsville, Scio, Alfred, Pekivesville, Bradford, Richburg, Homer, Allentown, Hornell, Ward, and many other places.

Mr. and Mrs. Witter were both born in Allegany County—he in the town of Willing, and she in the town of Amith. He was the son of Fra. S. and Susan Stillman Witter, and she was the daughter of Daniel and Sarah Hall Benjamin. At the age of seven Mr. Witter’s parents moved to Petrolia, in the home where he has since lived. She attended Alfred Academy, and for a time taught school. At an early age each was baptized—he by Rev. L. E. Livermore.

The couple have a large family, including two sons and four daughters. One of their sons, B. R. Wheeler, has become a doctor and is now serving his country in the medical department of the Red Cross.

The Grange hall was tastily decorated with golden hued crepe paper and autumn leaves. Several songs, such as, “Put on Your old Gray Bonnet,” and others of like nature were sung. Readings and short talks were given by a number, and a good social time was participated in by all. Refreshments were served. Several pieces of gold besides fifty dollars in bills were presented to the couple, as a token of remembrance and appreciation.

Horses of the Detroit police department understand that a red light means “whoa” and a green light “go.” What a lot of motorists need is horse sense.—Wichita Eagle.

THE SABBATH RECORDER

SPECIAL CHRISTMAS OFFER

We are offering three different combinations of our literature at reduced prices until December fifteenth. Each combination includes a volume of the Monthly Mottoes, by Rev. A. J. C. Bond, a 50 cents for every week of the year; the Denominational Calendar, which, this year, shows views of Milton College and some of its denominational information and data that every Seventh Day Baptist home will want; and a book written by one of our Seventh Day Baptist men. The combinations are:

- *Bible Studies on the Sabbath Question*—$1.00
- *Weekly Mottoes, Bond*—$0.50
- *Denominational Calendar*—$0.25
- Special price, $1.00.

- *Sermons to Boys and Girls*—$1.00
- *Weekly Mottoes, Bond*—$0.50
- *Denominational Calendar*—$0.25
- Special price, $1.00.

- *Letters to the Smiths*—$1.75
- *Weekly Mottoes, Bond*—$0.50
- *Denominational Calendar*—$0.25
- Special price, $1.00.

Just order the combination by number if it is more convenient.

BERNICE A. BREWER.
510 Watchung Avenue, Plainfield, N. J.

The Library of Congress’s valuable collection of Chinese manuscripts is in charge of a man who has never been to China, cannot speak Chinese (though he can read and write it), and whose chief personal contact with Chinese has been through local laundries. Berry A. Claytor is his name. And Claytor is a Negro. He became interested in the work when, as a messenger, he volunteered to help bind some Oriental works after others had turned down the job. The works under his supervision comprise the largest collection of its kind outside of Asia.—The Pathfinder.
“Five sparrows are sold for two pence, and not one of them is forgotten of God,” and “yet the very hairs of our heads are all numbered,” in God’s sight; and nothing that concerns us is without his thought and his care.

Men have always coveted wealth, but Christ warns against such covetousness and declares that “a man’s life consisteth not in the abundance of the things which he possesseth.” So Jesus Christ reconstructed the theory of values, and it is to that reconstructed theory of values that I invite you to think today.

Our human life is constantly emphasizing the non-essential values and losing sight of the essential ones. It is natural for us to magnify the things that are close to us and to minimize those things which seem to be at distance. Physical comfort naturally*stands out in our thought above spiritual values. Position and rank appeal to the ambition. Independence and self-reliance tempt men to forget our dependence upon God, and the covetousness of wealth corrodes and destroys the soul.

Jesus was face to face with these false values, and was continually combating them. So he said, “Fear not physical harm so much as you fear that which harms the soul.” Be not self-sufficient. “He that denieth me before men shall be denied before the angels in heaven.” “Be not anxious: Take no thought for the morrow. Life is more than meat and the body than raiment.”

As opposed to all these things of minor value, Jesus holds up the ideals of the kingdom of heaven, for “all else is above all else.” It supplies all else. “Seek first the kingdom of God and these things shall be added unto you.”

It is in the midst of this conflict with the destructive values that Jesus harps against the materialism of his time. He reconstructed the theory of values, and it is not in the abundance of the things which he possesseth.”

The pivotal point in this reconstructed theory is the worth of the man in contrast to all the things he may possess. The sham and falsehood of pride and hypocrisy, like the good of physical welfare and the evil of physical harm, are but temporary and fleeting. Few “Wealth is consumed by moth and rust.” Only the spiritual is eternal. It is for this reason that human life ranks above all other possessions. The best possession in all the world is a spirit-filled and spirit-led human life.

This age of industrialism accumulates millions. It exalts stocks and bonds and dividends. It measures men by their bank account, or their income. But Jesus puts the man himself above all his wealth.

The new interpretation of religion which Jesus taught emphasizes the necessity for a true estimate of values. It puts man’s person above his possessions. It helps men and women to evaluate life properly. Somehow men may get the true viewpoint and form habits of estimate that can stand the test that time will put upon them. Christ’s reconstructed theory of values never meant more to anyone than it means to us today.

We are living in a religious education where thoughts of the mind and soul should loom large. We are stressing religious education in youth, where habits of thought and action will become permanent possessions.

Few great changes of mind and heart occur after twenty-five years of age. Except in the special line of one’s calling or life occupation, new and notable changes in ideas and points of view seldom come after one’s college training is completed.

The ideals, the viewpoints, the tastes, the ambitions of youth are usually crystallized into the worldliness of manhood by the time one reaches twenty-two years of age. Here occupations and professions are chosen for life. Life friendships are begun, standards are set up, and values are established.

Eighty per cent of those who enter the Christian life enter it before that age.

It is for that reason that emphasis can better be placed in youth on the reconstructed theory of values which Jesus Christ advocated. It is imperative, especially that young people feel this truth and make it their own while yet it is possible for them to incorporate it into their lives.

Once feel the strength of the truth while yet in the plastic days of life, that there is something in life that is above material possession, something that is more abiding, something that is stronger in its appeal to the best in manhood, something that the heart longs for and responds to with all its zeal and love, and you have anchored the tap-root of the soul in the eternal values of life.

The vacillations which are so often begun in youth and continued until death, are for the want of a true estimate of values. The sins of “wild oats” that blight the whole career of thousands of our youth, the “best” that turns men and women in the wrong direction, the die that is cast from which there is no return and no escape, all these are but the direct fruitage of the false valuation system.

It is the worth of the man as contrasted with all other possessions that Jesus first lays upon our hearts. Gold and silver, jewels and diamonds, all shrink into insignificance when contrasted with personality. When weighed in the balance against character, they are feather weights. If a man’s heart is set on these things, he is bartering his soul. He is selling his highest worth for a mess of pottage.

He is flinging himself into the flame that he may amuse himself with the ashes of his own destruction.

If, in the second place, I would like to have you analyze personality and see what it is that constitutes this high value, come
pared with which other possessions are but dust and ashes.

Character has many counterfeit s that must be classified and labeled before we can be sure that they will not deceive us. Force has sometimes paraded itself as character. "Might makes right" is an old theory upon which government, industry, society has been constructed for some time, operated in medieval times feudal barons held relentless power over their subjects with the iron hand of force. Absolute monarchies have gambled with the destinies of nations as though they were nothing more than the dice of a reckless game and have dictated the life and the death of prince and peasant alike.

But life is softening and men are seeing the fallacy of the theory of value which says that "might makes right." The days of feudalism have passed away. Absolute monarchies are transformed into constitutional monarchies and into republics.

Industrialism is discovering that there is something behind the scenes of human existence. Society is beginning to realize that force is the "greatest thing in the world." Public sentiment is beginning to see the world without human brotherhood and love are making a dent in national and international thought. Peace conferences are becoming less paper.

Christ's reconstructed theory of value recognizes this highest quality of humanity, and love is one of the other possessions. Its heralds cry out to humanity: "Now abideth faith, hope, and love; these three; but the greatest of these is love." All the world is full of love, wherever love dominates a soul of a man, whether he be a humble toiler or the possessors of great estates, whether he die or survive, yet in the words of Emerson, "there is a life whose value ranks above all worldly goods.

The mother who makes home bright with love, whose children know that her best gifts are not fine clothes or costly furniture but her heart's best affection, that mother's value can not be measured by millions and pearls. "Love that suffereth long and is kind; love that faileth not; love that rejoiceth not in unrighteousness but rejoiceth in the truth," this is the unanswerable possestion of the soul which Jesus holds up to humanitarians above all other possessions.

Another characteristic possible to human personality and which can not be got for gold is the unfolding of the infinite life within us. Dr. Lyman Abbott once said that religion is the life of God in the soul of man. You have seen a beauti­ful rose on a Juno brood, its pure petals to the warm sunshine. Its cheeks are kissed by the dew. It is the emblem of a new life, the softest spot is on its soft lips. It is God's sweetest breath in nature. What artist designed its form or blended the tints of its colors or gave it its perfumed breath? It is God's smile and whisper of love unfolded in a rose bud. But you can not buy the power to see it and put it above all other possessions. Its beauty is an old story of a man. There is no grace of personality which there is the unfold ing life of the Infinite.

There is no excellence of body or mind or heart which has not a place in God's pattern of a man. There is no grace of person, skill of hand, delicacy of brain, or purity of soul that is not a part of God's scheme of a human life.

When a soul grasps a vision of its kinship to divinity it begins unfolding with the limitless beauties of color and form and fragrance of God's love and life, the rose is weak and flower beauty.

Think you Angelo did not more possible achievements in art because he carved his own faith in forms of breathing marble and painted it upon its own spirit. Do not your mortal frescoes? And yet this faith and power to reveal the unfolding Deity is not left with the spirit, it resides within us by the power of choice.

"Men at some times are masters of their fates; the fault, dear Brutus, is not in our stars, but in ourselves, that we are under­lings."

Conscience, reason, will, and the possi­bility not in an unlimited, until, moral, spiritual growth, this is the possibility of the expanding infinite within us. No money value can compare.

This is the wealth of human personality of which Jesus speaks when he says, "A man's life consisteth not in the abundance of the things which he possesseth."

There is one more thing about this spiritual wealth which I must not fail to have you understand. It is that it is open to all and attainable by all. The God who created billions of the world's wealth of the most of us can not share. Most men must struggle and toil for the necessities of life and expect to forget the most of the material luxuries of life. But no man need die spiritually poor. To no one is denied the riches of the soul. God is as lavish with us in the offer of his generous gifts of himself to us as he is with the rose and the lily.

You not be rich in houses and lands, but you may be rich in knowledge and in virtue. You may not be skilled in art and invention, but you may be skilled in the art of living patiently, bravely, and purely in the midst of hardship and trial and temptation.

If you aim only at worldly wealth, you may fail like Most men do. But if you win it alone, your possessions are poor and sordid and cold. Your house is left unto you desolate. It has no knowledge of God in it. It is an image of him. It is a moth nor rust can corrupt and which thieves cannot break in upon nor steal.

Most men lose life to you is sweet. It is full of promises. It has untold values in store for you. But they are spiritual values. Keep your eyes on these. Never look to the sordid end of the thing or the goal. They are but means to an end, and all too often they are but the broken reed and the dis­appointed staff. The best is open to you. God's help is promised and his eternal riches of character and soul are the rich legacy he has bequeathed to us.

A "sacred burden is this life you bear: Look straight before you; stand up and walk beneath it steadily. Fail not for sorrow, falter not for sin; But onward, upward, till the goal you win."

In Memoriam

The Ladies' Aid society of the Seventh Day Baptists, Phila­delphia Market, N. J., regrets the loss of Miss Agnes Bud­rick, a life-member of the society.

She was a gentlewoman of sweet Chris­tian character. She had lovingly cared for her father, mother, sister, and brother bro­thers in their last illness, and helped with the care of her brother Alberne's wife, Josie Burdick (another dear member) as long as she was able.

Agnes was born in Little Genesee, N. Y., which was her home with the excep­tion of a few years she spent in her brother Alberne's home in New Market, N. J.

She was tenderly cared for in the home of her niece. Mrs. Edna R. Sanford, at Little Genesee, N. Y., where she died September 9, 1928.

We feel that her life was a blessing and her memory will be precious to all who knew her.

MINNIE D. WHITFORD,
ALICE J. A. BURDIC.
DEATHS

CLARK--Alice Briggs Clarke, daughter of John

son and Caroline Stout Briggs, was born in

Independence, December 28, 1845, and died at

her late home in Independence, October 29,

1928.

In early life she was a teacher. May 10, 1870, she

was married to Orville C. Clarke, a Civil War

soldier, with whom she now deceased; Mrs. Carrie M. Slade, and Floyd

1926. To them were born three children: George.

a home and devoted care during the

her declining health. These with two grandsons,

Catur M. Clarke, of Independence, survive.

Mrs. Clarke was an interested and loyal suppor-

ter of community interests, a faithful and cap-

able worker in the Ladies' Aid Society, of which

she was a charter member, and an appreciative

and kindly neighbor and friend who will be missed

from the community where she has spent her life.

Funeral services were held in the Seventh Day

Baptist church at Independence, October 31, 1928,

conducted by her pastor, and her body was laid to

rest in the Alfred Rural Cemetery.

FOREMAN.-Keturah M. Merrick Foreman was born

February 1866 to Amos

and Caroline Stout Briggs, her late home in Independence,

on the Richburg Seventh Day Baptist Church. She was a convert to the Sab-

baptist church at Independence, October 31, 1928. She

was a home loving woman and lived a quiet, re-

were united in marriage

baptist at Boulder. She was a convert to the Sab-

baptist church at Independence, October 31, 1928. She

was a home loving woman and lived a quiet, re-

foreword.

BAPTIST OF SEVENTH DAY

CIRCULARS OF INTEREST TO YOUNG PEOPLE

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE

(Revised), a book of exceptional value to those who would know more about

Seven Day Baptist ecclesiastical matters and procedure. It is attractively

bound, cloth, $1.75. Samuel L. Tassell, Honesdale, Pa.

AMERICAN SEVENTH DAY TRACT SOCIETY

Newfield, New Jersey.

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

Alfred, N. Y.

All programs require the degree of Associate of Arts in

Well-balanced liberal courses in humanities and sciences.

Four-year course. 

The School of Music has through courses in all forms of

musical instruction. A large symphony orchestra is

The Institution has a strong program of physical educa-

tion and sports. All students are under the direction of a

professor coach.

For further information, address

ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton, Wisconsin

THE SABBATH RECORDER

DEATHS

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER