How can we make our time and strength count for the greatest good to the cause we love? First of all, let us try to still the unholy and worldly voices in our own hearts, and listen to our Father's voice regarding the best things to do for him and for our fellow men.

Then let every one try to look on the bright side. Every good cause must have a bright side, and he makes a mistake who does not try to see it. It will not help matters to drive a pessimistic pen. This is sure to bring depressing and killing words and these will unfit our fellows for hopeful, helpful work.

Why not all of us take up the bright pen of the optimist, with its inspiring words of hope and assurance; and with that, try to lead men's thoughts away from fields of contention on mooted questions, into fair and hopeful lines of practical living and matters pertaining to the blessed work of reaching the millions of souls now drifting toward a lost eternity.

—T. L. G.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-23, 1929.

President—William M. Silliman, Plainfield, N. J.
Vice-President—Miss Ethel J. Brener, New Market, N. J.; Hurley S. Worrell, N. J.; Badger B. Gilbert, N. Y.; Charles G. Givens, N. D.
Secretary—Mrs. Ethel E. Buie, Milton, Wis.
Treasurer—Mrs. T. E. Crocker, Milton, Wis.
Corresponding Secretary—Mrs. George E. Crocker, Milton, Wis.
Recording Secretary—Mr. A. L. Skaggs, Milton, Wis.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William C. Hubbard, Plainfield, N. J.
Vice-President—Miss Ethel J. Brener, New Market, N. J.; Hurley S. Worrell, N. J.; Badger B. Gilbert, N. Y.; Charles G. Givens, N. D.
Secretary—Mrs. Ethel E. Buie, Milton, Wis.
Treasurer—Mrs. T. E. Crocker, Milton, Wis.
Corresponding Secretary—William D. Burdick, Plainfield, N. J.
Recording Secretary—Charles H. Coon, Milwaukee, Wis.

Treasurers of General Conference—James H. Coon, Milton, Wis., and Elbert E. Wild, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE
Terms expiring on April 1, 1929—Charles H. Coon, Milton, Wis.; Ethel E. Buie, Milton, Wis.; Elbert E. Wild, Plainfield, N. J.
Terms expiring on October 1, 1929—J. L. Conant, Madison, Wis.; M. W. Curfman, Elwood, Ind.; Edgar J. Holmes, Ottawa, Ill.

AMERICAN SABBATH TRACT SOCIETY
President—Charles F. Randolph, Maplewood, N. J.
Secretary—Arthur L. Kroner, Elmhurst, Ill.
Recording Secretary—Mrs. Frances Babb, Bridgeport, Conn.
Treasurer—Mrs. Ethel E. Buie, Milton, Wis.
Secretary—James H. Coon, Milwaukee, Wis.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Curtis F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Kroner, Elmhurst, Ill.
Treasurer—Mrs. Ethel E. Buie, Milton, Wis.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edgar D. Gray, Battle Creek, Mich.
Recording Secretary—Mrs. Dora K. Dugan, Alfred, N. Y.
Treasurer—Mrs. T. E. Crocker, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE SABBATH TRACT SOCIETY
President—Mrs. Allen E. West, Milton Junction, Wis.
Recording Secretary—Mrs. Paul W. Shew, Milwaukee, Wis.
Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.

SABBATH KEEPERS' AUXILIARY
President—Mrs. Robert W. Kelly, Battle Creek, Mich.
Recording Secretary—Mrs. George E. Crocker, Milton, Wis.
Treasurer—Mrs. George E. Crocker, Milton, Wis.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY
President—Miss Eliza Phillips, Battle Creek, Mich.
Recording Secretary—Mrs. George E. Crocker, Milton, Wis.
Treasurer—Mrs. George E. Crocker, Milton, Wis.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
President—Dr. J. E. Bowes, D. D., Milton, Wis.
Recording Secretary—Miss Ethel J. Brener, New Market, N. J.
Treasurer—Mrs. Ethel E. Buie, Milton, Wis.
Corresponding Secretary—Mrs. George E. Crocker, Milton, Wis.

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

The Amount Needed on January 2, 1929, to Complete the Building

$35,145.09

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
Vol. 106, No. 1
Plainfield, N. J., January 7, 1929

No. 4,375
To me, the great wonder is that Jehovah could use such writers in developing his plan of salvation.

It was God in the beginning as Creator, and it has always been, and still is God, with his universe, working in his own manner and way; and it will be God working even unto the end.

His method of creating, and sustaining the heavens and the earth is still going on, and the correct understanding of his handwriting in the rocks and of his story told in human language in the Bible should not be in conflict. There must be harmony between them. A proper interpretation of the symbolical, as against symbolic creation, should harmonize with God's hand writings in the rocks and in the natural world.

When the Book says, "In the beginning God created the heavens and the earth," there is no intimation of the length of time covered by the term "in the beginning." Then, when the symbolism of seven twenty-four hour days—each one measured by a revolution of the earth—we have the story and order of the wonderful departments of creation, in what might be called the creative week, ending with the Sabbath as the last important day of that creative week. It may be that God's seventh day is not yet ended, and that our seventh day of each week may be symbolical of his eternal rest.

The stories in Genesis are symbolic of God's great days—or the different periods in his process of creation. I do not understand the language so as to mean that God spoke everything into being out of nothing in so short a time.

The great, all-important truth, "In the beginning God created the heavens and the earth," is not contradicted by any interpretation of the Bible, for it is not intimated of the length of time covered by that expression.

It has been God all the way through, causing everything in his universe and the story is beautifully told in a few lines using literal words in the Bible, but there is no intimation of the length of time covered by that expression.

For instance, of my friend loves to think of God in the form of a man on Sinai with Moses, and as using his literal finger to chisel the law on tables of trap rock, and I prefer to think of him as a man, using Moses to do that work, why should we quarrel about it? Both make God the author of the law. Both place him first and both regard him as the supreme law giver.

As for me I will bid that good friend cheer and God bless him in his interpretation of that wonderful transaction. If his method of interpreting the words of the Bible brings God near to him, I will be glad for him. But I cannot understand the method of giving the law just be done. I will bid him Godspeed, and will join hands with him in the effort to reach and save the lost.

Whether my friend feels bound to quarrel with me and tries to compel me to believe in the literal interpretation of all symbolical figures as word for word, just as he does, and if he insists upon classing me with infidels if I cannot conform to his notions, then we have an instance of too insistent and dictatorial I am driven away rather than drawn toward the Bible.

I do gain strength and inspiration by seeing the spiritual teachings suggested by the highly poetical and inspirational meaning of prophetic visions. But for me to take them and make them better than in a spiritual, would rob them of their higher meaning.

The Creation

The last scene in the Book of Genesis reveals The Sabbath the creation of the week of seven twenty-four hour days ending with the Sabbath. The Sabbath for man was the basis of the Sabbath. It was created for man, as a means of keeping him in close communion and spiritual fellowship with God.

The week of seven days was a special division of time—a division got measured by any movement to reach and save the lost.

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The week of seven days was a special division of time—a division got measured by any movement to reach and save the lost.
It was of this Sabbath that Christ—God manifest in the flesh—spoke when he said the Son of man is Lord also of the Sabbath. This was the point Jesus held to all his life, and never did he teach men that it was later to be given up for Baal's day—"the sabbath of the sun." Thus we see that after the ages of creation and development of the universe, when the earth had at last been made ready for the habitation of man, it was God's will to have it live in it, Jehovah, by special creation and for the special benefit of man, made the week and the Sabbath. In harmony with this the divine Man taught that it was not a Jewish ordinance, but was for man. It was created before a Jew was ever known, and Christian apologists are often forced to admit that it should be used. Nothing is its plain reasonable explanations for Sunday keeping, and the Lord's day in the right spirit would transform the world. It would result in a world-wide revival of religion and would show the Church in the first place in full consistence with Bible teachings; and so it would do away with the necessity of making such unreasonable explanations for Sunday keeping, through which the unchurched masses can plainly see. No wonder there is so little regard for this day, while its plainest teachings are so easily set aside.

WHAT ABOUT MY OWN SERMON?

REV. F. H. SCOWELL

In the preparation of my sermons, I have come to ask myself the following questions: Why have I selected the subject I have in mind? Is this discourse I have in mind likely to meet the spiritual needs of the listeners who are liable to be present? Am I preparing to say something that the hearers will remember and refer to, who is about to turn away from the Savior, and will this sermon warm the heart of such a person and help change his mind? Will my sermon be liable to win back any who may be present who are being carried away by the vanities and follies of the world? Am I preparing to say something that God can use in winning any lost one who may be present? Am I preparing to say something that will be a consoling and encouraging word to those who were there and the better I feel over having done my very best all the way through.

A TRIBUTE

It was with the deepest sadness that I heard today of the passing of our dear friend, Mrs. Sara G. Davis.

The name of Mrs. Davis has been connected with some of the best memories of our China mission. I remember so well when my mother, as a pastor's wife and a leader in the women's missionary society of the church at Westerly, used to receive letters from Mrs. Davis in regard to our work in China. Even as a young girl I greatly enjoyed reading her letters. I always thought of Mrs. Davis as one of the saints in God's kingdom.

Mr. Davis and Mrs. Davis came to North Loup during their furlough in 1891, seeing and hearing them only added to my rest, my interest in them and the work they stood for. They were not only the rounds of the churches that summer. It was for the association that they came to North Loup. From there they went to Norwich and before they could get back to Friendship, N. Y., where they had left their young daughter, she had become suddenly ill and died.

My father became pastor of the Ashmore Church that year. Later in the summer Doctor and Mrs. Davis came there to stay a while with Mrs. Davis' sister, Mrs. Horace Stillman, and we learned to know them very well. They had us appreciate their bravery and devotion in that great sorrow which never ceased to be very keen.

Years later, when I went to China, it was in Mrs. Davis' home that I ate my first meal in China. In my first year I learned to know her more intimately as well as a missionary. There I saw the beautiful, faithful, selfless work of Doctor and Mrs. Davis in the buildings of the mission, in the lives and hearts of the Chinese Christians, and in the hearts of those of us who were privileged to work with them.

Mrs. Davis was a woman of the most intense loyalty to those whom she loved and to the principles and work for which she stood and to which she and her husband had given their lives. She suffered much and keenly when she was disappointed in results or in people, as we all are sometimes and as God must be more often than not. She loved the Chinese people and the work for and among them most devotedly.

The last time I saw her was at the Conference meeting held by a year ago last August. Very feeble she was then, but oh so strong in spirit and so devotedly partial to the dear work in China! The older Chinese Christians will mourn when they learn that dear De Tha-tha has gone. But we re-joice to be happy when we think of the joy they felt in Christ. The Master must have had in her reunion with the beloved State beside whose grave she was buried in Friendship, with her beloved husband and little son whom she laid away in China and, above all, with the Master whom she served so faithfully while she had life.

Sincerely,

Grace L. Randall

Muirale Stanislaus,
Wauwatosa, Wis.
December 28, 1928.
They have their worship service with Scripture and prayers and are at present spending a part of the Sabbath morning in reading the book, "Christ at the Round Table," by E. Stanley Jones.

I wonder if there are not other little groups of students, other Sabbath keepers who are having, or could have, such meetings. The influence of such a meeting in making the day distinctive and an uplift in our own lives is most invaluable. Then there is the possible influence upon other lives around us, and the help it may be to other little groups of Sabbath keepers. May there be many such groups!

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met for its December meeting in the Seventh Day Baptist church, Plainfield, N. J., on Sabbath Day, December 16, 1928, at 2 o'clock p. m., President Corliss F. Randolph in the chair. The regular meeting was postponed for one week owing to the meeting of the Federal Council of the Churches of Christ in America at Rochester, N. Y., at the time of our regular meeting, and of which Corresponding Secretary Alva J. C. Bond was a member and in attendance.


Visitors: Silas W. Niles, Mrs. Frank J. Hubbard, Mrs. Willard D. Burdick, Mrs. Irving A. Hunting, Mrs. LaVerne C. Bassett, Miss Ida F. Randolph, Albert Whitford.

Prayer was offered by Rev. Theodore J. Van Horn. Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY

The report of the corresponding secretary is given in three parts, consisting of the usual regular meeting of the work of the office, second of the outside work of the secretaries, and third, of the reading of certain correspondence. The briefest of the attendance at public meetings will be supplemented by a verbal statement of the secretaries.

Work in the Office

The calendar came off the press the fifth of the month before we began filling orders immediately. Letters of inquiry had been written to all the churches asking how many calendars were wanted. The response has been fairly good. Only calendars ordered in combinations are reported here. A fuller report will be given next month.

Fundamental Features

A start has been made on the sending out of the Salem addresses, as authorized by the Committee on Distribution of Literature. Two hundred were sent to Baptist ministers in Texas, six per cent of which have been returned unclaimed at the present time.

Christmas Combinations

Fifteen Christmas combinations offered in the Sabbath Recorder have been ordered on orders received. This means fifteen dollars worth of literature sold that ordinarily would not have gone out.

Our Pulpit

The response to our call for sermons for the Sabbath Recorder has been fine, and continues in a most encouraging way. Word has been received from some of our churches that they are used and appreciated. We hope to have data in a most encouraging way. Word has been received from some of our churches that they are used and appreciated. We hope to have data in

By Brown

They are Miss Vida Randolph of Alfred, Marjorie Burdick of Plainfield, Burton Crandall of San Luis Obispo, Calif., and Mrs. H. K. Wead of Newtonville, Mass.

OUR BULLETIN BOARD

As you greet the days of the new year may there be in every heart that deep abiding joy that will help you to go forth brave and willing to meet whatever comes, in a spirit of loving submission and loyal service.

At the General Conference some resolutions regarding aggressive Sabbath promotion work, presented by Rev. John T. Davis, were adopted, the last one reading as follows:

"Whereas our young people are asking for work to do; therefore be it

Resolved, That we ask our pastors to inaugurate work along these lines and give their people, both old and young, something to do."

LITTLE GROUPS

At various times in the past there have been little groups of Sabbath keepers away from church, who have met together on the Sabbath to study the Sabbath school lesson, or read sermons, or books. Students in school have gained help and strength in this way and have found these little meetings to be a bright spot in a day that is sometimes long and lonely when away from home.

There are doubtless several such groups at the present time who spend an hour or more of Sabbath afternoon reading or studying the Bible, or other helpful books.

One such group is in Boston where three of our young people and a woman, who came to the Sabbath a year or two ago, meet every other week on Sabbath afternoon. They are Miss Vida Randolph of Alfred, Marjorie Burdick of Plainfield, Burton Crandall of San Luis Obispo, Calif., and Mrs. H. K. Wead of Newtonville, Mass.

The acting corresponding secretary attended the Quarter Session of the Federal Council of the Churches of Christ in America at Rochester, N. Y., December 5-12. This was the twentyninth anniversary of the organization of the council and this fact gave the meetings special interest. However, we were interested in having a review of the two decades of Christian service of the council in forward looking. I spoke upon to the topic "Braving the Turbulent Labor Day." We had pleasant afternoons together. The students present were Neil D. Mills, Harley Sutton, Everett Harris, and Ralph Brooks.

The assistant secretary visited our New England churches Friday, Sabbath, and Sunday, December 7, 8, and 9. She spoke at Waterford, Friday evening, Ashaway Sabbath morning and afternoon, attended an Interdenominational Unity of the Churches of Christ in America at Hopkinton, Sabbath night, a meeting of its executive committee at Waterford, Sabbath and spoke at the meeting of the Seventh Day Baptist society at Westerly Sunday evening.

Special Correspondence Reported

There has been the usual amount of correspondence during the month. Two letters are reported from the Visiting Commission addressed to our office, one from Brother G. Zylstra of Holland to the assistant secretary. The acting corresponding secretary attended the Round Table Round Table, by Dr. H. L. Wiseman.

In combinations offered for Christmas Season:

Sermons to Boys and Girls, at 10 at 50 cents each 5.00
Bible Studies on the Sabbath Question, 2 at 50 cents each 1.00
Letters to the Smiles, at 30 cents each 1.50
Mottos, 25 at 50 cents each 5.00
Calendars, 20 at 50 cents each 10.00

Outside Activities

The acting corresponding secretary attended the Quarter Session of the Federal Council of the Churches of Christ in America at Rochester, N. Y., December 5-12. This was the twenty-ninth anniversary of the organization of the council and this fact gave the meetings special interest. However, we were interested in having a review of the two decades of Christian service of the council in forward looking. I spoke upon to the topic "Braving the Turbulent Labor Day." We had pleasant afternoons together. The students present were Neil D. Mills, Harley Sutton, Everett Harris, and Ralph Brooks.

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Money Received

Gift for tracts... ........................................ $ 5.00
Sabbath Hymns and Songs.................................. 5.00
Sabbath News................................................. 1.05
The Sabbath, by Brown.................................. 2.50
Swift Decedence of Sunday................................ 0.50

Total: ......................................................... $8.55
Assistant Corresponding Secretary Bernice A. Brewer spoke interestingly of her recent visit to Western and surrounding territory in the interest of our young people there.

By vote, Secretary Bond was requested to acknowledge the receipt of the communication from Secretary Willard D. Burdick, and express our appreciation of the interest in our work by the Commission, and notify them of any further action that the board may take.

Treasurer Ethel L. Tlotsworth reported the present amount pledged toward the denominational building as $328,829.11.

The Advisory Committee would report the following recommendations:

Since there are a number of hundreds of bound and unbound volumes of "The History of Seventh-day Baptists in Europe and America," we recommend that the Executive Committee consider what should be done with them, and that we suggest they recommend their being put into the custody of the Tract Society for their final disposition.

That since the former edition of "The Challenge of China" has been exhausted, we publish another edition of five hundred copies of this book by A. J. C. Bond.

Recommendations adopted.

In accordance with the action of the board at the November meeting, President Randolph appointed Corresponding Secretary Ahva J. C. Bond, Recording Secretary Arthur L. Tlotsworth, and Treasurer Ethel L. Tlotsworth to originate and carry out a program for the Tract Society hour at the next General Conference.

Mr. Silas W. Niles, being present in response to our invitation, entertained us with reminiscences of his early residence in the publishing house in Alfred Center, N. Y., in a very interesting manner. Mr. Niles also from his intimate knowledge of the history of China, confirmed our feeling that the present political situation in China seems favorable to the missionary efforts of Seventh-day Baptists in that country.

By a rising vote the thanks of the board were expressed to Mr. Niles.

Minutes read and approved.

Board adjourned.

Arthur L. Tlotsworth.
Recording Secretary.

Letter from Brother Zylstra
Miss Bernice A. Brewer,
510 Watchung Ave.,
Plainfield, N. J.

Dear Sister Brewer:

I did not think that I should receive a letter from you earlier than from you, me, and I am not prepared to write you. I was glad to receive your letter, and the cuts came to hand yesterday evening. Especially those of the Shanghai church and of Mr. Carpenter are very welcome. You must know, I took my report of the China mission from "Seventh Day Baptists in Europe," which I could only write about matters up to 1902, and could only mention the situation of to-day using the Year Book, 1927.

Rev. William L. Burdick at Ashaway was so kind as to send and lend me, on my request, "Seventh Day Baptists in Europe and America," 2 vol. As our people here know very little of the history of our American people (our own history), and I am very interested myself, I took these books. I rejoice very much to have them, and in my opinion we ought to possess them, so I herewith request you to furnish Rev. Mr. Burdick with another copy of these books, unless he prefers to get them back for some reason, in which case kindly send me the books, and I shall return them to Mr. Burdick. Will you be so kind as to take up this matter with Mr. Burdick?

After his visit to Holland Rev. Mr. Bond sent us some booklets and tracts. I often read in the Recorder of other books, and in order to get our literature in my possession is too small.

I now enclose $10 and request you, first, to pay for "Seventh Day Baptists in Europe and America," Rev. Mr. Burdick, and second, to send me the literature you think I can use best, or I ought to possess.

In the first place I should like to receive: the booklets mentioned by you in the Recorder of November 12, including weekly mottoes and calendar: "The Water of Life," by Rev. Mr. Fifield; "Making the Annual Canvas"; some of Rev. A. H. Lewis' books.

Kindly send me also the other tracts, if there are more. For this reason I gave you a full list of those in my possession. About eighteen thousand tracts were distributed during the last half year, both by post and by issuing at gatherings. Before the end of the year some other thousands must be sent out. I translated "Pro and Con, The Sabbath is a Holy Day," which in my opinion is a tract very.

I solicit further to be placed on the mailing list for each new tract and the Year Book.

I read the Recorder with greatest interest.

Since I am a leader of the young people's club at Rotterdam (Overschie is one of the larger towns with a distance of about six kilometers from Rotterdam), my interest in the affairs on your side grows more and more. I greatly appreciated the Onward Movement and Teen-Age numbers. As to the second, such a number, to say each ten years, would be necessary, in order to get the then living interested young people acquainted. It is not enough to leave it to parents and pastors to inform our people. In many cases they will not hear half of it.

I am proud we have such a fine printing plant, a mighty weapon. Moreover, when first out of school I was engaged at a printer's office for nine years as a corrector, so I have always a special liking for printing. Now I am at the office of china wholesalers (Jews). Our church secretary received recently the circular about the denominational building. It will be necessary to enclose a translation. You will hear of it later on.

I need not say I should greatly enjoy getting better acquainted with our American people, but I, as a preacher, to inform you if there is something worth while to be written, especially about our young people's movement.

Let us support each other for the good cause. Your interests are ours.

STAND BY. If we fight with honor, the Lord will bless us.

With many greetings, of your yours,

G. Zylstra.

Plas评审10,
Overschie,
November 25, 1928.
is a chairman. The members of the church are assigned to the different departments as they may express their preference for service. Each member will have a definite task to perform.

The chairman of the departments will constitute the pastor's cabinet, and will meet regularly to discuss the whole program of the church, to formulate plans for advance work, and to advise the pastor. The pastor is chairman of the cabinet.

The departments with their chairs are as follows: Evangelism, Raymond Sholtz; Sabbath promotion, Marion Dillman; community service, Mrs. Lois Stone; visitation, Mrs. Carrie Smith; spiritual life, Mrs. Zilla Vierow; worship, Miss Ruby Davis; missions, Mrs. Blanche Williams; education, T. Stuart Smith; young people's work, Miss Bernice Lennon; stewardship, Orville Hyde; buildings and grounds, Claude Sholtz; publicity, LaVerne Davis.

Your name appears on one or more of these lists. You will hear from the chairman in due season.

Our slogan is, "Every member assigned to a definite task and on the job!"

SHOULD WE, AND CAN WE BUILD?

At the annual meeting a committee of five was appointed to investigate the advisability of remodeling or building our church. They were told to make our religious educational work more efficient. They are to study plans, procure estimates as to cost, and present plans to the members. They feel that many would like to work for Christ, in winning others to him, but do not know how. Here's your chance to learn.

PERSONAL WORKERS' CLASSES

A group is being organized for prayer and study of methods of personal evangelism, to meet in homes of the members. We feel that many would like to work for Christ, in winning others to him, but do not know how. Here's your chance to learn.

BUDGET

Our finance committee has prepared a budget for the coming year, and it has been adopted by the church and society. In round numbers it calls for $1,600 for local expenses, and $800 for denominational work. The committee has made a canvass, and we have "gone over the top" on our local expenses, but not quite half the Onward Movement quota has been pledged. Can't we raise that too?

DO YOU LIKE IT?

Would you like to have a leaflet like this come to your home every month with news of the church and people, and announcements of coming events? One hundred copies printed at postage to mail, would cost no more than $4 or $5. Perhaps you would like to help us make a monthly bulletin possible. If so, please let us know.

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DO YOU LIKE IT?
TRAINING FOR LEADERSHIP IN MISSIONS AND CHRISTIAN WORK

The near much these days about training for leadership in Christian work, and missions in particular. This is encouraging. The success of a church or mission depends much on the leadership, lay or professional, connected therewith; and the same holds true regarding denominations, boards, and all religious undertakings.

When we examine the subject more closely, we can not help feeling that some of the force of the discussion regarding leadership in missions, however, is lost because of the crude ideas concerning it. In the minds of some leaders seems to consist in keeping themselves and their doings before the public, or in putting through some scheme, or in dictating what shall be done, or in holding the highest places.

None of these things are essential to Christian leadership, and some of them are destructive to it. Being conspicuous, bossing, holding the highest place, and carrying your views without not making one a leader. One may stand at the head of the list and have one's name emblazoned on high, and one may dictate what shall be done and at the same time alienate others from one until he means himself out of sight the most possible consistent with the accomplishment of the work, and all training for leadership should take this into account.

Another thing that should not be overlooked in training for Christian leadership, whether in missions or elsewhere is what General Booth, founder of the Salvation Army, calls "flaming heart," or love. This was the impelling force in Christ's career; this was the secret of General Booth's great leadership. This passion must be ours if we are to be Christian leaders, or have our leadership Christian. Every act should be considered in the light of this passion. "What of yesterday will not suffice for today. A good example of this is found in the field of missions. Here the Church and the Church need trained leaders, men and women with wide knowledge and perspective and all the changes and new development work to a great disadvantage, to put it mildly.

Training for leadership should, by some means, give one enthusiasm and gumption. Many a cause has been saved from defeat by the keen judgment of the leader. A lack of enthusiasm will in time render a good prospect hopeless.

A successful leader, in some way, must learn to keep himself in the background. He must be trained till he ceases to think about being first, what he has accomplished, and what he is to get out of the work by way of praise and honor. In Christian there are greater things than these in view, one of which is that the work be accomplished. He must be trained to care gladly becomes anything or nothing for this purpose. In this there should be the utmost sincerity. Shaming jealousy does not help. This often is the most deadly form of hypocrisy. One's teachers in home and school can help one much in this part of one's training for leadership, but the great help must come from the forming power of Christ in the heart as one, one's efforts yield to him and studies his matchless character and teaching. It is the regenerate heart that is the basis for the self-expression necessary in Christian leadership. He leads best who keeps himself out of sight the most possible consistent with the accomplishment of the work, and all training for leadership should take this into account.

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WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.

Contribution Editor

THE WINTER GARDEN

The roses, the roses, that lately blossomed red.
Are frosted in frosty bud and bloom of sparkling white instead.

The sunflower's golden plunder of buckwheat
Is bent now, its head to the earth's adorable kiss.

Has turned to weather hospitably for hungry chickens
And at their request, the vacant stalks are folded.

The fountain's voice is silent, the dial capped and blind
But knows the longing for water before the morn's first sound.

With boughs of the magnolia that fell already departed
And vegetable garden bare, all that was there,

I sit and think of the winter's garden which
Through these and Brother Samms other

ONE THING I SAW IN EGYPT

DAISY SCHRAIDER ANDERSON

On June 15, 1928, at five p. m. we left the bay of Naples on board the Italian boat Esperia for Alexandria, Egypt. Tugs took us out to sea.

There were not as many passengers on board this boat as there were on the Car

mania crossing the Atlantic. There were only nine people eating in our third class during the whole week. The sunset on this evening was very beautiful, the sky was

And moldering promises within small, fragrant bands.

—MARTHA HASKELL CLARK

Sailboats tugged us into the harbor of Syracuse. We anchored there two hours. A crowd of passengers from smaller boats came on board.

On June 17, at eight-thirty a. m. we passed the isle of Crete, with its rock-bound coast where Paul was shipwrecked. We could see fair havens lying upon the coast with one home high on the rocks and perhaps a lookout station. In the afternoon there were some clouds in the sky. We had an awful scare and had to show our boat along. The sea was very beautiful at one time—the deep blue water with delicately tinted pink clouds near the horizon and the light blue sky above. Two days later we came from the isle of Crete, flying over the deep blue sea dotted with little white caps and the gentle breeze...

On Monday, the eighteenth, we were in sight of the old land of Egypt with its low coast. In another hour, we landed at Alexandria, all feeling fine.

We had our passports stamped by the Egyptian official. The steward had kept them for us while on board the Esperia. A tug came out from the harbor and towed us in to the wharf where we saw the Aralia with her red tarboosh and fez and long flowing robes. As we left the boat they were all around us, begging to carry our baggage. We passed the isle of Crete, landing at eight-thirty a. m., and so on.

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From here we took a horse and carriage, with driver on the high seat, and went to the new union depot, where we waited nearly three hours for the train to Cairo. Egypt is a very strange country, with very queer people. The one who can "do you" first and the worst is the best fellow in their sight.

One man even rode on the side fender of our carriage to the depot to get a job as guide. He wanted to get me sandwiches, fruit, and everything imaginable while Mr. Anderson and his brother procured our railroad tickets. I had to tell him in a severe voice to back off. Soft words do not go far with them. Mr. Anderson gave him a lira (coin) to get rid of him. At first he took it, but finally took it. He wanted more for no service at all.

We took another carriage of a good British business official, whom we met at the depot, for $1 American money, and had an hour's ride around the old city of Alexandria. Of all the filth and dirt with beggars, this city is the worst. One can not imagine it until one sees it. One old man (Egyptian), nearly at the point of death, lay on a mess of rags with a little girl in tatters watching over him. At a street corner we saw a poor blind Egyptian girl with tatters watching over him. At a street corner we saw a poor blind Egyptian girl with

As we passed along the river Nile we saw a poor blind Egyptian girl with

Afterward as we went up to the depot, we took the train for Cairo. We traveled through miles of country, with Arabs tending their crops of wheat, cotton, melons, grapes, figs, and palm-trees. We passed along the river Nile and many beautiful oleanders and other tropical flowers. After returning safely from our visit to the neighbourhood of the ancient university and almost precipitated a riot. Dr. Zeemer was advised by the American consul to leave Cairo temporarily. We paid a small fee expected to wear slippers over our shoes to avoid profaning this supposed sacred place.

The next day we visited the Mohammedan university, the place where the heart of the Mohammedan world. Not many years ago it was the largest university in the world, having ten or twelve thousand students. Today there are many American universities, as well as those of other lands, that outrank in point of numbers this Mohammedan institution. It is a large building with four minarets, one on each corner. Inside is a large open court, and around it are rooms supported by pillars separated by only such partitions as are needed to group the various Moslem students, such as the Syrian, the Turkish, Egyptian, Sudanese, and others. We saw the students lying around on the mat-covered stone floor sleeping, eating, reciting, writing, and conversing, with no idea on their faces always turned toward the east. The subjects studied are mainly the Koran and Moslem history. It was a great disappointment to have expected something quite different. Evidently this university represents no real progress in any direction. It has always been a Moslem fanaticism, as was demonstrated a few months ago when Samuel Zeemer scattered some tracts among the students inside the university, and almost precipitated a riot. Dr. Zeemer was advised by the American consul to leave Cairo temporarily. We paid a small fee expected to wear slippers over our shoes to avoid profaning this supposed sacred place.

We then visited the mosque of Mohammed Ali, built in the year 1850, since it gave us a glimpse, as it were, of old Heliopolis. There is a tradition that right near here was the place where Joseph brought Mary and the child Jesus when the holy family fled from Bethlehem to escape the wrath of Herod, the cruel, dying king of Judea. It is said that there is a well here where the water was sweetened by a coin that was thrown in at the time of the visit of the holy family. Of course we put no coin in the well but did not go to it, as it was inside iron gates.

It was a very hot day and the sun's rays nearly overcame us as we walked along the road over which Mary, Joseph, and the child Jesus were supposed to have traveled as they came down into Egypt.

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It was a very hot day and the sun's rays nearly overcame us as we walked along the road over which Mary, Joseph, and the child Jesus were supposed to have traveled as they came down into Egypt.
This kind of a spirit should permeate our whole denomination, and I hope and pray that it will. Let us do our part in the work of the church, realizing that in this way we are serving the world.

"The church is not an end in itself, but a means to an end, and that end is the service of mankind."

LYLE CRANDALL

TO THINK ABOUT

Is the Sabbath of value to the world? Are we recommending the Sabbath to the world? Have we an opportunity for world service in this way?

INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH


Topic for Sabbath Day, January 26, 1929

DAILY READINGS

Sunday—Teaching service (Eph. 4: 20-33)
Monday—Preaching service (1 Peter 5: 1-3)
Tuesday—Training in Worship (Ps. 84: 1-4)
Wednesday—Our one week in the seven­teenth century (Tit. 3: 1-8)
Thursday—Training in service (Gal. 6: 10)
Friday—Advisory period for intermediates (1 Thess. 5: 11-18)

CLAIR HURLEY

Our church meets the needs of our in­termediates in many ways. How very un­fortunate it would be if the church did not exist, for then none of the organizations we fi­nd connected with the church could pos­sibly exist.

The founders of our church took into consideration the young people's need for a good Christian and social life. In order to bring this about, the Intermediate society was formed.

Today the church furnishes capable help­ers to conduct, inspire, and guide those of the young people who strive to live the Christian life. And so, with all these en­couragements, the intermediates are bound to rise.

Milton, Wis.

MARY BURDICK

Our church gives the intermediates a building and a room for themselves to work in. It also gives them a definite objective to work for by having a committee made up of church members and a representative from the society to plan a course of study. The church by entertaining conventions and rallies, gives the young people a chance to meet other young people from near by places and to learn their opinions on topics discussed. The church provides new mem­bers for our Intermediate society from the children who have been trained in its Jun­ior society. This makes for efficiency in the Intermediate society.

Milton, Wis.
Sabbath Promotion Day.

The third Sabbath in May is set by the Board of Sabbath Promotion as Sabbath Foundation Day. Books available are: Sabbath History, and The Sabbath, by Bond; and Bible Studies on the Sabbath Question, by Doctor Main. A copy of each of these books will be sent on approval if desired. The study class should aim to make people more familiar with the Sabbath, for its belief, and should also contribute to a building of sentiment for the Sabbath founded on its value.

Sabbath Study Classes.

If you have never had a study class in Sabbath history or the reasons for Sabbath keeping, or if you have not held a class recently, it is time one was started. Books available are: Sabbath History, and The Sabbath, by Bond; and Bible Studies on the Sabbath Question, by Doctor Main. A copy of each of these books will be sent on approval if desired. The study class should aim to make people more familiar with the reasons for our belief, and should also contribute to a building of sentiment for the Sabbath founded on its value.

Tract Campaign.

Start a Tract campaign. Present the plan in such a way as to get the support and enthusiasm of the people with whom you work, then give each one five tracts to mail out to friends or acquaintances. They may be sent with or without a personal note, as may be decided upon. A good one to start with, is, "Tet a Tract" card, which can be put in an envelope, or addressed as it is. The address of the Tract Board is given in each tract. Inquiries could be addressed here. This could be followed later by another tract, such as Why We Are Seventh Day Baptists, or any other of your choice. Preferably the second should be sent to the same persons. It must be remembered, however, that seldom will we get direct, visible results from this sort of work. It is work that should be done, but we should not expect too much in the way of tangible results.

Retreats.

If this plan is at all practical, do not fail to try it. It will contribute greatly to the appreciation of the Sabbath if rightly handled. The idea of a retreat is used extensively by the Y. M. C. A. and Y. W. C. A. with great success. Select a spot good for camping, with facilities for housing in case of rain, and take your crowd of young people, with chaperons who can control the spirit of the group. Go in a body, either hiking or by auto. If the weather gets too hot, there may be an hour or two of rest, but that is part of the fun. A quiet hour, with each person by himself comes early the next morning. A morning worship meeting preceded by discussion groups on suitable topics will take most of the morning. Dinner is served at noon. An inspirational service as a climax comes after dinner, after which the party is ready to return home. An outside speaker adds to the effect—possibly a minister—without being necessary. The object of the retreat is to so impress the attitude of worship upon the people that they carry it with them when they return home. The meals are paid for by each person; usually a dollar a day. Each person will cover all expenses. The committee on Sabbath Promotion would be to try to be like Jesus, our best friend of all.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have made quite a few booklets, in one of which we write Psalms, another poems, and another prayers. We should like to try a tract on which we put a squirrel if we are present. We also have a mission box.

Yours sincerely,
THE BLUE BIRD CLASS:

BEATRICE COLLINS, JANICE VOORHES, CHRISTINE COON, ALEXINE JORDREW, AMBROSE CARPENTER, CHARLES VLEK.

Little Genesea, N. Y., December 15, 1928.

DEAR MRS. GREENE:

I am glad to hear of you. I would be glad to see you any day. I have a little friend. I became acquainted with her in school one day. She is very pretty and I love her very much. She came to my home and stayed with me. She was with me yesterday. I have three brothers in the country. I went down town this afternoon and saw a lot of pretty things.

I wish you a very happy Christmas.

May Davis.

S.A.B.B.A.T.H.

DEAR MRS. GREENE:

There are seven pupils in our Sabbath school class. Every one is present today but one.

Our teacher brings surprises for us every week. We have a chart on which we paste a bouquet seal if we are present and have our lesson done.

We have made quite a few booklets, in

Sincerely your friend,
MIZPAH S. GREENE.
WHY WE JOIN THE CHURCH

DOROTHY ARNOLD
(Youngest member of the First Hopkinton Church)

Why do we join the church? We know that joining the church does not save us; but joining the church brings us under influences which are favorable to our salvation. Also we know that we should not join the church just for the social standing; and yet church membership ought to bring a higher social standing.

We may join the church both for the benefits we can receive and also for the service we may give. One of the benefits we may receive is Christian fellowship. As members of the church we have a higher social standard than those who are not members. People tend to become like their associates, so we ourselves are benefited by fellowship in the church.

We need not only fellowship with Christian people but also with our heavenly Father. The church furnishes almost the only occasion for public worship. How impoverished our lives would be if we did not attend public worship.

Again the church administers the Christian ordinances of baptism and the Lord's Supper. We have the privilege of confessing Christ in baptism. We also need to be reminded of the principal teachings of the great three persons of God.

Another benefit which we may receive from the church is help in Christian living. Through the sermons, the Sabbath school, the Vacation Bible school, the Christian Endeavor societies, and other means we are taught about the principles of Christian living.

We join the church not only for the benefits which we may receive and also for the service we may give. The Master said: "It is more blessed to give than to receive." Every community needs many services which the church can render. Some communities need social leadership, or education, or business leadership; but all communities need Christian friendliness, training in morals, and the blessing of the gospels.

We all have different talents. Some can do some things better and others can do others. Every person joining the church should expect to use the talents which he has. Thus all working members can accomplish more good than if each works separately. The task of the church is to win souls to Christ. We join the church to help in this task.

(Presented at a special service, Sabbath morning, November 17, 1928)

DEAR DOROTHY:

I am very glad you have sent this paper giving in such a clear way the reasons for joining the church. I hope all our young people, yes, and older people too, will read it carefully, especially all who are not already members of the church, for no one should read it and not feel the necessity and privilege of joining the church.

Sincerely,

MIZPAH S. GREENE.

KING HENRY CHRISTOPHE

MARY A. STILLMAN

So far as is known there has only been one real king on this side of the Atlantic. That king was the black king, Henry I, of the island of Haiti.

The exact date and place of Henry's birth are not known, as no record was kept of births. We do know that on the day an infant was born, if one suspected that this baby was destined some day to become a king, it was probably placed in one of the smaller islands near Haiti. For the first year of his life the ebony baby rode in a sling on the hip of his mother, as she went about her work; after that, for the next six years he rolled about in the mud, or played with the otherpickaninnies.

At the age of seven Henry was apprenticed by his master to a stone-mason. He learned his trade well, so well that when he became sovereign it was his pleasure to work by night, laying stones for the great fortress he was causing to be erected upon the top of a high mountain. His subjects suspected that he was burying treasure; and even now the Haitian government has a force of soldiers battering down his stone walls searching for hidden gold. It is a fact that Henry sent five million dollars to the Bank of England to be credited to his wife and children, and on this fund they lived in Europe after his death. His queen and two daughters are buried in Pia, not far from the leaning Tower.

When Henry was twenty years old he ran away and boarded a ship bound for Haiti; here the captain sold him to an officer who wanted him as a bodyguard. This bodyguard and a ship-load of French soldiers were on their way to America to help in the revolution against England, so Henry heard much of freedom and liberty. When Henry returned to Haiti he was bought by a black restaurant keeper, whose daughter Marie he afterwards married, thereby eventually making her a queen. The French revolution soon broke out and Henry, with the other slaves, heard more about freedom. For Henry was a Frenchman by birth; the inhabitants of the Saint-Domingue colony; the inhabitants were a small number of white plantation-owners, a large number of black slaves, and quite a few free mulattoes, born of a mixture of the races. Each of these three classes hated the other two.

One dark, rainy night about two hundred of the leaders of the blacks gathered in a forest to form a plan for freedom. All the Africans understood a secret code language which was not always expressed in words. A gesture, a song, or a beat of the tom-tom conveyed a world of meaning to these sons of Africa. The president of the forest council the tom-tom beat the tocsin, and a frightful slaughter of the French began; the white children were spared, and their homes and plantations of sugar and coffee were burned.

When news of this slave revolution reached France Napoleon sent over a large force to subdue it; but to his surprise, his hitherto invincible armies were defeated by the blacks, partly by the help of yellow fever.

Haiti was declared a republic, and had three of her general in turn for president. The last of these was taken to a European prison by the French; Dessaline, a black, was assassinated by the mulattoes, and then came Henry Christophe.

Finding the country desolate and the treasury entirely depleted by war, Henry sought means of obtaining money. He knew that the natives used the wild gourds for dishes, cutting the shells into the shapes of bowls, bottles, and spoons.

The new president declared all gourds the property of the government, and, sent his soldiers out to collect them. They returned with about two hundred pounds of solid gold fired by his own hand. Henry's son was assassinated, but the queen and princesses lived.

The people then began to rest from their labors, and they have done little since that time. They need little clothing, and the tropical fruits furnish them most of their food. Why should they work?

Many interesting details of this kingdom may be found in a book called "Haiti," by John van der Cook, a true friend of the black race.
Not long ago I saw a sermon to children based on the subject of a bowl of fish. The preacher called attention to the fact that the fish could be seen all the time whatever they were doing, and made a comparison of the fish in the bowl with boys and girls being eye of God. He then told a story of a boy in a closet who took some cake but shut the door of the closet first, so that God could not see him. Another story in the same sermon was of a man who went to steal some corn and took his son with him to hold the bag. Before he began to put the corn in the bag he looked round on every side to see whether any one were looking or not. He did not see any one and was about to begin filling the bag when the boy said: “You did not look up, father.”

The whole idea of that sermon was to show to boys and girls that they could not do anything wrong without being seen by God. While that is true, it seems to me that it represents only one side of a truth and leaves an unfortunate impression. It is true that God sees us, but God’s eye is a friendly eye. When a mother is looking, a boy can do better work, and it is not entirely because he is afraid of his mother either. When a father’s eye is on him a boy or a girl can be much bolder in attempting a hard task. They know that if they find the task too heavy father is there to help. A girl will wipe the dishes cleaner and drier if mother is there because she loves her mother and likes to please her. A boy will even play ball harder if father is looking on with a friendly eye. So let us not forget that God’s eye is a friendly eye. He says “I will guide thee with my eye upon thee.”

Not long ago I saw a funny picture in a paper. It represented several fishes at the bottom of the lake and one fish being pulled out near the top of the water. One of those at the bottom asked another, “What has become of Henry?” “Oh,” was the reply, “he was another of those who thought he could get away with something cooked.” Fishes are often caught that show several old scars of the hook around their mouths.

Doesn’t it seem as if a fish would learn that it is not safe to try to get away with a hook? Doesn’t it seem as if boys would learn by experience?

In the great sanitarium at Battle Creek there are more than two thousand patients. Every fine day a group of men can be seen on the sidewalk outside of the sanitarium grounds and near the “Smoking not allowed” sign. They have come just off the earth and water and are standing or sitting there enjoying their cigarettes. They have come to Battle Creek to learn how to be healthy and presumably they have paid large sums of money to be told that they should not smoke. But still they do it. Are men after all so much wiser than fish? How many of us eat things or drink things that we know have danger attached to them?

Let me tell you another fish story. It is said that a boy was fishing when he should have been at Sabbath school. A man came and grated with him and asked the boy some questions. The boy did not answer for some time. At last he caught a fish and, holding it up for his questioner to see, he said, “Do you see that fish? Well, if he had just kept his mouth shut he wouldn’t have got into trouble.” Now I wouldn’t want anyone to think I approve of a boy’s going fishing instead of going to Sabbath school, but there are a great many occasions when a boy or a man can keep out of trouble by just keeping his mouth shut. So that’s another lesson from a fish.

I wonder if you ever watched fishes swimming about in a swift brook or river? Which way were their heads pointed most of the time? Up stream against the current sometimes they dart across and sometimes even down stream. Does “Nature’s drift” isn’t that true among people too? Aren’t the ones who really get anywhere the ones who have the courage to resist the current? If one wants to succeed in business, he must resist the tendency to be lazy or indifferent. Certainly one who leads a Christian life must fight against a current in society that would drag him down. To be a boy or a man.

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great universe. That is just another way of saying that God told them. And so they go up the rivers—sometimes as much as a thousand miles, even up to Idaho and other inland states, countless millions of them ever striving upward, swimming up great rapids and even leaping waterfalls as much or five feet high. They are ever struggling to get into a higher, purer, clearer environment for their young to be born and live another life in. There is something almost sublime in this movement ever upward and against the stream, no matter how great the force of the downward drive of the current.

When the parent salmon have reached the place where the eggs are to be laid—they—the father and mother together—hollow out a shallow nest on the sand by rolling and pushing it aside with their bodies. Then the mother salmon deposits the eggs and the father salmon swims over them and deposits the milt that fertilizes the eggs and then—perhaps the strangest fact of all—they both die. Having done what they can for their offspring, they do not live any longer. But after all, why should they?

We thoroughly understand that this department is subject to the same general editorial supervision that the other departments in the Recorder are subject to. But this department, being just what it is, will contain material that will run counter to the editor's ideas, opinions, and even his
TWO SCHOOLS OF THOUGHT

Strange as it may seem, many people seem to be ignorant of what the terms, "fundamentalism" and "modernism" mean. They say with the utmost frankness that they don't know whether they are fundamentalists or modernists. It would seem that no one need be in ignorance concerning the teachings of these two schools of thought, as expressed by the terms, fundamentalism and modernism, not necessarily in a technical, or comprehensive way, but in a general way.

Fundamentalism is, speaking in general terms, primitive Christianity. The position of fundamentalists is that of New Testament Christianity, and religious training is anchored in the same gospel which Paul preached, which even then was a stumbling block to the Jew, foolishness to the Greeks, but proved to be wiser than the wise of God and more powerful than powers of God to all who believed. Full discussion of these doctrines will follow in later articles.

Modernism meets us everywhere—in the press, magazines and books, in art and literature, in politics and religion; its seeds of God to all who believed. Full discussion which even then was a stumbling block to terms, primitive Christianity. The position of fundamentalists and modernists believe the same thing, or "it is only a matter of interpretation," or, "they are both looking at the same truth, each from a different angle," etc., that thousands of people actually believe these statements are true.

There are others who seem unable to grasp the basic elements involved. To them, it is merely "quarrelling over theories of questionable theology," or "theoretical problems." These doctrinal questions which in years past were regarded as the very foundation stones of our faith are now regarded as personal freaks of faith. But we need to be reminded that many of the questions that divide us today are not questions of interpretation, or of different points of view. They are questions of belief, or disbelief. These facts we shall endeavor to make clear in later articles.

Edward Maxson Whitford, the second of six children born to Catherine Cox and Asa Maxson Whitford, was born at Adams Center, N. Y., March 23, 1849, and died at his home in Fruitland Center, N. Y., at the age of 79 years, 8 months and 21 days. Of his father's family one brother, Adelbert, of Benton Junction, Wis., survived. When a young man, he united with the Seventh Day Baptist Church of Adams Center, N. Y., and upon his removal to Fruitland he joined the church of that faith, of which he was a member at the time of his death.

E. M. WHITFORD

Salvation to this group is enlightenment. It means instruction and education. With the miraculous and supernatural removed from Jesus Christ, life, death, therefore and longer remains to us Jesus Christ, the Savior of the world. Only the man of God, who has faith in these terms, is ignorant of what the terms, primitive Christianity. The position of fundamentalists and modernists believe the same thing, or "it is only a matter of interpretation," or, "they are both looking at the same truth, each from a different angle," etc., that thousands of people actually believe these statements are true.

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SABBATH SCHOOL
HOREA W. ROOD, MILTON, WIS.
Contributing Editor

FROM VERONA SABBATH SCHOOL
There comes from Verona, N. Y., an account of the services of the Sabbath school there on the first day of December.

First there is the worship program, as follows:
Song, "I Need Thee, Every Hour.
Scripture reading, Psalm 139, Mrs. Chester Stone.
Prayer, Superintendent Smith.
Song, "O Beautiful for Spacious Skies.
Three talks: (a) "My Need of Him," Mrs. Zilla Thayer Vierow; (b) "Where I Have Found Him," Mrs. Ruth Scholtz Daw; (c) "The Constant Quest," Mrs. Marian Williams Scholtz.

"My need of Him!
I do most certainly need to help me solve the problems of life that daily confront me. A middle-aged woman, as I look forward to the first time, a hospital, there to undergo a major operation. As the time drew near her nervousness increased, and she voiced it thus, "May I not come back alive." I tried to reassure her, "It is true that one never knows what the result will be; one can only pray to do her best, to be courageous, and to call upon Him to be with her." I do not know whether or not her absence prevented her appeal to the heavenly Father, but I believe not, for I saw her joyous, yet not having been taught to depend upon "beads" in prayer, I promised to pray for her. I remember reading during the World War that, with dangers on every side the one hundred twenty-first Psalm proved the most comforting passage of Scripture to those huddled together seeking safety. If you have never memorized it do so at your first opportunity.

To one brought up in a proper religious atmosphere, the need of Christ is as natural and instinctive as the need of earthly parents. I like to think of Christ as a fair reminder to us, every day, to acknowledge our dependence upon Him.

My need of Him helps me to appreciate the need of others, and to want to "tell them the story," for Christ himself set a missionary example. "He that believeth on the Son of God hath the witness in his heart.

Why do I need Him? To keep me from sin; to keep me happy and contented; to help me be brave, consecrated; and to lead me in the way of salvation.

Will he ever fail me? No, no. "My God will supply all your needs according to His riches of glory through Christ Jesus."

When do I need Him?
"I need thee, every hour; Most gracious Lord; No tender voice like thine Can peace afford.
I need thee, O I need thee,
Every hour I need thee;
O bless me now, my Savior,
I come to thee."

REPORT OF SEVENTH DAY BAPTIST VACATION RELIGIOUS SCHOOLS FOR 1928

Early in the year, the director of religious education took up correspondence with churches formerly holding Vacation Religious Day Schools that plans might be perfected for the 1928 operation. A fair response was made to the letters sent out, requests being made in several cases that aid be given. The most satisfactory response was to receive in the letters sent out, requests being made in several cases that aid be given. The most satisfactory response was the letters sent out, requests being made in several cases that aid be given.

While help was rendered in several cases, only five were employed at the expense of the Sabbath School Board, for which we are grateful, as available funds are rapidly being depleted on account of the failure to raise the denominational budget.

The reports show that about fifteen different persons were employed as supervisors, eighty-four as teachers, and that nine hundred sixty-nine children and young people attended Vacation Schools during the summer.

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While holding General Conference at an earlier date than usual interfered somewhat with the schools for the summer, the grade of work done was gratifying on the whole, and while there were a little fewer schools held than last year, the number of pupils attending was only about three hundred less this year. Forty-two were granted certificates for having completed the eighth grade work.

In conclusion: As one follows the work of the Vacation Religious Schools from year to year, it is evident that no matter what important work is being done by the board than this, especially where those teaching in the schools are well trained for their work. Because of the importance of this work, and because of the failure of the board to receive in full its budget, thus greatly hampering it in its work, and preventing it financing Vacation Religious Day Schools as it would like, it is urged that all schools wherever possible pay their own supervisors. Respectfully submitted.

ERLO E. SUTTON,
Director of Religious Education.

Sabbath School Lesson III—January 19, 1929
Golden Text: "And thou shalt call his name JESUS; for it is he that shall save his people from their sins."

DAILY READINGS

(For Lesson Notes, see Helping Hand)
MARRIAGES

Cokeley-Sutton.—At the Seventh Day Baptist parsonage at Berea, W. Va., on Christmas eve, December 24, 1928, by Pastor Clifford A. Beche, Mr. Roy G. Cokeley, of Harrisville, W. Va., and Miss Vessie Sutton of Berea, W. Va.

DEATHS

Branch.—In White Cloud, Mich., November 13, 1928, of illness and pneumonia, Mrs. Clifford Branch, aged 35 years, 4 months, and 11 days.

Her maiden name was Anna Caroline Erickson. She was the daughter of Mr. and Mrs. Victor Erickson now of Muskegon, and this was the first death in that family of thirteen.

On January 7, 1921, she was married to Clifford Branch at Grand Rapids. She leaves four children: Louis, Gail, Carol, and Erlo. Her maiden name was Anna Caroline Erickson. She was the daughter of Mr. and Mrs. Victor Erickson of Muskegon, and six brothers: Alfred of Charlevoix, Michigan; Charles, Leonard, Rudolph, Harold, and Ray of Muskegon; and four sisters. Mrs. Henning Hult of White Cloud; Clara, Eva, and Freda of Muskegon.

Funeral services were held at the Seventh Day Baptist church of which she was a member. Rev. George G. Wingerden officiating. Interment was in Prospect Hill cemetery, her six brothers being the pall bearers.

Whitford.—Edward Maxson Whitford, in Panama, Ill., December 14, 1928, aged 79 years, 8 months, and 21 days. Extended obituary elsewhere in this paper. T. L. N.

Whitford was in Prospect Hill cemetery, her six brothers being the pall bearers. A. B.

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vie DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

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The man who keeps everlastingly at it does not have to keep at it everlastingly.

—Frank Irving Fletcher

All the money pledged by January 31st. We can do it.

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

FROM "OVER THE RIVER"

And I sit and think when the sunset's gold
Is flushing river, and hill, and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the flapping sail;
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman pale,
To the better shore of the spirit land,
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of Death shall carry me.

—Nancy A. W. Priest.