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

BASIC STONES

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

THE DENOMINATIONAL BUILDING

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

The Sabbath Recorder

SOME PROMISES

Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. Exodus 23: 25.

My presence shall go with thee, and I will give thee rest. Exodus 33: 14.

Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Joshua 1: 9.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Psalms 1: 1, 3.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Milton, Wisconsin, August 20-23, 1929.

President—William W. Williams, N. J.

First Vice-President—Miss Ethel Rogers, New Market, N. Y.

Second Vice-President—Miss Lucy Hay, Warren, N. Y.

Secretary—William E. Van Rensselaer, Milton, N. J.

Treasurer—George E. Crouch, Milton, N. J.

Editor—Dr. C. A. Dearborn, Janesville, Wis.

Associate Secretary—Mrs. Dora K. Degus, Milton, N. J.

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President—George E. Ross, Chairman, Milton, N. J.; Richard C. Jepson, Vice-Chairman, Milton, N. J.

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THE SABBATH RECORDER

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

Vol. 106, No. 10 Plainfield, N. J., March 11, 1929 Whole No. 4,384

The Amount Needed on March 5, 1929, $18,903.23 to Complete the Building

This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in this picture will grow on this page, so you can see just how fast we are getting along with the good work. We have now to have three-quarters 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 Master, let me walk with thee, and tell me thy secret, help me bear The strain of toil, and fret of care.

Help me the slow of heart to move With will, with judgment, and with care. Teach me the wayward feet to stay, And guide them on the pathway way.

Teach me the patience; still with thee In closer, deader company, In work that keeps faith sweet and strong, In trust that triumphs over ground.

In hope that sends a shining ray For down the future's broadening way I prayer that only thou canst give With thee, O Master, let me live.

—Gladden

Who Says One Cannot Succeed

On another page you will find an interesting article, entitled "D. M. Davis Only Grocer in Clarksburg Continuously in Business for Twenty Years." It was published in the Clarksburg Telegram, and sent to the Recorder by Pastor George Shaw, of Salem, I suppose partly because Mr. Davis is a member of the Salem Seventh Day Baptist Church.

There are two reasons why this article is of special interest to me. One is because I knew Darwin M. Davis as a boy on his father's farm on Flint Run, five or six miles from Salem, and because I am a student in Salem College for several terms in his effort to secure an education. I can see his father with his family filling a large spring wagon, or at least aized, with money from over the mountains, in time for service in the church at ten o'clock. It was the clear blue of January, and the sun, shining, washed his image into the church, and to have him in my classes many days. So if there were no other reason I could not help being interested in that article.

But there is another important reason for my deep interest in it. The success of this loyal Sabbath keeper from Salem is a different kind of competition in the world of business. And yet Brother Davis, brought up on a farm, with no knowledge of business, has been able to meet all competition as a merchant and attain great success while, as the paper says, "The Davis store has always remained closed Saturdays in order that he who can connect himself with a member of a religious denomination that observes that day as a Sabbath." One who no longer claims that the new generation, the auto driver told me that Darwin Davis was a very popular and thoroughly respected merchant in that growing city.

I like this record, because it simply shows that a man can be true to the Sabbath and get on in the business world if he is determined to do so. One who so stands firm is, to conscience, honest, and who shows his willingness to bear any necessary cross rather than violate the best course I know of to gain the respect and hearty good will of the world's people about him. This in itself is an important element in the matter of success in business.

Weak Points in Modern We hear a great deal in these days about the failures of the old-time evangelical revival methods. The mass revival plan is being criticized more and more, and fewer and fewer churches are favoring it on account of its weaknesses, and an old-fashioned revival service is almost unheard of. There were, indeed, some exaggerations and abuses in those old methods of reaching sinners, but there were also some characteristics of the old that fault though they were, most of the old fathers and mothers in Israel were reached and saved in that way.

As we study the modern methods, he impressed with the evidences that they too have weaknesses which in some degree substitute for those in the old, but a study of the evidences he is found in. To me it seems clear that leaders who believe in the present day methods are overlooking certain modern weaknesses which are quite as serious and vitiating as any evils of mass revival work.

There, for instance, is the present day visitation plan of sending out groups of workers to "seek and save the lost." Unhappily there has been careless and thoughtless preparation for such a campaign—a campaign by laymen in whom fervor of spirit is the main qualification, and who have little knowledge of the first essential in true conversion—the tendency is to go out "seeking" as an excuse for wholesale begging for some society drive. The main thing is to succeed in getting the one sought to join some church or society. And the one who can use the most flattering terms who can connect himself with a member the one sought by making him believe that he will confer a great favor upon the church, and the new visitor's influence—is regarded as a successful evangelist!

So far as we can see, the tendency in such campaigns is to gloss over sin, and to deal with a light and apologetic manner in all reference to the need of conversion. The main thing seems to be an effort to win some one because he is influential, rather than because he is a sinful, helpless, erring man for whom Christ died, and whom Jesus came to save.

The main effort in such cases is to show him how much the church needs him and how he could help it by joining. It is shown that his valuable presence in the church would give it a better standing in the community.

Instead of urging the necessity of repentance and conversion, there is too evidently an effort to flatter a man with the prospect of his bringing great honor upon the church by joining it.

There seems to be a dearth of that old-fashioned spirit of personal sympathy for the wayward. Real heart work rather than lip service is the supreme element in soul winning. Sermons that lack the element of sympathy are really soul-binding concern for the salvation of sinners—lacking in the power to win men to Christ, without who are the pupil or by the pew.

The presence and power of the Holy Spirit is too little thought of in this kind of evangelical work. This is indeed a necessary part of any work in modern evangelism. And the Christian worker who neglects to emphasize the one great truth, Jesus Christ came into the world to save sinners, oversights the main thing in the work of evangelism.

Denominational Since last report the building fund ruer has received in pledges and cash $555 for the Building Fund. This sum added to the total amount reported last week makes a present total of $71,996.77. This amount taken from the $90,000 needed, leaves $18,003.23 still lacking.

Friends of Milton College and of its vice-president, Rev. C. D. Royse, will be sorry to hear of his death, which occurred on February 11. For some time he had been ill in poor health, but had seemed better recently.

The following is taken from the article in the Milton News, written by President A. E. Whirtford.

"Doctor Royse was sixty-five years old when he died. In early manhood he was a very efficient railroad telegraph operator. After his marriage, at the age of twenty-two, he decided to enter the ministry of the Methodists. It was necessary for him to secure his education at a relatively early period of his life. He therefore went through the primary school and the college course of De Pauw University, from which he received the B. A. degree in 1897, at the age of thirty-four. During this period he was also the successful pastor of several churches.

Later he was honored by his church with the appointment of district superintendent in two of his churches. For the past ten years he has rendered a called detached service to his church, having the appointment 'constructor in finance.' He has given his time wholly to funds for churches, hospitals, and colleges.

"Doctor Royse was appointed vice-president of Milton College in 1921 and was put in charge of the financial campaign in January, 1926, and has since then given much of his time to driving interest and promotion of the institution. He directed the splendid increase in the May, 1927, in raising over $100,000 for Milton College in Milton and Milton Junction. He set a high standard of achievement, and was a driving factor in the promotion and the future of Milton as a Christian college.

The institution had a high regard for his character. No one knew his achievements. As a testimony of their estimate of his worth, the college conferred on Doctor Royse last June the degree of Doctor of Divinity.

"Dr. Royse's outstanding qualities were his love for his college and to Christian principles, his tireless energy in promoting Christian institutions, and his contagious optimism and determined effort for the success of any project he was promoting."
Milton College has lost, in Doctor Royse's death, not only a campaign director, but a very real and valuable friend.

WILBUR M. SWIGER

Twenty years ago, on February 23, 1909, a little grocery store was opened in the nine hundred block, on West Pike Street, Point Comfort. It was clean and it was neat and it carried about the usual line of merchandise that small stores did in those days. Strictly speaking, its line was not entirely devoted to groceries but dry goods, and a general line of merchandise as well.

The owner of that little store was D. M. Davis, who claims the distinction of being the only grocery store owner in Clarksburg to remain in business continuously for a score of years, and who today has one of the most pretentious and up-to-date stores in the country, and which is located at 917 West Pike Street, Point Comfort.

D. M. DAVIS ONLY GROCER IN CLARKSBURG CONTINUOUSLY IN BUSINESS FOR TWENTY YEARS

EXPERIENCED

Davis was inexperienced in the grocery store business when he started the little store in Point Comfort. He hadn't had an hour's work in the business up until that bleak day in February, twenty years ago. But his energy, enthusiasm, and that indomitable spirit, which he had in his capacity as church dry goods merchant, all seemed to be channeled into establishing a lasting and permanent business.

The little store was only twenty by forty feet. It was a frame building of unpretentious design, but it served its purpose a score of years ago, for the store then was only a shop for its owner, Mr. Davis, who, on Saturdays, would come in at sunset the day before and remain until eleven-thirty o'clock.

The store was merely a place where the people could buy their goods, with a small ware room. It was a frame building of unpretentious design, but it served its purpose a score of years ago, for the store then was only a shop for its owner, Mr. Davis, who, on Saturdays, would come in at sunset the day before and remain until eleven-thirty o'clock.

The store operated two large trucks and delivered to every part of Greater Clarksburg.

Two Trucks

The store also operated a pair of large trucks and delivered to every part of Greater Clarksburg. Its regular customers' list now totals close to four hundred and is growing daily.

The fine, new brick store building which was completed November 8, 1923, at a cost of approximately $30,000, is forty by eighty feet in dimensions and has every modern feature. It also has a large basement which is the same size as the main store room. Mr. Davis keeps his stock of goods fresh and delivers to every part of Greater Clarksburg, and nearby families.

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kindly thought go a long way in helping us bear the heavy burdens that rest upon us.

In spite of opposing forces from without and been or being refused within, the Seventh Day Baptist cause is moving forward in Jamaica. Since beginning this letter the world has moved on, and two places have come to us asking us to come to them very soon for special evangelistic work. But, according to previous plans, we are to start for another place tomorrow morning, hoping and praying to win souls for Christ.

We feel keenly our unworthiness and incompetency for facing the great emergen-cies and disappointments that so frequently confront us here. These problems will be rightly solved only if we lean hard on God. He needs your prayers.

Sincerely yours,
D. Burrett Coon
Dufferin, No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.
February 26, 29.

AN ARGUMENT FOR ACCEPTING CHRIST EARLY

There are many reasons why we should strive diligently to lead the young to Christ early, and prominent among them is the fact that if one does not take this important step early, the chances are one never will. This is not saying that it is im-possible for those who are young to strike roots and grow after youth is past; but it is recognizing a fact, namely, that youth is the formative period of life, that the habits are then formed, and the changes thereafter are in the direction of the habits already established.

A little observation will convince one that the habits, principles of thought, and spirit are fixed, as a rule, during the first thirty years of life, and often during the first twenty. Provisional disadvantages, which follow when a woman marries a man with the expectation of reforming him has back on her. And yet, the habits which hold true in the entire field of human life.

That it is a fact that people seldom, com-pared to others with similar education and profession, become an active, earnest, and loving worker for Christ. It means that the chances are against such a change of heart, that after thirty, and that the changes which come will be in the direction of the habits already formed, with increasing carelessness and worldliness as the years pass by.

What has this to do with missions and evangelism? These facts are an argument and a powerful motivation, study, and to the subject of age at which people are "con-
steps would be taken to close them. But having heard such regulations put out so many times before, which had resulted only in keeping them wide open and letting the good people in, and the bad ones as well, they felt that they wanted to do more on the first page of their denominational building. The members of the Junior project of buying their envelope is filling, so that they will have a sympathetic audience who proved their interest in their dramatic talent. The society has been led by its President, and some of whom are quite prominent in educational affairs, who say they would want their school to continue their work; they are needed; the government wants them.

So we are carrying on in the hope that the way may soon open for an enlargement of our work in this country.

Sincerely yours,

M. West.

Shanghai, January 31, 1929.

JUNIOR AND INTERMEDIATES ENTER INTO HILLTOP, N.

On February 24, after the get-together supper of the church, the Junior-Intermediate Society of Christian Endeavor entertained a large number of members with some of their dramatic talent. The society has been helping in the Junior project of buying their envelope is filling, so that they will have a sympathetic audience who proved their interest in their dramatic talent, for the enter-

ment cleared seven dollars for the Denominational Building Fund. We are glad to have a part in making the picture on the first page of the Recorder grow.

The day of the sectionalist is passed. 'We are a united nation.'—President Coolidge.
of the present shrine.) Genesis 35: 16-20 tells us that Rachel was buried near Ephrath, or Bethlehem, which makes Kibbet Rahel seem like Rachel's tomb, so that we suspect the putting over this tomb.

On the right, beyond Rachel's Tomb, is the so-called David's Well. From the present shrine it is acknowledged by all that very probably this grotto was connected with the inn where Mary gave birth to the Savior; whether the rock-cut manger shapen was, or not, his cradle is more open to doubt. The central church remains almost unaltered and was built by Constantine A. D. 330, and with this its situation, a central location, at the end of the main road into Hebron, must have been thought to look for the village inn, is a point in its favor. It is owned jointly by Greeks, Latins, and Armenians. It survived the vicissitudes of many centuries.

The entrance (number 1) to the church is on the west, and in front of it was a spacious pavement. To the left of this court is a burial place. There used to be three doors, but of these only the central now remains, even this has been reduced in size three different times, one within the other, being plainly visible. This was necessary for protection from the Moslems in former days. Passing through this door, we came into the interior which is very plain and simple. It is composed of a central aisle and double aisles. The floor is paved with large slabs of stone. Underneath this central aisle is the grotto of St. Joseph's chancel, with a circular staircase descending. The grotto is forty feet long and ten feet wide, lighted by very small lamps. The walls are lined with marble and the floor is paved with the same material. In the floor under the altar in the small east apse (narthex) is a wax effigy of the star bearing the simple Latin inscription "Hic de Virgine Maria Jesus Christus Natus est," which is said to be the spot of Jesus' lapel, of the star, which is regarded with such jealousy by the three rival sects, more than once has been torn off or stolen by one or other of them; none of the powers representing the sects would be willing to permit its rival to replace the coveted star, for whoever replaced it might claim the right of ownership.

The Turkish authorities had finally to bring in a gipsy smith, who was a Mohammedan, and to whom no one had any objection. The Mohammedans, however, added a small pile of stones at the entrance of this Chapel, to prevent trouble. Thus peace is maintained at the sword's point, on the spot.

Over the star burn fifteen lamps, of which six belong to the Greeks, five to the Armenians, and four to the Latins. To ascend the recess three steps lead down to the Chapel of the Manger (number 4), where it is said was the stable containing the manger in which the virgin mother laid her child. We passed several people coming out as we went down and several others who had come up for the passage was so narrow. The spot is marked now by a marble manger, containing the wax effigy of an infant and hung round for its protection. The back, a beautifully painted wall of the Nativity, by Schmalz. In the same chapel is the Altar of the "Virgo Fidelis" (number 3). The linoleum on the walls of the grotto was put in to prevent pilgrims from cutting off Life was one of the characters sacred for the passage of the road. There were used to be three doors, but of these only the central now remains, even this has been reduced in size three different times, one within the other, being plainly visible. This was necessary for protection from the Moslems in former days. Passing through this door, we came into the interior which is very plain and simple. It is composed of a central aisle and double aisles. The floor is paved with large slabs of stone. Underneath this central aisle is the grotto of St. Joseph's chancel, with a circular staircase descending. The grotto is forty feet long and ten feet wide, lighted by very small lamps. The walls are lined with marble and the floor is paved with the same material. In the floor under the altar in the small east apse (narthex) is a wax effigy of the star bearing the simple Latin inscription "Hic de Virgine Maria Jesus Christus Natus est," which is said to be the spot of Jesus' lapel, of the star, which is regarded with such jealousy by the three rival sects, more than once has been torn off or stolen by one or other of them; none of the powers representing the sects would be willing to permit its rival to replace the coveted star, for whoever replaced it might claim the right of ownership.
the life of the Savior took place, he would say, "Our Lord," with much reverence. I hope we left our influence for a Christian life with him. Let us hope he becomes a Christian like the young man we met at Hdyron.

Next time I will tell you more about places near Jerusalem and the road to Jericho, the Dead Sea, and Jordan River.

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<td><strong>DENOMINATIONAL BUDGET</strong></td>
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<td>Battle Creek</td>
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<td><strong>TOTAL</strong></td>
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**Disbursements**

Missionary Society..................................................................................$ 370.00
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Tract Society............................................................................................. 45.00
Sabbath School Board................................................................................63.00
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Woman's Board..........................................................................................20.00
Gives.......................................................................................................... 15.00
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Faithful...................................................................................................... 10.00
Preferred claim....................................................................................... 751.65
Contingent Fund....................................................................................... 7.50
Balance March 1, 1929............................................................................ 60.34
Total.......................................................................................................... 1,861.99

81 Elliott Ave.,
Yonkers, N. Y.
March 1, 1929

---Record of Christian Work---

**STATEMENT ONWARD MOVEMENT**

**TREASURER, FEBRUARY, 1929**

**Receipt**

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---Record of Christian Work---
Christian Sab-­by ride party on Sunday, February 3.

We all met at Pastor Randolph's house and left from there. Pastor Randolph drove the sleigh and we sang songs. We went to Milton and then out in the country north of Milton. We came back to my house for sandwiches, soda, cocoa, cake, candy, and popcorn. The party broke up about eleven o'clock.

Hope we can do it again sometimes as we have lots of snow here now.

Sincerely yours,

ELAENOR OSBLYE.

Milton Junction, Wis.
February 24, 1929.

What should Easter mean to me, spiritually? We have all read many times, no doubt, the story of the resurrection, but have we made a practical application of that story to our lives? The resurrection is a symbol of birth to a new and better life. To have we made a practical application of that symbol of birth to a new and better life. To have we made a practical application of that symbol of birth to a new and better life. To have we made a practical application of that

CHRISTIAN ENDEAVOR DAY AT WESTERLY.

Christian Endeavor day as planned by the leader, Milton Van Horn, son of Rev. and Mrs. Herbert Van Horn, whom we have been glad to welcome as a member of our Pawcatuck Seventh Day Baptist Christian Endeavor society during his stay in Westerly, proved instructive as well as en­tertaining. Each member was requested to invite to the meeting of the members of the church who in years gone by had been members of the Christian Endeavor society; our attend­ance for that service included seven visi­tors, four juniors and ten members.

The program follows:

Hymn, "We've a Story to Tell to the Nations."
Hymn, "Faith of Our Fathers."
Sentence prayers (everyone but the juniors took part). Vocal solo, "Just Outside the Door," Stanton
Scripture and a few remarks by the leader, "I Would Be True."
Three talks on Crusading with Christ (a) in Evangelism, (b) in World Peace, and (c) in Christian Citizenship.
Piano solo, "A Story at Twilight," Dorcas Austin. Three Talks on
(a) Youth's Response to Christ's Challenge.
(b) "Our Special Challenge as Seventh Day Baptists."
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down to coming generations unsoiled and unsullied, and will we take the liberty to observe the Sabbath according to our personal convenience and pleasure without seeking divine guidance? What does our Sabbath mean to the world as portrayed by our lives? The challenge is great, but Seventh Day Baptists will be found faithful to their trust.

The last speaker was the new president of our society, Miss Dorcas Austin, on the subject, "Christ's Challenge to You and Me." She brought out the thoughts that the challenge to you and me is to give the world to Christ. "A crisis is upon us, and a crisis is dangerous; it will either make or break us. There are three ways to meet a crisis: fail to see it; see it and fear; become so custom bound and habit ridden that we can not alter ourselves to meet the new demands made upon us. To meet a crisis and carry through to a victory, we must be alert and fearless. We must face the issue squarely and unafraid; we must be capable of changing our customs and habits. We should be continually on the watch to find out what our place is in turning the world over to God."

ELIZABETH K. AUSTIN, Corresponding Secretary.

CHRISTIAN ENDEAVOR NEWS FROM ALFRED

The Christian Endeavor society of Alfred, N. Y., which our Recorder readers know, is composed of college students, with Seventh Day Baptists and Sunday School teachers from many states. Our society holds meetings every Friday evening from September to June. During these months we have very interesting, educational, and spiritual meetings, supplemented by discussions on current topics and campus problems.

Before the Christmas holidays the society sold the Scripture Text calendars, thus in-creasing our treasury and also putting these into the homes of Alfred. In the coming weeks it is the plan of the society to hold our meetings in the homes of the shut-ins of the village. In this way we are trying to put into practice the principles of Christian Endeavor.

As the student life is a busy one, it is not always possible to have socials every month, but every one is well planned and is thoroughly enjoyed by those participating. We use the standard social at most of our Christian Endeavor meetings.

On Christian Endeavor day, February 2, the young people had charge of the regular Sabbath morning worship hour. The theme of the day was "Christ, the Youth of the World." The devotions were led by Harley Sutton and Dighton Burdick. Short talks were given by three of our members, namely, "The Challenge to Become Leaders," by Frederik Bakker; "The Challenge to Outlaw War and Establish a Lasting Peace," by Mrs. John Bell; and "The Challenge to Think Much, Pray More, and Live Nobly by Pearl Peckham. Our pastor, Rev. Clyde Enright gave in the closing prayer. Throughout, it was an inspiring service to all ages.

Trusting in the Lord Jesus Christ, we are endeavoring to lead a Christian life, and to follow where he leads. Yours sincerely in Christian Endeavor work,

ANNA MAY RYNO,
Corresponding Secretary.

ALFRED, N. Y.

CHRIST'S CHALLENGE FOR TODAY

EVALYN BENEDICT

An address delivered at the Sabbath morning service of the Christian Endeavor day, the Christian Endeavor, February 12.

"A new commandment have I given unto you, that ye love one another." This is the challenge Christ gives to his people when he was on earth, and it is the challenge which still stands foremost today; it is still the new and efficient motto.

Let us, if we are Christ's people, find the sense of finality, of ultimate reality; it is the same teaching which existed two thousand years ago, but it is the most practical and most satisfactory one today. There is no substitute for religion. We can not live in the human without the assurance of the divine. Religion is not a mere epoch in the upward rise of man; it is an everlasting reality. We may outgrow our faults, but not our faith.

It is not easy to define religion; it is evasive because it is so all-pervading. It is the life of God, the soul of the world, the sense of a divine hand guiding the human. It is the realization that above us, beyond us, and yet about us, there is a spiritual order in which we live and move and have our being.

There are many reasons why the teachings of Jesus are, and will be, the living reality. They comprehend the ideal. "Love one another," says Jesus, but he says more particularly "Love your enemies." At times it is hard enough to love our friends, let alone our enemies. Can we love them? Can we meet this challenge?

CHRIST CHALLENGES US TO OBEY THIS COMMANDMENT. What would be the condition of the world if all obeyed this?

Be ye therefore merciful. We feel privileged to demand our rights. Do our rights infringe upon other persons' rights? Can we be merciful? Christ asks us to forgive the person who has wronged us, and in order to be truly Christian-like, we must meet this challenge squarely and say, "I will." What would happen if God were merely just, and if he showed no mercy? Truly, unimaginable! If we cannot show mercy to our fellow men.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive and ye shall be forgiven." Would that we were able to unreservedly obey this challenge. We are prone to criticize others' work, and judging others' work is very easy. It is the human trait. But would we consider our own works in the same way? We would not, for we know our own shortcomings. We are prone to judge others' faults readily, without stopping to consider our own faults. We are prone to condemn others as bad, but we cannot condemn ourselves as bad.

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said, "You found me hungry, and you fed me; you found me naked, and you clothed me; I was in prison and you visited me not." He warned us of the habit of doing our bit without wanting the accredited service. We must administer kindness wherever we are, and whatever we are doing, to be a true Samaritan, the man who will gain the promised reward.

The world needs religion! Today the challenge goes out to those who are holding fast to the truth, the Christ, to bring the needed religion into the world. We as young people in the home and the church, the Christian Endeavor society, must give the true religion to those who are heart sore and weary. We have made advances in scientific knowledge; there are many wonderful inventions. We have great school work. But no one has yet discovered anything to take the place of religion. The world's need for religion can be met only by those who have heard and accepted the challenge of Christ.

The world also needs morality. We are living in a time when people are breaking moral laws, and smashing moral standards. Before we have seen the great opportunity of training himself to meet the situation, and preparing to blot out the immoral side of human life, teaching instead Christ's way of living. When great moral heights are reached, we are asking, are my thoughts pure, my motives unselfish, my purpose lofty? Religion is another name for the reality of sincerity.

Religion is an everlasting reality, because it is the interpreter of life. Human life is clear, without any need of interpretation, to only two classes of human beings—first, to those who do not think at all; and second, to those who think frequently and deeply. To those in between it is full of moral difficulties. Science may find some understanding of God through man and nature, but it cannot fully understand man. Religion is the final explanation and interpretation of the universal human order.

Every individual Christian and every church must heed the challenge Christ throws out today. It is the old, old story, made over new. The Christian must become a social and civic dynamic force in the world, and thus the world's need for religion will be met by those worthy ones who have accepted Christ's challenge for today.

WHAT CAN MY SOCIETY DO TO WIN YOUTH PEOPLE TO CHRIST?

VELMA DAVIS

It is indeed a pleasure, and an honor as well, to be asked to speak on behalf of my society upon a subject of such great importance. What can my society do to win young people to Christ?

There are many ways which we might enumerate by which this noble task might be accomplished. But I mention briefly a few of those which to me seem most effective.

It seems to me that the first essential toward winning others to Christ is for each individual member to examine his or her own life; and if it is not in keeping with the teachings of the divine Master, they should strive to make it so through communion and fellowship with him. By so doing, our influence will be such that those who have not accepted Christ may realize that there is something real in Christian Endeavor, and will want to follow in the line of duty and service.

Then if we wish to win young people to Christ, we must make them feel that we are their friends; that all who are striving as best they can to live lives of purity, uprightness, and service are on an equality, worthy of the same love, the same sympathy, and the same guidance from our heavenly Father.

We must not limit our efforts within the narrow confines of our own society. We can cooperate with other societies in a united effort, by plans and methods of reaching those who are out of Christ.

And again, if we wish the work of our society to be far reaching in winning our own young people, we can by the accumulations of our pennies, nickels, and dimes, help to send Christian workers to other communities and countries, and so in a measure fulfill the divine command, "Go ye into all the world and preach the gospel." Thus we can help all to know the way, the truth, and the light.

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

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am a little girl nine, and going on ten years old.

We do not take the Sabbath Recorder, but read someone else's instead.

I live near Margaret Lowther here in Milton. I see that she has written to you, too.

I like to read the Children's Page. I like to go to Sabbath school and Junior. We have eight girls in our Sabbath school class, and five girls and four boys in our Junior class.

We are studying about a little African boy. The girls of our class are making a little booklet about the African boy that our teacher read to the class. The boys did not want to make the booklet so they are going to learn the books of the Old Testament.

Your friend,

Leonora Todd.

Milton, Wis.
February 19, 1929.

Dear Leonora:

I was very glad to hear from you and to know about your Sabbath school and Junior classes. Your booklet is a fine idea, and I think the boys are missing a good deal that they did not help in the making of it. Now I wonder if you could not write the story of the African boy in your own words and send it to the Children's Page. I am sure the rest of us would enjoy reading it. Please do.

Now I wonder whose little girl you are. Your name sounds as if your father might be Leon Todt, but it hardly seems possible that he has such a big girl, though I know how fast time flies. Please tell all the Todds, large and small, "Hello!" for me, surely they are all my good friends.

Sincerely your friend,

Mizpah S. Greene.
since she was a very little girl, has sent me one of these letters and I am sure you would enjoy it as much as I did. Do write, dear boys and girls, just as soon as you can that you may receive one of these nice letters every month.

Your sincere friend,

MIZPAH S. GREENE.

HOME NEWS

NORTONVILLE, KAN.—Pastor Ogden was ill from December 22 to January 13 with influenza, followed by a relapse with pneumonia. Neighbors took good care of him during the early stages, and after pneumonia developed he and the trained nursing of Miss Pearl Prentice aided greatly in his rapid recovery. Mr. Ogden was able to preach again on January 19. He wishes to gratefully acknowledge the kindness and generosity of the many friends who ministered to his needs during his illness and after.

The roll call service, December 29, was in charge of Mr. George Stacey, a theological student who was home for the holidays. He spoke briefly following the calling of the roll. Communications were received from five nonresident members who were absent. Six nonresident students were present besides one teacher whose work takes him away from home.

The annual dinner and quarterly business meeting scheduled for December 30 was postponed because of the influenza epidemic. The meetings were reappointed for February 25 to February 27.

The Friday evening prayer meeting on January 25 to February 18 composed a series of hymns and gospel songs. The distinction between hymns and songs was studied, the melody and the use of singing in worship. Pastor Ogden related interesting facts and anecdotes in the series of hymns and gospel songs. The distinction between hymns and songs was studied, the history of hymnody and the use of singing in worship.

Leonardsville, N. Y.—We learn from the Brookfield Courier that Rev. Paul S. Burdick, pastor at Rockville, R. I., has accepted the call to become pastor of Leonardsville and West Edmeston churches. He expects to begin his work there about May first.

Adams Center, N. Y.—No services were held in the Adams Center Church on the first two Sabbaths of this year, as Pastor Hurley and very many of the people of his church were ill with colds or "flu." Although there was illness in nearly every home, only one of our number, Gilbert Horton, was critically ill and he has been spared to us.

The annual church meeting was held on the evening of February 9. Reports were given and the following officers were re-elected: Moderator, C. C. Williams; clerk, W. P. Jones; treasurer, C. A. Stoodley; organist, Evelyn Greene; pianist for three years, Dr. F. L. Greene. It was voted to increase the salary of Rev. Loyal F. Hurley two hundred dollars.

A committee of two, Dr. Francis L. Greene as chairman, has solicited funds for the erection of our denominational building and $1,391 in pledges and cash has been given.

Two pleasant social events have recently been held. On the evening of January 31, Mr. and Mrs. E. De Chois Greene were given a surprise party, by about seventy of their friends, in honor of their twenty-fifth wedding anniversary. A short program with an original poem of congratulations preceded the presentation, to the couple, of a purse of money. Mrs. Greene also received a silver tea set, which was the gift of her father, A. J. Greene, for three years.

Another thing to be noticed in this connection is the fearlessness of the prophets of God when standing before mighty kings and condemning them for their sins. There was Nathan before David, and condemning him just as David did when he said, "as if the Lord had done this thing, shall surely die," when Nathan replied, "Thou art the man."

The picture in the lesson read is of a man who accepted responsibility, who carried it lightly, and who pronounced his own condemnation. With this simple story in mind we turn to those day and problems, for the text is little more than

**THE SABBATH RECORDER**

**OUR PULPIT**

**SINGING OF A HYMN**

**RESPONSIVE READING**—Psalm 62

**THE LORD’S PRAYER**—in unison

**HYMN**

**SCRIPTURE LESSON**—I Kings, 20: 37-43

**PRAYER**

**OFFERING**

**HYMN**

**SERMON**

**HYMN**—"Take Time to be Holy"

(To be read slowly)

"As thy servant was busy here and there, he was gone." These words were spoken by an unknown prophet. We have in the Bible the record of several unnamed prophets. These men make a very interesting study.

Another thing to be noticed in this connection is the fearlessness of the prophets of God when standing before mighty kings and condemning them for their sins. There was Nathan before David, and condemning him just as David did when he said, "as if the Lord had done this thing, shall surely die," when Nathan replied, "Thou art the man."

We are placed in charge of very great interests. We accept the responsibility. We can not avoid responsibility, and we would not if we could. "As thy servant was busy here and there, he was gone." For reasons of time and space I will pass over very important material interests that have been committed to us, and will undertake to confine our thoughts to our responsibility for people and places.

Children have been committed to me, my
own and others. A brother and a sister I have and sisters-in-law in the church. I have a neighbor and I recognize our Lord's definition of neighbor, and our Heaven is Heaven that is in him as myself. My own soul has been committed to choose my own daily walk and eternal destiny.

We live in very busy times. There never has been a time when there were so many demands made upon us. Invention that are supposed to lessen and lighten labor have not kept pace with the insistent demands of our time, so that the question now is, what are we to leave undone? When discussing electricity we often say, we can't get along without it! but the other question is still unanswered, "How are we to get along with it?" The whole idea of hard roads and automobiles! But how are we to get along with these? How did we manage to live with so little to read? But how will we manage with so much to read! How did the church and society manage to live with so little to read! But how will we manage with so much to read! How did the church and society manage to maintain its proper life, when all members arose at the same time, ate all their meals together, talked over the plans and projects of the church, and went to bed at the same time? When have you heard anyone singing Home Sweet Home?

What has become of family worship? "As thy servant was busy here and there, he was gone."

What has become of old-fashioned marital bordiness? We worked together and we played together, we planned together and we prayed together, we visited without formality and we entertained without fuss. As a brother and sister and to the friends of other brother and sister I was love and confidence and mutual understanding.

In the smoke and dust and confusion of war, there was so much to do, the bad and the good and the best all scrambling for a place and clamoring for recognition. Often it is that one brother and sister, who does not accomplish anything at all. Even the Sabbath, given to us for rest, sometimes falls far short of rest by reason of the multiplication of organized duties that are good in themselves. The Sabbath still begins at twilight and ends at twilight, but all too often—"as thy servant was busy here and there, he was gone."

The insistent demands upon us remind me of the man who said that he was too poor to give any money to the church. He said, as many others do, that he was too busy doing business. The solicitor asked him if he did not recognize that he owed something to God. He replied that he did, but that God was not crowding him just now as some of his other creditors were.

What Christian woman can have all the time she needs to take care of her family, to the church I serve, and of the religion that I profess. "As thy servant was busy here and there, he was gone."

"As thy servant was busy here and there, he was gone."

"As thy servant was busy here and there, he was gone."
LETTER REGARDING SALEM COLLEGE

DEAR FRIEND:

I am glad to report through the Sabbath Recorder to our friends that the new library building fund in one hundred days crossed the $1000 mark in cash. Our motto is "Ten dollars a day" till an angel comes to give us the sorely needed building.

The student loan fund, now over $4500 in cash, has already become a great blessing to many students. This fund, growing daily, is turning many hearts toward Salem College.

Mr. Ottis F. Swiger and I are now making a canvass of the people in the three counties that furnish most of our students, and we are meeting with very fine success and finding some mighty good new friends in God's good people!

The next installment will be the beginning of a fund for a new music building, also greatly needed.

A few good years like this will give Salem College the new buildings, absolutely necessary! Who wants the distinguished honor of starting the fund for a new music building? May God have somebody waiting!

Address all financial communications to: Rev. O. P. Bishop, Department of Building and Finance, Salem College.

Fundamentalists' Page

REV. ALVA I. DAVIS, LITTLE GENESSEE, N. Y. Contributing Editor

VINDICATING THE WORD OF GOD

REV. L. D. SEAGER

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:17.

Some one has said that the fact that three and three are six was true before men discovered it; yet signifies that the truth of the Bible can be falsified, just as certainly as we can that simple sum. When Jesus said that he was come to bear witness to the truth, Pilate asked, 'What is truth?' The embodiment of truth was in his presence. "It pleased the Father that in him should all fullness dwell." He was the perfection of the state described in the Eden account. "In him was life." God's ideal of manhood, but men live after the fashion described there as death; they are aliens, not having the "knowledge of God." In accounting for this condition the fundamental principle of the proper relation with God and among men is set forth: reverence for God and respect for one another. The intimacy in the garden was not destroyed, but breaking an arbitrary law, but by disrespect for the Law-giver. Somehow there is an urge in man to do a thing for oneself, hence suppresses it; irreverence makes disobedience possible.

Joseph in the hour of temptation declared, "How then can I do this great wickedness and sin against my God?" He also, when in the throes of remorse, cried out, "Against thee, thee only have I sinned." The sin again am I that. Since Uriah, was overwhelmed in the consciousness of sin against God. David's sin outraged God. Why? Because the will of a sinner is rendered to an evil, inferior being. The Creator of heaven and earth is dethroned from his rightful place in the heart. It is not necessary to the maintenance of reverence, disloyalty, treason. For illustration: there are things a reckless boy will not do, no matter whether, not for fear of punishment; but for shame; it would outrage her; so long as he respects her it is impossible. Sin outrages God. School children are taught to "Salute the flag," but it does not induce patriotism, unless there is a set of reasons which make it, that Jacob Riis felt, when in a little boy in the red light district, he saw the Stars and Stripes, and exclaimed, "Now I know I am an American." We Americans can not ignore a sovereign, because we do not know the emotion of an Englishman when he shoud, God save the King! It was that sentiment of his countrymen that made it necessary to banish Napoleon to the solitude of St. Helena.

The place in the human breast that God should occupy is called reverence, veneration, or a fitter term if it could be found. "If any man doeth your will, he shall know of the doctrine." Such an attitude is inevitable. This principle applies also in the affairs of men. Call it patriotism in the state, civic pride in the community, honor in the home, the gang in a group of boys. This bond of unity must be maintained or chaos results. Rules, laws, punishments, can not supply its lack. President Allen related that he saw Senator Wade back in the old days at Bull Run. He was out of his carriage in each hand, swearing he would shoot the first man attempting to pass, but the terrified multitude ran unharmed.

There was a similar panic at Winchester, but when the little man on the foam-flecked steed turned back to face "the enemy,"-'s word, "Turn back," those fleeing men were transformed as if by magic; they turned back, re-formed in battle lines, and became invincible. The difference between Ben Wade was nothing to the first mob: Phil Sheridan was everything to the other. Were God to become a tyrant and in the place of law, there would be an indescribable transformation. Who can figure out what might happen next?

Shame on those who repudiate reverence and would substitute some other motive as the basis for conduct. Some one has well think to cause the rivers to flow without gravity.

The hatefulness of sin must be realized before one yields his will to the will of the Almighty. He who repudiates reverence has hated God, made that same Jesus whom ye have crucified, both Lord and Christ, and judgments, and then he, being thus disloyal, and loveless, and traitorous, and ungodly, and unchristian, and unchristian and brethren, shall what do we?" True repentence follows the recognition of the su-
The stars are his yet he is mine, No better lot can man design With "I am the Lord, I am the King" From fear and evil I am free. No temple, grand or priest I need, No other service in the sight. Entered within my heart, the King Receiveth all my soul can bring. I walk with him, how can it be! His form, his face I only see, But he hath promised me a place Where I shall sit face to face. Chorus O love of God, O Joy divine, His glory, power, and peace are mine. I am a servant, yet a son; Eternal life is now begun.

**RESOLUTION OF SYMPATHY**

Whereas by the will of God there has been taken from our church and neighborhood Mr. George E. Greene; and Whereas the Second Hopkinson Seventh Day Baptist Church, of which he was a member since he was seventeen years of age, feels keenly the loss of one who so faithfully has stood for God and right through life's trials. Resolved, That we express to the bereaved family our sincere sympathy in their loss, and point them to God, the source of all comfort. 

Rev. Paul S. Burdick, Pastor.

(Passed by the church, February 16, 1929.)

**THE SPIRIT OF PRAYER**

**E. E. W.**

Tennyson has said, "More things are wrought by prayer than this world dreams of;" I am sure that every Christian must look upon prayer as a duty, but far beyond this is it a privilege—we in our weakness coming one who is all strength; in our sins to one who is all forgiveness; in our need to "the giver of every good and perfect gift." For effectual prayer, should we not have the Christ spirit—first of all, love, that never faileth; then forgiveness, "for if ye forgive not, neither will your Father in heaven forgive you"; compassion, remembering "he hath need;" trust, "If we ask anything according to his will, we know that he heareth us;" humility, sensing our many mistakes and failures; gladness, because in him there is freedom from them all. Then, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." To what end? "Herein is my Father glorified that ye bear much fruit," becoming fruit-bearing through his grace, he further says, "So shall ye be my disciples." Still a further personal experience is held before us in the following: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God, and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus." Bearing this relationship to the Father in the prayer life, what may its meaning be to others? The weary one had rest, the sad had joy that day, and wondered how? A divine life through his work had prayed—"Lord, bless them now." Away in foreign lands they wondered How their feeble words had power? At home, the Christians, two or three, had met To pray an hour. You're always wondering, wondering how Because you love one someone unknown, perhaps, and far away On bended knee. One has said, "If today we could see God face to face, how earnestly we would ask him about the problems of life in the darkness of a great city, how we would ask him to give us a new heart and soul, that men might be conformed into the image of his son"—so with the poet let us pray: "Show us thy face, dear Jesus, that we may love thee Then for some forget, and some have never seen. But there is one who will face us above thee When once we see thee beautiful, serene. Sh Typed in the face that shone of old in blessing All up and down the ways of Galilee. And like the fathers, thy dear name confessing, We, too, for very love shall follow thee. Show us thy face, thorn-roused for our healing. Oh, heart of mine, cast thou those wounds Those bleeding hands are for our pardon's pleading, And thy heart faithful that our souls might The Sabbath Recorder Show us thy face, Lord Christ, in loving-kindness Above the tumult of the world between; Show us thy face and take away our blindness— We need must love thee when we once have seen.

**THE SECOND MILE**

"Come here, you dog, and bear my pack a mile," So spoke a Roman soldier to a Jew; "The day is hot, and I would rest the while. Such heavy loads were made for such as you." The Jew obeyed, and, stooping in the path, He bore the burden, though his back was tired; For who would dare arouse a Roman's wrath, When he was in the mood to do so? They walked the mile in silence; at its end They paused, but there was not a soul in sight; "Will you walk another mile with you, my friend." Spoke up the Jew, "This burden now seems lighter." Have you gone mad," the angry Roman cried, "To mock me, when you know that but one mile Can an angel such service?" By his side The Jew stood silent, but with kindly smile. I used to hate to hear a Roman's load, Before I met the lovely Nazarene, And walked with him along the dusty road, And saw him make the hopeless lepers clean. I heard him preach a sermon on the mount; He taught that we should love our enemies; He glorified the little count So much in lessening life's miseries. The soldier tried to speak; as he began His head was bowed, his eyes with tears were dim; For many years I've sought for such a man, Pray tell me more; I, too, would follow him. Joseph E. Harvey.

"In our praying it is always worth while to ask whether the thing for which we ask is a thing that God would care to bring to pass. If it is not something whose accomplishment will please God, why should he be concerned to grant our request? If we are to be effective in prayer we must have intimate knowledge of God. Otherwise we can not know whether the thing we ask is pleasing to him."
THE SABBATH RECORDER

SABBATH SCHOOL

HOBIE W. ROOD, MILFORT, WIS.
Contributing Editor

THE MEANING OF RELIGIOUS EDUCATION

We are all conscious of the fact that much has been said these days about the organizational side of religious education. Those who are close to the movement also know that much is being said about the purpose of religious education and that many questions are being asked. Does religious education have a vital contribution to make to the present situation? Is the goods movement for character education which is becoming so prominent in the United States sufficient to meet the entire need?

The writer believes that he voices the deep conviction of leaders in religious education when he affirms that the supreme purpose of religious education is to enchant Christ in the heart of every individual, and to make him dominant in the community life which those individuals create. Christian education is inextricably bound up with the civilization of the World's Sunday School Convention held in Los Angeles in July, and which the writer attended, made a significant pronouncement when it said, "We claim for Christ the full powers and the whole personality in the measure that education serves religiously belong together. Each at its best involves the other. Only by the undergirding of religious faith can education meet the age of civilization."

Only through education can religion bear its full and permanent fruit in the enrichment of life.

We recently attended a meeting of the Educational Commission of the International Council of Religious Education, formerly the International Lesson Committee. At this meeting the following very general statement of the aim of religious education was adopted. "The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes the belief in God's revelation in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and his way of life, and membership in a Christian Church; the Christian motive in the making of all life-chances, and wholehearted participation in the constructive contribution to the progressive realization of a social order controlled by Christian principles."

Does the purpose and aim of religious education as stated above is what would naturally be expected to come from bodies deeply interested in religious education from a professional point of view. However, the recent Jerusalem meeting of the International Missionary Council, representing fifty nations, and approaching the matter from a somewhat different point of view announced: "A false antithesis has often been drawn between religious education and secular education. The truth is that they belong together. Evangelism denotes the Christian's personal witness, and describes the normal method of its fulfillment. A scheme of religious education that is not evangelistic is not Christian." With this statement we are in hearty accord. It is true that evangelism and religious education belong together, and may the day be hastened when the two can be fully and effectively appreciated of both. To neglect either means a loss of power, to strengthen both means progress and denominational growth.

Director of Religious Education.

SABBATH SCHOOL LESSON XII.—March 23, 1929

STEWARDSHIP AND MISSIONS.—Genesis 12: 1-3; Deuteronomy 8: 17; Matthew 25: 20-30; Acts 1: 6-8; 12: 20-22; Romans 1: 14-16; 1 Corinthians 16: 2; 2 Corinthians 8: 1; 1: 9-11.

Golden Text: "It is required in stewards, that a man be found faithful." Romans 16: 4.

DAILY READINGS

March 17.—Stewardship of Self. 1 Corinthians 9: 10-26

March 18.—Stewardship of Substance. 2 Corinthians 9: 6-15


March 20.—The Right Use of Wealth. 1 Timothy 6: 11-19

March 21.—The Great Commission. Matthew 28: 16-20

March 22.—Christian Missions in Action. Acts 14: 8-21

March 23.—A Universal Call to Worship. Psalm 105: 1-7

(FOR LESSON NOTES, SEE HELPING HAND)

THE SABBATH RECORDER

MARRIAGES

CLARKE-STRYKER.—At St. Nicholas College, Dutch Reformed church, New York City, February 11, 1929, Claudine A. Clark of Alfred, N. Y., and Dr. Anna K. Stryker, of St. Peter's at Wescoro, N. Y. Rev. Malcolm James MacLeod, was assisted in the ceremony, the groom's pastor, Rev. Harold R. Crandall.

DEATHS

CLARKE.—Gertrude Coats, daughter of William Wallace and Emma Kenyon Coats, was born June 6, 1875, at Honeoye, Pa., and passed away from paralytic stroke, March 18, 1929. She was a member of the Seventh Day Baptist Church at Leonardsville, N. Y., February 10, 1929, in the fifty-fourth year of her age.

Miss Coats, after graduation from Belmont High School, taught school for a time.

She was baptized by Rev. George B. Shaw and united with the Friendship Seventh Day Baptist Church March 22, 1898.

On February 14, 1899, she was married to Percy LeFloyd Clarke by Rev. W. D. Birdick. (Next Thursday will mark the thirtieth wedding anniversary.) To this union were born five children: Errington and Mary of Alfred, N. Y.; Mrs. Lawrence Bailey of New York City, and Neil and Maxson of Friendship, N. Y.

Brother Percy Clarke was a deacon in the Nile church by her pastor. Interment was made March 26, 1929, at Unadilla Forks, three miles out of Unadillaville, for a Masonic funeral service. Mr. Clarke was ordained deaconess on October 28, 1921, at the Semi-Annual Meeting of the Masonic Lodge.

Sister Stryker was a member of the Church of the Messiah, with which church she was associated.

Clarke was ordained deaconess on October 28, 1921, at the Semi-Annual Meeting of the Masonic Lodge.

She had been appointed secretary of the Masonic Lodge.

When a child she attended Sunday school and church, and this religious influence was soon to bear fruit. After graduating from high school she affiliated with the Seventh Day Baptist Church at Leonardsville. After her marriage and subsequent removal to Nebraska, she joined the Seventh Day Baptist Church. She also continued to hold membership transferred to the Seventh Day Baptist Church in North Loup, Neb. then remaining there at the time of her death.

Sister Stryker was always interested in the church work in the church of which she was a member.

When the State of New York was organized she was appointed secretary of the Sunday school of the church of which she was a member a few years later.

When this statement was made she had been appointed secretary of the community for some five years. Then came high school and subsequent graduation from the local school. When she graduated from high school she was enrolled in the college from which she was graduated, obtaining that position seven years later.

Her childhood, youth, and early life were spent in and around Leonardsville, Madison County, N. Y. Her first marriage was to a Seventh Day Baptist Church member, by whom she was the mother of two sons, the eldest of whom was the father of the marriage. On her return from the latter marriage she married to the late Mrs. Stryker, her former church.

Her childhood, youth, and early life were spent in and around Leonardsville, Madison County, N. Y. Her first marriage was to a Seventh Day Baptist Church member, by whom she was the mother of two sons, the eldest of whom was the father of the marriage. On her return from the latter marriage she married to the late Mrs. Stryker, her former church.

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Two children blessed this union:

Daniels made their home in Richburg for a few years, then at Nile, where they lived until the early days while living in Brookfield, and her destination was the home of a prominent patriarchic instructor, which she held in the Comstock Auxiliary.

Comstock and community feel a personal loss in this sad bereavement. It was a pleasure to meet one who was always a leader, and to make one was in contact with a very interesting person. The active part she played in religious work, breadth, and acumen; the largeness of her heart; her patience and gratitude in sickness and sorrow endeared her to all who met her. She was decided in opinion, yet such opinions were ever based on unselfish love for the subject at hand, and one was not afraid to make her own views known.

She was happy in company, whether one or many, and maybe the secret of her charm lay not only in her ability to speak upon too many worth while subjects but equally in her readiness to become a listener and a learner. It was a pleasant sight to see the interest she took in her grandchildren, in the home and elsewhere.

She never met a stranger and her own feet knew so well, and she was able to walk into any room and make friends.

She loved to have them tread the same pathway her own feet knew so well, and she was never so happy as when accompanying her son on a Sunday school outing. She was a leader in the community, and found an active supporter in our pastor, E. D. Comstock; four children—Donald Ralston, Mildred Davis, and E. D. Daniels, who was a great teacher and friend to children.

She was a devoted wife, always the first to meet her, for it was soon apparent that one was never so happy as when accompanying her son. She was a devoted mother, in the home and elsewhere. She was ever ready for any mission she was called upon to perform.

Her patience and gratitude in sickness and sorrow endeared her to all who met her. She was respected by the entire neighborhood. Brother Daniels was a great teacher, and rather firm and resolute in his efforts to secure greater advantages for his people.

Brother Daniels was born on the 3rd of March, 1867. He was married to Katie Gavin February 3, 1926.

He is survived by the two daughters mentioned; several nieces and nephews, and many friends. He is remembered by one who knew him well.

He was engaged in an effort to secure greater advantages for his people, and was a fitting son of the community of his birth, and became a tailor in Campbellford, Ontario, Canada, in 1860, where he was brought up in a Sabbath-keeping neighborhood, he was at first a member of the Baptist Church at New Hampshire, Maryland, and rather firm and resolute in his efforts to secure greater advantages for his people.

His efforts in this direction, we are told, were considered by officials of the Canadian government.

As to his standing, and efforts in the home community, we quote the following:

"Brother Daniels was a great teacher, and rather firm and resolute in his efforts to secure greater advantages for his people."
The runner ends his race; give him the crown: For what is age? eternal youth near grown! Will The soldier's "About midnight the sailors deemed that they drew near to some midnight the sailors deemed that they drew near to some country." Hebrews drew near to some country. SABBATH-RECORDER 17th edition or practical reading to take care of • ... Management Certificate and Family·Reco... HOLMAN HOME STUDY BIBLE Hand Family Bible in Handy Size, 60 inches. Wedding Gift Edition, with Presentation Page, Marriage Certificates, and Family Record; also all of the Helps described in oppo... BIBLE ENCYCLOPEDIA, containing 180 illus... FOR JUNIOR AGE. A. A Manual of Seventh-Day Bible Study. Six lessons to each chapter, suited to the... a book of Baptism, with a valuable... TO THE SABBATH BAPTIST. A. A brief study of the best period of Baptism, with a valuable... the "First day of the week." Sixteen pages, fine paper, embossed cover... STUDIES IN SABBATH REFORM. A BAND BOOK OF THE SECOND DAY BAPTIST CHURCH. Fourier, A. A brief study of the... SEVENTH-DAY BAPTIST HYMNS AND SONGS... A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE. THE ABIDING GOD AND HIS HOLY DAY. MAKING THE ANNUAL CARAVAS SABBATH DAY BAPTISM—Sample copies of tracts on various phases of the Sabbath question. New style of Baptist tracts in sleeves for postage, to any address. AMERICAN SABBATH TRACT SOCIETY, New Jersey, Plainsfield, N. J.
Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.

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

THE DENOMINATIONAL BUILDING
Ethel L. Titwosorth, Treasurer
203 Park Avenue
Plainfield, N. J.

THE GOD OF ALL COMFORT
Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. 2 Corinthians 1: 3-4.

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. 2 Thessalonians 2: 16-17.

And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beheldeth him not, neither knoweth him; but ye know him; for he abideth with you, and shall be in you. I will not leave you desolate; I come unto you. John 14: 16-18.

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