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.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., the first Thursday in August, 1929.

President—William C. Richard, Plainfield, N. J.

First Vice-President—Miss Edith Rogers, New Market, N. J.; Secretary—William C. Richard, Plainfield, N. J.

Recording Secretary—Mrs. Dora H. Degea, Alfred, Station, N. Y.; Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

Next Session of General Conference—James H. Coon, Milton, Wis.

Plainfield, N. J.

The American Sabbath Tract Society

"The regular meetings of the Board of Directors are held on the third Wednesday of each month, at 2 P.M., in the office of the American Sabbath Tract Society, 510 West Michigan Ave., Battle Creek, Mich.

DAVID F. RUGGLES, Secretary—Dr. A. Ariffa, Burdick, Janesville, Wis.

President—George L. Warren, Verona, N. Y.

Treasurer—Louis A. Babcock, Milton, Wis.

Secretary—Dr. D. Horn, North Dakota, N. Y.

Price of Inauguration to the American Sabbath Tract Society—$1.00.

American Sabbath Tract Society

Board or Diocesan

President—Curtis F. Randolph, Maplewood, N. J.

Recording Secretary—Arthur L. Tiwatt, Plainfield, N. J.

Treasurer—Recording Secretary—A. F. Randolph, Plainfield, N. J.

Recording Secretary—A. J. C. Bond, Plainfield, N. J.

Treasurer—Miss Bertha A. Brown, Plainfield, N. J.

Secretary—Mrs. Eliza T. Tiwatt, 205 Park Avenue, Plainfield, N. J.

Secretary—Mrs. William W. Ashley, Boarding House, Plainfield, N. J., the second First Day of each month, at 2 P.M.

The SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Battle Creek, Mich.

Secretary—Miss Alda B. Burdick, Battle Creek, Mich.

Treasurer—Mrs. Elizabeth L. Tiwatt, Battle Creek, Mich.

Secretary—Mrs. Minnie W. Ashley, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Alvin C. Dow, Harrisburg, Pa.

Recording Secretary—E. L. Sprague, Harrisburg, Pa.

Treasurer—Mrs. Nora E. Degea, Alfred, Station, N. Y.

Secretary—Mrs. E. L. Sprague, Harrisburg, Pa.

Corresponding Secretary—Miss Ida L. Shute, Alfred Station, N. Y.

The regular meetings of the Board of Managers are held on the third Wednesday of each month.

SEVENTH DAY BAPTIST VOTATIONAL COMMITTEE

President—George R. Rose, Chairman, Milton, Wis.; Richard C. Shaw, Secretary, Battle Creek, Mich.; Mrs. George R. Rose, Treasurer, Milton, Wis.

Secretary—Mrs. George R. Rose, Milton, Wis.

Treasurer—Mrs. George R. Rose, Milton, Wis.

The Amount Needed on March 12, 1929, $17,504.03 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 the picture will grow on this page, but you can see just how fast we are getting along with the good work.

We now have over 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.

The Sabbath Recorder

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

Vol. 106, No. 11

Whole No. 4,385

PLAINFIELD, N. J., MARCH 18, 1929

Whole No. 4,385
Our Father and our God, thank thee that we may come unto thee for help in every time of trouble. We are glad to feel that no sorrow or trouble can sink us into depths beyond our power to raise ourselves above the clouds of grief that hide thee, still there is comfort for those who seek thee. Help us, O God, to overcome our doubts and misgivings, and inspire in us the holy desires and devotion longing for God alone.

We pray for all who are in any trouble and long for comfort. If we cannot see through the clouds of sorrow and darkness, we are still conscious of their unworthiness that they dare not look up into thy face, still thou grant unto them a sense of thy sympathy and love and the assurance of forgiveness through their Saviour Jesus Christ. Amen.

God's Light For Me

I suppose that every Days of One, no matter how happy the outlook may now be, will sooner or later come where he needs the consolations God alone can give. While things go on in a satisfactory way, and the outlook seems bright, and his day is sunny, one may not really appreciate the assurances of God's help in time of trouble. There is something pathetic in the way the need of consolations comes. One day faith fails, and the discouragement of spirit, bereavement, loss of friends, disappointments hitherto unthought of, come into days of deep sorrow, and for that we all sorely need the consolations of God. In time of trouble, there is nothing like sympathy to bind human hearts together. It is a quality that always overcomes the evil and strengthens the good in our fellow men. Nothing is so sure to disarm resistance, melt hard hearts, and develop the best in mankind as sympathy.

Sympathy and Helpfulness

Toward the last of the preceding editorial you have seen the words "sympathy and helpfulness to those with whom its possessor is in sympathy." There is nothing like sympathy to bind human hearts together. It is a quality that always overcomes the evil and strengthens the good in our fellow men. Nothing is so sure to disarm resistance, melt hard hearts, and develop the best in mankind as sympathy.

Sympathy is always in order. It helps in sunshine as well as in storm. By it one is prompted to go out of self in order to assume another's state of mind and to help that other bear his crosses and carry his burdens. He cannot be indifferent to anything that affects the welfare and happiness of his friend, and he stands ready to forward any movement in which his friend is interested.

By cultivating the spirit of true sympathy a man comes into close touch with the joys and sorrows of his fellow men. He does not act as a spectator, as some do, but he is one himself, not merely for what you can get out of it, but for what is actually in it.

I suppose there is no one who does not long for some friend whose heart is in sympathy with his own; who has an ear always ready to listen to his confidences and his man is hard to know, as he knows not himself. He can safely grasp, and an arm upon which he can always lean. Poor mortals would make sorry work of this, which is not the case, without the mutual esteem between friends that leads to perfect sympathy and helpfulness.

Success in life depends very much upon the kind and quality of your friendships. Therefore be careful in choosing your friends.
MANY WAYS BUT ONLY ONE RIGHT WAY

REV. E. H. SOCWELL

A few years ago, my privilege to cross Lake Pontchartrain from Madisonville, La., to New Orleans, a most interesting and exciting trip. The distance I do not recall, but several hours were required to make the trip and, to my surprise, for some time we were entirely out of sight of land as if we were lost in mid-ocean. By the kind invitation of our very pleasant pilot, I stood by for some time and watched him as he guided our good steamer, Ozone, upon her trackless path across the wind swept lake.

He paddled with such a gentle motion that one could hardly tell that his paddle was moving, the waves certainly did run high, breaking up on all the red lights which mark the guide posts of the footpath to peace. He said to me, "There are many wrong ways, one right way there are many wrong ways, and the waves of ill will somewhere. As one goes up, the red lights increase in number, but they have accomplished this end wherever one looks. No, he did not know where all the dangerous places are. But he knew where the dangerous places are not.

There were many dangerous ways across the lake, of which he knew very little, and he knew that thoroughly, and because he knew the safe way he guided our boat across the turbulent waves and brought us into the New Orleans port in safety.

Thank you, kind pilot, you have taught me a lesson that I shall remember. There are many ports of safety in this stormy sea of life, but there is only one right way, and that is marked upon our chart as "love for God and love for man." There should be a long, and difficult, yes impossible, task for me in my preaching and personal Christian labor to make this port safe for those who mark their course by the wrong ways, because while there is but one right way there are many wrong ways, and, like our good pilot, I do not know, nor did he, of the danger which lurks in the wrong ways. But we must bear in mind that the red light is the danger signal, and the danger signals do not point out the right way. It is much easier and much more safe for us when, instead of keeping a look out for danger signals, we look steadily to the white light, "love for God and love for man," which marks out the one right way, and follow on till at last we come into the port of everlasting peace.

PROFESSOR HAROLD BURDICK TO LEAVE SALEM FOR MILTON COLLEGE

[The Milton College Review has the following information of interest to many RECORDER readers.—T. L. C.]

Professor Burdick, who accepted his appointment to the biology department of Milton College, has definitely accepted the position as head of the biology department of Milton College. Definite arrangement was made by the administration of the college with the professor. Burdick will assume his duties here in September, 1929.

Harold O. Burdick attended Milton College from 1915-19 at which time he was graduated with a B.A. degree. After attaining two years' work as a member in the University of Wisconsin, he received his M.A. there in 1925 with his major in zoology.

Following his graduate work he spent the year 1925-26 in further work, and during the entire period of a year and a half, he was assistant in zoology.

Professor Burdick received his appointment to the biology department at Salem College immediately after he was graduated from Milton College and has held it during the decade 1919-29. Under his direction the biology department of Salem College has received a great impetus and has grown in amount of equipment, scope and quality of the work. He has especially helped his return from his sojourn at Madison, after which certain new courses were introduced and which strengthen not only for the biology department and greatly added to the apparatus.

Mrs. Burdick was Hannah Shaw, daughter of Rev. George B. Shaw, pastor of the Seventh Day Baptist Church of Salem, W. Va., also a graduate of Milton. Mrs. Burdick was a student of the class of 1915-16. She was a student of the class of 1915-16 and the second semester of 1915-16. She was a regular student in the college for two years, 1916-19, and labor again in the college course in Salem, receiving her B.A. degree there. For a time after her marriage, she was librarian of Salem College.

The world is full of strife and the woes produced thereby, and the cause of this ill will is that one of the causes which mark our world as a war torn world is ill will. Those who persevere, malignant, and rob others depend on the为客户打印的文本。
Myths about the Jews

MODERN LIGHT ON GOD'S ANCIENT PEOPLE

For four thousand years the Jews have played an outstanding role in the history of the world, and it is evident to even a casual observer that their influence in shaping human affairs may be greater in days to come than in the past. This applies to our own land. Out of fifteen million Jews in the world five million are in this country and two million in New York City alone. Under these conditions they can not be ignored. Their attitude towards Christianity and the Sabbath, however, is such, that much has to be done in determining the future of the latter. Owing to the Sabbath the Jews are most vitally related to Seventh Day Baptists, and the results of mission work among them is only as successful as could be wished. In the March number of the Presbyterian Missionary Record: Ett 327, says that only ten per cent of his people are orthodox Jews. Albert Einstein, Charles Levine, and the most famous Jews do not even remotely conform to Judaism. Indeed, the Jews whose names most readily occur to us are Kahn, Lehman, Trotsky, Justice Brandeis, Emma Goldman, Sig- nomans, the Board has made no attempt to include Jews in their mis- sionary work. Some of these centers have twenty or more Jews in their membership. It is estimated at the present time that five hundred or more are members of Presbyterian churches. Of these sixty-five are ministers. Others are professors in college, elders, deacons and trustees in churches; presidents of mission- ary societies; teachers in Sunday schools; and in other ways active in the work of the church.
**THE SABBATH RECORDER**

**THEM ARE GOING TOO FAR**

The women of the country give birth to its babies. Three babies are born through long months by the blood of the mother. Any drug in the blood of the mother that can be transferred to the un- born child, for the child has no circula- tory system of its own. How much of an evil the smoking of cigarettes by an un- born woman can say. How much of an evil the smoking of a cigarette by a baby, born or unborn, is, every reasonable man knows. Thou- sands of men who have themselves used tobacco all of their lives are becoming incensed of the advertising campaign in- duced to induce their daughters and daugh- ters to smoke cigarettes.

The Michigan Christian Advocate of January 24, 1929, denouncing the radio and newspaper advertising by which the to- bacco trust is corning the blood of ba-bies into dividends, says: "The trust has its grip." It quotes from the United Restaurant Owners' Asso- ciation, which appeared before the Radio Commission protesting against the insem- cedence of the advertising campaign to- wards the object of influencing their offspring to smoke cigarettes.

"Helen Hayes is truly typical of the young dramatic stars; she is pretty, vi- cious, and with her genuine artistic style, will make something. She realizes the value of a trim slender figure. She can not afford to nibble a fattening sweet. Instead she lights a Lucky Strike cigarette, which is undoubtedly one reason she is called healthy. Here is what she writes:

"Smoke a Lucky; snuff a sweet with a disdainful glint of occasion, and at the same time the hardest, but after you have smoked a Lucky the longing for a sweet disappears in smoke."

The Advocate will find in the ranks of its allies countless thousands of un- churched men who are not "anti-tobacco" as a general principle, but who are de- cidedly against baby killing. Methodist TEMPERANCE Chip Sheet.

Does he stand up to his duty? The answer to that question shows a young man's character or lack of it.

**EDUCATION SOCIETY'S PAGE**

**A SENIOR ORATION AT ALFRED COMMENCEMENT**

RAYMOND E. FRANCIS

Most ancient, most cherished, and most honorable, among the professions which have served the needs of men is the pro- fession of teaching. It has acquired this enviable position because of its utility to the race. Beckoning with a finality that must not be ignored, the problems of a most involved civilization challenge that profes- sion to meet a new era. It is an era fraught, perhaps, with germs of self destruction, but an era in which the latent possibilities for good are boundless. The problem that faces every branch of our social organiza- tion has become the problem of the teacher. It is the age old problem of evolving a new technique and a new philosophy to satisfy the needs of the times.

Doctor Herbert Wettt effectively voiced the import of the new philosophy when he said, "The purpose of an education is to enable us to surmount the other fellow's job sympathetically." How clearly and how definitely that utterance has stated the problem of the modern or vocational teacher. It is the task of building bridges of abundant life.

Plainly it must involve two proc- edures: first, diagnosis to find elemental factors of the life in question, and second, correlation to establish a live relation- ship among the various branches of knowledge. It is the harmoniz- ing and of understanding comparative life values.

Diagnosis is rapidly becoming a special- ized branch in every phase of our lives. Every one from the skilled physician to the successful stock broker must investigate the facts and seek bottom prin- ciples before there can be an attempt to build. In the field of teaching that execu- tive must most of all, be able to place his finger upon the cause of the educational situa- tion before he proceeds to offer a solution.

Many high sounding educational platitudes have gone the way of the fashion- ing analysis. Think of the old emphasis upon "A strong mind in a strong body." That might have been as true, perhaps, as one from the most fanatic Russian Bolshe- vist to the most conservative Boston Yan- kee. There is a great crusade in the realm of human activities to get at the root of things and to understand before a remedy is prescribed. That must be the corner- stone of the new technique in education.

When America was in the pioneer stage of her existence people everywhere under- stood that why and when of the various operations in their community. Today, when a majority of people have no idea where their own utility to the race. Beckoning with a finality that must not be ignored, the problems of a most involved civilization challenge that profes- sion to meet a new era. It is an era fraught, perhaps, with germs of self destruction, but an era in which the latent possibilities for good are boundless. The problem that faces every branch of our social organiza- tion has become the problem of the teacher. It is the age old problem of evolving a new technique and a new philosophy to satisfy the needs of the times.

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When America was in the pioneer stage of her existence people everywhere under- stood that why and when of the various operations in their community. Today, when a majority of people have no idea where
emphasis teachers fail to find any connection between language and mathematics; between mathematics and ethics; between ethics and religion; between religion and science; between science and history. Worst of all, there is often absolutely no connection between the teaching of most subjects and life. Everything is taught more or less as an abstraction. We hear of pure science in a high school which is preparing people to live, not to specialize. Things stand by themselves. They are systems apart. How can a child secure a vicarious twenty-first century experience from such sources? Are we meeting the challenge of the new era? Shall we teach a subject or shall we teach a child? Ninety per cent of our high schools offer little in the way of college. Shall we prepare the boys and girls of our high schools for college entrance examinations, or shall they be prepared for life?

Long ago Solomon observed that “from the mouths of babes proceeds Wisdom.” They have always learned life, not texts. There is an eternal purpose in living, a purpose that shapes their lives as does no other later knowledge. The future education must be an experience in life. Every step in it must find some vicarious place in a living whole. Men must be trained to understand life values. There must be a development of the physical, mental, and emotional sides of human nature. Man has never found happiness in any excess. He may never find the life abundant in the many intermepances of unrelated specialization. Lord Bacon once said, “A State of Society is one in which the individuals have suffered amputation at the neck and strait about so many walking monsters, a good finger, a good elbow, a good stomach, a good brain, and a good man.”

“Nothing useless is or low, Each thing in its place is best, And what seems but idle show Strengthens and fills the rest.”

“All are architects of fate, Built upon a base of time, Some with massive deeds and great, Some with the sunshine and rhyme.”

“Let us do our work as well, Both the unseen and the seen, Make our work beautiful and clean. For the gods see everywhere.”

“Build today, then, strong and sure With a firm and ample base, And ascending and secure Shall tomorrow find its place.”

“Thus alone can we attain To those turrets where the eye Sees the vale, and the vast space And one boundless reach of sky.”
way may be yours, it may be mine; but there must be more than one way, or millions have lost the right way. One and all the sinners, are not they born of God and knoweth God."

STORY OF PAUL AND ISAIAH
To illustrate his theme he retold the story of Paul and Isaiah receiving their commissions to preach. These great events are to the Bible lover what Lincoln's Gettysburg address is to the patriot, and never fail to stir the pulse, and nerve the will to action. He found an illustration nearer home in God's love for Dick.

Dick was an outcast, his clothes not worth ten cents. He knelt in blind ignorance in a Seventh Day Baptist meeting.

"What are you doing?" asked the preacher.

"I don't know," said the penitent; "but I know where I am going—straight to hell."

"There is no need for you to go hell," said the preacher. He told Dick to pray, but the poor fellow didn't know how, so the minister had to do it for him. After a while a change came. "I don't know what it is," said Dick; "but something has happened, and I feel better. What must I do now?"

HELPFUL TO OTHERS
"Have a bath!" said the preacher, and he showed the way to the bath-tub. "And then you shall have a bed for the night, and a breakfast, and a suit of clothes, and a job."

The love of God is never so bright as when it shines in the helpfulness of a brother man.

DIFFERENT GOVERNMENT
In church government they are entirely different. The Adventists are strongly organized, under strict laws, and a highly centralized administration. The Baptists are congregationalists—each church is a corporation and its members are the trustees of the trust. The Seventh Day Adventist Church is an ecclesiastical corporation, and its officers and members are not the trustees of any trust, but the trustees of God's kingdom. The Seventh Day Adventists center their thought on the second coming of Christ, and have their distinctive methods of Scripture interpretation.

THE TwENTIETH CENtURY
Not unto us, O Lord, the praise.

For what is wrought by sea or coast,
Through babel shouts and words that boast,
Of conquest, comes the master phrase—
"Not unto us."

Along the wires the currents fret:—

Or fly where there is none to regard,
In the crooked path the stream descends—
"Not unto us."

The shuttles shift, the threads remain:

The household gods of ancient Rome,
Factory, office, mine and mill—
"Not unto us."

Not unto us, O Lord, the praise.

The railway climbs the Great Divide,
At one end there is no end—
"Not unto us."

There is no need for you to go hell,

The voice of the prophet must be heard;
From confident material ways,

"Not unto us."

To illustrate his theme he retold the story of a "cousin-brother" who had two sons, one of them a Christian the other not, the father lavishing his heart upon the non-Christian, but being very sad over the son. Recently the former had died and, strange to say, the "cousin-brother" had himself become a Christian. A man over eighty years of age and a diligent wor­shiper in the temples all her life, was interested. Two other old women, one of them an opium smoker, were also included in the good movement. Prayer for all these was asked and offered.

The last time we met there she opened the meeting with, "I wanted you to come. I want to tell you something that has hap­pened. Then followed the story of a cousin-brother" who had two sons, one of them a Christian the other not, the father lavishing his heart upon the non-Christian, but being very sad over the son. Recently the former had died and, strange to say, the "cousin-brother" had himself become a Christian. A man over eighty years of age and a diligent wor­shiper in the temples all her life, was interested. Two other old women, one of them an opium smoker, were also included in the good movement. Prayer for all these was asked and offered.

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THE SABBATH RECORDER

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MORE ABOUT THE QUESTIONS

The Woman's Board is encouraged by the interest shown in the denominational questions. More answers were received to the February questions and greater accuracy was shown.

Again Hammond heads the list, though not with one hundred per cent this time. Sending the most complete list according to membership, this society is entitled to honorable mention. The prize of $2 goes to Dodge Center, next on the list and as in January, North Louis is third with eighteen perfect papers, and two with only one error each.

One society which sent in a good list neglected to give the number of members so we have no way of computing its rank. Dodge Center is to be commended, not only for its good list but for having on every paper the name of its writer and the name of the society. One who has more than 125 papers from some fifteen or twenty societies, and is, moreover, subject to many interruptions in the process of recording them, it is very easy for papers to become detached from their proper pile, and then unless the individual and names of society is given it is quite impossible to give proper credit.

4. In the January list, the question about the general missionary on the Southwest field?
5. What churches and groups were properly visited by him in 1928?
6. How many miles of travel did he report for 1928 and what results did he report?
7. How many baptisms were reported in 1928 from British Guiana and in what places?
8. What is Mrs. James Stillman doing for the children of lone Sabbath keeping families?
9. Among the suggestions from group conferences, on pages 73 and 102 of the Recorder, give one that seems to you important. Answer, giving only page and number.
10. What were the receipts of the Woman's Board treasurer for November and December, 1928?

LIVING SONS OF EX-PRESIDENTS

There are seventeen sons of former presidents of the United States now living. These only seven have ever held public office.

James Rudolph Garfield, who practices law in Cleveland, was secretary of the interior under Roosevelt. Theodore Roosevelt, Jr., was assistant secretary of the navy in the Harding and Coolidge regime. Russell Benjamin Harrison, now practicing law in Indianapolis, served in the Indiana House and Senate.

Robert Taft was Republican floor leader in the Ohio House of Representatives. Chester A. Arthur, the first president born in the twentieth century, is now serving as prosecuting attorney for Hamilton County, Ohio.

William Garfield Tyler has an active interest in Virginia politics, once serving as a judge. His brother, Dr. Lyon Gardner Tyler, noted educator and author, once served as a member of the Virginia House of Delegates.

Ulysses S. Grant, Jr., served as secretary to his father during the last year of his administration.

Besides James Rudolph Garfield there are three other sons of President Garfield. Harry A. Garfield is president of Williams College, Massachusetts; Abram Garfield is an architect in Cleveland, while Irvin McDowell Garfield lives in Boston.

Kermit and Archibald Roosevelt, brothers of Theodor, Jr., are executives in the Roosevelt and Kerr steamship companies, operating in South American trade.

Little is known of Jesse R. Grant, brother of Ulysses S., beyond the fact that in his early days he was a mining prospector and visited the Klondike.

Web C. Hayes, son of Nathaniel B. Hayes, is a retired army colonel and lives on the ancestral Hayes estate at Fremont, Ohio.

William F. Cleveland, who, except the Tylers, is the only son of a Democratic president living, is now practicing law in Baltimore.

Last, but not least, John Coolidge, son of Calvin Coolidge, is now engaged in the railroad business.
THE SABBATH RECORDER

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABOOC
R. F. D. 5, BATTLE CREEK, MICH.

Contributing Editor

THE BIBLE, A DAILY GUIDE

Christian Endeavor Topic for Sabbath Day, April 6, 1929

DAILY READINGS

Sunday—A one-book man (Ps. 1: 1-6)
Monday—A cleansing guide (Ps. 110: 9)
Tuesday—Study the Word (1 Tim. 1: 13-16)
Wednesday—Be a doer (Jas. 1: 22-25)
Thursday—Be a reader (Acts 8: 35-39)
Friday—Be a listener (Luke 24: 25-32)

Sabbath Day—Topic: Using the Bible as a daily guide (Ps. 1: 1-6; Rom. 12: 10; Heb. 4: 12; Consecration meeting)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

There are many reasons why we should use the Bible as a daily guide. As our physical bodies need daily food in order to live and function, so we need spiritual food in order to grow in spiritual life. We get this spiritual food from the study of God's Word, and we should read it every day.

When our loved ones are taken from us by death, and our lives seem lonely, the Bible is like a lighthouse, for its light shines in the world, not only warning words of our lives are useful and fruitful. The Bible points us the Way and we are to receive of his joy as through love we obey. God gives us light, light means understanding and, understanding comes through careful and possible help to society other than the plan in the Bible.

We should follow a course of daily readings and familiarize ourselves with the jewels and gems of thought, verses to be used for every time of need, when we are not sure of the path to take, times of sorrow, seasons of joy. Plans for service and every phase of life can be directed and guided by the Bible.

HARRY STEPHAN

In my own opinion the way to make the best and most efficient use of the Bible is to use it as it was given, without argument, discussion, or direction. Sermons, discussions, given; from texts and these texts are only verses or maybe only a few lines, excerpts from a verse. With the text, "My Father's house is a place of prayer" is used many times; but here the ministers stop. The Bible goes on to say, "but ye have made it a den of thieves." This is only one illustration but it shows how the Bible is wrested with the real lesson given many times left out.

Sabbath, Sunday, and Bible school classes are taught in the most part from books designed by some author for teaching, verses to be contained mainly his opinions, judgments, and decisions on the various Bible "questions," so-called, and science the religious teachers seems to be to obscure the plain teaching of the Bible by a hopeless confusion of theories, arguments, and assertions based on the foundation of so-called "scientific" discoveries. With the result the atheism, disbelief, divisions, and what not are rapidly destroying, not only the faith of but also the actual life of the Church and world Christianity.
INTERMEDIATES, GET ACQUAINTED
Mr. Melton Kenyon, 1902 N. Normandie, Los Angeles, Calif.

DEAR FRIEND:

I wrote a letter for the "Get Acquainted" column and so I wanted to do the same. I was going to write to Venita but my mother said she was nearer my age so I picked Melton. During the evening I had a Valen­
tine's social in the church basement. One of the "stunts" we did was to blindfold each other and then have him attempt to draw a heart. Everyone enjoyed the one hundred yard dash, which proved to be winning too. We gathered threads of straw on our heads to make an empty spool. After an evening of fun in games we went upstairs where we sang several songs appropriate to the day, lis-
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On February twenty-eighth the United Brethren Church at Pine Low Gap organ-
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This letter is pretty long, so I will sign off till next time.

Sincerely yours,

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

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CHILDREN'S PAGE
MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

OUR LETTER EXCHANGE

Dear Mrs. Greene:
I have received a book from Mrs. Coon. I love it and I am interested in it. I love the story of the blue bird most of all, for it tells us all is song and that his service is ours.

I am your friend,

Lloyd.

12 Water Street,
Browntown,
Kingston, Jamaica.
February 5, 1929.

Dear Lloyd:
It was very kind of Mrs. Coon to give you such an interesting book, and ever so nice for you to tell us about it. I wish the rest of us could hear the story about the blue bird which you love best of all. I have not written this story in your own words and send it to me for the Recorder, please do, as soon as you can.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:
I like to read the Children's Page in the Recorder, and I wonder if you would like to have a letter from a little girl of whom you have never heard. You have heard of my grandfather and his fine, large family. He has very pleasant memories of his visit in their Alabama home. Tonight he has been showing me photos of the family and of the house in which they lived. He pointed out to me which one of the six boys was your father, and which one of the girls was Nancilu's mother. We hope, too, that some day we may be able to see you all.

By this time you have read Nancilu's last letter, and have found out that I have heard of you before, after all. I agree with your cousin that you write interesting letters, and I hope you will write many more of them.

We are very glad that your father has entered the ministry, for in no better way can he serve Christ. Wouldn't it be fine if he came to the theological seminary at Alfred to study? Then you could all visit us here in Andover. I have a daughter, Eleanor, who is also eleven years old. Think what fine times you could have together.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:
As we had an interesting missionary meeting recently on Africa, we thought we would write and tell you about it so the juniors might read it.

Frances Polan was the leader and opened the meeting by means of an imitation tom-ton to illustrate how the natives call together their own groups. There was a large map of Africa on the wall and the topic was very real and Milton.

On the table facing the group was a tray with a miniature hut and some trees and a tiny missionary, to represent a scene in Africa. The hut was made of molding and the thatched roof was raised later to receive the offering. The Scripture lesson and sentence prayer was followed by readings illustrative of the Zulu tribe. These described the customs and beliefs of the natives. Following this, all of us in turn told what we had learned from the lesson study.

We closed with special music by four junior girls, "Jesus Loves the Little Children of the World."

We hope other juniors will tell us about their meetings. [So love you, s. g.]

Yours sincerely,

Two Juniors.

Brookfield, N. Y.
March 5, 1929.

Dear "Juniors Two":
We would have been present at your missionary meeting. I'm sure I should have enjoyed it as much as you did, for I am, you see, just a grownup junior. I am interested in your letter on file, and copy after it, if I may, in some future Junior meeting.

Sincerely yours,

Mizpah S. Greene.

MY CHURCH

A good many common church problems would be solved or eliminated if all church members would realize that the church is theirs. Each member has equal privileges with every other member, and each one has responsibilities. Some people like it when they can go to their own church, and sometimes get their feelings hurt because they are not shown all the courtesies due to visitors. This only illustrates their whole attitude toward their church and its work. To have any number of members of this kind, and we find some in every church, handicaps the work and growth of the church.

A church member, who has the right conception of his church and its work, loves it so much that he is a member of his church, not according to what he has given most of his life, nor according to what he believes will appear respectable in the sight of his fellows, but in the light of God's Word and his own conscience will give all he is able. This question is often asked and it is a good one. "What would my church be like if every member were just like me?" A church is always just like its members. God always blesses abundantly the individual who is loyal to him and the church. Let us resolve to make our church better and a greater power for good in the community by being better members.

—E. Nortonville Review.

GENERAL CONFERENCE AT MILTON
AUGUST 28-29, 1929

The churches of Milton and Milton Junction have plans under way for the entertainment of the General Conference. The two churches are working together. A joint committee has held several meetings and some of the plans are taking definite shape. Provision will be made for the entertainment of a large number of delegates and visitors.

"All roads lead to Milton." If you start out with your autos from New England or California you will find that all your roads will lead your group to Milton. You may have cement roads all the way; but whether you come from north, south, east, or west, you will make your way to the church road. Likewise all railroads connect for Milton.

It is time churches were making plans for their representation at the Milton and Milton Junction bid you welcome.

JAMES L. SKAGGS.
Pastor of Milton Church.
I am making no attempt to be sensational. Rather, I want to be helpful and practical. The charge is made against young people of today that they hold loose standards and low ideals in reference to each other; that the high ideals, strong principles, and sterling virtues of former days have largely disappeared among the young people of today; and that because of these low standards and broken-down ideals, there is an alarming increase of divorces, broken homes, and domestic unhappiness.

Believing that this wholesale indictment of our young people is unfair, and that our young people are as morally clean as their elders, I have gone direct to the young people themselves that I might know what they are thinking in regard to each other, and what ideals they entertain about the home which they plan some time to build. It is with my hope, too, that by calling attention to these practical questions, that I may awaken thought and stimulate the young people to a discussion of these questions which so vitally concern their future welfare.

Certain questions were sent to about thirty young men and young women of the Little Genesee and Richburg groups. Responses have been general and very gratifying. The replies indicate that these young people have thought out their answers carefully and seriously.

**Questions**

1. What, in your opinion, are the essential qualities of a good wife; or, what kind of a young woman would you desire to marry?
2. What character do you admire most in a young woman?
3. Do you think a Christian young man should marry a young woman who is not a Christian?
4. What do you consider the chief requisite for a happy wedded life?

**Answers**

In this address we are considering young men's ideals for young women as set forth in their replies.

1. "What, in your opinion, are the essential qualities of a good wife; or, what kind of a young woman would you want for a wife?"

   The young men, it would seem, demand almost all the Christian virtues—and some besides. One young man says: "I desire one who is a home lover; not necessarily one who stays at home, but who loves the home, who cares how the home looks; one that watches the home as one watches the pool. Even more seriously he adds: "The young woman I desire to marry must be a Christian, and not a flapper."

   The youngest boy of the group writes, emphasizing the qualities of home-making, saying, "the essential qualities of a good wife are, one who can look, one who can sew, one who can understand folks, and be helpful." He significantly adds: "I desire to marry a girl like my mother." That is a fine tribute to any mother.

   A third writes: "She must be healthy—bodily, mentally, morally, and spiritually; of a good disposition and unselfish." Among other things, another adds: "She must be pure, loving and loyal." Two others emphasize the qualities of "a good disposition, a pleasing personality, self-reliance, and self-control."

   The last I shall quote says: "I think sincerity is one of the desirable qualities a person should look for. If they are not sincere before marriage they may not be after marriage. A girl should have a practical knowledge of the duties of a wife and mother. A girl may learn to cook, sew, etc., after marriage, but it is much more convenient and conducive to a happy home if she has learned these arts before marriage.

   Some fellows seem to enjoy girls who can do what the gang does and smile, but I admire a person with individuality. Most fellows like to associate with a girl who is not, as the college slang expresses it, 'beautiful but dumb,' but pretty and accomplished. Of course a good wife must realize the value of money. Last, if a fellow is thinking seriously of establishing a home and the rearing of children, he admires a girl who is not 'vulgar.'"

To sum up, then, qualities demanded under number one are these: true love, good home-maker, self-reliance, self-control, good disposition, sincerity, good health, unselfishness, purity, pleasing personality, individuality, accomplishments, good cook, and good housekeeper, and all but two say she should be a Christian."

2. "What character do you admire most in a young woman?"

   Most answer could not be confused to a single requisite as the most admired. We give here only short excerpts.

   One says: "High ideals and firmness in holding to them." Another admires the power of resistance. He says: "The character I admire in a young woman is that which can defy the devil and his temptations." A third says: "There are two characteristics which I would mention; they are, sincerity and accomplishment." Another adds: "A good disposition." A fifth replies: "The character which I most admire is that of neatness in her person, and that she does not go with young men who drink or hang around pool rooms." "Above all," he says, "she should be a Christian." Another names "sincerity and unselfishness." Others add "industry," "temperance," etc.

Here we have: moral convictions, high ideals, firmness, neatness, companionship, sincerity, accomplishment, unselfishness, industry, temperance, with Christian character standing first.
Sixty years, and life together must be a period of shared interests for a man and woman to hold all their true Christian ideals. Never quarrel; they own your own home (house), with convenience and Christian unselfishness, true love, common purposes, are, true love and Christian ideals. That two young men are of the opinion that it would be all right if the man and woman truly love each other. One puts it this way: "Both should be true Christians. All other replies were decidedly against a believing Christian and a non-believer marrying, some expressing themselves to the effect that to wait until after marriage to reform people, or to harmonize religious ideals, was dangerous.

Two young men are the opinion that two young men who are not a Christian and a Christian should not marry a young woman who is not a Christian. For sake of brevity, but one other will be quoted. He says: "It is not necessary for a man and woman to hold all their interests in common, but I think some common interests are necessary for a happy life. Life together must be a period of surrender to both parties." Then he tells us of a man who had married over sixty years, and whose married life has been very happy, who said: "We knew we could never agree, so we agreed to disagree."

This questionnaire reveals the fact that young men have pure ideals for young women. It has been said that the character of a nation may be largely written from the way the youth of the nation regard womanhood. If she be considered a slave, a mere plaything of man's passion, then her degradation, man also will be degraded, and the strength of the nation will inevitably decay.

On the other hand, if woman be given a high place, if she be a realized interest, then high and true place of honor and esteem, manhood likewise will be exalted. Tennison aptly sings:

The woman's cause is man's; they rise or sink together, dwarfed or godlike, bond or free. What shall we do, slight-natured, miserable,

How shall men grow?

The fact that young men, today, hold exalted for of womanhood promises well for the future. It may be objected that these ideals, as expressed to me, are from Christian young men, which are not held by others. But what lower ideals could we desire for young women than these? Would we have them molded, or fashioned, after anything less worthy and pure? It but argues for a wider acceptance of the principles and teachings of the gospel of Christ.

Young men, we honor you for your noble and lofty conception of womanhood. But these place upon you the sacred responsibility of being the custodians of womanhood. I can wish nothing greater for you than that the one who shall come into your life shall in some large, sure way fulfill your ideals. As Shakespeare sings, so may you:

She is mine own;

And I as rich in having such a jewel,

As twenty seas, all full of pearl, the water nectar, and the rocks pure gold.

Young women! The young men have set a high standard for you. You should cherish high and holy aspirations. You should have a purposeful aim. You were created for a higher existence. You must discover that life holds for you some deep and solemn meaning. For the attainment of that aim, beauty, talent, education, life itself, is but a means.

To be a true and worthy wife should be the aim of every young woman. Love must be the foundation of man's concord and happy home. For no less worthy motive ever consent to go to the marriage altar. Because that is a holy and sacred trust, you hold man's destiny in your hands. Another has said: "There is no greater human power that can come to the woman of life than that which emanates from the pure love of a noble woman; a love that penetrates as does perfume, that never sleeps, that dividends every thought and feeling, that turns service into pleasure; such a love transforms and transfigures."

You should have clear ideas of the honor and glory that come with motherhood. Believing, as I do, in the widening sphere of woman in the modern world, I still believe that the greatest, the most divine work of woman, is to create a perfect home. For this divine task careful preparation is needed before marriage. There needs to be a conception of the importance of the home—health, sanitation, domestic science, and money values.

Cultivate divine ideals. Above all things, be upright. This may be largely written from the way the business leaders of the country are elected. This may be largely written from the way the bar association is elected. This may be largely written from the way the liquor law is enforced and obeyed. For the widespread disobedience to the liquor law as embodied in the Constitution the business leaders of the country are largely responsible. Had our business leaders frowned upon instead of encouraging bootlegging, had they observed the law and encouraged its observance, had they rebelled against the protest of public and private violations, had they used their money and their influence to obtain a fair trial for one of the best men ever adopted by this or any other country, in other words, if they had supported the Constitution of the United States—our public officials (including our judges), our children, our servants, our employees—then public generally would without question have caught the spirit of law observance very necessary requisite if we are to have a safe and permanent government.

W. C. Durant.

Every day a meeting sorrow superbly marks the life more great. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that would soothe another's woe. Sorrows and griefs, and will not be able to understand, love, bless—

By the Author of "What Is Worth While."
The Bible says God created each "after his kind." It is strange they are just finding it out!

**VITAL PRINCIPLES OF SEVENTH DAY BAPTIST FAITH**

Under the subject, "Vital Principles of Seventh Day Baptist Faith," March 4, we discussed specifically, "Our Belief as to Authority." In our last issue we pointed out the authority of the Old Testament, and when we do, our studies will be restricted to certain laws and conditions which the Old Testament includes in every age of our history, and we believe it is still held today. In the light of our attitude toward the Bible through all our history, the modern boast that we have no confession of faith, no creed, no church polity, is but meaningless tautology. The direct appeal to the authority of the Old Book has inspired us in every age of our history, and lifted the fires of martyrdom for those who dared to make the Word of God their final court of appeal. Thank God for this history. Nor will we under the withering light of unbelief, nor the fire of criticism, allow the Bible to lose its rightful place of authority. 1. Our Belief as to Salvation.

Salvation or Church is just the faith in our faith. This has been our belief all through our history, and we believe it is still held today. We believe there are quite a few people, namely: that man, whom God created in his image, was sinless; that through deliberate choice he fell, becoming lost in sin; that God sent his Son to die for our sins; that Nicodemus could not get saved; that Nicodemus, as he is reported as saying: "We are rapidly coming up against a blank wall in biological science, and whatever we do, our studies will be restricted to modern birth stages which we know to exist. . . . If the bones of a man that existed fifteen million years ago were found, the formation of a new people would be of a man which has as fine potentialities, fine hands, and limbs not different from ours. Man but better!

Now comes Dr. Austin H. Clarke, a Harvard graduate, famous author and writer on scientific articles, saying: "So far as concerns the major groups of animal, the creationists seem to have the better of the argument. There is not the slightest evidence of any major groups arising from the other. Each is a special animal-complex, related more or less closely to all the rest, and appearing, therefore, as a special and distinct creation."

There is much in the Bible that declares the fact that a life must be changed, made over, in order that it may become fitted for companionship with God; that it may be prepared to understand what Jesus said he would go to prepare for his children. B. In 3:3, Jesus in his conversation with Nicodemus, he says, "I said to thee, except a man be born again, he cannot see the kingdom of God." Whatever our thought of life, and of the future may be, we cannot consider these words to Nicodemus without being made to feel that man in his natural state, man uncles by nature, and deductions to some higher, holier being or power can not be fitted for the future of life, or perfect acquaintance with God.
through the new birth, the quickening, the purifying of the spirit, the in-breathing of the spirit of Christ. The human, the physical is dead through sins until enlightened and quickened by the new life imparted to it in the nature of man by the reception of the Holy Spirit. The possession of the Holy Spirit changes, purifies, ennobles all the being. New eyes are opened to see new and better things in life. The physical being is enlivened and shrines forth a hidden beauty emanating from the spirit within. This is the Bible teaching of being born again.

REGARDING PUTRIFICATION

There is much in current literature that is of a nature to cause putrification in moral and spiritual life. Such ideas should be rejected, just as tainted food is rejected. A popular current magazine recently gave space to very unreasonable thoughts expressed by a sick man regarding our Lord Jesus Christ. It is only out of charity the expressions are not called blasphemy, those who are in a morbid state will take a perverted view of very lovely and precious things. The sick man died after expressing himself, and it is entirely unnecessary to perpetrate the foul expressions as it is to let tainted food stand around in good company.

Among our divine gifts are those senses which tell us when things are apt to poison us, and not understand its lessons. Later developments that he had acquired the habit of deception, and this habit perverted his reasoning powers. In lair and life, when he found how necessary truth is, many of the truths of the Bible were revealed to him.

When a boy, with his mother reading to him as he lay in a ponderous four-posted bed, the narrative of the man cured and up his bed and walked, seemed impossible to him. Later when he visited the Orient, and saw the manner of life there, he saw the possibility of a man carrying not only his bed, but even his complete domestic furnishings.

Now let us not be carried away by the opinions of those who cast aspersions against the true and noble. Let us not forsake our soul. The warnings of those who doubt the truth of the Bible will reveal some secret sins in the lives of the doubters, that are perverting their senses and tainting their savour of life. Just at present it is unpopular to listen to what is exemplary, devout, or didactic. Popularity feeds on literature which rakes sport and hobby, and smudges some churches lead to what is popular.

The government of the nation has appointed inspectors to check the use of foods that will cause putrification or poisoning of the body tissues. None of us wish civil law to dictate in matters of religion; but the Christian Church is in what it feeds its youth, God will raise other servants who will carry out his plan of salvation.

The Bible said, "It is not the will of your Father which is in heaven that one of these little ones should perish." May our hours of reading be spent on "Whatsoever things are true, whatsoever are honest, whatsoever are just, whatsoever are pure, whatsoever are lovely, whatsoever are of good report."
SABBATH SCHOOL

HORSE W. BOOD, MILTON, WIS.
Contributing Editor

SABBATH SCHOOL

PLANNOW FOR YOUR VACATION

Many communities are happy because of the coming of the Vacation Religious Day School. This is a phase of religious education that has received hearty approval and has been welcomed by pastors and parents as a means of bringing religious education more nearly on a par with the work done in the church.

The Vacation School is no longer an experiment. For more than twenty years it has been tried, half that time among Seventh Day Baptists, and with each year there has been a growing interest. It now constitutes a vital part of the educational program of many local churches as well as an essential part of the educational program of the communities where the churches are located.

The Vacation School is one of the best agencies to reach children and bring them to Christ. Jesus Christ personally. The way to produce a high type of citizenship is to begin with the education of the children and to make religion an essential and natural part of their education. The business of the church is to save people from their sins. The way to do this through Christian nurture and training is of infinitely more value than the rescue method used in reaching adults. As recently stated by the late Bishop Henry Longfellow, "The way to save boys and girls is through an educational program that shall be a real and living experience."

PROBLEMS OF BOYHOOD

BIBLE SCHOOL

I have here before me a book with the above named title. It is a course of ethics for boys of high school age. It is a series of good talks to his boys by Franklin Winslow Johnson, principal of the University High School of Chicago. It is written in such a way as to be interesting to one who was once himself a real boy and has a fairly good memory of his boyhood. It is, as the writer states, "Of all the able men I have known professionally, none better speaks of the way we can do to boys in the guidance of their moral and spiritual growth."

At the present time expressions so offensive as "I should worry" and "I am hurt" are used when they do not mean anything at all. They indicate that he who uses them is ignorant of the words he uses. What does it mean?

Whatever defense might be offered for the use of slang is absolutely no excuse for profanity.

The Ten Commandments we find, "Thou shalt not curse the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Was profanity wrong before this commandment was written? Would it be wrong now had the commandment never been proclaimed? The real essence of profanity is irreverence. Why is irreverence sinful? Read the teachings of Jesus in Matthew 23:7. What did Jesus mean when he said, "But let your communications be, yea, yea; nay, nay; for whatsoever is more than this cometh of evil."

Swearing is an evil habit easily acquired, and not easily broken. He who is profane in speech does not think much of the meaning of his words, but uses them to give emphasis to his speech. In this respect swearing is like slang, showing lack of discrimination in the use of language. Is swearing less wicked than using slang? Is the real meaning of the words? Boys are not likely to swear in the presence of their mothers or others for whom they have respect. What does this show?

What kind of people are most given to profanity? Who do you most hear it? Why is profanity so frequent among boys?

Football coaches often swear at a player who makes a mistake; and "cursing up" a team between halves is a frequent practice so much a part of the game. What kind of people are most given to moronic language. So easy is used to it. I am sorry he did it, for I would like to think well of him.

THE SABBATH RECORDER

Sabbath School Lesson XIII—March 30, 1929
Easter Lesson

The Life of Christ—Matthew 25: 31-46; Mark 14: 26, 27; Luke 14: 26, 27

March 22—The Christian's Inheritance. Psalm 51: 10-11
March 23—Victory Over the Grave. 1 Corinthians 15: 50-58
March 24—The Empty Tomb. Matthew 28: 1-10
March 26—Our Resurrection Assured. 1 Thessalonians 4: 13-18
March 27—At Home With the Lord. 2 Corinthians 5: 1-10
March 28—Christ's Inheritance. Psalm 31: 1-6

(Book for Lesson Notes, see Helping Hand)

BOOK FOR CHURCH MEMBERSHIP CLASSES

Knowing that many churches hold at this time of year a class led by the pastor for boys and girls looking toward church membership, we would like to call your attention again to the book we have here for that purpose, written by Rev. W. M. Sutton, 'Church Membership for Juniors.' This book is a series of lessons to be studied under a leader, such as the pastor, and includes a set of Perry pictures to be used with the lessons. The copies are fifty cents each. A sample will be sent on request.

BERNICE A. BURGER
510 Watchung Avenue, Plainfield, N. J.
McKean.—George W. McKean, the son of Scotch immigrants, was born in Newark, N. J., on August 26, 1859, and died on his farm on January 19, 1921, being 72 years, 6 months, and 23 days of age. He, the survivor of six children born to George and Martha McKean, came to Dodge County with his parents in 1857. The last thirty-eight years of his life were spent on a farm in Ashland township.

He was married on November 30, 1882, to Nellie M. A. Langworthy, who preceded him in death in 1921. Besides his wife he leaves to mourn his death three sons, four grandsons, and many other relatives and friends.

Funeral services, conducted by Rev. E. M. Holston, were held at his late farm home and burial was in the Riverside Cemetery.

McKean.—Nellie Langworthy McKean was born in Adams County, Wis., June 26, 1859, and died at her home in Ashland township January 16, 1921, aged 63 years, 6 months, and 23 days.

She was married to George McKean November 30, 1882, and four children were born to this union.

The passing is mourned by three sons: Earl of Minneapolis; Riley of Dodge Center; Elwin of Tomah, Wis.; and Mary, who preceded him in death in 1921. Besides his wife he leaves to mourn his death three sons, four grandsons, many other relatives and friends.

Funeral services, conducted by Rev. E. M. Holston, were held at his late farm home and burial was in the Riverside Cemetery.

THE SABBATH RECORDER

DEATHS

THEODORE L. GARDNER, D. D., Editor
L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

Per Year .................................. $2.50
Six Months .................................. $1.25
Per Month .................................. 25c
Per Copy .................................. 1c

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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Plainfield, N. J.

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From every stormy wind that blows, From every swelling tide of woes, There is a calm, a sure retreat; Tis found beneath the mercy seat.

There is a place where Jesus sheds The oil of gladness on our heads— A place than all besides, more sweet; It is the blood-bought mercy seat.

There is a scene where spirits blend, Where friend holds fellowship with friend; Though wond’ring far, by faith they meet Around one common mercy seat.

There, there on eagle wings we soar, And sense and sin molest no more; And heaven comes down our souls to greet, And glory crowns the mercy seat.

—Stowell.

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