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

The Denominational Building is made possible through

“Moral Determination, Spiritual Strength, Mental Stimulus, Abiding Faith.”

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
203 Park Avenue, Plainfield, N.J.
The Amount Needed on April 10, 1929, $4,626.63

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, so 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.
O Lord, we beseech thee that thou wilt restrain the wanderings of all our people that they may be more and more zealous in the work of the Lord. May the spirit of Christ fill our hearts until our love for sinners is so strong that we may give double strength to our message. Help us to love and bear it in honor of the Lord and in the spirit of Jesus the Christ. Help us to confess our sins and forsake them. May we turn to thee with full assurance of thy forgiveness and help. Give unto us the spirit of zeal and of new purposes, and fill us as with a determination to obey in order to reach a higher and nobler manhood as the years go by. In Jesus' name. Amen.

The "Small Church" There is that small church, spoken of as of being of little account. They call it "feeble churches," when they are really the children of the denomination. What churches have furnished them all of our ministers and missionaries? When you give it to the pulpit from the pews of our large churches, you are surprised to see how many fingers you have left on one hand, after you have counted all you can. Begin at Rhode Island and count for yourself—college presidents and what. Before you reach California, you will begin to realize what the small churches have done for the denomination in giving its ministers. Not less than four of these have done as much for the church as the other. Who can estimate the influence set on foot by such a small church, even though it has ceased to exist? Let us say that it is a mistake to organize such a little church, which seems to be the case within a few years. The organization falls upon the responsibility upon the few members who had to do their own preaching and teaching; and the result was one or two strong ministers for the denomination.

Small Churches Make Strong Spiritual Laity We have seen how the small churches are more willing to do these things, hence a larger proportion of the spiritual life springs from the so-called feeble church. Take away from our denomination the spiritual faith-power of all the members who owe their power to the fact that their lot was cast in a small, needy, struggling church, and who could measure the power of the Word of God. It leads us to say that the idea that a church "can not live without a pastor" is a mistake and a failure.

The Small Church as a Test. Many a small church might do much more than it does, if all would go to work and stop mourning over the absence of a preacher. On the other hand, many a large church would be better off if they would give up their pastor a portion of the time, and faithfully attend meetings, sending the pastor to help out some nearby feeble church.

The Seed of Love The seed of love, to some, may appear microscopic. Some people may think it impossible for a seeming infinitesimal amount of love to grow and endure. It is not so. Love has been defined as the power to suffer. Love is the power to be God's agent, and to bear the image of God, even though it meant suffering. Let us be careful not to think it impossible for little love to grow and endure.

The Small Church as a Test. Many a large church would be better off if they would give up their pastor a portion of the time, and faithfully attend meetings, sending the pastor to help out some nearby feeble church.
tions of doctrine. Indeed this is the least that should commend it to our people. It should be a medium of comfort and consolation to those who find life too full of sorrow and trouble. It is the one thing that does render this needful and beautiful service, and there is a more varied field in which its mission is indispensable. Denomination is to hold together and prosper. Imagine, if you can, the condition of Seventh Day Baptists scattered throughout America and in foreign lands, if there were so many communications between individuals and churches. What if each church had to plan and carry on without any kind of general interest or common plans? The all-essential work for Christ in hearty, helpful, united efforts, would be impossible.

The denominational paper is the one outstanding, unifying agency that should help to bring together faithful groups of our people in co-operative service for every branch of our work. Missions can not do without it. Its mission has to do with every department of our good work. SABBATH RECORDER, and so became responsible for what was published, and for the uses made of it. It then became helpful to every branch of our work.

A great blessing came to our people when the denomination became the owner of the SABBATH RECORDER, and so became responsible for what was published, and for the uses made of it. It then became helpful to every department of our good work.

The SABBATH RECORDER has an important mission in life; it does with every branch of our work, and should have the support of every loyal Seventh Day Baptist.

With its small subscription list it can not be self-supporting, and the funds supplied by the Tract Board to meet expenses, should be sufficient; but there are more funds for missions and pastors' preaching should be so classified. The so-called deficit on mission expenses is really money spent for home and foreign missions, and for the advancement of Christian missions, quite as much as is any mission money sent on by our people.

These thoughts were penned on board the fast flying train, as it neared Chicago. I arrived home at five o'clock, and the Recorder office will be able to read such scribblings; and I pray that when put in type, so all can read it, there may be many who will take the time to read it, and stand loyally by the denominational paper.

A Good Time

Friday morning, April 5, In Milton, Wis. found me in Milwaukee, where I had enjoyed a good night's rest at a hotel near the station. The train for Milton was ready to leave at seven-fifty-five in the morning, and after a pleasant ride of about two hours through the rolling drift-hills, the beautiful prairies and farms, the fresh-water brooks and ponds of Wisconsin, I found myself once more in the delightful village of Milton, with its fine roomy park around which the town is built. The fine Seventh Day Baptist Church here always attracts my attention. It is an unmistakable witness to the loyalty of the fathers toward the cause we all love, and speaks well of their faith in our future as a people. The fathers put their good money into such a building, where it must bear material evidences of their love, to the generations that must come after them. In the meantime, while the fathers did this, the cases the funds into this beautiful church are now the only investments left on earth that stand for their faith and interest in the cause they loved. It is indeed a good thing for God's people to place their funds into such buildings where their good money can do something, and be back home by the seventeenth or eighteenth of April.

From Milton to Walworth and Chicago

Owing to the fact that Sun­day trains did not run at con­venient hours for my point in Walworth for Sunday evening, Pastor Skaggs kindly took me on the twenty-eight miles ride to Pastor Witter's in Walworth. Saturday May at Milton was a full day for the pastor with commit­tees in afternoon, and a church meeting in the evening, we had to start rather early in the forenoon.

The ride through some of the finest farm lands in America was very pleasant and re­laxing, and at night when we reached Pastor Witter's home and I had to bid Past­or Skaggs good bye, thanking him heartily for his kindness in giving me such a busy day.

I presume my home committee will hear something from Milton long before I am able to reach Plainfield. Every one in these churches seems interested in the denominational building movement, but times are in­deed hard here, and many can not do as much as they would like to do for the building fund.

Still we have come so near to the desired end, I am sure that it will require only a little now from each one if all do what they can.

I know that our time limit will expire be­fore I can leave North Loup, but some way I feel the good people will rise to the emergency and see us through with our efforts.

Pastor Witter and I were old Niles boys, and went to the same district school in the early sixties. He is one of the smaller boys and I stood among the older ones. So of course we had a great visit about those far-away school days. Our morning ride to Geneva Lake and the great astronomical observatory will not soon be forgotten, and it was a real joy to hear how the funds have been coming in at home. I can not think we shall fail now.
About three years ago, while Doctor Bond was in Rhode Island recovering his health, he and Mr. Lewis picked out the site of the W. W. Camp. Later a lodge was built, containing kitchen, dining room with fireplace, and sleeping quarters. A cottage was added for the supervisor's family. There are also a well, volley ball court, tennis court, and an outdoor swimming pool not far from the camp. We went swimming—played volley ball again until it was dark; there was a big fire and people gathered around it until bedtime. We played games and sang songs.

I think that all boys and girls will like Lewis Camp in many respects besides these which I have mentioned.

CAMP FIRES AT LEWIS CAMP

Perhaps most of all, we are here know of the fine fireplace which Mrs. Lewis gave the camp. Almost every night about dusk, or when we could not stay outside any longer, we went in and gathered around the fireplace. But some nights we had our campfire outside.

The next morning we got up at seven o'clock, washed up, had breakfast, and went to the swimming pool. When all our work was done, we boys went where we could not see each other, and read the Bible for fifteen minutes, then Mr. Hill called us together to go down to the "cathedral" at the foot of the hill. We spent half an hour there studying the Scripture lesson of the day.

The Lewis Camp for girls is conducted in practically the same manner as the boys' camp.

The first day at camp was spent in getting acquainted with each other and with the camp. Groups were formed with a counselor at the head of each. There were three groups, or work teams. One was the "Dishwashers," one the "Odd-Jobbers," and the third the "Kitchen Girls." The second day of camp, the regular rou-
tine was started. Early in the morning, the girls were awakened by sweet music coming from the direction of the supervisor's cottage. We learned later that it was Mr. Simpson learning to play the flute. As soon as the music was heard, the camp was alive. The Cooks for the day must get the breakfast started. Mr. J.'s must run all errands, get milk, etc. The Dishwashers must get water on for the dishes, and in order to get that much water pumped, you certainly had to be up early. Before breakfast there was a general clean up—not of the camp but the campers.

After breakfast there was a clean up of the camp. The dishes were washed, the floors swept, and the Cooks had a recreation hour. I have helped some of the O. J.'s make up the beds.

When the dishes were done, a whistle was blown which meant there would be a half hour of a good time, along with God. After this half hour of meditation, there was a short assembly conducted by Miss Burdick at which we had helpful talks, and also a song service. Following this was the class led by the pastor concerning the Sabbath, our presence, missionaries, etc. When this was over, the Cooks prepared dinner, and the Cooks for the following day prepared their menu. After dinner there was another general clean up, and as soon as the dishes were done, there was a quiet hour—this wasn't always quiet, but we rested more than we watched the stars or the birds, or went on nature hikes or we went swimming. When we returned, it was time for the Cooks to get supper.

After supper, there were games until dark, and at twilight we gathered around the fireplace for worship. Soon after this worship, everyone was quiet about camp, and the first day had ended.

Twice a week we went to the beach, and once during the week there was a stunt night. There were also times when we went to Lewis's for our after supper recreation, and all those at camp knew that to go there meant to have a good time.

The two weeks of camp are full of enjoyment, and to those who are of the ages to go, and have the chance to share a good time to do your share of the work, go to Lewis Camp.

I know of a tree in Ohio that was meant to be tall and straight and beautiful, but some one turned its growing branches down so that it grew crooked and ugly. Jesus must have admired straight trees. He often prayed in the open air—on the mountains, by the sea. We feel drawn to him as we worship in the open air cathedral at Lewis Camp among the trees that grow tall and straight and fair.

It was a Lewis Camp girl from Plainfield who first thought of such a place of worship at Lewis Camp; but it was left for the boys' group of 1928 to clear away dead and fallen branches, to build the stone pulpit, build and place in order the rustic cathedral-chairs, and dedicate the place to their morning worship.

A few weeks ago Lucile, Alberta, and I walked up to Lewis Camp to see how it looks in winter. The stone pulpit is standing well, and some of the cathedral chairs are well preserved where the boys stacked them for the winter. Surely they must be placed in the winter, and have not been, let me say that the campers have certainly had to be up early.

After toil you give us daily toil;
Thou dost give us daily toil;
Through each night thy love doth shower;
I know of a tree in Ohio that was meant to be tall and straight and beautiful, but some one turned its growing branches down so that it grew crooked and ugly. Jesus must have admired straight trees. He often prayed in the open air—on the mountains, by the sea. We feel drawn to him as we worship in the open air cathedral at Lewis Camp among the trees that grow tall and straight and fair.

Onward Movement

WILLARD D. BURDICK, General Secretary
255 Kenyon Avenue, Plainfield, N. J.

IMPORTANT

The proper distribution of the denominational budget among the churches has been a task that has occasioned anxiety on the part of the Commission, question, and often dissatisfaction, among the churches.

For several years now, the quotas have not been made out as at first, on a plan of a contribution of $10 per member; various conditions being taken into account in fixing the quotas.

At the last mid-year meeting of the Commission the general secretary was requested to write to the churches, and have them to express their opinion and give suggestions on the method of portioning the Onward Movement quotas. The object sought in this referendum was stated to be "to secure the help of the churches in working out a satisfactory plan for distributing the Onward Movement quotas among the churches."

The letter was sent anyway to the churches March 11, with the request that they reply to the action of the church to the general secretary as soon after April 15 as possible.

Up to this time Little Prairie, Los Angeles, Rockville, North Loup, and Welton have reported.

We need the expression of every church on the question, and at an early date in order that a report can be made to the Commission in regard to the result of the referendum.

The Commission is asked to make a "restudy" of the problems involved in the present budget plan, if proper adjustments of the movement of church quotas, and other related problems, and report at the meeting of the General Conference next August.

The Commission must have your assistance.

Please report now.

Field Work

The general secretary recently spent five weeks in the Northwestern Association, holding conferences on the work of the denomination at North Loup, North Auburn, Dodge Center, and New Auburn, by the sea, in the winter. The work of the Sabbath School Board at Milton was a part of the Young People's Board at Battle Creek, besides conference and committee meetings at Milton, Battle Creek, and Alfred.

Wherever conferences were held the people entered heartily into the discussion of the boys' group stones and denominational work, and although they are affected by the hard times experienced in all farming sections, they desire to help in financing our work.

Three Months Left

It is well for us at the close of the ninth month of this Conference year to see where we are financially.

Onward Movement Budget

We have received in the nine months for the Onward Movement budget, $1,688.75 and for specials, $2,060.90, making a total of $16,749.65.

In the same months last year we received on the Onward Movement budget, $15,639.83, and for specials, $1,214.54, a total of $16,854.37.

This shows that we have received $104.72 less this year than last.

The General Conference

Last Conference year closed with the General Conference $1,743.78 in debt. The $843.78 that was in the Contingent Fund was voted by the General Conference to apply on this debt, and the remaining General Conference budget of $900 in the budget of the General Conference for this year.

By the vote of the General Conference all bills incurred for the support of the General Conference are considered as preferred claims.

This has caused the Onward Movement treasurer to send $3,222.30 more to the treasurer of the General Conference than he sent in the first nine months last year.
THE SABBATH SCHOOL BOARD

In the first nine months last year the treasurer of the Onward Movement sent the Sabbath School Board $1,074.58; in the same period this year, $297.19, or $777.39 less than the same period this year, $879.19, the board finds itself now is due to the fact that fees and specials have not been large enough to pay the running expenses, and the balance in the treasurer is being gradually and steadily used up.

THE MISSIONARY SOCIETY

Last year this board received from the Onward Mission Specials $6,072.66 in the first nine months; this year $5,488.14, or $1,814.52 less than it did last year.

The net indebtedness of the board on March 1, 1928, was $3,605.43 (SABBATH RECORDER, March 12, 1928). On March 1, 1929, it was $10,126.94 (SABBATH RECORDER, March 25, 1929), or $6,520.51 more than it was one year ago.

WHAT IS THE SIGNIFICANCE OF THESE NUMBERS?

We ought to arouse us to the importance of contributing in the remaining three months of this Conference year several thousand dollars more than we have been giving in previous years, else our important work will be made to suffer for years to come.

A LETTER OF LOVING TRIBUTE

DEAR DOCTOR GARDINER:

I want to send you my little tribute to your sister, dear Mrs. Davis, the news of whose death brings sadness—and gladness at the thought of her release from suffering.

There are only three of the twelve girls who were in the school when I came to China, now living. One of them went out of the school when Mrs. Davis was home on her first furlough and has seldom been back to us; one now has her home in Hankow, and one, Mrs. Williams, was called to Hsin-ling. We have heard of Mrs. Davis’ death with tears, and bears grateful witness to her motherly understanding and care.

I have nothing of my realization of this loss will mean to you, dear Doctor Gardiner, and to others of your family. I am not unmindful of it, however.

Very sincerely yours,

SUSIE M. BURDOCK

St. Catherine's Bridge,
Shanghai, China,
February 14, 1929.

ORDINATION AT NORTONVILLE

Earl D. Stephan and Asa L. Prentice were ordained deacons of the Nortonville Seventh Day Baptist Church, Wednesday night, March 13.

The need of deacons had long been keenly felt. The death of Deacon O. W. Babcock and a removal of Deacon H. C. Cadwell to Battle Creek had left the diaconate re­duced to two members—Deacon J. A. Howard and Deacon J. E. Maris.

Following worship, the night of March 9, an election was held, at which Ernest Wheeler, Earl Stephan, and Asa Prentice were chosen to act as deacons. To the deep regret of the church, Mr. Wheeler felt that he could not accept.

The ordination council, March 13, was called to order by Deacon J. E. Maris, who is also the moderator of the church. The congregation joined in singing, “Praise God from Whom All Blessings Flow,” and Pastor Ogden, held the Bible and read the prayer of the General Conference, should sit with the church in council.

Pastor Ogden conducted the examination of the candidates. Earl Stephan summarized his Christian experience and beliefs. Born in a Sunday-keeping home, he was about five or six years of age when his par­ents accepted the Sabbath. Since 1900, he has been a regular attendant of Nortonville Seventh Day Baptists Church, and was baptized ten years ago. He expressed his belief that God through Christ has offered salvation to all, that the Bible is the inspired Word of God, that the Church is the organization to carry out God’s will, and that the seventh day is the Sabbath. He was not accepting the office because he felt he was worthy, but he could not decline it for the sake of the cause. After some comments, it was voted that the council approve the statement.

Asa Prentice then sketched his Christian experience. Raised in a Seventh Day Baptist family, he was called to Nortonville in 189.0, and united with the Nortonville Church in 1920. He expressed himself as deeply interested in the work of this church, regretful that none more competent than he could be chosen, but willing, with the help of the prayers of the church, to do the best he could. After several comments, it was voted to approve this statement.

A duet, “More Like Him,” was sung by Alfred Stephan and wife.

Rev. W. D. Burdock preached the ordination sermon, using the text, “Now ye are the temple of God; and the Spirit dwelleth in you.” He quoted many remarkable tributes to the Bible and its truths. He spoke of the need of the Church to yield to the guidance of the Holy Spirit in all that he held to the Bible, and there was an obvious desire to serve God in all things.

The ordination council, March 13, was called to order by Deacon J. E. Maris, who

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Stephen, and Lee Stephan sang a quartet number, “Have Thine Own Way, Lord.”

The charge to the candidates and the church was given by Pastor Ogden, based on Col. 1:9-11. He charged the deacons to be leaders and examples, loyal to the church, good stewards of God, acting with their members, large-hearted and noble-spirited, striving to win others to righteousness, exalting the church. He exhorted the church members to be not critical but sympathetic, helpful, and respectful.

Rev. Mr. Burdick led in the consecrating prayer and laying on of hands.

Deacon J. A. Howard, in well-chosen words, welcomed the new deacons to participation in the office and to its honors and duties, and expressed confidence in those chosen.

“Faith of Our Fathers” was sung by the congregation, and Pastor Ogden closed an impressive service with the priestly benediction.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I. Contributing Editor

DEDICATION OF THE CHURCH TO EVANGELISM

(Address delivered by the missionary secretary in connection with the four days’ dedication service at Battle Creek, Mich., March 9-12)

I rejoice with the Battle Creek Church upon the completion of this commodious and beautiful sanctuary, today dedicated to the service of Jehovah, especially dedicated to his worship; and I wish to commend the committee on the topics they have selected to make up this program. Seldom, if ever, have I seen a dedication program that was so comprehensive.

I am asked to speak on The Dedication of the Church to Evangelism, and I am glad thus to do because it goes straight to the heart of that for which Christ founded the Church. There is no danger that we lose sight of the chief purpose of the Church. In anything it is entirely possible to fasten the mind on the processes and to lose sight of the end to be accomplished. It is possible to fasten the mind on the machine and lose sight of the object. It is entirely possible in a dress it is possible to lose sight of the purpose of the clothing—covering, protection, and comfort; and consider only the looks, the beauty; in like manner it is entirely possible for churches to lose sight of evangelism, the supreme purpose for which Christ founded his church, and magnify the processes, the machinery, or some other subsidiary thing.

When I first read the subject, I was not quite sure what to say, yet, whether the word “Church” refers to our building, to our local organization, or the Church in general. I use the word with the last meaning.

Again, it will help us to grasp the meaning of evangelism and dedication.
the Father, his guidance, his help, and satisfaction of forgiveness. Have effect with them to men, but he is pleading with them to put themselves where his forgiveness can be obtained.

(Grand message is that there is forgiveness and that God insists in letting God forgive us, and there is one of the great messages of the gospel according to these men are deeply conscious of it and long for forgiveness. But most people long for forgiveness more than anything else. They never can be satisfied until they have it. They can go without bread or without clothing, but they can go without it the more unbearable life becomes.

I used to wonder why Christ in healing men's diseases sometimes simply said: "It is thine to believe. I think I understand it better now: For some reason it was the custom with the doctors that if the case that appeals most to men, it would be forgiveness of sins—the forgiveness of sins through Christ prompted by the love of God. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

In one of E. P. Roe's novels, he makes the chief character say that religion consists in letting God forgive us, and there is no looking up to God. The satisfaction that men long for comes through forgiveness. I never spend any time in trying to convince men that they are sinners, that men are sinners. For most men are deeply conscious of it and long for forgiveness. Very naturally the desire for forgiveness is not so great in childhood, because there have not been so many mistakes and sins in the life to be forgiven. Furthermore, the self-righteous, self-righteous hypocrite may have gone so far as to dull, in a measure, their sense of the need of forgiveness, that becomes more manifest as people long with a longing that can not be quenched for the satisfaction that can only come through the forgiveness of sins. Now, one of the great messages of the gospel is that there is forgiveness and that God offers this to all men through Christ if they only turn away from their sins and let him have his way with them. The message is that he not only offers it to men, but he is pleading with them to let him have it. The forgiveness can have effect with them and they realize the satisfaction of forgiveness.

Forgiveness is not the only great item in the Christian message. There is the lordship of Jesus, the fellowship of God, the brotherhood of man, the fellowship of the Father, his guidance, his help, and eternal life; but the forgiveness of God enters into all of these.

Christ is proclaimed as a Savior, a Redeemer, and a Propitiation. From what does he save men? From their sins. And how does he save them? Through forgiveness.

In the Lord's Prayer there are three petitions: for daily bread; the second is for forgiveness; and the third is for help to lead the forgiven life. If we will take our Bibles and search, we will be surprised how prominent therein, the forgiveness of sins is. It is an essential part of redemption through Christ, itself. It begins in the Garden of Eden, continues through the preaching of the patriarchs and prophets, and is the message of the Gospels. In the Old Testament it reaches its climax when the prophet cries, "Though your sins be scarlet they shall be as white as snow, though they be like crimson they shall be as wool." John the Baptist came preaching repentance and the forgiveness of sins. When John the Baptist talked with Joseph, the husband of Mary, regarding Christ's birth, he said to Joseph, "And thou shalt call his name Jesus, for he shall save his people from their sins." (Matthew 1:21.) Christ forgave sin and preached the forgiveness of sin. The same was true of the apostles and others bore on this theme. Whatever was the original purpose of the Lord's Supper, he said, "This is my blood of the New Testament which is shed for the remission of sins;" (Matthew 26:28.) And in one of his last talks with the disciples as recorded by Luke, he said, "And thus it behoved Christ to suffer and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Forgiveness was the theme of Peter on the day of Pentecost and very prominent throughout the apostolic period. The glorious scenes and joys ineffable described in the Book of Revelations are the result of the forgiveness of sins.

This is good news to men because they long for forgiveness more than anything else. They never can be satisfied until there is forgiveness. They can go without bread and the loved ones of other days, but not without the forgiveness of God, and the longer they go without it the more unbearable life becomes.

To those who are faced with despair and the end of a desperate life. He forgives the sinning one when he brings forth works meet for repentance, trusts him and bestows his favor. This is one of the great messages of the Gospel, one for which men long with a longing that nothing else can satisfy.

Let us dedicate ourselves, our churches, and our church buildings to carrying to the world the glad news that there is forgiveness of sins through Christ, based on the love of God. Tell to those who are inwardly sick and those in the palaces, and in the slums and those in the prisons, that there is forgiveness, that in the burning heat of the tropics and to those of the cold fringe zone, there is forgiveness; that in the uncertainty of life, and to those dying, there is forgiveness. Many forgivenesses are given with the redeemed through eternity, there is forgiveness with God.

II. THE WORK OF EVANGELISM.

In the work of evangelism there are two things that are necessary: first, and foremost is the man. First of all, men must be persuaded to begin the Christian life, or to speak of it in their own words. They must be persuaded to let God forgive their sins. It is persuading men to let God have his way with them, to let Christ take care of their broken life. It is persuading him to let him be their friend, his example and teaching their guide, and his grace and power their strength.

This, like many beginnings, is tremendously important. Birth, the beginning...
of the physical career, and marriage, the beginning of home building, are very important and it is well to mark their anniversaries in various ways; but the beginning of the Christian life is this the most important beginning possible at whatever age and under whatever circumstances it may take place. About two thirds of the people who become Christians; the most of these have never made the beginning. Multitudes have reached a point in their experiences where they desire to live Christian lives, but it is hard to break away from the past, and fears as to whether they will be able to hold out long enough to make a real beginning. This must be helped to make this an important beginning, and those in heightened heathenness who are converted, who have learned the story of God's love and salvation from sin through Christ must be told the glad news and induced to begin the blessed life.

How much do we care whether men accept Christ or not? I shall never forget what the late President Daland said about this in Conference while he was a young man. He said it must be known that he had been made to feel that some people in the churches, even church leaders, did not care whether any one came to Christ or not. I remember very vividly his words, because I had sometimes felt the same way.

The Lord has said, "He that winneth souls is wise," the inference being that he who does not is foolish; and indeed no greater mistake is made by any one than not to strive to get men to take this first step. I would rather be one who wins many to Christ than to be anything else in the reach of man.

In the second place, our evangelistic endeavors should be to help men live the Christian life. This is called spiritual nurture. Often this is not considered evangelism at all; but it is, and is as important as to persuade men to begin the Christian life. There is no greater neglect on the part of the Church and Christian people than we see in regard to the second phase of evangelism. I admit that some have said, that the neglect on the part of many regarding getting men to begin the Christian life is appalling. There are many in our churches who have been members for years, and perhaps not for years, made any effort to persuade others to accept Christ and his life. This is awful; but it is no worse than not to begin the Christian life in the Christian way, and to neglect to help them overcome the evils within and without, and to aid them to lead joyous and consecrated lives.

II. WHY DEDICATE OUR ALL TO EVANGELISM?

1. Because we ought to support God's purposes, and he hath purposed to evangelize the world. In Isaiah 14:26-27, we read, "This is the purpose that is purposed upon the whole earth; and this is the hope of the Gentiles. The Lord of hosts hath purposed, and shall stand out upon all nations. The Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?" In the Great Commission Christ tells us what God's purpose is, "Go ye therefore and make disciples of all nations;" and in the first chapter of Acts, as is declared, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." From these words of Holy Writ we see that God has purposed to make disciples of all nations and to use his fol lows in this work. A young man once asked Wellington what he thought about missions in India. Wesley, according to the story, said, "What are your marching orders?" The marching orders of the Church are to evangelize the world, and to fail to do our part is a failure in the commission of our Lord, and in the work of our Father, and tends to defeat his purposes for us and the world.

2. We should do what we can to evangelize the world in a Christian sense. We might dwell a long time on this point; we might portray the suffering that comes from hunger, disease, and sin, the wrretched social and moral conditions of the world; but, we have not time. Let us look at two items. What does evangelism do to change the individual life and better all human conditions and relations. To be a Christian means better men and better women, better boys and girls, better parents, better masters, better men, and neighbors. We do not need to say that we are better than others, but every one who is sincerely trying to be a Christian can say that he is doing something. For he would not be endeavoring to follow Christ, and every community where there is a church and that it is better than it would be if it were not for the church, and the Christian people who support it. We often hear people say that the heathen religions are all sufficient for the people who follow them, and that they are as well off as they would be if they had the Christian religion. Judaism is the highest religion known, far above any other, but Christ thought it was not sufficient and came to earth to introduce something better, Christianity. He cared enough about giving his own people and the entire world something better than any religion then existing, to sacrifice his life in the attempt. I take it that he knew better what the world needed than the worldly wise. The famous statistician, Babson, has written in one of his books his testimony on the point of the world's needs and what evangelism will do to meet them. When fifty-one per cent of men get right with God, problems of international relations, armaments, taxation, immigration, and the like, will disappear altogether or will solve themselves." The great need of the individual, the family, the nation, and the world is the religion of Christ and we are obligated to give it to them.

3. We should promote evangelism and missions because we are debtors to them. Paul in his first chapter of Romans says, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. "How much as in me is I am ready to preach the gospel to you that are at Rome, also." In this he tells us that he is a debtor and that he is ready to pay his debts. How could Paul say that he was debtor to the Greek, and to the Barbarian, the wise and the unwise? They had never done anything for him. The answer is this: He had received from others, especially from Christ, and he was under obligation to carry the same and other blessings to others. This is illustrated in the Bible, especially in connection with a small boy. It was in the days when the early settlers took the wolf by the ears and put it back. He struggled long and hard, and night was coming on in a forest infested by wolves. The boy was in desperation, but about this time a man happened along, dismounted, placed the bag of corn on the horse's back and put it back. The boy could hardly find words to express his gratitude, and the man replied, "All that you owe your obligations to some one else in trouble." He philosophy of life was the same as Paul's; namely, the one who has received favors (and who has not?) is under obligations to do all he can to help others. This is the gospel of Christ, and applies to us. The boy who has been showered with blessings from others, especially from Christ, and the Christian people who support it. The boy could hardly find words to express his gratitude, and the man replied, "All that you owe your obligations to some one else in trouble." He philosophy of life was the same as Paul's; namely, the one who has received favors (and who has not?) is under obligations to do all he can to help others. This is the gospel of Christ, and applies to us. The boy who has been showered with blessings from others, especially from Christ, and the Christian people who support it. The boy could hardly find words to express his gratitude, and the man replied, "All that you owe your obligations to some one else in trouble." He philosophy of life was the same as Paul's; namely, the one who has received favors (and who has not?) is under obligations to do all he can to help others. This is the gospel of Christ, and applies to us. The boy who has been showered with blessings from others, especially from Christ, and the Christian people who support it. The boy could hardly find words to express his gratitude, and the man replied, "All that you owe your obligations to some one else in trouble." He philosophy of life was the same as Paul's; namely, the one who has received favors (and who has not?) is under obligations to do all he can to help others. This is the gospel of Christ, and applies to us. The boy who has been showered with blessings from others, especially from Christ, and the Christian people who support it. The boy could hardly find words to express his gratitude, and the man replied, "All that you owe your obligations to some one else in trouble." He philosophy of life was the same as Paul's; namely, the one who has received favors (and who has not?) is under obligations to do all he can to help others. This is the gospel of Christ, and applies to us. The boy who has been showered with blessings from others, especially from Christ, and the Christian people who support it. The boy could hardly find words to express his gratitude, and the man replied, "All that you owe your obligations to some one else in trouble." He philosophy of life was the same as Paul's; namely, the one who has received favors (and who has not?) is under obligations to do all he can to help others. This is the gospel of Christ, and applies to us. The boy who has been showered with blessings from others, especially from Christ, and the Christian people who support it. The boy could hardly find words to express his gratitude, and the man replied, "All that you owe your obligations to some one else in trouble."
Catholics had undisputed sway for four hundred years.

But when we turn to Protestants, we see that the evangelization of the world rests upon English-speaking peoples. With one exception, Germany, the great Protestant nations are all English-speaking.

Look at the so-called Christian nations; Germany, the most powerful, was mad and is now under the wrath of God. Spain, once mistress of the western hemisphere, has now lost the last pearl from her enfeebled hands. Italy is in the hands of a dictator, raving on in his lust for power. Russia is in the grasp of medieval darkness and red with bolshevism.

As for our own country, once a shining example of evangelical fervor, now is being dissipated on the gambling forms of unbelief.

English-speaking peoples are in a position to save the world. They have the language, the money, the power, and the culture, and religiousness has been a marked trait in their character. They are said to be more religious than any other people on earth today. Though they number only one eighth of the population, they dominate one third of the territory. Both in numbers and in power they are on the increase. Two hundred years ago, English-speaking peoples numbered about six million; one hundred years ago, twenty million; fifty years ago, three hundred million. The League of Nations chose English-speaking peoples as the chosen of God.

The heart lives by the faith the lips deny, and day by day unconsciously we are so treating the faith.

God made a garden because he saw life was wanting, flowers for love, and fruitful trees—Solomon.

God made a garden because he knew there must be work for his sons to do; berries to gather keep mischief out, and a swinging vine is no place for doubt.

God made a garden just to find another way to be loving-kind; and the things we see in the garden row are the words he has written to tell us so.

"The future," said the murderer Cain who said, "Am I my brother's keeper?" But it was Isaiah who said, "The Son of man has been taken away and his sin purged, said, "Here am I; send me." The Savior of this world is calling upon Seventh Day Baptists to help evangelize the world, and we must not fail him! We must take up Isaiah's refrain rather than that of Cain!

UNBELIEF

There is no unbelief; whoever plants his seed beneath the sod and waits to see it push away the clod, he trusts in God.

Whoever says when clouds are in the sky, "He patiently, heart breaths by and by," he trusts the Most High.

Whoever sees 'neath winter's field of snow the silver harvest of the future grow, God's power must know.

Whoever lies down on his couch to sleep, content to lock each sense in slumber deep, knows God will keep.


Whoever knows the heart that looks on when the eyelids close, and dares to live when life has woes, God's comfort knows.

There is no unbelief; and day by day unconsciously the heart lives by the faith the lips deny. God knoweth why.

--- Lizzie York Case

Turn your sorrows outward into currents of sympathy and deeds of kindness to others, and they will become a stream of blessings. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows. — Theodore L. Cuyler.
fields. What days of discouragement and depression must have been passed before the last owners left their beloved lands and went in search of homes elsewhere!

After we returned to Riverside that evening, I chanced to mention to some friends that we had driven over to Colony Heights that afternoon, and they hoped that we saw the site of their home, but said they had moved their house to Riverside. No mention was made of those discouraging years, but happiness was expressed that they were in Riverside. So perhaps after all I had imagined all that disappointment and discouragement that would seem to accompany the final abandonment of the colony; however, time is a great healer of discouragement. Next week I shall tell you of some other experiences we had before we left California on our homeward journey.

ABOUT THE MARCH QUESTIONS

BATTLE E. WELLS

The following are the answers to the March questions taken from one of the North Loup papers which was marked one hundred:

1. Four times, January, April, July, October.
3. E. R. Lewis.
4. 18,000 miles, 84 conversions, re­
novations, and Sabbath converts.
5. 9. What building is being planned for
   17. 7 in Georgetown, 5 in Mall ali, 4 in
   20. Wednesday—The great Servant (Luke
   10: 1-8). Sabbath—A way to leadership
   (Matt. 20: 20-28). Consecration meeting

A THOUGHT FOR THE QUIET HOUR

LYLE CRANLDE

In the Scripture lesson for this week we read about a certain woman who came to Jesus and asked that her two sons might sit, one on his right and the other on his left side, in his kingdom. I suppose she was a mother who loved her sons dearly, and wished them to do well in life. She thought of Christ's kingdom as being an earthly kingdom, and she wished her sons to occupy prominent positions in it, where they could do good. This was an honor which was very great and which she coveted very much. Jesus gave her a wonderful lesson, and I hope she grasped the full significance of it. He taught her that if one wishes to be a leader, he must first be willing to serve. "Whoever would be chief among you, let him be your servant." This is a lesson which we need to learn today. There are many people who seek high positions, and who will do anything to obtain them, just for honor. But the truly great man can only serve, and he is the type of man the world needs today. God give us more of such men.

A PLEDGE MEETING

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

IF YOU ARE TO LEAD

Pray

Pray that every one present at the meet­

ing may realize that real service and not honor or leadership is the aim of the Chris­


THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABOCK
R. F. D. 6, BOX 145, BATTLE CREEK, MICH.
Contributing Editor

SERVICE AND LEADERSHIP


DAILY READINGS
Monday—Now Joshua learned (Exod. 17: 9-16).
Tuesday—Thrust into leadership (1 Cor. 4: 1-10).
Friday—Training leaders (Matt. 10: 1-8).
Sabbath—A way to leadership (Matt. 20: 20-28). Consecration meeting.

Plan the Meeting

Choose songs which emphasize service.

CHRISTIAN ENDEAVOR TRAINS FOR SERVICE

Sometimes we hear this questioned, but Christian Endeavor should train for serv­

ice; it is equipped to do so and will do so if its equipment is rightly used.

In the first place everyone should be

on some committee. But suppose some one is put on a committee about whose work he knows nothing. Should he therefore do nothing? Think he should do nothing at all? Indeed not. The International Society of Christian Endeavor has long lists of helps for each committee. It will pay any society to invest in some of these. They are very inexpensive. If you do not have a catalog of such supplies, write to the International Society of Christian Endeavor, 41 Mount Vernon St., Boston, Mass., or Room 611, 17 North Wabash Ave., Chicago, Ill.

Our own activities chart and the charts
of the International Society are full of suggestions for service. Some object because it is so mechanical to do a list of things just because they are suggested on a chart. But Christian Endeavorers in training schools and in any training some things have to be done mechanically or by suggestion until they become habitual and a part of one's life.

When a person becomes proficient on a committee, should he be kept there just because he can do that work well? He should not. He needs the training on other committees and other people need to learn the work he has been doing. Let us keep our societies so organized that they will actually train for service.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent, Milton Junction, New York

Topic for Sabbath Day, May 4, 1929

DAILY READING

Sunday—Moses trains Joseph (Exod. 4: 19-21)
Monday—A leader's appeal (Josh. 24: 14, 15, 24)
Tuesday—Caleb's loyalty (Num. 13: 26-33)
Wednesday—Disloyalty (Num. 14: 4)
Thursday—Peter's advice (I Pet. 5: 5-7)
Friday—Our duty to our leaders (Heb. 13: 12)
Sabbath Day—Topic: Loyalty to our leaders

A PROGRAM FOR THE MEETING

BY THE ALFRED STATON SOCIETY

Topic—Loyalty to our leaders

Read Scripture lesson—Phil. 4: 8-13.

Each member might then name one "leader" to whom he befriends loyalty. (Intermediate Christian Endeavor superintendent, pastor, Sabbath school teacher, and others. Our great Leader, Jesus.)

Prayer song, "Lead Me" by half of those present—"Savior, Like a Shepherd Lead Us.

Answering song, sung joyfully by others present—"He Leadeth Me."

Leader passes out small cards on which are names of leaders who were indicated above, and several others, to all the members, who try to answer by naming some way to show their loyalty, and then suggesting one verse of some song, like these:

"Lead on, O King Eternal."

"Stand up, Stand up for Jesus."

Dare to Be Brave, Dare to Be True.

"Who Is on the Lord's side?"

"True Hearted, Whole Hearted."

"I've Found a Friend."

"Over and Over I'll Sing to my Soldiers."

The leader may close with some remarks of his own or by reading the paragraph following, entitled "Come on, Let's go!"

COME ON! LET'S GO!

We have discussed who our leaders are and what our loyalty to them involves. Well then, let's do "toes of the word and not hearers only." Let's get back of our leaders and push! Let's not have to be pulled along. If your pastor wants your society to help in a new church project, do it! If your Intermediate Christian Endeavor leader suggests some new plan, do it! It's hard to be a leader. Jesus found it so, and his disciples found it hard to follow, yet all but one were loyal. Let's not be a Judas—any of us. Let's all be Peters, and although we have our times of denial when we think we can not follow, let's try! Let's be loyal!

Alfred Station, N. Y.

INTERMEDIATE, GET ACQUAINTED

Miss Alexzine Perrin, Ashaway, R. I., U. S. A.

DEAR ALEXZINE:

I was pleased to see your letter to me in the "Get Acquainted" column of the SABBATH RECORDER.

Yes, I have read many of the letters that have been in the "Get Acquainted" column and found them very interesting.

We do not have a Christian Endeavor society here. There are not any young people in the church. I should not say, I suppose, that there are none, because there is a girl a little older than myself. I like her very much. Perhaps you would like to know something about her. She probably know many, some of the black people here are very poor. It is necessary for her to work every day in the week, except Sabbath day, as a domestic, from six o'clock in the morning until half past seven or eight o'clock at night.

It is very hard for a girl here to get work and have Sabbath day off. Some girls in the United States think they have to work hard, but I wonder what they would think if they had to work as this girl does, and then work at the social privileges and no recreation at all. She not only works hard but the pay she gets for a whole month is not as much as a girl doing that kind of work in the United States would expect to get for one week. And though she gets her meals where she works, she must provide her own room, and also her food for Sabbath days.

Millie, as her friends call her (her full name is Mildred Colson), is very loyal to the Sabbath and faithful to all the services of the church. We have, besides the regular Sabbath day services, Sunday night preaching service, Bible study Wednesday nights, and prayer meeting Friday nights. She seldom misses any of them, unless ill. She is secretary of the Sabbath school.

I think she would be very pleased to have some of the Intermediate Christian Endeavorers write to her. Letters could be sent in our care.

We have been here nearly a year and a half now. The country may be all right for the climate but I much prefer the United States to this.

Doing missionary work here is very interesting and very different from what the little children. Their actions, and some things they say, are very funny. Some may think their games are quite different from those of the children in the United States, but we find them much the same. Many times as I watch the children home from school, it makes me think of the school children at home.

Sincerely,

GERALDINE THORNGATE.

149 Church St.
Albert Town, Georgetown,
British Guiana, S. A.
March 4, 1929.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Here are some junior who are really enjoying helping the Denominational Building Fund grow. In a letter from Mrs. Louden Barber, the new superintendent of the North Loup juniors, are these sentences: "We are sending $7 and will try to complete the amount later. The juniors are enjoying bringing their dimes and picking out their bricks and feeling they are helping to build on International building. Each Sabbath we talk about it and plan for it. Last Sabbath I showed them the large picture of the building, then the different floors, telling where the special rooms would be located, etc. Who knows, some day some of them may be working there?" Would that other superintendents would take the time to "explain" to their juniors!

MEETING OF THE YOUNG PEOPLE'S BOARD

The postponed meeting of the Young People's Board was called to order by the president at the home of E. H. Clarke L. E. Babcock led in a word of prayer. The minutes of the previous meeting were read.

The treasurer reported briefly and the report was received.

At this time the committee on field work organized for the early spring, to visit the churches of the Eastern and Central associations, including Salemville. Voted that the field committee be authorized to proceed with arrangements for this trip.

Bills were presented and allowed as follows:

Stencils, corresponding secretary $4.00

Total $5.50

The corresponding secretary's report was received as follows:

CORRESPONDING SECRETARY'S REPORT FOR FEBRUARY

Number of letters mimeographed .................. 90

The "Funogram" for March and a social have been received for April's publishing.

FRANCES PERRIL BABBOK.

Correspondence was read from:

Rev. C. L. Hill, regarding the Conference work every year.

Rev. W. D. Burdick, giving suggestions for the Young People's Board gleaned from the group conferences.

Rev. A. J. C. Bond, concerning the appointment of a Sabbath Promotion superintendent.
These letters were given careful consideration at this time.

Since Secretary Burdick is expecting to be in Battle Creek late in March, it is hoped that a special meeting of the board may be held during the intermission meeting, to afford opportunity for more detailed consideration of his suggestions. It is hoped that Rev. C. L. Hill, Conference president, will meet with us at that time.

Voted that the committee on board activities be asked to arrange such a meeting if possible.

Mrs. Mae Wilkinson reported on a recent trip to Little Prairie and Fouke, Ark. Several young people there are doing fine work along the lines of Bible study, memory work and stewardship of time.

Voted that the board extend to Mr. and Mrs. Leonard Wilkinson a vote of thanks for the work they did in behalf of the church and Sabbath school.

Our prayer meetings have been kept every Friday evening and we expect they will be in the future.

E. C. B.

One main purpose of worship is that we may subject our souls—ourselves—to the love which is in Christ. It is to become like what we contemplate; the contemplation of Christ will transform us into his likeness. But this will not result from an occasional and casual thought of him; it will only come from the concentrated absorption of reverent attention which is worship; for which, therefore, time must deliberately be made.

And because what we find in him is God, the life of our lives, his effect upon us is different from that of great or saintly men. It is not only that he is greater and perfect in holiness; it is that our spirits find an actual kinship with him, despite the moral gulf between us, such as they find nowhere else. The testimony of missionaries that to men of all races Christ is the fellow-countryman is evidence that he is indeed the Universal Spirit self-revealed at a moment of time. And in consequence, as we give ourselves to him in work and worship, there arises within us a new energy of holiness and love as the answer in us to his; and this is what the New Testament calls the Holy Spirit, by whose inspiration of which men become in spiritual fact sons of God.—William Temple.

Dr. Ruyter, N. Y.—The winter has passed without much taking place in our church and society especially worth of being recorded, but now we are feeling lonely for the reason that Pastor Babcock and his family, excepting his oldest son, have gone from among us, and are on their way across the country to Edinburg, Tex., or near there, from which place we shall all hope to hear from them in the near future. A farewell reception was given them, which was well attended and appreciated.

We are looking forward to the arrival of some friends, from near Pennsylvania, who were formerly in our church and Sabbath school.

ORDER OF SERVICE

INVOCATION

Hymn—Guide Me, O Thou Great Jehovah

SCRIPTURE LESSON—Isaiah 35

PRAYER

Offering

Hymn—Holy Spirit, Faithful Guide

SERMON

Hymn—Come Ye that Love the Lord

CLOSING PRAYER

"And an highway shall be there." "Moreover by them is thy servant warned."

The use of road, way, path, highway as metaphors of a manner of living, good or bad, is frequent. These words of the text refer to the Christian life. They suggest to us many features of our national highways.

The destination is the first consideration in planning a journey. Every life is a journey from the cradle to the grave; but with men the grave is only the portal of that which lies beyond. It may be an illusion of false hope; it may be a specter of despair; it may be a chariot of glory with the angels of God. There are highways leading into the great beyond. The traveler finds his destiny at the end of the road which he follows. How desirable it is to learn of a satisfactory destination and the road that leads to it! Men desire greatly the destiny prepared for them, but err in choosing the right way, the road that leads to it. When planning a journey for business or pleasure, how much care is given in choosing the most desirable route. Guide books and maps are studied; advice is sought. Paining plans for other journeys are wise, but decisions for the heavenly trip demand the utmost wisdom. Any trip
ways are free to all, good or bad, while the way to the heavenly city is restricted: it is the King's highway for his own people; all others who are redeemed shall walk there: ... the ransom of the Lord." It is plainly stated that the ransom price is "the blood of Christ." Silver and gold were not precious enough for the purchase of souls. After the price was paid, the King could not assume command over them for they are rational beings. Man can not be subdued upon the heart. The natural heart can not belong to the Holy City is of zens for those who are born again, by the purchaser.

The Religious Day Schools are a hope­ ful movement indicating that the Church is awake to the importance of developing the childlike for the kingdom. It seems strange that any should miss the happiness this ill day can now be found for by blindness. Truly "The god of this world hath blinded the mind of them which believe not." Also imperfect vision leads to the lapse of many a traveler. The tempter utilizes a very useful factor of man's nature which God has implanted for wise purposes—the inquir­ ing mind. It induces investigation that discovers the secrets of nature and human All progress results from the exercise of this privilege. However, like all force, it is destructive when misapplied. He who discovered what played havoc in Eden Young people of all times are especially subject to its delusion. ‘Youth is half divine.’ It is the period of enthusiasm, of great purpose, of large ambitions. The tender years of childhood are a way to the Heavenly Highway. It is very painful and distressing, yet it shocks every sensitive conscience defiled, and gratifica­tion is the law.

It seems preposterous, but it is sad to know that there are traffic accidents on the Highways of the world. Some are killed and dust some get sand in their eyes. It is very painful and distressing, yet there are some who can see the footprints of God's ways are best; some never learn. Nothing can be truer than the words of Jabez. "The Son shall make you free ye shall be free indeed."

The deceiver posts great advertising signs, very conspicuous, very enticing. One of these describes the city of oppor­tunity in glowing terms. It is so attrac­tive that the attention is diverted from the Way," that blinded to its interests, in­ fatuated with glowing promises, mis­ guided ones chase the phantom wealth at the rainbow's end and unconsciously go far away from the only one who comes to realize that he is in the maze of worldliness, with its round of amusements, its socializing, its world­ ed covetousness, its sordid selfishness, or its charm of popularity, and can take steps to return to the simplicity of God's ways. We are not right in equating with Henry Grady, editor of the Atlanta Constitution. In the height of his successful career he realized that with his grip on things worth while and leaving his office one night, he visited his mother and asked to speak the simple prayers of his childhood: to be tucked into bed with her prayers and good­night kiss.

He bade her good-bye next morning, happy in the restoration of the "peace of God, which passeth all understanding": "The apparent ob­ stacles, and in desperation take the de­ jure "necessity," thinking to return as soon as possible. The difficulty of break­ing social ties; the sorrow of banishment from the home circle; the onus of making a living; the demands of present needs; any of them would be a reason for not attention that the promises of the Guide are ignored. It takes great faith and courage to "walk in the ways of the Lord." It requires spiritual insight to understand how "He that loveth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall find it." It is easy to repeat the Lord's Prayer, but it is quite another matter to trust him for daily bread.

There is a dangerous path of which it seems too delicate a matter to speak, but the church must make this plain. It is so frightful, that honesty demands force­ ful warning. There is no other road upon which it is so difficult to turn back, or to retrieve one's losses. The appeal to per­ vered nature is so strong, and the blind­ ness to its sure results is so pitiful, that it should be in every sensitive soul's war­ ner poster, "Be not deceived, God is not mocked," is passed unheeded; reason is dethroned, conscience defiled, and gratifica­tion is the law.

The query of Cain, "Am I my brother's keeper?" will not avail at the judgment seat of Christ. It is a friendly people who travel the Heavenly Highway. There are no such rela­tions with one another and with a wel­ come for all who join their company; not only that but kings and the blood of all people to obtain an entrance into the everlasting kingdom. The Master expressed special interest in children, saying, "Suffer little children to come unto me," and is solicitous for their safety, solemnly warning all who shall contradict them. The natural heart is darkened by God on purpose and for con­ sequence. The heart of stone must be made flesh. The Holy City is for natural born cit­izens, for those who are born again, "not of corruptible seed, but of incorruptible, by the word of God." "The word which is by the gospel preached unto you." It is the "washing of regeneration and the re­ newing of the Holy Ghost" that makes one eligible to enter by the "Straight Gate," that leads to life. There are many hazards along the highway for there is an enemy ever alert to effect their ruin. Their foolish heart was darkened. "The foolish heart was darkened." Im­ moral temptations are ever present. There is a story of Henry Grady, editor of the Atlanta

Prayer, but our hearts. The natural heart can not belong to the Holy City is of zens for those who are born again, by the purchaser. The Religious Day Schools are a hope­ ful movement indicating that the Church is awake to the importance of developing the childlike for the kingdom. It seems strange that any should miss the happiness this ill day can now be found for by blindness. Truly "The god of this world hath blinded the mind of them which believe not." Also imperfect vision leads to the lapse of many a traveler. The tempter utilizes a very useful factor of man's nature which God has implanted for wise purposes—the inquir­ ing mind. It induces investigation that discovers the secrets of nature and human All progress results from the exercise of this privilege. However, like all force, it is destructive when misapplied. He who discovered what played havoc in Eden Young people of all times are especially subject to its delusion. ‘Youth is half divine.’ It is the period of enthusiasm, of great purpose, of large ambitions. The tender years of childhood are a way to the Heavenly Highway. It is very painful and distressing, yet it shocks every sensitive conscience defiled, and gratifica­tion is the law.

It seems preposterous, but it is sad to know that there are traffic accidents on the Highways of the world. Some are killed and dust some get sand in their eyes. It is very painful and distressing, yet there are some who can see the footprints of God's ways are best; some never learn. Nothing can be truer than the words of Jabez. "The Son shall make you free ye shall be free indeed."

The deceiver posts great advertising signs, very conspicuous, very enticing. One of these describes the city of oppor­tunity in glowing terms. It is so attrac­tive that the attention is diverted from the Way," that blinded to its interests, in­ fatuated with glowing promises, mis­ guided ones chase the phantom wealth at the rainbow's end and unconsciously go far away from the only one who comes to realize that he is in the maze of worldliness, with its round of amusements, its socializing, its world­ ed covetousness, its sordid selfishness, or its charm of popularity, and can take steps to return to the simplicity of God's ways. We are not right in equating with Henry Grady, editor of the Atlanta Constitution. In the height of his successful career he realized that with his grip on things worth while and leaving his office one night, he visited his mother and asked to speak the simple prayers of his childhood: to be tucked into bed with her prayers and good­night kiss.

He bade her good-bye next morning, happy in the restoration of the "peace of God, which passeth all understanding": "The apparent ob­ stacles, and in desperation take the de­ jure "necessity," thinking to return as soon as possible. The difficulty of break­ing social ties; the sorrow of banishment from the home circle; the onus of making a living; the demands of present needs; any of them would be a reason for not attention that the promises of the Guide are ignored. It takes great faith and courage to "walk in the ways of the Lord." It requires spiritual insight to understand how "He that loveth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall find it." It is easy to repeat the Lord's Prayer, but it is quite another matter to trust him for daily bread.

There is a dangerous path of which it seems too delicate a matter to speak, but the church must make this plain. It is so frightful, that honesty demands force­ ful warning. There is no other road upon which it is so difficult to turn back, or to retrieve one's losses. The appeal to per­ vered nature is so strong, and the blind­ ness to its sure results is so pitiful, that it should be in every sensitive soul's war­ ner poster, "Be not deceived, God is not mocked," is passed unheeded; reason is dethroned, conscience defiled, and gratifica­tion is the law.

The query of Cain, "Am I my brother's keeper?" will not avail at the judgment seat of Christ. It is a friendly people who travel the Heavenly Highway. There are no such rela­tions with one another and with a wel­come for all who join their company; not only that but kings and the blood of all people to obtain an entrance into the everlasting kingdom. The Master expressed special interest in children, saying, "Suffer little children to come unto me," and is solicitous for their safety, solemnly warning all who shall contradict them. The natural heart is darkened by God on purpose and for con­ sequence. The heart of stone must be made flesh. The Holy City is for natural born cit­izens, for those who are born again, "not of corruptible seed, but of incorruptible, by the word of God." "The word which is by the gospel preached unto you." It is the "washing of regeneration and the re­ newing of the Holy Ghost" that makes one eligible to enter by the "Straight Gate," that leads to life. There are many hazards along the highway for there is an enemy ever alert to effect their ruin. Their foolish heart was darkened. "The foolish heart was darkened." Im­ moral temptations are ever present. There is a story of Henry Grady, editor of the Atlanta
curbing and they stumble into a pit whose bottom is like the bottom of the sea, whose mouth is like a bottomless pit.

Old people need the sympathy of all, lest their last days be like the coming of night, with its lengthening shadows; the chill darkness is gilded; the road winds back to the East, and only the shade appears, till at another turn, the valley is flecked with sunlight. Again the path is shrouded, but the birds are singing, the morning air is like the dew of youth, and all nature throbs with life; finally as the road winds sharp to the right, the distant hills are gleamed; the road winds back to the East, and only the shade appears, till at another turn, the valley is flecked with sunlight.

There is a way leading homeward to a city far away.

Whose foundations never perish and there's everlasting light.

There with saints and angels gathered round the throne of God on high.

In his likeness we shall see him; nothing else can satisfy.

He has walked this earth before us, pure and holy.

Shed his blood to make us worthy by his grace to bear his name.

Though the land through which we journey be barren, or the barren be fruitful; the springs of living water shall flow from the stony ground and the air be fragrant like the distant Paradise.

Chorus.

Send abroad the proclamation: 'tis a message from the throne.

There can be no rason other than the precious blood alone.

Oh, accept the invitation, taste his goodness, know his love, and we'll praise his name forever in the city built above.

A MIND MY OWN BUSINESS

A cheerful colored man was asked his philosophy of life. He replied, "I mind my own business. When someone owns a Ford I am glad he has his car but I am more glad that I have my own. If some one lives in a mansion and I live in my cottage I am not thinking of his mansion but of my own little home." Each life has its own problems, its own joys, and its own sorrows.

The more we think of our own happiness the less we can enjoy anything which is common to mankind. We cannot regulate our own blessings. We cannot regulate our own joys, and its own sorrows.

When our Lord said, "Search the Scriptures," every Jew knew what he meant. He did not need to explain. There were other writings, then, in Hebrew, in Greek, and in Latin, but the Scriptures were the only body of writings marked off from all others by their sacredness and their authority as the Word of God, as God ordained the Scriptures as coming from God himself. The Scriptures bear record to this fact. As Exodus and Numbers read, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua" (Exodus 17: 14). And we have the record that Moses obeyed, "And Moses wrote this law and delivered it unto the priests," etc. (Deuteronomy 31: 9). And again we read: "And it came to pass when Moses had made an end of writing the law in a book, until they were finished, that Moses commanded the Levites, saying, Take this book of the law, and put it in the ark of the covenant of the Lord your God, that it may be there for a witness against you against all your brethren" (Deuteronomy 31: 24-26).

After the death of Moses, God's faithful servant, the Lord spake unto Joshua, saying, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night" (Joshua 1: 8).

When the pillar of fire by night and the cloud by day led Israel through the wilderness, we are assured that the people of God shall never be lost, and then appears another verse: "We shall not err; we shall not make ourselves a repository of the ark of the covenant of the Lord your God, that it may be there for a witness against you against all your brethren" (Deuteronomy 31: 24-26).

Change has come over the Church. There is no denying that fact. For the most part, it is admitted. We are living in an age when, to put it just as mildly as we can, even within the Church, there is uneasiness and distrust concerning the sacred Scriptures. There is a hesitancy to rely upon the Bible as authority, and a growing tendency to regard the Bible as a human production with human limitations and failures. This changed attitude has come about largely as the result of two things:

The advance of science has done much to deepen the belief in the universal reign of natural law. The result has been that older faiths of people whose faith is not grounded in dogmas that do not fit the new experiences, and the Bible seems to be the answer. The Book of the Law. When the Book seemed to have been lost, and then appears another verse: "We shall not err; we shall not make ourselves a repository of the ark of the covenant of the Lord your God, that it may be there for a witness against you against all your brethren" (Deuteronomy 31: 24-26).

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main, that the Bible is a natural growth, as all other books have been, and hence of a human production. This has led many people—Christian people—to consider much of the Old Testament as being historically unreliable and untrue. Historical critics declare that the patriarchs of Jewish history are not historic persons; that the records contain many things which do not belong in the law of God; that the tabernacle in the wilderness is a fabricated history; and that the prophets are unreliable in their references to the ancient history of their people and their predictions of the future.

Such teachings, by no means, limited to the Old Testament. They assume that the writers of the New Testament, who believed in the Old Testament records and who often quoted them in the value assigned to those records; that our Lord himself when referring to the Old Testament records was only thinking and speaking as an ordinary Jew of his day, and thus allowances must be made for the limitations of his teaching. And so, in like manner, in the Old Testament, as interpreted in the New Testament, so long as it remains a part of the universal belief of the Christian Church in our Lord's infallibility as a Teacher and Guide—just so long will evangelical Christians reject its teachings.

It is my firm convictions that liberal criticism and the materialistic theory of evolution are responsible for the unsettled convictions about the Bible and Biblical authority, and for the wave of rationalism which has swept over the thinking world of tragedy, destroying every nook and corner of the Christian Church with its subtle poison.

A prime need of our day is a rebirth in the hearts and minds of the Christian world of faith in the Bible as the inspired Word of God; a just replacement of the Holy Scriptures in the Church of Jesus Christ as God's revealed will for the lives and matters of the soul. With all my soul I believe the Bible is such a Book, and that such a direction is tenable. In subsequent articles my reasons for such a belief will be given.

"As long as people blame Satan for their own mistakes, they will keep on making them,"

By all means let criticism and science have their rights. Let the Scriptures be reverently and impartially studied. If reverent science has any light to throw upon the controversy between Christian and non-Christian, let us welcome it. If reverent criticism can cast any light upon Biblical interpretation, let us welcome that also. But we must discriminate between unwarranted assumptions of the critics, and legitimate and necessary criticism, which has given us valid and valuable results.

It is our duty to look upon the presuppositions on which criticism proceeds, and to inquire how far criticism is concerned by no means, limited to the Old Testament.

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The Easter Love-feast and sunrise resurrection service at Salem, Ohio, was described in the RECORDER columns a year ago, were considered more nearly perfect than any previous Easter service. In point of numbers there was a considerable increase, upwards of thirty-five thousand worshipers assembling in front of the church and at the graveyard at a quarter past five. (On Boston Common eighteen hundred was considered a large gathering.)

These pilgrims came from all over the state, from South Carolina, Virginia, Pennsylvania, Ohio, and even more distant places. Amplifiers at the church and at the graveyard made it possible for all to hear the voice of the venerable Bishop Rondthaler, as he read the Easter litany for the forty-ninth time.

Rain had been predicted, but it did not materialize. A lady who was a graduate from Salem Female College thirty-six years ago says she has never known it to rain on Easter morning.

Bishop Rondthaler has a distinguished family. His son is president of the college. His daughter is wife of the pastor. Mrs. Kenneth Pfohl, and church organist, is a contralto soloist. Her brother is director of the united choir.

There are eleven Moravian churches in Winston-Salem and each has a band. These play at out-of-town services, and at funerals. They have a large part in the Easter service.

Definite plans are being set for the two week conference coming out of the Conference program. Committees are at work planning for every known need. Definite plans of these committees will appear later.
The Sabbath Recorder

If you haven't made Conference plans yet, it is time to begin. Milton and Milton Junction are planning for you. Do your part.

John Fitz Randolph.

THE SABBATH RECORDER

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THEODORE L. GARDINER, B. D., Editor
L. H. WRIGHT, Business Manager

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

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---

George Matthew Adams

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