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

—Frank Irving Fletcher

All the money pledged by February 10th. We can do it.

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

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

The Sabbath Recorder

WHAT IS YOUR LIFE?

What is your life? “A cloud,” do they say, “Here for a moment, then melting away?” Yet through the cloud that dissolves into rain

What is your life? A vapor, a breath,
Warm for a moment, then chilled into death?
Yet the mightiest engines that genius can build
Are driv’n by the vapor so speedily chilled.

What is your life? A cloud in the sky,
Bright with a beauty that glows but to die?
Yet the glory of sunset, so brief in its stay,
Is rich with the hope of another fair day.

—William P. Merrill, D.D.
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 nearly two-thirds 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 completed.
LORD, wilt thou receive thy work in the midst of the year, when the correctors make known. Turn thou thy people unto thee and renew thy face.

Hide not thy face from us in the days we are in trouble. We thank thee for thy help in time of need, and that when they cried unto the Lord in their trouble, he answered them from his holy habitation, being satisfied with the need.

May thy people in the enemy's country today keep their faces toward Jerusalem, and comfort them in the midst of the six-year struggle to the road to heaven. Be thou our present help by day and by night unto us. In Jesus. Amen.

When We Need The Bible Most

The Psalmist said, "This is the third time I am ready to pluck up the grass with the weeds," but the grass still grows. And yet he is as the anointed with oil. He is the anointed of the Lord, and God's presence is with him. This is why he says, "This is the third time I am ready to pluck up the grass with the weeds; but I am ready to pluck up the grass with the weeds."

There comes a time in most lives when nothing can take the place of the Bible as a comfort in time of need. I know that many do not feel the need of Bible help, and for the time being seem satisfied with what the world can give. In the heyday of prosperity, when things seem to go our way, when days are sunny and health and beauty combine to give us pleasure, many a man sees no need of Bible help.

Then there seem to be some who are satisfied with barren theoretical views, or with the skeptics' creed, who regard the Bible as the obsolete and antiquated writings of ancient men, filled with superstition, to be dismissed out of the closet of the present day. Such men may get along while their skies are clear and their days are bright; but let them wait until their need is felt, filled with sorrow, their sky becomes clouded, and the sorrows of trouble overwhelm them. Health fails and life seems near; then it is that they need the help which the Bible can give.

No philosophy, no poetry, no skepticism, no theories can hush the sorrows and satisfy the hunger of the crushed and broken spirit, as can the blessed Book of books. Thousands upon thousands have testified it and found in their need what they sought in time of need.

When all other panaceas have proved vain, the Bible has put courage into fainting hearts. It has promoted peace for the troubled, hope for the despairing, and enabled the soul to meet death as only the door to heavenly mansions where trouble cannot enter.

I can see no "comfort in affliction," no peace for troubled souls, no rest for the weary, no help in time of need in any of the theories which discredit the Bible as a rule of life and the Christ as the divine Savior and present Helper in time of trouble.

Journeying Through The Enemy's Country

Jesus was in Samaria on his way to Jerusalem, and as he entered the midst of the bigoted people refused ordinary hospitality to him because they saw "his face was as though he was going to die." In accord with that spirit of the times he made nothing for him to do but to make a straight journey toward the city of Mount Zion.

How wonderfully suggestive! Every true Christian today finds himself in the enemy's country, and if he reaches the New Jerusalem, he must not allow himself to be overcome by the adverse conditions which would hinder him. The world that opposed Christ will also oppose the Christian, and in the times in which we are living. Too many of the friends of Christ are making a great mistake by trying to make friends with the people of the world, and at the same time they make no "struggle to get somewhere," but let us see what it is when the Bible reads: "Seeing their Lord they are too much like Bunyan's character who was facing both ways and making no progress.

Long ago, the leader of Vanity Fair, indulging in worldly and questionable things through the week, and to take one's part in serving Mammon with only a slight patronage of religion, the Sabbath, will never advance us on our heavenly journey. Such living only wins the disdain of God, and at their last they evoke the contempt of the worldlings who witness our double dealing.

By going over to the world we ruin our power to win sinners to Christ. If we would be a blessing to the ungodly and a help to the godly, we must keep in the close, conscientious walk with Jesus whose face was set toward Jerusalem.

We always walk in the way we are looking for a help. Jesus is looking into the future "the author and finisher of our faith," we can keep step with him, and press toward heaven. Until we obtain clear glimpses of heaven, our eternal home.

The heavenly path is a straight path, an honest path, a consistent path. If we have pitched our tent from this path, I would please tell me how much real satisfaction you have found by so doing. If you have scribbled your contributions for the Lord's work in order to indulge in worldly pleasures and to have more to spend on luxuries, please look in conscience in the eye, and tell me what profit has come your soul by so doing.

If you have compromised with your Satanic philosophy, and the sinful world at the same time, then you have already begun to backslide. Poor Lot made the mistake of his life when he "pitched his tent toward Sodom." How much better it would have been for him to have set his face toward Jerusalem.

This new year may be the last one of our lives. Blessed will be we if by the end of each day every one of us finds with face as though we were about to die. Too many are too afraid to be regarded as piety that walks in the way of the Lord, that is not afraid to be regarded as Christ will also oppose them. If you have compromised with your enemy's country, and if he reaches the New Jerusalem, he must not allow himself to be hindered. The world that opposed Christ will also oppose the Christian, and in the times in which we are living.

A Decent Department!

Really I am at a loss to know just what to say and how to say it when I try to explain why we have tried to satisfy the demand, until there were too many. In view of this fact, Brother B. offered to drop the Sabbath Reform department building heading, and let his work go anywhere as best it could.

Of course, I have no copy for one or more departments, so these are omitted for that week.

Rather than have several death notices crowded out, has often been the case, we feel like insisting that these all go in, even if some whole department has to wait. We don't pride ourselves on our practical suggestions regarding these matters.

Report of the Building Fund A note from the treasurer, Miss Pittsorth, dated January 22, shows receipts for the Denominational Building Fund this week amounting to $1,130.88. This makes a total of $57,606.79 for this good work. This amount taken from the $90,000 required to complete and finish our denominational home, leaves $32,393.21 still to be raised.

Some Seventh Day Baptists, at least, show signs that they have no intention of denominating a real home and head-
quarters of its own after so many genera-

Since June first the amount then raised
and the amount required has just changed
about. The amount now required takes the
place of the amount then raised, and shows
that we are far along on the last half of
what is needed.

Not the Fault
Of the Recorder

On another page will be an article and
a notice of a certain important meeting for
January 26-February 2, and urging the soci-
yeties to attend.

This article reached the editor on
January 22, and the very first Recorder
to come out after this date will be on
January 28, and not contain any feature

The bees drone by with golden legs;
A riot of colors and of love
In the hills of West Virginia.
Huge nuts are hanging on the trees,
And we speak of West Virginia
The oaks and pines for the bee,
As the bees hover over the flower beds
In the hills of West Virginia.
From Charleston, W. Va., October 11, 1928, while with Mr. Otis Swiger."

THE SABBATH RECORDER

THE HILLS OF WEST VIRGINIA

ORLANDO PHINEAS BISHOP

The frost has kissed the myriad trees;
28 degrees; a nip in the air;
A riot of colors and of love
In the hills of West Virginia.

Children linger at the gate,
And plan a life in cities, great;
Our homes are in the hills
Of West Virginia.

The men make sorghum from the cane,
Along mountain sides, mid autumn's gold,
In the hills of West Virginia.
The orchards hang with apples rare,
With peach rich in ripened grace,
In the hills of West Virginia.

The bees drone by with golden legs;
A riot of colors and of love
In the hills of West Virginia.
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The men make sorghum from the cane,
Along mountain sides, mid autumn's gold,
In the hills of West Virginia.
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

GROUP CONFERENCE SUGGESTIONS ABOUT PASTORS

1. We need to magnify the privileges as well as the difficulties of being Seventh Day Baptists.

2. Special attention should be given by pastors and delegates to inform the folks at home regarding the facts learned here relating to the different boards, the actual meaning of the budget system of giving and the need of systematic, definite plans of contribution.

3. Lay members lack vision and zeal. Ditto, the pastors.


5. More, and less stereotyped, work by our pastors. Personal work.

6. We need an educational program from pulpits and home regarding the facts learned here regarding the facts learned here regarding the facts learned here re­

15. Stress: A consistent, continuous effort to bring to the rank and file of our people an intimate knowledge of our work, problems, and possibilities. To develop a love and interest in our work through this intimate knowledge.

To inculcate in the hearts and minds of our people the principles and spiritual benefits of stewardship and tithing.


MISCELLANEOUS

1. A lack of prayer.

2. The quiet hour or the devotional life of the individual is being neglected. One way to interest people in this work might be to have pastors and superintendents of young people's societies stress this point of the Christian life more.


Stress: The walk of the Sabbath in building Christian character.

4. More work outside of the denomination. (French is in the world. Work by laymen. Co-operation.

5. Going wrong: The spirit of antagonism which is felt between certain groups of people. Neglected: Cultivation of a spirit of devotion.

6. Find some way to increase or deepen the spiritual tone of the Sabbath.

7. Our spiritual heritage too little stressed.

8. Definite training of the churches in their financial obligation to God.

9. Bible study is neglected.

A more devotional spirit should be cultivated. More unity between pastors and laymen needed.

10. The need of raising the denominational budget. Tithing should be stressed as the surest way of each church member doing his bit to help.

11. We are neglecting to inform and keep informed the nonresident members. Just asking for gifts, when information and personal contacts are wanting, will not bring much.

12. We should continually work for a

more optimistic approach to all our problems.

13. We should pray more earnestly.

We need a greater sense of the absolute necessity of each doing our own work in God's kingdom.

14. Stress more religious training for both young and old.

15. More personal work by laymen should be stressed.

16. Going wrong: We are drifting away from the Sabbath and vital godliness and becoming immersed in a sort of refined evil.

Neglected: Religion in the home, private devotions, the church, the payment of our financial obligations.

Need correction: Our standards and conceptions of churchmanship. Our method of keeping the Sabbath.


18. The church should stress the Christian life and especially the need of constant training of the teachers in its Sabbath school and such work to do as great an extent as it does of its deacons.

19. First things are not being put first. Too few are tithing. Lessening of zeal for lost souls.

THE SABBATH TRACT SOCIETY

Treasurer's Receipts for October, 1928

<table>
<thead>
<tr>
<th>Classification</th>
<th>Income:</th>
<th>Expenditure:</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>530.81</td>
<td>530.81</td>
</tr>
</tbody>
</table>

Contributions:

- Outreach Movement
- General Fund
- Sabbath School
- Local Church
- Special Fund

Total Contributions: $1,217.74

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</tr>
</tbody>
</table>

Gifts to general fund for November, 1928

- Outreach Movement
- General Fund
- Sabbath School
- Local Church
- Special Fund

Total Contributions: $2,514.95

Contributions:

- General
- Bequest of Johanna T. Stanton, Alberh, N. Y.
- Total: 7,500.00

THE SABBATH RECORDER

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Income: 
- Interest on daily bank balances: 2.92
- Interest, loans and mortgage: 60.00
- Interest on investments and loans: 7.50
- Loan account cutting machine: 21.43
- Loan account of chief of office: 200.00
- Total: $7,499.17

Maintenance Fund: 3.00

Retained from publishing house: 125.00

Incomes from Non-denominational Building Endowment: 125.00

Total: $10,942.12

Treasurer's Receipts for December, 1928

General Fund

Contributions:
- General Movement, November and December: 597.21
- Colloquium Collections: 6.17
- We have invested funds: $21
- Lois Baboe, Eliza James Bequest: 3.93
- Martha Irish Budick Bequest: 4.93
- Suma, A. J. C. Bond: 12.17
- Grace Crumb Fund: 9.62
- Rozmin, J. D.: 3.70
- George Greenman Bequest: 43.12
- Eliza A. Potter Bequest: 31
- George B. Rogers Bequest: 10.50
- Ella M. Crandall Bequest: 4.51

Total from publications: 107.24

Total: $675.55

Other Collections:
- BIBLE INSTITUTE
- Promotion Work
- A. J. C. Bond
- Union Colleage
- Junior Grade Help
- Infant Grade Help

Total: $1,037.97

Contributions to special projects:
- Missionary Promotion
- General Sabbath Promotion Work
- A. C. Bond

Total: $20.89

Denominational Building Fund

Contributions:
- General: $1,250.97
- Bequest of Agney L. Burkard, Little brother of former editor, A. H. Burkard: 300.00
- Interests on notes on account: 21.23

Total: $1,532.20

MOODY BIBLE INSTITUTE FOUNDER'S WEEK SPEAKERS

A program of commanding strength is assured for the twenty-fourth annual Founder's Week Conference, to be held under the auspices of the Moody Bible Institute of Chicago, February 5 to 8, in its auditorium, corner of N. LaSalle Street and Chicago Avenue.

Among speakers already named are: Dr. Howard Agnew Johnston, author of "Scientific Faith" and "We Can Surely Believe"; Dr. P. W. Philpot, pastor, Moody Memorial Church; Dr. John W. Pettingill, pastor, First Baptist Church; Dr. W. B. Riley, valued protagonist for the Bible; Dr. W. L. Pettingill, Bible teacher and interpreter of prophecy; and Dr. Leonard S. Keyser, keen and challenging theologian, author of many books on Christian small, and large audiences.

At first there was warmly professed loyalty and enthusiasm on the part of the leader and the congregation, but afterwards it was evident that a secret antagonism and lack of sincerity, which had been in good public, and to-day increased until dismissal of the leader by the board some two months later. Then it culminated in violence. For weeks the leader and his followers, which included a majority of the members, had foreseen that must necessarily happen sooner or later, and had been preparing for a separation by secretly removing a number of pews and various small articles from the church doors. Had it not been foreseen that a crisis was at hand, and intervention by the police pre-arranged for, the church would have been violently stripped of its furnishings.

Following the rupture, on advice of the police department, the church was not opened for six months afterwards, but meetings were held in our home. After two weeks, services were resumed at the church in a special meeting, though spies were within our midst at all church doors for months afterward, and are even yet for that matter.

Approximately forty members followed the dismissed leader, under circumstances almost identical with those when he, with some forty members, withdrew from the Adventist congregation some fifteen years before.

Only ten members, along with some ten others who at some period or other had been members, remained. And not all these have proved to be loyal and faithful. Gradually the remnant was gathered together and the difficult task was begun of weaving the scattered flock.

Then, however, we were met not by the one who was then in the employ of the board and in charge of the work, and who, with all reasonable probability that we would be arriving on that particular date, but on the contrary, we were met by others who professed interest in the work.

Our arrival was on Monday, with the heat of the tropics at the maximum. Our first attention was given to securing a house in a desirable location, which this had been done for the Georgetown mission in various ways by many of our people at home, prior to our coming. The house, not only adequate, was not the situation of the house in which we now find ourselves.

Seventh Day Baptists, with the fact that, aside from what is represented by the present value of the church property, all that has been done for the Georgetown mission in various ways by many of our people at home, prior to our coming, has resulted in practically nothing, yet there is nothing, for the way in which the work was carried on for more than a dozen years before, and not to the good name of Seventh Day Baptists but to the cause of Christ as well. This colony has yet to learn what Seventh Day Baptists really are. The real fundamental beliefs
of Seventh Day Baptists were neither taught nor lived.

Looking back all the discouragements and difficulties, the work has grown and been placed on a better foundation within the year. In two places we have had three baptismal services, with a total of thirteen baptisms. Two of those baptismal services were at Malalii to Georgetown, a distance of more than forty miles. At the mouth of the Demerara river, just at this point the Demerara river makes a wide, sweeping turn and is reached only by a combined ferry, railroad and railway bridge. The latter part of September was much traveled by people returning from the time. Bath-keeping friends usually travel. There is a loyal, devoted group at Malallii that has been established largely by the co-operation of the brethren, and due to the missionary Board, provided the person in whose name the church building was paid in the form of Seventh Day Baptists, or he has ever, except in the imagination of some who had selfish motives. We must admit the truth of President Hill's statement in his Conference address that "at Georgetown we have faced one of the most disappointing experiences in the history of our missions."

And yet, in my judgment, after surveying the situation carefully for more than a year, we have little to fear for this field. We should remain to vindicate the good name of Seventh Day Baptists, or else send them to a new field.

We have been greatly cheered by the many kind letters and greetings which we have received from time to time, and by the reports that the good work is being done, in a number of cases by means of expressing our sincere appreciation.

Sincerely,

R. R. THORNHABSTEAD RECORDER.

THE SABBATH RECORDER

107

149 Church Street, Albert Town, Georgetown, British Guiana, S. A.
December 31, 1928.

MODERNISM EMPTIES MOSQUES

The Turks have about reached the saturation point in absorbing Western modernism. There are signs and sounds of revolt. They have lost their foaxes and harems, and now they are being instructed to keep their shoes on when they enter the mosques. Their muezzins have also been instructed to stop singing the call to prayer and to modernize their weird call to prayers from the tops of the minarets.

The modernizing of the ritual and other reforms is in the hands of the savants of Stamboul University, who have their minds fixed on hygiene and such modern things. They have under consideration "and other such things borrowed from the Christian dogs." It was even suggested that the picturesque mosques were unnecessary, that their strident, quavering calls were a nuisance, and that a good plan would be to replace the minaret station with loud speakers on the minaret balconies to do the calling. As a result the mosques are being deserted and many who once prayed at them now go to other places of worship. —The Pathfinder.
WOMAN'S WORK

MRS. GEORGE R. CROSBLEY, MILTON, WIS.,
Contributing Editor

PROGRAM FOR WORLD DAY OF PRAYER,
FEBRUARY 15, 1929

That They All May Be One

ORGAN PUBLICATION (A medley of well known hymnos)
Doxology (Standing)

HYMN

PRAYER

Leader:

Let this mind be in you, which was also in Christ Jesus.

For one is your Master, even Christ; and all ye are brethren.

Ye are all children of God by faith in Christ Jesus.

We grieve over the far too many instances of gifts, but the same Spirit.

And there are differences among you, but there are not so many

in us, for we think so differently, we dress so differently, and our backgrounds are so different. But if we, Father, help us to forget our differences and make us to realize the responsibility of the common task committed to thine children, everywhere, and thine children, everywhere, and increase thou our desire for the coming of the kingdom of thy Father.

Our Father, make us to realize our oneness in thy love, and our oneness in thy work. Strengthen and support us in our weakness, and give us the gifts of healing by the same Spirit; to another thou gavest the message of intercession for all mankind everywhere—that we may pray intelligently, may we have some information about our gifts today?

In Unison:

"We have a pattern in our minds and hearts, and that is in the words with our minds and hearts.

"We believe that men are made for Christ and can not really be Christ's unless they die without Christ, and that is the reason why we share that horror; we are impressed also with the idea that men should live without Christ.

"Herein lieth the whole law, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"For I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye shall have reward.

HYMN

Sung as a prayer

"Saviour, like a shepherd lead us.

I. ONE IN SERVICE

In Unison:

"We believe that men are made for Christ and can not really be Christ's unless they die without Christ, and that is the reason why we share that horror; we are impressed also with the idea that men should live without Christ.

For as the body is one, and hath many members, and all members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into the same cup: for we are many parts of one body.

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Wherefore, we being many, are one body, created in Christ Jesus for the glory of the Lord, as the waters cover the sea.

HYMN

The Church's one Foundation.

Readers:

Seventeenth chapter of John. (This last prayer of Christ's to be read while audience stands with bowed heads.)

Leader:

If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be done unto you. Herein is the Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; abide in my love.

Ask, and it shall be given you; seek and ye shall find, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

For me are the words of life and are the words of truth; and all things that proceed out of the mouth of God are pure and unable to err. Our words are pure and correct; to him that asketh anything of the Father, his Father will give; for this is the Father's will. And there are differences among you, but there are not so many as there are in me, for we think so differently, we dress so differently, and our backgrounds are so different. But if we, Father, help us to forget our differences and make us to realize the responsibility of the common task committed to thine children, everywhere, and thine children, everywhere, and increase thou our desire for the coming of the kingdom of thy Father.

Our Father, make us to realize our oneness in thy love, and our oneness in thy work. Strengthen and support us in our weakness, and give us the gifts of healing by the same Spirit; to another thou gavest the message of intercession for all mankind everywhere—that we may pray intelligently, may we have some information about our gifts today?

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HYMN

The Church's one Foundation.
Hymn—Lord, while for all mankind we pray
Offertory (With music; preferably hymns suggested by this prayer)

III. ONE IN CONSECRATION
LEADER: Search me, O God, and know my heart;
And see if there be any wicked way in me,
And lead me in the way everlasting.
Cleanse thou me from hidden faults. Keep thy way near me, and lead me in thy truth, and teach me:
Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence.

Prayer (By leader or some person chosen beforehand)
O Care unslumbering, Love unchanging, Light unhurried, through the years, may I
Yeep hope nothing from thee.
But in thee, Lord, in all places and all time.
When thou passest through the waters, I will be there.
I know that I shall go on.
Lord, give me thy strength and thy help.
Hope nothing from thee.
I will not fear what thou hast not left us. We silence our voices.
Thou art so near to us, yet we miss thee, and feel that thou hast not left us. We silence our voices.

IMPRESSIONS BY THE WAY
DEAR RECORDER READERS:
My bird list for 1929 is begun with hering-gulls that I saw as my train stopped at New London, Conn. They are not nighthawks, but knittiwakes, as their feet are black, while these were flesh-colored. A flock of gulls was darting about, and I thought they would all be killed by the old gull that was fished out of the sea. So I had no breakfast.

I saw the first lighted on number one post; the second gull wanted it, so the first moved over to number two post; and as the third gull went to go to his chum moved over to number three post. Wasn't that very polite for a gull?

Speaking of courtesy, where can one find more of it than in the South? In a little restaurant where I took my breakfast in Greensboro, N. C., I invited him to come back again and wished him good luck. As I had to wait for a train in Greensboro, I occupied a room at the Young Men's Christian Association home for five hours, where I took a nap and a shower bath. When I went to pay my bill there was no charge! How is that for Southern hospitality?

In usually the Mount Airy stores some one opens the door for you and invites you to come in. In all of them you are asked to help yourself, as if it must have a course in salesmanship, this was so general. Finally I asked a man who taught them to come again, if he would give me his list of the stores.

He answered, "No, one, it is just our Southern hospitality." In forty-three years her I have been invited to two missionary meetings, and have received a call from the Baptists minister. I said that I'll go, but, that the walk was rather too long for me at present. He promptly offered to send a parishioner in an automobile for me whenever I wished to attend service!

Hymn (Song of Pioneers, acquired no doubt from the grog pots, is far pleasanter than our nasal twang. Besides they do not seem to be always in a rush. They keep their time; they will sit and talk, and then arise late, about nine o'clock, breakfast leisurely, and then, if they are men, go to business. The slow movements with which they sip their beverages or eat their desserts astonish a New Englander. Eating is a process of pleasure, not a necessity, to be hurried over as fast as possible. They do not take life too seriously. It is an art to be happily, seriously, eternally. There is probably another day coming in which to finish what is left undone today. If there be no tomorrow, there is certainly to-morrow. Centuries of war, the weather and sunshine have made this attitude possible. The divisions of the day are long; it is morning until about three o'clock, and then evening there being no afternoon.

The names upon the signboards are mostly unfamiliar: Agee, Boyst, Cofield, Groom, Silver, Crab, Hattaway, Kitchen, Lann, and so on through the alphabet. But strange as these names may seem, they are just as common as if they were in the South. One white family has three boys, Wisdom, Council, and Sample; and two girls, Thruston, Vine, and Lake Superior. A black mother named White called her son Colored. Two pairs of twins are White and Green, and Thruston and Richards.

Christianity Theology Swann will probably grow up to be a preacher. The mother of a large family has named the latest acquisition No More. That would be a good motto for me, and so no more.

A FINE TESTIMONY
Writing to the State Commission for the Protection of Children and Animals,
Mount Airy, N. C.
I have been fortunate in the things that have been offered to me. I have been born into a world that has been a great privilege to me. I have been born into a world that has been a great privilege to me. I have been born into a world that has been a great privilege to me.

Mount Airy, N. C.

VALUE OF COMMON THINGS
That the commonplace is of value beyond our usual thought was clearly indicated by the master detective. To him the bird, the flower, the hen, the sower and his seed, the rain, the lightning flash, the lamp, the yeast, the mustard seed, the growing grain, the ripening harvest, human relationships—all, however commonplace, spoke of the wonder of creation. One wonders if anything was ever so simple common to him as the "common bush afire with the flame of the Spirit." He used the "common bush" as a symbol of the "common bush afire with the flame of the Spirit." He used the "common bush" as a symbol of the "common bush afire with the flame of the Spirit." He used the "common bush" as a symbol of the "common bush afire with the flame of the Spirit." He used the "common bush" as a symbol of the "common bush afire with the flame of the Spirit."
**YOUNG PEOPLE’S WORK**

**RUBY COON BARCROCK**

**K. F. D., 5, BOX 64, BATTLE CREEK, MICH.**

**Mathias Edition**

**STRIVING FOR MATERIAL THINGS**

Christian Endeavor Topic for Sabbath Day, February 16, 1929

**Daily Readings**

Sunday—Rich without striving (Gen. 13: 1, 2)
Monday—Striving too much (Gen. 31: 1)
Tuesday—Jesus spurned straining (Ps. 127: 1, 2)
Wednesday—Paul’s faith (Phil. 4: 13-20)
Thursday—War is a lie (Matt. 21: 1-4)
Friday—Futile striving (Eccles. 2: 11-17)

**Sabbath Day—Topic:** How much should we strive for material things? (Luke 12: 13-21)

**A Thought for the Quiet Hour**

LYLE CRANDALL

“A man’s life consisteth not in the abundance of the things that he posseseth.” There are too many people in the world today who live for themselves, thus missing the true joy of life. They never think of others, thus never gaining their true self. They spend their whole lives in seeking material things, forgetting the command of Christ to “seek first the kingdom of God.” Some people are even so engrossed in material things that they neglect proper care of their health and proper development of character. You will agree that this is an extreme one, yet we see evidences of its truth every day. With our topic let us ask “How much,” then, “should we strive for material things?” It is right to strive for them to a certain extent. But we must not go so far in our striving that we neglect spiritual things, and fail to develop good characters. We must always put first things first, thus keeping our spiritual development uppermost in our lives. Are we, as Seventh Day Baptist young people, so filled with the desire for material things that we are willing to sacrifice the belief in the doctrines which our forefathers taught? Only a few years ago a young man told me that he had a chance to take a position but refused it because it required working on the Sabbath. I admire him for the stand he took. Young people be loyal to your convictions, and God will help you in material things. Put spiritual things first in your lives. “Dare to be a Daniel; dare to be true.”

**INTERMEDIATE CORNER**

REV. JOHN PITZ RANDOLPH

Intermediate Superintendent.

**Topic for Sabbath Day, February 16, 1929**

**Daily Readings**

Sunday—Good Will brings peace (Luke 2: 14)
Monday—David truly puffed up (1 Sam. 25: 23)
Tuesday—Justice will abolish war (Isa. 11: 1-5)
Wednesday—War is a lie (Rom. 12: 20, 21)
Thursday—War is a lie (Nas. 4: 1-3)
Friday—A vision of the end (Rev. 1: 4)

**Sabbath Day—Topic:** Can love and good will conquer war? (Luke 12: 13, 14)

**For Discussion**

Is “love and good will” a good synonym for the word “charity” in 1 Corinthians 13? Is this the thought:

Though I speak with the tongues of men and of angels, and have not “love and good will,” I am become as sounding brass or a tinkling cymbal. . . .

“Love and good will” suffereth long, and is kind; “love and good will” envieth not; “love and good will” vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not his own, is not easily provoked, thinketh no evil.

**How does “the spirit of war” fit in 1 Corinthians 13? Is it not the opposite?**

Though I speak with the tongues of men and of angels, and have not “love and good will,” I am become as sounding brass or a tinkling cymbal. . . .

The spirit of war endureth nothing, and is unkind; “the spirit of war” envieth everybody; “the spirit of war” is rash and puffed up.

Behave thyself unseemly, seeketh all for his own, is too easily provoked, thinketh evil of everybody.

**Can love and good will conquer war?** The two are opposite. One must conquer.

**INTERMEDIATES, GET ACQUainted**

**Dear Rena Clarke:**

I am very glad to know you through the Recorder. I go to church and Sabbath school here in Los Angeles. There are not many young people, so I am always glad to meet them a chance to talk. This summer I was very glad that I could attend Conference in Riverside. I met many new people there. I hope we all had a perfectly lovely time together.

I am fourteen too; I will be fifteen in January. I am in my last year of junior high school, which is the same as first year of high school.

Please excuse me for not writing sooner. My address is now 1062 N. Normandie. I hope you will write again soon.

Sincerely yours,

VINTIA KENYON.

1062 N. Normandie,
Los Angeles, Calif.

December 28, 1928.

**CHRISTIAN ENDEAVOR NEWS NOTES**

**A LETTER FROM ASHWAY**

**Dear Endeavorers:**

At the last executive meeting of the New England Union of Seventh Day Baptist Christian Endeavor Societies, President Morton R. Swinney, made the following suggestion, which we are trying and which will, perhaps, be helpful to other societies. He asked that during the month of January each society should entertain some other society in the union.

The Waterford society started the plan by entertaining the Ashway Senior and Intermediate Society in the Ashway Union on Monday, December 12. The Waterford society was very glad to have a chance to make a social with our friends in the Ashway Union.

The Waterford society started off the meeting with a song, and followed it with an interesting address by the prayer leader. The President of the Ashway Union gave the welcome.

The Waterford society entertained the Ashway society with a delightful social. As a climax to the social, we were shown an interesting insect collection by the President of the Ashway Union.

The two societies had a pleasant time together.

**NOW-OBSERVE CHRISTIAN ENDEAVOR WEEK**

**January 26 through February 2, 1929**

**Dear Endeavorers:**

With the new year we have another opportunity to do a larger, finer piece of
Christian work in our societies. We hope that Christian Endeavor week may be of benefit to everyone, especially the throngs of young people, yes, millions in many lands will celebrate the forty-eighth anniversary of the founding of the first Christian Endeavor society through special services during the week, which begins this year with Sabbath day, January 26, and closes February 2, 1929.

A program that is both helpful and practical, we hope, has been arranged for you for the entire week. We hope every society will desire to use it, adjusting it to the needs of the local situation. Change nights for certain parts of the program if you desire, but make good use of the week. It will be a means of increased strength and activity for your church and society, if planned carefully.

Consult with your pastor at once concerning plans for the entire week, seeking his co-operation and counsel.

Urge every member to reserve the entire week for Christian Endeavor and church interests. May we suggest a plan used by one wise president? Take up a calendar or schedule of events for the week, mailing it to every member and all prospects the week before; with it will be a letter from the president requesting earnest attention to the schedule for the week.

Yours for one hundred per cent observance of Christian Endeavor week.

Sincerely,

Marjorie Maxon, Virginia Willis, Mabel Hunt, Geraldine Maxon,

The Committee.

SCHEDULE FOR CHRISTIAN ENDEAVOR WEEK

SABBATH—"DENOMINATIONAL DAY"

Let the spirit of all services of the day emphasize the importance of the week ahead, the vital purpose of the church in the world, and our loving people have in it. Make the Christian Endeavor meeting count by being sure that your leader has had thorough information concerning the work of your church and denomination. The contrast between what is being done and what *Needs Doing* should tend toward greater action.

**Topic:** How can we serve the world through our churches?

1. Introduce Christ to our friends as an ideal.
2. Send or go “into all the world.”
3. Promote wholesome recreation and good fellowship.
4. Support the spiritual and financial program of the denomination.

**SUNDAY—"EXTENDING SOCIETY INFLUENCE"

The lookout committee will make out a list of new prospects, old prospects, and inactive members. The names on this list should be distributed and divided so that everyone with whom you are acquainted may be able to reach every person listed, inviting him to the events of the week. At nine in the evening, all callers will gather at the church or a home to report the results. In cases where there is need for further calling, the names are assigned to members for follow up later in the week.

**MONDAY—"RADIO BROADCAST NIGHT"

Watch for further announcements of radio broadcast programs from Christian Endeavor World and other headquarters publications. Light refreshments might be served. Make the evening simple but enjoyable. Your friends and prospective members are invited to get together.

**WEDNESDAY—"SOCIAL NIGHT"

Plan ahead long enough to have the social well in hand. This aspect can be the means of interesting quite a number of young people who have not been attending Christian Endeavor or church services. The lookout and social committee should work in close harmony to make the evening count large for Christ. Mrs. Grace Ordahl of Vermont to N. Y. will be glad to assist in your social plans.

**THURSDAY—"AT HOME NIGHT"

In our busy day there is real need to give more consideration to the home, its privileges, responsibilities, and our obligation to it. Urge Christian endeavorers to spend the entire evening at home in fellowship with their parents, brothers, and sisters. Let it be an evening of home games with all the family participating, or music, in whatever form will be enjoyed by members of the family, or reading of wholesome literature, or reminiscence and planning for the future, especially in regard to one’s life. Members of your society who have no home or who are rooming in your city might be invited to enjoy the atmosphere of the home environment of another member. If no general gathering is held on radio night, various family groups might “tune in” on the program.

**FRIDAY—"FELLOWSHIP AND PRAYER"

Loosely, social setting. Church prayer meeting in a home. The prayer meeting committee will go to the pastor, to learn if he will cooperate in planning this meeting in which the endeavorers can participate. If the pastor does not favor this plan, all that can be done by the young people is to attend and worship with the adults.

Suggested topics:
1. International fellowship as promoted by Hoover, Lindbergh, Morrow.
2. The Christian way to attack one’s duty as a student.
3. How much time to spend on the daily newspaper.
4. The care of the body as a Christian duty.
5. How to decide what magazine to read.

**SABBATH—"CHRISTIAN ENDEAVOR DAY"

During the services of this Christian Endeavor week the center of all programs are built.

Morning Church Service.

If the pastor is consulted early he will most likely be glad to use some phase of Christian Endeavor activity as his sermon topic. If agreeable with him, one or more of the society members may take part in the worship service, either by reading the Scripture lesson, leading the responsive reading, leading in prayer, or by supplying a special solo or musical number.

Christian Endeavor Meeting.

Topic: The challenge of Christ to the youth of the world.

Some suggested topics for three minute talks by endeavorers.

1. The challenge to become leaders—(a) ministers, consecrated laymen, etc.
2. The challenge to live universal brotherhood.
3. The challenge to think much, pray more, and live nobly.
4. The challenge to outlaw war and establish a peace league.
5. The challenge to bring about an industrial democracy.
6. The challenge to uphold government and law.

In every way this meeting should be the very best possible. The opening or worship service, the musical presentation, all should be well planned, for this is a topic which should arouse much serious thought. The program of the service can be made effective and interesting.

**MY PRAYER**

Dear Lord, I do not pray for wealth or gems or gold,

Just give me strength to carry on,

That when my work is done, and story told,

The world can truly say, "a friend is gone."

Though dark the night, and storms may fill the air,

And life seems hardly worth the fight,

I'll work till I am called, from over there,

And at that time I'll see a light.

Lord, give me light that I may show for thee,

Beauty others pass without a thought,

Such friends with mortal eyes can see.

The world is full of wonder thou hast wrought.

I thank thee Lord, for all these friends of mine,

That they may love the light, and live in shine,

Make their lives brighter, and their lights to shine.

So all will miss them, when they're called to die.

—Gilbert E. Lane, West Peabody, Mass.

During the sermon a baby began to cry and its mother insisted upon having it up and began to carry it towards the door.

"Stop!" the minister exclaimed. "Don't go away. The baby is not disturbing me."

"Oh, he ain't, ain't he?" replied the mother, continuing her way to the door.

"But you're disturbing him, the precious little darling."—Selected.
THE SABBATH RECORDER

CHILDREN’S PAGE

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

Contributing Editor

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sure you must have embroidered a very fine quilt to get first prize. Your sister Ruth, too, is to be congratulated. I am always glad to hear of girls who are skillful with the needle. I wonder how many other Recorder children can sew as well.

Write often Nancilu.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am glad, too, that you have written again. I thank you for your letter once before. I have explained how your name is pronounced the second syllable. I am glad that you will notice that on your name is pronounced “Nancy-Lou.”

Dear Nancilu:

No wonder you call yourself my new friend, for already I have succeeded in giving you three different names. Perhaps it is due more to my poor eyes than to your not making your name clear that caused the mistake. You will notice that on your Christmas card I made it “Nancilu.” I am glad you have explained how your name is pronounced for I was putting the accent on the second syllable. I am glad, too, that you have written again.

I am sure you have written again.

The children say the, "Children’s Page" needs more letters. When our Recorder comes I always read the "Children’s Page" first. I like to read it, especially the letters.

I am in the eighth grade and am thirteen. I hope to be in high school next year.

Last year I read a letter in the Recorder from Barbara Platts, a friend of mine. We have written back and forth for over a year. I always look forward to hearing from her. Jane Platt, a friend of mine, now writes to her too.

My pets are a tiger cat and two little goldfish. They aren’t gold yet, but they are silver color.

Your friend,

MARGARET LOWThER.

Milton, Wis.

January 18, 1929.

Dear Margaret:

I am pleased that you noticed that the Children’s Page needed more letters, and so decided to write. Write often, for the Children’s Page always needs more letters.

I think it is fine that Jane and Barbara are writing to each other, and that your friend Jane is writing, too. You surely ought to, for Seventh Day Baptists are all one nice big family. I hope Barbara will write for the Recorder again soon, and we would love to hear from Jane, too. I enjoy the letters very much myself. They are always disappointing unless, I receive at least two each week.

Sincerely your friend,

MIZPAH S. GREENE.

SABBATH RECORDER

OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS

LIVING AT OUR BEST

REV. E. ADELBERT WITTER

(Pastor of church at Winchcomb, Wis.)

SERMON FOR SABBATH, FEBRUARY 2, 1929


ORDER OF SERVICE

DOXOLOGY—Old Hundred

INVITATION—We come into thy presence this morning, O God, our heavenly Father, desiring to praise thee for the blessings of thy mercies and blessings with which thou hast surrounded us in this hour. Fill us with the joy of the presence, that we may be prepared to go forth into the work of life in companionship with Christ, the blessed Savior. Amen.

RESPONSIVE READING—Psalm 84

HYMN—Beneath the Cross of Jesus

SCRIPTURE—Romans 14: 13-20

HYMN—All the Way My Savior Leads Me

CLOSING PRAYER

“In the world of human achievement, there is, operative a law of gravity as certain as in the physical world. In climbing a steep mountain side one needs extra effort to keep from slipping back. And as we try to ascend the mountain of success, in whatever line of endeavor, we feel this same downward pull. It is easier to be satisfied with present attainments than to strive for greater efficiency.” With the scholar, with the mechanic, with the business man, it is all the same. “In the moral realm this law is even more marked. If we are striving for Christian character, it is easier to live upon past experiences than to strive for new heights of experience and blessing. Realizing this common tendency of ours, it seems profitable to lift our eyes from the level plain of the commonplace to the heights of human possibilities, to raise our standards as high as those of Christ.”
the world counts you noble or ignoble; if you have found your place, you are a happy man. Let no ambition tempt you away from it by so much as a questioning thought.

If we are to fill our place in the world we must have lofty thoughts concerning that work. It is not enough to simply fill the place to a poor level. There must be desire to excel and a consistent effort to excel in that particular thing if we are to live to our best. This desire and purpose to excel is not to be measured by a desire to get ahead of another, to surpass another, but it is to be measured by the desire to be and to do the best because it is best, and nothing but the best will enable us to fill the place God has provided for us.

Could this be the thought and estimate of each one in our church, our society, or our community, what a wonderful revolution would be wrought, what a new and more emollient view of life would be had and enjoyed in every sphere of life's activity. Strife and discord would be at an end. No person ever rose higher than his ideals, or accomplished more than anticipated or his vision pictured. These ideals and visions can never be realized unless we sleep with them till we are willing to pay the price of the success that their realization will surely bring.

The man building, who built the Brooklyn Bridge, pictured in his mind the mighty span of that bridge before a stone was laid or a cable stretched. Sleepless days and nights of thought and study, sacrifice of personal comfort and the passing pleasures of the world were passed by before he saw the fulfillment of his vision. For a half century that bridge has bridged the mission according to the vision of its builder, as it has borne the multitudes crossing, and it will continue to do for indefinite years to come.

How often are we satisfied with the good things God gives us but fail to become for the best things. Do you know that God holds us responsible, not for what we have, but for what we might have if we were to the occasion; not for what we are, but for what we might become if we got the vision of the possibilities wrapped up within us? Do you get this? Our failures should be stepping stones to success; yes, we should make one success a real preparation for another.

Henry Ford is a good illustration of this fact. His success as a business man and a philosopher was attained by never being content with the short cut of the best. Roosevelt is another good example familiar to all.

If you desire many of you have started out with worry as to what your work would be. I know this is true. With so much in both, I have thought of the words of a great thinker being truly timed; "Have thy tools ready, God will find the work." To do your best is to live in that frame of mind that will enable each day to be as the beginning of a mental and spiritual culture that will give preparation for any work that comes to you. We are not fully in harmony with the thought of this phrase, but I believe it is wholly in keeping with the thought and teaching of God. While mental and spiritual training is necessary for the highest and best in life, a strong, healthy body is essential for the greatest efficiency of the mind and spirit.

Abraham Lincoln, as a boy, declared, "I'll study and get ready, and maybe some day will come. You all know how the chance came and how well we were prepared for it. Let me ask a personal question of each one here (this morning). Are you ready? Do you wish to do a first-rate service, and are you doing first-rate preparation, by faithful performance of the duty lying next to you? Sometimes the onus is laid on us, but it is our own fault because of a desire for something else, and we are left in the road of our progress towards the fulfillment of our duties. Have you really thought what a difference it would make with everyone doing his or her very best life if we could answer that question in the affirmative.

The work of the Bible school would be much more interesting if all would take up its work in the spirit of that question.

We put forth our best efforts; we endure, we suffer, we toil because someone we love expects us to be brave and true. One day I came across a definition of the phrase, "making good." I thought it not a bad idea to get at the heart of the phrase when he said, "It is making good the expectation of our friends." I added to that definition the words, "and of God."

Let's grasp the vim of the words of Shakespeare—"What's brave, what's noble, what's right, and always actuated by the desire to live our best. Yes, and it will make all the difference in the world with our character and with the influence that we will have in the world." It will make all the difference in the world with our contentment in life, in our happiness, in our success. Happiness and success in life are not to be measured by the broadness of our acres or the largeness of our buildings. Often the things that sink into insignificance compared with the love, confidence, and companionship of even the most satisfied and highly placed, are the things which we think of as the highest.

If we would live at our best, we must never say to ourselves, "I am old; I will not try any more." Life is another good illustration of this. A man may be quite old, but it is to be measured by the desire to do his best and to do his best because it is best, and nothing but the best will enable us to fill the place God has provided for us.

Often the things that sink into insignificance compared with the love, confidence, and companionship of even the most satisfied and highly placed, are the things which we think of as the highest. Often the things that will make all the difference in the world with our character and with the influence that we will have in the world. It will make all the difference in the world with our contentment in life, in our happiness, in our success.
he was always trying to outdo himself, ever pressing forward toward the goal of his ambition, which ambition was to fulfill his mission, to be the prize of his heavenly calling, to manifest and to magnify Jehovah God to the hearts of men. I wish we might think of this discussion as an effort to The practical application of the gospel of Jesus Christ to our own lives. It is not a matter of philosophy; it is not a metaphor or a task of gospel truth, but a practical teaching.

As I repeat the text I wish each one of you would repeat it to yourself, making it an expression of your own purpose. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press to­ward the mark for the prize of the high calling of God in Christ Jesus."

What are those things which are behind in our lives, that we need to forget that we may press forward in Christ Jesus, to know as well as we ourselves do. Let us think of these as we study the question of living at our best.

All hindering things must be eliminated, cut out, if we are to press forward with hope of success.

Jesus Christ forgot, for the time being, the bliss that he had with the Father, that he might press forward for the prize of the high calling that was his in the suffering of the cross. All hindering was triumphant because he suffered that poor sinning man might be lifted up into heirship with him to the inheritance. The bliss of heaven was multiplied manifold in his triumph for men.

The melody is the refrain, because the thought it not too much to suffer and to die that man might be fitted for heaven and might bear a part in the inheritance of praise. Life will be the sweeter, heaven the surer, if we strive to live at our best.

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**THE SCIENTIFIC METHOD**

The scientist has always been inclined to say to the Christian, at least to the Christian theologian, "You are unscientific in your methods and therefore your conclusion cannot be a glad hallelujah. Unavoidable there is much of truth at the basis of the complaint when the charge is made against those to whom religion is mainly a "form of sound words," but no such indictment can stand against the power that religion is primarily a life, for in setting forth religious values the appeal of such men is personal, emotional, and their method is the method of science.

What is the scientific method? Science usually begins with a hypothesis. Science says, the facts seem to us to say, "we will assume that they are so; we will test this hypothesis and see if it works. Then scientists everywhere apply their tests. If in just a single instance the hypothesis does not work, scientists discard it as such. In other cases, facts, and on the other hand, a denial of those facts. The Christian Century, the ablest advocate of modernism in America, goes so far as to say that fundamentalism and modernism are two different religions. And, really, it would seem that the editor is not far wrong. Consider it. We are putting in contrast the Biblical truth are so far apart as to be mutually exclusive.

That we may make this perfectly clear, we are putting in contrast the "beliefs," or teachings, of the fundamentalists and the modernists touching some of the great doctrinal issues of our church. In this contrast, we do not presume to say that every modernist, or every fundamentalist, will subscribe to everything represented as modernism or fundamentalism. But we do mean to say that these views are held and taught by these two respective groups. The Bible is not the product of men's efforts to find God, the result of their efforts to interpret God and his religion to us in the categories of their times. Much of the Bible is myth and legend. The men who wrote it were often mistaken in their heavenly aspiration. The Bible is an inspired record of men's progressive understanding of God. By inspiration they mean, "It is inspired just as any religious book, or religious document, is the product of men's efforts to fit their theories. The supernatural and miraculous are largely excluded; direct revelation, particularly in the form of the Biblical narratives is denied. The following may serve as illustrations: The Bible is not only a lesson in disaster; the dis­astrous flood in Babylon; it was impossible to collect pairs of animals from all quarters of the earth, but there being no flood there is no question of such a confusion of tongues at Babel; the pillar of fire legend probably arose from the custom of carrying a burning light before the army; the feast of Belshazzar can not be historic, since there was no such king; Moses did not receive the Law on Mount Sinai, but was probably only a dramatic picture, or else the story was founded on a thunderstorm. All Old Testament miracles are ac-
counted for as due to Semitic exaggeration. The records of Jesus' birth as recorded in Matthew and Luke are likewise treated as not historic, etc. They reject external and inerrant authority in religion.

Conclusions
The reader can draw his own conclusions. It is enough to say here that these two views can not be harmonized; they are mutually exclusive. The canons of Biblical interpretation can not make both positions right.

2. THE DEITY OF JESUS

The Fundamentalists' Position
Fundamentalists believe that the historical Jesus was not the Son of Messiah, that he was God incarnate in human form. They accept literally the record of Jesus' birth, a doctrine the Bible tells it. The only Christ we know is the Christ of the New Testament, and that is the Christ born of the virgin Mary. The Angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The Modernists' Position
Jesus was a religious genius who served the world through his beautiful moral life. He was divine in the sense that we are all divine. He was a man, with all the weaknesses and imperfections, molded by his social environment, even as we are, subject to the physical and intellectual limitations of his age. "He moved in the circle of his Semitic inheritance. . . . The idea of the evolution of a new society was antecedently out of the question for him." (Albert P. Fitch, in "Christianity and Modern Thought," p. 85.)

The virgin birth is denied. "A biological miracle is an impossibility." If it is not denied, it is held in light esteem. "It does not matter whether the virgin birth story and the miracles of Jesus are fact or legend, history or wonder-story." (B. W. Bacon).

Conclusions
Again, let him who reads draw his own conclusions. The mere matter of interpretation will not harmonize these two opposite and contradictory views of the personality of Jesus.

NEW GEYSERS IN YELLOWSTONE

Many people are in the habit of regarding geysers as stable institutions, like mountains and lakes. But such is not the case. Geysers come and go with little notice. This is proved by the history of the largest geyser in the world opened up in Yellowstone National Park. Twice a day the new geyser spouts a terrific steam of water about seventy-five feet high, and continues for three hours. Its crater is one hundred feet wide, one hundred feet long, and eight deep. It is near the famous Excelsior geyser, which ceased to spout in 1888. —The Pathfinder.
MINUTES OF THE SABBATH SCHOOL BOARD'S MEETING

The regular quarterly meeting of the Sabbath School Board was held at the home of the secretary, A. L. Burdick, Milton, Wis., Sunday evening, December 3, 1928, at two o'clock. President D. N. Inglis presided and the following were present: D. N. Inglis, H. W. Rood, Edwin Shaw, Mrs. L. Babcock, L. A. Babcock, G. M. Ellis, J. L. Skaggs, J. F. Whitford, A. L. Burdick, and Director Eloso E. Sutton. Prayer was offered by Rev. Edwin Shaw. The minutes of the last meeting were read and the secretary reported on the call for this meeting.

Reports of the standing committees were called for. Geo. M. Ellis, chairman of the Committee on Finance, presented a report for that committee of the church and its activities for the last quarter. The Committee of Publications presented a very satisfactory report. It was accepted as a report of progress. The report of the Committee on Field Work was presented by Sister J. L. Skaggs, and was adopted as read. Director of Religious Education Eloso E. Sutton read a report covering his activities since July 1, 1928, which was seventeen years old, where he made his home and spent the days of his youth. He lived in and about Milton and Milton Junction all his life excepting a few years in his early married life, 1878-1880, which were spent in Wisconsin. At his death he still owned the old homestead in the town of Milton. Though he had lived a number of years in his home town, Milton, he never married.

At about twenty-five years of age he was married to Viola Brown, who had no children. Mr. Allen died October 6, 1936, after a long illness. He was always brief with his wife, but he had lived alone for many years. Since a short time before his death he had been very ill and spent the days of his youth. He was a faithful attendant at the church and his involvement in the church was serious-minded on account of the severe illness of his younger days. He died in the hospital and according to his promise to his heavenly Father, after his recovery he was baptized and united with the Milton Junction Seventh Day Baptist Church. Here he was a faithful member until his death. He was a faithful attendant upon the services of the church, including the prayer meeting, until he was physically unable to do so. His interest was with the church and its work. He served as trustee of the church continuously from 1917, when he succeeded his father.

Mr. Allen is survived by his two sisters, Mrs. Medilla Ayres of Panama City, Fla., who is five years younger than him and living in Cleveland, Ohio, December 13, 14. Respectfully submitted,

ELOSO E. SUTTON.
of other relatives, friends, and neighbors who held in memory his heavenly Christian character.

Funeral services were held in his home church, January 3, in charge of Pastor John Fitz Randolph assisted by Rev. W. M. Stout, of Dolgeville. Interment was in Milton Junction cemetery.

J. F. R.

CRANDALL.—Louisa Emily Maxson Crandall, daughter of Elia S. and Rachel Nye Maxson, was born in Canastota, N. Y., April 4, 1837, and died at her home in West Genesee, January 22, 1929, aged 91 years, 6 months, and 5 days.

She was married to Albert Kendrick Crandall, January 1, 1853, by Rev. Leman Andrews. In 1862 she moved to Jackson township, near Wesley Chapel Church, where her two children were born—Francis Delwin Crandall, of Aztec, N. M., and Eliza Cor nell, of Portville, N. Y. With the exception of two years and 11 months was a resident of West Genesee; one brother, William Crandall, of Little Genesee; one sister—Mrs. Eveline Wilson, assisted by Rev. E. E. Van Slyke, of Canastota, N. Y.; and two sons;--Lewis Crandall and the body was laid to rest in the Dodge's Creek cemetery, near Canastota, N. Y.

Funeral services were conducted by their pastor, Rev. John Fitz Randolph, in the church, January 29, 1929, by Rev. J. L. Huffman, and the body was laid to rest in the Wells Cemetery.

Davil?—Mary Louisa Stout Davis, daughter of Hannah Babcock and Ezekiel Stout, was born in North Lewis, Livingston Co., N. Y., October 29, 1864, and died at her home in the town of West Genesee, December 17, 1928, aged 80 years.

She was united in marriage to Bessie Stillman, May 30, 1888, to whom she was united by four children—Hazel Elizabeth, born in Jackson township, near Wesley Chapel Church, April 12, 1894, and died in Lyons, Mo. After nearly two years of age she passed away at Ashaway, R. I. Interment was made in the Wells Cemetery, and the body was laid to rest in the Wells Cemetery.

Funeral services were held in the home, December 17th, conducted by Rev. Mr. J. L. Huffman.

Doster.—Edwin C. Foster was born in Little Genesee, N. Y., October 28, 1858, and died December 17, 1928, in the Seventh Day Baptist Church, of which he was a consistent member for the past thirty-five years.

He was united in marriage to Bessie Stillman, May 30, 1888, and died at his home in the town of West Genesee, December 17, 1928, aged 80 years.

He was buried in the home of his daughter, Mrs. Randolph, in the Seventh Day Baptist Church.

Funeral services were conducted by the husband, as chorister, as Sabbath school superintendent, and in other ways.

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Most of her life was spent at Milton Junction, Wis. Here at the age of twelve she was baptized and united with the Seventh Day Baptist Church, but she moved to West Genesee, Wisconsin, where she resided for the past three years have met With her.

She was a devoted member till her death.

G. R. S.

FAvTHER

January 22, 1909, she was married to Herbert Elmer Gray. To them were bom three children; Charles Elmer, Paul Eugene, and Joyce Ethel Gray. Mrs. Gray has been a devoted member of the church until she departed.

The weather was cool and wet, but with the faithfulness of her husband and her mother she followed in the house ties of her church relations she always remained a member until removed by death.

Her husband passed on to reward several years ago. Since her death Mr. and Mrs. Gray have lovingly cared for her. Aside from her children, she is survived by one brother, Byron Edmund Maxson, of Bolivar, N. Y.

Funeral services were held from the home, January 22, 1909, conducted by Pastor A. L. Davis, of Little Genesee, and the body was laid to rest in the Dodge's Creek cemetery, near Obi, N. Y.

J. F. R.

Davil?—Mary Louisa Stout Davis, daughter of Hannah Babcock and Ezekiel Stout, was born in North Lewis, Livingston Co., N. Y., October 29, 1864, and died at her home in the town of West Genesee, December 17, 1928, aged 80 years.

She was united in marriage to Bessie Stillman, May 30, 1888, to whom she was united by four children—Hazel Elizabeth, born in Jackson township, near Wesley Chapel Church, April 12, 1894, and died in Lyons, Mo. After nearly two years of age she passed away at Ashaway, R. I. Interment was made in the Wells Cemetery, and the body was laid to rest in the Wells Cemetery.

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resided. It was the writer's privilege while pas­t­tor of the Verona Church to serve also in the con­greg­ation at Syracuse and to help organize the church. During this time he came to know Mrs. White and her two sons. On coming to Syra­cuse to live she transferred her membership from Hebron Center to the Syracuse Church, of which she remained a faithful member until her death. Aside from her only family, children, she was sur­vived by four brothers-Frank Ball of Belmont, N. Y., James Ball of Shinglehouse, Pa., Ambrose J. and Lewis Ball of Hebron, Pa.; also by eighteen grandchildren and eleven great-grand­children.

Funeral services were held from the Hebron Center church, January 11, 1929, conducted by her former pastor, Rev. Alva L. Davis, and the body was laid to rest in the Ford Hill Cemetery at Hebron.

**ALFRED UNIVERSITY**

A young man or woman enrolled in Class A. standard college, may be assigned to a denominational school at the following rates:

- Bible and Religious Education, $180.00
- Church History and Doctrine, $180.00
- Church Polity and Customs, $180.00
- Christian Education, $180.00
- Christian Social Ethics, $180.00

In addition, there is a denominational budget pledge of $50.00. Other supplies, if required, are to be paid by the student. All in­terest earned on denominational budget pledges is retained by the student.

**OPPORTUNITY FOR SEVENTH DAY BAPTIST DENTISTRY**

Write L. A. Coon, Dean, Drury College, Independence, Iowa. All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

**MUTUAL DIS SATISFACTION**

"I didn't want to come here in the first place," confided the first guest at the expen­sive hotel in a well-known winter resort. "No more did I," replied the second, "but my wife insisted on my coming."

"That's what I said," explained the third, "and that's what I meant."

"You're right," admitted the fourth, "but my wife said we had to come just because the Smithsons were coming, although I simply told her we could not afford the expense."

"And that's what we said," explained the second, "but my wife said we had to come because the Browns were coming." "Why, look here, my name is Brownson."

"And mine is Smithson."

"What do you mean?"

"Then the two men shook each other warmly by the hand. —Selected."
"The man who keeps everlastingly at it does not have to keep at it everlastingly."

—Frank Irving Fletcher

All the money pledged by February 10th. We can do it.

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