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

"To the pessimist every opportunity is a difficulty. To the optimist every difficulty is an opportunity."

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

The Sabbath Recorder

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,
But writ in the long, long ago—
The gospel according to Mark, Luke, and John—
Of Christ and his mission below.
Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think;
Of the gospel "according to you"?
"Tis a wonderful story, that gospel of love,
As it shines in the Christ life divine;
And, oh, that its truth might be told again
In the story of your life and mine!

You are writing each day a letter to men.
Take care that the writing is true.
'Tis the only gospel that some men will read—
That gospel according to you.

—Evangelical Messenger.

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Vol. 106, No. 8
February 25, 1929

February 25, 1929

February 25, 1929
The amount Needed on February 19, 1929, $27,403.23

to Complete the Building

This picture shows the building so far as we now have funds and pledges for
its completion. As fast as funds and pledges come in the picture will grow on this
page, so you can see just how fast we are getting along with the work. We
now have over two-thirds of the amount needed. If everyone who can
remember his local father and mother who have passed on
will respond liberally, it will soon be done.
He Who Runs May Read the Story the Hills Are Telling

It was on a bright windy morning that we started for an auto ride from Salem to Lost Creek by way of Clarksburg, W. Va. The hills were clothed with snow. Every well-defined outline of hills and valleys was clear cut, as the clouds of the recent storm cleared away.

Many times did I wish that our friends, who never saw these wonderful scenes in winter, could be permitted to enjoy them with us. Those who have enjoyed them in years gone by do not need to be told of the rugged grandeur of these changing views, and my pen can not picture them satisfactorily for those who have never been to West Virginia.

But I may be able to give you something of the story these hills are telling me where I have been. The signs of the times are unerring. Every thing seems to make the story these hills are telling me where I have been.

Thus at every turn it seemed to me that the wonder of the story fails completely to see and understand the far-reaching, pathetic side, which is in unmistakable evidence in both town and country.

Thousandsof people are out of employent, and families all along the line are suffering from cold and hunger. Coal mines are closed down, and I saw several desolate mining villages with their blackened hovel homes desolate, and in many cases empty—left for winds and storms to destroy. During the World War a boom for coal led to the opening of mines, building of mining camp villages, and the construction of railroads. These enterprises flourished until the war closed and demands for coal ceased. There they stand today, hundreds of houses empty and rotting down, railroad rails rusting without work to do, men and women without work; and in many cases the millions of money lost, have placed a life-long burden upon the old settlers.

There are hundreds of used-up gas and oil wells, that have been "plugged" and no longer give an income to the owners of the farms around them. Some of the oil owners are unmanageable, for the hills in these days are faithfully telling their story. I was reminded of an expression of an old Latin lesson of many years ago: "Times have changed and we are changed." And when our old-time teacher repeated that saying after he had told us this story, it became of peculiar emphasis, it became all the more suggestive.

"Father Nature," always a good teacher, made this thought doubly interesting today. Of course I could not forget the background of my experiences and the teachings of our forefathers a century ago. This made the story of today wonderfully impressive.

Some years ago, an oil and gas boom had brought prosperity and wonderful changes in conditions here. Fortunes were made and fortunes were lost. The general trend of the social conditions was upward for several years. Beautiful homes were built and business was lively. Under the prevalence of such prosperity ventures were made, and it is pitiful now to see where disastrous losses have put many good men out of business. May the realization of thy grace bestowed upon us bind us to one another as well as unto thee. In the victory of evil, we carry away our self will, and rise above the spirit of division until in the spirit of charity we may be one in Christ Jesus our Lord. Amen.

One can not help feeling of deep sympathy for hundreds of poor families trying to winter in old, desolate hovel homes scattered all along the way.

I am thankful for the spirit in which the "Well-to-do" are going "down and out" to carry their heavy, heart-breaking burdens. There are generous helpers who are cheerfully doing what they can to relieve suffering.

The Wonderful Growth

In Salem College

One of the little stories about Salem College in addition to what was written in the closing part of the editorial of last week, on pages 195-196.

Today—soon after reaching my office in Plainfield, Green Countv—"Green Wite," came to hand and the following item appeared in a prominent place on the first page, with a heavy type heading:

Doctor Gardiner, ex-president of Salem College, now editor of the SABBATH RECORDER, Plainfield, N. J., made a very interesting talk to the students at the chapel exercises, Friday morning. Doctor Gardiner did not announce any subject, but he gave upon a vivid picture of how Salem College used to carry on under the old regime. He related that the students once came together in the old frame building where Huffman Hall now stands. Barren walls and serious minded schoolmates made up the daily menu. Among this group of students were President Bond and Dean Hite. Doctor Gardiner often happily relates his experiences with "Orestes and Minerva," and the "Green Wite." Doctor Gardiner resides at Plainfield, N. J., where he is doing valuable service on the SABBATH RECORDER.

One of course the contrast between that large company of several hundred students today and the little band of young men and women well-to-do, in 1878, is extraordinary. The president, was very great. So was the difference between the little group of teachers of that time and the large stage full of men and women now composing the faculty. Yes, the growth has been wonderful.

But that is not all that makes the Salem College of today seem good to me. There is a marked spirit of good will and brotherliness as has been true always. This is in part, at least than one, which has given that school a state-wide reputation for uncommonly good behavior and the sign of distress and poverty, whether in social groups or in athletic teams. I noticed that newspapers in differ ing parts of the state, wherever our boys went to play with teams from different colleges, invariably gave the "Ten Mile Team" excellent conduct and fair play. There are negotiations and gentlemanly treatment of opponents, Salem boys are winning laurels for their college.

The educating process is appealing to Salem's "fans" as well as to her "teams." Here is a selection from an editorial in the college paper right to the point about being educated to sportsmanship:

Sports can not mean all that directors desire them to mean, and unless educators are educated to the proper degree of sportsmanship. Until we have arrived at this ideal, we must not take an official's decision as final, without lamenting, we are not paying the respect to our team, nor to the college, which they deserve.

An official is not perfect, no nearer perfect than you or I, but as a rule he is more skilled in the art of acting as a sport official or he would be on the squash court with us. So many things "would happen" if we were playing or calling the game by the book, and the pressure we would no doubt, err greatly.

This is not advice nor is it a rule, but it is a challenge! Let us, as Salem College, and other colleges build up that will-power which restrains all "book" officials. Let us "call the way we see them. Make Salem College a name respected by all colleges as one educator says, "a real sportsman ship! We can do it! But it will take one hundred per cent of us to do it! Our Salem College is part of us, not at any cost, but through fair and square playing by the players but by honest endeavor and fair-mindedness on the part of the student body.

I am also pleased with the clear cut appeal against all "hazing" from the Salem students. The old-time spirit of rough and ready is cherished there. A great many students are working on their way through school, and rich and poor alike are helping the "fans" to carry the load, not at any cost, but through fair and square playing by the players but by honest endeavor and fair-mindedness on the part of the student body.
these streams are being fed by rills in every little gully, that are also heavy with mud. After every shower of summer and after every thaw in winter or spring, the drainage from these gullies is like little streams tearing down the hillsides, each one of which holds tons of soil made rich by the far away resources.

Not long ago the United States Department of Agriculture published the fact that erosion of land by soil washing is costing the farmers of America more than one hundred million dollars every year.

No wise farmer of the hill country can afford to overlook this lesson which the book of nature shows so plainly in every rain-storm and in every winter thaw.

To make that brook, or those spring rills, or those drainage gullies on the farms look like running streams of mud, this hillside land has been robbed of its finest, richest soil. Wherever the land has been left exposed by plowing or made rich by fertilizers; or wherever the frost has heaved it into spongy form, there the work of erosion begins.

The very bottom of the most of such fields starts for some resting place along the great river bottoms of the delta country.

All the great Mississippi valley for many miles above the delta has been made of rich soil, many feet deep, all from the farm lands of the northern hill country.

By this fact that many farmers can prevent much of this waste and save money for himself. I believe the government agricultural department offers to furnish information as to the best remedy for loss by erosion.

Report of Funds For Since our last denominational building weekly report Miss Titworth, our treasurer, has received subscriptions and pledges for the total on February 19 up to $62,596.77.

Several churches are still working on the canvas. Miss Titworth requests all individuals pledge or give cash, to give her the churches in the distance, so proper credit can be given to churches in her reports.

On another note a statement of subscriptions from churches and individuals to the present date; also a summary of what has been given to date of the completed canvas come from churches now making theirs, the figures in such cases will be changed to suit the needs. The report will remain standing for some weeks so every one can see the progress being made.

**PAGANISM IN PRESENT DAY PROTESTANTISM**

The wonderment of our lives is just why Protestants are trying to ape the Catholics in these days in bringing in pagan Catholic holidays in the name of religion.

Just why should a Christian observe Lent, or Easter? Are these Christian days, if so where are they found in the Bible? Did any of the early church practices these days and are they founded on Christian events or are they borrowed from pagan times and superstitions?

**BORROWED FROM PAGANS**

Our readers will get the surprise of their lives, when we assert that lent so far from beginning with the experience of Christ, was in practice among the heathen over eight hundred years before the pacification.

It was celebrated to honor the god of spring, and of course had no reference to any Christian matters. The reader was asked to help introduce the holy week and lent in his city, but of course could not do so conscientiously.

**EASTER A REAL HEATHEN DAY**

As far back as Jeremiah, sun worship was a prevailing sin among the Israelites; they worshiped the golden calf, and borrowed from their denominations about them, much as there is danger of our doing in our day. Easter comes from the worship of a heathen goddess known as the god of spring among the heathen. Her name was variously given as Ostara, Ostorn, Ostre, and Estre, from which the word Easter was made. It was customary for her devotees to worship her at sunrise with their faces toward the east, which God's people was considered an affront to Jehovah.

In the book of Ezekiel, chapter eight, we read that when the captivity of Israel committed the sin of worshiping with their faces toward the east and had women weeping for Tammuz, another kind of sun worship. See Ezekiel 8: 14, 16. Everywhere from this, if it was an abomination to God to take part in heathen worship then, what is it today under our greater light in spiritual matters?

No doubt our men can remember the potent writings of our Dr. A. H. Lewis, who in his book, "Paganism surviving in Christianity," has told a great deal of truth, and let us try to carry it out and be separate from the world.

**HOW IT CAME ABOUT**

Many people wonder how these heathen festivals came to be celebrated as Christian institutions. The answer is simple. In the days of Constantine, and afterward, the Christian church fell from her high place of living and doing the truth, even adopting into the Christian religion Sunday and Easter keeping, which stands on exactly the same foundation as Easter and lent, and other festivals we might mention. A word of history may throw a ray of light on the situation.

Under Mithraism, the form of sun worship used in the days of Roman history, there were many days celebrated in honor of their religion, which became a snare to the early church. A series of Augustus in the fourth century in the following language:

You celebrate the solemn festivals of the creation of the earth and its solstices and their celebrations, but as to their origin, you have retained without alteration. Nothing distinguishes you from the pagans, except that you call them apart from them." (Cited in "History of the Intellectual Development of Europe," volume 1, page 310.)

This puts the blame where it belongs. It was the attempt of the early church to bring harmony between the people of Rome and the Christians. They wanted to give out of their way to be like the heathen. In most cases they gave Christian names to these heathen festivals and did not help the matters. First day people call Sunday Lord's day, but we all know what a sham this is. In the early church, the translators tried to fool us in 1611, by replacing the word "Easter" in Acts 12: 4. This word should have been translated "Passover," which we all know has no connection whatever with "Easter."

Heathenism has always been a snare to Christians, and Easter kept that seeks to be like the world. The proper way to celebrate the Lord's death and resurrection is not to keep Easter or other heathen days and ceremonies, but to celebrate the Lord's Supper, and baptism, and therewith to be content. There is no natural stopping place for Easter. We keep Easter, why not keep Sunday; their authority rests on exactly the same base, namely heathen Catholic resources.

If Protestants keep on copying the Catholics, the Catholics will have to put up special notices so we may know which is Catholic propaganda, and which is from Protestants. The use of rabbits, eggs, and hot cross buns, Easter sunrise services with their faces toward the sun and many other facts of our day is homage the people pay in spite of themselves to heathenism in place of our blessed Lord.

**INSPIRING MISSIONARY CONVOCATION**

The plan for the Founder's Week Convocation, convening at the Moody Bible Institute in Chicago from February 5 to 8, is that each of the four days shall have special significance. Tuesday will be Founder's and Memorial day, honoring Moody, and Dr. R. T. Peck. Wednesdays will stress Christian evidence. All the other days will present studies in Bible prophecy between the near and the distant.

It is expected that Friday will be the inspirational climax of the conference, a missionary convocation addressed by speakers of long and heroic service on various continents. Among those announced are Mr. George Allan, field director of the Asiatic mission, who has served from the South American field; Rev. R. C. Alexander Clarke, for nearly thirty years our宣教会 headwaters in the Congo and Zambezi, where he has witnessed great victories of grace; Dr. Thomas Cochran, president of Union Medical College, Pekin, China; and Dr. Tylee, whose service, with that of his husband, among the needy Nhambiquara Indians of Brazil.

Many returned missionaries and student volunteers will enrich the program in various ways. The mission service of the conference, at seventy-three Friday afternoon, will stir all hearts with its challenge to a deeper consecration and prayer directed by Dr. James M. Gray, president of the institute.
ONWARD MOVEMENT

WILLARD D. RENNIE, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

THE DATE OF THE ANNUAL EVERY MEMBER CANVAS

"Our annual canvass does not take place until four months of the Conference year are passed. Would some other time be better?"

This question was asked in one of our group conferences last fall. Many others asked similar questions, and as a questiion of practical interest to us in our effort to raise money to carry on our denominational work, we ought to give it serious consideration.

In 1922 the Commission recommended "that a definite date be set for an annual every member canvass in all our churches that this date be the first week in November, and that all the forces of the denomination be used to this end, for the support of our work and our financial obligation to the Kingdom for one month previous to the date of the canvass." (The Sabbath Recorder, October 21, 1922, page 221)

The next year the Commission again recommended that the stewardship campaign be held in October, and that the simultaneous canvass be made the first week in November. Both of these recommendations were adopted by the General Conference.

In many ways attention has been directed to the time of making the annual canvass, and special information has been provided to aid the churches in doing the preparatory work in October, but the results have not been satisfactory. Many churches have not accepted the date, preferring to make the canvass some other time.

There appears to be an increasing feeling that if the canvass were made earlier in the Conference year the interest in it would be increased and that there would be a better financial response.

REASONS FOR AN EARLIER CANVASS

The General Conference year begins July 1. Pledges for the Onward Movement work should be made for the Conference year and not for parts of two years.

It is not safe to wait till the fifth month of the Conference year to secure pledges for the year that began July 1. Even if the most of the churches do not become careless about giving if they pass over a third of the Conference year without having pledged anything. There is any number of members connected with canvass and the small contributions for denominational work in these same months. I believe if pledges are made in July it will encourage regularity in giving.

And I think that June would be an especially appropriate time to do the preparatory work for the annual canvass. Four associational meetings are held in June, representatives of the various denominational interests to speak to delegates from the churches in these associations, recounting the achievements of the year that is closing; and outlining and explaining the work that should be undertaken in the next year.

These informational talks, together with sermons and inspirational addresses on giving and accomplishing our God-given tasks, are often so stimulating and inspirational that people are motivated to push the supplemental work in churches in preparation for the every member canvass.

Another possible advantage in a pre-Conference canvass is this. If the churches would accept such a date, make suitable arrangements for the prayer meeting and the preparatory study, it might be in some very important denominational program for the year. If the amount of all church subscriptions for the year's work were in hand at the time of the General Conference (the second month of the Conference year) it would help us in need. It would put the budgets of the boards within the limits of the probable receipts, and, if the work in especially appealing lines has to be reduced because of lack of money, many will return to their churches determined to secure more liberal offerings for the Lord's work.

Unless the General Conference decides otherwise, November will continue the month of preparation for the canvass, although special efforts will be still continued to make October the preparatory month for the canvass. Possibly no change in date can be made for this reason.

The general secretary will be glad to receive suggestions on this subject, either for the continuance of the present date, or in favor of an earlier date. Responses from many individuals and churches will be helpful. This is a consideration concerning this question, and perhaps can be used with advantage in this department of the Recorder.

ANNUAL REPORT FOR 1922, OF THE PASTOR AT WALWORTH, WIS.

REV. E. ADELBERT WITTER

As we look back over the year just closed, there is within the heart a mingled feeling of pride and disappointment. We have been told by our heavenly Father for the many blessings that have been ours as a people and as individuals.

There is disappointment in that there has not been a deeper and more constant interest in the work and welfare of the church. As a church we have heard some great loss in numbers. One death among those known as members is our loss, Miss Cynthia Maxon. There has been cause for more or less anxiety in the mind of all because of the oft and protracted absence of brothers and sisters. There is disappointment in that there has not been an additional and increased interest in the work of the Conference.

The regular appointments and work of the church have been well sustained. When the weather was not unsuitable for the preparatory study and the prayer meeting and the preparatory study, it would be for a very important denominational program for the year. If the amount of all church subscriptions for the year's work were in hand at the time of the General Conference (the second month of the Conference year) it would help us in need. It would put the budgets of the boards within the limits of the probable receipts, and, if the work in especially appealing lines has to be reduced because of lack of money, many will return to their churches determined to secure more liberal offerings for the Lord's work.

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THE SABBATH RECORDER


April 7. The Resurrection—It is Significance. John 11: 25.


November 10. Armistice day. Is. 2: 3.


There is no burden that rests upon the church and causes it to worry or anxiety that does not rest upon my heart. There is no joy or success that comes to the church that does not give joy to my heart. We must work together if there is to be real growth. May the Spirit of the Lord so lead that there shall be real growth in the Lord this year.
head was thrown into a slop jar! The priest got it out and cleaned it up and put it on again, and it apparently raised a ripple of excitement. In other places some things had happened, and the people seem to think they will all have to be Christians before long! Oh, if someone would come and hear to grow as possible! Then comes the breaking up of this intense mourning period, with a feast to all friends. The gifts were of course very early young people's society

Editor Sabbath Recorder, Plainfield, N. J.

DEAR DOCTOR GARDINER:

I was so interested a few weeks ago to read a review of old books, and the initiation of very early young people's society that I resolved to pass it on to you. Possibly this style has been used in the Recorder, but I think not. The society had a lengthy existence, due to the fact that the group married and scattered in a short time. Every copy of this constitution is written by the group's mother's possession and is being carefully preserved. This paper has, for some people, been used in the story has been used in the

It was written in the easy, graceful script of one who had formed an acquaintance with pen and paper early in life. The ink is unblotted and the manuscript is plain and unadorned, showing how carefully it has been preserved since the year 1882, when it was first penned.

The young girls in whose company I ate, told me the old man had been very simple in his tastes, had not had the usual celebration at the time of his sixtieth birthday, because he didn't like to have a fuss made over him!

Several days later, since I started this letter, and in the meantime I have been to another feast of the same kind, at the home of Mr. Foo, the man who was instrumental in getting the buildings, and who is the leader of this group. It was in honor of his mother, who had died some time before. There was not quite such an abundance of scrolls and banners, but quite a sufficient number, I should think. One was from the president of the republic, and the other from high officials in the government, so what was lacking in quantity was made up in quality, as it were. Mr. Foo has been charged with the care of the buildings of the National Park on Purple Mountain in Nanking, where Sun Yat-sen is to be buried in March (his grand tomb having just been completed), so he is in constant touch with the president and other high officials.

He is headed simply: "Constitution." The text reads as follows:

Article 1. The name of this society shall be the Young People's Mission Society.

Article 2. The object shall be:

To help the pastor in his work.

To form and create a society that will become better Christians.

To advance the kingdom of Christ in the world.

Article 3. The officers of the society shall be a president, a secretary, and a treasurer.

Article 4. The president shall be to preside over all meetings of the society.

Article 5. The duty of the secretory shall be to keep a correct record of the proceedings of each meeting.

Article 6. The duty of the treasurer shall be to safely keep all money which is paid in by the members.

Article 7. The officers shall be elected by acclamation for a term of three months.

Article 8. The checks shall pay the sum of twenty-five cents into the treasury at the close of each quarter.

For which I am glad, though I have not suffered from the cold as much as usual, partly because I have not been as lavish with fuel! There are enough people in China who have suffered, I know, and no doubt many of them are dying of cold and hunger. Our lives seem full of luxury compared with theirs!

Your friend,

ROSA PALMBOURG.

Lihu, Ku, China.

January 14, 1929.

AN EARLY YOUNG PEOPLE'S SOCIETY

Editor Sabbath Recorder, Plainfield, N. J.

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ROSA PALMBOURG.

Lihu, Ku, China.

January 14, 1929.
EDUCATION SOCIETY'S PAGE

President Paul E. Tittsworth
Chesterstown, Md.
Contributing Editor

MILTON'S EDUCATIONAL IDEA

In the hurly and routine of accomplishment, the tendency to forget the purpose of it all. Ideals are too often overlooked and too seldom recalled and attention is directed more upon the doing than upon the objective. So it is frequently profitable to recall objectives and ideals, state them to children and adults.

A statement of Milton's ideal of education was made at the Milton college luncheon in Milwaukee by John E. Holmes '20. The central idea is worthy of appearing in print, just as a reminder of what those ideals are. The statement gives Milton's definition and method of education and the aims of the educational department.

"Education," according to Holmes, "is a constant process of growth, health, and self-expression and because Milton is a Puritan foundation, it added to the foregoing, "to the hastening of God's kingdom to earth." Education, he went on to say, is a statement of Milton's idea of education.—Review.

IN DOUBT

Dean A. E. Main

"He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." Christ never failed to distinguish between doubt and unbelief. Doubt can be helpful; unbelief is not believe. Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness.

One can easily lose all belief through giving up the continual care for spiritual things.

—Alfred Tennyson

When one finds himself in a skeptical mood he should govern himself in the strictest manner, using whatever of truth and moral sense he has left with utmost fidelity, doing the one thing which he knows to be right. One may doubt and the whole apparatus of moral nature remain sound. If one doubts, one cannot be at peace, for the one thing which philosophy, law, I will be a law to myself." This is poor thinking and bad morality.—T. M. Munger.

Youth, "Take up thy cross, follow me." The night is black, the feet are slack, the mind's energy is dulled. But, Oh, dear Lord, we cry, That we thy face could see, the bright light of life's all moment's space— Then might we follow thee.

O heavy cross—of faith, in what we can not see! As once of yore, thyself restore, And help to follow thee.

Be not afraid, neither doubt, for God is your guide.—2 Esdras 16: 75.

PRAYER

Almighty God, we come to thee through Jesus Christ, the Way, the Truth, and the Life, and there is none other. He is sent of God to bring us unto the Father, and no man cometh unto the Father except by him. We believe in the Lord Jesus Christ, the Son of God, the glory of God's power, the light of the whole world, the salvation of sinners, the power in good conduct. We believe, help us to understand it by our modesty, self-renunciation, and unquestioning trust. Thou hast taught that love is life; that all things belong to the child heart; may ours evermore be such. Save us from our own imaginings, deliver us from the temptations of our own learning, from the false, the false, the false. Help us to understand it by our modesty, self-renunciation, and unquestioning trust. Thou hast taught that love is life; that all things belong to the child heart; may ours evermore be such. Save us from our own imaginings, deliver us from the temptations of our own learning, from the false, the false, the false. Help us to understand it by our modesty, self-renunciation, and unquestioning trust.

REPORT OF THE SHILOH BENEVOLENT SOCIETY

Mrs. Dora J. Davis

Our society has held twelve meetings during the year at the homes of the members. The attendance is fair. The membership numbers eighty-four, but a large number of these people have moved away. In June, we were the guests of a nonresident member at Fairton, at the "Shoe-maker's Bungalow" along Chohansy Creek.

The worship service sent out by the Women's Board we are using for the opening of our meetings; also the questions, "Ask me another," and the offer of prayer in the meetings. The five sections into which the membership is divided have attended five meetings, by having two food sales, birthday offerings, by soliciting money and by serving a chicken pot-pie dinner and supper on Labor Day, and also by a Christmas dinner.

Our Onward Movement budget has been raised. Fruit and flowers have been sent to the sick. All this year $527.23, and the work for which we have spent a part of this has been, beside our Onward Movement pledges, in payments at the parsonage, $10 to the Salem College Aid society, relief work, $100 on a church note. Some years ago our society turned over a fifty dollar Liberty Bond to the Denominational Building Fund, and during this last canvass for funds, we have placed over $950 in the treasury.

Two members have been lost by death, one an aged member, Mrs. Mary West, and also Mrs. Cordelia Horner.

The officers elected in January for the new year are: President, Mrs. Reba Randolph; vice-president, Mrs. Mary Loof­bury; secretary, Mrs. Dora J. Davis; work commit­tee, Mrs. Lou Fogg; relief committee, Mrs. Anna Smalley; obituary committee, Mrs. Sara B. Davis; entertainment, Mrs. Eliza Harris.

The projections on an elephant known as tusks are elongated incisor teeth in the upper jaw. If they are broken off or extracted they are never replaced. The tusks are preceded by milk teeth, which come out at an early age. Good-size tusks are produced on both sexes of the African elephant, but they seldom occur on the females of the Indian or Asiatic species. In Ceylon only about one per cent of either sex has any tusks at all. Elephant tusks supply the ivory which is so highly esteemed the world over for ornamental purposes.—The Pathfinder.
The transforming power is wonderful. Savior, life, he transforms it and makes it new. His new creatures. When Christ comes into a have been transformed and have become a new life with Christ. In other words, we the old life with its sin, and have arisen into must accept him as our Lord and Master, word means coming a Christian. The first is personal fellowship (I John I: 3). Sabbath Day-Topic: How the church helps us to live the Christian life. Let me urge him to do so now, be­

THE CHRISTIAN LIFE
Christian Endeavor Topic for Sabbath Day, March 9
DAILY READINGS
Sunday—By teaching (Jas. 1: 18-25)
Monday—By shepherd ing (I Pet. 5: 1-4)
Tuesday—By fellowship (I John I: 3)
Wednesday—By devo tion (I Cor. 12: 12, 13)
Thursday—By officers’ example (Acts 20: 17-31)
Friday—By its ideals (I Tim. 6: 16)
Saturday—How the church helps us to live the Christian life (Heb. 10: 19-25)

TO BECOME A CHRISTIAN
(Christian Endeavor Topic for March 9)
Our Scripture lesson (Acts 2: 37-41; 16: 30, 31) suggests three requirements for becoming a Christian. The first is "Believe." This requires faith. We must believe in Jesus Christ as the Son of God and as a personal Savior. We must believe that he is divine, and not simply a good man. We must accept him as Lord and Master, and let him control our lives.

The next requirement is "Repent." This word means "to change the mind," to form new concepts. When we decide to follow Christ, our minds are changed; in fact, our lives are changed, and our ways. Each one helps the others to live right.

The church is a large family having many members who are working in a common cause. Its members are like faith and practice, and the benefit gained from association with others of like faith is great. This fellowship strengthens the weak members and encourages them to go forward in the Christian life. Let us, young people, fulfill our places in the church by actively and help our weak brothers to live right. Let our motto always be "For Christ and the Church."

LYLE CRANDALL

INTERMEDIATE CORNER
REV. M. H. AUSTIN
Intermediate Superintendent.
Milton Junction, Wis.

Topic for Sabbath Day, March 9, 1929
DAILY READINGS
Sunday—A woman helps others (John 4: 29, 30, 39-42)
Tuesday—Peter helps Gentiles (Acts 10: 44-48)
Wednesday—Helping others (Acts 8: 5-23)
Thursday—How Philip helped (Acts 8: 26-40)
Friday—When Paul is set free (Acts 16: 30-40)
Saturday—Helping others to take sides with Jesus (John 1: 43-50)

VELMA LIDELL, DEREK, N. Y.

"He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ."

No one can begin too young to be Chris­

Savior by publicly announcing himself on the streets. This is an old step in the Christ's work. As soon as he sees the small voice calling him; because the younger, the easier, before, is surrounded with temptations which shut out the influence of good.

Those that give their heart and service to Christ in childhood live a life that tells more news to the world that are given up and have their habits all formed, but not the habits of a true Christian. So it is our duty to help others take the right step, as life is a great scrap between right and wrong.

But the question is how may those that have already become Christ's followers help others to side with Jesus. First, by living, ourselves, the life Christ would have us. If we are Christians, we shall be happy in doing his work. We shall have a pleasing way with us so that others will wish to be followers. Thus, we show by our own lived that accepting Jesus is the only way to make their lives worth while.

One way to interest others is to invite them to our Christian Endeavor socials and give them time. Then ask them if they would like to attend the regular meetings; if so, they will be glad to stop in for them.

We all have friends that we know have not made the confession, but how many time since they were first led to the church, do they go to church? This is a great opportunity for all of us to help others become inter­ested in the Christian life. If we say to each other, that we are all spend more time in earnest and sincere prayer with more patient work on our part, it would be a help to others.

We try to help others find the protection of the anchor that will never let us suffer wrench if we only put our trust in it.

SOCIAL HELPS FOR MARCH
A St. Patrick's Social

This is an original social sent in by the social chairman of the Little Geneva society.

GAMES
1. Yes, sir! No, sir! The players are lined up and numbered. One player stands in front of line and says: "St. Patrick has lost his Shamrock, all on account of No. 3."
2. Number 3 must say: "Who, sir? I, sir?" Number 3 says: "No, sir, not I, sir." The leader says: "Who then, sir?" and number 3 calls another number, second number 6, and the game continues as before.

2. St. Patrick is—The players are formed in two lines by counting 1, 2, etc. The leader stands in the middle of the line and says: "St. Patrick is—" and some adjective must be supplied by some one of the players. The one thinking of an adjective first receives a grand for his side.

3. Names and faces. Irish names were given to another, one boy and one girl receiving the same name. They find their partners in this way. Then paper sacks and crayons are given to the players. They put the sacks over the boys' heads and are to draw on the sacks a picture resembling as closely as possible the person whose name was on their slip of paper.

4. St. Patrick. Line up again in sides by counting. Then a piece of paper with all the letters of "St. Patrick" printed on it is placed at the head of the line, pair of manicure scissors. The first one on each side is to go to this place, cut out one letter, and go back to the line. Then the second on each side goes up and cuts out another letter and goes to the end of the line, and so on. A letter is taken and then rearrange the letters to spell St. Patrick. The side finishing first, wins.

5. Original poem. Slips of paper are given out. Five of them have the words "Blarney Stone" on them. The others are blank. Those drawing the Blarney Stone slips are to retire to another room and make up a poem about St. Patrick. While they are doing this, the rest are kissing the Blarney Stone.

6. Kissing the Blarney Stone. The vic­

YOUNG PEOPLE'S WORK
MRS. RUBY COON BABCOCK
H. F. D. E. BOX 146, BATTLE CREEK, MICH.
Contributing Editor.
THE SATURDAY RECORDER
paper shamrocks have previously been hidden in a room. The boys are given corresponding parts. The girls must find the parts that are hidden and also the boy having the matching shamrock. On each shamrock is written the name of a city in Ireland. The largest city is called first, and this couple is first served at lunch. The couples are called corresponding to the size of their city until all are served. 'Nabisco and vanilla brick ice cream with a green shamrock in the green were served.

Educational feature. Ask some one to give a short talk on "Sabbath Keeping in the British Isles," or "St. Patrick as a Sabbath Keeper." Information for such talks may be secured from the Promotion leader, Rev. A. J. C. Bond. A devotional period should close the social.

INTERMEDIATES, GET ACQUAINTED

To the Young People of the North Loup Church.
Miss Ruby Babcock, North Loup, Neb.

DEAR FRIENDS:

Mr. Van Horn tells us how other churches are interested in us, so I thought I would tell of the good times that our intermediates are having.

On the night of January 26 we met at the home of Mr. and Mrs. Lester Davis and had our social entertainment. The weather was cold and the night dark, so we had indoor games and the night bright, so we had outdoor games that are more interesting.

We are now finishing some good work in our class, and as our class is small we encourage each other. We are taking part during the testimony meeting began their remarks with "I presume the untold thousands who are listening in tonight will be as surprised to hear me speak as I am to hear before the microphone." "Good evening, ladies and gentlemen of the unseen audience," and "Our announcer has already told you that for the few minutes I am to talk over our radio broadcast this evening I will speak on." Many of the remarks brought laughter from the listeners for now and then is good for any of us and did not detract from the interest of the meeting.

CHRISTIAN ENDEAVOR NEWS NOTES

SHILOH.—Although our society has not been very active this winter, still we were highly honored on Sabbath, January 26, by having Mr. Bond, president of Salem College, and Mr. Bishop, manager of the Department of Finance, with the New England Social society joined us, and both societies heard two very good addresses. Needless to say, it was a very large meeting.

Gerald C. Horner.

WESTERLY.—Reports of the doings of the Pawcatuck Christian Endeavor society at Westerly, R. I., for the Recorder have been few and far between. We are active in the work and plans of the New England Seventh Day Baptist Union, and also hold offices in the Westerly union. Although a mere handful of members, we hold our meetings regularly and always with one hundred per cent in testimonies and prayers, and what is better yet, our Social society joined us, and both societies heard two very good addresses. Needless to say, it was a very large meeting.

MIRIAM C. HORN.

L. O. S. G. C. K. —The Lost Creek Christian Endeavor society is not dead but quietly and eagerly working. We do not have a very large group of young people, but all are working together for the good of the kingdom.

We hold our regular weekly meetings at the parsonage on Sabbath afternoon. We have our monthly business sessions and socials at the homes of different members. We always enjoy these and look forward to them from month to month.

We had a very impressive service New Year's eve at the church. Mr. Bishop from Salem College was the main speaker.

Our society observed Christian Endeavor week by uniting with the Methodist society in two programs. The first program was given Sunday night, January 27, and the second on Sunday night, February 3. Both programs were given in the United Christian church in Lost Creek. We did not have any outside speaker, but the young people of the two societies had charge. These meetings were very helpful.

We are taking up a study course, "Adventuring in World Co-operation," by Jerrold H. Hurley, and Dave A. Poling.

Rev. H. C. Van Horn was re-elected president of the West Virginia Christian Endeavor Union. We consider this not only a great honor to the society, but also an inspiration for Christian service to the individual members.

Vema M. Davis.

RIVERSIDE.—We have just completed observing Christian Endeavor week. Last Sabbath was a full day. All of the young people of both the intermediate and immediate societies, sat on the platform with the regular choir, and all sang together in place of the anthem, the "Awakening Chorus," and we did sing it, too, making the church just ring.

Then after the Sermon and prayer by Pastor Hargis, three of us, Dora Hurley, Mildred Van Horn, and myself, sang as a trio "Near to the Heart of God." Pastorally for young people on "Modern Youth: Will you live or die?"

The Christian Endeavor meeting in the afternoon was led by Dora Hurley. As each gave his verse in response to roll call, a candle was lighted from a large one, and we were reminded that each of us has a light in his life after he accepts Christ which he must allow to shine out, for if he covers it, it goes out, and dies. For singing and music, Mrs. Lester Van Meter sang two numbers, accompanying herself on the guitar.

In the evening we joined with many other societies in Riverside County in a union party held in the large basement of the Congregational church. About two hundred young people were there. After singing several songs and listening to talks by Mr. Hargis, we went into the auditorium of the Riverside Union School, where our state Christian Endeavor convention is to be held in June, we entered into some lively and interesting games. We represented countries and held a series of Olympic games, the United States receiving the highest score of the evening. Mrs. Hargis is the county social superintendent this year. For refreshments she served ice cream and cake, each piece of cake having a "C. E." on it in green icing. A large birthday cake with lighted candles was placed in a conspicuous place, and Mr. Hargis told us the story of the birthday of Christian Endeavor. Mr. Hargis is also a member of the County Executive Committee this year, being the pastoral counselor.

Next week I will tell you a few more things about our society.

SALVIA O. CURTIS.

BATTLE CREEK.—In keeping with Christian Endeavor week, the Battle Creek Christian Endeavor society had charge of the Sabbath morning services for February 2.

The theme for this service was "Work in the Christian Endeavor society." The Scripture lesson was taken from Ro
mains 12, and was read by our president, Glee Ellis, after which Dorothy Madison led in prayer.

The general topic was discussed under three heads: "Why work in the Christian Endeavor society?" "Why work in the Intermediate Christian Endeavor," and "Why send the children to the Junior Christian Endeavor?"

The first topic was discussed by A. Russell Maxson. He told of the work of Dr. Francis E. Clark and of the early days of Christian Endeavor, and told briefly about how the society is attempting to carry on today.

"Why work in the Intermediate Christian Endeavor?" was discussed by Virginia Wil­lis. She expressed the willingness of the intermediates to help in any of the church work by sending their children to the Intermediate society. She showed plainly that by working in the Inter­mediate society, one is prepared for the work of the church and who seldom attend the services, but when their children begin to grow up, these same parents begin to feel the need of giving their children proper training and consequently take them to church. In these days when the home is so often too small and it gives them something to think about, for weeks to come, and long after they have left home, the effect on the minds of the children. This practice is one of the great­est source of power over their lives and over­environment which the Church does not direct enough to train in the emotional life, and furnishes training in the emotional nature of man. It gives mutual help for those striving for the same general ends, and by its sub-organiza­tions, gives a chance for service and train­ing. All these things it does for the grown-up and many more, but what does it do for the young folks?

The greatest of all the duties of the Church is to train youth. Why is it that even the best of the children of the church do not always do their work? The church school is a great source of power over their lives. When the young parents do not react to strong emotional ap­peals, but the spirit of the Christian hymns some way "gets inside his skin" and even this is not enough, there is heard this happens to the fellow who is trying to be staid, what will be the effect upon the others and upon the church?

The second topic was discussed by R. Maltby who talked about the value of the intermediate society in preparing the children for the church school. He pointed out the need of giving the children proper training and consequently take them to church. In these days when the home is so often too small and it gives them something to think about, for weeks to come, and long after they have left home, the effect on the minds of the children. This practice is one of the great­est source of power over their lives and over­environment which the Church does not direct enough to train in the emotional life, and furnishes training in the emotional nature of man. It gives mutual help for those striving for the same general ends, and by its sub-organiza­tions, gives a chance for service and train­ing. All these things it does for the grown-up and many more, but what does it do for the young folks?

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In conclusion, Pastor Crofoot preached a short sermon, and the service was then closed.

The attendance at the Senior Christian Endeavor meetings is increasing, and inter­est seems to be growing.

EVELYN E. RING.

THE PURPOSE OF THE CHURCH

WILSON E. MALTBY
(Addressing Senior Christian Endeavor meeting at Milton Junction Christian Endeavor, Milton Junction, Ohio, Sept. 2, 1926.)

My subject is the Purpose of the Church, and I wish to take up one particular aspect of it, the one which I believe to be para­mount. Why do the people spend their money to support the Church? Because they believe it fills a purpose. It teaches people of God and of Christ and uplifts their spirits; it exhorts men to piety and right living and gives them opportunities for service. It encourages one day of rest each week and helps in the observance of that day as a day of rest and order of the Church. It gets people together for a higher social, moral, and aesthetic life and furnishes the press, in the form of the juvenile columns, with material. If their work does not give mutual help for those striving for the same general ends, and by its sub-organiza­tions, gives a chance for service and train­ing. All these things it does for the grown-up and many more, but what does it do for the young folks?

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EIGHTEEN IDEAS OF GOD
SELECTED BY EDWIN SHAW
(MY IDEA OF GOD, edited by Joseph Fort Newton. Little, Brown and Company, $2.50.)

It seems that there has not yet appeared in these columns a review of that remarkable symposium, "My Idea of God," edited by Dr. Newton, and that many of our readers have already read it, and the others should. There is probably no other way—in which one may arrive at so accurate a picture of what contemporary religious leaders in America think about God. And the question that is basic in the understanding of current religious thought.

It is of no use to argue from some detached expression of opinion about the world, or predetermination, or revelation, or evolution, that a man must believe in a certain kind of God. Perhaps he ought logically, but perhaps he does not. Generally speaking, no man believes in the kind of God that his theologian opponents accuse him of believing in. The average fundamentalist does not believe in a bloody and vindictive God, and the average modernist does not believe in an impersonal God as an hypothesis and only one degree more sentient than the procession of the equinoxes. The modernist, for example, has no problem in God they believe in, and not in the kind that other people say they believe in. Then let them speak for themselves. They do in this other people say they believe in, and not in the kind that does not believe in a God as impersonal and the average modernist

The young girl says: "Oh! I am so glad you are going to make your mother's present up to you. It will be so much fun doing the whole work together. We'll go out after school tomorrow to gather our bouquets, and then our mother will help us make them. I am sure you will like such a present better than with the most expensive gift that money can buy."
Each time we are at Sabbath school and have our lessons real good, we get a gold star. If we don’t have our lesson or are absent, we get a red star. The one that gets the most gold stars is the one that gets the prize at the end of the year.

I am trying to get a gold star each week. I have four gold stars already.

Our teacher’s name is Mrs. Faith Saunders. We are studying about Noah’s Ark now and enjoy it very much.

Sincerely your friend,
ONNALEE SAUNDERS

Richburg, N. Y.
February 12, 1929.

Dear Mrs. Greene:
I enjoy reading the letters in the Sabbath Recorder, and I thought I would write.

I am twelve years old and in the seventh grade. I have one sister and four brothers. I like to go to Sabbath school. My teacher’s name is Mrs. Myra M. Barber. I like her real well for a teacher.

We miss Rev. Mr. Polan and family. We have no pastor now.

Your friend,
ROBERTA MAXSON

North Louth, Neb.
February 13, 1929.

Dear Roberta:
You surely have a nice large family, just the kind I like. If I could have my way I would have a house full of children most of the time. It is my opinion that a home without children is only half a home. When I was a small girl, living in Chicago, our nearest neighbors were blessed with a fine family of eight children. Oh! what good times these brothers and sisters had together! and, do you know, I do not remember ever hearing them quarrel. Am I right in thinking that you and your sister and brothers have the same kind of happy times together? Do write again soon, and tell us about some of those good times.

Your sincere friend,
MIZPAH S. GREENE.

SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, as reported to the treasurer up to and including February 18, 1929, is shown below:

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(Continued on page 254)
and in love I look up through the gathering clouds and whisper, “Jesus lover of my soul, let me go to thy bosom.” I have found permanence. I have found the enduring Christ, who shall never pass away, and with the Apostle Paul I set forth the yearning prayer, “That I may know him.”

Knowing Jesus involves knowing him as the baptized Savior. Early in his earth life, Jesus went into the wilderness and was baptized in Jordan. He was the sinless Savior. He had no need of baptism for the remission of sins, yet he did not hesitate to humble himself and be immersed by one who was not without sin, as an example for each of Christ’s disciples to follow. “And Jesus said,” if any man will not follow me, “let him depart.” John 12: 26. It is not easy to understand how any person who truly loves the Savior would not wish to follow him in the ordinance of Baptism, which is immemorial, only; and it seems difficult to escape the conclusion that to substitute the Roman Catholic sprinkling in the place of immersion for the remission of sins, yet he did not follow him because he got lost. Mark 9: 38. This man was actually casting out devils and was doing it in Jesus’ name; that is, he was giving Christ the glory, but in some way he was not doing it just as John and the other disciples did it. He was doing good, he was relieving suffering, but John would stop him because he got lost. He was doing good, he was relieving suffering, he came to know Jesus a little better. He cried out in love, “Let him that believeth say come.” Can we afford to do less?

Knowing Jesus involves knowing him as the Master. “And he commandeth his disciples, saying, That they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse.” Mark 6: 8. In the boundless forest of the great North country, a man was lost. He had wandered from the small lumbering village and lost his way in the trackless wilderness. The sky was overcast, the night was dark, and the wind sighed mournfully among the great tree tops. The engineer was called from his bed and he led up the furnace in the fog saw mill and, according to the custom of the wilderness country upon such occasions, he furnished a guide to bring the wan­dering lost one back to the settlement, if he should be found. There was no guide; thus proclaiming that some one was lost and serving also as a guide to bring the wan­dering one back to the settlement, if he should be found. Every person in that rude lumbering village left his bed and was upon the streets, and every person in the village was in a search­ing party. There was a widow whose son had died and she was heartbroken; Jesus sympathized with her, and he shed tears with her, and he cast out devils and was doing it in Jesus’ name; that is, he was giving Christ the name; and he healed a woman that was in deep sorrow over the death of her husband; and again the sympathy of Jesus was kindled in the village lighted up the darkness with the light of the Master. This人 was found. Loving sympathy and beheld the wicked city in its terrible overthrow. He saw the dead in heaps in the streets and the sewers choked with the bodies of those who had been torn in anguish and suffering of those who had cried “his blood be upon us and upon our children.” He said, “woe unto the city whose dead bodies lie in the streets for fear of the terrors of death and death of those who had nailed him to the cross and had mocked his terrible suffering, and his heart was touched with pity and compassion, and he wept. When we come to really know Jesus as the sym­pathetic Savior and, like him, weep over wandering, forlorn, lost men and women, we shall see lost ones flocking to Jesus as doves to their cote.

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person, lost in the wilderness of the great Northland country, who was found, to the
vast number of men and women, boys and
girls, who are lost in the boundless wilder-
ness of the cold, friendless city, and again
the same old scene, the same old story, in
the same old church on the same old sabbath.

"Ye repent, ye repent," came the
words of the Savior, and at its close
markers were set out, to arrest from this
state. And the echo answered back, "Now,
"Ye repent, ye repent," and then the
words of the Savior came again. The
mountain was overthrown, the cabbages
were found dance halls and saloons wide open,
and everybody, both men and women, drunk!
Prohibition may not be enforced in our
country, but conditions are not quite so
good as that.

Mount Airy is most unfortunate in lying in
the whiskey belt. It is only five miles from
the Virginia line. The mountain farmers raise
potatoes, white, red, and sweet potatoes,
and other vegetables. They are feasting now,
but in summer it is so hot that everything dries up,
and they have to get their food out of cans.
They irrigate even now. Then in September
they plant a second crop which they ship to
New Orleans. Would it be possible for the
mountain cities after their own crops have gone by.
The farmer was shipping car-loads of
cabbages at forty-nine dollars a ton; but by
the last of the season the price might not
be over ten dollars a ton, so important
is it to send things to market early. One
neighbor's tomatoes were a little too late,
and he had acres of them rotting on the
vines. Another neighbor was shipping a
car-load of parsley and twenty-seven car-
loads of mixed vegetables a day. They
were overstocked. One man cleared fifteen
hundred or thirty acres of cabbages in one season.

On a fruit ranch nearly two thousand
new citrus trees were being planted daily.
Mexican labor is employed. The ladies
were invited to help themselves to fruit on
the ground, as it was unpalatable. They filled
three large hampers with oranges and grape-
fruit; some fine marmalade was the result.
The land in their vicinity is very flat, no
mountains or even hills. There are some
trees, especially the mesquite. This is not
a tall tree, but it has very wide-spreading
branches. It is fruitful and furnishes
one of asparagus fern. They are beauti-
ful when waving in the wind.

The family at the Brownsville
bridge into Mexico New Year's night. They
found dance halls and saloons wide open,
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THE SABBATH RECORDER

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

CHURCH UNION AND SEVENTH DAY BAPTISTS

The Sunday School Times is not a denominational paper; nor does it seek to promote sectarianism. But it has recently said some things worthy of thoughtful consideration. Says this paper:

"Theoretically and ideally, all Christian denominations should indeed be one. Actually, however, history, especially in recent years, shows that the dominant tendency of movements for church unity or consolidation of existing denominations is harmful, not wholesome. That denominations are 'getting together' increasingly there is no doubt. The regrettably fact is that the cooperation of union is usually at the expense of the purity of the Christian faith; sound doctrine almost always suffers in such united denominations, as least in degree, it would. Union colleges and schools in the foreign mission fields, for example, have invariably got farther and farther away from an evangelical, New Testament truth, as have such union movements in the homeland. The reason for this is that these people cooperate on the basis of activities, rather than on the basis of faith. In uniting they minimize or drop out any doctrine that any of the participants think is inconsistent with it. Union is not a denominational merger, but a denominational alliance."

There seems to have been but one church movement in New Testament times. They were of the same faith, practicing the same ordinance. Through all our history we have justified our denominational separations on the ground that we hold distinctive and essential New Testament truths, one of which the Sabbath was held by no other New Testament churches were Sabbath-keeping churches; that they were Baptist churches, that is, that they practiced the immersion of believers. Neither of these convictions, I believe, is a mere word. There are, doubtless, denominations that have no valid reason for a separate denominational existence. But there are worse things than denominations. Says Dr. T. M. Andrews: "Give me Christianity diversely organized as in America today, in preference to the religious uniformity that is seen in Europe and the Old World."

On what grounds, then, have Seventh Day Baptists a right to exist? Have we a distinctive message for the world? Is there anything integral to our faith that we can never be persuaded that prayer does not result in miracles. Parents and teachers find it easy to see that this is the only answer over a long period of years. The kind of faith needed is that which would lead the petitioner to place his whole life in God's hands to be used to bring about the answer to the prayer."

May I suggest some lines of attack that it seems to me the Spirit might use in this work?

1. I think the work might well start with children of grammar school age. They are eager to hear the gospel story and ready to accept it and go out and tell others about it. To them the Spirit is a very natural thing. If they can be started young in the Master's service, by the time they are of high school or college age they will have had enough experience with the work of the Spirit so that they can never be persuaded that prayer does not result in miracles.

2. Parents must be enlisted in the work. We see, too, many children and young people these days who have lost respect for their parents. They are members of the younger generation. But that word "fidelity" is a relationship of educating parents in connection with our next article.

OUR YOUNG PEOPLE AND PRAYER

RALPH H. COON

There is a great deal being said these days about religious education. I have felt, however, that the religious education of today leaves out the spiritual side. We must teach our boys and girls about Christianity, the world, and the miracles of education today leaves out the spiritual side. We must teach our boys and girls about truth. They should be taught to believe in miracles, both ancient and modern. Without the miraculous work of God, we cannot admit it is a hopeless task to please God. Our children need to be taught what God thinks of sin and how we fall short of his standards. They should be led to see the wonder of how God gave his only Son that we might be saved from the penalty of sin. Boys and girls find it easy to see that this is the only way God could show his love for man and at the same time maintain his eternal law. If they can be led to accept Jesus with the assurance that they will have eternal life, then they will have a foundation on which to build their lives and be able to serve the Holy Spirit. They will have the assurance that God hears and answers prayer. We are just beginning to have young people praying about this problem like the group at the famous haystack prayer meeting that started the modern missionary movement. It would be wonderful if the Spirit might choose to extend the answer over a long period of years. The kind of faith needed is that which would lead the petitioner to place his whole life in God's hands and be used to bring about the answer to the prayer."

May I suggest some lines of attack that it seems to me the Spirit might use in this work?
service and show them what that service means by the lives they live. I am convinced that the first urgent need is prayer. Would it not encourage those of us who are praying for a revival among the young people to correspond with each other and exchange ideas? Most of all, it would help others to see that faith and prayer are not only necessary but also possible, and with faith that their prayers will be answered.

A letter from other Seventh Day Baptists who would like to join a League of Prayer for Revival.

DEATHS

BURDICK.-Mrs. Mabel Whitford Burdick, daughter of Mrs. Minnie and the late Dr. Myron J. Burdick, of Coalton, died suddenly, April 11, 1935. Her home has always been in Danville where she grew from happy childhood to maturity. She was the eldest of the daughters, and both the mother and the sisters testify to her cheerful helpfulness in the home and mental and spiritual influences for the younger children. She was baptized and joined the Seventh Day Baptist Church, and became an active member of the Christian Endeavor society, the Sabbath school, and in later years the Ladies' Aid. For several years she was a recognized able worker in the church, and for two years served as president of the Matron's Association. She was a devoted mother, and her love and influence were felt in her home and vicinity. In her death the church has lost a valuable member, and her friends a faithful and devoted Christian sister.

Villesca, Iowa, survive. Her father and mother died while she was yet a child, and after their deaths she was sent to live with her grand father's home near Logootice, Ill., where she resided until the time of her marriage. She received her education at the Seventh Day Baptist School and also became a member of the Pleasant Grove Seventh Day Baptist Church.

November 2, 1892, she was united in marriage to Mr. Frank F. Burdick with whom the remaining years of her life were spent.

Starting with that inscribed tooth, Mabel heroically endured agonies of pain during her long illness, but she met it with unwavering faith in her Savior. She made a brave struggle for her life for the sake of her husband and friends, and especially for the little children who were very dear to her. Everything was done for her that loving thoughtfulness could devise, and that medical skill could do; but gradually the irresistible septicaemia got control, and one day near the end she said to her husband, "Frank, I am tired, I think I ought to up the fight." So she quietly passed away in the early morning of January 24, 1935.

In going she has left in sadness her husband, mother, three sisters-Mrs. Maud Spicer, Mrs. Hattie Lance and Mrs. L. B. Deaton, and three brothers-Raymond, Adelbert, and Luther Burdick, and a half-brother; and in her absence friends and relatives are left to cherish her loving memory. The passing of such a devoted friend, mother and sister is an irreparable loss to her family and friends. The family and friends join in extending their sympathy to her embattled husband and loving sisters and brothers.

The beautiful floral offerings from the Christian Endeavor society, the Ladies' Aid, the Sabbath school, and many other friends and friends of Mrs. Burdick have been arranged over the casket in the vestibule of the church.

DEATHS

CRANDALL.-Ida Leah Elizabeth Hoops Crandall, the second of five children of the family of David and Alice (Graham) Hoops, was born at Vienna, Marion County, Mo., November 27, 1883, and died at her home in Farina, III., Friday, February 8, 1935, at the age of fifty-one years. Her father and mother, her brother John, and sister Anna, preceded her in death; Mrs. T. F. Stewart of Akron, Ohio, and Mrs. L. E. Kehr of

C. L. H.

MORSEY.—"Aunt Julia" Morsey, so well known and loved in this community, died January 4, 1935. She was born in the town of Hartsville, July 10, 1855. Her father and mother were both the children of Rev. John W. Morsey and his wife, the former being the eldest son of Charles W. Morsey, of West Lenovo. After her marriage, she moved to Roan, on Hartsville Hill, where she had been a resident since last spring. The funeral service was held from the home of her sister, Mrs. R. A. Matthews, pastor of the Oakwood Methodist Episcopal Church at Elmira, N. Y., on Saturday, January 12, at two o'clock, February 11, 1935. The services were held from the Second Alfred Seventh Day Baptist Church, Alfred Station, N. Y., at nine o'clock, February 12, 1935. The funeral service was held from the Seventh Day Baptist Church in Alfred Station, N. Y., at nine o'clock, February 12, 1935. The services were conducted by her pastor, Rev. Edgar D. Van Horn, and the body was laid to rest in the Alfred Rural Cemetery.

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Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager
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Sabbath School Lesson—March 9, 1929


Golden Text: “This do in remembrance of me.”—1 Corinthians 11: 24.

DAILY READINGS

March 5—One Lord, one Faith, one Baptism. Ephesians 4: 1-6.
March 6—The Lord’s Supper. 1 Corinthians 11: 23-25.
March 8—Communion With Christ. 1 Corinthians 10: 14-22.

For Lesson Notes, see Helping Hand.


This is a technical phrase, meaning that Lot was chief magistrate of the doomed city—so swiftly had he risen to the top rungs in the ladder of society. Why did a man with a beginning like Lot, why did he not rise up and leave a life and an occupation to escape the attendant evils? The best substitute for error is much danger and so much vexation of soul.

And the best substitute for error is the local church and denominational work. The League of this state, as she was interested in and worked for the defeat of intemperance and its attendant evils.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, at the church on January 7. Music was furnished by a male quartet, and the body was laid to rest in the Alfred Rural Cemetery.

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There are four written gospels. The fifth is writing now. The world may forget the four, the leaves of the Book in which they are found may never be turned. But the fifth gospel men are sure to read. That fifth gospel is your life of Christ—your life in Christ. Christ in men is the most powerful preaching. Not books but deeds, not letters but lives, will win a sinful world to Christ. The world has had many Lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.

—Selected.

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