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

"Principle is the spiritual value which gives direction, stability, and worthiness to all human endeavor."

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

The Sabbath Recorder

We do too much defending. If our position needs defense all the time, it most needs re-examination. As for the so-called defending of the Bible, I feel the same way. I believe that God will save the Bible from its would-be defenders, just as he will preserve it from its enemies. This is not a reflection on the sincerity of those who feel called upon "defend" their views of the Bible. But I cannot share their passion. The Bible doesn't need defense. It can stand on its own merits. WHAT THE BIBLE NEEDS IS TO BE LIVED, and there is too much danger of neglecting to live its teachings even while we are busy defending our interpretation of it.

—Pastor Ogden, In Conference Sermon.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST MEMORIAL CONFERENCE

President—William M. Stillman, Plainfield, N. J.
Secretary—Theodore C. Hooper, Battle Creek, Mich.
Treasurer—A. F. Randolph, 240, West Front Street, Plainfield, N. J.
Gifts or bequests for any denominational purpose are invited, and will be gladly received and acknowledged for the best interests of the beneficiaries in accordance with the provisions of the Subsection of the Divinity Act of the State of New Jersey.

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ADDITIONAL SECRETARIES

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The Sabbath Recorder

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

OCTOBER 21, 1929

Plainfield, N. J.

Our dear Father in heaven, we pray for you, and in our work, we hasten you as a people. May you be a people with the love of Christ in your heart. We have the utmost place in our hearts.

Will thou put it into the hearts of the fathers and mothers to totally lead your young people in the way thou wouldst have them go. Inspire them with the necessity of exemplifying the truths they hold dear in a way to impress their upon the minds and hearts of the children.

Give unto our boys and girls, pray they, the same Christian education, and may these inspire them with the beauty of Christ. In his name. Amen.

The Life Work Problem

There lies before us, Is there a Remedy? As a personal letter from a loving mother who is a good deal disturbed over the good of our work for Sabbath-keeping young people.

Her son had prepared himself for a certain course of work—only to find as yet no opening in his chosen line of service where he can keep the Sabbath. He cannot think of losing his first choice—only to find the most reason why he was put there at all. He went to the best business college in America, and determined to choose some other way to make a living. So I hired him good name came for me to work at my "first choice." It did not happen that I returned home in time to get into a revival in the home church and was converted. This and the loyalty of two or three young friends who were Christians made a complete change in my outlook, so far as being true to the Sabbath is concerned.

I then could not think of forsaking the Sabbath. My conscience rebelled at the very thought. So I gave up all idea of realizing my first choice as to a life work.

I knew very well I could not go on in that way and be true to my Lord.

Then it was up to me to face the world with quite a heavy debt to be earned and paid before that I could be placed for service. And back I went to work by the month and in two years before that money was earned and carried for debt.

This did seem disappointing and pretty hard as I faced the stern facts; but some way there came a sense of peace at heart, a clear and contented conscience that made up largely for my disappointment. The fellowship of true Christian friends gave me my own experience more than sixty years ago, when facing the same problem from the standpoint of a western New York state farm.

My Own First Choice

Perhaps the experience of one of 'our elders" who has passed over the same road, may be a help to strengthen the purposes of some young man now longing for a brighter outlook in life.

I was a small hillside farm, and my eyesight in those days was suffering so much from the effects of this work, that I determined to choose some other way to make a living. So I hired the money and went to the best business college in America to prepare for a business life, my "first choice" for life work.

I was not then a Christian, at the age of twenty-one, although brought up in a good Christian home, and did not expect to keep Sabbath if an opportunity came for me to work at my "first choice." It did not happen that I returned home just in time to get into a revival in the home church and was converted. This and the loyalty of two or three young friends who were Christians made a complete change in my outlook, so far as being true to the Sabbath is concerned.

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courage and brought good cheer. And now, after more than sixty years, the happy memories of those two years of toil abide with me among the most precious memories of a long life.

There have been a thousand times that I was helped to learn that my first choice is so important for a life work. I am so glad that I was able to trust God to lead me in my own way, though I have not always shown my first choice at that time. The years have taught me that God’s way is always the best way.

Oh! I can not bear to think of what might have been the outcome if I had been able to carry out the plans of my “first choice.”

“What Can Be Done?”

H o w g l a d I Two Phases to the Problem would be if I were able to give satisfactory answers to the question, “What can be done?”

There are two sides or phases to the problem concerning which some simple suggestions may be made.

First.—A word to the parents. The main suggestion in the editorial two weeks ago, “Train up a child in your own way,” lies in the fundamental and important help a father and mother can give a boy that will lead him to make a wise and blessed choice for God and truth.

In making your choice for life work, you choose a business or profession in which honorable work, fathers and mothers can give a boy that will lead him to make the right “first choice.”

Second.—Now let me speak a word to the young men. This is the other phase of the problem referred to above; and it is a most important one.

Indeed, it does require a good supply of that most excellent quality in character, Christian stamina, in order to stand true in this world like ours. It is true that, it perhaps pays, in the long run, to be true conscience and loyal to God’s law.

In making your choice for life work, you may easily see that our work is practically prohibitive for Sabbath keepers. These should be eliminated at the outset. If your first choice is among them, then the naturally, Christian way is to be considering, for Christ’s sake, to give up your first choice for a second or even a third one.

If your heart is loyal, there is no room in something which you know will cause you to disobey, without suffering loss of true manhood, and losing out in regard to your fellowship with Christ.

The fact is there are more lines of good work to which a Sabbath keeper may turn and have freedom to keep his Sabbath than appears at first thought. In an experience of half a century I have known enough young men who have fought this battle out and made it clear that it can be done. If the young man has moral stamina enough to make him care more for God and truth than for worldly advantage, he can get on and keep the Sabbath.

When Moses “was come to years, he refused to be called the son of Pharaoh’s daughter. He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ... for he had set his hope upon the recompense of the reward.”

Here was an heir to a throne, and yet he could not accept this highest worldly advantage because he preferred a clear conscience, with the divine blessing, to the best opening a world could offer. He felt that “Train up a child in your own way.”

The same conflict through which Moses passed in choosing afflictions rather than worldly advantage, for Christ’s sake, to give up your first choice, may have to be faced and victory or defeat awaits them. A wise and blessed choice for God and truth will ensue, as Moses did, and have freedom to keep the Sabbath than appears at first thought. In an experience of half a century I have known enough young men who have fought this battle out.

In the face of such a crisis, how can we consume our time and attention with secondary interests? How shall we escape certain denominational death if we neglect the salvation of our youth? Would it not profit us if we win every theological argument and lose our own young people?

There is need in these days for the careful training and instruction of our boys and girls, in addition to the use of press and pulpit for parents and elders to set right examples in daily living and example in attitude toward the church and interest in the kingdom.

And we should be glad to have to face it and victory or defeat awaits them. A wise and blessed choice for God and truth will ensue, as Moses did, and have freedom to keep the Sabbath than appears at first thought. In an experience of half a century I have known enough young men who have fought this battle out.

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There is need in these days for the careful training and instruction of our boys and girls, in addition to the use of press and pulpit for parents and elders to set right examples in daily living and example in attitude toward the church and interest in the kingdom.
on your pledges would find it convenient to pay such pledges in whole or in part by December first, it would be of great help to us in postponing as long as possible the necessity of borrowing funds pending such time as all the pledges shall have been paid. Of course this does not refer to those of you who have availed yourselves of the privilege extended of paying your pledges in six installments to July, 1931. Still, if there are any of you who find since making the pledge payable in that manner that it is equally convenient to pay all or a greater part at this time, we would be very glad. It has been most gratifying and has been an indication of your great interest in the erection and progress of the building to note that the payments on the pledges have been made so nearly upon the dates of payment indicated.

This will make it necessary for you all to plan your work—begin it a little earlier each week—that it can be mailed in time to reach us on Tuesdays. The last copy should be in our hands for correction not later than Tuesday afternoon. This makes only about a half day earlier than heretofore, and will give the paper two days' earlier start every issue.

Come on friends; come on associate editors; please lay your plans with all who furnish you with copy so this effort can succeed.

If some of your copy chances to reach us too late for any week, it will appear in the next issue. But in a little time you can make the new plan work satisfactorily to all concerned.

REPORT OF THE IOWA YEARLY MEETING

The fifty-fourth annual meeting of the Seventh Day Baptist Churches of Iowa convened with the church at Marion, August 30, 31, and September 1, 1929.

The first meeting was held Friday evening, August 30, at seven forty-five. The meeting was opened by a song service led by Mr. Charles Nelson, followed by sentence prayers. Elder E. H. Socwell then read the first eleven verses of the fourteenth chapter of John, and offered prayer. Special music: duet by Mr. and Mrs. Harry Ramsey of Botna, Iowa, who sang "The Old Rugged Cross,"
Charles Michel, moderator, appointed the following committees: resolution committee—Elder James Hurley, Elder Socwell and Mrs. Will Carter; nominating committee—Mrs. Lewis Hurley, Elder Harry Ramsey and Miss Dorothy Cover.


Motion made and carried that all essays given at the yearly meeting be sent to the SABBATH REPORTER for publication, also the minutes of the meeting. Motion made and carried that we adjourn to meet with the church at Welton next month.

MRS. GEORGE F. BAEBCK, Secretary.

IN MEMORIAM

In the death of Mrs. Josephine Dunham Burdick our Ladies' Aid society again records the loss of a valued member.

For more than thirty years, Mrs. Burdick's name appears on our roll. As president, as treasurer, as director, and in other offices she proved herself a devoted and efficient worker. It can be truly said of her that "Whatsoever her hand found to do it with might.

Often, from a busy, useful life, Mrs. Burdick was called to serve in a strangely different way. Like the patriarch of old, she gave herself to a beloved mother. We cherish her memory and desire to emulate her virtues.

Our warmest sympathy goes out to the loved ones who, in her helpfulness, so tenderly ministered to a beloved mother.

HARRIET C. VANN, Secretary.

EYRE C. WILSON, Recording Secretary.

Piscataway, N. J., October 15, 1929.
their place, seldom reach more than those who are more or less regular in their church attendance. In planning such meetings care should be taken to select ministers to lead in the work who are of the evangelistic type of preachers. To choose one who is not, usually, enough interested in caring for themselves. I believe it can be by using great care in selecting the man who is to conduct the meeting, and in organization there would be growth in the denomination. I can not see how we expect growth, if our churches are not interested in saving souls, and are simply interested in caring for themselves. I believe successful evangelistic campaigns can be carried on in many of our churches, and perhaps in unchurched communities where we may have a few people without incurring any great financial burden. In other words, I believe such campaigns might be made practically self-supporting, if we actually went into the work as if we meant it, and not as a means of self aggrandizement, if the number of men among us who can do such work are limited.

"So far as evangelism that I can hardly separate the two, is home missions. If we could breathe into the home churches the evangelistic spirit so that they would be awake, and a mission work where the doors are open, establishing new churches, our foreign mission problem would be largely solved. We are not so much as men, but instead of giving the time of the pastor, say for some weeks each year, the church continuing the salary and helping by taking a free will offering or so to meet traveling expenses. If a meeting were at all successful, much of this would probably be given by people outside our own church.

"As I have gone over the denomination during the past three years and more, it has seemed to me that our people have shown a marked lack of interest in evangelism. I feel that if this were overcome (and I believe it can be by using great care in selecting the man who is to conduct the meeting, and in organization) there would be growth in the denomination. I can not see how we expect growth, if our churches are not interested in saving souls, and are simply interested in caring for themselves. I believe successful evangelistic campaigns can be carried on in many of our churches, and perhaps in unchurched communities where we may have a few people without incurring any great financial burden. In other words, I believe such campaigns might be made practically self-supporting, if we actually went into the work as if we meant it, and not as a means of self aggrandizement, if the number of men among us who can do such work are limited.

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A LETTER FROM JAMAICA, B. W. I.

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

I should have written this letter long ago. But the week the people have been crowded so full with so many other very important matters I could not get around to write this letter. I am not like the little girl who, when asked how she liked keeping a diary, answered that it took so much of her time to write about the things she did she did not have time to do anything to write about.

We have never been more busy in all our lives than during the past summer.

Some weeks ago we spent a week end with our people of the Grantham Church in Clarendon parish. Their numbers are small. They are doing the best they can in keeping up Sabbath services. As yet they have no building of their own in which to worship. They are talking of trying to erect a booth. In the midst of these crowded days we had to be here to do a great work in the western end of the island. Opportunity is there for a large extension of our work.

It is one hundred three miles from Brother Lee's to our home. We had been away from home about four weeks. We remained home on the following Thursday to get our mail and to catch our breath, clean up a little, read and listen for the interests here.

On Monday we went to our Williamsfield Church in St. Elizabeth parish, where we had been wanted a month earlier. The leaders of the church are being used, and I think all will soon be well. We had to attend to a number of other matters before we could get to the church. We remained home for a few days and then went to our special prayers. at this time. We feel that our cause should be pushed forward in their community. They, together with Brother Villa and ourselves, would be very glad to see Seventh Day Baptists doing a great work in the western end of the island. Opportunity is there for a large extension of our work.

Brother Samuels came for me, brother Williams and myself. We reached God's House, where we had been wanted a month before. We had been away from home about four weeks. We remained home on the following Thursday and according to previous plans went to our Albon Mountain Church over on the north side of the island. Upon reaching there we were shocked beyond all measure to learn that Brother George Williams, the leader of that church, had denied the faith. A stranger had come among them, telling them that all Saturday keepers were worshiping the beast Christ. He was full of the Holy Ghost, that he could forgive sins, etc. He laid his hand on Brother Williams' head saying he was giving him the Holy Ghost. Brother Williams said he believed everything he said, and turned his back upon all that he had preached and lived during the last fifteen years. We had counted on him as one of our most faithful workers in the island. He had done splendid service in helping to build up our Albon Mountain Church. Right after administering this ordinance at Bowensville brother Williams, his family, and this church need our special prayers at this time.

We spent a Sabbath on Sunday at the Bowensville Church, that is on Bowensville Mountain. On the Sunday morning we were there I baptized seven candidates, the first four who united with the Mountain Church and three who united with the Bowensville Church.

Right after administering this ordinance at Bowensville I went to Gayle, a couple of miles away, and baptized fourteen more candidates, the result of the work of a Sabbath-keeping evangelist who is not exactly an adherent of our faith as yet.

Returning from that service to Bowensville, I found two couples waiting to have me make out their papers on their marriages, that would take place some days later. One of these couples had walked some eight miles the night before and two miles that morning to get me to do this for them. The other couple had also walked several miles. I married both couples some days later. We had many callers that day. Bowensville Church had an entertainment that afternoon for raising more money for their proposed new building. Brother Williams preached again that night. Yes, it was a very busy day from five o'clock in the morning till five o'clock the next night. The Bowensville Church is strong in its purpose of pushing forward with true Christian courages. Brother Williams often felt that if Seventh Day Baptists had nothing to do but build churches for their work in Jamaica than the Bowensville Church, that alone would far more than pay for all the suffering that we have experienced in this island. But we have many others large interests here.

We left Bowensville on Monday morning for home once more, where we tried to catch our breath, clean up a little, read and understand some of the mail, and make ready for another start. On the following Thursday we returned to Albon Mountain, hoping to give them still more courage for standing up against the severe trial that they were passing. Church services were held there each night but one till the next Sunday. When we went to Jeffery's Town, Jeffery's Town folks had long been plainti...
Before we realized it are· converts to the Sabbath. Not all of thirty candidates, eighteen of whom Baptist company. They are keeping up the tiz.ed thirty candidates, eighteen of whom were forty years of age. When we arrived it was decided best from coming for the council for that pur­pose. It was a nasty, mucWy cal entertainment. Then prompting some of these candidates to make happy to see the courage and faith time, during a little lull in the storm, I did not think anyone had given out word that we expected to be there, and Brother Lyons gave the congregation gathered there, and Brother W. L. Davis, E. Clifford A. Beebe, August salary ........... .

MONTHLY STATEMENT

S. H. Davis

In account with
The Seventh Day Baptist Missionary Society

September 1, 1929-October 1, 1929

Dr.

Balance on hand September 1, 1929 ... $ 20,871.59

Carroll Swanson, Missionary ........................................ 20.60

L. H. K. McNaughton ........................................ 20.60

A. Friend, Canada Shaper ........................................ 2.00

Rose M. McPhail ........................................ 2.00

First Hebrew Church, Debt Fund ......................... 23.00

Gore Mountain treasurer, Missionary Society ............ 435.12

Klink and Smile Society ........................................ 37.54

White Cloud Church, foreign expenses ................. 35.27

Income permanent funds, General Fund .............. 1,256.00

$ 22,620.72

CR.

Royal L. Thorngate, salary account, and child's allowance, drive helpers, and William A.

Berry's salary ........................................ 151.67

Berry's salary ........................................ 100.00

Cherry Creek National Rural Library ........................................ 25.00

Royal L. Thorngate, final payment on estate ........................................ 115.42

D. Burbett Coo., August and traveling ........................................ 54.50

H. L. Mignot's salary ........................................ 152.46

Special for native help ........................................ 50.00

William L. Burdick, August salary, traveling expenses and other ........................................ 28.32

William L. Burdick, clerk hire and visiting ........................................ 31.73

Elis R. Lewis, August salary ........................................ 41.67

R. J. Severance, August salary ........................................ 41.67

A. H. Braithwaite, August ........................................ 25.00

W. L. Davis, August salary ........................................ 33.33

E. H. Rottman, August salary ........................................ 33.33

Annice L. St. George, August salary ........................................ 16.67

Annice L. St. George, August salary, three hundred and forty-two tickets ........................................ 200.00

Industrial Trust Company, draft ........................................ 182.00

George Thornton, salary and child's allowance, 2.50

Industrial Trust Company, draft, July salary ........................................ 44.44

Treasurer's expenses ........................................ 35.00

Total expenditures for month .......... $ 13,725.63

Balance on hand October 1, 1929 ........................ 4,881.06

$ 22,620.72

Bills payable in October, about ........................................ 1,700.00

So, funds referred to in last month's report now amount to $ 15,732.37.

For October: 

R. F. Fay, missionary, Jamaica, N. Y., $ 172.22

Other indebtedness to loans $ 7,050. Treasurer's allowance, $ 3,377.37

Bills payable in October, about ........................................ 1,700.00

From now on, through the state of New Hampshire, the road seems narrower, and, curving now the highway, one's eyes shows closely in many places the beds of streams.

I had heard some autoists complain about these features, and could not exactly sym­pathize with their judgments. And when I was wending my own way over New Hampshire highways I could not say that comparison between my stranger and all these great bents that bring us face to face with the beauty of nature? The driver's seat or his or her eyes to the front; much of the side view travels them.

But these curves present, as upon a screen ahead of the road, an ever changing panorama. Why, that is the same as in a monotonous straight line, at a rate deadly to ourselves and others, losing both color and fascination.

To substantiate my approval of New Hampshire curves let me quote the advice of a trump not too in the suburbs of Boston, when our Ford full of people like us, who had been to Plymouth, stopped to inquire at his corner the best route to connect with the railroad for their train. After directing us he said:

"Take it you are out to see the sights. Well, I saw the way you came. You had one good straight road ahead of you for

miles and miles; whereas, if you had taken the other route which follows more closely the shore line, you would have had more curves, but you would have something worth looking at."
Therefore in fifteen minutes we passed through Hanover, with its impressive college buildings and scholastic atmosphere; and in fifteen more we gained from a good viewpoint our first sight of the Connecticut river, majestic and serene. In twelve minutes we crossed it at Lyme by means of a country engineering skill—the covered bridge. How its loose planks clattered in rustie strength neath the impetus of the rolling wheels.

When well across, the host informed us, "Most home now! Only forty miles more."

Dusty though that river valley road was, it was a pleasant one. Field after field of hay, or corn, or grain; clover, that indicator of good farming land, then appeared. Most of the grain was cut, and the new growth was green and smiling. No sign here of the drought that prevailed farther south.

Our progress had brought us up even with the White Mountain National Forest, to my mind the finest piece of conservation work in the East. The Creator must be pleased her a few thousand hills delivered from the denuding axe. To leave a tree and incorporate it into a house or a bridge seems an honor; but to masticate it into a forty-out dust fly! Bradford, Newbury, Wells River, and a few other towns, had contributed to help build the road that conducted our party happily northward.

Soon our wheels were revolving again, and we sped swiftly ahead for a half hour; then we entered civilization, the town of Grantham, cool, shady, quiet, sheep browsing on the side of the road, and we sped swiftly ahead for a half hour. Soon our wheels were revolving again, and we sped swiftly ahead for a half hour; then we entered civilization, the town of Grantham, cool, shady, quiet, fir-scented, sheep browsing on the side of the road.

"Black Susan" as the sedan is named—found her finishing wind. How she subsided those last forty miles! We were in the township of Grantham—cool, shady, quiet, fir-scented, sheep browsing on the side of the road.

As we climbed one steep grade, my host spoke of a few town fathers of Grantham, that the horses and pleasure seekers have not trampled upon all your natural charm. Citizens should receive the preference, for each citizen of these so-called "small towns" who has paid his or her taxes, had contributed to help build the road that conducted our party happily northward.

The farming land of Vermont is called the best available, and more than one householder would have given the hay for the sake of their posterity, and my parents continued the goodly heritage.

The fall term of the Moody Bible Institute of Chicago has opened with the largest enrollment in its history and in both schools that has been recorded for several years. For the day school all dormitory rooms are assigned and the management has been obliged to secure more than thirty rooms outside. The evening school reports one hundred fourteen more students than on the corresponding date of last year.

Additions to the faculty, the launching of new and enlarged music course, and various other advantages have come, promise much for a highly successful term of study and training.

The Vermont farm clocks were ticking steady standard time and greeted us with five minutes.

A heart warm welcome these hospitable people had for my friend and I, as well as for the baby grandson and his father and mother. I must have supper with them, thou said, and got on six miles farther to the cottage where I was expected. And a royal farm supper it was, the products of earnest toil, seasoned with a prayer of thanksgiving to the Creator, in a kitchen where the fires burned bright and clean, neither faces nor fixtures begrimed by the smokes of the men folks, as are many farm homes. It is always a great pleasure to me to be guest in a home like this, for both my own grandfathers gave up the use of tobacco in mid-life for the sake of their posterity, and my parents continued the goodly heritage.

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The Vermont farm clocks were ticking steady standard time and greeted us with five minutes.
TO THE MEMBERS OF ALL CHRISTIAN ENDEAVOR SOCIETIES

Dear Friends:
The first confusion of school work has passed away and the time has come for us to make and carry out definite plans for our Christian Endeavor work for the winter. May we learn the real meaning of Christian Endeavor this winter!

Friendships have begun and ripened into wonderfully happy relationships through the fellowship enjoyed in a live Christian Endeavor society. Such a society carries on Christian Endeavor prayer meetings which are interesting because the leader has really prepared for his meeting, and because the other members of the society have come to the meeting prepared through study of the topic to participate in an intelligent discussion of the topic. It is never necessary in this type of meeting for the leader to hand out clip-pings or outlines to read in order to persuade members to take part. If you want help in making your meetings a vitally important work in charge, or if you do not know where to start, send them to me and I shall see that they are forwarded to the proper person as soon as possible.

If you have any questions regarding any phase of Christian Endeavor work, send them to the superintendent having that work in charge, or if I may not know where to send them, send them to me and I shall see that they are forwarded to the proper person.

A list of the executive officers of the board and their addresses appears on the inside of the front cover of the Recorder.

The activities chart and a bulletin regarding it have been sent to all societies. If you did not get one, let me know and I shall be glad to send you another.

Yours for purposeful endeavor,

GLEBE L. ELLIS
Corresponding Secretary, Young People's Board.

127 Manchester Street,
Battle Creek, Mich.

UPROOTING THE CAUSES OF WAR

Christian Endeavor Topic for Sabbath Day, November 2, 1929

DAILY READINGS

Sunday—Selfishness (Gen. 13: 7-11)
Monday—Ambition (2 Kings 18: 3-6)
Tuesday—Greed (Judges 6: 1-6)
Wednesday—Lies (Eph. 5: 11-14)
Thursday—Pride (Dan. 4: 28-37)
Friday—Conquest (2 Kings 18: 24-37)
Saturday—Tree (Acts 17: 24-31; Jas. 3: 13-18; 4: 1-3)

SUGGESTIONS FOR THE LEADER

MIRIAM SHAW

Have for the aim of your meeting the arousal in each individual of a personal responsibility for bringing world peace. Give the society this challenge:

"What can we do to work God's work, to prosper and increase, to destroy the kingdom of selfishness, and to put selfishness to death?"

The brothertood of all mankind, the reign of the Prince of Peace, is the aim of this society.

What can we do to hasten the time that shall come to the Superintendents of Religious Education of the Young People's Board for help.

A standard social which is well planned will have become better acquainted with each other. More fun than you ever had before may be had by planning a social (and attending it) according to the plans which are furnished by the social fellowship superintendent.

The board wishes to help you in any way possible. If you have any questions regarding any phase of Christian Endeavor work, send them to the superintendent having that work in charge, or if I may not know where to send them, send them to me and I shall see that they are forwarded to the proper person.

The activities chart and a bulletin regarding it have been sent to all societies. If you did not get one, let me know and I shall be glad to send you another.

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THE SABBATH RECORDER

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REV. CLIFFORD A. BEEBE
F. O. BOX 72, BEREA, W. VA.
Contributing Editor

REV. JOHN FITZ RANDOLPH
Interim Superintendent, Milton Junction, Wis.

INTERMEDIATE CORNER

Sunday—Keeping thought right (Phil. 4: 8)
Monday—Seeking Christ's mind (Phil. 2: 1-5)
Tuesday—Watch secret thoughts (Prov. 23: 6-7)
Wednesday—A diseased mind (1 Sam. 16: 14-23)

Thursday—Seek spiritual things (Gal. 6: 7-9)
Friday—Health giving love (I Cor. 13: 4-6)
Saturday—Thinking the thoughts of a healthier mind. (2 Tim. 1: 7; Luke 10: 27-28)

Tea for Sabbath Day, November 2, 1929

HEALTHY MINDS

The body is dependent on food to keep it strong and healthy. So is it with the mind. Mental food is thought. The body is asked sometimes to look for nourishment in that which only tears it down. It is not food, it is a poison, yet it is taken into the system just as food is. Some thoughts are poison instead of food for the mind, yet we let them enter the mind as if they were helpful food building food.

Mental Food

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things," Phil. 4: 8. Here Paul suggests some healthful food for the mind.

Mental Poison

Selfish thoughts are the opiates of the mind. They put the mind to sleep regarding the needs of others. The mind can not remain healthy on such a diet. Frivolous thoughts are as alcohol to the mind. The healthy mind is intoxicated and incapable of thinking on things that are pure and lovely. Men's thoughts are the substance of the mind. They poison the mind and make one offensive to others. Will we, then, let our conversation, our reading, or motion pictures influence our thoughts? Do they furnish food or poison?

CHRISTIAN ENDEAVOR PLANS TO BE SENT OUT EARLIER

COMMISSION APPROVES PLAN OF YOUNG PEOPLE'S BOARD

Miss Glee Ellis
Corresponding Secretary Young People's Board.

Miss Ellis

DEAR MISS ELLIS

At the pre-Conference meeting of the Commission President C. L. Hill read from
a letter that he had received from Doctor Johnson concerning the desirability of sending the plans of the Young People's Board to the societies earlier in the Conference year.

As secretary of the Commission I was instructed to write the board in the Commission concury in the wish of the board that plans be made for the new year and mailed to the societies as soon as possible, and that hereafter plans be sent out as early as August 1.

On behalf of the Commission, W. H. D. Burdick, Secretary of the Commission, at the pre-Conference meeting.

Milwaukee, Wis., August 26, 1929.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTED PROGRAM FOR A JUNIOR MEETING

Service of Worship

Quiet music to call the juniors together

"This is the day which the Lord hath made, let us rejoice and be glad in it." The Lord is in his holy temple; let all the earth keep silence before him.

Announcement of topic

Most things, however, build up during the year to serve as a measure of the growth of your society. The criticism comes that some may do things just to get the points and that the chart will harm a society even though it may be one with points as a motive, and possibly it may help it. It is conceivable that a study course might be started with the juniors in mind, but it is hardly conceivable that five or more young people, with a consenscd leader could study Experts in the Seventh Day Baptist Hand Book or any other religious publication for five or six weeks without being benefited by it. But I do not believe many things are done with such a motive. Most executives and committee chairmen when it is the desire of the society, or the interest of the meeting. The credit for systematically inviting people to the meetings, or published in the Recorder. Do not attempt everything at once. Decide at each executive committee meeting what you will emphasize in the following month. If the things suggested do not produce, substitute something which does. Then next month, decide how much has been accomplished and undertake something else.

SOCIETY

The first change from the old chart is in the crediting of the observance of Christian Endeavor week. Taking credit for each program can be used to advantage to all societies, than to allow ten points whether a complete outline of work, merely an outline of suggestions.

HOW USE IT?

Take your rating at the first executive committee meeting after you receive the chart. A few points continue to credit so long as the ones who made them are members of the society and keep their pledges, as Comrades of the Quiet Hour, and tithers of time and money. Most items, however, build up during the year to serve as a measure of the growth of your society. The criticism comes that some may do things just to get the points and that the chart will harm a society even though it may be one with points as a motive, and possibly it may help it. It is conceivable that a study course might be started with the juniors in mind, but it is hardly conceivable that five or more young people, with a consenscd leader could study Experts in the Seventh Day Baptist Hand Book or any other religious publication for five or six weeks without being benefited by it. But I do not believe many things are done with such a motive. Most executives and committee chairmen when it is the desire of the society, or the interest of the meeting. The credit for systematically inviting people to the meetings, or published in the Recorder. Do not attempt everything at once. Decide at each executive committee meeting what you will emphasize in the following month. If the things suggested do not produce, substitute something which does. Then next month, decide how much has been accomplished and undertake something else.

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help you. Send your problems, questions, and criticisms to Mrs. Ruby C. Babcock,
R. S., Box 155-A, Battle Creek, Mich.
Please study the minutes of your next executive committee meeting.

CHRIST LIVING TOMORROW
RUTH V. HUNTING
(Given Sabbath afternoon at Conference)

There have always been idealists in the world—men who have had a vision of the future, men who, whether practical or impractical in their ideas, have longed for perfection. How many of their dreams have been realized? And you have learned that for such men and women, the world would not have progressed at all. We need day dreamers to keep our vision high, but we also need practical workers who are willing to pitch right in to do the work that is necessary to help make these dreams come true.

Christ was the most wonderful idealist that ever lived. He did not allow himself to be carried away with his ideas, but he put them to work in his own life and in his work with other people. He was not a blind dreamer. He saw the evil conditions which prevailed all about him, and set about to give people a new way of living, which, if followed by everyone, would be bound to result in a better world. Yet he did not expect a quick reform. He knew human nature too well for that. He did, however, be fully cognizant of the dangers in the home is almost entirely lacking in our present-day life. Protestant. Moreover, religious training in the United States is characteristically co-operative system.

The dangerous elements include graft and corruption; the ignorance and inefficiency of both the voters and the officeholders; and the complexity of our modern political problem. The moral situation in our country may or may not be worse than it was fifty years ago. One has to admit that the temptations of the young people are very much greater. United States citizens are among the most lawless people in the world. There is plenty of evidence to show that there is a vast amount of prostitution in this country. Commericalized amusements, such as moving pictures and public dance halls, are undermining the morals of our youth. Automobiles were not among the temptations of the last generation. The rapid increase in the motorization of society is alarming. The home suffers from this all. Divorces mean wrecked homes, however the neglect of intellectual and spiritual lives.

Much of our crime and moral confusion may be traced to inadequate moral and religious training. There are in the United States over fifty million people, nominally Protestant, who are not identified in any way with any church. In the country as a whole, less than ten percent of the people under twenty-five years of age are not being touched by the religious program of any church. Of these, ten are Catholics. Moreover, religious training in the home is almost entirely lacking in this day and age. The theocratic and the co-operative system in economic life is becoming more and more popular. Many
capitalists are vitally interested in the welfare of their employees. We have the Kellogg Peace Pact, which, if taken seriously by all the nations who have signed it, will result in permanent world peace. Nations seem to be more anxious than ever before to understand each other and to avoid war. The Pacifists are not scorned as much as they have been in the past. Much literature and a number of "movies" are being submitted to the public each year, which are fine and worth while. The physical hardships of life are being lightened every day by new inventions and new advances in medicine. There is more talk about religion, even though we have increased facilities, such as the radio, the automobile, which may be made a tremendous influence for good, instead of harm. Wherever we look, even though there may be a dark side to each question, there is also an encouraging feature.

These are the facts. Now the question is, what can I as an individual do about it? I have taken these ten suggestions from a pamphlet by Sherwood Eddy and Kirby Page, because they are so helpful to me that I would like to pass them on:

1. Treat every man as a brother and every woman as a sister. We have followed this rule, hatred and fear will vanish.
2. Share privileges with others. This is an obvious possibility for all of us. We can use less for ourselves and devote more to the service of others, whether of money, time or talents.
3. Seek to supplant bigotry and intolerance by sympathy and understanding.
4. Seek to replace economic competition by co-operation.
5. Encourage the extension of democracy. Democratic government may be clumsy and ineffective, but it is the only possible government for an educated citizenry.
6. Participate actively and intelligently in civic affairs. Voting to vote is almost inexcusable, even though time and thought are required in order to cast a ballot intelligently.
7. Seek to overcome international anarchy and violence by co-operation and friendship.
8. Live creatively. The man most des-

perately needed just now is the one who can develop character and teach mankind how to live together without strife and violence."

To follow Jesus is supremely difficult and dangerous even today.

10. "Search for the sources of spiritual power. Jesus found power in at least three ways: He relied close to human need; he withdrew from the multitude for periods of silence and communion with God, and he spent hours in fellowship with the inner circle."

I believe that if every one of us followed these suggestions to the best of his ability, the world would be a better place in which to live, and Christ would stand a better chance of living in the world tomorrow.

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**AMERICAN SABBATH TRACT SOCIETY**

**Treasurer's Receipts for July, 1929**

**General Fund**

<table>
<thead>
<tr>
<th>Contributions</th>
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<td>Outward Movement</td>
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<td>Treasure from periodical funds</td>
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**Contributions, Special Sabbath Promotion work**

| $41.67 |

**Denominational Building Fund**

| Contributions | $291.50 |

**Denominational Building Fund**

| Rent from publishing house | $125.00 |

**Total**

| $411.63 |

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**THE SABBBATH RECORDER**

**Treasurer's Receipts for August, 1929**

**General Fund**

| Contributions | $307.76 |

**Contributions from publications**

| "Sabbath Recorder" | $79.50 |
| "Helping Hand" | $20.13 |
| "Tract depositary" | $9.30 |
| "Intermediate Helps" | $3.15 |

**Contributions, Special Sabbath Promotion work**

| $121.66 |

**Contributions for Java mission, Cornelia Slagter**

| Mrs. Emma S. Blinn, Glassboro, N. J. | $2.00 |
| Timmo Swensen, Viborg, S. Dak. | $10.00 |

**Denominational Building Fund**

| Interest on daily bank balances | $484.09 |

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**HOME NEWS**

**NORTONVILLE, KAN.—Readers of the Recorder**

might be interested in reading of the recent visit of Rev. C. G. Scannell to Nortonville. This brother is pastor of the Baptist Church at Rothville, Mo., and has been a Sabbath-keeping Baptist for years, convinced of the truth of this position, as I understand, by reading the Bible and by trying to prove that Sunday was the Sabbath. He was our last General Conference at Milton, as we have already read in the columns of the Recorder, and he was presented to the congregation there, and spoke very briefly.

Mr. Scannell spent the first Sabbath in September in Nortonville, speaking on Friday evening and occupying the pulpit on Sabbath morning. He was so well received by the people there and his earnest messages were so enthusiastic that his Davids were repetitions to his last visit was altogether noteworthy. For a Baptist minister of such ability and personality as Brother Scannell to become converted to our position without any effort from us, and to seek admission to the denomination and to desire to serve one of our churches is an even more noteworthy event, it seems to me.

It is my judgment that this man deserves to be called a valuable addition to our churches. With the shortage of workers which we feel, it would be tragic if such a man as this should not be put to work. I believe I can fully sympathize with the hesitancy that our churches feel in venturing to call an unknown man. It is entirely natural in light of the limited experience that we feel this reluctance, yet I have known of cases where our churches called men whom they had not much interest in, but who were not to distrust than any one could possibly have in this case. In fact there seems to be excellent reason to have confidence in Mr. Scannell. If there is any sort of Christian thought or another denomination who would fit into our church naturally, it ought to be a Baptist.

Brother Scannell is a Baptist, and from his background and point of view there ought to be little to fear. As for his attitude toward the Sabbath—like most new converts—he has more enthusiasm and consequently speaks more convincingly than most of us who have always been Sabbath keepers. But his enthusiasm one of the reasons that we are not a denomination most needs is the fresh blood of such men of ardor for the new found blessing of Sabbath keeping. The most we can do is to make the most of the opportunity we have to talk and to teach and to hold up to men today as a reason to have confidence in Scannell.

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(Continued on page 511)
**CHILDREN’S PAGE**

**OUR BIBLE FRIEND, MIRIAM**

Junior Christian Endeavor Topic for Sabbath Day, October 19, 1929

Topic Talks:
1. Miriam, who cared for her little brother.
2. The story of Miriam’s jealousy.
3. Miriam’s leprosy.

Dramatize the story of Moses in the bulrushes.

Find picture of a timbrel in a Bible encyclopedia and draw a copy of it on the blackboard. In connection with the life story of various characters in the Bible, there are objects which may be used as symbols to help us to remember and distinguish these great and interesting people.

Here we have a list. If you can not find out which character these articles are supposed to remind you of, just ask some Intermediate or Senior Christian Endeavor members and see if he can tell.

Draw pictures on the blackboard or on pretty-colored cards, or paste pictures of the objects on them, and see if he can identify them.

The list: Ladder, baby basket, sling, millstone, censer, wooden knee, nets, apples, sycamore tree, ravens, ark, bowl of pottage.

Use the daily readings and have several prayers for the people of Egypt who do not love Jesus and those who have never heard of him.

**FAITH OF OUR FATHERS**

Junior Christian Endeavor Topic for Sabbath Day, November 2, 1929

**MRS. HERBERT L. POLAN**

*Consecration Meeting*

“Departure of the Mayflower” (Baynes) for reference.

Announce before, so that each can prepare—that the secretary will call the roll and each is requested to respond by reciting a verse that has to do with “Faith.”

Open by singing from memory the hymn chosen for the lesson, then have a talk on the hymn—the meaning of the words, the writers, etc.

Follow with other hymns, such as: “My faith looks up to the Father’s love,” “Faith is the victory”; “O come all ye faithful”; “Truehearted—wholehearted.”

Ask some junior to prepare a poster or a collection of neatly mounted pictures of the days of the early settlers of our country—Puritans and Pilgrims. Another junior may prepare one like it of covered wagon days. The leader of the meeting may assign some early Christian martyrs to be looked up in the history of the Christian Church, and short talks given about them—also look up in “Down by the Baptist History” volumes for those who suffered persecution in the early days of our faith.

**OUR LETTER EXCHANGE**

Dear Mrs. Greene:

I have been thinking of writing to you for quite a while. I am eleven years old and I would have been in the fifth grade on probation if I hadn’t been sick so I couldn’t go to school.

Our Sabbath school teacher is Mrs. Roy Rogers. We have our Sabbath school class in the basement of our Boulder church. Our class saves enough money for our class pins from the collection, and also enough for our class banner. We also had a map for last winter’s quarter. We have a Lesson Study poster, an Attendance poster, and a Memory Verse poster.

I have a little kid. Her name is Susie. I have two bantam chickens—one rooster and one hen. I also have two little white kittens with pink ears and blue eyes.

I have been making some scrap books to send to Mrs. Coon in Jamaica, for the children there.

I am as ever,

A reader of the Children’s Page.

DEAR MARY MARGARET:

I do not know whether you are called by both names or not, but they go nicely together, so I’m using them that way.

I am glad your letter happened to come this week, as a direct answer to my wish, expressed only about five minutes before I took it from the postoffice, and was the want of a scrap book. I am sorry you had to be sick and miss so much school; I hope you are well and strong now, and will not have to lose any more time.

You surely have some splendid helps for your Sabbath school class and so must be doing very good work.

I know you must enjoy your pets. I am especially interested in your little white kittens. A pretty white kitty came up on our porch the other day and tried to get in out of the cold. He belongs to one of our neighbors. He has such funny eyes; one is blue and one is yellow. Did you ever see a cat with such eyes as that?

It is a fine plan to make scrap books for the children in Jamaica. The children in my Vacation Bible School class this summer made a scrap book for a little girl who is crippled with infantile paralysis. They enjoyed doing it, and how she did enjoy looking at it over and over again.

Your sincere friend,

MIZPah S. GREENE.

**BE TRUE, LITTLE MAIDEN**

DEVILOL E. LIVEMORE

Be true, little maiden, be sincere;
We love you for all that is good and dear.
Somewhere in the pathway of life where you roam
You’ll be the mistress of somebody’s home.

I’ve pictured a cottage by the meadows fair
Where the daisies will bloom in summer there;
A dear little home in a dear little place.
Made happy and bright by your winsome grace.

The roses will bloom by the garden way
With sweet-scented fragrance the long summer day;
When brighten the path where you planted them
There’ll be rejoicing when life’s values are won.

As the lilies fair that bloom at your feet,
Let womanhood be pure and sweet;
You can adorn with your womanly grace;
Bright as the sunbeams from the eastern way.

And the hard things you met all have been done.

So many dear hearts are found going wrong.

Let womanhood be pure and sweet
As the lilies fair that bloom at your feet.
For many hearts will be blessed by your love,
And heaven’s blessings will fall from above.

Be true, little maiden, for there’s many a place
You can adorn with your womanly grace;
There’ll be rejoicing when life’s values are won,
And the hard things you met all have been done.
I pray and worship, though animals are be­

use a very different picture of him.

and would welcome a release from life.

pale face. benign, yet soft, effeminate, un­

Jesus upon canvas.

gestions. some of the illustrations, and at

times for the very language that grips the

imagination and challenges thought. To

author

Ton,

Many artists have drawn pictures of

of Jesus.

Some

of these artists

of Jesus.

and priests and pig-eyed money

fasting in the very souls of men? Then he

squared

them they rushed forward to

this manner? Gathering their wits about

him with a few sharp blows from his whip.

saw

the coin in all directions: The sur­

prised robbers lurched after it and went

sprawling on the floor. Turning, he swiftly

stoode to the dove cote and three open the

doors, driving the frightened birds, then
to the pens and suddenly stopping the bars

turned out the cattle, driving them before

him with a few sharp blows from his whip.

Then bedlam broke loose. The crowd fell

back in amazement, then catching an inkling

of what was going on they rallied to watch

the fun and excitement.

At first the priests were struck dumb with

awe, then, composite, fierce, accented in

a moment he was crying, "What man amongst

you has two coins? If you have two you

are a thief."

money changers sat and

ing which fitted him for his life work. Three

years given him? They had given

him, so great was the throng. But

there is a will there is a

power had swept like wildfire and people

were thronging him to be healed of their

infirmities and the children were big

enough for self support. The call of greater

tasks stirred his soul, and his decision was

made. He hung up his tools, left the

bench, closed the door of the carpenter shop,

and was seen no more. What had these

years given him? What had given him the

mental, physical, moral, and spiritual train­
ing which fitted him for his life work. Three

aspect of his experience are worthy our

notice.

1. His physical manhood flowed out to

create health in others. Do you recall the

story of the man in the city of Capernaum

one day? The story of his healing

power had swept like wildfire and people

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notice.
2. The appeal of his personality was irresistible. How the people thronged about him, pressed close to touch the hem of his garment, feeling that even thereby they would be healed. Just as the woman, the case of a timid woman, and by that touch she was healed. Such was the strength of his character, that people seemed to feel that even the impossible was easy. Men followed him, women worshiped him. Many were among his closest friends who followed him with a devotion that knew no wavering or fear; even, around his cross they stood tearful but unafraid. And this is the point to be remembered, women are not drawn by weakness. They are not drawn by the thin-lipped sallow-faced, effeminate, weakling, but by love, admiration, devotion. Since the beginning of time nothing has so fascinated and awakened maternal pity, but not love, admiration, devotion. For the first moment when this group of hypocrites broke in upon him, dragging their helpless victim before him, he had been complete Master over his situation. His enemies felt it and were glad to escape. The woman felt it and was disarmed of her distrust and hatred and reverently replied to him as "Lord." In almost countless other instances when his enemies tried to trick him or entrap him in arguments he showed the same moral strength, both over his circumstances and foes.

3. And third and last, he possessed an iron nerve, a courage no less than divine. And how much he needed it during those last few months we all know. As the forces of opposition became organized and their hatred grew into a determined plot to kill him, his heart was firm. In the opinion of those who thought that Jesus' death on the cross was more than a martyr's execution; the fact being that it was "in order to save men's souls" (Luke 12:5), Jesus' words at the institution of the Lord's Supper should be sufficient to establish this fact. This is my blood of the new testament (covenant) which was shed for many for the remission of sins" (Matthew 26:28).

It seems to me that the answer is twofold: Jesus died on the cross to show the justice of God and to show the love of God. All other considerations are bound up in one or the other of these. First, then, as to the justice of God. God is the moral ruler of the universe. He has instituted rules for man's conduct—not arbitrary and unjust laws, but laws which are fair and good in the sight of God. He has always been the same. The crowds saw it and felt it. Pilate said it and acknowledged him to be faultless. No wonder he said as he was about to die that "My soul is troubled, perfect assurance, and perfect calm, 'Behold the Man.'"

The lecturer had been describing some of the sights he had seen abroad. There are some spectacles, he said, that one never forgets.

"I wish you could tell me where I can get a pair of them," exclaimed an old lady in the audience. "I'm always forgetting mine."—Selected.
that in the Old Testament system there is no access to God without an atoning sacrifice, typical of the shedding of innocent blood. "For the life is in the blood: and I have given it unto you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17: 11). This sums up the whole idea of substitution. Notice that it is the life of the victim which makes the atonement, but the blood "poured out" upon the altar. It is the execution of the sentence of the law upon a substitute. The same truth is reiterated in the New Testament: "Without the shedding of blood there is no remission" (Hebrews 9: 22).

But the sentence of death was propounded. We exclaim, "What is God unwilling to pardon us? Is he angry and vengeful? Must we force him, in his offended dignity, to forgive our sins? Why, that is more than the pagans believe!" But wait! It is true that in the pagan religions the devotees are trying to propitiate angry gods. We must "buy" their favor with sacrifices. But notice the great difference—in the pagan religions the devotee is trying to propitiate a vengeful, angry God, but of vindicating his holy law. It was not simply a martyr's death. God in his great love provided the way to a new life of fellowship. Man was estranged from God by his disobedience, the blessed fellowship was broken. God in his great love provided the way to a new life of fellowship. Man was estranged from God by his disobedience, the blessed fellowship was broken. God in his great love provided the way to a new life of fellowship. 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MARRIAGES

COMAN-CRANDALL.—At the Brookfield, N. Y., Seventh Day Baptist parsonage, September 25, 1929, by Pastor H. L. Polan, Fred L. Coman and Miss Jennie M. Crandall, both of Leonardville.

Rohrbaugh-McLaughlin.—At the home of the bride, on October 9, 1929, by Rev. George B. Shaw, Orr Lawson Rohrbaugh and Atha Davis McLaughlin, all of Salem.

DEATHS

DAVIS.—LeRoy C. Davis, son of Uriah and Alex- dia (Clarke) Davis, was born in Andover, N. Y., October 9, 1878, and died from a shock of paralysis at his late home in the town of Andover, October 7, 1929. He was married to Miss Pearl Briggs, and to them was born a son. He is survived by his wife and his son, Lehman, and a brother, Louis, all of Andover, and a large circle of relatives and friends.

An upright, industrious man and a loyal friend and neighbor has gone from our midst. He will be greatly missed from the home and a brother, Louis, all of Andover, and a large circle of relatives and friends.

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L. H. NORTH, Business Manager

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