"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 SEVENTH DAY BAPTIST DIRECTORY

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 9th, 1926. 

President—Edgar Van Allen, N. J.; Vice-President—Lucian B. Lawler, Salem, W. Va.; Secretary—William Cobb, Plaifield, N. J.

Gifts or bequests for any denominational purpose are earnestly solicited and safeguarded for the best interests of the Church in accordance with the wishes of the donor. The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which your support can be of full share.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plaifield, N. J.

Secretary—William C. Hubbard, Plaifield, N. J.

Treasurer—Louis A. Whitford, First Street, Plaifield, N. J.

The regular meetings of the Board of Managers are Scheduled. The first regular meeting is to be held in the Whitford Memorial Hall, of Milton, Milton, W. Va.; Edward E. Whitford, New Plainfield, N. J.

ALFRED, N. Y.

Albert H. Davis, Westerly, R. I.

William M. Spear, Battle Creek, Mich.

PUBLISHED BY

THE PUBLISHING CHRISTIAN UNION

ALFRED, N. Y.

SEVENTH DAY BAPTIST TRACT SOCIETY

Total funds in hand for the year ended Dec. 31, 1925: $4,418.00.

SEVENTH DAY BAPTIST TRACT SOCIETY

Presidents—Carlyle E. Randolph, Maplewood, N. J.; Assistant Secretary—Wisconsin, N. Y.; Record: Secretary—Wisconsin, N. Y.; Treasurer—Wisconsin, N. Y.

Regular meetings of the Board of Managers are held the third Wednesday in January, April, July and October.

THE SEVENTH DAY BAPTIST TRACT SOCIETY

President—Clayton A. Burdick, Westerly, R. I.; First Vice-President—Charles Eves, Westerly, R. I.; Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the second Wednesdays in November, December, and on the first Wednesday of the month in June.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar Van Allen, Alfred Street, New York, N. Y.; Recording Secretary—Evelyn K. Brunet, 104 Greenwood St., Battle Creek, Mich.

Secretary—Elsie E. Ackerman, 419 Ave. N., Winfield, Battle Creek, Mich.


Central—Miss Nancy A. Johnson, Winfield, Battle Creek, Mich.


Junior Superintendent—Mrs.引导. G. E. Howder, Plainfield, N. J.

Secretary—Mrs. A. R. Johnson, Plainfield, N. J.

Treasurer—Mrs. Eliza A. Tious, 203 Park Avenue, Plainfield, N. J.

Regular meetings of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p.m.

THE SEVENTH DAY BAPTIST TRACT SOCIETY

President—Clayton E. Randolph, Maplewood, N. J.; Recording Secretary—Wisconsin, N. Y.; Treasurer—Mrs. Mrs. A. E. Wayland, Milwaukee, Wis.; District Secretary—Wisconsin, N. Y.; Treasurer—Wisconsin, N. Y.

Regular meetings of the Board are held the third Wednesday in January, April, July and October.

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banquet table with Orra S. Rogers presiding, and after enjoying an excellent banquet of good things to eat, they were treated to a series of good songs in a program that lasted until nearly midnight. The details are given in the article referred to below, from the Times.

Of the speakers, all had papers which you may all see in due time; but this first morning after the meeting, and the last one before you will, if possible, for it was In fact of the written addresses when they come. Mr. Louis Wiley, an honorary alumnus, was made toadmaster; and he introduced the several speakers with appropriate remarks.

WHAT ALFRED HAS GIVEN ITS STUDENTS

This subject was given to Dr. Edwin H. Lewis of Chicago, and to President Paul E. Titsworth of Washington College, Chestertown, Md.

Brother Titsworth's paper will appear later, but Brother Lewis' address was im­promptu, and I would be glad to give that in full if it were possible, for it was in fact a tribute to the old teachers of half a cen­tury ago.

His description of Alfred as a quiet col­lege home amid most inspiring and healthful surroundings, was indeed charming. He said, "The place itself has much to do with securing a good education."

Then when he described President Allen as a wonderful, all-around man, inspiring to all who meet him as a charis­matic, in the line of true manhood, and always presenting highest ideals of life, those of us who had been in President Allen's classes of half a century ago were ready to applaud Doctor Lewis most heartily.

Then he followed with words of appro­priate appreciation to such teachers as William A. Rogers, E. M. Tomlinson, A. R. Wightman, Thomas R. Williams, and others, who have given us so much.

His last thought was something like this: In these rushing times we need to know people better and must have better educa­tion in order to do our jobs well. We need some sense of the miracle of life, and Al­fred is the place to make it come true.

Now you can cut out of the Times article below, and to watch for the written addresses when they come.

Alfred is certainly to be congratulated, and we sincerely wish that some such good fortune may befall both Milton and Salem.

Editorial Notes The workers in RECORDER headquarters were distressed on Sunday morning, October 27, to find that one of their number, Arden Lewis, had suddenly died the previous evening—a heart trouble.

Further details are given on pages 574-5. His companion, our bookkeeper, is today on her way to Dodge Center, Minn., with his body for burial.

WE SHALL MISS HER

Today, on the Children's Page, you will find an article from the old RECORDER's friend, Miss Mary A. Stillman, who for the last twenty-five years has furnished so many interesting articles for Recor­der. You will see a life sketch of Miss Stillman in the death notices of today.

Miss Stillman's articles were always wel­come and helpful. We are truly sorry that her willing pen can serve us no more.

TRUSTEES OF ALFRED ACCEPT $150,000 GIFT

UNIVERSITY'S PRESIDENT EXPECTS F. L. BARTLETT FUND TO LEAD TO OTHER DONATIONS

A gift of $150,000, made by Miss Nancy Bartlett of Olean, N. Y., in memory of her father, Frank L. Bartlett, president of the Alumni Association of Alfred University, was formally accepted by the board of trustees of the university at a special meeting and dinner of the board and the Alumni Association at the Hotel Astor last night.

The presentation was made by Mark M. Holmes, who succeeded Mr. Bartlett as president of the Executive National Bank of Chicago. Mr. Holmes, a graduate of the university, made the address of ac­ceptance. Orra S. Rogers, president of the board, presided at the dinner, and Louis Wiley, an honorary alumnus, was toast­master.

Mr. Holmes spoke of the gift as perpetuat­ing Mr. Bartlett's memory in the uni­versity, which, he said, was doing a great work, and "enlarging the opportunities of the youth of Western New York to obtain a higher education."

As a college trustee, Mr. Bartlett had ex­pressed more solicitude for the housing con­ditions of freshmen, just entering college, than for any other problem of college ad­ministration, Doctor Davis asserted in his speech of acceptance.

The gift from Miss Bartlett, he said, will permit friends of education to help equip further this "useful, growing college" through the $1,000,000 centennial fund which is being raised for the centen­nial celebration this year. In 1936 the university will celebrate its one hundred­th anniversary.

It was announced at the dinner that, in­cluding Miss Bartlett's gift, $300,000 had been raised for the fund.

"The news of this wonderful gift brings joy to all Alfred men," Mr. Wiley said, "the toastmaster. "There is great satisfaction in knowing, too, that the destinies of Alfred and the use of this noble benefaction, and under the guidance of so distinguished and effective a leader as President Davis."

Dr. Paul Emerson Titsworth, president of Washington College, Chestertown, Md.; Dr. Edwin Herbert Lewis, dean of Lewis Institute, Chicago; and Doctor John Nelson Norwood, Philadelphia, were other speakers. A resolution expressing the trus­tees' thanks to Miss Bartlett for the gift was adopted.

Dr. Oliver Paul Barnhill of this city gave the invocation and Dr. Charles Fergus Binns of the site other speaker pronounced the benedic­tion.—New York Times, October 29.

THE FORGIVING SPIRIT

Mrs. George E. Michel

(Paper given at Yearly Meeting of the Iowa Quakers)

If we wish to be happy, to see beauty in life, and to give joy to others, we must have a clear conscience if we need to be forgiven. Not until we have had full forgiveness of our sins do we feel relieved of our guilt. Perhaps you have had the experience of hurting someone's feelings, or perhaps you have cheated in school, or told a lie, or been unfair. If you remember the load of guilt which the heavy load left your heart, and you were happy again, then you realize that you should never forgive others, but hold grudges against them and remember all their shortcomings, we are not sorry for our own sins and do not deserve God's forgiveness.

Jesus told the story of the servant who...
owed a great deal of money to the king and could not pay it. The king was so angered that he had the servant whose sin was in his debt put into prison to be sold into slavery to pay the debt. The servant was so repentant and begged so hard that the king forgave him and canceled the debt. A little while later, another servant owed the forgiven servant a very small debt, but the forgiven servant had forgiven him earlier. This servant filled the forgiven servant with spite so that we, like Christ, could humbly and sincerely say, "Father, forgive them for they know not what they do." Jesus' ideal of the forgiving spirit is one of the best of his teachings. It is one of the surest ways to a happy life on earth, and a key to eternal life.

Marion, Iowa.

LET US MAGNIFY OUR CHURCHES

Let us pay tribute to the Church. The race needs religion. It needs the ministry of saints and saviors. It needs priests and saints. It needs prophets and makers of ideals. It needs meditation. It needs seekers after spiritual experience. The searchers are many. The seekers are many. The followers are many. If we unite these seekers, we will have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty.

Perhaps you have had the experience of quarreling with a friend. It was no more his fault than yours, but neither of you felt that you should go and ask to be forgiven. Both of you held a grudge and hard feelings toward the other. Is it not true that Christians are taught to be charitable? Are we not taught to forgivethem in order to take the first step, but you are always glad you did it after it is all over. This teaching of Jesus brings us into a higher level of living. It is living forgivethem who have been our enemy if we had not forgivethem. Greater joy because the one who for­givethem us is the same One who for­givethem us is also for­givethem us. Someone said. Jesus had endless patience in forgiving, yet we sin! We lose our experience of the surest tests of the Christian life, spiritual, and if kept up for years, hope­lessly ruin lives.

DOCTOR CRANDALL'S COMING BACK

It is nearly four months since I wrote a report about Doctor Crandall, so I sup­pose I had better get busy.

Last month I was thinking much about Conference in dear old Milton, and we will soon be hearing news from it in the Re­corder, I hope. It is a long time to wait for news of such interest. Perhaps in a few years we will be able to listen in by radio, at the rate that the advent of television as well as others is progressing.

For some time I have been re-reading carefully old RECORDERS, before storing them away, making notes of items of special interest, to which I may want to refer. I do this usually when I happen to wake earlier than it is necessary to arise. Have been doing so this morning, until the urge of my conscience toward my duty to the Recorder and you all, made a strong and impressive impression on my mind to make me drop the paper and take up the pen.

Reading all the work done by the churches from the churches keeps me a little in touch with the world there, and the activities of the dif­ferent churches. Most of them seem real live wires. One especially interesting Re­corder I gave to Mr. Dzau to read. He is much interested in Christian work and a great help to us all, always ready cheerfully to do little personal favors, as well as his regular work of helping at the hospital in any capacity.

As I read, too, there is always present an undercurrent of pleasure in the thought that next year I will be permitted to meet again our people at home, among whom are many personal friends. We were delighted to welcome David in Christian back on Sep­tember 6, and I am looking forward to help­ing welcome back son-in-law, David Sury, Friday, September 27. I say "to help," because the great and special welcome will probably be given him by his family. His little daughter will hardly know him, though Eling has tried hard by pho­tographs and conversation to keep her in touch with "dado." Eling and Rosaline spent a month with me during the summer, which was a great pleasure to me.

Doctor Thorngate has had rather a stren­uous time with the medical work lately, which has grown larger and larger for one doctor alone, at any time. So occasionally I have been called over to take the morning work when he has been called to distance, and thus have "kept my hand in." Doctor Crandall's coming back will be quite a relief to him. The hospital is always run­ning from full, and thousands of patients have been turned away for lack of room. The planned new building is surely needed. I am so glad Doctor Thorngate has kept well through it all.

Since my little vacation at Nanking in the spring, my work has been in full swing all summer. So many wanted to work that I raised the limit to sixty, thus making a little room on my waiting list. That en­couraged others to enroll as applicants, so that now I have a waiting list of about fifty. It will be a long while before the later comers expect to be treated, but to wait seems to me impossible to take more and keep the work up to its present standard, which I can only do low.

I have promoted another class to study, or recite, after church on Sabbath day, instead of af­ter school and church. It needs seekers after spiritual experience. The great­need for seekers after spiritual experience is almost all summer. I am so glad Doctor Thorngate had a full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty. The hospital is always full, and many patients wishing to be treated have a waiting list of about fifty.
THE SABBATH RECORDER

550

THE SABBATH RECORDER

THE SABBATH RECORDER

Miss Alberta Davis, Salem, W. Va.

Contributing Editor

INTERESTING AND HELPFUL BOOKS

How Christ Came to Church—A. J. Gordon.

Child Questions—Blanton and Blanton.

QUESTIONS FOR NOVEMBER

1. Who was president of Conference this year? Was there any opposition?

2. About how many were in attendance?

3. Who conducted the Quiet Hour?

4. In whose report was the story of the Japanese Legend?

5. What important issue was discussed by Mrs. Hurley S. Warren?

6. What three churches asked admission to Conference at the recent session?

7. What new tract has been published this year?

8. Who is the editor of the Young People's Page of the Recorder?

9. Give names of societies winning prizes in the contest conducted by the Woman's Board

10. Who is the new pastor of the North Lump Church?

WORSHIP PROGRAM

THE FRUITS OF THE SPIRIT

LOVE

1. Prayer.


3. What are the great commandments? Mark 12: 30, 31 (read by a member).

4. How can we show we love Christ?

Matthew 25: 34, 35 (read by leader).

5. Love is all important. 1 Corinthians 13: 1-3 (read by leader).

6. The characteristics of love. 1 Corinthians 13: 4-8 (read by a member).

7. Hymn—Love divine, all love excelling.

8. Benediction—The grace of the Lord Jesus Christ, and the communion of the Holy Spirit be with you all, Amen. (In unit.)

A LETTER FROM MISS WEST

The Woman's Board,
Salem, W. Va.

DEAR FRIENDS:

But this girl has come from Hongkong to enter our school. This is what one of our "sons-in-law" said to me after I had said for about the "stealth" time that we positively could take in no more girls. (He ran the way, Mr. Lau who was married in Dr. Edwin Whitford's home in New York City.) "Her father has just died and can't you make an exception and take her in?"

"We have no room," said I.

"Well then, we will just leave her here," said he, thinking we meant our class rooms only were full.

"But we have no dormitory space either," I replied.

"She can sleep on the floor, anywhere, if you will only take her.

We had no seat in the school but we did have one bed next to mine on the porch, so we finally agreed to accept her, with the understanding that she would bear the inconvenience of no-definite place to sit outside of class recitations.

The day before, we had agreed to take in the little daughter of one of the girls who was here in school when I first came to China. The mother died while I was at this mission, and does not know anything to care for or support the children. An aunt is looking after them. When school opened she asked me if we could take her in, as they furnish $200 and asked if we would keep the child through the school course. I had foreseen that they would have to enter your school, for the little girl is, by my request, to send her this fall, but when she came the other day with this eager, anxious youngster, who would we refuse, even if the child did make trouble? But I had foreseen that when seventy-one or two is supposed to be our limit? She stood by her aunt and watched us anxiously, and we discussed it and was so obviously relieved and happy when she said she might come. She came on Sunday and after little talking I said not that the whole school wants to pet and play with her. You can see how happy every one is with the news of a new building within a year. We are not exactly sure in the last days but we are thinking how fine it will be to be packed in like sardines.
**NORTONVILLE, KANSAS.** The young people's Sabbath school class held a delightful party at the parsonage on the evening of October 15.

The Rev. and Mrs. H. L. Scannell of Fort Wayne, Ind., were guests at the church on that day. Rev. Scannell, of Rothville, Mo., was a recent visitor in Nortonville. Mr. Scannell is a lone Sabbath keeper and while in Nortonville occupied the pulpit on the evening of October 15.

H. N. Wheeler, who is chief lecturer for the U. S. Extension service, has been spending several days with us in this vicinity. Mr. Wheeler spent his boyhood days here and enjoyed renewing his acquaintance with many friends. He has given a lecture in the American Legion Hall on October 5, also a talk at a social sponsored by the Brotherhood, in the church basement the evening of October 6.

At a recent entertainment at the city hall the Ladies' Missionary Society presented Mr. James Hilkey in a program consisting of readings from the poems of James Whitcomb Riley. From this entertainment $12.11 was cleared, and at the last meeting of the society $3.35 was added to the sum to make $20 which was given to Pastor Ogden to be applied on the hymn book fund.

A singing service was also voted to make up a deficit on a recent issue of the Nortonville Review.

The Ladies' Missionary Society held its October meeting at the home of Mrs. DeEtte Coon, where Circle No. 2 was holding an all-day meeting to quilt. Circle No. 1 held its September meeting with Mrs. Asa Peck, when the work was entertained at the home of Mrs. Roy Allen.

MARLBORO, N. J.—It has been some time since you have heard from Marlboro in the columns of the Home News Department, but it has not been because of any lack of interest in the home news, but because we have been busy. The farmers in this section have been very busy picking tomatoes, which are an important crop in South Jersey. There has been a very good yield and the farmers are generally pretty well satisfied. Some farmers have grown a few frosts and the season is nearly over.

We have been busy during the last two weeks in attending conventions. The New Jersey State Extension Convention was held at Bridgeton October 9-12, at which many outstanding speakers, including Dr. A. Pollard, were present, and many from this neighborhood attended. The County Convention of the Council of Religious Education was held at the Second M. E. Church in Millville, N. J., October 14, 15, and 16. On the evening of the sixteenth, a part of the music was furnished by the Young Men Chorus with Mrs. Luther S. Davis as director.

The West District is a division of the County Council of Religious Education, and the chorus, composed of about twenty voices, has in it representatives from the Greenwich Presbyterian, Cohaneep Baptist of Roadstown, Marlboro, Greenfield, and Marlboro Seventh Day Baptist churches. These churches, together with the first day Baptist Church of Greenwich, compose the West District. The West District has its Fall Rally Tuesday, October 22, at the Shiloh Seventh Day Baptist church. A district banner is awarded the Bible School having the best attendance in proportion to its size.

We are looking forward with pleasure to the yearly meeting which will convene with the First Day Baptist Church, November 29, 30, and December 1. Out of the meeting will be held Friday evening. We extend a most cordial invitation to all and trust that there will be full participation from all the church. To show you that we are making preparations for this meeting, we will say that the church has already been painted outside and redecorated within. While this work was being done, the church held its services in the basement.

Sunday, July 7, was observed throughout the county as Home Department day. We observed the day on Sabbath day, July 6. A team of men from Bridgeton Religious Day School, Miss Elise Lovatts, gave a very interesting address, after which the pastor spoke briefly along educational lines.

Sabbath day, July 27, was observed as "Decision day." This day had been looking forward to for three or four weeks, so after the pastor had given a talk to the young people on "Decision day." There were eight who came forward and asked for baptism and church membership. Four were received into the church by profession, and the other four were received as a basis of fellowship and welcome into the church to sixteen people. We were very glad to welcome them, and we hope that the Lord will bless them in their new home.

The yearly meeting which will convene with the First Day Baptist Church, November 29, 30, and December 1, will be held at Marlboro High School.

We are looking forward with pleasure to the yearly meeting which will convene with the First Day Baptist Church, November 29, 30, and December 1. Out of the meeting will be held Friday evening. We extend a most cordial invitation to all and trust that there will be full participation from all the church. To show you that we are making preparations for this meeting, we will say that the church has already been painted outside and redecorated within. While this work was being done, the church held its services in the basement.

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morning, Pastor and Mrs. Van Horn and Mrs. Cottrell accompanied Pastor Cottrell to the Deerfield Presbyterian church, where he had a preaching appointment. The Van Horns went to Pastor Loofbro's for dinner, and there the Locos, the Van Horns, and Cottrells went to Cottrell's, a beautiful grove on the shore of Toler's Pond for a picnic supper. The Van Horns returned home comfortably and quietly. But there were stand-bys were there—they always came; but the people were not there. The old ventilation and overheating. The air was powerful, but it was well to outline dear, but he had prepared it very mildly to say that we certainly enjoyed their visit. What a fine thing it is for pastors and their wives to surprise one another. We hope it will occur again.

South Jersey is enjoying very beautiful fall weather. Nature is touching the landscape with her beautiful colorings of green, red, and gold, and no one can take one of the beauty scenes in this section without being reminded of an all-wise and all-loving God and Creator.

Very sincerely yours,
HERBERT L. COTTELL.

IT ISN'T DONE

N. E. PLUS

Rev. Mr. Sigrah was in the midst of a powerful, inspiring sermon. He had spent a good deal of time preparing it; it was well planned, his notes were concise and his outline clear, but better than that, he felt a freedom and fluency in delivery that was more than mere technical perfection: it was inspiration more or less from above.

But the audience was small. There were a good many empty seats. The church was attractive but was not small, and no one had any of the stuffy atmosphere of poor ventilation and overheating. The air was good, the lights (it was an evening service) did not hurt a person's eye, there were harmonies, the whole setting was favorable. But the people were not there. The old stand-bys were there—they always came; the young stand-bys were there too, the faithful ones of the younger generation that have become their own, the immature, and the world, but too often they are growing up to love and reverence the Sabbath. How different all this would have been had the plan been laid aside for God's plan and the Sabbath became to me a sign of loyalty to him.

All this was forty years ago. I married a Sabbath-keeping girl, of good old Seventh Day Baptist stock. I have been a minister for more than thirty years, our children are Sabbath keepers, and I am sure that it is a crown of life to which Paul looked forward. I think of many of my young companions who went away from the world, and I wish I knew the time that I chose the service of God with its joys and sorrows. Some of them were successful, but I find that I would not exchange places with any one of them, and today as I look back, I praise God that he gave me good sense to see the right way and will be given. Thus we obtain the crown of life to which Paul looked forward.

Dear Brother Gardiner:

When I came in from the field today I found The Sabbath Recorder of October twenty-first, and was most interested in your editorial which was written to meet the need of a father who is perplexed about her boy's life work with the Sabbath. The perusal of your experience in choosing a life work brought vividly to my mind my own experience, and while the organiza­tion of the moment is with me I feel led to write briefly concerning my own conclusions. As a boy in a Sabbath-keeping home I grew up to love and reverence the Sabbath, though I can not say that I loved it. After some work in the Hungerford Collegiate Institute, at Adams, N. Y., I secured my teacher's certificate and taught my first term of school. I wanted more education and as the way opened up to me to go to Battle Creek College, I worked my way, and in the same period of time I decided to go, but with the conviction that the religion of the college should not be permitted to interfere with my plan of being a lawyer. I have since found that I could not be a successful lawyer and keep the Sabbath. The second year at the college I was converted, and my plan was laid aside for God's plan and the Sabbath became to me a sign of loyalty to him.

In conclusion let me say that this whole question turns on the decision as to whether one puts worldly success first or whether he puts the development of Christian character first. I have come to the belief that the young man or woman who is ambitious and these prizes are much sought and highly valued in the world, but too often they are gained at a loss of eternal life. To those who by patient continuance in well doing seek for glory, honor, and immortality, eternal life, this crown of life should be a crown of life to which Paul looked forward.

Your brother in Christ,
Geo. M. Brown.

Route 3,
Searcy, Ark.
October 22, 1929.
THANKSGIVING THROUGH THANKSIVING

Christian Endeavor Topic for Sabbath Day, November 23, 1929

DAILY READINGS
Sunday—Great gratitude (Acts 2: 44-47)
Monday—Vocal thanksgiving (Ps. 103: 1-5)
Tuesday—Thanksgiving (Rom. 6: 15-23)
Wednesday—Job’s life (Job 29: 11-16)
Thursday—Love-living (1 John 3: 16-18)
Friday—Peace-living (Eph. 4: 1-6)
Sabbath day—Topic: Thanksgiving through the discussions (Ps. 116: 12-14, 17-19)

GLEE 
If your society has been meeting with the chairs arranged in rows, why not arrange them in a circle for this meeting? This would help everyone to feel more at home—

CIRCLE. The whole circle may pray together.

Choose hymns which are really related to the topic. This helps the mind to travel in channels of thought related to this topic and thus become better prepared to take part in the discussions.

Sentence prayers are a wonderful help to everyone when the persons praying have a real desire to do the things they pray about. These prayers should therefore be placed late in the program—after the discussion period—so that everyone will have gotten into a prayerful frame of mind. In this way the whole circle may pray

together.

For what things shall we give thanks?

For our lives, for the things we have, for the things we are thankful. This is a wonderful thing to do. We have a whole circle of people who are thankful.


days. When we entertain guests, we should show kindness to them. For each dear gift of joy, thank God!

LYLE CRANDALL

The Israelites had the custom of offering sacrifices to God to show their gratitude for his blessings, and God was pleased with their sacrifices. We show God, by our lives that we appreciate the many blessings he gives us.

How can we express thanks to God in our daily lives? Several years ago I read the book called, “In His Steps, or What Would Jesus Do?” The main thought expressed in this book is, “What would you do if you were in my place?” We, as Christians, can express thanks to God by living as near as possible to the standards he has set for us. Whenever we are tempted to do or say something it would be well for us to ask, “Would Jesus do or say this?” If we do anything that would be easier for us to live right, and thus express our thanks to him.

Another way in which we can express thanks to God in our lives is by doing kind deeds to others. We are hungry for kindness. Even a smile, a word, or an act of kindness will go a long way, and it will help us to live more happily. We must be ready to show our thanks to God in this way, remembering that “A little word in kindness spoken, A motion, or a tear, Has often healed a heart that’s broken, And made a friend sincere.”

Grenville Kleiser.

It is customary at Thanksgiving time to give thanks by thanksliving is

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Milwaukee, Wis.

DAILY READINGS
Sunday—For opportunity to serve (Luke 10: 30-37)
Monday—For friendship (Rom. 1: 8)
Tuesday—For health (Luke 17: 11-19)
Wednesday—For anxiety (2 Tim. 1: 7)
Thursday—For home (Luke 16: 10-20)
Friday—For opportunity to serve (Luke 10: 30-37)
Sabbath day—Topic: Thanksgiving—Why? (Ps. 103: 1-14)

Topic for Sabbath Day, November 23, 1929

FOR THE LEADER

It is customary at Thanksgiving time to name the things for which we are thankful. The daily readings give suggestions along this line. But this topic lays special emphasis on the why of thanksgiving.

Why Thanksgiving? Because it makes us realize the debt we owe others who have been our benefactors and also those whom we may help as servants of God. The blessings we receive from God are not fully enjoyed until we have shared them with others.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

This outline for teaching hymns to juniors I found very helpful in my own society. There are four hymns to be memorized by our juniors this year which were included in the Program of Work, but if some other hymns seem more appropriate for your juniors to learn, just substitute them in place of the ones I have chosen.

1. Story, or a word, or a tear, Has often healed a heart that’s broken, And made a friend sincere.

2. Read all through by superintendent with juniors following the words on their own copies.

3. Important sections explained by superintendent.

4. Hymn read in unison by juniors.

5. Questions about meaning of words asked by superintendent.

6. Study of chart illustrating the hymn.

7. Learn the words as a poem.

8. Learn the words as a song.

9. Sing the hymn from memory.

SOCIAL FELLOWSHIP GOAL—1929-1930

MOTTO—Play with a purpose.

PURPOSE—Through our socials (1) to provide wholesome recreation for ourselves and our friends, and (2) to interest others and win them “For Christ and the Church.”

GOAL—20 points for each standard social held.
PHAIN-O-GRAM

OCTOBER, 1929

Since this is the first bulletin you have received since Conference, the first thing I want to tell you is the result of last year's contest. The fourteen societies in the contest made a total of 4,215 points. There were 61 standard societies reported, and 25 of these societies you would like to know the number of points made by each society.

Nortonville
Little Genese 1100 Waterford 115
Ashaway 731 Upton 165
Salem 285 New Market 65
Beret 230 Westerly 65
Adams Center 175 Riverside 65

The Nortonville society, earning first award, entered the contest last fall and I wish to commend the society especially for its splendid work. The Little Genese society, which held first place for three years, received second award, and Ashaway the third.

Please study this record carefully. Perhaps your society might do better. It doesn't look very good, but we are starting all over again, and it's just up to you which place your society will hold at the end of this contest.

Now! Read this! Call your committee together! Discuss it! Plan your work for the year. Remember, the new motto—Play such a part that means that you must definitely plan your socials, and then see that your plans are carried out. Don't dream. Don't get up. We must get up. We must do it. We must get up. If you can help in any way, I would be glad to hear from you. I hope each society is planning a good original Hallowe'en social. If you haven't time for that, try the one which is already worked in. And then! Don't fail to report it and receive credit.

If your society wasn't in the contest last year, won't you join us now? We want twenty-five societies really working and accomplishing the aim of the goal.

Report all awards since July first and your society will be entered in the contest. Yours for "Play with a purpose."
CHILDREN'S PAGE

A STAY-AT-HOME JOURNEY TO THE LAND OF JESUS

Junior Christian Endeavor Topic for Sabbath Day, November 10, 1928

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

Post, for the interest of the juniors, pictures of Palestine. You can obtain some from the cover pages of old almanacs, as there have been a good many of them. Also the National Geographic Magazine post also some large maps of Palestine for use in geography talks. Suggested topics to hand out for talks: Seacoast, fisheries, ports, mountains and valleys, Cities and villages, Lakes and rivers. Industries and trades. Modes of travel. Manners and customs. Fruits and vegetables. Races and languages.


Suggested songs: "Blue Galilee." "Once in a mountain side." "O little town of Bethlehem."

THE SABBATH RECORDER

561

THE LOST CHILDREN

MRS. HERBERT L. POLAN

DEAR LOUIE:

I am glad you have enjoyed the letters on the children of Jamaica. I believe the children would like to see letters from Jamaica, and to know how we are living and faring.

We enjoy our Sabbath school every Sabbath. I have four brothers and one sister. We live about a half mile from the spot where we worship. We worship in a booth lately built.

Rev. D. Burdett Coon and wife spent three weeks at this end of the island. We had the privilege of having with them in the car ten miles to hold meetings at a place where we have two faithful members.

We are not new converts to the Sabbath. Father and mother were members for twenty-one years, being Seventh Day Adventists. We lived nine miles from the Seventh Day Adventist church. They never attended church in my time. We kept our home department worship every Sabbath, but we never saw, in any report to the conference or church. We never heard of a Seventh Day Baptist in Jamaica before September. One day a brother gave father a tract (Electronic and Practice), which he got from Brother Samms, a Seventh Day Baptist, and we agreed to be Seventh Day Baptists at last. A few months afterwards my brother Rayness and I were baptized by Rev. D. Burdett Coon.

I close with love to all the children that will read this letter. Yours truly,

LOUIE U. MAC PHERSON

Williamsfield District,
Silloth P. O., Jamaica, B. W. I.,
October 7, 1928.

MOUNTAIN-SIDE AND SEA-SIDE IN 1929

NUMBER FOUR

The next morning we had for breakfast a treat in the shape of fresh trout caught and donated to our household by a neighbor. This was the first time I had tasted this delicacy, and I could understand why a man will face discomforts to obtain a taste of such meat; but why some men are so selfish as to suffer the extermination of trout, grouse, or quail in any locality, just to gratify the moment's hunger, is not so comprehensible. There is genuine satisfaction in taking care to produce choice specimens, instead of exterminating them.

After breakfast we gave our attention to the jelly we had tried to produce, and found it was truly jelly in the kettle. So we heated it and poured it out into glasses, fine in color and taste.

Then we discussed attending the Congregational service to be held nearby. There was also a Methodist convention in the next town. The sun shone and the mountains looked near and clear.

Out of deference to my wishes, my hosts let me stay quietly visiting here, instead of meeting with strangers in a first day service. We had much to discuss. Then we dealt the jelly out in little mounds, kept a covering circle, now narrowly diminished. There were friends in Rhode Island, some few miles to the far west; some to the islands of the sea.

Then prohibition enforcement came up for consideration. The newspapers and county papers told of the desperate and despicable escapades of border liquor runners. The sun and the clear air caused me to miss my little home in Ford's Landing. The missing children.

"Why, where have you been?" she exclaimed. "Oh," answered Joan, "we wanted to play Indians and thought it would be lots more fun to do it by moonlight than to wait until tomorrow." "And how did you go out?" asked Harry. "We crept out the hole that Rover scratched in the sea."

I studied auto routes and maps, looked in the old records. The power that has monopolized the right of way.

I have learned to know there were in a Montreal library some of the oldest manuscripts of the Bible in this part of the world; and I had letters making the way open for me to see these manuscripts. I found I could not be the finishing children from that household have been lost.
The most important one is in the hearts of youth. The seeds of Sabbath truth must be planted there, to grow up and bear fruit in the generation. The best treasure of my mother goes back to the faith in God and his Sabbath, planted in my heart.

Next in value as treasures for records and printed testimonies of God-fearing people, where coming generations may read them, and gain encouragement for the encouragement in the making of spiritual records of their own experiences.

Ever since my study of the Hebrew language, the historic manuscripts of the Bible have had a magnetic pull upon my desires; but yet I have had to be content with actual visits to our Great Library. And on this trip, I must now plan for my return home without seeing the treasures I had hoped to win. My hostess arranged for me to ride to St. Johnsbury the next morning. I must start at six-thirty to obtain this favored conveyance over the miles that lay between me and St. Johnsbury. The dampness was there, to grow up and bear fruit in the condition of the heart.

When I came to buy my ticket to Prince- ton, Mass., the agent amused me by saying he had never sold a ticket to that place before, had never heard of it or noticed it in his list of stations on the Boston and Maine Railroad; but that did not hinder my obtaining conveyance on the miles that lay between me and home. A poor conductor who neither knew the standard time, I started. At quarter of ten, I changed cars at Windsor, Vermont; at half past ten at White River Junction in the cool of the day, and welcomed our companion with him. We can not explain the presence of these home surroundings.

In some ways the mechanical travel of the automobile dissipates this communion; yet if we are wise we will keep our standards of similar travelers, who are more magnetically driven than we. We have a few miles of the business of the Fairbanks Scales, the chief industry of that town, the integrity of whose product has stimulated the commerce of the world by the use of their just weights and correct balances. My courteous chauffeur was employed in the business of the Fairbanks Scales, the chief industry of that town, the integrity of whose product has stimulated the commerce of the world by the use of their just weights and correct balances.

The calendar for 1930 is the same size as the one for 1929. It is printed once on pink paper, which benefit if used lawfully, but which we care not to explain. The color is delightful, and the Sunday morn­ning day it is safe at home. Monday morning daylight saving time told the hour of four, and the hour gained on the way up was lost again. It is to be wondered if time will make this regrouping of time available.

At the junction of the lines that lay between me and home, a number of passengers from the same city but with a different standard time, I started. At quarter of six, I changed cars at St. Johnsbury, the dampness was there, to grow up and bear fruit in the heart. A few moments the neighbor appeared, and I had good-bye to my hostess, and the brookside cottage, and the flowers, notably the five inch crimson dahila in bloom in the garden. The ride in the cool morning air was delightful; and I was safe at home, where daylight saving time told the hour of four, and the hour gained on the way up was lost again.

Last year the mottoes were taken from Rev. A. J. C. Bond's fifty-two Weekly Mot­toes, a copy of which you may have seen. Of these, you have enjoyed them. For this calendar, we have taken from writings of twelve different men, their ideas of Sab­bath meaning and life. They are, like the ones last year, real gems of expression which carry a fine message. Perhaps you will also there find your note to memorize the motto for the month each time a leaf is turned. The backs of the pages have a directory of our General Conference officers and committees, information about all our assoc­iations and boards as usual, with the addition of a Missionary Directory which you may find use for.

Those who are buying the calendar, this description is put in the Record, which may become a part of their Sabbath consciousness is surely worth while. Be sure you are counted when your pas­tor sends in the order for calendars for your church.

BERNICE A. BREWER
510 Watchung Ave.,
Plainfield, N. J.

TOWERS OF BABEL

MRS. ELLEN W. SOCIEW RAMSEY
(Paper given at Yearly Meeting of Iowa
Societies)

"The world is evil, the times are wakening late, be ready to meet this crisis.

The Judge that comes with the day;

The Judge is at the gate;

The Judge is at the gate.

The Judge that comes with the day;

The Judge is at the gate, the Judge is at the gate.

The Judge is at the gate.

The Judge is at the gate, the Judge is at the gate.

The Judge is at the gate.

The Judge is at the gate, the Judge is at the gate.

The Judge is at the gate."

E overflow of the Lord was before the children in a home, such evid­ences of the Seventh Day Baptist tradition of that home. Twenty-five cents spent in putting the "Sabbath motto" in the hands of the children in your family will want the children in your family to help you. The Judge that comes with the day;

The Judge is at the gate, the Judge is at the gate.

The Judge is at the gate.

The Judge is at the gate, the Judge is at the gate.

The Judge is at the gate.

The Judge is at the gate, the Judge is at the gate.

The Judge is at the gate.

The Judge is at the gate.
As Noah came forth from the ark, upon what an unreal world he must have gazed. The sins and wickedness of the world before would be away, with what joyous devotion he set forth to fulfill the will of God.

But as a panther hides in a beautiful wood and steals its unsuspecting prey, so Satan came also, stalking in one guise or another the people of God. As time went by, generations were born and passed away. The people increased, scattered, and colonized the earth, always with the specter of evil in their midst.

Nimrod arose and with his unusual ability as a leader he became their dictator. Wickedness as a sweet morsel under his tongue was certainly bound up in his heart. He openly defied God and declared he would avenge himself upon him for the destruction of his forefathers. Hence the tower of Babel and the consequent confusion of tongues. He insisted upon Jacob taking the weaker brother of the two, and Laban, greedy, chose the richest portion of the flocks of Rachel and her descendants while foreseeing nothing of the honors in store for them.

He sat in the midst of the plain, his tongue was certainly bound up in his heart. He openly defied God and declared he would avenge himself upon him for the destruction of his forefathers. Hence the tower of Babel and the consequent confusion of tongues. He insisted upon Jacob taking the weaker brother of the two, and Laban, greedy, chose the richest portion of the flocks of Rachel and her descendants while foreseeing nothing of the honors in store for them.

Time went on apace and as the parting of their ways came to Abram and Lot, we find Lot building his tower of Babel when he chose the land of the plain. His father was Abraham, and he was John, the Baptist. While living in Zoar, poor miserable, he sat in the midst of the plain, his tongue was certainly bound up in his heart. He openly defied God and declared he would avenge himself upon him for the destruction of his forefathers. Hence the tower of Babel and the consequent confusion of tongues. He insisted upon Jacob taking the weaker brother of the two, and Laban, greedy, chose the richest portion of the flocks of Rachel and her descendants while foreseeing nothing of the honors in store for them.

As was Joseph, so are we often led through troubled waters. But as the water of the pool healed those who entered at the trouble of it, so it often is the troubled waters of our lives that lead us to the paths of peace. So also one ill step leads to another, making each one an inexorable chain of events.

Pharaoh, when he refused to let Israel go, and Israel itself, builded oh, so many towers that but recoiled upon themselves, as is witnessed by the Red Sea disaster, as is Pharaoh, and the deaths in the wilderness of the ill-tempered, complaining Israelites.

Even Moses, Aaron, and Miriam, the trusted of God, by little slips of the tongue built unto themselves towers at the very end of their journey. Behold how great a blaze a little fire kindles.

During the Civil War a day Baptist church was built a few miles north of Lawn Ridge, Ill., which is about four miles north of plainly, wickedness as a sweet morsel under his tongue was certainly bound up in his heart. He openly defied God and declared he would avenge himself upon him for the destruction of his forefathers. Hence the tower of Babel and the consequent confusion of tongues. He insisted upon Jacob taking the weaker brother of the two, and Laban, greedy, chose the richest portion of the flocks of Rachel and her descendants while foreseeing nothing of the honors in store for them.

The instant your car passed away, you felt the power of a leader. The instant your car passed away, the power of a leader was felt. The instant your car passed away, the power of a leader was felt.

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For two years it seemed to the crowds they were in the hour of defeat, which in him in the hour of defeat, which in

dontronic mace, he had spread far and wide, and when he approached any town, village, or city, men vied with one another to do him honor and entertain him. it would seem that almost anything was possible in line with social or political aspirations. Moreover, it seemed that the dream of generations for the brilliant reign of the Messiah was about to come true.

Careful reading of the record of his life

"I have overcome the world." In this text of Sahbath morning addresses on the great outstanding truths of the Christian life I have dwelt much on the life of Jesus, for he was the founder of the Christian religion and is therefore the hope of the world. We place this morning to the climax and the waning of his popularity, with special emphasis on the manner in which he bore himself in the hour of defeat, which in reality was the hour of his triumph.

For two years it seemed to the crowds which had witnessed his growing popularity and achievements, as he preached, taught and healed the sick and suffering, that his success was sure. They had seen him cleanse the temple, heal the sick, forgive the sinner, cast out the shrewd antagonists, and had heard the cheers of the throngs as they saw him win his victories. His fame had spread far and wide, and when he approached any town, village, or city, men vied with one another to do him honor and entertain him. It would seem that almost anything was possible in line with social or political aspirations. Moreover, it seemed that the dream of generations for the brilliant reign of the Messiah was about to come true.

Then came the change. His own home town turned against him. There is nothing more than the flip of a coin, with the occasion of his visit to his home town, the little town up among the hills that he loved and cherished for his happy childhood, of his early training, his preparation for his ministry. Yet he knew it was a town which had never produced any great characters, nor been noted for any historic achievement. It was a mere joke in its day. "Can any good thing come out of Nazareth?" people were in the habit of saying. Now that Nazareth has its opportunity "to put itself on the map," how does it act? In this text of Sahbath morning addresses on the great outstanding truths of the Christian life I have dwelt much on the life of Jesus, for he was the founder of the Christian religion and is therefore the hope of the world. We place this morning to the climax and the waning of his popularity, with special emphasis on the manner in which he bore himself in the hour of defeat, which in reality was the hour of his triumph.

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that Jesus courage and John had been beheaded following a elsewhere.

How the blind see, the lepers are cleansed, were looking, or whether they should look deputation of disciples to ask Jesus whether such

He was not mingle with men the way people, but the two men were so different. John was plain, austere, exacting. More-

But the shadows deepened. Following the feeding of the five thousand, the people had desired to make and crown him king. If he had only given his ass—but he had declined, saying: "My kingdom is not of this world." Mine is a spiritual mission.

I am the bread of life. You have cheered me because I fed you in the wilderness but I tell you now that what I have come to is a spiritual kingdom and may know your Father.

Now this was a shock to their hopes. It was all so dear to them. They had seen him heal the sick, silence his foes repeatedly, and they had seen the whole country so wild with enthusiasm over him, and they knew that with such a leader they could overthrow the hated Roman powers. And now, that the hour seemed so propitious, it stunned them that people who had done that to such swift and sure victory. And from then on the people began to slip away from him.

So the spring and summer slipped away. Finding his task growing harder, he took his disciples and withdrew from his old scenes of labor and activity in Tyre and Sidon, where they were more friendly and where he could train his disciples without molestation.

But the time came when he must go to Jerusalem, and he would have to go through Nazareth. In this town it was the graveyard of so many high hopes. Every road, every village, every house, and tree seemed condemned to such swift and sure victory. And from then on the people began to slip away from him.

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DEFENSE AND CONTROVERSY

Of course to defend something assumes that there is something to be defended. And who dares say that liberalism has not made such an attack on the Bible? If no attack were made, no defense would be required. But this critic doesn't reason that way. He doesn't like that word "spineless," religious "pacifism" many are preaching these days. Not long ago this critic was saying I was "tending, that good old militant spirit." "Onward Christian Soldiers," came in for criticism and a libel to the martyrs of the Church. The land today is much preferred to the stultification material that gave birth to the Christ and the Christian Church is today, almost a stranger to God and his Christ, and the Book is an owned Book. Its defenders—the men on the watchtowers—failed.

"The Bible needs no defense." These words are used by many Bible critics today, by critics who are dissecting the Bible, according to secular scholarship, as if it were a museum piece. They have used them so often that they really think these words are under the law, are preserved only at the price of blood. Our liberties, guaranteed us by this statement, I have always thought, is essential as a testimonial of worth. And I am persuaded that the reason why many people say little or nothing about the Sabbath is because they don't think anybody found it out. His attitude is typical of this age: keep still about your religious convictions. If you have any, the other fellow's are just as good as yours.

Recently, Dr. Robert E. Speer spoke very clearly on the subject of "Layman's Duty to Propagate His Religion." From this address I quote the following:

"The idea that the world or any one land is to be evangelized by the Christian body is preposterous for many reasons—chiefly because the Christian is not a possessor eager to propagate it. It is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man, and its power, seen in dominating the lives of all its adherents and making them eager for its dissemination, is as essential to the worth of the religion as it is necessary to the survival of the nation.

"The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No idea of a successful campaign is possible either rational than that the religious colonel is engaged to do the fighting, and delegates to the men who sit at ease. And yet, perhaps, there is one idea that is sound and still. That is that there is no fight to be won by a minister who is paid to spend his time soliciting his regiment, or giving talks to his congregation; who has become as rare as the man.

"The BLOOD of the ideas, one sees, is paid to spend his time solacing his own. Ideal could be more non

"...Ideal could be more non..." But that is the way we have to look at these things. It is not an hour for an apology for our religion. Tolerance? Yes, Christianity does not come back. The saloon has been on fire with the love of Christ for our religion was born in controversy. The Old Testament is a product of controversy. For vigorous contention.

"When the Church attempts to keep our country clean from the saloon and its bane, after months of discussion, that controvérsy has been preserved for us only at the price of blood. Our liberties, guaranteed us under the law, are preserved only at the price of eternal vigilance.

Again, it is well to remind ourselves that our religion was born in controversy. The Old Testament is a product of controversy, in constant conflict with pagan religions round about them. Christ himself was a controversialist. God the Father had sent Jesus to this world on a definite mission, and Jesus declared what that mission was, very definitely and forcibly. But from the very hour that this mission was declared, until the day he hung upon the cross, Jesus was on the offensive, constantly combating the liberalism, the sectarians, and traditions of the Jewish leaders.

The Early Church was born in controversy. The apostles and disciples were set up in the office of the defense of the church. The great Apostle Paul was the mightiest controversialist of all history. And had he not fought with all his might against those who opposed him? Because he knew that the Christian religion might have died in its infancy. And the Church of every age that has been on fire with the love of Christ for lost men has been, like the Church of the first century, a militant church.

I know well that this modern age doesn't like that word "militant." It savors too much of conflict and warfare. But that is what the Christian religion is—if we are true to its founder—a warfare against sin and unrighteousness. It is not like that spineless, religious "pacifism" many are preaching these days. Not long ago this critic was saying I was "tending, that good old militant spirit." "Onward Christian Soldiers," came in for criticism and a libel to the martyrs of the Church.
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-Dr. John A. Lapp, President National Council of Social Agencies.

The disciples were called Christians first

in a foreign missionary church.

The one book of prophecy in the New Testament was written to the seven foreign

missionaries in Asia.

The disciples were called Christians first in a foreign missionary community.

The language of the books of the New Testament is the missionary's language.

The map of the early Christian world is the tracing of the missionary journeys of the apostles.

The problems which arose in the early church were largely questions of missionary procedure.

Of the twelve apostles chosen by Jesus every apostle except one became a missionary.

The only man among the twelve apostles who did not become a missionary became a traitor. —The Expositor.

ALONE WITH GOD

PRAYER

Grant, Almighty God, that our meditation of thee this day may be such that pondering upon thine unchanging we may the better bear the changefulness of our lives; that by thy constancy we may better bear the fickleness of our fellow mortals; meditating upon the largeness of thy love we may the better bear our own coldness. Whatever there is in us is good, may the circumstances of our life, the friends of our soul, the meditations of our heart, foster growth and we may be strong. Whatsoever there is in us that is good, may the

country, which is founded for the

of public utilities which is low, contemptible, and corrupting. It is not an honest proposal. Senator Borah was right in saying it would rot the foundations of the Republic in a brief space of time. I believe that no respectable support can be honestly given to the proposal.

An audience is the proposal for light wines and beer. Of all proposals this is the most insincere. To say that those who are now drinking will be satisfied with two or four per cent beer or wine is talk nonsense. There are two main classes of drinkers today—the low down hair oil drinkers and the smart-aleck newly

rich and would-be fashionable class. Imagine either one satisfied with four per cent beer. It is merely an entering wedge to break down the prohibition. No one would be satisfied with it. There is no sincerity among intelligent people who advocate it. The success of it is self-evident. Boot- legging would not be prevented by it any more than it would under government management.

There may be other alternatives, but these are the only ones that are seriously dis-

They have no merit in logic or common sense. There are no substitutes for prohibition that need none. Cer-

tain it is that the saloons cannot come back. Certain it is that the government of this

country, which is founded for the purpose of promoting the public welfare, will not engage in the corroding and corrupting business of dispensing intoxicating liquors. Prohibition will continue. With few excep-

tions in some of the large centers it is work-

ing with reasonable success.

Ninety per cent of the people of this country are, at this time, neither drinking systematically, nor trying to drink. There is a noisy fringe of wets with widespread means of propaganda that has given a very distorted view of the actual conditions resulting from prohibition. I believe that pro-

hibition has been as great a success as any-

one ever had a reasonable right to expect when the vastness of the social problems involved is considered, and I make the prediction that no national political party will openly declare for repeal or any consider-

able change in the prohibition law.

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THE BLUE-GRAY REUNION

It was extremely interesting to note the comments of the press in various parts of the Union on the action of the Grand Army at the Portland, Me., encampment in refusing to participate in a final reunion with Confederate veterans.

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**THE SABBATH RECORDER**

Two years ago he came to Plainfield where he has been employed in the Publishing House of the American Sabbath-Tact Society.

July 14 of this year he was married in marriage to Miss Dena Davis, who like her husband was born at Plainfield, is a graduate of Milton College, and is an employee of the American Sabbath-Tract Society. M. G. Stillman, which was at about the time of his

Ehret:—Emery Davis Ehret was born in Richie down Pennsylvania Avenue would            enough, the losers and worst sufferers

M. G. Stillman. About twenty years ago he came under the preaching of Rev. M. Ervin, of Web-

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LIVING WITH PEOPLE OF OTHER RACES.—Buddhism 1: 1-18; John 4: 5-10; Acts 10: 1 to 11: 18; Romans 1: 14; Galatians 3: 28, 29.

Sabbath School Lesson VII.—Nov. 16, 1929

Repentance is getting out of one train and getting into another. You are in the wrong train; you are in the way that leads to ruin. Get out of it today. Right-about-face!—Dr. L. Moody.
THE SABBATH RECORDER

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

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