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

"Beauty put in concrete form can work wonders."
—Edwin H. Blashfield

The Sabbath Recorder

NOVEMBER
Brown—garb'd the forests stand in scaring leaf,
And Nature, humbled, moans in pent-up grief.
Where once the earth was carpeted with green,
Now withered leaves, of beauty torn, are seen.
And yet, the scene is not a gloomy one,
For, in earth's bosom sleeps the friendly men.
And sportive breezes sing their soothing strains
To russet hills and amber-dotted plains.

The rampant frost-king touched with withering breath
The blooms, adorning them for spectral death:
He touched the lips of sparkling brooks, and, lo,
Their voices ceased, their pure, melodic flow.
He seals to unseen inmates of the air,
And white-wing'd crystals settled everywhere.
Thus brown and white and deeply golden hue.
Earth nestles in November's lap subdued.

—Eugene B. Kunz.

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Vol. 162, No. 39
November 18, 1929

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
263 Park Avenue
Plainfield, N. J.
Next Session will be held with the Seventh Day Baptists of Colorado Springs, Colo., in the Chautauqua Auditorium, Colorado Springs, Colo., June 22-27. Pastors: Edward J. Walker, Pre-ident; Edward J. Brown, First Vice-President; George C. Storer, Second Vice-President; William L. Burdick, Recording Secretary; Paul C. Saunders, Alfred, N. Y., Financial Secretary; Benjamin C. Shaw, Corresponding Secretary. Gifts or bequests for any denominational purpose are invited by the Conference in behalf of the best interests of the beneficiaries in accordance with the wishes of those who give. The Memorial Board acts as the Financial Agent of the Conference Committee. Write the Secretary or Treasurer for information as to ways and means of helping the cause.

SABBATH SCHOOL BOARD
President—A. E. Maxwell, Level Park, Battle Creek, Mich.
Recording Secretary—Mrs. Gladys Coo Hemminger, 107, Grosse Pointe, Mich.
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SEVENTH DAY BAPTIST VOCATIONAL

SEVENTH DAY BAPTIST VOCATIONAL

APPLICATIONS FOR MEMBERSHIP ARE INVITED BY THOSE WHO ARE NOT MEMBER but wish to become such and wish to receive a copy of the "Seventh Day Baptist Weekly." Please write to the Secretaries of the Conference Committee for information as to ways and means of helping the cause.
thing which is designed to affect your peace and happiness forever.

The great appeal of Christ, “Seek ye first the kingdom of heaven, and all these things shall be added unto you.” Dear friend, why not stop and think carefully and weigh this matter well. Think of the great value of all the things you have sought and obtained. You have worked hard for them, but in a little time they will slip away and pass into the hands of another. At most they can be yours only a little while. But Christ offers you eternal life which will abide forever. The most desirable things of earth are as nothing compared to that.

Stop and think: Eternity is close at hand. Your present vanity is a drift in the right direction toward the end, and what can you do without Christ?

Do you mean to keep on drifting until your spirit takes its flight without a hope of peace in heaven? Please do stop and think. We will be the outcome from your present way of living.

What effect is your attitude toward religion likely to have over the destiny of your friends and loved ones? We cannot avoid responsibility in this important matter.

Then please do stop and think carefully about your present effects for eternity, and about the tendency of your life upon those you are bound to influence either for good or for bad.

Are We Doing Our Part?

In a certain New Jersey town not long ago, three white caskets lay side by side in a parlor. One of them was the body of a beautiful girl six years of age; in another lay the body of her two-year-old brother, while the third held the remains of their mother. They were all killed by an auto crash caused by an drunk driver. The starting tones could be heard all over America, many times a minute, the people who are responsible for the laws, and for proper education, but who waste up and do their duty as responsible citizens.

Daytona Has a Pastor

A letter from George A. Main brings the information that Rev. M. B. Kelley is rapidly recovering from the effects of his operation, and that he has consented to become pastor of our church in Daytona.

There is a fine, interesting congregation in that place, especially during the winter season, and we wish they might secure a pastor for all the year round.

A Criticism

A certain professor in a recent text-book in one of the New England states, started quite a discussion on the subject of the hunger of women to be considered as a characteristic, and so if one door closes others will be sure to open.

Then the consciousness of having done well always tends to strengthen character and to qualify you for better and higher work.

One word more: boys; the true character of a man is best revealed in his dealings with others. If he is generous and kind to his companions, if he is willing to carry others along with him, such a man will go a long way toward the conscious of having done your best. And a reputation for honest, faithful work will be the best recommendation you can have with those who may be looking for such service as you may be prepared to render.

My Own Heart

There lies before me a little pamphlet containing nineteen poems, written by a farmer boy of “Old Allegany” in western New York. They seem so significant and earnest that they impel me to write my dear friend, Ben, who has put them before the hills of Allegany for such one from time to time. The poems, which he has persuaded the members of the denomination to help both sides in this matter.

Many of our young men are even effeminate enough to take that professor’s advice against women teachers.

Always Do Your Best

If I could secure the attention of every young man who is seeking for success in life, and who is looking for an open door to usefulness, I would like to say: “Always do the best.” The world stands in need of the very best you can do. You lose, and the world must lose, if you fail to put your best thought, your most sincere effort into whatever you undertake.

You cannot afford to slight your work or to do things by halves, a high-minded man will never allow himself to think of such a thing. He will feel that whatever is worth doing is worth doing well.

I am sure you cannot do without the peace of mind than the consciousness of having done your best. And a reputation for honest, faithful work will be the best recommendation you can have with those who may be looking for such service as you may be prepared to render.

A Suggested Remedy

In reply to our question in the editorial on, “Life Work Problems,” a good brother in Michigan has this to say:

“If readers of the Recorder and pastors and members of the Seventh Day Baptist church would, through the Recorder, solicit work, and tell of vacancies; and if Seventh Day Baptists would employ Seventh Day Baptists in preference to non-Sabbath keepers, the directory of the denomination would be established and the Recorder would be the medium.

Also why not give boarding places with Seventh Day Baptists and other exchanges?”

It is a good suggestion, and we think that a careful study of the effect along this line might result in great good.

But after all said and done, one of the distinguishing features will be, a year, to follow the way in which Sabbath-keeping young men will leave a good business with us, and to go work for Sunday keepers at the very least if nothing is necessary for our own people to fill the places with non-Sabbath keepers.

There are duties on both sides of the case to be carefully regarded. Business men should seek Sabbath keepers in their shop and places of service; and on the other hand the young who Sabbath should never vacate a good Sabbath-keeping position without the best of reasons for such because of which they would be glad to help both sides in this matter.

The Sabbath Recorder
and read on many special occasions by our children and me. When literary critics would rank them great or not, I said to my maternal neighbour and we knew him as the soul of honesty, self-sacrifice, and devotion."

Brother Crandall expresses the hope that these poems more than read as they can be reached in the little pamphlet.

I spent the first hour after receiving it in reading them over and over, and am free to confess that I was moved to tears more than once before I was through.

Let me give you here the last one in this list, entitled

THE LITTLE CHURCH I LOVE

It stood by the side of a hillside green In a little vale below Where wandering still a silvery brook On and on in its ceaseless flow. The flowers beneath its beauty there In the sunshine from above, Fond memories will ever cluster Of the little church I love. Twas there our fathers and mothers met, To join with one accord Their songs of praise and offered prayers In devotion to the Lord. I only remember the sacred place, Where in childhood I used to go To sit in the pew by my father's side In the days of long ago.

I remember the grand sweet music That came from the old church choir, To fill our hearts with gladness, And our minds to inspire. I am thinking of the dear kind faces, Of the happy smiles there, Where the violets in summer grow. My thoughts would ascend in prayer, And bless it forever with sunshine And heavenly grace from above.

To help it to shine as a light to the world, That dear little church I love.

I have known something of the little church referred to above, and the poem starts fond memories of two other little churches in "old Alleghany," my boyhood and young manhood. For the Christian denomination is my young manhood at Niles—or the Friend­ship Church.

Memories of the loved ones who led me to Christ, and who helped me along the Christian way, will always remain. But some way the reading of such a poem gives me renewed appreciation of those dear memories which brings me very near in affection to "the dear little church I love."

WHY WE SHOULD REMAIN IN THE FEDERAL COUNCIL

[The following letter was written in answer to a request from a member of the committee of this journal, which was referred the question of the relation of the denominations to the present movement toward church union.]

Dr. Corliss F. Randolph, Maplewood, N. J.

DEAR BROTHER RANDOLPH:

After some delay because of the press of other duties I shall undertake to reply to your letter in which you ask me to state the salient reasons for my leaning toward the Federal Council of the Churches of Christ in America.

It would be interesting to review the relationship of Seventh Day Baptists to the Federal Council from the pre-organization meeting in Philadelphia in 1905 to the present day, but that date is too distant. Their songs long since were stilled by death, we see their forms no more. But in the days of long ago and the pleasant smile they wore; fond memories will ever cluster of the little church I love.

Perhaps I should not close this letter without reference to an article which appeared in the SABBATH RECORDER some time ago, taken from a Baptist paper. This article has to do with the Federal Council in its quadrennial meeting held in Rochester last December, and was evidently written by one who attended that meeting, and who is quite ignorant of the character of the council's organization and the scope of its activities. Let me say in introducing this subject that I am not unaware of the many movements toward church union. I have participated in some of these major movements as you well know, and am intensely interested in them. Let me say further that I am chal­lenging Christians that the number of denominations might be greatly reduced through the union of all mankind bodies of Christians. But it is anybody's compromising a single truth or giving up a single thing of value to the Church.

The many members of the Federal Council are enthusiastic advocates of Christian union goes without saying. It is the spirit of the times and in the air. However, you will be interested to know that the editor of the Christian Century, who was present at the Rochester meeting, referred to that meeting as "The Rochester Fiasco," just because he could not see in its deliberations evidence of steps toward Church union.

But my purpose in including in this letter reference to this particular phase of the subject is to quote from a report of a com­mittee which was presented to the council at Rochester. The committee reporting was a "committee of one hundred" which had been appointed one year before, and which had studied the structure and function of the Federal Council and had conducted a wide inquiry. Their report dealt with various recommenda­tions with respect to future policies and procedure. It seems to me that the following items of the report, taken from the minutes of the Rochester meeting, ought to be sufficient to remove all fears from the mind of any Christian about the spirit and method of the council. It is not organized to promote Church union. It does promote Christian unity as the Prot­estant denominations of America cannot do in Christian service through its commissions and its committees.

(From the Committee on Findings.)

So far as the character of the present work of the Council and its ways of operation are concerned, the committee finds a consensus of opinion that: a. There is a unanimous and deep appreciation of the work of the council, but there is sincere desire for its continuance and for a legitimate expan­sion of its functions. b. A growing desire for organic union of closely allied bodies is evident, a sentiment which is felt by many members. c. The union of all the churches into one body with a central organization and control at present is not considered practicable and, therefore, is not an issue before this conference.

d. There is also, agreement in the many re­
SABATH RECORDER

SHILOH BIBLE SCHOOL

HISTORY FOR THE YEAR BEGINNING
OCTOBER 1, 1928

ANNABEL BOWDEN, HISTORIAN

History is a means of preserving the past. All the advantages that are ours in the present are due to the efforts of our forefathers who toiled and sacrificed that the future generations might be blessed.

What the coming years will enjoy depends in a large measure upon what those living in the present shall do toward advancing civilization. Without them shall cherish the ideals of the noble men and women who have lived in the past, and exemplify in their lives the teachings of the Bible school.

The Church has been a great factor in helping to shape the destiny of the nation. One of the greatest assets of the Church is the Bible school, for it is there that the young people are taught the truths contained in God's Word, which, if applied to their lives, help them in forming characters which shall result in their accomplishing much for righteousness and for the good of all mankind.

For many years the Shiloh Bible school has stood as a beacon light, guiding a group of young and old into safe paths and leading many to find joy and gladness through accepting the Saviour.

It has been said that the real makers of history are the teachers. If the teachers in the week day school play such an important part in shaping the minds of their pupils, the Bible school teachers surely have the great privilege of imparting to the rising generation knowledge to gain a hill for them for life hereafter. There have been many faithful teachers who have labored in our school, and it is with great pleasure and gratitude we record the work of Deacon John B. Hoffman, Theodore F. Davis, Harrison Wells Davis, Margaret Lane, and Ida F. Davis. These and many others have done much to further the work of the school.

During the past year our school has been fortunate in having efficient leadership. Mr. George Schaible as superintendent has been faithful to the duties of that office and has been ably assisted by Edwin Harris and Percy Davis. These two assistant superintendents have now entered Salem College and we wish them the greatest success in their efforts to gain a high education that they may be better fitted for the work they have been set to do.

The supervisors and teachers have also filled an important place in the work of the school and have shown that they have stood in their places week after week giving messages from God's Holy Book.

Besides the regular lessons studied there have been special features introduced into the work of the school. A Bible reading group has been started in which the younger members of the main school participated proved very interesting and helpful. The verses of Scripture which gave much joy were all related to the subject of love. The contest was continued for six weeks, and at the end of that period Oliver Dickin-son was presented with a badge for having found the greatest number of verses in the book of Proverbs.

A contest for perfect attendance was inaugurated and began on March second. Individual prizes were offered as well as a large attendance which made the best attendance and increase in membership each month.

Social days have been observed throughout the year. Mother's day was featured with music by the Lupton quartet. A program was arranged for Rally day, when Percy Davis, Oliver Dickinson, and the girls from Nellie Horner's class took part. On November 3 a temperature program was given, when the classes taught by Mrs. Ella Sheppard, Esther Davis, Miriam Horner, and Deacon Frank Harris emphasized the importance of including songs and yells. The Birthday of National Prohibi-tion was celebrated on January 12. Special exercises were given under the leadership of Mr. Schaub and Mrs. Nina G. Frantz, president of the New Jersey State W. C. T. U., addressed the school.

Besides the school has cooperated with the County Council of Religious Education in carrying out their big program. Leona Hoffman, Juette Looftbor, Esther Davis, Merwin Davis, and Percy Davis attended the Young People's Conference held in Millville as delegates, with their registration fee paid for by the school.

Our school was also well represented at a rally on November 3 at a West District meeting at Marlboro, June 22. Very interesting reports of these meetings were given before the school by Mrs. Ella Sheppard.

The members of the school have also had a part in raising funds for the new Denomi-national Student's League of Many Nations was made possible through the Sabbath school. These young people from different parts of the world each have a message to share with others in the ful- power of the gospel. The meeting in the church was preceded by a fellowship supper served to a limited number of young people and their guests. It was enjoyed by all who were so fortunate as to be present.

Another program which was well ren- dered was the contest which was started in June 7, by the children of the Bible school.

The social life of the school has been emphasized and four socials were held during the year, the first being on the evening of December 6, when Professor W. W. Shep-pard gave an interesting account of his work. Miss Hiller, assistant superintendent, Dick-ton College was also present on this occasion and told of the life and interests of the students of College.

On Sabbath evening, March 16, another social was held at which time some of our Irish friends were present and entertained. A social held on May 11 was also an enjoyable occasion. A social in the nature of a farewell party for the young people going away to school was held on the evening of August 17, and a good time was reported by all present.

At this time Janette Looftbor tendered her resignation as secretary of the Sab-bath school, this being accepted with thanks for her faithful service to the school. Mrs. Lora Harris was appointed to the position, which she has filled most acceptably.

Beside President Whittford our school has been well served by the president, Harold Crandall, pastor of the New York City Church, and President Paul Tinsworth of the New York State Conference.

That the school has sympathized with those who have been called to mourn the loss of loved ones has been evidenced by the beautiful service rendered by Mrs. Cordelia Horner, Miss Hattie Bonham, Mr. Alphonso Garrison, Mr. Edward J. Davis, Mr. Lester Sutton, and Mrs. Ida F. Davis.

It is with a great deal of sadness that we record the death of Mrs. Davis who served this school in many ways. Her long years of teaching endeared her to a large number of young people, and her work on various committees was always well done. She was a historian of the school and her work was laid down when she was called to her heav-enly home. Her example of faithfulness is
worthy of emulation. We feel that the Sabbath school has lost an outstanding member, and that he will live after her. May her example of loyal devotion inspire each member of the school to better service; and may the rejoiced effort in the work of the Master.

Promotion exercises were recently held by the school and we now have a new class in the school. The crowning event of the year was when a splendid company of seventeen young people made the decision to follow Christ, and gave themselves for church membership. How the heart of the pastor, superintendent, and teachers must have rejoiced to have witnessed such a harvest of seed sowing.

May we live so near our Lord and Master that we shall not be stumbling blocks in the way of others. May we all be united in our efforts that the work of the school may go on and many souls be saved for Christ's kingdom. While we record here the many activities of our school during the past year, let us realize that there has been written by a right hand, a word of life and death, and be it good or bad. It is this history which shall determine our successes.

May our lives be such that we shall not be afraid to meet the record which is being kept in heaven. If we keep this earthy home for a home not made by making. Few people have any realization of the fact that there has been written by a right hand, a word of life and death, and be it good or bad. It is this history which shall determine our successes.

May the only thing that I know for sure that God wrote is the Ten Commandments. He wrote them twice with his own finger, then God wrote is the Ten Commandments. He wrote them twice with his own finger, then. For there is so much infidelity masquerading under the name of God, I feel it is of the utmost importance that we should realize that there has been written by a right hand, a word of life and death, and be it good or bad. It is this history which shall determine our successes.

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not bring other men to God till God has possession of us.

This process of getting on higher ground must commence with the individual. Like the air, God is all about us, and like the pure air, God will come into our hearts and fill us if we will let it in, until we expel the unworthy, he can not come in and we can not use him. If I regard iniquity in my heart, Lord will not hear me," said the Psalmist, and never till we are submissive to God's will, and clean within, can God fill us and use us. Here to my mind is to be found the solution to the problems of evolution and historical criticism. Whether the traditional or the modern view, we must find God in them. Nine-tenths of the trouble has come because we have lost sight of God in higher things, and have studied other things, especially the largely an intellectual matter. As Henry Sloan Coffin says in his Yale Lectures, "If a minister rouses antagonism either by his traditionalism or his modernism, it is because he is under-emphasizing God in Christ and men's life in him.

In this connection we should note that the hour demands that we attain higher, and ever higher, ground through spiritual nurture. Man is a combination of the physical, intellectual, and spiritual. What do we behold when we look at creation? There is the inorganic at the base of the pyramid of creation, the diamond; then the organic and rising out of it is the physical; resting on, and towering above, the physical is the intellectual; and resting on the intellectual and rising into the realm of the divine is the spiritual—the crowning of man and society. Man's own achievements and all his spiritual is all that is really worth while in man, and it is that for which all else exists.

To cultivate the physical and intellectual and neglect the spiritual not only makes us useless in God's work, but means ultimate wreck and ruin.

In the wild rush of the twentieth century, the spiritual has been neglected. It has always been neglected, but the situation is worse now than ever before in the history of the world. As our hearts are not right with God. We talk about making our General Conferences seasons of revival, but it will not come, for unless our hearts and lives we also are carnal. If we are carnal, if we put anything before Christ and his work, God can not use us.

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MOUNTAIN-SIDE AND SEA-SIDE IN 1929
NUMBER FIVE

When I reached home a letter awaited me, containing an invitation for my mother and me to spend above and with her summer home on the north shore. It was a surprise to me, and I hesitated about accepting, surfeited as I was with the experiences of a most enjoyable trip. I had never cared for sea-side resorts, being cognizant of the fact that in these fads there is an exaggeration of the incidents succeeding domestic inclemency and crime. The manner in which a person or a people spend spare time is an indicator of their character, and of their future wellbeing.

This invitation came not from one of a large class of pleasure seekers, but from a valued friend approaching sixty years.

We had been compelled to decline a similar invitation the previous season; but this year affairs on the farm and the business were so quite as insistently, so on Tuesday morning we sent a letter of acceptance and the next day we started.

We went by auto to the little railroad station that the St. Johnsbury agent had never heard of, and bought tickets for a fortifying mile ride by train to Boston. A peculiar substitute for a locomotive engine is used on this line. A gasoline driven engine is installed in one end of a car. This pulls additional cars, when passengers and present sufficient number of excursionists. The mule train car will seat all who wish to travel by this method. The roar of the engine is annoying, and the muzzy manners of school children when school is in session, are decidedly disagreeable. Consequently patronage has diminished.

But my mother had a chance for conversation for an acquaintance from another part of our home town. At Worcester we changed to a Boston and Albany express, the luxury of which was delightful, compared with the primitive traveling facilities of our forefathers. We traversed the factories, homes, and farms of central Massachusetts appeared at their best.

One visitor to the Bay State remarked, "It is the most uninhabited country in Massachusetts." Yes, Massachusetts has a good acreage of open land, and may it always be so. High buildings and paved streets may be convenient for business, but for health there is no condition better than that there is a wide stretch of open country, the earth smiles its answer from below. Therefore the state government is taking steps to preserve perpetually open spaces where people may find fresh air and beautiful scenery.

As we left Worcester and drew near Boston we saw institutions of education, that employ the dwellers in the groups of homes, the corporation names famous in the world of trade and commerce--institutions of learning famous in the world of education. We passed immense hospitals, which house the increasing number of victims on the sick-list.

At the South Station in Boston we were met by the private taxi provided by our friend, and safely, within thirty minutes, we found ourselves inside the house, the atmosphere of a hostess, remarks, rooms assigned to us looked out over the bay, and once we were serene.

Following the lunch of roast duck, coffee was served in the sun parlor, and here a little episode occurred which will interest the painstaking housekeeper. The leaf of the umbrella was tucked up, and down went the pitcher of cream upon the rug. The hostess said she was to blame, and the maid said she was and brought more cream as fast as we could eat it. We did not sit down to a regular dinner, for we did not want to stay; we wanted to be in time to take the 2:45 train to Lynn on the other side. Other guests besides ourselves were expected for lunch, and we soon met a famous doctor and his wife, whose presence are delightful -- he because of his wide experience and conversational power, she for the light of her eyes and grace of her manner. He was head of a hospital and training school for nurses, and took pleasure in telling the inspiration he received from his interview with Florence Nightingale shortly before her death.

During the course of conversation we were surprised to learn that the number of passengers are present in sufficient numbers to Nova Scotia..
My mother and I filled the latter part of the afternoon with a walk over the wonderful rocks, the stern and rockbound coast that greeted the early colonists. We lingered around about these rocks, so as to absorb us land birds were all forms of sea life. The Henry Cabot Lodge home of well known Egg Rock, the bird sanctuary of the same name to the north of us. It would not be surprising if the latter outlived the former, but we can not tell. The rocks tell us they were not always hard, and that they will be dissolved again. The Bible says of nothing that attended this our first view with seven seals, which no man was found early, the gay lights of Lynn coming in of the closed books to God's own interpreters.

May then trust the opening of the tribe of Judah. the root of David, came, within and on the backside and sealed explained before the time of Christ, have by the Seer of Patmos, in the hand of the explainable. They are like a book seen as in the afternoon with a walk over the rocks,~

The sun did not come up clear over the harbor. From this vantage point of view we observed the various features of cottage life, and that is the recipient of heeding these suggestions. Try to imagine what it would be like to wait patiently with this package in a room where people are standing three deep before a counter fifty feet or more long waiting for their packages. Most of the packages must be opened by one or two officials and a duty value assessed before the owner can take his package.

As Joseph said long ago in Egypt, "Do not interpretations belong to us?"

"We can not explain it," she said, which is in line with the reply of an experienced auto mechanic when asked to explain the power in the battery, "His reply was, "We can not explain it."

Many of the mysteries in life are unexplainable. They are like a book seen by the Seer of Patmos, in the hand of the one sitting on the throne; a book written within and on the backside and sealed with seven seals, which no man was found worthy to open. The lion of the tribe of Judah, the root of David, came, that is Jesus Christ. Many things unexplained before the time of Christ, have been explained since.

As Joseph said long ago in Egypt, "Do not interpretations belong to us?" We may trust the opening of the seals of the closed books to God's own interpreters.

After returning from our walk, and supposing we had veered early, the gay lights of Lynn coming in at one window, and the wonderful view of the sea at the other. Purposing to be sure to waken so as to see the sun come up over the Atlantic, we fell asleep. At dawn we were awake, so as to miss nothing that attended our first view of a sea-side sunrise. Not a cloud obstructed our vision—first we spoke, then a plate of glow; shortly a blurred sun that gilded a pathway to itself and dazzled our sight. We often see the sun rise from some lonely home of hills forty odd miles distant, but this view from the unobstructed shore was a rare treat.

Soon fisherman appeared at the mouth of the cove, where they had a seine, and till breakfast their skillful operations absorbed our attention, not only because we had never watched them before, but also because centuries of years ago some of the most important truths of life were revealed to and proclaimed by fishermen.

The sun had set, this day we drove of post-visions, but according to the power of the spirit to occupy the gifts till the Master should come. But there is one delightful feature of cottage life, and that is the neighbors, calling on small but pleasant errands, such as bringing fruit, vegetables or trout, borrowing a patch of sea grass, exchanging slips or plants, or helping in illness.

Wealth is often a barrier to neighborliness.

Our ride home was without misgivings, nearly the same route as we went out. The sun did not come up clear this morning, it was hidden by gray clouds over a gray sea.

One thing of interest we saw was the disposals of junk automobiles. We passed a place where a truck recently took a mirror off the street and beside the water's edge we saw where a crane lifted the debris onto a flat boat which took it out to designated places and dumped it.

We went the last sixteen miles by bus instead of railroad, and were left at our own front door at about half past two, happy to have seen so much of our beautiful country and to be home in time to enjoy to the full a peaceful Sabbath day.

Pints.

SUGGESTIONS FOR MAILING PACKAGES TO CHINA

To those who are planning to send Christmas packages to China the following suggestions come as postal regulations in China have changed quite materially during the past two or three years. Send books by Book Post and not by parcel post. Book post is a cheaper rate than parcel post and books mailed by parcel post are delivered the same as letters; otherwise a trip to the post office is necessary.

All parcel post packages amounting to five dollars and over are subject to customs duty, and must be opened at the post office by a customs official.

When sending to several people in the same mission send separate packages to the different individuals, but not two packages to the same person; as then the sum of the two will exceed the duty.

Do not place high values on the packages.

Could you but go into the Parcel Post Department of the Shanghai General Post Office just before Christmas you would realize the value to the recipient of heeding these suggestions. Try to imagine what it would be like to wait patiently with this package in a room where people are standing three deep before a counter fifty feet or more long waiting for their packages. Most of the packages must be opened by one or two officials and a duty value assessed before the owner can take his package.

Nettie M. West.

Shanghai.

China.

A SCRIPTURE MESSAGE IN MODERN WORDS

SOWING AND REAPING

Do not be deceived. God is not to be sneered at. A man will reap just what he sows. The man who sows to his physical cravings will reap destruction, and the man who sows to benefit the spirit will reap eternal life from the Spirit. Let us not get tired of doing good, for in due time we shall reap, if we do not give out. So then whenever we have an opportunity let us do good, especially to those who belong to the family of the faith.


The place for the knocker is outside the door.—Grand Rapids Press.
women should be more widely spread than those of Asiatic peoples never dreamed.

Indeed, it has been a marvel to the women of European nations, as well as the women who have written prose and poetry, both wisely and well. Their names will live as long as there are lovers of the land, but their writings have played a greater part in the moral progress of the world than have the writings of men. A not distant example is the book, "Uncle Tom's Cabin," written by Harriet Beecher Stowe, which was responsible for the bringing about of the freeing of the Negro slaves in the United States.

One of the very first American female poets and a historian who holds a high place among the American writers of her day was Mercy Otis Warren, whose father, Rev. Jonathan Russell, was her teacher, as schools were then almost unknown. Her husband, James Warren, a Plymouth merchant, encouraged her in her literary pursuits. She entered warmly to the English and American, and corresponded with Samuel and John Adams, Thomas Jefferson, and many other leading men of her time. These often consulted her and acknowledged the soundness of her judgment on many of the important events before and during the American Revolution.

Julia Ward Howe is also a versatile and voluminous writer, we know her almost exclusively by her "Ramona." She lived from 1831 to 1890 and after having furnished children through death, she traveled in the West. She became intensely interested in the wrongs that had been done the Indian, and was appointed by the government to investigate the condition of the Mission Indians. She made use of the material she collected for "Ramona," which she intended to be the "Uncle Tom's Cabin" of the Indians. It came hot from her sympathies and her convictions, and by its sheer convincingness it is destined to survive in American literature. "A Century of Dishonor" is also a telling book written with the Indian question for a theme.

Time will not permit us to do more than mention Sarah Orne Jewett, Emma Lazarus, Mary Noailles Murfree, and Edith Thomas, all of whom lived and did most of their writing between 1850 and 1900.

Mary E. Wilkins Freeman perhaps deserves especial mention because of her delightful story, "The Revolt of Mother." Three of her books, "A Hunch in the Cabin," "Uncle Tom's Cabin," and "Pembroke," are all dealt with repressed lives, with surroundings bare of joy. Her critics say that her books are a bore; while she seems unable to trace convincingly the gradual development of a soul, she has unusual skill in portraying one episode or the climax of a life.

Amy Lowell is an outstanding modern American poetess. She is an advocate of free verse, and while she received much criticism by conservatives, she received highest honors both at home and abroad because of her poetry. "Lilacs" is perhaps her best poem. It is a stupid person indeed who does not enjoy this poem. We are very much concerned with the women's movement, but women of letters born and bred outside of New England. She belonged to New York City, and was a brave exponent of several movements which had freedom in its various forms for objectives.

Although Helen Hunt Jackson was a versatile and voluminous writer, we know her almost exclusively by her "Ramona." She lived from 1831 to 1890 and after having furnished children through death, she traveled in the West. She became intensely interested in the wrongs that had been done the Indian, and was appointed by the government to investigate the condition of the Mission Indians. She made use of the material she collected for "Ramona," which she intended to be the "Uncle Tom's Cabin" of the Indians. It came hot from her sympathies and her convictions, and by its sheer convincingness it is destined to survive in American literature. "A Century of Dishonor" is also a telling book written with the Indian question for a theme.

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Time will not permit us to do more than mention Sarah Orne Jewett, Emma Lazarus, Mary Noailles Murfree, and Edith Thomas, all of whom lived and did most of their writing between 1850 and 1900.
guished family and of well-to-do parents, had every opportunity for study and travel, and always enjoyed in the world of geniuses. Yet she was not made in a mold, nor could any thing that she said or wrote find the way into stereotyped literature. According to her own words, it was to Goethe above all other literary influence that Mrs. Wharton feels indebted. She is one of those who have the courage of her convictions, and has been compared to Greek marble statuary. But her critics have stated emphatically that her work is art and not life itself. But is not this just what we might expect from the pen of an individual reared and educated as was Mrs. Wharton?

The short stories of Mary Robert Rinehart are among the most democratic productions of women writers. She is a housekeeper and the mother of three lively boys. Yet her salary from $1,200 to $3,000 per year for her stories is more than any of the many others have ever been able to earn. This is a representation of life and not life itself. But is not this just what we might expect from the pen of an individual reared and educated as was Mrs. Wharton?


to the Sabbath School Board

MINUTES OF THE SABBATH SCHOOLS BOARD MEETING

The regular meeting of the Sabbath School Board was held in the primary room of the Seventh Day Baptist church, Milton, Wis., Sunday night, September 15, 1929, at 8:15 o'clock. President D. Nelson Inglis presided. The following were present: Professor D. Nelson Inglis, Hosea W. Rood, Rev. John F. Randolph, Rev. James L. Skaggs, Louis A. Babcock, Professor J. Frederick Whitford, Edgar Shaw, President Alfred E. Whitford, Director of Religious Education Erlo E. Sutton, and Dr. A. Lovelle Burdock.

Prayer was offered by Rev. Erlo E. Sutton. The minutes of the two previous meetings were read and the secretary reported on the call for this meeting.

Reports from the standing committees: There was no report from the Committee on Publications. Professor James L. Skaggs, chairman of the Committee on Field Work, reported for that committee. The report was written with a detailed statement of the proposed activities of the director of religious education during the next two or three months. The report was approved. A report from the Committee on Finance was also approved. The treasurer's report for the last quarter was presented by Louis A. Babcock, as follows:

L. A. BABCOCK
In account with the
SABBATH SCHOOL BOARD

Dr.

June 30, Balance ______________________ $532.93
July 15, Rev. E. E. Sutton .................. 5.00
July 20, Rev. E. E. Sutton .................. 5.00
July 30, interest on C.D.'s .................. 31.25
August 5, Rev. Harold R. Crandall, Onward Movement .................. 35.50
August 18, R. J. R. Crandall, sec¬

ary, Alfred Church ................. 25.00
August 19, E. E. Sutton .................. 5.00
August 22, Albion Sabbath school ........ 5.00
September 6, Rev. Harold R. Crandall, Onward Movement ................. 146.74

Total: ______________________ $816.42

Cr.

July 21, Dr. A. L. Burdock, postage .... $ 3.60
July 21, Davis-Jones-Stratton printing, prin¬
ing 17¢, Rev. E. E. Sutton, salary ...... 3.25
September 9, Rev. E. E. Sutton, salary ...... 133.00

Balance on hand ______________________ $272.85

Milton, Wis., September 15, 1929.

THE SABBATH RECORDER

627

F A I L U R E I S N O T D E F A T

We were struck the other day by a statement made concerning a man who is still alive and only thirty-nine years old. This is what was said: 'He never loses his temper until he has to, which will be soon enough. Your enemies may write your obituary many a time before you establish the reputation that you must die to oblige them; better fight it out, and wait until you write your own obituary. A man can do nothing else. I have done it. Robert Bruce was beaten in seven battles, yet he won the eighth. William of Orange fought for many years against the Dutch, and he seems never to have won a battle worth mentioning; yet Spain had to acknowledge the independence of the Netherlands. Napoleon swept like a destroying whirlwind over Europe, and he seldom lost a battle; yet he ended his days in St. Helena, and has the reputation of losing usually every battle except the last. The Old Contemporibles are not always defeated.' It is probable that most men who stand before the world as successful were defeated as many times as Robert Bruce, or possibly a dozen times, and yet we make it convenient to forget this in admiration of their pronounced success. When your ship comes into port with all flags flying, men will not say much about the times she very nearly founded. Yet it is well to remember that success is more often than not the end of a hard and arduous struggle. Few succeed who have not well-nigh unlimited faith in themselves, which means, when proper interest in the faith is maintained, high, and has the reputation of losing usually every battle except the last. The Old Contemporibles are not always defeated.

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CHRISTMAS FOR A WHOLE MONTH

That is what we are to have in the Christian Endeavor topics. And why not? December means Christmas to most of us. And so the topics for that month all have to do in one way or another with the Christmas spirit. They open with one of the fundamental features of our religion—its missionary motive—and follow through two topics on Christmas giving, and one on Christmas singing, the final one being a lesson on Christ's meeting Youth's needs. The general theme for the month is "Youth's Service for Others"; and why can't we make that our goal for this Christmas month? Let's see what all we can give to others. Why can't we make that our goal for this Christ month? Let's see what all we can give to others, rather than what we can get; and can't we make that our goal for this Christ month? Let's see what all we can give to others, rather than what we can get; and can't we make that our goal for this Christ month?

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WHY IS CHRISTIANITY A MISSIONARY RELIGION?

Christian Endeavor Topic for Sabbath Day, November 29, 1929

REV. CLIFFORD A. BEEBE

P. O. BOX 72, BEREA, W. VA.

Contributing Editor

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That is what we are to have in the Christian Endeavor topics. And why not? December means Christmas to most of us. And so the topics for that month all have to do in one way or another with the Christmas spirit. They open with one of the fundamental features of our religion—its missionary motive—and follow through two topics on Christmas giving, and one on Christmas singing, the final one being a lesson on Christ's meeting Youth's needs. The general theme for the month is "Youth's Service for Others"; and why can't we make that our goal for this Christmas month? Let's see what all we can give to others, rather than what we can get; and can't we make that our goal for this Christ month? Let's see what all we can give to others, rather than what we can get; and can't we make that our goal for this Christ month?

WHY IS CHRISTIANITY A MISSIONARY RELIGION?

Christian Endeavor Topic for Sabbath Day, November 29, 1929

REV. CLIFFORD A. BEEBE

P. O. BOX 72, BEREA, W. VA.

Contributing Editor

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Mr. and Mrs. Will Jeffery, members here before, the organization of the Denver Church, sent the ladies $10 with which to purchase table ware for the basement dining room. With our dining room with demountable tables, our modern kitchen with gas, hot and cold water, and the large cupboards stocked with dishes of all kinds, we are almost equal to a restaurant.

The Ladies' society has paid $100 on the church budget, also $38 on our janitor sal­ary, mostly proceeds from food sales.

On the evening of October 5 the Denver Church had a social evening to which the Boulder folks were invited. About twenty­five from Boulder were there. The commit­tee in charge gave a very successful evening. Refreshments were served.

No definite word has been received from Ralph Coon, of Berkeley, Calif., who has been called as pastor of the Boulder and Denver churches, as to when he can come. We are looking forward to his coming with a great deal of pleasure, for we believe him to be a very sincere and capable man and feel that the churches will be in the hands of a good leader when he decides to come.

A very interesting letter was recently received from H. N. Wheeler, National For­est Service lecturer. Mr. Wheeler gives free illustrated lectures all over the United States on forest service work, which are both interesting and instructive. Mr. Wheeler enclosed a check to apply on church finances. Both letter and check were welcome.

While we are without a pastor, the pulpit is being filled by Rev. Mr. Martin, a Method­ist Episcopal minister, compelled by a throat trouble to leave a large church in the East. His trouble has nearly disappeared in this climate. He is a powerful and sin­cere and a very good preacher. The only change we could suggest is that he be­come a Seventh Day Baptist.

HOW DID GREAT BRITAIN ACQUIRE PALESTINE?

Before the war Palestine was part of the Turkish empire. In 1920, after the dismemberment of that empire by the treaty of peace, Great Britain was given a mandate over the Holy Land.

I am just sending some of my ideas. I thought the children might like to try them. I guess I will close.

Yours truly,

MIZPAH

THE SABBATH RECORDER

Matheson, Colo.,
October 24, 1929.

DEAR ORLAND:
The letters surely were getting decidedly scarce, but more are coming in now. I am glad to say; in fact I have more on hand now than I can send this week. Isn't that fine? The more the better.

Your suggestions for letters are very good indeed, and I thank you heartily, both for myself and for the children. I have de­cided to let each child pick out his or her own hobby. That is the kind of boy that is sure to grow into a useful man.

Sincerely yours,

MIZPAH

DEAR MRS. GREENE:
I am in the third grade. I would like to read more letters on the Children's Page. I just thought of a story, so I thought I would write it.

OLD MOTHER BUZZARD'S KIND DEED

Once Old Mother Buzzard was flying over the forest. She saw Little Wolf jump and grab Peter Rabbit, but Peter was not hurt. Peter wrote a letter to Old Mother Buzzard to say how kind of boy she was. She sent him a letter back. She saw Peter through the window and she said, "Hello Peter, I am in the third grade. I would like to read more letters on the Children's Page. I just thought of a story, so I thought I would write it.

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Dear Children:

Here is a little poem, sent by Garland Powell, of Salem, W. Va. I hope you will enjoy it. I was sorry, Garland, that I did not have room for it last week.

M. S. G.

Sleep quietly on that lovely mountain
Until the break of day.
When the clouds shall disappear, 
And you must be there.
When the voice of Jesus shall resound
Throughout the world so wide,
Then I shall see thee again,
And stand very near thy side.

Then shall I know this little cup
Was not given for drink,
But the hand of God pressed it to my lips,
To make them feel theombok.
That I through grief and suffering
Should be drawn toward his cross
And thus donations were forthcoming.
I will name them: Eileen Ervin's name is Miss Cossaboom. I think that her name is Mary; she is a nice teacher.

SALEM COLLEGE NOTES

WINFRED R. HARRIS

According to previous announcement, the night courses which are offered each Wednesday evening at Salem College were intended to take the place entirely of extension classes, which have formerly been offered in various nearby cities. The many requests for an extension course at St. Mary's, W. Va., however, make it necessary to conduct two extension classes in that city.

Two classes, one in American history, and the other in geography of North America, are conducted weekly. The enrollment consists of a large number of former students of Ohio University College, Marshall College, West Liberty Normal, Fairmont Normal, and Salem College.

The novel idea of serving a waffle breakfast to members of the student body and faculty, which was first adopted Wednesday morning, October 23, by the Home Economics Club, may be considered a successful one. A much larger crowd than was expected patronized the breakfast which was held in the Home Economics room. Members of the class in foods and cookery assisted members of the club in preparation of the meal. It is probable that similar breakfasts will be served by the club several times during the coming year.

The College Aid society, a group of women organized to be of assistance to the college, held their annual Hallowe'en celebration Thursday night, October 31. The majority of the ladies in Salem belong to this society, and thus donations were forthcoming from all quarters. This organization can put things across a hang, and this is what happened, as usual.

It is thought that the proceeds amounted to more than $130. The money realized from this enterprise will be added to the library building fund.

MESSAGE FROM THE OFFICE OF THE SUPERINTENDENT OF SABBATH PROMOTION LEAGUE

Dear League Member:

I am assisting the superintendency of the Sabbath Promotion League. I trust that you will welcome the statement that prayer will make the league effective.

I have experienced that others have declared prayer to be the power of prayer. Will you pray with us?

The task we have set ourselves is truly great; no man or woman can do it alone, unaided and unavised. It would be sheer presumption. But we are lured on by Jesus' conception of prayer, his suggestion is utterly amazing. He said, "Ask, and you shall receive." Pray, therefore; pray whenever you think of him—at sunset, in memory of his day, at dawn, when he reveals his glory. Please do this. Then the league will be effective—a source of sympathy, understanding, inspiration, and joy; then it will be grandly fit to serve the cause.

This is my first request.

And shall this be our custom? Shall we pray the Sabbath into the heart of the world? I have no doubt as to the place of the Sabbath in the economy of today. It is evident that there must be more mental poise, more leisure for thought and charity. If the material riches now at our disposal are to be used rightly. This poise and strength can be found only in submission to the Sabbath of God. It is plain, too, that a cry is going up for a higher standard of living; men and women are pleading for the proper use of their consciences are becoming intensely active. And God is surely writing his name in the history of the race. In moments of regret and pain, the Sabbath will prove a very great help and comfort.

I have often said, and say it again, that a great awakening is now on—that noble sacrifices will be made for Jesus' sake. This age will demonstrate the Lordship of Jesus as never before. Confronted by amazing wickedness, men will turn to the Sabbath of God. God will cause them to turn. They will seek Christ-mindedness. They will stress not types of organization, but power—spiritual power and grace. They will welcome the Sabbath for its divine uses.

The world's Sabbath consciousness is growing.

This is the outlook: We aim to give the league an international character. We shall make interdenominational contacts as soon as is practicable. Let us make the Sabbath as merely desirable and not essential to
our success. We have seen churches come and go and shall, therefore, depend wholly on men and women devoted to the cause—however organized.

Sincere devotion to the Lord of the Sabbath—this shall be our secret and bond.

Dear member, read this request as though you were made in person. Then let us hear from you promptly—not out of courtesy, but that we may know that you are whole-heartedly with us.

Sincerely yours,

John C. Reichert.

Verona, N. Y.,
October 20, 1929.

PACIFIC COAST ASSOCIATION
The Pacific Coast Association met with the Los Angeles Church on Sabbath, October 19. The church was filled with local and visiting delegates. The program of the day began at ten o'clock with a worship service in which the choir, men's chorus, and congregation had a part. Mrs. Clara Harley sang a beautiful solo. Pastor Har­gis preached the sermon on the association theme, "The Power of the Gospel." A testimony meeting followed in charge of Pastor Hills. Dinner was served to the entire crowd by the local church, and after a brief rest we entered into the afternoon services. The church was filled with local del­egates.

The program of the association included a symposium led by Pastor Ballen­der, a Mission worker in Los Angeles. Doctor Pierce then gave a report of the confer­ence, "Openings For Work in Los Angeles." Doctor Plees then gave a report of the confer­ences held with the members of the Mis­sionary Society at the General Conference on coast work.

Many outsiders were in attendance and everyone declared the meetings worth while. A meeting to discuss field work on the coast was held in the late afternoon and plans were tentatively laid for work to be done.

We are hoping to see a program launched in the near future in which many of those out here going along unchurched shall be in­terested afresh, and through the preaching of the Word other souls saved for service. Pray for us in the work we are trying to do.

Corresponding Secretary.
Riverside, Calif.,
November 3, 1929.

ON OUR SHELVES
CHRISTMAS COMBINATIONS
I. For Children
"Sermons to Boys and Girls," by Rev. A. J. C. Bond
Denominational Calendar and Directory, 1930
Sabbath Motto Card
"A Sabbath Catechism" and "Beginning the Christian Life," booklets written by Mrs. W. D. Burdick for boys and girls.

II. For Young People
"Letters to the Smiths," by Hosea W. Rood
"Manual for Bible Study," by Rev. Walter L. Greene
Denominational Calendar and Directory, 1930
Sabbath Motto Card

III. Alternative Combination for Young People
"Letters to the Smiths," by Hosea W. Rood
"Life of A. H. Lewis," by Dr. Theodore L. Gardner
Denominational Calendar and Directory, 1930
Sabbath Motto Card

IV. For Adults:
"Water of Life," by Rev. George E. Fifield
Denominational Calendar and Directory, 1930
Sabbath Motto Card
The price of each combination is $1.00, a twenty per cent reduction. Order now.

Bernice A. Brewer.

510 Watchung Ave.,
Plainfield, N. J.

THE DEPTH OF HIS RICHES
REV. JOHN C. BRANCH
Pastor of the church at White Cloud, Mich.

SERMON FOR SABBATH, NOVEMBER 30, 1929
Text Romans 11: 33.

"O the depth of the riches both of the wisdom and knowledge of God! How unf­searchable are his judgments and his ways past finding out. God is here listed by the Arabic numbers; any conceivable thought may be the after­noon session with the twenty­six letters of the alphabet; any conceivable thing can be organized with the elements which have 26 molecules.

When two or more of these elements are grouped they form a new individuality, and these individualities which are formed pos­
changed man from the prior "man to modern man, changed from hate to love, from material strife to mental control, and that this has been wrought by the slow dawn of understanding.

But in all this where do we find God? "O the depth of the riches, both of the wisdom and knowledge—how unsearchable, we can not understand it."

We may be assured that God still lives and that there will come a day when the forces in the world will bow to God and our Lord Jesus Christ as the Savior of men. I must bow to him now as my Savior Lord; I must own God as my Father, Jesus as my Son, and as my only hope for as in the world as but tokens of the power and wisdom of the God I love and worship, whose ways are past finding out.

Man can not climb, neither will he climb, high enough to comprehend the God which we worship. His knowledge is past finding out.

As we study to comprehend material things we are aware that thought flashes between mind and mind with an intensity and swiftness far transcending electricity. But the mind of God is so superior that the finite mind can not comprehend the infinite. We can understand the action of the finite mind, but who can understand the action of the infinite mind?

But God saw these things from the beginning. We are aware that the whole universe is alive—every thing that exists in any form is a manifestation of the basic substance from which and by which all things have been created. It is man's capacity to think, but God is the creator.

But who can measure God's great love; who can measure God's great gift to the world? We can measure an electron, and the electron is the basis upon which we calculate material things. It would take five hundred million atoms placed side by side to measure the thickness of a number of atoms equal to twenty-five million times the population of the earth must be present in a test tube of a chemist to detect a chemical trace. We can not come anywhere near seeing an atom under the microscope.

Who made this atom? Man can not see it, but God said, "Let it be," and it was. But who caused the food to grow, who gave us the seed time and harvest?

Every time we breathe we fill ourselves with energy, but who created this purifying, invigorating substance? Oxygen and hydrogen form water, but who created the hydrogen and oxygen life?

"O the depth of the riches," both of his wisdom and knowledge—how unsearchable, we can not understand it.

To what far strands or magic isles are you faring? Little sleepers of mine, o'er what deep seas? Not only this is the voyage we'll not be sharing.

And you will know more perilous waters than these. . . .

Softly I leave them, alone in the dark night sleeping.

Profound in their trust, lying so meek and still.

Softly I leave them content, in the perfect keep.

Of a love more mighty than mine, I too a child.

—The Commonwealth, New York.
tions that put baptism first, and spiritual training afterward.

We had a powerful testimony once. Are we losing ground? Are revivals once when souls were happily "born into the kingdom of God"? Have we lost the "old time" fire? If so, may it not be because we no longer seek for and foster "the new birth" in the Holy Spirit in conversion? Do we need a "new gospel" or a new interpretation of the old gospel on this our fundamental belief for church membership? May not one of the causes of a Shrinking church membership be because we, in reality, are seeking recruits to fill the ranks of our church membership, rather than regenerate, "born again" Christians?

2. Immersed Believers.

What constitutes a Baptist Church? This is the way the Baptists in the past answered: "A Baptist Church is one accepting the New Testament as its guide, and composed only of baptized believers, baptism being by immersion." That has been the doctrine of Seventh Day Baptists all through their history. It was the position of Baptists before us was brought in.

That position, however, is being repudiated by hundreds of Baptist churches, and a larger number of ministers. Under the assault of liberalism a group of ministers, concerning baptism is being preached. So today the ranks of many Baptist churches are being enriched by hundreds of Baptist churches, and the Baptist denomination is being liberalized by the operation of the Holy Spirit.

Simply this: We have regarded the Sabbath holy; as sacred time, consecrated, sanctified, set apart as a memorial of Creation. We have taken the Bible literally when it says, "For in six days the Lord made heaven and earth, and rested the seventh day." Wherefore the Lord blessed the Sabbath day and hallowed it.

 Says Rev. T. B. Brown: "We put the Sabbath at once upon high and holy ground. We take it just as God gives it to us." "Now, the Sabbath is a monument which has been set up as a memorial of creation, and upon it is this inscription, which God wrote with his own finger: that having created heaven, earth and sea, he rested the seventh day, and sanctified it, constituting the day of rest for man."—The Sabbath.

Dr. A. H. Lewis, in his "Sabbath and Sunday," says that if God rested on the seventh day, hence the sanctity arising from his example can pertain to no other day because of the other ten terms. Thus the element of commemorativeness and sanctity are in separably connected with the day.

With Dr. Lewis, Mr. E. H. Stanley agrees, as well as all our leaders of a former generation.

Here again under the impact of modernism we find a growing spirit of disregard for the Bible's authority as to determining whether the Sabbath can be kept as it was used in this industrial age. Others among us are saying that if our "traditional" attitude toward the Sabbath must be liberalized, then there is no standard for Sabbath observance save our own convenience, or opinion, or subjective judgment. If the leaders of the church here until they moved away. At the time of her death she lived in Belfast.

She is survived by her husband and daughter, Mrs. George Hawks of Bolivar; also by two brothers and three sisters.

The funeral was held at the home in Belfast, conducted by Rev. A. L. Davis and Rev. Arthur Gregson, with burial in the Wells Cemetery at Little Genesee. There is blue in the sky, though the clouds are dark. And the sun disappears from view; Still there's never a time but the clouds will pass To letting the sunshine through. So be looking beyond, to the light of hope That is shining around your way.

And you ever find, though the clouds are There'll be dawning a brighter day.

Wife.—Mrs. Myrtle Clapp Wirt was born at North Richburg, N. Y., November 27, 1852, the daughter of Frederick O. and Fidelia Beehler Clapp. She was married August 26, 1871, to John C. Wirt, son of Daniel and Elizabeth Wirt. Mr. and Mrs. LaVerne Sheldon, Clifton Springs, N. Y., where she had gone for medical treatment, October 18, 1929. She was married February 12, 1849, to John C. Wirt. Mr. Wirt was a graduate of the University of Virginia. She was married to the Rev. Rev. D. Burdett Coon officiating.

Raney-Campbell.—On August 31, 1929, Mrs. David Solomon Ramsey and Mrs. Elizabeth Campbell, both of Jeffreys' Town, St. Mary Parish, Lucky Hill P. O., Jamaica, B. W. I., were united in marriage at Jamaica, B. W. I., by Rev. D. Burdett Coon officiating.

DEATHS

Burdick.—Elmer G. Burdick was the second of four children born to Herbert D. and Mary A. Burdick. He was born in Little Genesee, N. Y., on February 12, 1904. He was married to Mrs. Elizabeth Ramsey of Little Genesee, February 22, 1922. The greater part of his life was spent in Allegheny county. Six years ago he moved to Bradford, Pa., where he was employed in the oil field. He was appointed to the local police force in June, 1926, and had served until the beginning of his illness, when he was granted a leave of absence.

He had been ill for the past six months. Two weeks before his death he refused to go to his bed. He was later removed to the hospital where he died in operation. He survived this only a few hours.

He is survived by his widow, Mrs. Elza Burdick, and Mr. and Mrs. Harold of Bradford; by his mother, Mrs. Mary Burdick, of Richburg, N. Y.; and by two sisters and one brother—Mrs. Clayton Lewis of Pontiac, Mich., Mrs. Claude Sanders of Richburg, N. Y., and Jesse A. Burdick of Richburg, N. Y.

Funeral services were held at the home in Bradford on Saturday, August 29, conducted by Pastor A. L. Davis, and burial was made in Wells Cemetery, at Little Genesee, N. Y.

MARRIAGES

Boyd-Brown.—At Ameal Town, St. Mary Parish, Bonny Gate P. O., Jamaica, B. W. I., August 26, 1929, Mr. and Mrs. Lloyd and Mrs. Alice Ward Brown were united in marriage by Rev. D. Burdett Coon.

Kimball-Bonham.—At the home of the bride's parents, Mr. and Mrs. James A. Bonham, in Walsworth, Jamaica, B. W. I., August 17, 1929, Mr. James Vivian I. Bonham to Mr. Leonard Kimball, of Amherst township, Wis., Pastor A. Adelbert Witter officiating.

Lord-Malcolm.—Mr. Albert Henry Lord and Mrs. Mary Parish, both of Amherst township, Jamaica, B. W. I., were united in marriage at Jamaica, B. W. I., October 27, 1929, by Rev. D. Burdett Coon.

Ramsey-Campbell.—On August 31, 1929, Mr. David Solomon Ramsey and Mrs. Elizabeth Campbell, both of Jeffreys' Town, St. Mary Parish, Lucky Hill P. O., Jamaica, B. W. I., were united in marriage, Rev. D. Burdett Coon officiating.
HOW DID PERSHING GET THE NICKNAME BLACK JACK?

The nickname Black Jack was given to John J. Pershing by the cadets while he was the tactical instructor at West Point in 1897. Since 1892 Pershing had been an officer in the 10th U. S. Cavalry, the famous colored regiment which later distinguished itself in the Spanish-American war by coming to the support of Col. Roosevelt and the Rough Riders. It was only natural that "Jack" Pershing should acquire a soldier's nickname as the result of his long service with the negro unit. This nickname was not new in the American army. Gen. John A. Logan of Civil War fame was known as Black Jack because of his swarthy complexion and black hair and mustache.

DAILY READINGS


But intending them with true praises,
Life is, they say,
Chant of his deeds when he's living,
Chant not of man's deeds when he's dying,

BE JUST

Chant not of man's deeds when he's dying,

But intending them with true praises,

Tell of his failures, if you will,

Give him true praise, and be just!

Or give him most of his praises 'fore death.

SABBATH KEEPERS WANTED.

Opportunity awaits you in Muscle Shoals District of Tennessee. Valley Baptist Church near Athens, Ala., is in the heart of the grain belt of the South. Wii be one of the most progressive in this section. We have started raising 25 to 100 acres $35 to $50 per acre. Our climate is unexcelled. Our objectionable weeds are very short. We are well organized. Ask Brother J. H. Hurley or Secretary W. L. Burgick about our work. Write at A. T. Bottoms, Athens, Ala. 11-11-9.

BOONE'S MOUNTAIN CHURCH is in need of Sabbath keepers. Write for more information at Boone's Mountain Church, Athens, Ala. 11-11-9.

SABBATH RECORDER

Entered as second-class matter at Plainfield, N. J., under the Act of March 3, 1879. Acceptance of advertising is subject to change at Publisher's option. Terms of Subscription:
Year ....................................... $1.00
Six Months ................................ 50 cents
Three Months ............................. 25 cents
Per Copy ................................... 5 cents

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when not renewed.

All subscriptions will be discontinued one year after date when payment is made unimpressively renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of a like nature, will be run in this column at 5 cents per line. This rate is effective until the 15th. The rate for the second insertion is 3 cents per line.

SABBATH SCHOOLS:


November 29—The Sabbath, a Goodly Lineage. 2 Timothy 1:3-14.

November 30—Safeguarding Future Generations. (For Lesson Notes, see Helping Hand)

November 29—The Gain

November 26—Sanctity

"Beauty put in concrete form can work wonders."

—Edwin H. Blashfield