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

THE DENOMINATIONAL BUILDING
Ethel L. Titusworth, Treasurer
205 Park Avenue, Plainfield, N. J.
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SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


O God, our heavenly Father, thou who lovest all men and who desirest their salvation, wilt thou give us thy spirit and help us in whatsoever need be the light of the world. Help us to strive and to pray for that union with thee which shall make us truly Christ-like, and strong in faith and devotion. Teach us, we pray thee, how to speak and serve thee in a way that will win our fellow men rather than to drive them from us. We pray for our denomination to grow. In the name of Christ, our Savior. Amen.

New Building to Be Dedicated

On Sabbath day, December 28, we expect to dedicate the "Denominational Building with services in both morning and afternoon.

The morning services will be in the Seventh Day Baptist church at the regular hour for Sabbath services. Sermon by the editor.

In the afternoon services will be in the building itself with the president of the Tract Board and several speakers taking part.

We are counting on a great day, as this is to be the celebration of the greatest entire denominational forward movement in our history.

We hope many of our leaders will be here to help us set apart the building to the work of the Lord.

Brother Scannell’s Golden Years

Just too late for the Golden Days, Brother Scannell, the sad news came to hand of the destruction by fire of the household goods and library of Brother C. Grant Scannell, Dodge Center, Wisconsin, which caused such a great loss to him which they were being used for the library. The news came to hand of the destruction of his home, which caused such a great loss to him which was full of valuable books and other things which he had gathered up for us here. I think I can understand better now that Jesus meant when he said, "Peace, be still, and clothe me," for this has been literally done in our case. I can imagine that Christ looked down with approving eyes upon this example of Christian love and unselfish sacrifice.

We are mighty glad to lose any of the brethren who do not use which I might purchase at a price I can afford at this time.

Our church held an installation service on Sabbath, December 28, in honor of the pastor of the Dodge Center church, and the writer was installed in that body by the Methodist and Congregationalist pastors and the local elder of the Adventist Church, and was installed in that body by the Methodist and Congregationalist pastors and the local elder of the Adventist Church, and was installed in that body by the Methodist and Congregationalist pastors and the local elder of the Adventist Church, and was installed in that body by the Methodist and Congregationalist pastors and the local elder of the Adventist Church, and was installed in that body by the Methodist and Congregationalist pastors and the local elder of the Adventist Church, and was installed in that body by the Methodist and Congregationalist pastors and the local elder of the Adventist Church.
fied. The fire completely destroyed the truck and furniture as well as the pole. Among the ruins were several jars of preserves, a phonograph, several jars of preserves, a trunk, type- writer, a phonograph, dress and three stoves. All were damaged beyond repair and burned beyond recognition, which was thrown beyond the reach of the flames.

For the past few days the members of the church had kept the parsonage warm, and were waiting for the crowds to gather so they could move them into the parsonage so it would be in readiness for the pastor's family when they arrived.

We are informed that because of the loss, there will be a Thanksgiving dinner and donation party for the pastor and his wife at the state of New York Baptist church on Thursday. Everyone wishing to help or join in the dinner is cordially invited.

**How Much Has He Gained?**

Here is a man who does not hesitate to say that he has reached a state of mentality higher and broader than that of those who still “harbor primitive ideas of God, heaven, and hell.” He claims to believe that it is those who have reached a state of mentality higher and more spiritual than those of others. He is a man of singularly fine character, and one of the most excellent men of our time. He is a man of the highest order, and one who will be remembered for all time. He is a man of the highest order, and one who will be remembered for all time.

**ALFRED'S CHURCH PRACTICALLY RUINED**

[The Recorder has received no direct word from Alfred friends regarding the loss of their church by fire; and whenever our paper goes there will be those who will be anxious to know more particulars than we had from the Hornell paper last week. So we give here the account in full as published in the Alfred Sun of December 5.]

I believe practically everybody admits that men are known by their fruits; that principles and beliefs, like seed sown, will produce a harvest of their own kind. If this be true, then I can not see how the present unheard of criminal tendencies; the rapid decline in spirituality; the wide-spread atheism—or disbelief; the general unreason not to be long-lived, and soon give way to the thoughts of others.

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**THE SABBATH RECORDER**

**ruined by fire.**

**Lamontage about ten forty-five while the church auditorium was being used by the superintendent to hold the Sabbath school, and the opening exercises práctically concluded, smoke was seen to be curling up from around the pulpit, and it was then apparent that there was a fire in the basement. The department was dismissed, but before they could get their wraps and get out of the auditorium smoke was pouring from the registers, and before leaving the building the church was full of smoke.

The fire bell was immediately rung (our new siren for some reason being unable to make a sound).

It was but a few moments before the fire apparatus was at the scene of the fire, but it was impossible to get into the basement on account of the dense smoke, and the water had to be poured in without any one knowing whether it was hitting the fire or not.

Soon it was found that the local firemen would be unable to cope with the situation, and the department at Hornell, Alexander, and Andover were telephoned for assistance. Hornell started, but had a fire blow out this side of Alfred Station, and was unable to get here, although their assistant chief and several of the firemen came on and rendered valuable assistance. Andover came and worked in double quick time with their pumpers, and were soon furnishing good streams of water taken from the creek near the bridge, on University Street. There was a good supply of water in the reservoir, and it became necessary to catch up with such leaders in the kingdom of God.

There must be something wrong in a mind that lays the downfall of the underworld to the preaching from the pulpit! Really what appeal can such a man make to reach and help the denizens of the underworld to find a true Christ-like life?

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a modern brick church. Many are in favor of the latter. If the present structure is repaired it will still be the same old fire trap, and an auditorium that is impossible to heat in zero weather.

It is thought by many that the fire was caused by coal gasses in the furnace exploding and knocking off the pipe leading to the boiler, although it happened some little time before the smoke was discovered that the janitor had been in the basement and the explosion undoubtedly occurred before the intermediates had assembled.

The insurance is $26,000 on the building and contents, and will hardly pay the loss. The building had been covered with paint the former summer, and with the new floor and runners, the enlarged pulpit, etc., there had been expended some $5,500 on the building within the past thirty months.

Many have said it was a pity we lived in such a hurry to have the oak floor put in, but we feel it has paid for itself many times over by keeping the floor underneath. The new floor does not owe us anything, and those of us who are visiting other floor coverings should rejoice that the majority vote was for a hard wood floor.

-Alfred Sun.

THE CHURCH A VALUED POSSESSION

The residents of Alfred realized last Sabbath as never before that the church is a common and valued possession of the whole community. This was evident in the attitudes of all young, men, and children when the church was threatened with destruction, and it was especially evidenced by the splendid and self-sacrificing work of the young men. The generous and helpful contributions and labor of the business men, and by the thoughtful service of the young and women people.

At a meeting of the board of church trustees on Sunday evening it was voted that there should be published an expression of their deep appreciation of all of these services.

In the name of the church trustees,

Kora K. Dejen, Secretary of the Board,
In "Alfred Sun."

"A FAMILY AFFAIR"

MRS. MYRA THORNHORPE BARBER

[This playlet, "A Family Affair," was written after hearing a remark that the Seventh Day Baptist Missionary Committee of the Missionary Society of the South, October 9, 1910, was interested in the work of the Church of God in Korea.

It was presented by the Senator and Interim Committee of the-General Assembly of the missionaries of the Missionary Committee of the Senate on the General Assembly, September 9, at North London Church.]

SCENE I—IN AN OFFICE

'Average Man (sitting at desk, looking over letters, etc.)"

'Well, what do you want me to do about the church today? It's only a "family affair," you know, and I have no doubt of it all, they won't be so "up to it" this time next month.'

Mrs. Cabot—"Try to be. Well, if stories which are not chiefly through the thought of that fact, I have a swell feeling in my heart that I have missed that fact, to know our elder Brother and the Father of our Lord or any other great hall, to the great family of God's children? (She moves to side of room while South American boy enters.)"

South America—Greetings to my brothers and sisters of our companion church. Our money has made it possible for me to find the true God, not the one the priests have found upon us. You know we have a mission in both places. I denied us—have given us greater ambition and greater hope. I am interested in my sisters and mother is now given to—respect for degradation. If it is not to be long to the great family of God's children, we must stand with our unworldliness and prejudices, asking for more work in a foreign land. And oh, the joy of it! Our demands are being granted through the giving of others. We are now getting the aid we have longed for years. Is it not glorious to belong to the same family as the children? (She steps aside.)"

Spirit of Missions (enters and says simply)—"Is it a family affair?" while the quartet of boys and girls sings, "Jesus Shall Reign Where'er the Sun."}

AUTUMN LEAVES

You are twisting and swirling in brilliant orange today.

As you sink to the chilling earth, Forgetful of all the golden hours of joy and health, but the thought of the workmen of my benighted country. Left an orphan child, I was befriended in a Church of God in another land, and you no other, God's children. "Are you interested in our brothers and sisters? But for your mission in life is done.

The gaunt, bare trees look so lovely today, They seem to be sighing and sad.

No longer you're moved by their gentle sway; No beauty there lies the world that shall live again.

-Laura Stewart Peters.
EVANGELISM—THE SPECIAL MEETING

The special meeting is more or less taboo. In many places it is thought of as an out-of-date method of evangelism. We have allowed ourselves into believing that this is true because we are stressing better methods of work. The fact is we are not trying any kind of evangelism. Either we have lost or never had the evangelistic passion. The old time meeting is a thing of the past, not because new and better methods have been found and are being used, but because the majority of the members of the Church have no evangelistic passion to see men saved. The devilish spirit of indifference holds us fast.

Christian nurture, educational evangelism, is the ideal method of bringing folks into the kingdom. Boys and girls ought to be taught the trained and nurtured from earliest infancy that they are never lost to the ideals of Jesus, never come into a place where they can be saved only by way of a local, smacking ministration of the Church. What a mess we would make of educational evangelism and Christian nurture! All because the Church has no conscience in the matter.

As in every other type of Christian work, the special meeting, which is built into the Church's program for the special meeting, which is set to do a task even a tithe as important as this, must be prepared for. Co-operation must be had on the part of God and men. In school, but who are not even enrolled, much less in the regular classes? All the members of his Church are his disciples, so considered by the teacher. What is the ideal? Were we living up to that ideal? Were we living up to it, there would be small place for the special meeting with its emphasis upon mass evangelism. But so long as this is built into the Church's program, it must be given the proper emphasis.

The two major facts that will arouse in every Christian heart an evangelistic passion are: first, Calvary, with the dying Son of God: "Who will believe our report?" The life to save men from sin, pouring out his blood to open the house of David a fountain for the cleansing of sin-blackened souls.

The second fact is the multitude of lost ones in the community surrounding every church, lost ones for whom the Man of the cross is going, his death awaiting them. However, because his Church is failing him. Put a dying Savior, Almighty Son of Al­mighty God with nail prints in his hands and a spear hole in his side close up to the unsaved multitude surrounding your church, and if there does not begin to be "a going forth of the holy day to the salvation of the Gentiles," there is the Church you are calling a church is no church.

**Stir the church to prayer.** Get the Chris­tians not only to make prayer lists, but to really pray. Make them to know that prayer is not saying words. Prayer is not the sticking of a foot and a wrestle. It is striving with the whole of one's soul and life in an effort to bring the will of God to pass in the world. Not to pray is to sin against God and man. Prayer opens chokes channels for the outgoing of God's grace and power.

**Stir the church to personal work.** Cause them to go out two by two to introduce their friend Jesus to the unsaved. Cultivate the prospect list. Get them to go out two by two, if possible. See to it that every effort possible is made to get all prospects on intimate terms with the member of the Church who is trying to win them. Stir them to do this in a haphazard, hit-and-miss fashion. Make assignments. Let definite and
whole-hearted work be done in the case of each individual. Stir the church to attend the meeting. Just filling a seat in the house of the Lord, or church in love with this present world to attend, dooms the special meeting to failure.

from the existence of a group of souls. Stir the church to a never-ending prayer that strives regardless of any own judgment as to its justice.

The facts, as presented by The American Federation of Labor, were as follows: On November 20, Mrs. Margaret Dorland Webb was refused naturalization papers by District Judge G. H. Hoelscher, of Richmond, Ind. She is a native of Canada, but has spent twelve years a resident of that mid-western capital of Quakerdom. She is the daughter, sister, and wife of ministers and teachers who have been and are prominent in the work of the Friends' communion. Her husband was naturalized about a year ago, at which time no question was raised as to his willingness or unwillingness to bear arms. The only ground given for her rejection was her admission that she would not bear arms, even if the laws were changed so to require women to be combatants, and it would not approve of the govern- ment's being required to resort to arms even for the sake of self-defense. In case of an armed conflict, she would be willing to serve in a non-combatant capacity, as an ambulance driver. During the late war, she would give her property at the call of the government; she would lay down her life if the country needed her. But she would not kill to defend either herself or anyone else, and she would not give her sanction to war under any conditions. Her reason for this representation has been that she would not renounce war was met by a reply to the effect that she was not yet living in the modern state of womanhood.

Mrs. Webb's application having been de- nied by the court, the examiner added a dramatic touch. Turning to the seventeenth other application, he ordered the applicant to stand and raise her right hand while he asked: "Will you enter the United States armed, that is, be prepared if need be to shed the blood of opposing forces? Chorus, in many dialects: "We will." Lodge of the Republic, composed of representatives of the D. A. R., who were present to see the republic saved by keeping the roll of the citizenship unimpeached by another of the President's corregidora.

Perhaps the most notable feature of this case was the fact that the court evidently felt that its action was virtually determined in ad- vance by the supreme court's decision in the Schwimmer case, upon which the court had been solicited by the applicant, and when her application first came up, in March, he would have granted it but for the objection of the examiner, who seemed to think that until the supreme court had given the decision which was then momentarily expected. The fact that the court which, it will be remembered, justices Holmes, Brandeis, and Sanford dissenting — seems to have closed the door.

It would perhaps be beside the mark to say that this decision was bad law. One thing that can be said about it with no disrespect to a legal learning of the en- trenched justices is that it was essentially the enactment of a new law. It was not, in any proper sense, an interpretation of the Constitu- tion, but rather an act of the legislature, based upon a deep knowledge of jurisprudence. It was virtually the putting of a new statute on the books. For a century the United States has had in the body of its citizenship considerable numbers of persons who were not citizens of the country, but not in the taking of life, and it has not only re- tained in its citizenship those who were born here but has also granted others by naturaliza- tion. The principle of citizenship has vastly outweighed whatever disadvantage or inconvenience may have arisen from the inability to be called upon for active military service. There are al- ways plenty of people who are not available for military service by reason of age, sex, occupation, etc., but the extra Mennonites, and independent pacifists have never constituted a measurable weakness in the nation's military forces, even in the strictest military standpoint, and they have added strength from every other standpoint.

There has been some criticism of the legis- latures for citizenship to swear true faith and allegiance to the government, but there has been no law requiring them to swear that they will kill if ordered to do so. If such
a law exists today, as Judge Hoelscher believes, it has been enacted by the supreme court. That the method of that enactment was a decision that the Constitution meant that all the states must not keep it from being in essence a new law.

The situation presented by the introduction of that new law into our legal system is one of necessity, I think. It puts the alleged duty of fighting above every other duty of citizenship. This is the one specific requirement singular in this country. All the other essentials of good citizenship are passed over in general terms, subsumed under the vague category of "true faith and allegiance." We must definitely assert that he is willing to serve the country of his adoption against war.

At the very moment when we are uniting in prominence as the one essential qualification of a man, the one that is indispensable to our protection, is that of invasion by foreign troops. That would mean war.

If we had the support of habit and tradition, but forms that corrode its inner life, we give hospitality will naturally see in this new sentiment and had become law. But it can improve our race with warlike striving—

Thus the mighty truth is spreading;
Prophesied that wars must cease—
Toward a warless world we're facing:
Blessings always on Nebraska.

PEACE IS COMING!

Once men warred and knew no better;
Warred to break the foeman's fetter;
Warred with an men's approbation;
Warred and never thought to cease;
Warred and never hoped for peace.

On, our race with warlike striving—
On, new means of war contriving—
Last and slaughter, greed and hating.
Murder, rapine unabating:
Few men thought nor sought release;

Only this: men, tired of battle,
Weary from the saber's rattle,
Lamented the lives of the fallen,
Prophesied that wars must cease—
Told he of the Prince of Peace.

Strange truth this, but once it started,
Spread it soul to soul, imparted
By his followers, simply, slowly,
Humbly, wistfully, a great truth
Taught they this that wars must cease;
Preached they Christ's Peace.

Thus the mighty truth is spreading;
Toward a warless world we're facing:
Blessings always on Nebraska.

... Our Sabbath, in the Land...
Grand old state of babes and sunflowers."

A tall man was Pastor Witter, Yet she had few of his inches. Stout she was, as I remember, Busy she and a good mother. Emma had a preacher's portion, Wife of preacher and of doctor, Both the same, twenty-one starts; And she filled her place most wisely.

Gentle Mary's story was short here, Yet she gave her best at all times, And our tears with hers were mingled At her passing by her loved one.

Kate, we remember, had the fever; Long and hard the fever burned her. But in health she gave her talents— Taught her class, I well remember. Alice—she so sweet and modest, Her face, too, has always been short here. Nellie made all people love her, Made the congregation love her, Made them all love her to gather. That we all loved there to gather.

Next came Flora, most progressive, Kate, we remember, had the health she gave her passing of her loved one.

Emma had a double portion. A Stout she was, as yet she claimed few of his. Good help we passing by can see them, 'The wives of all our pastors, the good wives of our place as none could hope to.'

There are a few of them still here, too. 'The people love her, our pastor preaching."

It was home-bound her, sure we all well remember.

The social committee led by Atetha Wheeler provided a good entertainment Horn on Monday evening, November 25. The organization of the Senior Christian Endeavor meets every Friday evening meetings. The following week several members of the cradle roll of our church's membership class. Appropriate exercises were held in each case, and certificates given each pupil. On Sabbath day, November 25, several members of the congregation and President Bond also supplied the pulpit on Sabbath morning. The congregation enjoyed their visit and messages very greatly.

Our guests, who were here in the interest of the church, here we received and took with them a good number of gifts toward the new library building for Salem College. Pastor Ogden is a graduate of Salem as well as Yale.

A splendid Thanksgiving anthem by the choir added to the program. The service was a very good attendance each week. The pulpit is being supplied by pastors from Wesleyan College. Pastor Witter is always well remembered.

Among the rough roads made the attendance disappointing. Perhaps a misunderstanding of the nature of the meetings kept people of the community and others as well as funds was emphasized. The meetings were all inspirational, informative, and stimulating. Extremely early cold weather conditions and bad roads made the attendance disappointing.
Verona, N. Y.—At the annual meeting of the Ladies’ Benevolent Society the following officers were elected for the ensuing year:

President—Mrs. Zilla Vieron
Vice-President—Mrs. Annie Williams
Secretary—Miss Iris Sibert
Treasurer—Mrs. Edith Woodcock

Under the efficient management of our officers and committees the society is doing excellent work.

SOCIALS are held occasionally. A special one, consisting of readings and vocal and instrumental numbers, was given for the young people who were going away to attend college and training school.

Following the program light refreshments were served and all enjoyed a social time.

Food sales have been successfully conducted in Oneida and Rome. The last one held in Oneida netted thirteen dollars.

The regular work meetings are held once a month and the society is now busy making aprons to be sold before Christmas.

The social committee has charge of the dinner served at the annual church and society meeting held the first Sunday in December.

We contribute toward the pastor’s salary and repairs on church and parsonage, besides our tax on Union District schools. Otis Van Horn at Jane Lew is principal of the grades. At Sardis Carroll Bond is teaching the sciences, and Mrs. Seth Bryan is in high school work at Rockford; and Mrs. Dora Davis Bryan is in high school work at Ottis. Harlie D. Bond and family are in Morganstown. For his tax Mr. Robert Bond is teaching the sciences, and Mrs. Florence Kennedy. H. C. V. H.

GREAT WEST Milford, is successfully conducting the Sunday-school and the Sabbath school work for the present year. This past year two hundred dollars was raised.

PRESS COMMITTEE.

THANKFUL PRAISE
O the bounty of God’s blessing! All good things doth God provide; Every creature, life possessing, Lives on the bounty of God’s grace; Like a river, ever flowing, God’s providence we behold in all the sweet days: Such supply on us bestowing. Calls for songs of thankful praise.

Praise him for his care unceasing; For his love in Christ revealed; For his kingdom’s sure increasing, And all things for his Name revealed. Through the bounds of all creation God is good in works and ways: Through the length of all duration Let all people sing his praise. —Edgar Cooper Arnon, Yardville, N. J.

REV. CLIFFORD A. BRÉEÉ
P. O. BOX 72, BEBEA, W. VA.
Contributing Editor

YOUTH’S NEEDS

Christiana Endeavor Topic for Sabbath Day, December 23, 1939

DAILY READINGS

Sunday—Need of pardon (1 John 1: 9)
Monday—Guidance (Heb. 12: 1, 2)
Tuesday—Do not tarry (Ps. 119: 9; 57-62)
Wednesday — A worthy purpose (Matt. 4: 18—20)
Thursday—Moral education (Heb. 13: 7, 24—29)
Friday—Self-control (Matt. 5: 38—48)
Sabbath day—Topic: Youth’s needs that Christ can meet (Matt. 4: 1—11; Heb. 4: 14—16)

PRAISE I.

This topic is generally fitting for the last Christian Endeavor meeting in the “Christmas month”—the last of the year. This might well be a praise service since there are so many hymns expressing youth’s needs and Christ’s power to meet those needs. Or the time might be used in a general discussion of the topic. Or, as we look back over the past year and forward to the new year, what could be more fitting than a consecration meeting in which Life Work Recruits may be appointed as young people dedicated to a better, fuller service? Let us combine the three.

Open the meeting with a prayer and praise service, though perhaps, since some of the following hymns: “Jesus is All the World to Me,” “It’s Just Like His Great Love,” “In the Garden,” “All the World My Savior Leads Me,” “I Need Thee Every Hour.”

The leader will read the Scripture lesson and introduce the discussion. Let a number of our young people point out the needs and ways of meeting them as expressed in the daily readings. The blackboard may be helpful in presenting this list. Other ends may be added to this list, emphasizing present day needs and personal experiences.

The hymn, “Savior Like a Shepherd Lead Us,” naturally prepares for a consecration service. A short period of quiet meditation followed by many earnest prayers may close with “Have Thine Own Way, Lord,” sung softly as a consecration prayer.

A THOUGHT FOR THE QUIET HOUR

Youth needs to understand and live the life of Christ, and to follow his teachings. We can understand his life through a study of his Word and communion with him. Do we study the Bible as we should, and do we commune with him often? If every person with whom we come in contact knew of Christ in his daily contact with others, this world would be a much better place to live in.

Our Scripture lesson tells us that Christ “was in the world, and the world was made through him, and the world knew him not.” (John 1: 10). He was subjected to every temptation that we have, yet he did not yield. Each victory made him stronger to meet the next temptation. Let us make us stronger to meet our temptations, and Christ will help us overcome them if we ask him. As he has experienced every temptation which we have, so he knows our needs, and can help us meet them.

“It is a fine thing to see a youth bearing his cross, laboring for others, quietly and patiently, taking for his pattern the greatest of all sufferers.”

If we take Christ for our pattern he will help us meet our needs.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent, Milton, Wis.

DAILY READINGS

Sunday—Do God’s will (Ps. 40: 8)
Monday—Young people reconsider all the old resolutions (Col. 3: 1)
Tuesday—Read the Bible daily (Ps. 1: 1, 6)
Wednesday—Be more patient (Heb. 10: 36)
Thursday—Be all, do all (Rom. 12: 8)
Friday—Seek the best things (Col. 3: 1)
Saturday—Pledge to be a successful worker in the interest of God’s work (Luke 15: 18; Josh. 24: 14, 15)

Topic for Sabbath Day, December 23, 1939

SOME GOOD RESOLUTIONS

I. “I will arise and go to my father.” The prodigal son had made many resolutions before. He had resolved to ask his father for his part of the estate. He had resolved to leave home and go to a far country. He had resolved to spend his money for a good time. When his money was gone, he resolved to find a job and make his own way.
Matters went from bad to worse. He never made so good a resolution as when he resolved to go to his father.

In a sense we must work out our own salvation, but we can never do so by leaving God out of the picture and living as far from him as we can go. The best resolution we can make is to give God his rightful place in our lives. This will be the foundation for all other resolutions worth making and keeping.

II. "I will say unto him." He resolved to talk it over with his father. He would confess that he had done wrong. He would ask for another chance to make good, not as a privileged son, but as one who served. He should have talked it over with the Father—talk over our difficulties, confess our shortcomings, plan our work under his direction. That is the reason we endeavorers pledge ourselves to "pray and read the Bible every day."

III. Joshua pleaded with the Children of Israel to make a resolution with him. He asked them to choose who would serve. His resolution was, "As for me and my house, we will serve the Lord."

Every intermediate should resolve, or re-new this resolution, to serve God during the following year, and throughout life.

THE SABBATH RECORDER

CHRISTIAN ENDEAVOR NEWS FROM

The Ashaway Christian Endeavor society holds its service on Friday evening and has very interesting meetings. Recently they have taken in their society the former members of the Intermediate society, some as active members and some as associate members, and they are doing very good work. At our regular meetings, each leader, with few exceptions, plans some special feature, and during the month of November should have taken it upon themselves to make a record of the special items that I might pass them on to you.

The first Friday evening in November the meeting was led by Miss Betty Crandall, who conducted a football meeting. During the testimony meeting she chose captains who chose sides, these sides being named Yale and Dartmouth. The leader kept score on the blackboard as each took part, and when the score was counted it proved to be a tie.

November 8, Frank Hill was the leader, and as the topic was concerning war, he had different members write short articles on the following topics: "Revolutionary War," "Mexican War," "War of 1812," "Civil War," "Spanish American War," "World War," "Results of War," "What Will Make for World Peace?"

November 15, Rev. W. L. Burdick led the meeting and he passed to each one present a paper with five lists of questions concerning the topic. These did not have to be answered that evening but each one was to read them and think about them. November 22, Mrs. Blanche Burdick was the leader, conducting a special worship period, which included special music, reading "The Landing of the Pilgrim Fathers," also an article on "The Origin of Thanksgiving," and the reading of the first Thanksgiving proclamations. During the meeting several items concerning help on Thanksgiving were read.

On November 29, Miss Tacy Crandall was the leader and for her special feature she had a short missionary playlet on the topic.

Conclude the entire pageant with the hymn, "Take Time to Be Holy."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The California Endeavorer gives the following outline for a pageant on the topic: "How to Keep the Quiet Hour." The juniors could take the acting parts and present it some week at the junior meeting.

Meditation—Scene, girl seated with bowled head, while some one behind the scene reads: Psalm 46: 10, Joshua 1: 8, Psalm 19: 14. Then some one sings, "Near to the Heart of God." Book, group reading a Bible while someone reads: Psalm 119: 18, Psalm 119: 11, Psalm 27: 11. Hymn, "Open My Eyes That I May See."

Prayer—Scene, girl kneels, while these verses are read: Matthew 11: 23, Mark 1: 35, Matthew 6: 6, Isaiah 40: 31. Song, "Just for Today."

CONCLUSION

Nearly all the meetings are one hundred per cent in participation.

Other interesting items are: November 2, a Hallowe'en card was held in the parlor house with a large number present. Each one attending had been asked to come in Hallowe'en attire, and there were many interesting costumes. Games appropriate to the occasion were enjoyed by all. This was a standard social. November 8, the chairman of the missionary committee started a class on a study of China, which is proving very instructive as well as interesting.

Which society will be the next to report its activities? Come on, let's each one help the editor of this department in making it interesting; also we will be helping other societies by giving them new suggestions.

Mrs. Blanche Burdick, Associate Secretary.

ON OUR SHELVES

This is the last chance for the special Christmas offers on our literature which we have been advertising in the past few weeks. There is still time to get your order in if you are prompt, but it must reach us before Christmas. Here are the combinations:

I. For Children
"Sermon Makers Boys and Girls," by Rev. A. J. C. Bond
Denominational Calendar and Directory, 1930
Sabbath Motto Card

II. For Young People
"Letters to the Smiths," by Hosea W. Root
"Monthly Reader 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. Root
"Life of A. H. Lewis," by Dr. Theodore L. Gardiner

THE SABBATH RECORDER

IV. For Adults
"Water of Life," by Rev. George E. Fife
Denominational Calendar and Directory, 1930
Sabbath Motto Card

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

FRIEND OR FOE

The world never knew until the last great war came upon it with its desolating curse, what a friend this monster had in that group of scientists whose skill produced those hitherto unknown instruments of torture, destruction and death which made the conflict the horror it became. It looks now, however, as if good might come out of that appalling experience made possible by modern science. At a gathering of the American Chemical Society, held a few weeks ago in Minneapolis, one of the speakers told his audience that "modern chemistry, plus aeronautics, has made war impossible." He asserted that in the case of a "modern war between great powers it would be foolish and useless for a battleship or cruiser to leave its dock or an army to take the field.

Death could be made so swift and certain and could blot out so suddenly the lives of millions by the menace and devices invented by the chemists of today that no nation would dare venture upon a war which meant nothing less than national annihilation. We have the devil's being transformed into an angel of light.

Let us hope this will be an illustration of the saying and that once transformed this special child of the pit will stay forever an angel of light.

—OUR DUMB ANIMALS.

There are souls in this world which have the gift of finding joy everywhere, and of leaving it behind them wherever they go.—Faber.
IN HIS NAME "I WILL TRY"—NEXT YEAR
Junior Christian Endeavor Topic for Sabbath School
December 29, 1929
MRS. HERBERT L. POLAN

Prepare blank sheets of paper with the topic printed in bold type or in colors at the top, and 1930 in some artistic design.

Leader may ask each junior to write a list of the things he would like to do as a Christian in 1930. Then each is asked to carefully prepare his list and take it home, put it up in his own room where it will help him each day to remember what he has agreed to do.

Blackboard talk. (Use paper chart so it may be preserved). Leader may let volunteers suggest what "we" can do next year and come up to the chart and write it on themselves.

OUR LETTER EXCHANGE

Dear Mrs. Greene:
I am glad you have decided to become a Recorder-Boy, and I hope you will enjoy reading the Children's Page.

Your friend,
ZWEBEL.

Please write me a letter as I enjoy reading yours.

Mrs. Walter L. Greene, Andover, N. Y.

Contributing Editor

THE SABBATH RECORDER

DEAR CARL:
I am glad you have decided to become a Recorder-Boy, and I hope you will enjoy reading the Children's Page.

Your Pal and Babe must be a comical pair. I wish I could see them together. Our cat has no use for dogs of any kind. The other day, one of the members of our Independence Church called upon us. He raises German police dogs for sale, and I imagine his coat may have had a faint dog smell, although only a cat's nose could possibly smell it. Anyway, Mr. Puss smelled of it, growling and growling under his breath, even after our friend had gone. Our brother Rex certainly received a fine prize. I should like to have a bit of that turkey. He must have been a whopper. I guess my turkey will have to be a chicken. You have a nice large family and must have some fine times together.

I wish I could print Bab's letters but my typewriter can not make her kind of writing.

Sincerely your friend,
MIZPAH S. GREENE.

Dear Mrs. Greene:
I am twelve years old and in the seventh grade. I have a very nice teacher. His name is Mr. Foote.

We enjoy the Children's Page very much. Mother reads it to us all every week.

My brother Russell has a little black kitten with a white spot under its chin, with which he enjoys playing. We also have three bantam chickens.

I suppose you have heard about our new baby brother. He was four weeks old yesterday. We named him Leland Williams. He is a good baby and doesn't cry very much.

We are going to Grandma Langworthy's for Thanksgiving and I am sure we will have a nice time.

Your friend,
FRANCES LANGWORTHY.

Dear Frances:
I am glad you have decided to become a Recorder-Boy, and I hope you will enjoy reading the Children's Page.

Your Pal and Babe must be a comical pair. I wish I could see them together. Our cat has no use for dogs of any kind. The other day, one of the members of our Independence Church called upon us. He raises German police dogs for sale, and I imagine his coat may have had a faint dog smell, although only a cat's nose could possibly smell it. Anyway, Mr. Puss smelled of it, growling and growling under his breath, even after our friend had gone. Our brother Rex certainly received a fine prize. I should like to have a bit of that turkey. He must have been a whopper. I guess my turkey will have to be a chicken. You have a nice large family and must have some fine times together.

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Sincerely your friend,
MIZPAH S. GREENE.

Dear Mrs. Greene:
I am fifteen years old and in the seventh grade. I have a very nice teacher. His name is Mr. Foote.

We enjoy the Children's Page very much. Mother reads it to us all every week.

My brother Russell has a little black kitten with a white spot under its chin, with which he enjoys playing. We also have three bantam chickens.

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Sincerely your friend,
MIZPAH S. GREENE.

DEAR PHILIP:
Your letter is certainly a fine one for a five year old boy, and I was very glad to get it. It was splendid of daddy to help you write it. How times does fly! It only seems a little while since your daddy and mother were not older than you are now. Isn't that funny, Philip, Jr.? I wish I could hear you play that drum.

I hope you are well from the chicken pox by this time, and that Lawrence and Virginia Mary will not have it for Christmas.

Your true friend,
MIZPAH S. GREENE.

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Sincerely your friend,
MIZPAH S. GREENE.
"Is my name written there, on the page white and fair? In the book of thy kingdom, is my name written there?"

Is your name written in the Lamb's book of life? Is your name worthy to appear on one of its spotless pages? But you are writing a book of your own, a page, as it were, each year, and whether your name is ever written in the Lamb's book of life all depends upon what you write on the pages of your book of life, as God gives them to you year by year. Think of the pages you have already written in your book of life. How many are there? How long have you lived? Ten years, twenty years, thirty, forty, fifty, seventy, eighty, ninety years? Suppose you could bring all those pages back before you in review. Would you dare to look at them? Would you be ashamed of them? Would there come over you a feeling of sadness and regret when you realize how much better you could have written them if only you had been more careful, more prayerful, more consecrated?

What would be found on your pages of life? Would they be written in with the story of loving service rendered, willing sacrifices made for others, kind words spoken and unselfish deeds performed? Or would you find, as you review the back pages of your book, the sad record of "Angrily spoken, bit 'rest thoughts so rashly stirred, golden links in life all broken."

In the Gospel of Luke we find Jesus saying, "Love is much too pure and holy, friendship too sacred for me."

And in reviewing the back pages of your life have you learned by experience to write future pages better? Have you learned that "Love is much too pure and holy, friendship too sacred for me."

But on some of the back pages of your life, it appears as if you had tried to erase some of the writing. It may be that you were ashamed of what you had written. You wanted to cover over it or erase it or destroy it in some way so no one could see it. But you made a job of it. You have left a dirty smudge, a dirty page. You found out that it is pretty hard to cover up sin, to annihilate sin and its bitter results. When you have written sin into your character it leaves its mark; it leaves a stain that is not easily erased. It may be there for eternity. If you think that you can always sin and then forget it, even sin and its effects out of your life and leave the page that God has given you just as fresh and clean and unspotted as before, you are badly fooled. And you better get over being fooled before it is too late. Every school boy or girl soon learns that it doesn't make any neater or cleaner by trying all the time to erase their mistakes. How many dirty pages are found in some pupils copy books. But how much more sad and serious it is when the dirty pages are a part of your book of life, a part of your character which must help to determine your eternal destiny. It is too bad that even a Christian can't or won't learn this truth about spiritual copy books.

And then on some of the back pages of your life you find some ugly looking blot. These blots are not where you have spilt some ink but where you have split some downright, intentional sin and didn't care anything about rubbing it out. It is where you have let drop the bitter fruits of an ugly temper, some unkind looks, acts, and words. These may be as black as ink in the sight of God.

We have been dwelling upon the sad things we have found in looking over the back pages of our lives. But, thank God, I believe that in all of our lives we will find many back pages that are fresh and clean, written in living characters of gold, telling of kindness, faithfulness, patience and sacrifice, of continual honest attempts to be in life and thought more like the Master. And throughout those pages can be felt the spirit of the song: "More like the Master I would ever be."

And in the record of these pages we can feel the influence of this heart-felt prayer: "Take them from my heart, I would be thine alone; Take thou my heart and make it thine own; Purge me from sin, O Lord, I now implore; Wash me and keep me thine forever more."

But, thank God, we do not need to sit and brood over the past pages of our lives, with their stains and blots and erasures, yes, and also the record of work well done. We have a future to think about and we trust God has many more pages for most of us to write in. It would be absolutely useless to mourn over these things for we can never recover our lost years and the opportunities that are fled. There is one task to which even omnipotence is not equal—the task of recovering a wasted youth and a lost year. It is for us, not to mourn but rather to take a new copy book and begin a new task.

The new year is to bring, to prepare in heart and mind to take the new page an unspotted that God has to give us. When Thorwaldsen was asked, "Which is your greatest statue?" he replied, "The next one." If I cease to become better, if I do not realize that God well is said to have written in His Bible, "I shall cease to be good." Even the best may be bettered. Indeed, it is to be hoped that if it is not to grow worse. We are meant to advance always upon our past. All that we gain each year is meant to be, not a level on which we will stop, but a place from which we will ascend. That means that we must plan and purpose to go on to better things. Then let us make this new, unspotted page the best in our book of life.

What then shall go into this new unspotted page? But some one may say, "I can not altogether determine what will go
into my new unpotted page for I am a creature of circumstances. There is no greater fallacy than this. There may be created circumstances but they are not men. Man was created to be a real man, and a real man is master of circumstances. He has it within his power to determine what shall be in his new unpotted page fresh from the hand of his Creator. Whether his unpotted page shall be clean at the end of the day is not a matter of choice; it is a matter of choice to use a figure taken from the sea to illustrate this point:

"One ship drives east, and another drives west, With the set of the sails, and not the gales, Which deals the wind that blows their course out of their control.

"Like the winds of the sea are the wings of fate, As we voyage along through life; The one ship that pleases, decides the goal, And not the calm or the gales."

At the close of this year, your page that was once unpotted, may be marked by one or more of at least three characteristics. A part of your page may be practically a blank.

You know the Bible reads (Matthew 12:30), "He that is not with me is against me, and he that gateth with me scattereth abroad." Of this, true is the view that there are people who are so afraid to call their soul's own, and therefore let their character speak out so faintly that practically it doesn't make much difference whose judgment they are. They are a good deal like that lady who is so quick to point out the color of the thing they are standing on. You really can not tell sometimes but what they are on the fence. The writing which their characters make on the page of their life history is so dim that we can hardly read it. Their page of life might almost as well be blank. You know of people like this. Friends, don't be a blank page, neither one thing or the other. Be a positive quantity.

To know you, to read your deeds, your words, your actions, on your now fresh and unpotted page, either for God or against him. Let people know where you are all the time. Have a character that leaves its impress on the page of life in letters of gold that glow with the reflected sunshine of God's love. Write on the page of life each day. This world is a ship, a ship whose course is determined by the winds of fate, not by the oarsmen, less than to give one's words, on your now fresh and eager page. You really can not tell sometimes but what they are on. They are a good deal like that lady who is so quick to point out the color of the thing they are standing on. They are a good deal like that ship that is driven here and there by the waves. If you are not careful, you may have a place of undying honor beside Washington but for one dark blot and stain. Oh, friends, beware of stains and blots on your fresh unpotted page.

And last of all, your page for this year may have been kept clean, and written in with the story of a sweetest work, a work that thou mayest not speak the name, "Benedict Arnold," without instinctively thinking, "Traitor." How different things might have been treasured in our memories, had it not been for that one act of the betrayal of our country, and the one element in his character that made such an act possible! He might have had a place of undying honor beside Washington but for one dark blot and stain. Oh, friends, beware of stains and blots on your fresh unpotted page.

And here is the way to a happy New Year. "To leave the old with a burst of song, To recall the right and forgive the wrong; To forget the old and take the new, To the vain regrets of the year that's past; To have the strength to let go your hold Of the not worth while of the days grown old." AND

"To dare go forth with a purpose true, To the undreamed, and America's new; To help your brother along the road To do his work and bring it through To add your gift to the world's good cheer, Is to have and to give a happy New Year."
to bend their every energy to give expression to the antagonistic to the orthodox faith. Bible study text books, commentaries, religious magazines, books from the pens of thousands of college professors and ministers of the gospel, and new books written in recent years, give abundant evidence of the above charge.

One of these modern critics puts it thus: "One of the reasons why the Christ Bible history in harmony with evolution; to eliminate by this process all that is supernatural from the Bible; and to unite scholars in support of sweeping changes in the orthodox view of the Holy Scriptures." That, I believe, is a fair statement of the modernists' position. In his book, he states their thesis well. Yet I believe their spirit to be unchristian, and their method unscientific.

Professor Kruger, some twenty years ago, gave vent to his rationalism thus: "It is the calling of the theological professor not only intentionally to shake his hearers in their faith, but to lead them into doubt, even though there are those who, on this dangerous way, are lost; hence it is our task to endanger souls, and such dogmatism, such reckless disregard of human welfare, is deplorable.

But the writings of many religious leaders and teachers of the young who are given to positions of influence. Molders of present-day religious thought—are equally dogmatic, reckless, and deplorable.

Only a short time ago, Rev. John Haynes Holmes declared that the New Testament is useless, its psychology hopeless, and its morals outworn. He further declared: "You and I must choose between Christian theology and science, and I am going to choose science once, with a directness, which, if we had the decency to be candid, we should call rather unchristian in our sense, whoever used it. The first step to win the respect of reasonable and sensible men for his religion must be to confess our disloyalty to him (Jesus) on this issue." (Italics mine.)

These are not rantings of Unitarian. Both he and Doctor Mathews were recently chosen for special honors by the Baptist World Alliance.

The above are given as mere samples of what is being said and written by liberal leaders today. Hundreds of others, just as radical, could be quoted. It would seem that such critics are aiming to drive from the Bible every thing which claims to be supernatural; or, if it can not be expurgated, so to rationalize it, to make it meaningless. Such critics take no pleasure in pointing out new difficulties, or in multiplying and magnifying old ones.

The conservative critic, however, believes in the supernatural, and he faces the difficulties in the Bible with a different spirit. He recognizes there are difficulties in Biblical history and interpretation, but he sets himself to the task of solving these, or of harmonizing what appears to be contradictions. And with a clear and unfolding conviction that he is dealing with God's Word, and that when all the facts are in hand, and when the Bible is correctly interpreted, there will be no conflict between the teachings of the Bible and science, or between the historic records of the Bible and those dug up from the ruins of the old world.

Another valid charge brought against the modern "higher criticism" is that he persistently ignores the religious spirit. And the orthodox Christian rightly asks: Can one understand the Bible, or rightly interpret it, if he does not possess the religious spirit? There seems to be but one logical answer. No matter what his scholarship may be—his knowledge of history, archaeology, philosophy, one virtue—if he is conscious he can not be a wiser, or safe critic of the Bible. How can one be a safe critic of what he does not understand, or what he does not believe?

### STATEMENT ONWARD MOVEMENT TREASURER, NOVEMBER, 1929

<table>
<thead>
<tr>
<th>Receipts</th>
<th>DENOMINATIONAL BUDGET</th>
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<td>$5.00</td>
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Total .................................. | $1,436.36 |

### THE SABBATH RECORDER

81 Elliott Ave., Yonkers, N. Y., December 1, 1929.

**LOOK TO THE BOYS**

"Earth's future glory and its hopes and joys

Lie in the hearts and hands of growing boys.

The world looks up to them. They are we whom they call; the world is theirs, for good results or ill, for what it gains or loses. We must guide into their unmarked hands The mighty issues of our changing lands.

In East and West this new hope these boys shall take their place,

A menace or a glory to the race.

To the crisis of time's threshold wait;

We need strong men to guide the Ship of State into the future, into the new

Look to the boys from whom strong men are made."

—Selected.
As ever,  
YOUR FRIEND IN THE SOUTH.

Lone Sabbath Keeper’s Page
From a Lone Sabbath Keeper in the South to One in the North

Dear Friend:

I know that you have been wondering at my long silence, and how I am. I have been sick, and afraid to eat much of anything beside milk and good corn bread. Consequently I am too weak to do much work. I want to sew, for winter is near; and if I were out, garden needs attention. I have tomato plants, and plants beautiful to the eye. One tomato plant has a tomato, the size of an acorn which I am watching.

Three weeks ago I started to write to you, but the sun went down before I could finish the last few words. As well as I can remember I placed the letter in my tablet, and laid the tablet in a valse, expecting to finish it the next day. But I was too ill and unable to write.

After three or four days, when I was able to write, the letter had disappeared and I had a fruitless search. I had written several poems, one addressed to you; but before I had opportunity to put it in an envelope, it disappeared. I had not seen it since, though I have searched as near everywhere in my room as has been possible so far.

The disappearance of these two letters, as well as several other things, is getting on my nerves in a very unpleasant way, making it very inconvenient and confusing for me, and I am praying for an opportunity to get away for a while, perhaps for a visit with my married children, other relatives, and friends.

I like this place, and if I leave my plants, they may die. Perhaps I have set my garden on blaze, on some occasion. As human beings, we are bound to set our affections on something; if not on earth, then "on things above." Colossians 3:2.

Sarah Frances Chipman, wife of Charles N. Richmond, entered into peaceful rest at her home in Yonkers, N. Y., after a year's illness, December 8, 1929, aged 67 years. She was the third child and only daughter of Charles H. and Frances (Saunders) Chipman and was born at Hope Valley, R. I., November 25, 1862.

Mrs. Richmond graduated from Alfred University, New York, N. Y., in the class of 1885. For five years she was an eminently successful teacher. She was united in marriage with Charles N. Richmond, of Hope Valley, June 22, 1893. The home thus established was in Hope Valley for some years. In 1901 Mr. and Mrs. Richmond moved to Yonkers, N. Y., where they have since resided.

In early life Mrs. Richmond was baptized and united with the Seventh Day Baptist Church of Rockville, R. I. She united, by letter, with the First Seventh Day Baptist Church of New York City after locating in Yonkers.

She leaves to mourn their loss, her husband, her son Edward A., her daughter, Mrs. Howard O. Archard, of Oradell, N. J., and her sisters, George G. Chipman, of Mosoup, Conn., and Elisha S. Chipman, of Yonkers, N. Y. There are two grandchildren, Alice and Howard O. Archard, Jr.

Mrs. Richmond was a woman of noble qualities, thoughtful, kind, helpful, sympathetic, cheerful, a real neighbor and a true friend. She loved the appointments of the church, as well as the Sabbath, until ill health compelled her absence. Her interest in the work of the Woman's Auxiliary Society was second to none, and she gave unstintingly of her time and energy. And not only was she interested in the work of the local church, but she had a keen interest in the work of the denomination. She was a faithful and devoted wife, mother and sister. "Her children arise up and call her blessed." Services were held at her late home in Yonkers, Tuesday evening at eight o'clock, and at the Gavit Funeral Home, in Westchester Wednesday afternoon at two o'clock, conducted by her pastor, Rev. Harold R. Crandall. Interment was in Pine Grove Cemetery, Hope Valley.

H. R. C.

DEATH BREAKS THE HOOVER CABINET

A nation mourns the death of its Secretary of War, James William Good, whose life following an appendix operation, were: "I have never lost a fight in my life, and I am not going to lose this one." The cabinet, on November 18 at Walter Reed Hospital, twenty-four hours after physicians had abandoned all hope for him, Hoover went immediately to the hospital to comfort the dying man. Hoover's cabinet, and the capital became a

bath keepers in this vicinity now, but we salute one another from afar by mail.

From this town start for Florida soon in their new Ford. They have been hard working people and made a vacation. If it were I who were going, I know whom I should stop to see!

As I write we are facing a difficulty not encountered in the memory of the oldest inhabitants. The cold and snow of winter have come upon us without the usual fall rains to break the effects of the severe drought and we must draw water from a pond over a mile distant for our ten head of cattle. But that is not as bad as if we had forty head, as some farmers here have!

I hope you have had some change of climate and that you enjoy it. I do pay for your distressing experiences, and that I shall hear of some blessing God has sent you.

With much love,

YOUR FRIEND IN THE NORTH.

MRS. CHARLES N. RICHMOND

Sarah Frances Chipman, wife of Charles N. Richmond, entered into peaceful rest at her home in Yonkers, N. Y., after a year's illness, December 8, 1929, aged 67 years. She was the third child and only daughter of Charles H. and Frances (Saunders) Chipman and was born at Hope Valley, R. I., November 25, 1862.

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city of mourning. The President's official family, we read, met for the regular Tuesday meeting and immediately adjourned out of respect to their colleague's memory. The Senate passed its resolution of profound sorrow. Scores of officials joined in tributes to Secretary Good. The President announced that he would ask the White House to be set aside for funeral services, and there, on November 20, the cereзнанияe were held. The body was placed on a train for Secretary Good's old home, Cedar Rapids, Iowa, for burial. By order of the President, Secretary of State Stimson issued a proclamation closing all executive departments in the city and ordering all flags on public buildings throughout the city to be displayed at half staff until after the funeral.

Both President Hoover and Secretary Good, who was Mr. Hoover's Western campaign manager in his fight for the Presidency, were born in the same part of Iowa, the obituary sketches show. Secretary Good received his B.S. degree from Coe College, Cedar Rapids, in 1892, and completed the law course at the University of Michigan in one and one-half years. Returning home to practice law, he married on October 13, 1894, Lucy Deacon, with whom he had attended college. His first public office came in 1904, with his appointment as city attorney of Cedar Rapids. In 1906, when he relinquished in 1906 to run for the House of Representatives, he was elected six times, serving until 1921, when he resigned to devote himself to the practice of law. High praise has been accorded him by his fellow-chambermen as chairman of the House Committee on Appropriations.

"Except for Mr. Coolidge," says the New York Times, "he has seldom been known to tactually a man. But he had the credit of living up to the implications of the few things he said. It is an unusually endurable man."

"Jim' Good's personality was not the forceful type, but rather the steady, persevering and conciliating nature that could bring order out of chaos and maintain an esprit de corps in the face of difficulties." Furthermore, he "was notable during his incumbencement in the Cabinet in keeping the army at its pitch of efficiency and strength." - Literary Digest.

THE STORY OF THE CROSSES

Not long ago I found in a book of stories about Italy, a parable called "The Crosses on the Wall." It was about an Italian girl, who had been brought up in a beautiful and happy home, where life was always smooth and pleasant. When she was a little girl, her parents, at her request, bought her a little silver cross, and the girl was delighted with it. But as she grew older, she began to wonder why her parents had given her such a useless thing. The cross was heavy and made of metal, and she thought it would be better if she had a pretty picture instead.

One day, when she was walking in the woods, she came upon a beautiful flower. She picked it up and put it in her pocket. As she was walking home, she began to think about the cross again. Had her parents given it to her because they loved her? Or had they given it to her to help her in some way?

She decided to keep the cross, and when she got home, she showed it to her mother. Her mother smiled and said, "The cross is not just a pretty picture. It is a symbol of your faith. It is a reminder of the love that your parents have for you." And so the girl kept the cross, and it became a symbol of her faith and her love for her parents.

GLEANINGS FROM THE PRESBYTERIAN ADVANCE

While there is some tendency to think of man as just a machine, the fact is that the mass of real and competent scientists and all who put the search for truth ahead of the search for profit, and who realize that science alone cannot be the guiding force of our lives, is leading to a more complete understanding of the ways of God. -Rev. R. C. Gillet.

"Out of a world governed by the law of gravity and the laws of atomic structure is emerging a world in which mentality is a powerful directing force, a world in which the purposes of life can be understood from a spiritual force which seems to be an intelligent force." -Mysterious though it be, the imponderables are just as real as the ponderables. Explain it or not, the fact remains that man is something more than the mechanism perceptible to the five senses.

"Not science, but the misunderstanding and false interpretation of science, has caused this spreading skepticism, and in many minds is a complete denial of the facts out of which our civilization grew. As the physical laws and mechanism of life in all of its forms and activities are revealed more clearly, we are forced to face the fact that all our conclusions, is losing its belief in spiritual values and ideas. The greatest scientists are not to blame for this. On the contrary, almost all of them realize that all their knowledge leads only to other mysteries and that their discoveries are not replacements of old, but an emerging of the truth beyond, which is undiscovered and un

"The conflict is between those who believe in spiritual values and those who deny them. At all costs we must re-establish faith in spiritual values. Somehow we must believe in God or go to the devil. We must worship something beyond ourselves lest we destroy ourselves."

"Religious fanaticism is a very successful nursing mother of the child of intolerance," says the Digest.
MARRIAGES

ARMITAGE-BURNETT.—At the Seventh Day Baptists Church, Milton, Wis., November 5, 1929, Mr. R. B. Armitage and Miss Jessie Sarah Burnett, both of the vicinity of Milton.

DEATHS

CAMPBELL.—Fred Horace, son of Alexander B. and Susan Bliven Campbell, was born at Milton, Wis., and died in the same place. He was married to Mr. and Mrs. Alice Lenore Campbell, who died in infancy, and Phyllis Israel, now Mrs. H. C. Randall. And there is one grandchild, Janice Ruth Campbell.

When a young man he became a member of the Milton Seventh Day Baptist Church. After moving to Milton he transferred his membership to the Excelsior Church.

His health began to fail about two years ago, and since that time he has resided with his aunt and mother at Milton. He found much comfort in reading the Bible and in having it read to him during his last illness.

He passed away at Milton at five o'clock in the afternoon of the 15th day of October, 1929, after one day of illness with pneumonia.

His father was born in the Milton Seventh Day Baptist Church, on Friday, November 29, and burial took place in the Milton cemetery. The service was conducted by Pastor James L. Skaggs. Mrs. Loraine Kumslien sang appropriate selections. The body was laid to rest at the Alfred Rural Cemetery.

RICHMOND.—At York, N. Y., December 8, 1929, Sarah Frances Chipman, wife of Charles W. York, died peacefully at her residence. Funeral was held Tuesday at 8 p.m. from her late residence, 17 Stanley Place, York. Separate obituary page 263.

DEATHS

STILLMAN.—Julia Mae Stillman was born December 14, 1849, at Albnor, Mont., November 26, 1929, being 80 years old. She was the daughter of William and Margaret C. Campbell of Milwaukee, Wis., widow of the late Mr. John Stillman, who died in the Bethesda Hospital at Hornell, N. Y., following a major operation. She is survived by her husband, Howard E. Gould, of Buffalo Lake, Wis., and two children, two children, and four daughters, and a niece, who has always lived with them. They are: Gertrude Amy, now Mrs. H. C. Stewart of Spencer, Wis.; Edith Eveline, widow of the late Rev. Jesse E. Hutchins, of Wellsville, N. Y.; Margaret C. Campbell of Milwaukee, Wis.; Margaret E. H. Campbell of Estes Park, Colo.; Ray Campbell of Spokane, Wash.; Victor Gordon Campbell of Milwaukee, Wis.; Florence B., wife of Edward Gould, of Buffalo Lake, Wis.; and the niece, Mabel Crosby Wagner, widow of the Rev. Frank J. Wagner, of Minneapolis, Minn.

All the members of the family except Stanley and Ray were present at the farewell service also was held on the village street. The service was conducted by a cousin, Rev. Edwin Shaw, at the home of the family in Excelsior, Minn.; and in the home of the family in Excelsior, Minn.

Two children died in infancy, while four sons died in the same church. The family lot was handed into the hands of the family, and the funeral took place in the cemetery. The service was conducted by Pastor James L. Skaggs.

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SPECIAL NOTICES

THE SABBATH RECORDER

The Seventh Day Baptist Missionary Society will be glad to receive applications for the position of the Reverend R. E. Davis. Wessely, R. I.

THE SABBATH RECORDER

The First Seventh Day Baptist Church of Syracuse, N. Y., holds a regular meeting in the Auditorium of the First floor, of the Vernor C. A. Building 234 Montgomery-street, every Monday night at 2:30. The congregation is growing daily, and we are in need of more equipment. If any member of the congregation would like to contribute to this need, please contact us.

The Seventh Day Baptist Church of New York City holds services at the 156 Memorial Baptist Church, Washington Square, South, The Sabbath school meets at 9:45 a.m. The preaching service at 11:00. We have a service for visitors at 3:00. All services to all visitors. Rev. R. E. Davis, Pastor.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services at the Masonic Temple, corner of State and Randolph Streets. We have services at 11:00 a.m. Forth-street and Lenox Street. Our community around us is growing daily, and we are in need of more equipment. If any member of the congregation would like to contribute to this need, please contact us.

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Our climate is attractive, "for it is in the heart of our environment and cultural life. We are all trained specialists, representing a variety of fields. Combined high class cultural with technical and vocational training, social and educational services, in a moderate. Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training. Please send us your name, address and other information about the registration. Alfred, President.

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A neat little booklet with cover, twenty-four pages. Illustrated. Just the information needed, in easy form.


FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Rev. W. C. Withrow, D. D. In the original Greek of the expression "First day of the week." Includes a translation and explanation. Fifty cents each.

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form. Seventy pages. Methodist Church, Plainfield, N. J.

PRAYER FOR SADNESS AND SONGS—13 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twelve cents each.

MAKING THE ANNUAL CANVASS. Ten cents each.

Published by the Seventh Day Baptist Sabbath Recorder, Plainfield, N. J.

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The Council of the College and Economy Society.

For the joint benefit of Milton and Milton College and Alfred University.

The Seventh Day Baptist Education Society gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION. By Rev. W. C. Withrow, D. D., late of Alfred University, American Sabbath School Tract Society, Plainfield, N. J.


HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing careful prepared lessons on International Lessons. Conducted by the Sabbath School and Tract Society Department of the American Sabbath School Tract Society, Plainfield, N. J.

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One Month

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Advertising rates furnished on request.

RECORDB WANT ADVERTISEMENTS

For sale, boy Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each additional insertion.

SABBATH KEEPER WANTED—Opportunity awaits you in Muscle Shoals District of Tennessee Valley. Oakland Seventh Day Baptist Church near Athens, Ala., is in the heart of the community is one of the most progressive in this section of the state. Our present pastor is able and successful in his work. The congregation is growing daily, and we are in need of more equipment. If any member of the congregation would like to contribute to this need, please contact us.

RIVERSIDE, California, Seventh Day Baptist Church holds regular meetings and services every Sabbath morning, followed by Bible school. Christians of all denominations are cordially invited to meet with us.

The Seventh Day Baptist Church of Battle Creek, Michigan, is a thriving church. Our Sabbath school meets at 11:00 a.m. on the corner of State and Broad Street. Our community around us is growing daily, and we are in need of more equipment. If any member of the congregation would like to contribute to this need, please contact us.

For information, write Mr. J. A. McNeely, 38 South Second Avenue, Battle Creek, Michigan.

The Sabbath Recorder Office, Plainfield, N. J.

Price.

For five, ten, twenty, and thirty cents, postpaid.

SABBATH RECORDER

The Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and St. Paul are cordially invited to attend services.

Phone Miss Ethel Sch, Secretary, Hyde Park, 4:30.

The Seventh Day Baptist Church of Chicago is the 150th anniversary of its first meeting. The church was organized in 1865. Our Sabbath school meets at 11:00 a.m. on the corner of State and Broadway.

The Seventh Day Baptist Church of Columbus, Ohio, is in the heart of the community is one of the most progressive in this section of the state. Our present pastor is able and successful in his work. The congregation is growing daily, and we are in need of more equipment. If any member of the congregation would like to contribute to this need, please contact us.

SABBATH KEEPERS WANTED—Opportunity awaits you in Muscle Shoals District of Tennessee Valley. Oakland Seventh Day Baptist Church near Athens, Ala., is in the heart of the community is one of the most progressive in this section of the state. Our present pastor is able and successful in his work. The congregation is growing daily, and we are in need of more equipment. If any member of the congregation would like to contribute to this need, please contact us.

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"Beauty put in concrete form can work wonders."

—Edwin H. Blashfield

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Ethel L. Titusworth, Treasurer
203 Park Avenue
Plainfield, N. J.