

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



CROW, LEWIS & WICK, ARCHITECTS

The Denominational Building is made possible through

*“Moral Determination,  
Spiritual Strength,  
Mental Stimulus,  
Abiding Faith.”*

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

# The Sabbath Recorder

## MYSELF AND I

I want to live with myself, and so  
I want to be fit for myself to know.  
I want to be able, as days go by,  
Always to look myself straight in the eye;  
I do not want to stand in the setting sun  
And hate myself for the things I've done,  
To see what others may never see;  
To know what others may never know.  
I can never fool myself, and so,  
Whatever happens, I want to be  
Self-respecting and conscience free.

J. H. Walker.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 20-25, 1929.

**President**—Claude L. Hill, Farina, Ill.  
**Vice-Presidents**—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.

**Treasurer of General Conference**—James H. Coon, Milton, Wis.

**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

**COMMISSION OF THE GENERAL CONFERENCE**  
**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

**Terms expiring in 1931**—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

**AMERICAN SABBATH TRACT SOCIETY**

**BOARD OF DIRECTORS**  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titworth, Plainfield, N. J.

**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.

**Acting Corresponding Secretary**—Ahva J. C. Bond, Plainfield, N. J.

**Assistant Corresponding Secretary**—Miss Bernice A. Brewer, Plainfield, N. J.

**Treasurer**—Miss Ethel L. Titworth, 203 Park Avenue, Plainfield, N. J.

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

**THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY**

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.

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

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

**SEVENTH DAY BAPTIST EDUCATION SOCIETY**

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.

**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE**

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.

**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.

**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.

**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

**ASSOCIATIONAL SECRETARIES**  
**Eastern**—Mrs. Harold R. Crandall, Yonkers, N. Y.  
**Southeastern**—Mrs. M. Wardner Davis, Salem, W. Va.  
**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillmah, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

**SEVENTH DAY BAPTIST HISTORICAL SOCIETY**

(INCORPORATED, 1916)  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Miss Ethel L. Titworth, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

**SABBATH SCHOOL BOARD**

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.

**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

**YOUNG PEOPLE'S EXECUTIVE BOARD**

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

**Corresponding Secretary**—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

**Trustee of International Society**—Benjamin F. Johanson, Battle Creek, Mich.

**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

**Intermediate Superintendent**—John F. Randolph, Milton Junction, Wis.

**ASSOCIATIONAL SECRETARIES**  
**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**Central**—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.  
**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Miss Elsie Van Horn, North Loup, Neb.  
**Miss Vivian Hill, Farina, Ill.**  
**Royal Crouch, Centerline, Mich.**  
**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Texarkana, Tex.  
**Pacific**—Gleason Curtis, Riverside, Calif.

**EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY**

**Mrs. Ruby Coon Babcock, Battle Creek, Mich.; General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.**

**SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE**

George R. Boss, Chairman, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Linho, Ku, China; H. Louie Mignott, Kingston, Jamaica.

# The Sabbath Recorder.

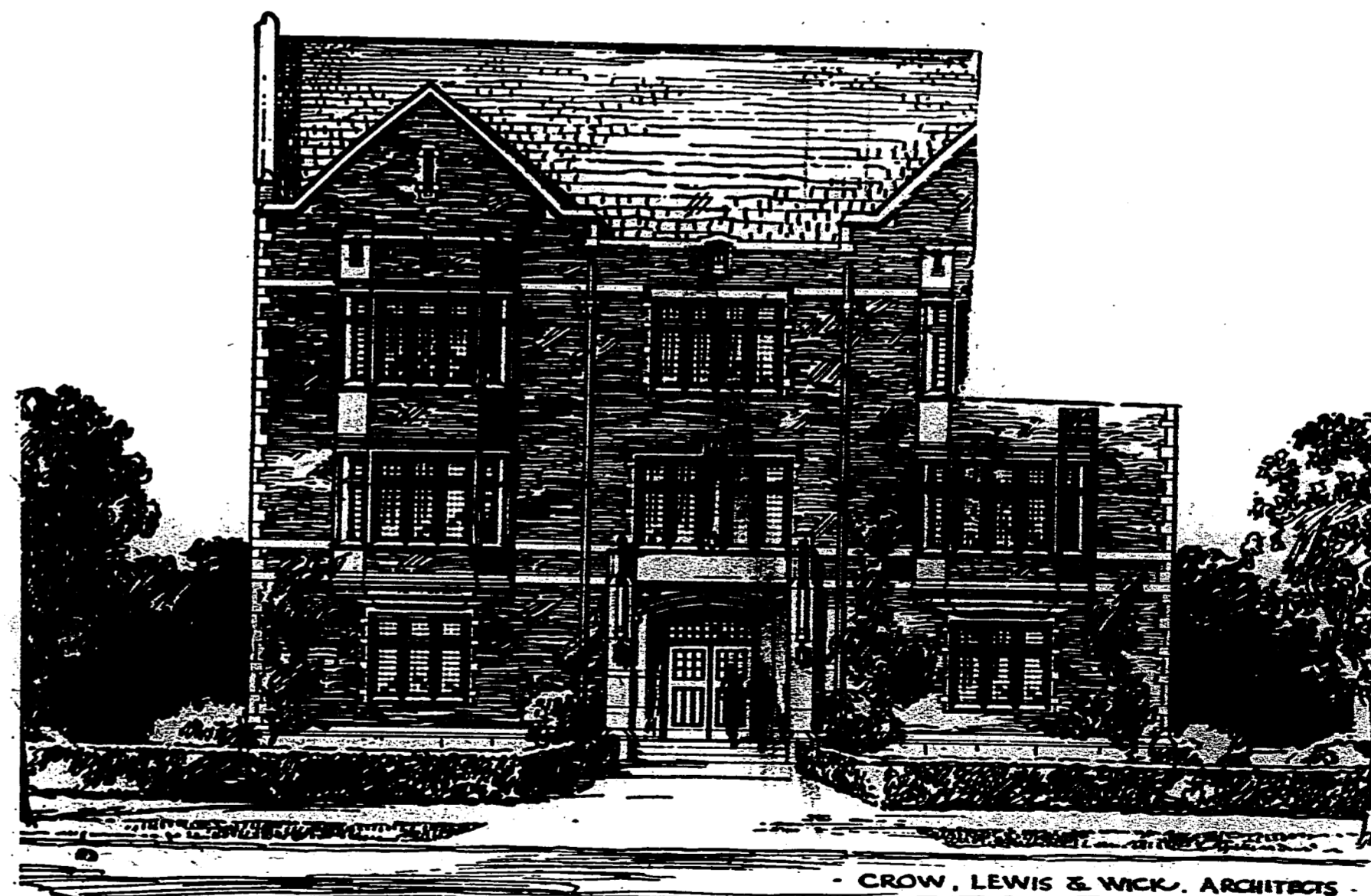
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 14

PLAINFIELD, N. J., APRIL 8, 1929

WHOLE No. 4,388

The Amount Needed on April 3, 1929,  
**\$5,779.03**  
 to Complete the Building



This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have over three-quarters of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally, it will soon be done.

*Our Father who art in heaven, we pray for the quickening influences of the Holy Spirit to lift us above the discouragements that confront us. Enkindle anew within our hearts true zeal and enthusiasm for the advancement of thy kingdom on earth, and help us to take up and cheerfully bear whatsoever burdens are necessary for its success.*

*Do help thy people, we pray thee, to rally all together around the cross, so it may not rest too heavily on a few, and so may thy good cause go forward in very deed.*

*Wilt thou move upon the hearts of thy people in all our churches, until there shall be a revival of holy zeal and courage in the face of all obstacles that tend to hinder. Help us to go forward in the spirit of true loyalty. Be thou patient with our slowness and indifference, and where thou seest the cross is heavy, wilt thou lay underneath the everlasting arms to uphold and enable us to go forward as one man in the work thou hast entrusted to our care. In Jesus' name. Amen.*

**Only a Little While Then Comes Rest** Many a soul has toiled through years, carrying life's burdens, trying to help his fellows bear their crosses, and resisting the powers of evil that threaten to ruin men for time and eternity, until he is weary and worn, and knows full well that in a little while his sun must set and his day will end. Happy is the one who can trust the God who has led him through all his troubles, to give him the promised rest. Believing that hearts that seek shall find, who would rebel at the shortness of time for him?

Even when fortune seems unkind, and when cherished hopes seem sure to fail; even when life's joys exist only in memories of days and years gone by, and when the evening tide draws near, there is wonderful comfort and abiding strength in the assurance that in just a "little while" the promised treasures of heaven, and peace with loved ones gone before, shall be ours.

This is a matter of trust in God our Father and in Christ our Savior. Precious treasures await all who are not blind to God's promises, and in just a little while, hearts that have sought shall find.

I pity the man who approaches life's sunset without a hope of anything but a dark and restless night. Happy is the one whose hope in a glorious eternal day is sure and steadfast.

**Stay There and Hold Fast** My friend, when you have honestly and penitently placed yourself wholly in the hands of Christ as your Savior and Helper, then stay there. Keep close to him alone, and hold fast to his hand who promises to lead you safely home if you continue in his love.

When a poor sinner has thus yielded until the heart is so full that nothing but tears can relieve it, and the hour seems the darkest he has ever known, then it is that the blessed sense of the unseen God's comforting, forgiving presence dawns upon him as the morning dawns upon the night-en-shrouded earth. Then it is that the sorrowing soul can rest in the full assurance of the presence of a love and sympathy never known before. Such a sense of God's presence will banish our fears and relieve our anxieties as the springtime sunshine melts the ice of winter. Then it is that heaven begins on earth, and one begins the delightful communion with the heavenly Father which death and judgment can never destroy.

**A Question of Wisdom** One thought more regarding this matter of publishing the various theories of unbelievers. When I see a carefully particularized list of seriously questionable opinions, in which the so-called modernist doubts about Bible teachings are set forth in detail, my heart insists upon the conviction that if such things were not published, only a very few of our young people would ever see them. At least they might not meet such objections against their Bible until character becomes more mature and beliefs more firmly established.

Is it not a question of wisdom? How far should we go in publishing the doubts of unbelievers? I must acknowledge some misgivings regarding so vital a matter.

It may be that a higher fundamentalism, less dogmatic and less dictatorial, might be a good thing. On the other hand, it does seem to me that some modern thinkers might be a little more moderate in matters which they know must cause grief to many good Christians. Is there not some common ground upon which all can stand for the work of the kingdom of God?

**Let Us Be Fair** In reading the various publications regarding modern thought, I can not avoid the feeling that there is an element of unfairness in the way some writers present the case.

In matters of religious controversy, nothing can be gained by misrepresentation. And whenever I find where a writer has selected the sayings of the most heterodox skeptics in all the theological field, and, after stating their most objectionable beliefs in detail, he deliberately leaves the impression that all who hold some degree of modernism belong to that class, some way I can not help feeling that such a representation is not only unfair, but unchristian.

It seems to me that dictatorial dogmatism on the one hand, and the skeptical dictum of unbelievers on the other hand, when weighed in the balance are equally damaging to the cause of religion.

**"Higher Fundamentalism" Might Help Matters** It was only a short time ago that I first saw the term "higher fundamentalism," and I was attracted by the thought it suggested. Some writer referred to a book with that as a title. I have never seen the book, but the very words are sufficient to start one to thinking. There might be a happy gain if both sides in the modern controversy could find higher—more spiritual and helpful—ground upon which to stand.

As for myself, I have always cherished the fundamental principles and teachings of my Lord and Master. But some way the feeling grows in these times, that this old world needs a kind of fundamentalism that will enable me to unite, in the spirit of toleration and of hearty co-operation, with those who long to see a better world—more completely Christlike—and yet who do not see doctrinal points just as I do.

A creed that calls upon me to denounce and fight every one who can not understand every point of doctrine according to my view, does not seem to help me much in securing earnest yokefellows for co-operative work among the masses who need help the most. The great outlying world can never be brought to Christ by quarreling Christians!

I am quite convinced that something

more than logic is needed in order to bring men in repentance to the foot of the cross. The higher fundamentalism as such, should reveal in its adherents such a personal experience of God in the inner life as was seen in the Christ. And the oneness that makes Christianity strong and attractive must be found in something more than theological theories and formulated creeds.

Suppose a heretic, as the world calls him, does doubt the divinity of Christ and expresses some doubts about the God and Father who is so dear to me? I can not help him by criticisms and denunciation. The only way that light will ever come to his mind, from me or from any other man, must come along the lines of friendship and Christlike love, passing from a better heart and more devout spirit than his. Words wreathed in friendship are the only kind that will ever penetrate his soul. The man who hates the heretic's views need not speak to be understood, for the world can see his spirit, and his words will only cause discord.

It would only do harm for me to use the words, "skeptic" or "infidel," against persons who live fully as near to the form and spirit of Jesus as I do myself. The outward life tells the story to the observing world.

I am the last man that would belittle Christian doctrine; but I am sure the outside world will get most help from *Christian love* and *Christian good manners*.

The higher fundamentalism, then, will, I think, aid the world not so much by the noise of orthodox *intellects* as by the almost divine power of orthodox *hearts*.

The upbuilding days of Christianity have been in times when men have experienced God in a new and vital way. And failure has come when they have drifted away from this inward experience of Christ in them the hope of glory, and have gone to quarreling over dogmatic theories of religion in determined efforts to make men see just as they do or be condemned as heretics.

Real higher fundamentalism ought to find some safe ground upon which all conscientious Christians can stand in helpful fellowship and real service for human betterment.

**Brother Crofoot and Wife Sail for China** A note from Secretary William L. Burdick tells us that Rev. J. W. Crofoot and wife expect to sail from Vancouver for Shanghai, China, on April 19. Those desiring to send letters to the steamer for them may address them to the Steamship *Empress of Asia*, Vancouver, British Columbia.

**Denominational Building Fund Report** Since our last report, one week ago, Miss Titsworth, the treasurer, has received pledges and cash amounting to \$478.

This brings the total receipts on April 3, up to \$74,220.97, which leaves \$5,779.03 still to be found before we can begin the work.

One more little lift all around and we shall all rejoice over having our first denominational home in all our history.

Oh! if all our people could see their fine publishing house, and the need of room for work which the main building will furnish us, I am sure there would be an enthusiastic response that would finish up the fund in less than a week.

### LAW OBSERVANCE

ERNEST H. CHERRINGTON, LL.D., LITT. D.  
Director of Department of Education, Anti-Saloon League of America

(REVIEW OF THE BOOK, "LAW OBSERVANCE,"  
BY W. C. DURANT)

W. C. Durant in "Law Observance," a volume of 573 pages, privately published, presents over one hundred representative plans chosen from the 23,230 entered in his recent \$25,000 prize competition "for the best and most practicable plan to make the Eighteenth Amendment effective." Concerning this volume, Mr. Durant says:

"My collaborators are, as it were, delegates from thirty-seven states and Hawaii and Alaska. The list includes 34 public officials in the service of the United States, 23 state officials, 15 county officials, 30 town and city officials.

"If these men could have been gathered in a convention to discuss the subject of prohibition enforcement, it would have been hailed as a great national event. Just such a convention has been held within the covers of this book. The addresses delivered are herewith collected and published.

"These contributors are not theorists but hard-headed officials up against the daily difficulties of enforcing this law. They represent all sections of the country, all types of men, all ages from a 93-year-old policeman in Nevada to the young son of a sheriff in North Carolina. Their conclusions constitute a referendum on 'what to do about prohibition,' answered by a great body of expert opinion. In their carefully reasoned analyses of the most critical situation that confronts the country today, they do their countrymen a service."

Probably no greater body of material on the question of enforcement of the prohibition law has ever been gathered together than that which is in Mr. Durant's possession as the result of this competition. As Mr. Durant himself declares:

"Only the uninformed can believe that there is any single 'plan' or panacea for the prohibition problem. The solution lies rather in the assembled thought of the sincere and intelligent workers in the field, backed by the better element of our citizenry who want our laws observed. The solution is furthered by collaboration such as is offered by the authors of the chapters of this book."

Those who have been most intimately concerned with the progress of the prohibition movement in its organized form, know from experience that there is no frozen plan, no permanent panacea, for the enforcement of the Eighteenth Amendment. Changing conditions have made evident the need of almost continuously changing legislation. The enforcing agencies have been compelled to meet the attacks of the foes of this law on ground selected by their adversaries. It has been the task of legislators to close up gaps in the law as rapidly as these have been revealed by the law breaker. That legislative task is not yet complete. There will probably be repeated needs for law revision. More significant, however, than this, as is expressed by many thousands of the contributors to the Durant contest, is the need for a consistent, sane, and modern educational program, which will make not law enforcement but law observance the key and center of the prohibition movement. The great mass of the American people do not drink any kind of intoxicating beverages. That has always been true. It was

true in the license era. It is much more true today. This abstinence, however, is not due to fear of the policeman but to a realization that beverage alcohol does not contribute to the happiness or to the success of its consumers. The demands of our highly complex, modern life are forcefully impressing even the prejudiced with the absolute conviction that there is no place for beverage alcohol in this high-powered civilization, but that it is an anachronism which belongs to a slower and a lower civilization. Many of the plans presented by Mr. Durant in this book are primarily educational proposals. These as well as the legislative and administrative suggestions are worth the most careful consideration by those who desire to see this difficult problem solved.

Mr. Durant's book is a unique contribution to prohibition literature. There is nothing like it. There will probably never be another book like it. It will furnish a body of reference for the student of this movement not alone in the present decade, but for years to come. If Mr. Durant had made this book available through the ordinary business channels instead of publishing a complimentary edition which he is presenting to selected public men and other students of this national question, one might have forecast a sale for the book which would have made it a "best seller."

### CONSTITUTION FOR BIBLE STUDY LEAGUE

[This is a plan for Bible study classes, used by Rev. John T. Davis of Riverside, Calif. Several denominations were represented in his classes and all seemed interested in the study.—T. L. G.]

#### NAME

This organization shall be known as The Bible Study League.

#### PURPOSE

The purpose shall be to study from the Bible and from history the points of denominational differences, especially, the trinity, the stewardship of man, the Sabbath and baptism.

#### MANNER OF STUDY

The study may be conducted in class under a chosen teacher, or individually, as agreed upon by the league; but a monthly

meeting shall be held, at which time a summary of the evidence studied shall be taken, with also a consensus of opinion regarding the point sustained, a record of which shall be kept.

On the first day of January and July of each year, the league shall report to the officials or the headquarters of each denomination represented in its membership, that the results of this study may be brought before the people, thus hastening the denominational union so desired.

#### INDIVIDUAL FREEDOM

No rule of this league shall in any way control the personal action or practice of any of its members, as a result of the conclusions reached in this study, except to give to the world the results coming from this investigation.

#### PLEDGE

I ..... in joining this league, do pledge my word and sacred honor, to study the points of denominational differences, especially the ones above mentioned, seeking all the light I can get, pro and con; and upon all reasonable occasions, to state the result of my investigation, that others may have the benefit of my research.

And I further pledge that in my class or league work, I will endeavor to avoid discussion or contention, but will give the evidence produced by others the same fair and unbiased consideration I ask for my own.

I promise also that I will use my influence with my church or denomination, that if any of its members through this study should change their opinion, and wish to change their practice, and desire to still hold their membership in said church, they shall be granted the privilege, with all the rights previously enjoyed, except that they shall not have the right to vote on questions of faith or polity, without special permission given by a vote of the church.

#### OFFICERS

The officers of the league shall be a president, a vice-president, and a secretary and treasurer, whose duties shall be such as usually devolve upon such officers.

#### FUNDS

Funds for the purchase of books, or for other necessary expense, may be raised as the league may direct.

# ONWARD MOVEMENT

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

## STATEMENT ONWARD MOVEMENT TREASURER, MARCH 1929

### Receipts

#### DENOMINATIONAL BUDGET

Alfred, First	\$ 73.80
Alfred, Second	33.50
Battle Creek	200.00
Brookfield, Second	64.00
Denver	3.50
Edinburg	11.00
Fouke	20.00
Genesee, First	43.00
Gentry	10.25
Hartsville	10.00
Hopkinton, Second	7.00
Little Prairie	4.50
Milton	101.55
New York City	50.46
Pawcatuck	200.00
Piscataway	92.20
Plainfield	203.75
Salem	130.25
Verona	20.00
Waterford	30.00
L. S. K., Mystic	25.00
Mrs. Mary M. McBurney	10.00
	<hr/>
	\$1,343.76

#### SPECIAL

Albion	
Home Benefit Society	
For Woman's Board	\$ 35.00
Willing Workers' Society	
For Woman's Board	
Fouke School	5.00
Ministerial Relief	5.00
Denominational building	10.00
Boys' School, China	5.00
Girls' School, China	5.00
Jamaica	5.00
	<hr/>
Alfred, First	\$ 70.00
For Missionary Society	15.00
Fouke	
For denominational building	10.00
New York City	
For Milton College	\$ 10.00
For Ministerial Relief	1.00
For denominational building	10.00
For Missionary Society	3.38
	<hr/>
	24.38
Pawcatuck Seventh Day Baptist society	
For Woman's Board	\$ 50.00
For Missionary Society	25.00
	<hr/>
	75.00

Verona	
For Missionary Society	15.00
Seventh Day Baptist Christian Endeavor	
Union of New England	
From—	
General treasury	\$ 1.50
Hopkinton, 1st, seniors	8.00
Hopkinton, 1st, intermediates	1.00
Hopkinton, 2nd, intermediates	1.50
Pawcatuck seniors	7.00
Pawcatuck juniors	2.00
Rockville Christian	
endeavorers	3.00
Waterford Christian	
endeavorers	6.00
For native worker, Jamaica	20.00
For Mr. Berry's salary,	
Georgetown	10.00
	<hr/>
	\$ 239.38

Denominational Budget	\$1,343.76
Special	239.38
Balance March 1, 1929	60.34
	<hr/>
Total	\$ 1,643.48

### Disbursements

Missionary Society	\$ 411.20
Specials	88.38
	<hr/>
	\$ 499.58
Tract Society	\$ 128.10
Specials	20.00
	<hr/>
	148.10
Sabbath School Board	71.00
Young People's Board	41.10
Woman's Board	\$ 78.50
Specials	120.00
	<hr/>
	198.50
Ministerial Relief	\$ 74.80
Specials	1.00
	<hr/>
	75.80
Education Society	\$ 28.10
Specials	10.00
	<hr/>
	38.10
Historical Society	9.30
Scholarships and Fellowships	22.40
General Conference	\$ 127.10
Preferred claim	350.00
	<hr/>
	477.10
Contingent Fund	8.40
	<hr/>
	\$1,589.38
Balance April 1, 1929	54.10
	<hr/>
Total	\$1,643.48

HAROLD R. CRANDALL,  
Treasurer.

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

"A religion of love and kindness never sets legal snares to bind the conscience of the dissenter."

# MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

## RESPONSIBILITY FOR SOULS

God's first question recorded in the Bible is addressed to one who has sinned against him, and is in hiding. If men only knew God, they would never try to hide from him. There is no recorded instance in the Bible and none in history where he has been other than loving to a repenting sinner, however deep his sin; and so, with infinite pathos, he is saying to Adam, "Where art thou?"

The second question which we find him asking has to do with one's brother, and thus we learn at the beginning of the story of the human family of our responsibility one for another. The questions must always stand in this order. Daniel Webster once announced that the most important question for him, and he thought for every one, was his personal responsibility to God; but I am sure that the great statesman would have agreed that the second question almost equaled the first in importance, and this is, "Where is thy brother?" for we are saved to serve.

Selfishness has no place in the Christian life. We do not pray, "My Father which art in heaven," but always, "Our Father," and he only is a consistent follower of Jesus Christ who realizes that he must seek another's welfare, and strive to make his brother's burden easier to bear, and seek to bring the lost to him. Cain and Abel were brothers. They met in the field, and Cain in a passion slew his brother, and from that day on he bore the mark of his awful sin. It is the distinguishing characteristic of sin that it always leaves its mark.

The man who is selfish, sensual, dishonest, or untrue in any way, however carefully he may try to cover the fact, will show in his face, in his voice, or in his physical bearing, the fact that he is a sinner.

### CAUSE AND EFFECT

If we seek to cover sin we make a miserable failure of it. The other day a man

was tried for murder. He killed his victim twenty years ago, and as they were digging for the foundation of a new building they found the skeleton of the murdered man, and easily traced the crime to the one who for a score of years had thought himself free from the claims of justice. Sin always leaves its mark and no human effort can cover it over. It is extremely sad also to realize that the mark passes on to others, and the sinful, sensual life of today touches children yet unborn.

Not long ago I spoke in a penal institution, and learned that one half of the inmates were affected in one way or another by the sins of their parents, and they were in prison not altogether because of what they had done themselves, but, in a certain sense, because of what others had done before them. God as truly asks the question concerning our brother today as he did when he faced Cain. He has set the solitary in families, and we are supposed each to influence the other.

When William A. Sunday was associated with me in my work at the beginning of his remarkable career, I heard him speaking to a young man as we walked away from the tent towards the hotel, and calling him by name, he said: "Your mother wants you to be a Christian, for I know she is a Christian, and your father would be pleased, because he is an officer in the church." And the boy said nothing, until at last, just as they said "Good night," the boy replied to Mr. Sunday's urging, "Possibly you may not believe what I am to say, but neither my father nor my mother have ever asked me to be a Christian, and I never expect to be until they do." God has made us social beings, and we have certain responsibilities for those about us which we can not shirk. I must not fold my arms and put forth no hand to rescue when others are drifting to eternity unsaved. I must not stop my ears when on every side the cry is heard for assistance in times of suffering, because of the pinch of poverty and because of sin, and I must not seal my lips and say no word to the unsaved about me. If I do, I shall be called to an account.

Not long ago the ex-governor of a Southern State was brought to Christ. He had sinned grievously, and, according to his own confession, had shocked the moral sensibility

ities of the people of the state and had hurt those whom he loved. A minister whom I know wrote to him and asked: "Dear Governor, why do you not accept Christ in your time of trouble?" The answer came back to him: "You are the first person in all my life who has ever asked me this question." That governor is today a Christian and a mighty force for righteousness. We are disloyal to Christ if we give no word of invitation to the unsaved about us. The same interests bring us together, and there is no Christian so humble and none so distinguished but he must, if he be true to Christ, speak a word for his Master. One of the greatest business men in Chicago was transacting a bit of business, involving an investment on his part of a quarter of a million dollars, and in the midst of the conversation he stopped and said to the gentleman with whom he was dealing, "Are you a Christian?" and then said, "Before we proceed with the other business, let us give attention to this." Such a spirit would revolutionize the whole business world.

Two hundred and fifty years ago a peddler selling books gave a pamphlet to one who was supposed to be an ordinary young man, but he was Richard Baxter, and under the influence of that pamphlet he wrote "The Saints' Everlasting Rest." This fell into the hands of Philip Doddridge, and he wrote "The Rise and Progress of Religion in the Soul." This book fell into the hands of Wilberforce and he wrote "A Practical View of Christianity." This book came to Leigh Richmond, and under the power of it he was led to write "The Dairyman's Daughter." This in turn fell into the hands of Thomas Chalmers, the mightiest Scotch preacher of his day, and after he became a minister, it was the means of his conversion and of his mighty spiritual transformation. A peddler on the one side and Thomas Chalmers on the other—what a marvelous story!

Why in the world should there be an apparent indifference on the part of the church people to the unsaved about us?

It is a burning shame that I should be obliged to waste one minute of my time or one ounce of my strength to try to persuade fathers and mothers to speak to their children about Christ and to impress you as

Christians with the necessity of warning others who, if they should die tonight, would go into eternity unsaved!

#### SEEKING THE LOST

One reason why so comparatively little of this work is done in the church is found in the fact that we have grown too formal. The church is not always fitly representing her Master. There is too much of red tape in the service she renders, and too much of formalism in her worship, and while there is no design upon the part of church members to be inconsistent, formalism inevitably breeds inconsistency. Not long ago, in the Berlin papers, there appeared the story of two people bathing in the sea, and they got beyond their depth. One man sprang to rescue them and he was pushed to death upon the rocks. The two were good swimmers and they kept afloat, but they could not reach the shore. The harbor authorities were notified, but they said it was not their business, and notified the police. They, in turn, shirked responsibility and sent word to the district authorities. For two hours the people were floating and crying for help. At last the harbor police decided to give assistance, but they had to change their clothes before they could do the work properly. Then they found that the life-saving appliances were out of order. Finally an individual sprang into the sea and battled through the waves, but when he reached the two they were insensible, and a little later they were dead.

I am aware that this is an exaggerated story when applied to the church generally, but it is a good representation of some churches I know. Suppose you should hear that a boy in the next block from your home were seriously, if not fatally, ill. The doctors had given him up, but your boy had the same disease and you knew a cure; and suppose you should not give to the stricken household the secret of your boy's cure, what would you think of yourself? Suppose you should see a blind man walking along the streets of your city, feeling his way with his cane, and unconsciously approaching a swift-running automobile or street car, and you should stand with folded arms and sealed lips, and not cry out, "Danger! danger!" what would you think of yourself? And what do you suppose Christ

thinks of us when we know that men are sick unto death with sin and do nothing to help? When we see the multitudes rushing headlong to destruction, and we know the way of escape, and do not tell of it, what can he think of us but this: that we are faithless, and almost, if not quite, heartless? It is because I would correct this if possible that I bring you this text, "Where is Abel thy brother?" It is perfectly natural to be concerned because of one's physical condition in the hour of danger.

A New York business man lived on an island, where he had his summer home. He determined to spend the late fall in his island home with his wife and children, and he and his son, leaving New York, started late in the evening to row across the sound to the island. The boat capsized. The father could swim and the boy could not. He caught his boy by the collar and swam to the boat, but the boat turned over and he lost his hold upon his boy, and the boat was too slippery for him to keep hold of. For an hour he did his best to rescue his child. Once he got hold of his coat with his teeth and held on, battling vigorously with his hands, but the coat tore away and the boy sank out of sight. The father barely made his way to the shore; he is now a physical wreck, they say. Such a brave struggle is perfectly natural in a case of physical danger, but why in the world should there be so little concern when the danger is spiritual?

#### THE REBUKE OF THE UNSAVED

There are some conditions which must be met if we are to answer this question of the text properly. We must right ourselves. Inconsistency, worldliness, and hypocrisy—these things choke back the words we try to speak, but a godly life is an unanswerable argument for Christ, and a consistent life is an appeal to an unsaved person which can not be gainsaid, nor can it be resisted.

A business man in a Southern city told me that he spent one entire day speaking to his business associates. He made seventy-five calls and was repulsed by no one.

For twenty years Edmund Tuttle was a deacon in the First Congregational Church of Meriden, Conn., and I have been told that every Friday night he wrote a letter to some man in the city. This was the letter he wrote:

DEAR FRIEND:

I am writing to ask you to attend the morning service in the First Congregational church next Sunday. We have one of the best of pastors. Our singing is beautiful. I will be at the door to welcome you, and I shall expect you to sit in my pew. Do not disappoint me.

Earnestly yours,

EDMUND TUTTLE

The pastor said he always had him in mind when he prepared his sermon, and this one man led a host of people to Christ.

We must also realize the danger of those about us before we feel a measure of responsibility and before we can answer the question regarding our brother. What if we should die, and no word had been spoken by us to our household? What if your boy should die and you had never warned him? What if you were the only person in the world who could speak to him, and your lips should be sealed, and he should be lost for eternity? I feel like making the question personal: Where is thy son? Where is thy daughter? Where is Abel thy brother? Where is he as regards the invitation which he may never have had?

Where is he as regards eternal life? If he does not know Christ, if he has not been saved, if his sins have not been forgiven, then he is lost. Where is he as regards the judgment? He must face his sins; he must meet the record of an evil life; he must stand before his Judge; and it will be a sad thing if your son, your daughter, your husband, your wife, your brother, should say, "I was never warned; I live in a so-called Christian home and was never invited; I dwelt beneath the shadow of the church and no man cared for my soul."

REV. WILBUR CHAPMAN.

#### A LOVING TRIBUTE

WHEREAS our heavenly Father has taken from us our beloved sister, Mrs. B. P. Langworthy, who for many years had been a loyal member of this church, therefore be it

Resolved, That we, the Second Hopkinton Seventh Day Baptist Church, do hereby express our deep sense of loss in her passing; while we commend the bereaved to the love and care of our heavenly Father, who "doeth all things well," and in whom is the "resurrection and the life."

COMMITTEE.

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

### PLACES NEAR JERUSALEM

DAISY B. SCHRADER ANDERSON

The next morning after our visit to the Mosque of Omar was spent very pleasantly and profitably visiting the Garden Tomb, which is in close connection with Gorden's Calvary—just across or near the Damascus gate on the north side of the city.

At the open square in front of the gate four roads meet. We took the one to the right running north and passing the Governorate, formerly Saint Paul's Hospice, then took the first turning on the right, which is a blind alley ending at the entrance to the Garden Tomb. The garden, lying at the foot of the rocky knoll occupied by a Moslem cemetery and known as "Gorden's Calvary," belongs to an English society. The rock tomb on the north side, containing three divisions or "mastabas," is thought by some authorities to be the sepulchre of Christ; among these was General Gordon, the hero of Khartoum, Africa, who visited Jerusalem three years before his death at Khartoum. The garden is a quiet, pleasant spot, lying at the foot of a tomb-covered, green hill, just outside the wall of the city. General Gordon originated the theory that the hill just east of the garden and above Jeremiah's Grotto, was the true Golgotha, and it now bears the name, Gorden's Calvary; it would seem no less likely to be the real Golgotha than its chapel-encumbered rival.

An English lady lives in a small house just inside the garden gate. Here we rested in the waiting room until her guide was ready to show and explain to us the tomb. He showed us several places where it was unfinished, and called our attention to the stages of masonry in the wall beside the tomb. Jewish, Roman, and Byzantine. The Jewish, coming first, reaching up above the tomb, indicates that the tomb was made in the time of Christ. He also showed us where the door had been low in the first

place, causing the disciples to stoop to look in. Afterward the opening was raised by the Crusaders. Near here they kept their horses and watered them in a trench which they made in front of the tomb. The original door stone lay against the tomb at the left of the door. A door of boards with padlock now protects the tomb, which he unlocked for us to enter.

At the further corner of the tomb is the "mastabas," where it is said the body of Christ was laid. A ledge at either end, where the angels might have sat, is plainly seen. An iron fence with a gate keeps one from entering this part of the tomb.

The same feeling of reverence came to us as we entered this tomb as that we experienced when we entered the Garden of Gethsemane.

From here we crossed the garden, which was quite dry at this time of the year. We saw an old stone winepress at the farther side; and from here we crossed a sloping parcel of ground up to Calvary's brow. From this hill we could see the city, and below the road where those passing might have looked up and seen the three crosses.

This Garden Tomb and Gorden's Calvary appealed to us as being much more reasonably held as the place of Christ's crucifixion and burial.

On the way back to the city we visited Solomon's quarries, called the "Royal Grottoes" by Josephus. The entrance to the quarries is at the base of a rocky cliff on which stands the wall of Bezetha. The underground quarry runs southward in a straight line for a distance of about 214 yards—the breadth is less. The roof is supported by great pillars of rock. There can be no doubt that here were quarried the tremendous stones for Solomon's Temple. The color of the stone is milk white. Josephus speaks of the temple as looking like a mountain of snow, and that it was built entirely of white stone. As we entered the large opening into the quarries, we were provided with tallow tapers. The guide carried a lantern. It was quite dark and it took some time for our eyes to become accustomed to the darkness. There were many evidences of stone having been cut out and carried away. Masses of stone chips were lying about; the guide said,

"Watch your step." In some places the bottom was wet and slippery.

The most interesting part of these grottoes was a spacious opening where the Masons frequently come and celebrate some of their special services. On the walls of this grotto many names are carved.

Near the southern end of this long series of grottoes we came to a large, deep pit, whose bigness and depth were impressed upon us as we threw stones into it and heard them strike the bottom.

This ended our sight-seeing near Jerusalem and the next morning, after an early motor trip to Emmaus, we started on our way to Nazareth, Cana, and the sea of Galilee.

### MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. L. M. Babcock on Tuesday, March 5.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. J. F. Randolph, Mrs. W. C. Daland, Mrs. G. E. Crosley, Mrs. Edwin Shaw, Mrs. L. M. Babcock, Mrs. J. L. Skaggs.

The president called the meeting to order and conducted the devotional period from the worship service leaflet, closing the service with a season of prayer in which each member took part.

The minutes of the previous meeting were read.

The treasurer's monthly report was given and adopted. Balance on hand \$461.59.

The corresponding secretary reported having received a large number of answers to the February list of questions. She read a letter from General Secretary W. D. Burdick, also letters from Mrs. G. E. Dangerfield and Mrs. Arthur North of New Auburn, Wis.

Mrs. Shaw presented a bill for \$2.62 for printing of worship leaflets and lists of questions. This bill was allowed and ordered paid.

It was voted that the corresponding secretary be allowed \$10 for postage.

The committee on Conference program gave a report of progress. It was voted that we accept the report of the committee and encourage them to proceed with their plans.

The ladies of the board listed the an-

swers to the February questions and awarded the prize to the Dodge Center, Minn., society.

These minutes were read and approved.

Moved to adjourn to meet with Mrs. Edwin Shaw in April.

MRS. A. B. WEST, *President*,  
MRS. J. L. SKAGGS, *Secretary*.

### THE CHURCH AND THE WORLD

The Church and the World walked far apart  
On the changing shore of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come, give me your hand," said the merry  
World,

"And then walk with me this way";  
But the good Church hid her snowy hand,  
And solemnly answered "Nay."

"I will not give my hand at all,  
And I will not walk with you;  
Your way is the way of eternal death,  
And your words are all untrue."

"Nay! walk with me a little space,"  
Said the World with a kindly air;  
"The road I walk is a pleasant road,  
And the sun shines always there."

"Your way is narrow and thorny and rough,  
While mine is flowery and smooth;  
Your lot is sad with reproach and toil,  
But in rounds of joy I move."

"My way, you can see, is a broad fair one,  
And my gate is high and wide;  
There is room enough for you and me  
And we'll travel side by side."

Half shyly the Church approached the World,  
And gave him her hand of snow;  
And the false World grasped it and walked  
along

And whispered in accents low:

"Your dress is too simple to please my taste;  
I have gold and pearls to wear;  
Rich velvets and silk to deck your form,  
And diamonds to deck your hair."

The Church looked down at the plain white  
robes

And then at the dazzling World,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.

"I will change my dress for a costlier one,"  
Said the Church with a smile of grace;  
Then her pure white garments drifted away  
And the World gave in their place

Beautiful satins and shining silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
And waved in a thousand curls.

"Your house is too plain," said the proud World,  
 "Let us build you one like mine,  
 With kitchen for feasting, and parlor for play,  
 And furniture never so fine."

So he built her a costly and beautiful house—  
 Splendid it was to behold;  
 Her sons and her daughters met frequently  
 there,  
 Shining in purple and gold.

And fair and festival-frolics untold  
 Were held in the place of prayer;  
 And maidens bewitching as sirens of old,  
 With world-winning graces rare,

Bedecked with fair jewels and hair all curled,  
 Untrammelled by gospel or laws,  
 Beguiled and amused and won from the World  
 Some help for the righteous cause.

The Angel of Mercy rebuked the Church,  
 And whispered, "I know thy sin";  
 Then the Church looked sad, and anxiously  
 longed  
 To gather the children in.

But some were away at the midnight ball,  
 And others were at the play;  
 And some were drinking in gay saloons,  
 And the Angel went away.

And then said the World in soothing tones:  
 "Your much loved ones mean no harm—  
 Merely indulging in innocent sports"—  
 So she still leaned on his proffered arm,

And smiled and chatted and gathered flowers,  
 And walked along with the World;  
 While countless millions of precious souls  
 Were hungering for truth untold.

"Your preachers are all too old and plain,"  
 Said the gay World with a sneer;  
 "They frighten my children with dreadful tales  
 Which I do not like to hear.

"They talk of judgments and fire and pain,  
 And the doom of darkest night;  
 They warn of a place that should not be  
 Thus spoken to ears polite!

"I will send you some, a better stamp,  
 More brilliant and gay and fast,  
 Who will show how men may live as they list  
 And go to heaven at last.

"The Father is merciful, great, and good,  
 Loving and tender and kind;  
 Do you think he'd take one child to heaven  
 And leave another behind?"

So she called for pleasing and gay divines,  
 Deemed gifted, and great, and learned;  
 And the plain old men that had preached the  
 cross,  
 Were out of her pulpits turned.

Then Mammon came in and supported the  
 Church,  
 And rented a prominent pew;  
 And preaching and singing and floral display  
 Soon proclaimed a gospel new.

"You give too much to the poor," said the World,  
 "Far more than you ought to do;  
 Though the poor need shelter, food, and clothes,  
 Why thus need it trouble you?"

"Go, take your money and buy rich robes  
 And horses and carriages fine;  
 And pearls and jewels and dainty food,  
 The rarest and costliest wine.

"My children, they dote on all such things  
 And if you their love would win,  
 You must do as they do, and walk in the way,  
 The flowery way they're in."

Then the Church her purse-strings tightly held  
 And gracefully lowered her head,  
 And simpered, "I've given too much away,  
 I will do, sir, as you have said."

So the poor were turned from the door in  
 scorn;  
 She heard not the orphans' cry;  
 And she drew her beautiful robes aside  
 As the widows went weeping by.

And they of the Church, and they of the World  
 Journeyed closely, hand and heart,  
 And none but the Master, who knoweth all,  
 Could discern the two apart.

Then the Church sat down at her ease and said,  
 "I'm rich and in goods increased;  
 I have need of nothing, and naught to do  
 But to laugh and dance and feast."

The sly World heard her and laughed within  
 And mockingly said aside,  
 "The Church has fallen—the beautiful Church—  
 Her shame is her boast and pride."

Thus her witnessing power, alas, was lost!  
 And perilous times came in;  
 The times of the end, so often foretold,  
 Of fun and pleasure and sin.

Then the Angel drew near the mercy seat,  
 And whispered in sighs her name,  
 And the saints their anthems of rapture hushed,  
 And covered their heads with shame.

A voice came down from the hush of heaven,  
 From him who sat on the throne;  
 "I know thy works and what thou hast said,  
 But alas! thou hast not known

"That thou art poor and naked and blind,  
 With pride and ruin enthralled;  
 The expectant bride of a heavenly groom  
 Is the harlot of the World!

"Thou hast ceased to watch for 'that blessed  
 hope,'  
 Hast fallen from zeal and grace;  
 So now, alas, I must cast thee out,  
 And blot thy name from its place."

—Selected by Mrs. L. A. Wing.  
 Author unknown.

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
 R. F. D. 5, BOX 165, BATTLE CREEK, MICH.  
 Contributing Editor

### BIBLE TRIUMPHS

Christian Endeavor Topic for Sabbath Day,  
 April 27, 1929

#### DAILY READINGS

Sunday—Triumph at Berea (Acts 17: 10-12)  
 Monday—Peter used the Bible (Acts 2: 16-21)  
 Tuesday—Taking the Bible home (Acts 8: 27, 28,  
 35-40)  
 Wednesday—Conversions (2 Cor. 5: 17-21)  
 Thursday—A new life (Rom. 6: 12-14)  
 Friday—The cleansing word (John 15: 1-8)  
 Sabbath Day—Topic: The triumphs of the Bible  
 on mission fields (Rom. 1: 16, 17; 1 Cor. 1:  
 17-21)

#### IF YOU ARE TO LEAD

##### Pray

Pray definitely for special mission fields.  
 Pray that the missionary spirit may in-  
 crease in our homeland.

Pray that this meeting may stimulate a  
 real interest in missions among those  
 present.

##### Prepare

This is a world topic. If possible secure  
 a large map of the world upon which to  
 locate the mission fields as they are dis-  
 cussed. Assign to individuals or groups,  
 certain mission countries. Let these groups  
 secure all the information they can in re-  
 gard to the triumphs of the Bible in these  
 lands. (If late copies of the *Missionary  
 Review of the World* are available, the  
 latest missionary achievements all over the  
 world can be found.) Reports from our  
 own mission fields can be secured from re-  
 cent RECORDERS and from the *Year Book*.

##### Plan the Meeting

If you have not had a radio meeting, the  
 reports from the various countries may be  
 presented as if by radio. The leader,  
 speakers, and musicians may be concealed  
 behind curtains, with only a radio set (or  
 something which looks like one) out in  
 front.

After the radio program, discuss the  
 question, "How Does the Bible Change

Our Lives?" Close the meeting with a  
 prayer service.

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, April 27, 1929

#### DAILY READINGS

Sunday—Israel as God's witness (Isa. 44: 1-8)  
 Monday—Promise of a king (Isa. 9: 1, 2, 6, 7)  
 Tuesday—Jesus' right to reign (Rev. 5: 9-14)  
 Wednesday—The missionary command (Mark  
 16: 15-16)  
 Thursday—The world's appeal (Acts 16: 9)  
 Friday—Passion for souls (Rom. 9: 1-5)  
 Sabbath Day—Topic: The Bible a missionary  
 Book (Gen. 12: 1-4; Jonah 3: 1-10; Matt.  
 28: 16-20)

#### FOR DISCUSSION

What was the mission of Jesus?  
 What is the mission of the Bible?  
 What is our mission?

THE BIBLE A MISSIONARY BOOK  
 ESTHER PHAN

(Now a student at Milton)

Ever since there have been people in the  
 world God has been sending them out to  
 better places, either to go as founders of  
 nations, to reprove the people, or to deliver  
 the happy message of God. For instance,  
 Abraham was sent to an unknown place,  
 which was called Canaan, to found a great  
 nation. Jonah was sent to the city of Nin-  
 evah to reprove the sins of the people. Even  
 Christ himself sent his disciples to all parts  
 of the world to preach the good news to all  
 nations. If we read the Bible carefully we  
 shall find many similar instances of God's  
 sending messengers to deliver his true  
 message.

Before Christ the prophets were sent to  
 reveal the truth. Then Jesus Christ, the  
 only begotten of God, was sent to be the  
 model of a good missionary. Through him  
 we have learned how to serve our brothers,  
 how to help the weak, and to care for the  
 sick. It is because of his indefatigable mis-  
 sionary spirit that we have established the  
 Red Cross, women's aid societies, Relief  
 Corps, orphanages, and many other such  
 works.

To me the world is like a big school.  
 Many prophets have been our teachers, but



Christ is the principal. Those who have taught us the truth expect us to teach it to all our brothers and sisters in all nations so that all mankind may know his Creator and live by the law of God.

Now is our opportunity to teach for we know that our fathers and mothers have carried the school thus far with such wonderful results but soon their duties will be done. Then who is going to take their places? Are we going to let this school be neglected after our fathers and mothers are gone? Are we going to disappoint our teachers?

No, oh, heavenly Father! help us to carry on this school faithfully and successfully as you have wished us to do. Give us strength and courage to perform our duties so that your precious name may be carried out to all parts of the world as unceasingly as the waves of the sea.

*Liuho, Ku, China.*

### INTERMEDIATES, GET ACQUAINTED

*Miss Mary Roberta Clarke,  
Alfred, N. Y.*

DEAR ROBERTA:

What is the Sabbath school at Alfred doing now? I often wish that I could visit Alfred again. Fouke is about sixteen miles from here and the roads are not so wonderful at the best, but we go down there as often as possible, especially in the summer. Pastor Severance preaches there, and Mrs. Severance is our Sabbath school teacher. She is sweet and good. The class in winter consists of only about six girls, but in summer there are sometimes ten.

The intermediates at this church are the "peppiest" kind. We have socials often in the summer. We have a lot of fun too. If you want to be cheered up, come to Fouke.

Roberta, please write to me and tell me about everything at Alfred. We hear from there so little, but are still interested in its "progress."

Sincerely yours,

LURA MAY FITZ RANDOLPH.

*Texarkana, Ark.,  
R. 1, Box 15B,  
March 18, 1929.*

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Mrs. H. L. Cottrell, Junior superintendent of Marlboro, writes: "We hope to raise our full amount for at least one envelope. The juniors have taken great interest." The juniors who take interest in helping to build our denominational building now will take great interest in working in our denomination when older.

There has been little, if any, Junior work done at Brookfield for some time, and although we lost Mrs. Herbert L. Polan as Junior superintendent at North Loup, we welcome her to our ranks again as superintendent at Brookfield. She has only one quarter as many juniors at Brookfield as she had at North Loop—many of our faithful superintendents have the same problem—but I am sure our Master's "well done" is just as hearty for those who work with the few as with the many. She is using Bible drills, memory work, and temperance talks in the Junior meetings, and holding socials every two months. The officers of this society are president, Deighton Polan; vice-president, Victor Corbin; secretary, Muriel Polan; and treasurer, Jessica Brown.

### A CHRISTIAN ENDEAVOR RALLY IN NEW ENGLAND

On March 16, 1929, the New England Union of Seventh Day Baptist Christian Endeavor societies held their rally with the Westerly Christian Endeavor society. The meeting began at five o'clock with a regular Christian Endeavor meeting led by Miss Mildred Young of the entertaining society. The topic was "How the church helps us to be better Christians." The principal speaker at this service was Miss Bernice Brewer, of Plainfield, N. J., who brought out the following thoughts: There are those who think a church is not needed. We sometimes feel as if we were overorganized, but if we were to leave out any of our organizations, which one would it be? Miss Brewer spoke of the importance of the regular church service, the Sabbath school, the Christian Endeavor, the woman's society, and the social activities of the church. In summing them up she said, "Perhaps in the

church service we get only a feeling of reverence; in Sabbath school we get only one thought that will help us in the Christian Endeavor meeting; then in the mid-week prayer meeting a deeper devotional life. Hasn't it been worth while even if we get only one thing out of each service for that week? The church does help us to be better Christians and more active in Christian life." A very interesting testimony meeting followed, several speaking of what the church had meant or does mean to them.

Following this service, luncheon was served by the society aid committee. After the luncheon, our president, Morton R. Swinney, called us together, saying that, as Rev. Paul S. Burdick was to leave our union for another pastorate, he would like to give him a chance to say a few words to us. Mr. Burdick responded, saying that he would take the spirit of these meetings and of this union with him and if practical would try to start something of the kind where he was to locate. His thought was spiritual dignity, and he said he honored Mordecai because he would not bow down to that which he did not reverence. A Christian who really has the love of Christ, will render to God the things that are his. Remember you are God's children; don't bow yourselves down to the idols of this world. In order to gain spiritual dignity we must have purposes. He spoke of Daniel as an example. He won the respect of those in the king's court because he purposed to do right. Mr. Burdick closed by wishing us all success in the Lord's work.

At seven o'clock we gathered in the auditorium of the church, and from seven to seven-thirty a devotional service was held. Then came the principal feature of the rally. Mr. Carlton M. Sherwood of the International Christian Endeavor society, gave us a stirring address. This was his first speech in Rhode Island. In his opening remarks, he called attention to the words of John Kirland to Harvard students in 1823, "This is a complex world. I want you to learn to live as you go out into this complex world." He then compared those days with the days in which we live, how we have progressed, but he said the most interesting subject in this generation is "youth age." He is not sure they are better than former generations, but they ought to be because

they have a greater challenge for strength against temptation. We are living in a "thrill age," determined to get all the thrill possible out of life. What is life's permanent thrill? Investment of a life in the cause of Jesus Christ. We need a crusade to give direction to this "speed age." and the three objectives of the crusade with Christ, the great Trinity, are evangelism, Christian citizenship, and world peace.

1. Evangelism. Good news must be told. Men everywhere need Jesus Christ. We can carry the good news in our words and deeds.

2. Christian citizenship. Our own nation needs Christianizing. The social life is one field. The United States is the most lawless nation among civilized nations. Only seventy-five per cent voted in the last election, and in his observation, it was the church people who did not vote. He then spoke of the test in battle against the liquor traffic, and said, "Thank God for Herbert Hoover, he will do his part." Lloyd George says: "If the United States goes dry, other nations will have to, for a drunken nation can not compete with a dry one." Get into politics and let your Christian spirit shine out.

3. World peace. Here he called up pictures of the World War, and brought out the lesson that war was not worth the price.

His closing thought was that a Christian life, lived actively and aggressively, is the greatest permanent thrill in life.

MRS. BLANCHE BURDICK,

*Secretary Eastern Association.*

### FIVE-DAY WEEK SUCCEEDING

[Rev. James L. Skaggs of Milton, Wis., sends this article, from the Janesville (Wis.) Gazette of February 20, 1929.—T. L. G.]

It has been five years now since the idea of the five-day week in industry began to take hold. Its introduction as an experiment was heralded by many economists and capitalists as suicidal from the sociological and the productive points of view. The country, it was asserted, had increased its pace in going to the dogs. Others held different views. It seems the others, then a minority, are winning out.

A series of interviews with employers and representatives of labor as well as with gov-

ernment officials invites the investigator to the conclusion that the five-day week is proving an advantage to the nation.

The first big manufacturer to adopt the five-day week was Henry Ford. It has succeeded at his plants in high degree. At the time he introduced the shortened work week, his minimum wage was \$6 a day. This was not cut when the work week was shortened. Indeed, very few employes of the Ford plants were receiving as small a wage as the minimum. Mr. Ford explained this by saying that if a man were not worth more than \$6 a day, the company did not want him.

Looking at industry as a whole, it is found that the five-day week has spread steadily and with acceleration during the last two or three years. One of the most important fields in which the short week has thoroughly penetrated is composed of the building trades. Bricklayers, carpenters, plumbers, steel workers, plasterers—all of the many branches engaged upon construction—are on a five-day week basis in most sections of the country. This, of course, applies especially to the large cities. Small contractors, doing work in small towns and in the country, work as they feel inclined.

The changed attitude of employers toward the five-day week has just been surprisingly shown by a controversy in New York. The employers in the building trades of the metropolis have an association. Employers in all branches of construction are members. They have contracts with labor unions calling for the five-day week. Recently, a sub-division of the association, consisting of a smaller association made up of electrical contractors, sought to make contracts with electrical workers providing for a return to the six-day work week. The general association, embracing all the contractors, sued in the courts to enjoin the electrical contractors from breaking loose in this manner and attempting to re-instate the six-day week.

The garment and hat and cap workers are practically all on a five-day week basis, the great clothing centers at New York and Chicago having adopted it outright. At Rochester, the shorter week is not generally in effect. Other industries where the five-day week has been instituted at least in

part includes textiles, shoes, paper products, metal products, tools and machines, bleaching, jewelry, pencils, and insulated wires.

In most industries the five-day week means a complete shut-down on both Saturdays and Sundays giving the worker two full days at his own disposal. In others this is not practicable. The outstanding example is in steel manufacture. Furnaces must be kept continuously in blast or there will be great loss. The process is inherently a continuous one. However, this has not prevented introduction of the five-day week. A worker may complete his work on Friday and not take it up again until Monday. The shift that does take up the work on Saturday, goes off on Thursday. Or, as the real unit in the steel industry is the eight hour shift, rather than the week, a worker may be able to allocate his hours of labor so that he can have Saturday and Sunday free.

Public utility workers are in the same position. Street cars must be run every day, electric power and light must be generated, water and gas works kept in operation, but here again, shifts can be arranged so that each man works only forty hours or five eight-hour days out of each week. The same is true in the printing trades, especially in newspaper publishing plants which print both daily and Sunday editions and both morning and evening editions. However, in the printing trades the five-day week is easy to arrange because the unit is the hour, the base pay being so much per hour for each hour worked with double pay for overtime.

The department of labor has watched results with anxious care. Questionnaires have been sent to employers to determine how they regard the innovations. More and more the employers are seeing its advantages.

As in business everywhere, economic advantage guides the opinion. In other words, does it pay? The increasing spread of the practice indicates that it does. Here are some of the reasons elicited from employers for adopting or continuing the short week. Needless to say, one reason is that unions have demanded it. That, of course, is not an economic reason. Others are different. For example, employers state that it is

scarcely worth while to work a few hours on Saturday as it is a half holiday anyway in most trades. Much time is lost in starting and stopping machinery and distributing material to be worked upon. Employes are restless and therefore less efficient. Another reason is that the saving in power makes up for loss in production; another that absenteeism and labor turnover are decreased. A strictly practical reason given by one clothing manufacturer was that most of his employes were women and many were mothers, and as their children were out of school on Saturday he believed they should have the whole day to care for them and to do mending, cleaning, housework, and shopping.

The overhead unit cost of production is lowered, some employers claimed, and others found that balanced production was made possible by permitting such workers as did desire to keep busy to use Saturday to catch up the slack in departments which had fallen behind during the week. These employes, of course, were paid overtime in most cases.—*Frederic J. Haskin.*

*Washington, D. C.*

### A CHURCH FOR SINNERS

It is the sinners, not the saints, who need ministerial care, and with that idea of service in mind Dr. Harry Burton Boyd, new pastor of the Arch Street Presbyterian Church, in Philadelphia, announced on his inaugural appearance that he would throw open the doors of the church to the drunkards, the outcasts, and the weaklings of society. "I am everybody's pastor," he said, as his sermon is quoted in the *Philadelphia Record*. "I shall minister to those who are down and out and to the outcasts of society. In Erie it was I who buried the prostitutes and drunkards, and I shall be of service to them here." The members of the church were visibly surprised, we read, but at the close of the service expressed their satisfaction with it to the pastor, assuring him of their hearty support and full co-operation.

"The congregation pays the bills," said Doctor Boyd, to quote him further. "They have a right to know what I mean to do. When I shall do the thing I shall do, I will be representing them and their Christian

sympathy. The church is not a roost for plaster saints." He continued:

After all, it is the outcasts and those who are down and out who need me most. The saints don't need me. The Arch Street Church is not a church exclusively for the members of the congregation. It is a church for every one.

There is no snobbishness in the gospel. Snobbery often exists in individual churches, but there is none in Christianity. There will be none here. I am at the call of the unfortunate and the needy twenty-four hours every day. I am here only to serve.

"Theoretically," comments the *Philadelphia Record*, "that is the task of all ministers of the gospel." But the *Record* doubts that it is always fully performed, and notes:

There are obstacles in the way of getting at the down-and-outers and the outcasts. There is no difficulty in inducing the "unco guid" to go to church. But those who equally stand in need of the guidance and consolations of religion and refuse to recognize the fact steer clear of churches and preachers. Doctor Boyd will not find many of them in his pews. He will have to go out and drag them in—figuratively speaking.

Clergymen who depart from the beaten path in the conduct of church services are usually accused of "sensationalism." Communicants who feel that their own salvation is assured regard the methods of the "sensational" preacher as desecrations of the house of worship. But the "sensations" draw crowds, and the crowds contain individuals who can not be induced to go to church to drowse or to listen dully to dull sermons. Those individuals are not usually the "down-and-out" element, the "outcasts," to whom Doctor Boyd refers, but they are persons to whom it is ordained that the gospel shall be carried.

"I come to bring not the righteous, but sinners, to repentance." So spoke the Master. Doctor Boyd says that is to be his aim. He may set an example worthy of wide emulation.

Recalling that Christ's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is the declaration of one who was concerned about the sheep that was lost, rather than about the ninety-and-nine that went not astray, the *Buffalo Courier and Express* wonders "whether the head-lines over the Philadelphia story hold at least a part of the answer to the common question today: What is wrong with the Church? If it is now necessary to throw open the Church's doors to outcasts, what has the Church been doing to require in 1928 a redeclaration of the policy so clearly set forth in the simple words of Christ nineteen centuries ago?"

—*Literary Digest.*

## OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS  
CHURCHES AND LONE SABBATH KEEPERS

### A LIVING CHRIST AND A LIVING CHRISTIAN

REV. VERNEY A. WILSON

Pastor of the church at Jackson Center, Ohio.

SERMON FOR SABBATH, APRIL 20, 1929

Text—Revelation 1: 18.

#### ORDER OF SERVICE

DOXOLOGY

OPENING PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—Revelation 1: 9-18

PRAYER

OFFERING

ANNOUNCEMENTS

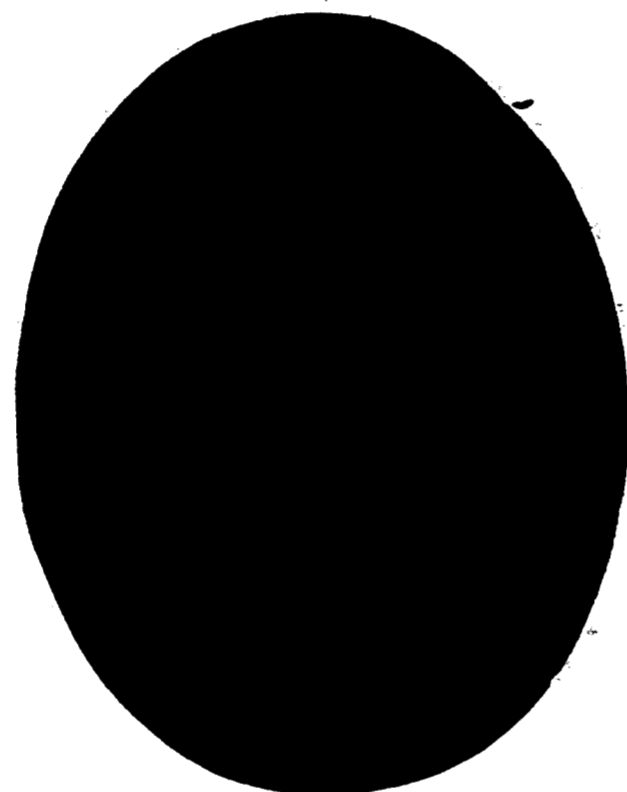
SERMON

HYMN

CLOSING PRAYER

upon himself the form of a man, and in doing so he came and lived as a man among men, facing life squarely and fairly. Yet he introduced to man a new type of living. He lived a life that was free from selfishness. His life and examples were pure and full of love. With such a life he lived *very* close to his Father every day, and brought those who accepted his teachings in a close relationship with God. In his life and work he was laying the foundation of Christianity.

In living a life that was so much different from the religious life of the day, he met with great opposition. The Pharisees in



#### A LIVING CHRIST—PART I

As we stop to think of the wonderful Christ, we generally think of him as possessing a life history of two thousand years, or thereabout. We generally think of the little Babe that was born in Bethlehem of Judea, as his beginning. But the life of our Lord means more than this. His life is a life from the "beginning," and lasting through eternity. In speaking of him John says that he was in the beginning with God. (John 1: 1.) Christ says of himself, in speaking to the Jews, "Before Abraham was I am." (John 8: 58.) Yet this existence was not in the form of human flesh but in his *heavenly form*.

#### *His Earthly Life.*

We find that there was a time when Christ laid aside his heavenly form to take

particular did all they could to oppose him. They stirred up the people against him, and even attempted to stone him. But Christ continued to "gain ground" notwithstanding the difficulties in the way. And as his opposers saw his great courage and his progress they concluded that their only chance was to put him to death. Having thus concluded, they sought opportunity to carry out this awful deed. He was arrested, falsely accused, and condemned to death, which was carried out at the hand of Pilate.

Perhaps now, through his death, his enemies thought that they had accomplished their purpose; but no—they had defeated it. They had put the Son of God to death, but he was able to conquer death. He possessed a life that even death itself had no power to dispossess him of. Therefore he rose vic-

toriously from the dead. He was no more, as they supposed, a dead Christ, but he was a *living Christ*. As he said in the language of the text, "Behold, I am alive forevermore." He was alive, never more to be subjected to death. And he returned to the place from whence he came, at the right hand of God, but with more glory than he had before, because he had gained the victory over death through which he redeemed man and made it possible for him to become a living being in its truest sense.

#### A LIVING CHRISTIAN—PART II

Man, in accepting Christ, does not accept a dead Christ, but a living Christ. Yet his salvation is made perfect through the death and resurrection of the living Christ. Then if he accepts a living Christ, and takes him into his life, this Christ quickens man and he becomes a living being, also, or we might say a living Christian. It is impossible for one to have Christ in his life and yet remain dead. Death and life do not associate together. Therefore a genuine Christian is a living Christian.

#### *A Living Faith.*

Before one can accept Christ and become a Christian he must possess a faith in him. And in order to live the Christian life he must retain that faith. That faith must be a practical, living faith—a faith that is strong enough to cause one to commit himself unreservedly into the hands of Christ. May I illustrate: Suppose I am crossing the great Atlantic ocean on an ocean liner; and suppose a storm arises and the ship is wrecked and begins to sink. In the great commotion the captain orders all into the life boats. As my turn comes to enter the life boat I hesitate and look at it. Then I say that I believe in the ability of the life boat to save my life from the briny deep, yet I refuse to enter. My faith in the life boat becomes a dead faith. But on the other hand, suppose I get in the life boat and launch out with the others into the great sea and my life is saved. Then my faith in the life boat is not a dead faith but a living faith. I have exercised myself therein. Just believing that Christ can give eternal life without exercising one's self therein is a dead faith. But believing and exercising therein make it a living faith.

I think one of Charles Wesley's poems so beautifully illustrates this living faith:

Father, I stretch my hands to thee,  
No other help I know;  
If thou withdraw thyself from me  
Ah, whither shall I go?

What did thine only Son endure  
Before I drew my breath;  
What pain, what labor to secure  
My soul from endless death.

O Jesus, could I this believe,  
I now should feel thy power,  
And all my wants thou wouldst relieve,  
In this accepted hour.

Author of faith, to thee I lift  
My weary, longing eyes;  
Oh, let me now receive that gift,  
My soul without it dies.

I do believe, I now believe,  
That Jesus died for me;  
And through his blood, his precious  
blood,  
I shall from sin be free.

#### *A Living Religion.*

Faith creates action. Therefore faith in Christ creates a Christian religion, for religion is the substance of faith. The disciples followed Christ because they had faith in him. They believed he was *the* Christ even though the majority of people were against him. Their faith in him created an action on their part which caused them to leave all others for him. Therefore they used their energies and worked for his interest. They even gave their lives into his service as a "living sacrifice." This was a living religion. The religious martyrs were martyrs because of their religion. They had faith in their religion to that extent that nothing could separate them from it, not even death itself. When Martin Luther started his great reform work, he did it because his religious belief led him in different channels from those of the Roman Church. May I add that we as Seventh Day Baptists are such not because of great popularity but because we have religious beliefs which cause us to be different from others even at the expense of sacrifice. One's religion becomes a part of oneself. One has truthfully said, "Touch one's religion and you touch his heart." But one's religion is no stronger than his faith.

#### *A Living Hope.*

A Christian's hope is based wholly on his faith and religion. Therefore if one is weak

in these two points, he will naturally be weak in his hope. In reality, his hope can not exceed either of these. Hope looks to the future. It is not realized in the present, for then it would not be hope. Paul says that hope that is seen is not hope. So then the Christian is concerned not only in this life, but he is very deeply concerned in the life that is to come. God has promised to the Christian a home with him in glory. The Christian who enters into the hope of this home and glory with the greatest anticipation is the one who has the "greatest faith and religion." The greater one's hope is in these promises of God the lighter his crosses become. They become transparent by the brilliant penetrating power of hope. The clouds that so oftentimes hide one's skies are easily penetrated if that one is possessed with a living hope.

#### Conclusion.

The Christian life is the only life that is really worth living. In this life one has many privileges. The greatest privilege is the companionship of Christ. When one has the companionship of Christ, "All is well," as the poet says. The closer he walks to him the greater is his faith, the deeper is his religion, and the brighter is his hope, and all these are *living* because they are founded on a *living* Christ.

#### RELIGIOUS TOLERATION VERSUS RELIGIOUS RIGHTS

Hon. Richard M. Johnson well said in his report to the United States Senate on Sunday mails in 1829:

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority. *What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens.*

The idea is that free men spurn toleration; and very properly so, too, for that which is *tolerated* is exercised in virtue of governmental indulgence. That is what the word means. Webster says:

*Tolerance*.—1. The power or capacity of enduring; the act of enduring; endurance. 2. The endurance of the presence or actions of objectionable persons, or of the expression of offensive opinions; toleration.

*Tolerate*.—To suffer to be, or to be done, without prohibition or hindrance; to allow or permit negatively, by not preventing; not to restrain; to put up with; as, to *tolerate* doubtful practices.

*Toleration*.—1. The act of tolerating; the allowance of that which is not wholly approved. 2. Specifically, the allowance of religious opinions and modes of worship in a state when contrary to, or differing from, those of the established church or belief.

It follows that that which government merely tolerates it might properly prohibit. Toleration is the granting of an unmerited favor, not the acknowledging of a natural right; hence, in the Virginia convention of 1776, Madison objected to the use of this word in the Declaration of Rights. It was proposed to provide that "all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate." But Madison opposed the use of the word "toleration." He pointed out the distinction between the recognition of an absolute right and the toleration of its exercise; *for toleration implies the power of jurisdiction*. He proposed, therefore, instead of providing that "all men should enjoy the fullest toleration in the exercise of religion," to declare that "all men are equally entitled to the free exercise of religion, according to the dictates of conscience." Mr. Madison's suggestion was adopted, and the Declaration of Rights of the state of Virginia contains that provision even to this day.

Shortly after the adoption of the Declaration of Independence, the Presbytery of Hanover, in Virginia, together with the Baptists and Quakers, presented a memorial to the Assembly of Virginia, asking for the disestablishment of the Episcopal Church in that state, and that the example set by the Declaration of Independence should be extended to the practice of religion according

to the Bill of Rights. In this memorial they said:

The duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason or conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

In a memorial presented a few months later, they said:

To judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences is an *inalienable right*, which, upon the principles that the gospel was first propagated, and the reformation from popery carried on, *can never be transferred to another*.

The Episcopal Church was disestablished, but subsequently an effort was made to levy a tax for the support of the *Christian religion*. The passage of this bill at the session of the assembly at which it was proposed was prevented only by securing its postponement. A remonstrance was then circulated among the people, which secured the final defeat of the measure. The keynote of this remonstrance was that—

The religion of *every man* must be left to the conviction and conscience of *every man*; and it is the *right of every man* to exercise it as these may dictate. This right is in its nature an *inalienable right*. . . . We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that *religion is wholly exempt from its cognizance*.

The result of the circulation of the remonstrance was such that the objectionable bill was defeated; and in its stead was passed, in 1875, "an act for establishing religious freedom." This act declared in its preamble that as—

Almighty God hath created the mind free, . . . all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do.

The act itself concluded with the following declaration:

Though we well know that this assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with the powers equal to our own, and that, therefore, to declare this act irrevocable would be of no effect in law, yet we are free to declare, and do

declare, that the rights hereby asserted are of *the natural rights of mankind*, and that if any act shall be hereafter passed to repeal the present or to *narrow its operation*, such act will be an *infringement of natural right*.

This was an absolute denial of the idea of toleration, for it was an assertion of *natural and inalienable right*. And so determined were our forefathers that this principle should live forever in American law, that they embedded it in the very foundation of the general government, providing in the national Constitution that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

On the same subject, and directly in the same line, President Washington subsequently said:

The citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right.

In 1827 Lord Stanhope voiced the same sentiment in the British House of Lords. He said: "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but *the time will come when it will be spurned as an insult*." Philip Schaff and Judge Cooley have also both emphasized the same distinction. The former says: "In our country we ask no toleration for religion and its free exercise, but we claim it as an *inalienable right*." The latter declares that in this country we "have not established religious toleration merely, but religious equality."

Thus it is seen that the distinction between religious toleration and religious rights is not merely a figment of the mind, but a living reality, seen and acknowledged not only by lexicographers, but by statesmen; and not only that there is a distinction, but that toleration is opposed to rights, for it is a denial of them.

In the face of these facts, how puerile is the claim of the National Reform Association that their movement offers "the high-

est, most efficacious safeguard against persecution"! Folly could scarcely go further.

These self-styled reformers have been repeatedly arraigned on the charge of bigotry, and have as often been convicted upon their own testimony; nevertheless, repeated denials that national reform is, in its very nature, opposed to religious liberty, renders it necessary to revert again and again to the subject, to meet each time some new phase of their sophistry.

The attitude of the National Reform movement toward those who oppose it, was thus stated by the late Dr. Jonathan Edwards at a meeting in Cooper Union, New York City, in 1873:

Our objectors, then, may learn that they are merely a body of men who are in their turn feeling the inconvenience of dissent. And they may be reminded that under our proposed amendment all the essentials of their citizenship will be none the less secure to them than they are now.

The atheist is a man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character.

The deist admits God, but denies that he has any personal control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or, worse, sheer imposture.

The Seventh Day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These are all, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we can not help. . . . They must be named from him [the atheist]; they must be treated, for this question, as one party. . . .

What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. . . . Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent.

So far as the writer, who has read their

official organ all these years, is aware, this sentiment has never been repudiated by any representative National Reformer; on the contrary, August 13, 1891, the *Christian Statesman* attempted a defense of Doctor Edwards' words, in the course of which occurs this statement:

He said expressly, "The atheist may live, as I said"; and again: "They [our objectors] may be reminded that under our proposed amendment *all the essentials of their citizenship will be no less secure to them than they are now.*" Though there was "nothing out of hell" which he would not tolerate as soon, yet he expressly declared he would tolerate even the atheist. But he did not propose to surrender to the atheist the government of the United States.

This is the only concession made up to date, if, indeed, it be a concession. And it certainly is not a disavowal of the intolerant sentiment voiced by Doctor Edwards eighteen years before; it is simply a defense of it, a declaration that National Reform proposes to substitute toleration in this country for rights; they will tolerate the atheist, that is all who oppose them, including the Seventh Day Baptists, and presumably Seventh Day Adventists, just as they would tolerate lunatics and conspirators. And this they tell us is the best possible safeguard of religious liberty! Let those believe it who can. But they who understand what freedom really means, will ever insist that all men are entitled to full and perfect religious liberty, not as a favor to be granted them by the government, but as an inalienable right with which they have been endowed by their Creator.

—C. P. Bollman, in "Liberty."

#### CONSOLATION

W. BURDICK DAVIS

There are no clouds so dark or gray,  
But what the sun doth find its way  
To cheer the soul and heart of man,  
Which seems a part of God's great plan.

Thus, through his plans were sins forgiven,  
Prepared a home for us in heaven;  
He gave his Son, our souls to save,  
That we might live beyond the grave.

So keep in cheer, dear friends of God,  
Whose Son upon this earth hath trod  
And gave his life for us alone;  
God's angels rolled away the stone.

May angels guide you safely through  
The paths of life, and lead you to  
The shining light of endless day—  
Thus lead you, safely, all the way.

*Ann Arbor, Mich.*

## Fundamentalists' Page

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

### VITAL PRINCIPLES OF SEVENTH DAY BAPTIST FAITH

#### III

In previous articles we have discussed "Our Belief as to Authority" (March 4), and "Our Belief as to Salvation" (March 18). In this concluding article we propose to discuss "Our Belief as to a Mediator," "Our Belief as to the Church," and "Our Belief as to Unity."

#### 3. *Our Belief as to a Mediator.*

Our Savior is the only Mediator between God and Man. That is, we believe that man receives his salvation directly from Christ, through faith and faith alone; that there is absolutely nothing that has the right to stand between a penitent, believing soul and the salvation of God in Christ Jesus—no church, no priest, no hierarchy, no penance. We stand for the right of every man to worship God according to the dictates of his own conscience.

This is individualism, in religion, it is true. But this type of individualism, this right of private judgment in religion, was the basic truth of the Reformation. The whole Roman Catholic system—pope, priesthood, sacraments, confession, even the church itself—is built upon the theory that the soul is incompetent to act for itself in matters of religion. For the authority of the Bible, Catholicism substitutes the authority of the church; for the Holy Spirit, the sacraments; for the Lordship of Jesus Christ, the earthly viceregent, the pope.

"Justification by faith"—the equal right of all men of direct approach to God—was the formula that expressed the spiritual ideal of the Reformation. That means the soul's competency in religion. This is the genius of Protestantism. It broke the shackles of ecclesiastical authority. It is this principle that gives shape and color to all our doctrinal and denominational beliefs.

For the individual, it means that no priest,

no hierarchy, no legislative body has a right to interpret the Scriptures for us, or to dictate to us in matters of religion. It means the freedom of the soul to go boldly to the throne of grace without the aid of priest, or pope, Jesus himself being our Mediator.

Applied to the Church, it means democracy—a priesthood of believers. A church in which each individual member stands in immediate relation to the Christ, indwelt by the Holy Spirit, must of necessity be a democracy. Over such a people there can be no human authority. All are equal; all are brothers. The reason why we believe in a democracy is because we do not believe that an episcopacy is in harmony with the Lordship of Christ and the gift of the Holy Spirit to all believers.

Kindred to this, in fact, an integral part of this soul freedom, is the Baptist doctrine of the separation of Church and State. This is fundamental to religious freedom. There can be no religious freedom apart from the inalienable right of every religious body to worship God in its own way, apart from the dictates of courts, whether civil or ecclesiastical. Through all Baptist history and through all our denominational history we have stood for a free church, and have said, in substance, "Hands off the church!"

When any law-making body attempts to revise our calendar so as to make it impossible for Sabbath keepers to engage in their normal work and observe the Sabbath; or when they attempt by law to define what the book of Genesis teaches concerning the origin of man, they violate the very *heart and spirit* of this fundamental Baptist doctrine, namely, the freedom of the individual to worship God unhindered, and to interpret for himself the inspired Word of God. It was in opposition to such methods that Roger Williams went into exile.

#### 4. *Our Belief as to the Church.*

It is not my purpose to discuss what constitutes a church, but rather the two distinctive requirements for membership in a Seventh Day Baptist church.

Every one who joins a Seventh Day Baptist church comes in through a personal acceptance of the Lord Jesus Christ as his Savior from sin. He makes a public confession of Christ. For that reason we bap-

tize only *believers*. There are other churches that baptize infants or prospective believers. Still others believe, teach, and practice "baptismal regeneration," that is, that baptism makes one a Christian, actually washing away one's sins.

We can not "sprinkle," or baptize infants, or sanction baptismal regeneration without denying what we mean by baptism. Doctrinally, the reason why we do not practice infant baptism is because it can not be made to harmonize with that great Biblical doctrine, *justification by faith*. The reason why we practice immersion only (and that of believers), is that no other kind of baptism harmonizes with the teachings and practices of New Testament Christianity.

But there is another requirement, our distinctive test for church membership—that is, the doctrine of the Sabbath. Building our faith and practice upon the authority of God's Word, recognizing the Moral Law of God (the Ten Commandments) as immutable and eternal, and taking Jesus Christ as our final authority in interpreting the law, we stand for the Sabbath of creation and the Decalogue, of Christ and the early Church. The reason why we observe the seventh day of the week as the Sabbath—aside from the fact that God made the Sabbath and commanded us to keep it holy—aside from the fact that Jesus kept the Sabbath—is because there is no other weekly Sabbath day in New Testament Christianity.

5. *Our Belief as to Unity.*

Our Baptist heritage and our Seventh Day Baptist faith, if rigidly adhered to, make us a disturbing element in the present-day movement toward organic church union. Of this there can be no doubt. It can not be otherwise. Rome has always stood for unity. The recent pronouncement from the Vatican emphasizes that anew. It was but the expression of the inevitable logic of the papal system. But Protestants know full well at what price unity can be perfected with Rome.

Even the movement among Protestants toward organic church union, we can not view with unconcern. Organic union can be effected only on the lower level, so far as Sabbath-keeping Baptists are concerned. But Christian unity is not the *sole*, nor even the *chief*, element in the Christian life. We

believe in unity—unity in its larger application. It is unity that will result from supreme loyalty to Jesus Christ and his revealed Word, a unity harmonizing with the facts and teachings of the New Testament. *On no other ground should unity be sought.*

There are two other New Testament words tied up with unity, two other elements that are fundamental to New Testament Christianity: these are *loyalty* and *liberty*. Unity obtained at the expense of loyalty or liberty is not the New Testament kind of unity.

No one has better defined Christian unity than Paul. Says he: "Giving diligence to keep the *unity of the Spirit* in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling" (Ephesians 4: 3, 4). That is *unity*, such a unity for which all Christians can work and pray. It is the unity of our *polity* that rejects ecclesiastical systems. There is no association, or conference, or minister, or bishop, to hold our churches together. They are held by a common Lord, a common spirit, and a common faith. We need no other. While organic union is impossible, and while we should oppose any movement toward union at the expense of our distinctive denominational beliefs, we can have sympathy with all Christian work and workers of whatever name.

"One Lord, one faith, one baptism" (Ephesians 4: 5). That is New Testament *loyalty*. On this basis we have in the past insisted that the Bible and the Bible only was our rule of faith and practice, and that each member should shape his beliefs according to its teachings. We have insisted that our denomination stood for certain vital truths, held to be fundamental; that a Seventh Day Baptist church was not a *forum*, or *club*, in which every man believed and did what was right in his own eyes. We have held that loyalty to Christ and absolute submission to his will are the only guarantee against rationalistic license. Leaders, preachers, and teachers may well ponder these facts, and remember, too, that these truths are still fundamental if our denomination is to continue.

"One God and Father of all, who is over all, and through all, and in all" (Ephesians 4: 6). That is New Testament *liberty*. It is liberty under God's law. It is the lib-

erty of a life lived under the all-seeing eye of God. It is the liberty of the life "hid with Christ in God" (Colossians 3: 3).

*A Concluding Word.*

Freedom of thought and speech, yes, of frank and fraternal criticism, must have full rights among us. And we have nothing to fear from such a freedom so long as we remain in belief and spirit unshakably New Testament evangelical Christian. On any other basis than faith in a divine Christ, the incarnate Son of God, our Redeemer, Mediator, and Lord; in the sacred Scriptures which came forth from God, inspired and interpreted by the Holy Spirit—on any other basis, the church—any church—if not a gigantic evil, is a colossal failure.

SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, as reported to the treasurer up to and including April 3, 1929, is shown below.

Eastern Association	
Berlin .....	\$ 320.00
Cumberland .....	13.00
Hopkinton, 1st .....	237.80
Hopkinton, 2nd .....	35.50
Marlboro .....	303.20
New York City .....	2,300.00
Pawcatuck .....	7,618.00
Piscataway .....	1,104.00
Plainfield .....	9,770.50
Rockville .....	124.00
Shiloh .....	1,809.50
Waterford .....	110.00
Total .....	\$ 23,745.50
Central Association	
Adams Center .....	\$ 1,131.00
Brookfield, 1st .....	291.00
Brookfield, 2nd .....	91.23
DeRuyter .....	80.00
Scott .....	.....
Syracuse .....	.....
Verona, 1st .....	42.00
West Edmeston .....	100.00
Total .....	\$ 1,735.23
Western Association	
Alfred, 1st .....	\$ 285.00
Alfred, 2nd .....	15.00
Andover .....	25.00
Blystone .....	.....
Friendship .....	.....
Genesee, 1st .....	10.00
Hartsville .....	75.00
Hebron Centre .....	13.00
Hebron, 1st .....	.....
Independence .....	30.00
Portville .....	1,025.00
Richburg .....	51.00
Scio .....	.....
Wellsville .....	50.00
Total .....	\$ 1,579.00
North-Western Association	
Albion .....	\$ 220.00
Battle Creek .....	.....
Boulder .....	.....
Carlton .....	10.00

Chicago .....	630.00
Cosmos .....	.....
Detroit .....	.....
Dodge Centre .....	.....
Exeland .....	.....
Farina .....	475.00
Grand Marsh .....	.....
Jackson Centre .....	10.00
Milton .....	385.00
Milton Junction .....	1,237.50
New Auburn .....	10.00
North Loup .....	27.00
Nortonville .....	595.00
Stone Fort .....	.....
Walworth .....	10.00
Welton .....	.....
White Cloud .....	.....
Total .....	\$ 3,609.50

South-Eastern Association	
Greenbrier .....	.....
Middle Island .....	\$ 100.00
Lost Creek .....	485.00
Ritchie .....	35.00
Roanoke .....	10.00
Salem .....	552.15
Salemville .....	.....
Total .....	\$ 1,182.15

South-Western Association	
Attalla .....	.....
Fouke .....	\$ 14.00
Gentry .....	.....
Hammond .....	170.00
Little Prairie .....	14.00
Rock Creek .....	.....
Total .....	\$ 198.00

Pacific Coast Association	
Los Angeles .....	.....
Riverside .....	\$ 63.70
Total .....	\$ 63.70

Overseas Churches	
China .....	\$ 10.00
England .....	106.48
Total .....	\$ 116.48

Bequests	
Miss Agnes L. Burdick, Little Genesee, N. Y. .....	\$ 500.00
Mrs. Loisanna T. Stanton, Alfred, N. Y. ....	7,050.00
Total .....	\$ 7,550.00

Individual Subscriptions Not Included in Above  
 L. S. K. Subscriptions, etc. .... \$ 1,397.00  
 Many churches which have not reported are working on the canvass.

Recapitulation	
Eastern Association .....	\$ 23,745.50
Central Association .....	1,735.23
Western Association .....	1,579.00
Northwestern Association .....	3,609.50
Southeastern Association .....	1,182.15
Southwestern Association .....	198.00
Pacific Coast Association .....	63.70
Overseas Churches .....	116.48
Individual Subscriptions, bequests, L. S. K.'s, etc. ....	8,947.00
Total Received since June 30, 1928. ....	\$ 41,176.56
Previously Received .....	33,044.41
Total subscriptions to date. ....	\$ 74,220.97
Amount needed yet. ....	5,779.03
Total Estimated Cost of Building. ....	\$ 80,000.00

"If you are always *sure* you are right, you will never learn anything worth knowing."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### COURTESY AND RESPECT

I am giving here the substance of another talk upon ethics by Franklin Winslow Johnson to his boys in the high school of Chicago University.

The word *ethics* is put down in my dictionary as the "Science of human duty." While ethics is not religion, there is much in common in the meaning of the two words. Religion has reference to our reverence for God as our Father, and ethics our respect for our fellow men, sons of God alike with us, therefore our brothers. Religion is very much a matter of faith in God, whom we have not seen, and ethics a matter of good works toward our brothers, whom we see every day, with whom we live, and to whom we may be helpful. There is such a thing as a person seeming to be very religious, yet not practicing it very much.

We are told that faith and works—religion and ethics—should go together; that one without the other is dead. It is then not sufficient merely to recite the words of the Sabbath school lesson, but to verify them in our lives.

Mr. Johnson says concerning courtesy and respect:

Social custom prescribes certain forms of courtesy in our dealings with one another, conformity with which is supposed to mark the well bred person. These outward forms are all the time changing. They are all right so far as the spirit prompting them remains. Courtesy has as its basis respect for the worth of another person or of one's self. The Chinese philosopher, Confucius, whose teachings contain many valuable precepts concerning courtesy, said, "A man must first respect himself, then others will respect him." You may be sorry for a drunken man, but you do not respect him. Why does not a vulgar or profane person have our respect?

Custom has defined certain forms of courtesy in the conduct of men toward women. These reached their height in the

courts of kings in the times of which Scott's novels give us a picture. Are men less courteous now? Why does a man lift his hat when meeting a lady? Does a gentleman offer his seat in a crowded car to a lady? Should it make any difference whether or not she is an acquaintance? What about the rule of the sea—"women first"—as in the case of the sinking of the Titanic? Is the granting to women of the right to vote and hold office making any difference in the granting of these forms of courtesy to women? If so, why should it?

I have heard of a man's saying concerning his seat in a car, which he kept while a lady stood near him holding a bundle, "I paid for this seat and I have a right to keep it for all of her," which he did; but a gentleman, noticing her, courteously arose and gracefully offered her his seat. I have known of a lady's declining a seat thus offered her by an elderly gentleman as she said, thanking him graciously. "You will, please, keep your place; you look tired and need it more than I." Such instances plainly mark differences in character, both religious and ethical. One man in the car, young and strong, was selfish, boorish; the other had the marks of a Christian gentleman. These traits had grown up with them from boyhood. There is likely to be a boy or two in most any Sabbath school class with a selfish nature in him that will tend to make him, as he grows up, anything but courteous and kind. Wise is the teacher who is not only able to see this unfortunate tendency but is able also to influence him, both religiously and ethically, to become a Christian gentleman.

While the home is the ideal place for this kind of training, beginning close to babyhood, not all parents wisely undertake it. Nowhere else do habits of courtesy and respect appear more beautiful than in the home.

It is often said that the youth of today are less respectful toward their parents than those of former times. It was a common saying that, "Children should be seen and not heard"; but not often used now. There were homes in which children did not feel free to enter into conversation for fear of reproof. This did not make the home seem homelike—the children feeling all the time under restraint. The twelfth chapter of

Romans is in itself a rich code of ethics. It has in it this beautiful guide for home life: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

### FAR-REACHING INFLUENCE OF LITTLE THINGS

Last summer I attended a school reunion in a community where more than forty years ago I was principal of the village schools. It was indeed a good time for all who were there, some of whom had not met before for several years. During this reunion there were several groups in twos and threes and up to as many as ten or twelve who had, back in those days, sat together in class, studied, recited and played together. They spoke of various incidents in school and on the playground, some of them humorous enough to bring forth hearty laughter, others somewhat serious or pathetic, which, though seemingly unimportant at the time, had since then reacted with no little influence in the development of mind and character. It may be that here and there in the company a silent tear of recollection fell as the name of some one very dear in memory was mentioned who had lately gone on to the *great reunion*, there in due time to greet us as we come one by one to join them.

When called to order after a delightful picnic dinner, we sang together such of the old songs as we could remember, told some amusing stories of life in and around the old schoolhouse, and listened with delight to some of the interesting recitations Emma had by no means forgotten since she gave them to us at our school entertainments. We then listened to some impromptu reminiscent talks from the boys and girls of those earlier school days that enabled us in memory to live over again the best and the most impressive of what was in them. Then came the reading of letters from those far away—good humored and chatty, all speaking kindly of their school associations of forty years ago.

In the reminiscent talks, much was said of the blessed influence of a lady sitting on the platform—once a much-loved teacher there; quiet she was in manner and expression, yet strong in her Christian life

and personality. I had never before met this lady, but what was said that day about her led me to think more and more about the worth of kind words and gentle manners in the school room. Such influence, having been lived, goes a long way in the future.

I had in school there a bright, lively girl who was generally too lively to be at all serious. I used to wonder whether or not she would ever become serious enough to be downright in earnest. I feared that whatever good there might be in Kittie's nature it would never become enough developed in her to give her much of any personality. She was in my Sunday school class, too, and I thought of it there. Well, Kittie was at this reunion last summer—hair turning gray and quiet in manner. It was not easy to see in her the Kittie B. of forty years ago. After our platform program she came to me and said: "Uncle Oliver, I remember very much about you as my teacher—much that you tried to teach us; and now I want to tell you what made the most lasting impression of all upon my mind. You remember, of course, the neat little autograph albums we girls used to have. Well, one morning I brought a new one to school and asked you to write something in it for me. You turned to your desk and wrote neatly upon the first page, 'Kittie, in your life strive always to do what you believe to be your duty rather than that which you may happen to feel like doing.'

"Somehow that made a deep impression upon my mind, and I promised myself that I would undertake to make duty my guide. And now I can not tell you how often I have thought of the promise I then made to myself; and every time I have been glad I made it." Then Kittie and I had what seemed to me the best part of our reunion. Since then I have thought many times of the living influence of some little word or incident about which we may not think much at the time, yet becomes stronger and stronger as the years go by.

It is good for every teacher standing day by day before young people of the character-building age, to think much upon the helpful influence of words fitly spoken at just the right time; and then to illustrate in his or her life with them the every day meaning of the words thus fitly spoken,

Let us count no word or deed little until we know what is likely to come of it.

### FOR OTHERS

I have just received from Riverside, Calif., through the courtesy of Lydia, Mrs. Dr. Harry M. Pierce, something very pleasing to me—a neatly printed church directory with the names of the various organized groups connected with the church and their officers, also a fine picture of the new church building; and there came also neat copies of a little weekly bulletin, giving this account of itself:

This little bulletin was begun by the W. R. Rood Sabbath school class (now known as the "Others" class) for the purpose of recording thoughts of various members of the class in more permanent form than is possible in class discussion. If good for the class, why not for "others" as well? Hence this wider distribution.

The bulletins sent me were of January 21 and 28, and February 18. All the thoughts thus recorded are well worth recording and keeping. Here is something about the name of the class: "The name of this class, by popular vote, is 'Others.' Ergo: our thought should be for others. Bring others to church. Bring to others a knowledge of the gospel. Do for others the helpful things they can not do for themselves. Speak comfortable words to others. Do to others as we would like to have others do to us—really *do it*, not merely say it. That is the ideal of this class."

THE MAIN THOUGHT  
ETHLYN DAVIS

This lesson, of January 21, contains the greatest truth the world has ever known—that God so loved us that when we were yet sinners he sent his only beloved Son to give his life for us. A fine cartoon illustrates the result of some modern theologians who would improve upon the old story of the rugged cross. They would, possibly, cut off the arms of the cross. If this were done and we were struggling in the rough sea of life, we could not cling to the cross, as is so often beautifully pictured; there would be nothing for us to grasp and we should be lost. How that grips our hearts! Through faith, then, we would cling to the

only truth ever given to the world that will lift us to higher and better living—will heal wounds of the heart on this earth and bring us to everlasting life.

### THE POINT OF VIEW

N. OLNEY MOORE

A youngster brought a birthday gift  
To the mother he loved so well,  
And said, as he gave her a hug and a kiss,  
"How old are you, mother? Please tell."  
The mother smiled at the child's request,  
In the way that mothers do;  
"Of course I'll tell you, my boy," she said,  
"Today I am forty-two."  
The boy went off to his play, but thought,  
In the odd way children do,  
"My mother's as old as old can be!  
Why, she's actually forty-two."  
The grandmother brought a birthday gift  
To the daughter she loved so true,  
And thought as she kissed her, "How young  
she is—  
Why, she's only forty-two."  
To one she seemed old, to the other young,  
The day she was forty-two;  
So whether a person is young or old  
Depends on the point of view.  
Do you feel that your path through life is hard?  
There are others worse off than you;  
Your lot may be easy compared with theirs—  
It's all in the point of view.

### SUGGESTIONS

Half our collections for the Sabbath school treasury, the other half for the "others." Let every class member do at least one act every week for "others"—to promote their happiness, comfort, or welfare; just as the Boy Scouts undertake to do. Keep selves in the background; "others" prominent.

### Question

Did you do an "other" wise act last week?  
Answer to yourself, not the class.

### AN INVITATION

Harry and Lydia herewith invite our class to meet at their home, 155 N. Pine Street, the evening after the Sabbath for supper and sociability, also to talk over matters of general interest. Every member is expected.

[To all this let me add a word of testimony.

I am indeed glad to have received these copies of the bulletin printed by the "Others" class of the Riverside Sabbath school, with Lydia's cordial letter in which she refers to the very pleasant associations

we enjoyed, while living in Madison, Wis., with several of our young people who came there for study at the university. They were glad to make our home a meeting place on the Sabbath. We had not only Sabbath school regularly but now and then a sermon good enough for a larger meeting house. And there were other gatherings good for us socially as well as spiritually. It is good to know that those virile young people are all in these later years putting their full strength into uplifting work in various fields of labor.

The church at Riverside seems well organized for work, and the members are wide awake, happily taking pride in what they are doing.—H. W. R.]

### Sabbath School Lesson III.—April 20, 1929

COMFORT FOR GOD'S PEOPLE.—Isaiah 40: 1-11.

Golden Text: "As one whom his mother comforteth, so will I comfort you." Isaiah 66: 13.

### DAILY READINGS

April 14—Comfort for God's People. Isaiah 40: 1-11.

April 15—God Comforts Elijah. 1 Kings 19: 9-18.

April 16—God Comforts His People. Amos 9: 11-15.

April 17—Jesus the Comforter. Luke 4: 14-19.

April 18—Jesus Comforts Martha. John 11: 17-27.

April 19—Another Comforter. John 14: 15-24.

April 20—Comfort in Sorrow. Psalm 30: 1-5.

(For Lesson Notes, see *Helping Hand*)

### FANCY-GAP ROAD

MARY A. STILLMAN

Mount Airy experienced, beginning March twenty-fourth, a week of remarkable summer weather. A number of days at noon the thermometer stood at eighty in the shade. The fruit trees sprang into bloom in a single night—cherry, apricot, pear, and peach. The ground had a brilliant carpet of daffodils, jonquils, hyacinths, pansies, and violets, while the shrubs of forsythia and Japanese quince made bright spots in the dooryards.

On one of these warm days I was invited to go with a party of five over the Blue Ridge mountains by way of the Fancy-Gap, and on for fifty miles into Virginia. Our way led north for ten miles, and then the hard surfaced roadway began to wind up the mountain. This road was completed

only last year. It connects with the Lee Highway leading to Pennsylvania. When seven more miles have been built it will join another road to the Great Lakes, and then it will be known as the "Lakes to Florida Highway."

As we climbed up the mountain, dangerously near deep cuts and chasms, we could look down upon the roofs of the little farm cabins. A farmer here raises for his own family corn, potatoes, garden vegetables, apples, a few pigs and chickens, and is entirely independent. Frequently he does not have fifty dollars in cash for a whole year, but he does not seem to need it. When he really feels pressed for money he goes into the forest and strips off some tan-bark to sell, or makes a few gallons of "moonshine" whiskey. Some undenominational missionaries have built a church which is used for a schoolhouse during the week, and they are doing a good work in preaching and teaching.

After many twists and turns we reached Fancy-Gap, more than two thousand feet above sea level. The sides of the hills are completely covered with mountain laurel and rhododendrons, which must afford a gorgeous sight when they are in blossom. We then began to descend, and came first to the little village of Hillsville. This place was notorious some twenty years ago, on account of the Allen tragedy. The trouble began over liquor. Two Allens had been arrested and allowed to pay fines several times for making illicit whiskey. They were warned that if arrested again they would be sent to jail. One of the men was also accused of being a counterfeiter. When the next offense occurred the friends of the Allens decided to liberate them. Everyone went armed to the courthouse. During the trial two relatives entered and began shooting. Then all the pistols were put into action. The judge, a sheriff, and one other person were killed.

Of course this was a subversion of justice which the state could not overlook, but the sympathies of the mountaineers were with the Allens. When they were executed a monument was erected over their graves saying: "Officially murdered by the state of Virginia, against the protest of fifty thousand people." This remained until the



state paid the family to take it down and erect a more suitable monument.

After descending the north side of the Blue Ridge we went up and down again over Poplar Camp Ridge, and came in sight of the Allegheny mountains. Here is wonderful grazing land and we saw many cattle, sheep, and black hogs. Bluebirds had just come from farther south, and my sister saw her first turkey buzzards.

Soon we approached the New River, a broad shallow stream with no bridge across it. The enterprising owners of the land run a private ferry. The boat looks like a flat-bottomed scow, which is attached by a chain and tackle to a strong steel cable which is stretched across the river. It is propelled by two men with a rowing motion, but instead of having oars or poles in the water they use wooden implements which they hitch along upon the cable. The boat is large enough to carry four automobiles at once. This method of getting across the river is slow, but is better than fording, which I am told is still necessary at some places in Virginia.

Our next stop was at a cold spring in Wyth County, where we sat in the sunshine and ate our picnic lunch. Then we went on a few miles to Wythville, the county seat. Here we visited an antique shop which is really the home of two ladies who have seen better days. It is a house of fourteen rooms, all furnished with antique furniture. Considering the value the prices were not high, but what we wanted most was a mahogany desk with many secret drawers, priced six hundred dollars. As this was quite beyond our means, we turned regretfully homeward.

After taking such a trip as this it is easy to understand how people who know the state sing with such feeling:

"Carry me back to old Virginny,  
There's where the cotton and the corn and  
taters grow;  
There's where the birds warble sweet in the  
springtime,  
There's where this old darkey's heart am long  
to go."

If we keep government out of business,  
business must be kept out of government.—  
*Senator Capper.*

### BIRTHDAY SURPRISE

On the evening of March 27, a group of friends gathered at the home of Mr. and Mrs. Benjamin Neff of Waterford, Conn., to surprise Mrs. Lizzie Potter on her eighty-first birthday. Mrs. Potter, who is lovingly known as "Aunt Lizzie," was truly surprised. After the presenting of a bouquet of spring flowers and a large basket of assorted fruit, Mrs. Potter expressed in her sincere and original manner her thankfulness and appreciation to all those present.

In the course of the evening birthday cake and tea were served. The Misses Josephine and Helen Maxson played and sang several hymns, among them Mrs. Potter's favorite—"Saved by Grace." Each one departed, wishing Mrs. Potter "A happy birthday," and all hoped to be able to surprise her again next year. Mrs. Potter was pleased to be remembered by her many friends at this time.

Waterford, Conn.,  
March 30, 1929.

### GRATITUDE

MARY D. BRINE

Dear Lord, we thank thee for the joy of living  
day by day,  
That we may see thy glorious works which lie  
along our way—  
The flowers blooming, sweet and fair, the fields  
and meadows green,  
The fruitful hills, the mountains clothed in dis-  
tant silvery sheen.  
We wake each morn, refreshed, and glad that we  
are safe and well!  
What wonder that our hearts with love and grate-  
ful praises swell?  
We thank thee for the air we breathe, the things  
we see, the sounds  
Of nature's sweetest harmonies, the beauty which  
surrounds  
Our earthly scenes; the sunshine bright, the blue  
of thy fair skies;  
And for the glad contented thoughts which in our  
hearts arise.  
We joy in living! may it be that *while* we live,  
we live to thee!

"God never destroys—he only and always  
fulfills. Out of sadness he brings light.  
Out of pain he brings health. Out of dis-  
appointment he brings appointments of  
good. Every year is a harvest growing out  
of past years; each one better than the one  
left behind."

## DEATHS

GROVES—John D. Groves, son of Samuel and Bettie Groves, was born in Harrison County, Va., March 4, 1851, and passed away at the home of his youngest son, Leo, March 11, 1929, aged 78 years and 7 days.

In the year 1859 he with his parents came to Ohio. He was united in marriage to Clara M. Lippincott in the year 1880. She was the daughter of Curtis and Elizabeth Lippincott. To this union were born one daughter, eight sons, two of whom died in infancy. His wife Clara also preceded him in death on May 13, 1900.

He was again united in marriage in May, 1903, with Ellen Apgar. To this union were born two daughters, Clara and Thelma. Clara passed away at the age of two years.

The deceased is survived by two daughters and six sons: Curtis, Alfred, Marion, Walter, Leo, and Thelma, now residing in Ohio; and Ada and Eslee in Michigan. He is also survived by two sisters, Anna and Amanda, also one brother, George, and other relatives.

Having lived in the state for seventy years, the deceased will long be remembered by many friends who enjoyed his unassuming yet kind personality.

He accepted the Christian faith under the labors of Rev. D. G. Hall, of Rum Creek, and united with the Seventh Day Baptist Church of Jackson Center, Ohio. Shortly before his death he re-stated his hope in the resurrection.

V. A. W.

MILLS.—Walter F. Mills, the son of Charles W. Mills and Annis Irene Boss, was born in Hopkinton, R. I., August 3, 1883, and died February 19, 1929.

He was married June 3, 1914, to Susan Langworthy Crandall, and to them one son was born, W. Francis, Jr. He was a member of the Second Hopkinton Seventh Day Baptist Church. He will be much missed in the community, where he was engaged in the business of trucking and selling ice. He leaves of his immediate family, his wife and son, and his brother Frank. A brother, Arthur, passed away a few years ago.

The funeral was conducted at the home in Hopkinton City, February 23, by Pastor Paul S. Burdick.

P. S. B.

SAUNDERS.—Josephine A. Garthwait, daughter of Henry and Mercy Crandall Garthwait, was born in Victory, N. Y., April 18, 1850, and died at the home of her daughter, Mrs. W. L. Hart, in Cozad, Neb., December 9, 1928, aged 78 years, 7 months, 21 days.

While yet a child, she with her parents came to Wisconsin and located at Rock River, where she grew to womanhood.

In early life she, together with a large company of young people, was baptized by Rev.

Varnum Hull into the fellowship of the Rock River Seventh Day Baptist Church.

January 8, 1869, she was united in marriage with Joseph H. Mallory, who was a native of New York, and who had been a faithful soldier in the Union army during the Civil War.

This union resulted in the birth of five children: George H. of Castle Rock, Wash.; Willard O. of Kelso, Wash.; Mrs. Lottie C. Babcock of Garwin, Iowa; Mrs. Allie Rust of Kansas City, Kan.; and Mrs. Bessie E. Hart of Cozad, Neb.

In 1880 she was married to Mr. Duty Saunders of Albion, Wis., with whom she lived happily until the time of his death, in the autumn of 1923. Since his death she has spent the larger part of the time with her daughter in Cozad. Several years Mr. and Mrs. Saunders spent at Gentry, Ark., and, while there, united with the Seventh Day Baptist Church of that place, of which church Mrs. Saunders was a member at the time of her death.

She leaves to mourn her departure five children, fifteen grandchildren, seven great-grandchildren, and many friends scattered over a wide territory. She was the last of her father's family to pass away.

Funeral services were conducted in the Presbyterian church at Cozad, by her pastor, Rev. W. C. Brewer, and the body was laid to rest in the cemetery at the same place.

Delay in receiving proper dates has made this notice late.

E. H. S.

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## SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Upton Avenue Methodist church at 10.30 a. m. The post office address of the pastor is J. W. Crofoot, R.3. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. James H. Hurley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per Year .....\$2.50  
Six Months ..... 1.25  
Per Month ..... .25  
Per Copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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# The Sabbath Recorder

## NO TERMS WITH THE ANAKIN

Of the spies sent to the Promised Land on a tour of inspection and investigation, all but two brought back an unfavorable report. They were obsessed with the perils that would beset a campaign. They said, “There are giants in the land.” “Let us make terms with them at the outset.” Caleb said, “Let us go up at once, and possess it [the land]; for we are well able to overcome it.” (Numbers 13: 20.) With evangelicals, Christianity is the greatest thing in the world. No matter how great the opposition nor how widespread the dissension and disaffection, we have no reason to doubt that we are well able to possess the land. It is to believers in Jesus the promise comes, “It is your Father’s good pleasure to give you the kingdom.” (Luke 12: 32.) In these finalities of faith there can be neither retreat nor surrender. Compromise concerning the person and work of Jesus Christ is simply crucifying the Son of God anew.

A. Z. Conrad, Ph.D., D.D.

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