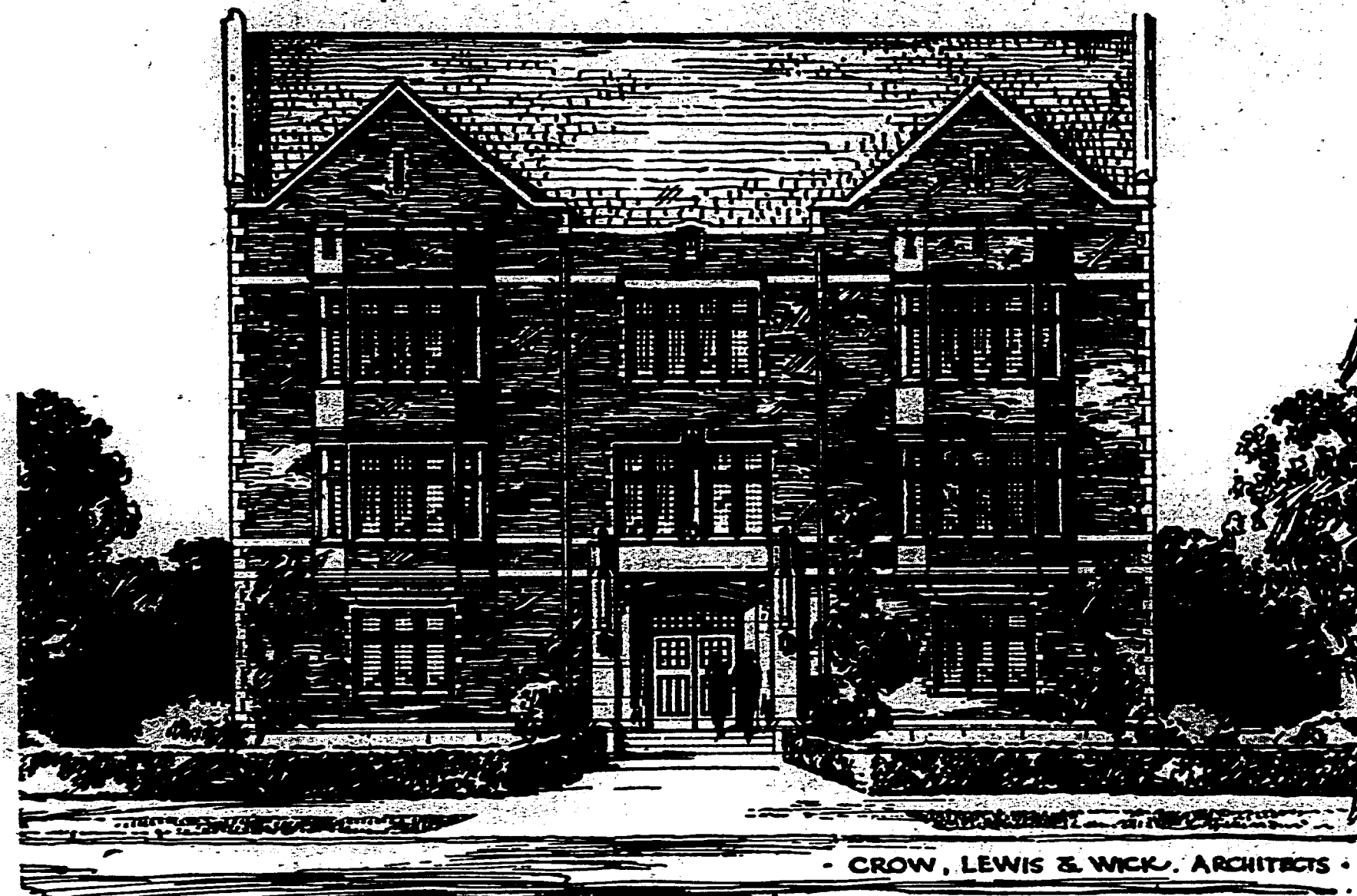


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



RADIATE YOUR MONEY

Money is a most useless thing in itself. Its total value lies in what it radiates in hopeful enterprises and noble works.

RADIATE YOUR MONEY

George Matthew Adams

THE DENOMINATIONAL BUILDING

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

The Sabbath Recorder

HE IS THERE

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—What matter? He is there.

And more than this: where'er the pathway lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So, where he leads me, I can safely go,
And in the blest hereafter I shall know,
Why in his wisdom he hath led me so.

—Selected.

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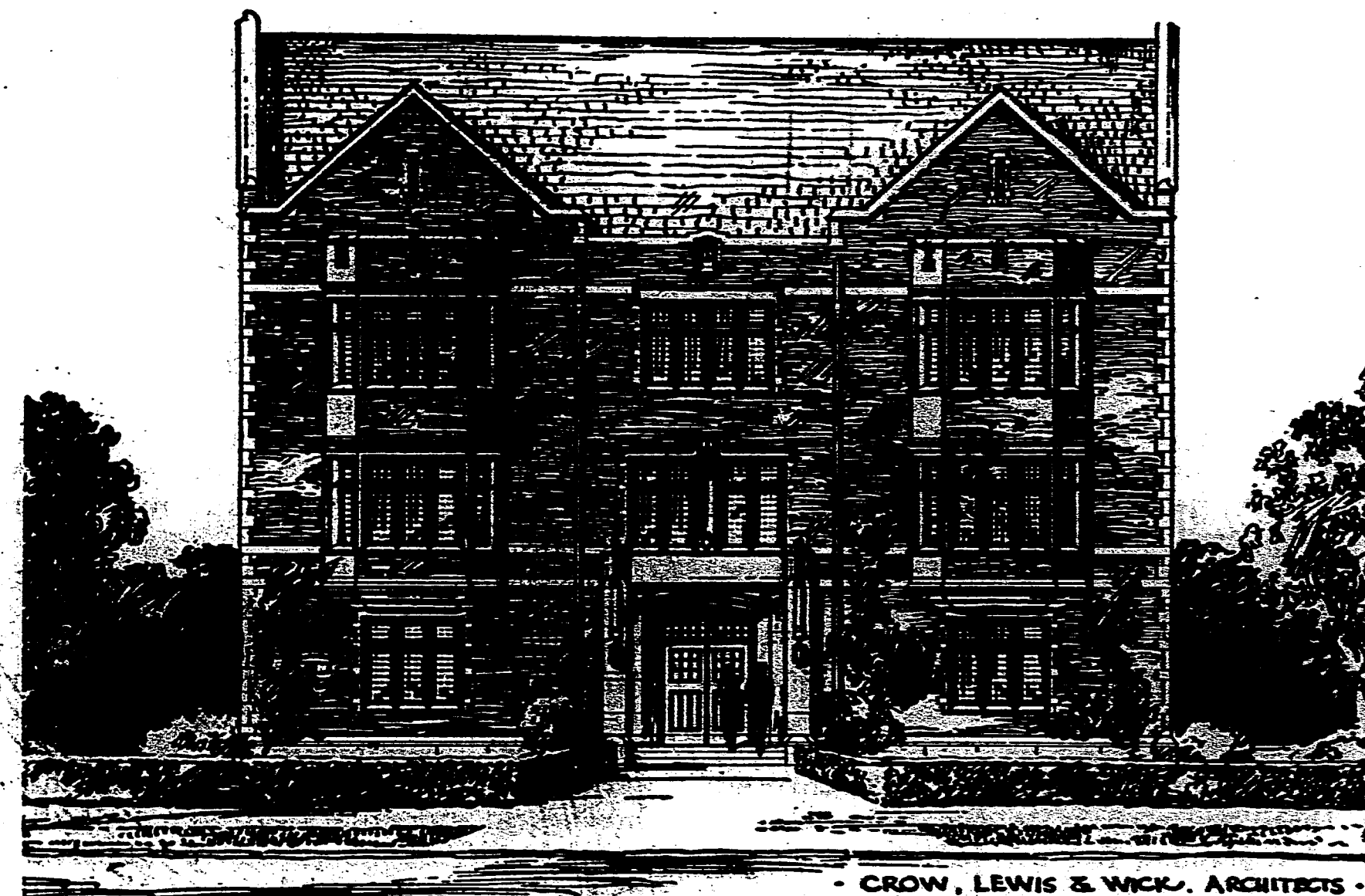
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PLAINFIELD, N. J., APRIL 22, 1929

WHOLE NO. 4,390

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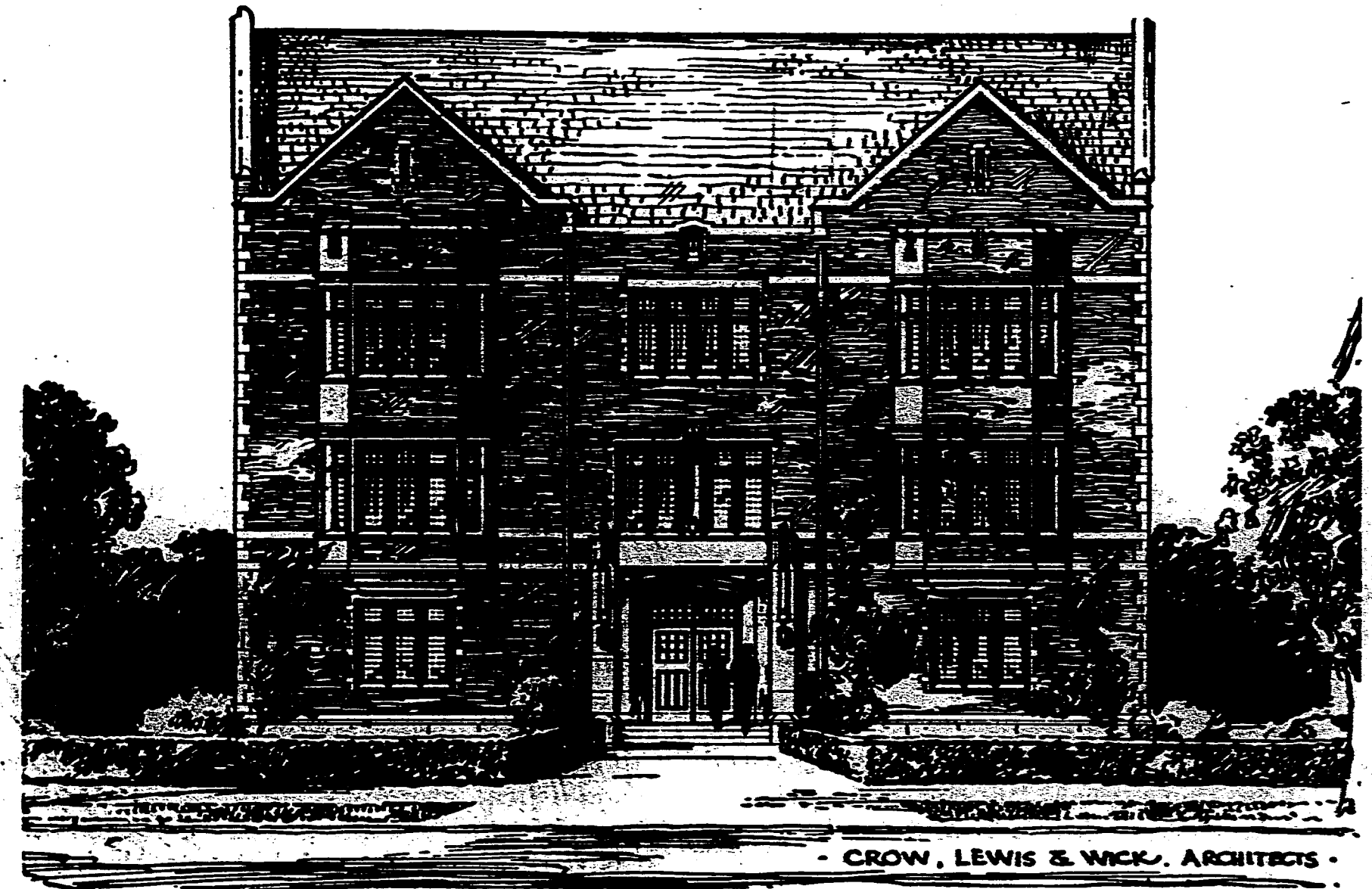
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• CROW, LEWIS & WICK, ARCHITECTS •

Our God and Father in heaven, we look to thee for help in every time of need. When sorrow and trouble come help us to lift our thoughts to thee as our ever-present help, and give us the victory. May the blessed Savior come to each heart in a way that will strengthen our sense of thy presence, and give the assurance of thy matchless love.

Purge away from our hearts all dross, and drive out all darkness. In place of our weakness wilt thou give us divine strength. If we can not see the way at times wilt thou give us faith to trust thee. Help us to solve the problems that disturb us. Comfort the weak and forgive the conscience smitten. Lead us day by day to do the right things, even unto our journey's end. In Christ's name. Amen.

Two Happy Hours During the two days in **With Doctor Post** Chicago, where I took a little time to rest and write editorials, no time will be remembered with so much pleasure as will the two hours of auto ride with Doctor George W. Post, Jr. It was raining, but what does one care for a little rain outside, so long as he has congenial, restful company within.

Doctor Post is a very busy man, and one always has some misgivings about disturbing such a man during business hours. But this time it so happened that the doctor had an auto trip on hand and also a little spare time from office duties, and I was happy to accept his cordial invitation to ride and visit with him.

For two full hours, after he made a brief stop at the hospital, we rode and visited, until he left me at my hotel door, quite refreshed and ready to take up the pen again. Doctor Post is indeed a good friend to meet—one who is loyal to the cause we all love.

Before this reaches its readers, my visit in North Loup will be over, and I hope to be at home again.

My Pastor Did It As I look back through more than sixty years to the time when I changed my plans for my life work, deciding to give up a business life for which I had educated myself, and turn to the life work of a minister of the gospel, I am impressed with the important part my pastor had in bringing about such a change.

Rev. Lewis A. Platts was then a young man just out of school, who came to our church to be its pastor. He was a kind,

sympathetic leader of the young converts who came into the church just before he accepted the pastorate. I was then at work on the farm trying to pay up my Poughkeepsie business college debts, and one day I received a note from my pastor requesting me to call at his study, as he had a matter upon his heart which he would like to speak with me about.

I went, and that evening with my pastor settled the question as to my future work. Had Pastor Platts been indifferent and said nothing to me at that critical time, I am sure there would have been one less Seventh Day Baptist minister during these many years.

This impresses me with the importance of the pastor's work as a propagandist for securing ministerial leaders in the churches. He is naturally the one who is in a position to find recruits for the ministry. One of his greatest opportunities for helping to build up the kingdom of God on earth, is found in his ability to multiply the workers, as well as in his power to minister to his people in spiritual teaching.

No sweeter joy can come to a pastor than that which comes with the thought that he has been able to lead young men and young women into the blessed work of building up the kingdom of God in the hearts and lives of men.

Many a pastor seems to think his duty done when he labors to increase the lay members of his church, but is it not his important duty to raise up ministers for the next generation, as well as to multiply members for his church?

The pastor who impresses his people with the importance of the ministry, and who moves his church leaders to consecrate their sons to the work of missions and to that of pastors, is entitled to the highest credit as a leader in kingdom work.

In a test given among three hundred theological students fully one half of them were found to have entered the ministry through the personal help of their pastors.

One thing is evident, that wherever you find a pastor all aglow with missionary zeal, and devoted to the matter of finding faithful candidates for missions and the ministry, there you will see a strong church, likely to furnish good leaders in kingdom work for Christ.

Let Patience Possess Your Soul The word "patience" occurs twenty-eight times in the New Testament. Twenty-one of these are found in the writings of Paul. He writes of "hearers who bring forth fruit with patience." When the children of God meet with discouraging times—even when persecuted—Paul says, "In patience possess your souls"; and in writing to old men he urges them to be "sound in faith, charity, and patience."

James says, "Let patience have her perfect work." And Paul says to the Hebrews, "Ye have need of patience."

Several times of late the editor has turned to these thoughts hoping to pen something worth while, but some way the task has seemed too hard and he has turned to something else. Patience stands among the greatest of virtues. Sometimes, friends can not know what is in your heart, and so, misunderstand you. They do not see the importance of certain lines of work as you see it; they do not seem able to see the needs as you do, and are not able to reach what you ask, and the good cause you love seems to suffer loss. Then it is that patience is your refuge.

It is sometimes difficult to exercise the right kind of patience. If you say, "I am not naturally patient and how can I become so?" there is but one place where true patience can be found. That is at the throne of Grace. The Lord can give it in answer to true and fervent prayer.

We do need the kind of patience that, under all trials, under all circumstances, endures unto the end.

~~When your~~ friends say, "Be patient when everything seems to go wrong, or when they do not go at all," some way you feel that it is easy enough to say but very hard to do.

When hearts are sick with hopes deferred, there is one God-given tonic for the Christian, that of restful, trusting patience. In a little while we shall reach the end of all earthly troubles, and all that is worth hoping for will be ours. God will take care of his own cause in his own good way and time. And when his time comes our patient waiting on him, our patience with our aches and pains, our patience with our friends shall result in blessings.

Impatience only weakens us. It always

robs of power. Nothing is surer to bring good results than is the exercise of Christian patience.

Looking Toward the Sunset, But Hoping For the Morning There are 632 miles of railroading between Chicago Union Station and Grand Island, Neb. On Wednesday afternoon, April 10, I found myself on board the *California Limited*, once more headed for North Loup, Neb.

Twenty-three years ago this coming August, my wife and I came this way for the first time, to find a home with the good people of the North Loup Church. At that time Mr. Ordway was living in Chicago, and was the helpful friend of every Seventh Day Baptist who needed assistance in finding train connections in that city. He kindly helped us on that occasion.

Today, as my train glides swiftly toward the sunset, through fields clothed in the tender green of springtime, my mind takes me to North Loup once more, and I begin to wonder just where my home will be this time when I shall arrive. And I am reminded that nearly all the old leaders of twenty-three years ago have passed away. And the parsonage is empty, for they have no pastor.

I shall miss Elder Oscar Babcock, their pioneer preacher, and it comes over me with great force that Deacons Thorngate and Babcock are also gone. Then the list of friends I knew so well comes rapidly to mind as having gone to their long home—there was Jacob Williams, Brother Prentice, brethren Chase, Edwin Babcock, Walter Rood, Harrison Davis, Doctor Badger, and several others whom I shall not see in North Loup this time. It makes me feel somewhat alone in these years as I recall so many whose names were once as familiar as household words, and whose kind faces and pleasant greetings always brought good cheer. They are all gone.

And now, as my train moves swiftly toward the setting sun and the close of a good day, I am reminded that the sunset of my life's day can not be very far away. It, too, has been a good day with me. A host of friends and loved ones have brightened the way, and many happy memories of their love and kindness give a bright glow to life's eveningtime. Our loved ones were lost to

us only for a little while, and we love to think of the happy reunions awaiting us when the new morning comes.

All about me today I see signs of hope among the farmers, that another summer will come rich with fruits, and followed by an autumn that shall bring rewards of harvests for faithful labor in these spring days. So they are out with teams and helpers preparing for seed-sowing. Of course they have faith in the divine plan of rewards for services well done, or they would not now be plowing and sowing. The divine hand will do his part wherever man is faithful with his.

How suggestive is all this of the conditions upon which spiritual well being depends. Nature is a good teacher, full of suggestions to those who would become rich in spiritual things. If you would enjoy a happy, fruitful mid-life, and a ripe rich harvest in life's autumn, you must make faithful use of your springtime days.

Indeed, my friend, a springtime of life idled away and wasted means an empty, good-for-nothing autumn of life for you.

But while I have been reading God's lessons on the page of his other book, my train has carried me into the west until the darkness of evening gathers and a heavy cloud shuts out the sun for today. But thank God, there is another day sure to come. I know there will be another morning.

Cold Weather I could hardly believe my eyes on the morning of April 11, when I looked out of the sleeper window and saw the roofs, bridges, railroad ties, and some patches of grass white with snow. The air was so raw that the clouds of steam from the engine settled close to the ground and dissolved without rising as usual. The wind was bitter cold, and it did seem as though winter had come back.

In the hotel, I said to the lady who was adjusting my room, "I see you have a little snow this morning," and promptly with considerable emphasis came the reply: "Yes, when we are not blown off the face of the earth here, we are frozen to death."

In the barber shop, when I referred to the cold morning, the barber responded: "Yes, we have nine months of winter here.

We count ourselves fortunate if we don't have to burn coal to keep warm for nine months in the year."

Nevertheless, we do know that Nebraska is a good place in which to make a home, for we have tried it.

A Great Day On April 13 came the climax of our campaign for the denominational building. It was at the limit of our time to close the contract with the architects, and the stress and strain of the undertaking had reached the highest point.

I arrived in Grand Island a few minutes too late for the motor bus for North Loup, and nothing could be done for the next eight and one half hours but to wait. So I took a quiet room in the hotel where I could write editorials, and went to work until time for the four o'clock car.

It was six o'clock on Thursday night when I reached North Loup, and was made welcome to a home with Brother Arthur Babcock and wife, where everything was done for my comfort for three days and three nights.

Here I found several letters and a telegram that brought good cheer from the results of the appeal made at Milton on the last Sabbath. One letter was from Brother Ingham of Fort Wayne, Ind., which was so full of enthusiasm for the Building Fund, and so practical that one could not help feeling more hopeful.

I confess to many misgivings regarding the outcome of this long journey, to sections where local burdens were already very heavy. And these misgivings had fairly haunted me on the way. But the letters and telegram awaiting me in North Loup brought good cheer. The time was so limited with the last day of grace only two days off, that when Sabbath morning came I went forth with fear and trembling. Extra union meetings were in progress, and I preached on Friday evening to a mixed congregation. But on Sabbath morning a large gathering of our own church people awaited my message.

Rev. Leslie O. Green took charge, conducting all preliminary exercises. I do not know when I have heard such a fervent prayer for the success of the very cause concerning which I had come. It was an

excellent introduction to the address which was about to follow.

The more I learned of the financial burdens of our people here, the more I shrank from the duty, and the more certain I was that but little could be expected in cash and pledges for the building. I made it clear that I understood something of the hard times they were up against, and assured them that I had not come to make a personal canvass for money. I simply wanted to tell them of our real need of the building, and the good influences to come from such a headquarters and publishing house owned by us after more than two hundred fifty years of organized life in America.

I thought I knew the North Loup people well enough to know that they were the last ones who wanted to be counted out as uninterested in this important denominational enterprise. And the result showed that I was not mistaken. When the real conditions were fully understood I knew the good people would do their best.

It was an appeal for sympathetic action in harmony with the request of the board for a Denominational Building Day, and a canvass, whether they could do much or little in money. The spirit of unity and of hearty co-operation is greatly needed if a small and scattered people are to survive with so much against us.

After telling my story I left the matter in their own hands to work out as seemed best to them. I wanted the movement to be more like a voluntary freewill offering movement than any personal canvass, made by me, for money could be.

When I was done, Deacon Thorngate, the church moderator, arose and before he had time to speak many words, pledges began to be made. The treasurer was asked to take the record, and for about half an hour he was kept busy taking names and pledges. I could not hear a word, but my eyes caught wonderful sights as the interest deepened, for the congregation was deeply stirred. As pledge after pledge was made, faces all over the room would brighten, and every sign of sympathy and hearty approval was apparent on every hand. The evidence of loyalty to the cause was unmistakable.

After several hundred dollars had thus been pledged, Brother Leslie Green moved

that the church, as a church, pledge one hundred dollars a year for four years. Quickly this motion was seconded, and the moderator called the vote by uplifted hands. It seemed as though every hand in the house was lifted high, so eager were the voters, and we all joined in hand-clapping applause. I never can forget the thrilling good cheer of that moment.

It reminded me of one other such scene years ago in our General Conference in Plainfield when I made an appeal for Salem College, then in its infancy. Today I had to laugh and cry at the same time. The offering was simply wonderful.

In the beginning I thought we would do well if we realized three or four hundred dollars. But after the canvass was over, the young people's meetings were held and the seniors and juniors pledged twelve dollars each, and some other gifts were handed in until in the evening the amount stood at \$1,057.

Forty-four persons made gifts, beside the gift of the church and gifts of the young people's societies. Then a special collection, taken at the last, amounted to \$17.25.

The treasurer telegraphed the result to Miss Titsworth so she might know the result before Monday, April 15.

This is written on the train Sunday, April 14. Brother Arthur Babcock kindly took me in his auto to Grand Island, sixty miles away, for the noon train, so I could be at home twenty-four hours earlier.

Ready to Begin On my return from the western trip I was glad to learn that the fund for the new building was so nearly completed that the board had decided to go forward with the work. RECORDED readers everywhere will rejoice over the good news.

With the fund so nearly provided for, the members could not feel justified in allowing the excellent offer of the architects to go by the time limit for acceptance, and so run the risk of quite a loss by delay.

If the pledges were all cash, there would now be ample for the work, but the board will need to borrow enough to meet bills as they come due, and it will be fine if the fund is allowed to overrun the \$80,000 mark enough to provide necessary interest on the moneys thus hired. With this in

view, the committee is sending the following letter to be read in all the churches on Sabbath day, April 20.

DEAR BROTHER:

Knowing that our people are greatly interested in the progress of the campaign for the denominational building, we wish to advise you that at the meeting of the Tract Society last Sunday, April 14, it was voted to adopt the recommendation of the Building Committee that we proceed to let this contract at once, and authorized the committee to notify the contractor, which they did the following day, April 15, as we had hoped to do. We will hold a service and break ground next Sunday, April 21, at 4.00 p. m. Thus the long-looked-for denominational building will soon be a reality.

When this action was taken, there were subscriptions totaling \$79,000, approximately, toward the \$80,000 needed to erect and furnish the building, and the committee felt that, owing to building conditions, it would be a great mistake not to let the contract at once, with full confidence that our people who have so loyally supported this work, would approve our action and see that the balance needed was raised.

The decision to proceed at once, before the three year pledges are paid, will necessitate some underwriting or borrowing of funds which will mean an additional cost to cover interest. However, we believe that there are a sufficient number of interested people who have not yet made their contributions, to take care of this item.

We have, therefore, decided to keep the campaign open for a short time in order to give everyone a chance to have a part in the work. So, if there are any others who wish to make pledges, let them do so at once, and report to the treasurer, Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

On behalf of the Soliciting Committee, I am

Very truly yours,

CORLISS F. RANDOLPH,
Chairman.

April 17, 1929.

We were interested to learn that in the closing days of the canvass eight churches responded that had not been heard from before—First Hebron, Cosmos, Detroit, White Cloud, Salemville, Gentry, Edinburg, Tex., and Greenbrier, W. Va.

Everything is encouraging that indicates a spirit of unity and hearty co-operation with the general work of our people. We know that in all sections of our land, and in our foreign fields as well, there will be many glad hearts over every sign of good will and fellowship.

In the near future, when every point is checked up so there will be no error in the record, we will publish the entire list of

gifts, so that our readers may know all about the case from beginning to end.

The contract requires that the building shall be completed early in November. This will obviate the necessity for extra expense of heating, by architects, the building for their workmen in cold weather,

Indeed, the committee has carefully estimated and planned at every possible point where money can be saved without damaging the value of the building.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

XI.

It was suggested, in the last article, that the sources as well as the fruits of sin are the concern of Christianity, and that the modernist shares this concern.

Sin has its source in three factors: (1) man's capacity for sin; (2) man's inclination to sin; (3) man's exposure and subjection to influences, outside himself, which impel him to sin.

1. *Man possesses the capacity for sin.*

Without entering into any theoretical discussion regarding the freedom of man's will, or the extent of man's freedom, we can say that man possesses the capacity of directing his actions toward certain desired ends, and he has, within limits of course, the power of choosing one set of actions or one form of conduct in preference to some other alternative set or sets of actions.

As related to the definition of sin given in an earlier article, this means that man can direct his actions in such a way as to integrate and correlate them with the immanent Divine laws and purposes, or he can so direct his actions as to be maladjusted to these laws and purposes. Just as truly as man may discover and adapt himself to the physical laws of the universe constructively, as he does in the extension of his scientific control over the universe, so he may adapt himself to them in such a way as to destroy himself. The same is true of the ethical and spiritual principles of life. As long as men, through voluntary action, are able to leap to a suicide's death by defiance of the physical laws of the universe, or as long as they are able to debauch and degrade human personality by defiance of the ethical

and spiritual laws of life, this fact of man's capacity for sin must remain one of the most impressive data of practical human experience.

2. *Man possesses the inclination to sinful action.*

Let those who read this statement note carefully what is *not* meant by it, as well as what *is* meant by it.

First of all, this statement does *not* mean that so-called "natural man's" inclinations are *solely* evil and sinful. This statement does not mean to assert the utterly vicious doctrine of man's total depravity, the doctrine of his total incapacity to do any good thing. The testimony of practical human experience demonstrates the falsity of this doctrine, and the best instincts and testimony of spiritual insight, when not blinded and befuddled by the relentless demands of a theological system, likewise witness to its untruth.

When it is said that man possesses the inclination to sinful action, it is not meant that man is utterly and absolutely sinful. The modernist rejects the interpretation of man's nature given classical expression by the elder Jonathan Edwards. Edwards declares that man, prior to the fall, possessed two natures, "spirit and flesh," and that at the fall the superior divine or spiritual nature "wholly ceased," adding "so light ceases in a room when the candle is withdrawn." Thus, according to Edwards, man was left with "nothing but flesh without spirit."

Instead of conceiving of man as possessing a distinct metaphysical entity known as a "sinful nature," or as possessing, prior to the fall, two metaphysical entities or natures, "spirit and flesh," or as receiving, in the process of conversion or "new birth," a new metaphysical entity of supernatural and miraculous origin, the modernist thinks of the total personality as the unit, involving various habits, inclinations, tendencies, etc., some good and holy, some evil and destructive, some tending to harmony, some tending to inner strife. Man's evil inclinations do not belong to one distinct nature, and his good inclinations to another distinct nature, so that they are completely separable, or so that one nature may be completely withdrawn, or another

nature miraculously imposed, infused, or bestowed upon man.

Certainly there is a difference between good and evil, between sin and righteousness. Certainly sin may become so completely dominant in a personality as to become the all-pervasive factor in that personality. But it is equally certain that there are differences—qualitative and quantitative—in the extent of the depravity of different people. Once sin is thought of as a moral state rather than as a legal status, the notion that the "unsaved" child in a Christian home is inherently as totally corrupted as the child born in the atmosphere and environment of immorality, intemperance, and dishonesty, is abandoned. It is recognized that depravity is not necessarily, if ever, a complete and absolute thing. It is recognized moreover that while there may arise in the life of the youth nurtured in the Christian home the inclination to sin, the fundamental inclinations and tendencies of that youth are not to be treated as identical with the inclinations of a youth early exposed to surroundings of debauchery and viciousness.

In fact, for all practical purposes, the doctrine of total depravity has been modified by orthodoxy itself. Men of spiritual insight, no matter how conservative their theology, generally recognize goodness and worth in the inclinations and actions of even those "natural men" whom their theology leads them to reckon unsaved.

In the second place, when it is said in this article that man possesses the inclination to sin, it is not meant that men love sin as sin, or that by some peculiar perverseness and willfulness they deliberately and knowingly flaunt and reject goodness or righteousness. Men love sinful action, not as a good in itself, but as a means to the attainment of a "good." Sinful action is the result of a process of "valuing" as truly as is righteous action.

It is not to be supposed that sin is merely mistaken choice or error. It is an actual maladjustment brought about by deliberate and voluntary action. But it is a maladjustment brought about by the choice of an object of value or a desired "good," which is less than the highest and best.

Men do not sin because of a conscious desire to be wicked. They sin in the very

act of grasping for that which they reckon to be a desirable thing. They sin in the very quest for "goods" which they desire. The man, who in the attainment of a fortune disregards human welfare and deals dishonestly with his fellow men, does not commit this sin from the desire to be wicked, but from the desire to be rich. The man who sacrifices a permanent good for a passing satisfaction does not make the sinful choice from a desire to be sinful, but from the desire for the pleasure which the immediate object will afford.

Therefore, when it is said that man possesses the inclination to sin it is not meant that he loves sin *as sin*, or from the desire to be wicked, but because the sinful action is the means to the attainment of that end which he values and which he desires. With the picture in the back of their minds of a devil who is pure and unadulterated "devilishness," who loves wickedness because it is wicked, sin because of its sinfulness in and of itself, it is easy for people to think of men as possessing sinful inclinations just because of a completely depraved nature which loves wickedness because of its inherent wickedness. As the river turns naturally to the sea, its source, so man is thought of as turning naturally to sin since sin is the source and character of his very nature. This conception the modernist rejects.

"We do wrong, to begin with, because we want what we want and peace is out of the question until we get it; but not because we want to do wrong," says Dr. Richard L. Swain in his book, *What and Why Is Man?*

Man possesses the inclination to sin just because he has the capacity for valuing and the inclination to choose that which he deems desirable. This does not mean that desire is sin or that the satisfaction and gratification of desire is sin, *ipso facto*. It does mean, rather, that man is subject to innumerable allurements, and that frequently the least inclusive and constructive of these allurements are most immediate and pressing, and therefore most readily yielded to. "When anyone is tempted, it is by his own desire that he is enticed and allured." (James 1: 14 Goodspeed translation.)

The fact that certain desires are more pressing and demanding does not prove that they are inherently bad. The desires of the

physical organism for food, for reproduction, for rest are among the most immediate and urgent. This does not prove them to be bad, nor does it prove their gratification to be sinful. But these, like all other desires, must be harmonized with the total personality, and with the total Divine purpose which has produced and which sustains that personality. In so far as they are not thus harmonized, there is sin; in so far as there is any tendency for any desire or set of desires to assert supreme authority over man, so that they become dictatorial of man's actions and ends rather than contributory to them, there is the tendency and inclination to sin. Paul certainly recognized this conflict of desires; and Paul suggested the formula for dealing with the situation: "Be not overcome with evil, but overcome evil with good." That is, lower or destructive desires are to be overcome or eradicated not by the repression and elimination of all desire, but by the assignment of supremacy to the higher and holier desires.

Desire may have as its object, out-grown goods, and as such its gratification is evil. Desires may be in themselves pleasant and powerfully appealing, and even proper, but if their satisfaction leads man to a reversion to a level of living lower than that of which he is capable, if their satisfaction leads to maladaptation or maladjustment on man's part to the Divine laws and purposes, then it is sin.

The fact that man is inevitably exposed to the stimuli of desire, and the fact that character, which is the wise and holy disciplining and directing of desire, is attained only by growth, however sudden and marvelous its first impulse may be, makes it inevitable that man should possess the inclination to sin.

3. *Man is exposed and subjected to influences, outside himself, which impel him to sin.*

Under the second main heading attention was given to what might be termed "the inwardness of sin." Sin was seen to have its origin in the yielding to desire, the gratification of which results in maladjustment. Under this, the third and last section, attention will be given to the external sources of sin.

The modernist recognizes that sin has its

roots in more than individual action or desire, that its influences are cumulative and social, and that a sinful personality does not sin unto himself merely, but becomes a breeding place of sin, a center of evil influence.

In the discussion of the external factors which are the source of sin, one comes upon the doctrine which is a very precious item in the belief of many Christians—the doctrine of a personal devil. Without entering into any extended discussion as to the existence of such an individual, a few observations might be made. If sin has its source in desire, and in desire stimulated by normal situations, there appears to be no place for an intervening tempter, who seducively suggests the desirability of doing a thing which in the nature of the case the individual would already desire to do. Imagine a circumstance in which it would be wrong for a man to eat a meal, notwithstanding the fact that he was extremely hungry. The source of sinful action is already there in the normal desire of the physical organism for food. What need is there for a personal devil being brought into the situation as the source of the desire or temptation, when in fact all of the factors necessary to produce the temptation already exist? What distinctive function is there for a devil to perform in such a situation? In the second place, belief in a personal devil or devils can have only a theoretical or speculative significance unless one is willing to return to a belief in and practice of exorcism. The devil, for most Christians, serves as a theoretical or theological explanation—that is, of the first sin (though he does not really explain it;)—rather than as a vital factor of personal experience. In the third place, belief in a devil who controls and directs human actions without the knowledge or recognition of that supernatural control, belief in a devil who makes men his instruments whilst these men are sincerely convinced they are serving the right and truth, reduces men to the state of pawns in the hands of a supernatural evil agent, and challenges the freedom of man's will as much as the Edwardian doctrine that God arbitrarily determines a man's actions quite apart from man's knowledge or will. Thus the devil has been spoken of as "the chief power back of the present apostasy," that is,

modernism. Now the writer is quite ready to acknowledge that he may be mistaken in his convictions. But even though he were to acknowledge that he was entirely mistaken in everything he has written, yet he can not comprehend the notion that what he believes and what he has written, is of a source utterly apart from the processes of his or some other person's thought and investigation. He can not believe that it was actually originated, and injected into his mind, or into the mind of the first human being to hold these views, by a supernatural devil, who simply uses the poor, benighted modernists as his tools in his crafty effort to delude and destroy mankind. The author would prefer to assume full responsibility for what he has written, error and all, than to "pass the buck" to a supernatural agency, and, incidentally, surrender his own intellectual and spiritual autonomy. Lest the reader should believe the writer to be indulging in ridicule, he solemnly declares that the foregoing statements are not intended as caricature or ridicule, but as a serious statement of an alternative to which he invites his readers to give thought.

Nevertheless, irrespective of the fate of belief in a personal devil, the all-important fact that sin is larger than the individual sinner remains. Man's desires are influenced, sometimes actually created, by factors apart from himself. Evil environment, in the form of other personalities maladjusted and depraved by sin, testify to the cumulative nature of sin, and to the fact that the source of sin is not only in man's individual desires, but in the external social influences. Evil environment and heredity, in the form of physical conditions, disease, etc., which affect man as a psycho-physical organism, and which testify to the close inter-relations between man as a physical being and man as a moral and spiritual being, are likewise sources of sinful action. Both forms of evil influence, both sources of human sin, demand the concern and treatment of Christians. The modernist deplores the antithesis placed so often between a gospel of repentance and regeneration, on the one hand, and the gospel of social betterment and physical readjustment on the other hand. Both are elements of the same gospel; both seek to battle with the sources of sinful conduct. Men are bad both because it is pleas-

ant and satisfying to them to be bad, and because their environment and heredity thrust them into badness or place a premium upon it. Men need to repent the inner sources of sin and remedy the external sources. Both can be done in the name of Christ, and for the advancement of his kingdom.

The main concern of the modernist is that this program be carried on in terms of the vital situation as presented by life itself,

and he would avoid forcing the actual situation into the molds of any theological formulae where it will be first necessary to accept a series of doctrines before the problem of human sin can be grappled with in the name of the Lord. The modernist recognizes sin as a serious fact of life, indeed, as the most serious fact of life; that is why he is concerned with every factor making for sin, personal and social, spiritual and physical.

Mary Alice Stillman **SABBATH EVE** James Stillman



SABBATH EVE

This song, by Mary Alice Stillman, is one of our own Seventh Day Baptist songs, which we as Sabbath keepers can especially enjoy. It is printed here to bring it to your attention, as we would like to have you use it in the weekly prayer meeting, in connection with the Sabbath Rally day program which will be announced soon. We have enough copies in the office to supply your prayer meeting group, and will be glad to send you the number you will need for that group if you will order soon. Will you make it your business to see that copies are ordered by your pastor or someone in your church, if you think you would enjoy using it?

Sabbath Rally day, as mentioned in the calendar, will be on May 18 this year. Plans will appear soon in the RECORDER. Watch for them, and help us make them successful by your co-operation in your church.

Sabbath Promotion Department,
510 Watchung Ave.,
Plainfield, N. J.

Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away.
We may claim a Father's blessing
When his children meet to pray
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now thy favor,
Keep us safe throughout the night;
May we feel thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in thy sight.

"Some men begin with faith and are driven on to action as its expression; some begin with action and are driven back to faith as its support. Either without the other is futile in the end."

ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The following churches have responded in the referendum on plan for apportioning the church quotas:

Little Prairie, Los Angeles, Rockville, North Loup, Welton, Hammond, Milton Junction, Nortonville, Waterford, New York, Riverside, and Adams Center.

A family from the Williamsfield, Jamaica, Seventh Day Baptist Church has located in British Honduras, Central America. Another family has accepted the beliefs of Seventh Day Baptists, and they have organized a Sabbath school and are asking for our lesson quarterlies.

A pastor writes: "I wonder if we are too reluctant to speak about the denominational program. I can't make it seem so. It seems to me that we pastors are concerned and anxious about the matter. . . . I believe it might help if we pastors would not allow our people to forget the denominational work 'for a minute.' In other words, when the monthly statement of the treasurer appears in the RECORDER, mention it at church service and keep informed on the amount our own individual church has contributed and remind the congregation of their standing every month. It is their work; if they get tired of hearing it mentioned maybe they will take care of it in such a way that they will not have a guilty feeling when they hear a word spoken about it."

Another pastor has written: "We are all anxiously watching the growth of the denominational building, and praying for the success of the Onward Movement."

A LETTER TO BE READ IN SEVENTH DAY BAPTIST CHURCHES

The following letter has been sent to the churches in the United States to be read in the Sabbath services. It is placed here so that those who are not at church can have the opportunity to read it.

GENERAL SECRETARY.

To the Seventh Day Baptist Church:

How were you affected by the statement in the Onward Movement Department of the SABBATH RECORDER last week about the financial condition of the denomination?

The Onward Movement treasurer received less than *seventeen thousand* dollars in the nine months of this Conference year—he ought to have received over *forty thousand*. He received \$104.72 less than he did last year in the same months.

The lack of proper financial support is alarming.

Why? Because the last published statement of the Missionary Board shows an indebtedness of over *ten thousand dollars*.

Why? Because the Sabbath School Board is facing the possibility of giving up the work of the director of religious education on account of the shortage of funds.

Why? Because the treasurer of the Tract Board reported last Sunday that the board is in debt over *three thousand dollars*.

Why? Because other denominational interests aided by the unified budget are *suffering*.

Why? Because we believe in *Christianity and the mission of Seventh Day Baptists*.

Why? Because we believe that the denominational program is worthy of liberal support on the part of *every Seventh Day Baptist*.

On behalf of our denominational work, I ask that in these last weeks of the Conference year, every Seventh Day Baptist shall give *as the Lord has prospered him*, not counting *luxuries as needs, or comforts as necessities*.

Will you, church treasurers and committees, give your valuable aid by ascertaining at once how the subscribers of your church are paying on their pledges, and by sending them statements if they are in arrears?

Will you, church treasurers, help also by remitting the money in hand to Treasurer Harold R. Crandall in time for him to give credit in his report for April?

On behalf of our denominational work,

WILLARD D. BURDICK,
General Secretary.

Plainfield, N. J.,
April 16, 1929.

MISSIONS

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

A REQUEST

Below will be found an article under the caption, "Selling Christianity." This article gives an outline of what is being done by one of our churches under the leadership of the pastor. It is helpful from the standpoint of church methods as well as an item of missionary news. This paragraph is written principally, however, for the purpose of asking for articles from our own workers for the Missions Department. It is needless to say why this is very desirable, and the appearing of this article from Verona is made the occasion to ask for articles from all over the denomination regarding any phase of mission work, as well as missionary news.

"SELLING CHRISTIANITY"

The first Sabbath in each month, the First Verona Church holds an afternoon session in the form of a "forum" meeting. The members bring their lunches, and remain for the afternoon. On Sabbath afternoon, April 6, the topic for consideration was "Selling Christianity." After a devotional service under the direction of Zilla Vierow, the pastor outlined, as follows, the thought of Christianity as

A SALESMANSHIP PROPOSITION
LESTER G. OSBORN

Everyone knows just what to do for halitosis, what doctors wash their hands with to prevent the spread of disease, what to gargle to prevent colds. The product that is 99 44/100 per cent pure and that floats is well known. To say, "hasn't scratched yet," identifies another product. Why do the makers of Listerine and of thousands of other products spend literally thousands of dollars every week in telling the public about their articles of trade? It is because they have a product to sell, and in order to sell it they must convince people that they

need it and bring about a desire to possess it. In other words, they must create a demand for the thing which they have to offer.

I believe, and let me make the comparison reverently, that these same principles apply to Christianity. It is a salesmanship proposition. Do we not have a "product" to offer to the world? Can we not think of our "firm" as "Our Lord and the Church" with the directors: "Father, Son, and Holy Spirit"? I think we can get much good from considering our religion in this way.

When a factory has a product to put on the market, it does not wait for people to come to the plant to inquire about it. It puts on an advertising campaign and sends out salesmen. These commercial "personal workers" go about to likely prospects, trying to create such a demand for their stock in trade that people will feel that they can not do without it, and will purchase. Each salesman has his special "territory" to cover. Is this not what our "general manager," Jesus Christ, meant when he said, "Go ye into all the world"? We are salesmen, representing the oldest and most reliable firm in existence, with a product which the world needs. Our territory is our individual "world," the circle of lives which we touch from day to day. Our advertising matter is the lives led by those who use the product which we have to offer.

The lost in the world are in desperate need of our "product." They are not conscious of that need, and there is no active demand for what Christianity has to offer, as there is for the things of the world. Their demand for worldly goods and pleasures is intensely alive, and absorbs their whole attention. The demand for what the church stands for is dormant and must be awakened.

"Your best friend won't tell you" that you have halitosis. You become suspicious of the fact through the advertising you see in the magazines. Eventually you buy a bottle of the remedy. You never would have, had you not had the need pointed out, and the remedy presented in such a way that you desired it and bought it. We can not expect people to come to church when they do not feel the need, when there is no demand for what the church has to give them. We must "compel them to come in" as J. E. Conant says, not by force, but by

creating a demand for spiritual things so strong that they can not stay away. That is the secret of successful salesmanship, both in business and in Christianity.

This is what I mean by "Christianity as a salesmanship proposition." We must do what the producer of other commodities does—create the demand for what we have to offer.

Now, the question is, what is our "product" and how are we going to create a demand for it? In other words, what are the outstanding values of Christianity which we can offer to the unsaved to make them want it so badly that they will accept it? Before we discuss it, let us listen to a brief talk on

OUR RESPONSIBILITY AS SALESMEN
EULA W. SHOLTZ

Every Christian should consider it the highest honor, and greatest privilege to help with the growth of the kingdom of God. Not only is it his privilege to work for God, but it is his duty to do so. When we have found Jesus precious to our souls, we should seek to bring others to Jesus Christ.

It is not possible for every Christian to be a preacher or a teacher in spiritual things, for this is a gift given by God, to those of his own choosing. But there is no Christian, no matter how humble or unworthy he may feel, who is not appointed by Jesus to be a winner of souls, and be of use in creating a desire for Christianity. Jesus Christ should be our example. He won most of his followers by personal work. His personal invitation was, "Come, follow me," and whatever men were doing they left it and followed him. If we could be so filled with Christ's love, and be so like him that we could say to others, "Come, follow me," and know we were leading them to God, then we could feel that we were really doing something for Jesus Christ and his work.

Jesus did his personal soul-winning in the temple, in the streets, at the seaside, and on the mountain side. We should be ready at all times and places, just as Jesus was, to talk of Christ and his saving power for everyone who will believe. We can talk of other topics, why not talk of Christ?

There are many ways personal work may be done. The best method of bringing souls

to Christ is the face-to-face talk. Other ways are by writing letters and by distributing tracts. Many who feel too timid to talk about Christ may help win someone to him by handing out a tract.

It does not matter how insignificant we are, or how limited our talents, we all have our opportunity to win people to Christ. Every Christian should be a personal worker for Jesus.

In the general discussion it was brought out that what Christianity has to offer to the world is knowledge of God and acquaintance with Jesus Christ, his Son; Salvation, which includes forgiveness for and freedom from the power of sin, being a deliverance from a condition of spiritual death to eternal life; the best way of living the everyday life in this world, and the assurance of the continuance of a blessed life with God and Jesus in the world to come; and rest—peace, happiness, comfort and contentment—such as can be found nowhere else. The thought was brought out that we can honestly point out the direst need, and then say of Christianity truly, what is said falsely of a popular brand of cigarette, "It satisfies."

Some necessary pre-requisites to success in selling Christianity were suggested: believe in what we are "selling," show in our lives its value, pray without ceasing, study methods, and yield entirely to the leadership of the Holy Spirit.

Several "selling talks" were to have been given, but the following is the only one that materialized. After this talk, and a prayer of consecration, the meeting was dismissed. This talk takes the matter up from the point of view of

THE APPROACH OF FRIENDSHIP
ELIMINA C. WARNER

I do not think there was ever a time that I did not believe in God. I was born into a Christian home and have always been more or less surrounded by Christianity. So I could not go before a group of unbelievers and tell them of the thrill of turning from a life of sin to follow Christ. I can not comprehend how anyone could fail to believe there is a God, who is wonderful and thoughtful for his people whom he created and whom he will sustain if they will let

him. I could not, without especial training, hope to convert a crowd of people who had no faith in God, but because I have many times failed to do what I as a Christian should do, and because I have doubted and rebelled at God's will, which I failed to see as a blessing or eventual good, I can sympathize and understand some of the doubts and problems which confront one who wishes to do right. I could go to one who was a friend, one whose nature and feelings I could in a measure understand, and tell that friend what it means to me to be a Christian; what joys and compensations he might derive from becoming a Christian.

I would speak to this friend, as I will speak to you, in terms of friendship, for that is a blessing we have all experienced. Friendship must necessarily include trust and confidence on both sides. A friendship wherein one party is distrustful of the other party is not true friendship. A true friendship with God can not be all on God's side. While we can never expect to pay in full, God's sacrifice of his Son, or to make up for the sufferings of Jesus Christ, yet we have ample opportunities to express our gratitude and our love by leading others to a realization of God's love, and by serving him by service to our fellow men. As we would try to carry out the plans of a human friend who had passed on, leaving his work for us to complete, so we should make an earnest endeavor to carry on Christ's work which he left incomplete in order to make the unequalled sacrifice that we might have eternal life with him. Just as we could never turn against a human friend who had saved our life, so our friendship with God is cemented by our realization of his wonderful good to us in sending his Son to teach and save us.

Christ's attitude toward God, his conscientious efforts to teach God's love, God's fatherhood, and God's will—efforts that reached their climax in his death on the cross—should be our ever living example of what our attitude, our sacrifices, and our love for God should be.

Our unbelieving friend would think, and perhaps ask, "What do I receive from this friendship?" A believer in Christ has the ever present feeling of companionship, a certainty that he may turn to his heavenly Friend in times of sorrow and discouragement,

and receive strength; in times of joy and gratitude, and receive understanding; and in times of problems and questions, and receive knowledge of what he should do—all these, beside the realization that he is helping his fellow men, and the joy of service to God. Aren't these rewards worthy of our efforts to lead a Christ-like life? Indeed they are!

A LETTER FROM DOCTOR PALMBORG

DEAR MR. BURDICK:

Yesterday in answer to a telegram, Mrs. Thorngate and I went to Shanghai to attend the funeral service of a dear old friend, Lucy Daung. I suppose there are few RECORDER readers left who remember hearing of "Lucy" by the pen of Doctor Swinney. I have heard her tell how, when years before, a very efficient Bible woman had urged her to become a Christian, her answer had been the question, "If I do, how much will I get a month?" Then later, through the kindness and example of old "Dootse" or "elder sister," she learned to be a Christian, and learned to read her first characters, though the latter could read only a few hymns. It was while there were no Seventh Day Baptist missionaries in China, and when Rev. D. H. Davis came she was ready for baptism, and the first one he baptized.

When I came to China in 1894, she was the Bible woman in Doctor Swinney's hospital (having learned in some way to read the colloquial), and Doctor Swinney's trusted friend, adviser, and helper. Then when Doctor Swinney went home she continued on in the same work with me. Evidently, from the first, she gave herself entirely to God, with all her ability; and the little sum of money she had saved while out at service, after paying up her husband's debts, has been used over and over to help different ones out in times of trouble to tide them over till they could repay her. Some of it was used to help set her son up in the rice business, in which he has succeeded well; and I suppose her share of the profits of that has furnished the money, which from time to time she has so generously given to help the schools, the hospital, and the church. The last time I saw her she was bed-ridden. It was a hurried visit squeezed in on a day's trip to Shanghai on

business, and I am so glad I made the special effort to go and see her.

She was in the region of eighty-five years of age, and though feeble in body, her keen mind was as bright as ever. She said to me: "Doctor Palmberg, if I don't see you again there is \$100 to go to the hospital when I am gone, and \$200 to the Girls' School—to the hospital because of its helpful work to the people, and to the school for all it has done for our family."

She had brought all the children of a daughter who with her husband had not done well, into the Girls' School, so that they might learn to be good Christian women, also one of the daughters of her son at whose home she died. Of these, two have become nurses, Helen Su, and Tsoen-Iung Daung. The latter, by the way, must be following in her grandmother's footsteps in some ways, for she sent me \$50 not long ago, to help on these buildings, the church and house.

Lucy was almost parsimonious to herself that she might be generous to others. So neat and careful, such a neat mender, she rarely needed to buy herself clothes. Saving of every penny, she would walk long distances on her once bound, crippled, little feet, when out on her house to house visitation, rather than spend money for jinrikisha fare; but she was never grudging in the way she gave to the Lord.

Her whole life was his service. Her greatest interest was the saving of souls for him. Well I remember in the early days in Shanghai, her coming to me with tears in her eyes, saying she wanted to give up her wages from the hospital (\$3 a month) so that she could truthfully answer those who accused her of preaching the gospel for money, that she did it for love. Her food, of course, she could not give up, or I have no doubt she would have done so.

I do not know how many she has been the means, directly or indirectly, of bringing into the church, but it is a goodly number. When I first knew her, none of her people were Christians. She told my Bible woman a while ago that she prayed twenty years for her son and his wife before they yielded.

Yesterday I could not help thinking how happy she must have been before she died to see the whole family Christians! She

had all her affairs in order and was ready, waiting God's pleasure.

Not long ago, feeble as she was, she came out with Mr. Davis so that she might see the new church "and be satisfied." She was as happy as a child that day, and gave me a little money, which I decided to keep to use to buy the communion wine, or grape juice with, as that seemed eminently fitting.

Careless young people and those who were not so wholehearted as herself in serving the Lord, did not always find her pleasant to live with, because she was always reproving them; but those whose interests were the same as hers, honored and loved her.

When people think the Chinese not capable of trust and responsibility, I wish they might have known her. Her memory was almost perfect even to her death. Her mind was keen and receptive of the good things. She was faithful to every trust and took the utmost care of everything in her keeping.

There are many others like her in natural ability, and there are a number in our churches with the same generosity, but few others have combined the two as she did.

I have often thought how small her life would have been, if devoted only to herself and her own joys and pleasures, and how very large it has grown because it was devoted to God. To those who truly love him, he gives "abundant" life, as promised. I am praying that others may enter into this abundant life, by yielding themselves and their all to his service.

Sincerely yours,

ROSA W. PALMBORG.

*Liuho, Ku, China,
March 31, 1929.*

GOD'S SUNSHINE

Never once since the world began
Has the sun ever stopped shining;
His face very often we could not see,
And we grumbled at his inconsistency;
But the clouds were really to blame, not he,
For behind them he was shining.
And so behind life's darkest clouds
God's love is always shining;
We veil it at times with our faithless fears
And darken our sight with our foolish tears;
But in time the atmosphere always clears,
For his love is always shining.

—John Oxenham, in

"Western Christian Advocate."

WOMAN'S WORK

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

MY TENANTS

Each season, at the busy, growing time,
Come applicants for lodgings by the score—
Sweet Honeysuckle, asking leave to climb
The lattice-work outside my cottage door;

And gentle Clematis, who craves a place
About my study's sunny window ledge;
And Yellow Rose, who would secure the space
That lies along my porch's outer edge.

So many come I can not name them all.
But none are turned away while I can find
A vacant niche or nook, however small,
Where some wee spray may cling or trail
or wind.

And careful to exact my due,
You ask: Are rental charges promptly met?
Indeed, I give my sacred word to you,
My tenants keep me ever in their debt.

Fair terms and moderate I like to make—
A waft of sweetness when the night seems
slow

To pass, a breath of honey when I wake,
A glimpse of cheery warmth and sunny
glow.

This payment only would I ask, but they,
For bits of lodging and growing room,
By far exceed the measure every day
With lavish waste of fragrance and of
bloom.

—Harriet Whitney Symonds.

We have often been assured that it would be a great mistake for one to make the journey from southern Wisconsin to southern California without taking time for a visit to Catalina Island. We decided that we did not want to make a mistake of this kind, and so the morning following the close of Conference found us, with Victor Hurley at the wheel, motoring over smooth roads through beautiful country, toward one of the boat terminals where we might take a boat for this island of which we had heard so much.

There were six in our car—all middle westerners, although California had once been the home of two of our number, Mr. and Mrs. Hurley, and New Jersey is now the home of one, General Secretary Burdick. At the terminal we were joined by

another middle westerner, Rev. Edgar Van Horn, now of New York State. We formed a very congenial company, perhaps because we had all been residents of the same section of our country, or perhaps in spite of that fact.

We met many friends who had been in attendance at the Conference, and who, like us, were taking advantage of this unusual opportunity for a boat ride on the Pacific Ocean. This feature of the trip was much more pleasant than it would have been at any other time, when we probably should have known no one outside of our own party.

The most businesslike member of our party was five-year-old Jane, who knew just why she was going to Catalina and what she was going to see. Her cousin Janet, also five years old, had told her what to expect—she was to ride in "the glass-bottomed boat" and watch a diver below the boat who would bring up some shells to sell to the passengers. She was to buy some of those shells, and Janet had loaned her a beach bag in which to put the shells she was to buy.

The morning was beautiful, a trifle cooler than it had seemed in Riverside, so that a place in the sun protected from the wind seemed very comfortable. We found many subjects of common interest to discuss, some of a serious nature and others of lighter vein. On one subject the mind of the company was divided; some found it funnier than did others—one other. However we all laughed together, one, it must be confessed, with wry lips and smile a trifle forced. How could it be otherwise when the mouth behind those lips was somewhat puckered? For a short time it seemed to the owner of that mouth that the levity of the other members of the group, when they learned of the condition of the mouth, was little short of shocking; however the waters soon became smooth, the rolling motion of the boat grew less so the muscles of the mouth relaxed to normal and all was forgiven—forgiven but not forgotten. If any member of that group ever approaches any nearer to seasickness than one member did on that trip to Catalina that day, I hope I may be near enough to offer sympathy as sincere as they professed to show at that time.

The beauty of the sky and the water was

a never-ending source of delight to us. Finally word came back that a whale had been sighted and that flying fish were abundant, so we strolled away to take a look. It was some time before my eyes caught the flash of the flying fish as they whirred out from under (or so it seemed) the prow of our boat. Watching the antics of these strange little creatures was most fascinating, and almost before we realized the passage of time we were steaming into the beautiful Bay of Avalon. As we entered the bay our attention was directed to a large, rambling structure, high on the hill at our right, and we were told that this is the home of Zane Grey, the author of a great number of stories of the west. This house is built after the manner of the ancient pueblo homes. Reddish brown in color, standing high on a hill with a setting of cactus and other desert plants, it has an appearance of permanence, and looks as if it might always have stood there.

It was twelve o'clock when we docked and the glass boat was waiting for us, but we were too late for its first trip, much to the disappointment of Jane, who feared that she might be cheated out of her anticipated pleasures; but on being assured that we should have just time for lunch before the boat returned, she hurried us off so that we might be back in time. Needless to say, we were waiting for the boat when it returned. Everyone enjoyed the beauties of the submarine gardens, as we looked through eighty-five feet of clear water (so we were told) at strange forms of plant and animal life. No one enjoyed this more than Jane, who nevertheless was surprised at nothing because "Janet told me it would be like this." All too soon we had left these gardens and were on the return trip, the shells, bought from the diver himself, had been carefully packed in the beach bag, which no one else was allowed to touch, and then we were at the pier in Avalon.

After leaving the boat it was decided that a drive through the town and up some of the hills would give us a better idea of the island itself, so we found a bus almost to ourselves and started out. While the roads are quite narrow, steep, and winding, only one way traffic is allowed, so I did not have to worry about turning down the side

of the mountain to let some one whiz past, and that helped in the general enjoyment of the drive. We did not select the summit drive, but found many charming views on this lower drive.

This island is twenty-two miles long and from one-quarter to seven and one-half miles wide. It is very mountainous, its highest point being 2,200 feet. The first authentic record of its discovery is found in the log of a Portuguese captain, sailing under the flag of Spain. In 1542 he anchored his little fleet in this bay and named the island for one of his little ships, La Vittoria. In 1602 Sebastian Viscaino, also sailing under the Spanish flag, came to the island; then the name was changed to Santa Catalina. In 1919 Wm. Wrigley, Jr., purchased the island and since then has carried on extensive developments. There are stone quarries, large ones, and silver, lead, and zinc mines. On our drive we passed the home of Mr. Wrigley; it stands on a mountain overlooking Avalon. At some distance away the P. K. Wrigley home was pointed out to us, we decided that we preferred the architecture of the latter; it seemed to fit into the ruggedness of its location better than does the other house. We were driven around the streets of Avalon and various beautiful residences were pointed out to us. We were interested in the former home of the late Gene Stratton Porter. It is a house of reddish brown color with a high fence shutting off all sight of its yard. It is such a house as might enclose almost any kind of an interior, and the fence, we were sure, sheltered from public trespass a most entrancing garden plot.

We hurried right past the small golf course, where some of the men would have been glad to stop, but of course we did not have time for everything and the women just had to visit some shops before time for the boat to leave. When we finally reached the end of the road, Pastor VanHorn decided that he had time for a dip in the water of the bay, so he left us and we hurried on to the shops, where we spent a little time and less money.

The ride back to the mainland was very restful after the activities of the day, and we had more time for quiet converse before separating for our long homeward journeys.

YOUNG PEOPLE'S WORK

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

PARENTS AS LEADERS

Christian Endeavor Topic for Sabbath Day,
May 11, 1929

DAILY READINGS

Sunday—A mother's choice (1 Sam. 1: 24-28)
Monday—A father's love (2 Sam. 18: 24-33)
Tuesday—Gentle leading (2 Tim. 3: 14-17)
Wednesday—Parents' wisdom (Prov. 4: 1-9)
Thursday—Wise guides (1 Tim. 3: 4, 5)
Friday—Leading to God (Deut. 6: 7)
Sabbath Day—Topic: Appreciating our parents
as leaders (Eph. 6: 1-9; Luke 2: 41-52)

A THOUGHT FOR THE QUIET HOUR LYLE CRANDALL

"Honor thy father and thy mother." Jesus "was subject unto them." Two thoughts are expressed in these words. We should respect our parents. What have they done for us? What do they mean to us? Why should we be grateful to them? If we can answer these questions in a satisfactory manner we can see that we should honor our parents.

Jesus obeyed his parents because he loved them. If we love and honor our parents we shall be glad to obey them, and be subject to them. We shall obey them because we love them and not simply because it is our duty.

I am very thankful that I have a Christian father and mother, and that I was reared in a Christian home where I was taught to read the Bible and to love God. Our home has never been rich in this world's goods, but it has always been a happy home because Christ is at the head of it. When I go home for a visit, I always like to hear my father's voice in prayer at the breakfast table, and the feeling that he still prays for the absent members of the family is a bond which holds me to Christ. I know that after my parents have passed to the heavenly home the memories of their lives and our Christian home will stay with me as long as I live. Young people, let me

urge you to honor and love your parents, so that your days may be long on this earth. "Memories of happy homes are never effaced."

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent,
Milton Junction, Wis.

Topic for Sabbath Day, May 11, 1929

DAILY READINGS

Sunday—Jesus' standard of value (Matt. 16: 26)
Monday—Educational cost (Deut. 6: 3-7)
Tuesday—A man of worth (Ps. 1: 1-6)
Wednesday—Samuel's value to his people (1 Sam. 12: 1-4)
Thursday—Jesus' estimate of a man (Matt. 11: 11)
Friday—Gold, wood, hay, stubble (1 Cor. 3: 11-15)
Sabbath Day—Topic: Am I worth what I cost? (Eph. 6: 1-3)

CLARKE MAXSON

CENTS

From our earliest childhood, until we are educated, our parents must constantly be spending money for us. Do we repay with love, appreciation, and thoughtfulness?

OBLIGATION

Our parents feel obliged to give us that which is best for us. What are our obligations to them?

SERVICE

No task is too lowly for our parents to perform for us. As we grow older, do we remember to lighten their load whenever possible?

TIME

Our fathers and mothers use unlimited time for our training and welfare. Do we stop to realize?

C-O-S-T, cost. Am I worth it?

102 Greenwood,
Battle Creek, Mich.

INTERMEDIATES, GET ACQUAINTED

ADDRESSES

Miss Alice Virginia Jeffrey, Nortonville, Kan.

Mr. Chester Babcock, North Loup, Neb.

Miss Elizabeth Greene, Milton, Wis.

Miss Ruth Norwood, Alfred, N. Y.

Mr. Richard Pierce, Alfred Station, N. Y.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Because there is no Junior in your church does not prevent your boys and girls from buying bricks for the denominational building. I was pleased to receive a check for \$5 from the Sabbath school of the New York City Church, which has only two small boys on its membership list. Aren't there other children who are not juniors who will send some money to help buy bricks?

RECORDER DRIVE, APRIL 27-MAY 18

SLOGAN:

THE SABBATH RECORDER IN EVERY HOME

Suggestions for the Drive

Adapt them to suit your local conditions and needs.

April 27—Union Christian Endeavor meeting of Senior, Intermediate and Junior societies, to which all the church members are invited.

Suggestions for the Meeting

"Why I like the RECORDER" or "What I like about the RECORDER," answered by a junior, an intermediate, a senior, and an older church member.

A brief history of the RECORDER.

Financing the RECORDER—cost of printing as compared with subscription receipts. See 1928 Year Book, page 172. If possible, present these last two graphically, by means of a playlet, dialogue, chalk talk, etc. Local interest may be stimulated by contests during the first week.

Seniors—Write paper, "Why I take and read the RECORDER."

Intermediates and juniors—Poster contest. Best poster illustrating the value of the RECORDER. Judge juniors and intermediates separately. During this week the executive committee should plan the "drive."

May 4—Evening after the Sabbath. Christian Endeavor societies have supper together, judge papers and posters, and organize teams for the drive. (Send the papers to the Young People's Department of the RECORDER for publication. Display posters in church vestibule or some other

prominent place, and then save them for the Christian Endeavor exhibit at Conference.)

May 4 to 18—Intensive drive for new subscriptions and renewals. At some time during these two weeks hold a "RECORDER social," to which the members of the church are invited.

Awards

Each society putting on an active campaign for RECORDER subscriptions and reporting the same, with results, to Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich., will receive a picture of the editor of the RECORDER, Dr. Theodore L. Gardiner, which will be suitable to frame for the Christian Endeavor room.

Each society conducting the subscription drive may take the credit listed on the activities chart for entering the RECORDER Reading Contest.

The Tract Society will grant one free subscription for every three new ones received. Be sure to specify when sending in the new subscriptions, to whom you wish the free one sent. Send all subscriptions direct to the RECORDER office.

The three societies reporting the best original "RECORDER" socials to the social fellowship superintendent, Mrs. Grace Osborn, Verona, N. Y., will be credited with 100, 75, and 50 points, respectively, on their social fellowship goal rating.

HOME NEWS

FARINA, ILL.—Nothing has appeared in the SABBATH RECORDER from Farina for some time, owing to the pressure of other duties, but we in southern Illinois have been carrying on in this part of the Lord's harvest field.

In November of last year we had the pleasure of Rev. E. E. Sutton's presence with us for more than a week. While here he conducted a leadership training class, which all of our Sabbath school teachers attended; he also conducted evening meetings. The leadership training class was a very intensive study of the pupil and the teacher in his relation to him. These studies required at least three hours of application each day, but were so interesting and

helpful that all our teachers gladly gave the time to this work. Brother Sutton brought with him a number of books treating these subjects, and while here sold several; others were read during the time that he was upon the field. The evening meetings were quite well attended by our people, and those of our people who know Brother Sutton know that they were Biblical and instructive. The second Sabbath following the meetings, four of our young people were baptized and joined the church; they were Theodore Howard, La Vern Kelly, Norman Clarke, Jr., and Margaret Burdick. While Brother Sutton was at Farina the Baraca Class gave their annual banquet to the church, about one hundred people being present. Following the dinner which was served by the Philatheas, a short program was given after which the pastor gave a lecture on side trips en route to Conference, illustrating it with slides from photographs made at Mesa Verde, Grand Canyon, Riverside, Yosemite Park, Salt Lake, the Royal Gorge, the Garden of the Gods, and Pike's Peak. Brother Sutton gave some interesting information regarding the International Sunday School Convention held at Los Angeles. This was a very pleasant occasion and one that is looked forward to each year by our people.

During the holiday season we held our annual church meeting and dinner. This is always an enjoyable affair because our students and teachers are at home for the holiday vacation and they enter into these activities with genuine delight. Our church joined with the other churches of the village in putting on a community Christmas program at the high school gymnasium. The program was in pantomime form and told the story of the birth of the Savior. A hook-up of colored lights made the scenes very beautiful and impressive. The gymnasium seats about one thousand people, and was well filled on that occasion.

In February Dr. Grace Crandall and two lady friends on the way to Daytona, Fla., spent the week end with us. Doctor Crandall gave a lecture to a mixed audience on Friday night, using the missionary slides to illustrate the work in China. Sabbath morning she spoke to our people on the political conditions and the future of our work there. The people enjoyed Doctor

Crandall and her addresses, and it was a special treat for the pastor and wife to have her in their home, as they were schoolmates in Nebraska.

The past winter will long be remembered as the winter of a serious epidemic of influenza. For three months it was a question of who would be the next victim. Our church and prayer meeting were reduced to the lowest number during the present pastorate; it was a season of great anxiety and sorrow for many. With the coming of spring weather and sunshine, the epidemic has subsided, however, and the prayer meeting and church attendances last Sabbath were back to normal.

Sabbath day, April 13, we are to commemorate the sixty-third anniversary of the organization of our church. We are trying to carry on and do our part here at Farina, and are trusting the Father of us all to give the courage, grace, faith, and wisdom necessary for the fulfilling of the tasks committed to us.

C. L. HILL.

Farina, Ill.

April 9, 1929.

WATERFORD, CONN.—The regular quarterly meeting of the church was held April 6th. The church feels very much the loss of another of its oldest members, Mrs. Helen Lester. The funeral was at the church, on April 6th at two-thirty.

Our Easter observance was simple and effective. The church was very prettily decorated with potted plants and ferns. The Christian Endeavor and prayer meeting met together. A play, "From Darkness to Dawn," was read.

The Ladies' Aid met with Mrs. Herbert Maxson on April 9th to tie and sew quilts.

The Christian Endeavor went to the Hillside Home in New London and held an Easter service. Pastor Hill preached an Easter sermon and the Misses Helen and Josephine Maxson sang a duet.

Sunday evening, April 7th, the regular monthly business meeting and social were held at the home of Mrs. Margaret Dickinson. The social was planned by the missionary committee.

A. H. B.

CHILDREN'S PAGE

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

SPRING

DEAR BOYS AND GIRLS:

We are again in the spring season. Today has been nice and warm. Yet on the hilltops I can see some patches of white snow. But down in the valley, where the creek runs, the grass is beginning to look quite green.

Have you been out to look for the signs of spring? I just know you have, for who of us doesn't love to get into the woods and hunt for the first spring flowers as soon as the snow goes, or go along the creek looking for pussywillows? And I just love to hunt for the swelling of the little brown buds on the bushes and trees also.

Then, it means jumping rope, roller skating, flying kites, and playing ball, and though I am past the age of a child, every spring I wish I were a child again. And what fun to watch for the return of the birds!

"For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."

Don't you like to watch Mr. and Mr. Robin build their nest?

"The happy birds are singing,
Oh, let the children listen to their song;
From sunny climes we're winging,
From skies that glow and glisten all day long.
Oh, children, lift your voice and sing
To him who gives the wondrous spring—
The springtime, the happy springtime."

In Revelation 21: 5 it says "Behold, I make all things new." Who at this happy springtime makes all things new? Yes, God or Jesus. And when everything is waking from its long winter sleep we celebrate Easter, in memory of Jesus. For in Matthew 28: 6 it says, "He is risen." Yes, Jesus arose from the grave where he had been placed by friends, with a large stone against the door to keep him safe.

But one morning Mary Magdalene, Joanna, Mary, and some others started for

the grave. When they reached there the stone was rolled away and Jesus gone. This frightened them. But an angel who was by the grave told them Jesus had risen from the dead. That evening when they with Peter, John, and the rest were gathered together Jesus came and ate supper with them and they were so happy.

So should we be happy at this springtime when everything is awaking from its winter sleep, for it helps us to remember Jesus arose. So shall we; for Jesus has power over the grave.

"He is risen, He is risen,
He hath opened heaven's gate;
We are free from sin's dark prison,
Risen to a holier state.
Christ is risen, Hallelujah! Christ is risen from the dead."

MRS. JESSE BURDICK.

Richburg, N. Y.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am five years old and live on a farm. My dog is a smart one. His name is Tip and he drives the cattle all by himself. My kitty is yellow and white and his name is Tommy.

There is no Sabbath school here, so my mama teaches me, and I know all about Joseph and his pretty coat, and several other stories in the Bible. I say the blessing every meal. I am going to school next fall.

Your little friend,

LEILA ELLEN EWALD.

Botna, Iowa,

March 25, 1929.

DEAR LEILA:

I was very much pleased to get your nice letter. Of course I know your dear mother wrote it for you, but I also feel sure that you told her just what to write, so it is your very own letter.

I wonder if your doggie and kitty are as good friends as the dog and cat next door to us. The dog is a big brown fellow and the cat is a white Angora; they have fine times together. One day kitty was sitting in the most comfortable chair in the house and refused to get down. Our neighbor said, "Bibs, good dog, make kitty get off the chair." Bibs reached up with one big paw

and gently lifted Mistress Kitty right off the chair, then he licked her nose as softly as he could with his big red tongue to show her that he wanted to be her good friend.

I am sorry you can not go to Sabbath school, but isn't it fine that you have your dear mother to teach you? I know you will enjoy going to school next September.

I am glad you ask the blessing every meal. Surely God is very good to all his children and even boys and girls, however small, should love to say thank you for his blessings.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am nine years old. I will be ten October 20. I like to read the SABBATH RECORDER.

We had a dog, but mother sold her. Her name was Princess. One day I was riding down the hill when she came bouncing out and started to chew my hair.

I like to go up to the sugar bush. It is Clark Stillman's. One day I was up there and they doiled some eggs in the sap. They gave me one and it tasted very good.

Sincerely yours,
KIRWIN B. GOODWIN.

Alfred, N. Y.,
March 30, 1929.

DEAR KIRWIN:

I am glad you like to read the SABBATH RECORDER and that you have showed your liking by writing for it, for in this way you are doing your part to make our page interesting. Please write again.

It surely is fun to go to a sugar bush, and I do every time I have a chance. Nearly all the farmers at Independence have sugar bushes, and I can tell you they make good sirup. One of our good friends there came to our door the other night and made us a present of two gallons. Don't you wish you could have a taste?

I am pretty sure I know your mother. Please say, "Hello" to her for me.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have seen your RECORDER.

I had a pup, but it died.

I am very sorry that I can not come and see you. I am in second grade. I am getting along very well with it. I would be very glad if I could come and see you.

Little Doris is a friend of mine at school.
GLADYS A. STEWART.

Morant Bay P. O.,
Jamaica, B. W. I.

DEAR MRS. GREENE:

This is the first time I have seen your RECORDER that comes to my grandfather, and I notice the children's program.

I am in first grade and I mean to learn it.
DORIS S. SAMUELS.

Morant Bay P. O.,
Jamaica, B. W. I.

DEAR GLADYS AND DORIS:

Since your letters came together I am going to write to you both at the same time.

I, too, wish you could come to see me. You could have great fun playing with my two little girls. They have been sitting on the floor this evening playing with marbles. Our yellow and white kitty, Skeezics, bothered them so chasing the marbles that they had to put him outdoors. Then what did he do but run around the house and come bouncing in the back door. Before they knew he was there he had scattered their marbles in every direction. He is a very playful kitty.

I am glad you are doing so well in school. Please send me some more letters.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have read the Children's Page and I enjoyed it very much. I will be glad to join with other children in writing to you. I am eleven years old and reading in fifth standard. I am studying for preliminary year.

I am a member of the Post Road Seventh Day Baptist Sabbath School Junior class. When I was six years old a Bible was presented to me for reading a passage of Scripture at our Sunday school entertainment. I was trying at music but I failed because I would not attend class as I ought to.

Let me give you a bit of news. Pastor and Mrs. Coon spent over two weeks here. They spent three Sabbaths with us. Mrs. Coon played on her beautiful organ, but the

thing that attracted my attention is how well she sings while playing. She also gave me three beautiful little books, namely, *Child Play*, *The Gospel of St. John* and *David the Shepherd Boy*. These books were sent by the children of Rhode Island Junior class to the children of the Jamaica Bible class. I am reading them. They are quite interesting and I thank the dear children.

Pastor and Mrs. Coon held a series of meetings at Chapelton, two and a half miles from home. I attended most of the meetings. I also had the pleasure of seeing by their beautiful gasoline lantern. I think you would be pleased to see pastor pumping air into same, and I can say I enjoy the light thereof.

(Just a fun.) The second evening, while going home from meeting, I started crying. I cried over a mile. My mother repeatedly asked what was the matter but I gave her no answer. Finally she caught me and gave me a few strikes with her right hand and the crying was over. Would you call me a rude boy? (Smile.) I hope to write again.

Your new friend,
BRUCE SMIKLE.

Four Paths,
Wood Hall P. O.,
Jamaica,
April 2, 1929.

DEAR BRUCE:

I enjoyed your letter very much and I surely hope you will write again. Our page is so full now that this is all I can write you this week but I will try to answer your letter more fully next week.

Your sincere friend,
MIZPAH S. GREENE.

THE CODES OF MOSES AND HAMMURABI

Hammurabi was the sixth king of the first Babylonian dynasty. He had a long reign from 2123 B.C. to 2081 B.C. He was the first king of a united Babylonia and the founder of the Babylonian empire. Hammurabi was not only a successful warrior but also a distinguished statesman who did much for the internal improvement of the country, as his inscriptions show. He showed a deep interest in the religious welfare of his empire by repairing old temples

and building new ones, by caring for the statues of the gods and by regulating the revenues of the sanctuaries.

A GREAT DISCOVERY AT SUSA

The pick and spade have unearthed many finds during the past half century. None surpass in interest and importance the code of Hammurabi. It was discovered at Susa, the capital of Elam, by the French explorers de Morgan and Scheil in the winter of 1901 and 1902. The laws are inscribed on a diorite stele about eight feet high. The upper part contains a relief of the sun god, Shamash, in the act of giving these laws to Hammurabi. The stele originally stood in the temple of Shamash at Sippar on the Euphrates northeast of Babylon. It was probably carried away by some Elamite conqueror as a trophy of his victory over Babylonia. Copies of the laws were probably set up in various parts of the Babylonian empire to facilitate the rendering of justice. The code indeed says that a copy was set up in a temple of Babylon.

AGE OF THE LAWS

The laws, undoubtedly, antedate the time when they were inscribed on the monument. Some of them have been found on a Sumerian tablet, older than the Hammurabi code, which expresses the decisions of judges on the various cases coming before them in the course of centuries. It is the great merit of Hammurabi to have collected the most important of these decisions and to have had them inscribed on the stele found in Susa.

THE CONTENT OF THE CODE

The code covers a great variety of topics. It is a body of criminal and civil law but the civil predominates. In general the laws touching a certain subject are grouped together and are closely related. The various provisions give a vivid insight into the commercial, social, domestic, and moral life of the period. The regulations respecting compensation, the amounts paid for various kinds of renting, the wages for different classes of servants, the fees for physicians and veterinary surgeons, show a well developed civilization. The marriage laws tend to enforce monogamy. There were humanitarian laws regarding slaves and the creatures below man.

PENTADS

Some sections of the code consist of groups of five laws, pentads and of ten laws, decads. This raises the interesting question whether in old Babylonia the laws were originally combined in such groups as an aid to the memory. Each law would correspond to a finger of the hand. Such a custom may have influenced the grouping in Exodus 20, where we have Ten Commandments, the Decalogue, because we have ten fingers.

PUNISHMENTS

The punishments include drowning, burning, banishment and expulsion from home, as well as various kinds of fines. These are severe but are meant to be strong measures against the various crimes. With the exception of professional lawyers, we find all the machinery of a modern law court, including judges, witnesses, and evidence. Probably every person pleaded his own case. Every effort seems to have been made to obtain justice. Very strong measures were taken against judges who were bribed. The code continued in force down to a late period, for there are in the museums of Berlin and London, tablets from the time of Nabonidus, 538 B.C., which contain some of these same laws.

AMRAPHEL

The relation of the code to the Old Testament makes it of unusual interest. Hammurabi is probably Amraphel, king of Shinar, mentioned in the fourteenth chapter of Genesis. This gives a date for Abraham about 2100 B.C. The home of Abraham was Ur of the Chaldees (Genesis 11: 31), southwest of Babylon on the Euphrates River. This city, sacred to the moon god, Sin, is mentioned in the code of Hammurabi, "who makes Ur rich." The king had evidently done much for Ur to make it prosperous. Abraham was thus a subject of Hammurabi, and probably had often seen him for Babylon, the capital of the empire, is only one hundred forty miles distant from Ur. The Hebrew patriarch would be well acquainted with the laws codified by his king. Hammurabi believed his code was given to him by the sun god, Shamash. The relief on the top of the stele pictures this idea. Similarly the Hebrews believed that

their laws had a divine origin: "And God spake all these words saying" (Exodus 20: 1).

THE CODE AND THE OLD TESTAMENT

One of the most interesting features of the code is that some of its laws closely resemble laws in Exodus, Leviticus, and Deuteronomy. For the sake of comparison we print nine of such—giving first the Bible reference, then that part of Hammurabi's law that corresponds somewhat.

Exodus 22: 2. If thou buy a Hebrew servant, six years shall he serve; and in the seventh year he shall go out free for nothing.

Hammurabi 117. If a debt overtakes a man, and he sells his wife, son, or daughter, or gives them over to slavery, three years in the house of their buyer or master shall they serve; in the fourth year he shall give them freedom.

Exodus 21: 15. And he that smiteth his father, or his mother, shall be surely put to death.

Hammurabi 195. If a son beats his father, one shall cut off his hand.

Exodus 21: 16. And he that smiteth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Hammurabi 14. If anyone steals the son of another, so shall he be put to death.

Exodus 21: 18, 19. And if men contend and one smiteth the other with a stone, or with his fist, and he die not, but keep his bed; if he rise again and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

Hammurabi 206. If anyone in a quarrel beats another and gives him a wound, then shall this man swear, "I have not beaten him intentionally," and he shall pay the physician.

Exodus 21: 26. And if a man smite the eye of his servant, or the eye of his maid and destroy it, he shall let him go free for his eye's sake.

Hammurabi 199. If anyone destroys the eye or breaks the bone of anybody's slave, he shall pay the half of his price.

Exodus 22: 2. If the thief be found breaking in, and be smitten that he die, there shall be no blood-guiltiness for him.

Hammurabi 22. If one commit robbery and is caught, he shall be put to death.

Exodus 22: 13. If it be torn in pieces, let him bring it for a witness; he shall not make good that which was torn.

Hammurabi 244. If anyone rents an ox or an ass, and in the field a lion kills it, the loss is for the owner.

Leviticus 25: 18. And he that smiteth a beast mortally shall surely be put to death.

Hammurabi 245. If a man hires an ox and through neglect or by blows has killed it, so shall he give ox for ox, to the owner of the ox.

Deuteronomy 19: 21. And thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Hammurabi 196, 197, 200. If anyone beats out

the eye of a man, so shall one beat out his eye. If he breaks the bone of a man, so shall one break his bone. If one makes the tooth of a man of equal rank fall out, so shall one make his tooth fall out.

THE CODE IN PALESTINE

The above comparison shows how closely related some of the Biblical and Babylonian laws are. From 3000 B.C. to 1500 B.C. the civilization of Babylonia permeated Palestine. The code of Hammurabi would thus be well known there. The Hebrew patriarchs, Abraham, Isaac and Jacob would, very naturally, be acquainted with its provisions. The same would be true of the Israelites in Egypt. Moses, his associates and successors may, to some extent, have used the familiar Hammurabi code in dispensing justice (Exodus 18: 16). This would account for resemblances in the Biblical and Babylonian laws.—George S. Duncan, Ph. D., Washington, D. C., in "Presbyterian Advance."

GOD'S ANSWER TO OUR FEARS

What time I am afraid I will trust thee—Psalm 56: 3.

One of the earliest sensations of life is that of fear. A babe is not many days old before something happens that calls forth the expression of fear. If the nurse suddenly withdraws the blanket that supports it the baby shows fear. If a loud noise is sounded behind its ears it shows fear. What frightens the child, and for that matter the adult, is not the flash of lightning but the crash of thunder that sounds as if the skies were tumbling down.

From these two elemental fears, we are told, all other fears are derived. They are man made, built in fears. Be this as it may, we know that we are creatures of many fears. As allied to the instinct of self-preservation, fear appears as a beneficent instinct in that it begets caution toward that which may injure if not destroy life. Sin creates fear that, moved by it, we may seek salvation. Such is the nature of life that fears multiply and except they be eliminated by education and the Christian religion they dominate life, and make of life a wretched *miserere* instead of what God intended it to be—a glad *jubilate*.

Nowhere do we discover the truth of this

assertion more than in the non-Christian lands. The Chinese are cursed day and night by the terrifying hordes of senseless and ignoble fears that their superstitions have settled upon them. Because of fears Korea has been called the haunted house among the nations. It is a land of phantom hosts and demoniacal cohorts. Doctor Griffis called Korea "the delirium tremens of paganism." That is, Korea used to be the abode of the myriad of these fear-devils until Jesus Christ, through Christian missions, drove them out.

Jesus knew what was in man and he knew the fears to which man is in bondage until emancipated by the knowledge of God and his own redeeming grace. To a distressed soul Jesus said, "Fear not, only believe." Faith in God casts out fear. When Christ comes in, fears move out. It is the great discipline of the Christian religion and the education that goes with it that enables us to overcome ignoble fears and to live a life serene in the confidence of the presence and promises of God.

Whatever may be our fears, in the words of David, spoken out of his experience, we discover the pathway of deliverance. "What time I am afraid I will trust thee." David had enemies; he feared them and justly so. They were many and they were mighty. "Man would swallow me up," he said. "He fighting daily oppresses me." But David prayed to God, and as he prayed and trusted God, confidence supplanted fear. Courage possessed his soul and he became mighty against all his enemies. The Psalm 3 records David's despair at the close of a day of discouragements and defeats. All kinds of fears possessed and distressed his soul. But David committed his case to God. He then laid himself down and slept and his sleep was peaceful, restful sleep. In the morning he awakened. A God-imparted courage had smitten every fear. "I will not be afraid of ten thousands of peoples that have set themselves against me roundabout."

Man's fear of his fellow men is that which wrecks his happiness. The fears and suspicions of the nations toward each other create armies and navies, and lead to bitterness, strife, and war. God's answer to this fear is the answer that was given nineteen hundred years ago. An angel from heaven heralded it. An angelic chorus sung

it. "Fear not, for behold I bring you glad tidings of great joy which shall be to all peoples; for unto you is born this day in the city of David, a Saviour which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying—Glory to God in the highest and on earth peace good will toward men."

What the world needs most of all is faith in God and faith in man. If we and other peoples say the pact of Paris is but a meaningless gesture, or pharisaic politics, it will be just this and nothing more. What a mission is today committed to the Christian churches to get back of this mighty instrument for the preservation of lasting world peace with faith and good will!

"God of the nations and the pact,
Grant us thy grace to think and act,
With reasoned justice, courts of law,
That peace may reign forevermore."

It has been suggested by Doctor Soderblom of Sweden that the Church pronounce its anathema on those who, instead of thinking, talking, acting peace; think, talk and act war. So let it be. "By Christ's dear cross and ten million slain, anathematize the man who favors war again."

Those who live under the protection of an assured income can hardly appreciate the anxieties of people who are fearful about their jobs lest they lose them, and those who have already lost them and are on the search for employment, having rent to pay, food to buy, family to support. The specter of ill health and sickness, a destitute and helpless old age haunts many. If we can keep well we can keep going, but let sickness come and how quickly one's reserve fund vanishes away! And what then? Like the king of France, we may die but we must not be sick! What a life preserver is the assurance that accompanies the faith that believes God and the promises God has spoken. "What time I am afraid I will trust thee."

Christianity in its practical aspect is the love that God puts into the hearts of men to care for the needy and the distressed. John the Baptist knew that Jesus was the Savior of the world by the things Jesus was doing. The blind received sight; the lame walked; the deaf heard; the lepers were cleansed;

even the dead were raised up; and most of all, the poor had the gospel preached to them.

Christianity means justice. It also means the charity which thinks of others and provides for unfortunate and helpless ones. God's answer to these fears is the hospitals Christianity has built. In this country of ours we have 6,807 hospitals. They have a capacity of almost 900,000 beds. The average number of patients in them is 671,832. More than 85,000 physicians are regularly connected with them. Of these hospitals 1,030 are directly under the auspices of churches. All of them are fruitage of the love of God in the hearts of men. God's answer to these fears is the assurance that if anything happens beyond our own abilities to meet the situation, a way will be provided. The answer is the asylums Christianity has built. It is the clinics it has established. It is the charities it has endowed. In the charities of New York City 40,000 people are kept busy with administration! It is Christ who has built the homes for the infirm, the aged, the incurables. It is Christ who has inspired fraternal institutions and benevolences. Life insurance—big business that it is with its two billions in policies—is an outstanding feature of society built on Christian principles.

In the matter of all the temporal needs of life there is no greater insurance and assurance than faith in God and a life patterned after Jesus Christ. At the end of his career David said, "I have been young and am now old, yet have I not seen the righteous forsaken nor his seed begging bread."

DEATH AND THE UNKNOWN

On one occasion a group of distinguished men were gathered at the home of Victor Hugo. Many things were discussed, when the conversation turned to the subject of death. Not one of those present but what admitted that the thought of death filled him with fear and sadness. The thought of death at times threw Zola into a panic. He said, "There have been nights when I have leaped suddenly out of bed and held myself for a second or two in a state of abject terror." Tolstoi was bitterly tormented by the thought of death. It was Rousseau who said. "The man who pretends to face death

(Continued on page 509)

OUR PULPIT

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

A RELIGION FOR YOUTH

REV. CLIFFORD A. BEEBE

Pastor of the Ritchie Church at Berea, W. Va.

SERMON FOR SABBATH, MAY 4, 1929

Text—1 John 2: 14.

ORDER OF SERVICE

HYMN—"All Hail the Power of Jesus'
Name"

RESPONSIVE READING—Psalm 148

HYMN—"True-Hearted, Whole-Hearted"

SCRIPTURE—Ephesians 6

PRAYER

HYMN—"If Jesus Goes with Me"

SERMON—"A Religion for Youth"

HYMN—"Lead On, O King Eternal"

BENEDICTION

and back again at pleasure. And yet, she has not served the Lord for many years.

For some, religion is like their best clothes, to be worn on the Sabbath and laid away through the week, or like the old-fashioned parlor, shut up most of the time, except on some special occasion.

For others it is, as some one has said, simply a sort of fire insurance for the next world.

For others, it is a periodic phenomenon, occurring at a time of revival and needing to be renewed annually. Soon after the "big meeting" is over, it is laid away until the next revival.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

A religion for youth—does this topic give the impression that it should be different from one for old age? And should it be?

Religion is in some respects different for each different person. For some it means one thing, for some another; sometimes more, sometimes less. For some, it is like a cloak, to be put on or off at pleasure. A neighbor of mine once said to me, "When I profess, I don't think of doing (certain things that she is doing now)." To her, religion was an external thing; she could switch allegiance from the Lord to the devil

Yet there are those faithful Christians for whom religion is everything—to whom Christ is All in All.

Now, some of these varieties of religion appeal to youth, some to old age. Even though we know that we have no lease on life, yet an appeal to youth is not very effective if it is based simply on the need of preparing for the next world. Young people are looking forward principally to making the most of this life. An old man can be satisfied with a religion to die by, but a youth must have one to live by.

I recently heard an aged man say to a younger one, in urging him to accept Christ: "Maybe it's not so important for a young fellow like you—but when the gray hairs

begin to come, then you will see that you ought to have made some preparation." Such religion may do for old age, but it is not for youth.

A young woman I know had passed very near to death's door, and was having the claims of religion pressed on her on that ground. She replied, "If I wasn't willing to profess religion before, I wouldn't do it when I was about to cash in." While wanting to see her led to Christ, I was bound to admire her spirit. She wouldn't lay at Jesus' feet the wreck of a life which she was unwilling to give in its entirety.

ITS GROUNDS

Yes, a religion for youth is bound to be different from that of old age. It must differ, first of all, in the grounds on which it is based. John makes this very clear in the text (for we have finally got around to the text). He says to the old men, "I have written unto you, fathers, because ye have known him that is from the beginning." The religion of age is based on years of experience with the love and the power and the wisdom of God—a depth and a variety of experience which youth can not have. But he says to youth, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Youth lacks the breadth and depth of experience of old age—but it may have the height. Its religion is based upon, and buoyed up by, the joy of a victory won, the new-found experience of a fellowship with the great Friend and Leader of youth.

"—because ye are strong." God needs the strength of youth—I am almost ready to say that he can not do without it. He has work for both the old and the young—but much of it demands the physical vigor, mental alertness, and spiritual freshness of youth.

"Be strong! We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle—face it! 'Tis God's gift.
Be strong!"

"... the word of God abideth in you." It is not easy to say whether John refers to the written Word or to the living Word; perhaps he means both. If he means the written Word, it is an encouraging thought

in these days—youth will stand by the Bible. Does that sound like a hopeless assertion in these days of looseness of religious thinking, breaking down of old beliefs, doing away with any external authority? Yet I have faith to believe it is true. What of the great Christian Endeavor movement?—not only great, but growing. It is based squarely on the word of God—could not exist without loyalty to it.

If he means the living Word, then it is as much as to say, "Youth will be loyal to its Master." It is as much as to say, the young people still have a personal touch with Jesus, and a personal loyalty to him. If this is not true, how can we account for the crusade with Christ, and its great enlistment of youth? I think that John means both, the written Word and the living Word.

"—ye have overcome the wicked one." Here is the great impelling force of the religion of youth—the joy of victory. No army is more invincible than one that has just discovered its strength and begun to win. And the devil fears nothing so much as the strength and enthusiasm of youth which has once put him down and has enlisted with Christ to fight it through.

ITS EXPRESSION

As the religion of youth differs from that of age in its grounds, it also differs in its expression. Age may express its religion in trust, in calm assurance, in resignation to the will of God. Youth *must* express its religion in activity and service, if it is to hold onto religion at all.

Yet here where there is a point of difference, the two are also close together. The religion of middle age may be pretense, it may be put on and off like a cloak—but to old age and youth alike, religion must be everything, or it is nothing. This is true of the aged because they are too near the brink of eternity to fool with pretense. They must get their eyes open if ever they do. It is true of youth, because activity plays so large a part in youth. The young are not interested in pretense. They are not interested in superfluities—they want something *to do*. So there are not many hypocrites among the young—if religion is not something they can use, they will have none of it.

ITS GOALS

The less there is left of life, the more our gaze is fixed on the life to come. And so it is natural that the aged think much of preparation for the next world, while it does not interest the young. Their religion must be one to live by, not alone to die by. I suppose this is a fundamental weakness in the religion of youth—because death comes to young as well as old. I suppose heaven and hell are not preached any more as much as they ought to be—but they used to be preached too much. Yet youth ought to realize that there is a hell; and also to cherish the hope of heaven. Having this realization, their religion must still be largely concerned with this life—and it is best so. Without the vigor and strength and enthusiasm of youth, and its loyalty to its young leader, Jesus, how could any advancement be made for him?

Let us thank God, if we are young, that we have life before us, with its chances for service; and let us thank God, if we are old, for the vigor and enthusiasm of youth, to carry on after we are gone.

"Give of your best to the Master,
Give of the strength of your youth;
Throw your soul's fresh glowing ardor
Into the battle for truth.
Jesus has set the example,
Dauntless was he, young and brave;
Give him your loyal devotion,
Give him the best that you have."

GOD'S ANSWER TO OUR FEARS

(Continued from page 506)

without fear is a liar." Of the fear of death the author of Hebrews reminds us that it is a bondage that holds a man until Jesus Christ emancipates him from it. What is God's answer to this fear? It is the Bible itself. It is Jesus Christ who conquered sin, death, and the grave. It is the gospel of the empty tomb and our ascended Lord of life and glory.

God's answer to this fear is the Twenty-third Psalm. "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me. Thy rod and thy staff they comfort me." David had felt this fear, but faith in God had cast it out. David looked into the heavens at night and

wondered what was beyond the stars. Faith smote his fears for he said, "God is there." The universe that we know is far greater than that known by our fathers, but whatever the depths of the infinite spaces, "God is there," and faith casts out fear. God's answer is John 14.

Astronomers used to tell us that the spiral nebulae were worlds in the making. It would not be surprising if this were so, for "in my Father's house are many mansions." Christ has gone to prepare a place for them that trust and obey God. "What time I am afraid I will trust thee."

Acquaintance with God, right relationship with God through Jesus Christ, the consciousness of the abiding presence of God by the Holy Spirit, calms our fears and we know that, trusting God, believing and receiving Jesus Christ in life or death, all is well with us.

A skeptical philosophy tells us that religion builds up a defense mechanism for the mind whereby man may escape the hard realities of life. Yes! Religion does build up such a mechanism, for back of the faith that so builds are the supreme realities of existence—God, the unseen realm, immortality, and that explanation of life and the universe that is brought to us in the Christian religion.

Clinging to the branch of the tree as it is swayed by the wind, the bird sings "knowing that if the branch gives way it has wings for flight." This is the courage and song that Christ imparts to the believing Christian as he faces the great adventure. "What time I am afraid I will trust thee."

"When sunset glories gild the sky,
So oft at eventide;
Angels of God seem drawing nigh,
Through gates that open wide."

—Henry Felton Huse, in the "Baptist."

"The best and noblest men who have ever lived have died martyrs at the hands of good and sincere men who were obsessed with the idea that the enforcement of law was greater than the maintenance of justice."

Fundamentalists' Page

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

THE HOLY SCRIPTURES—A SUPERNATURAL BOOK

We closed our last article by saying: A prime need of our day is a rebirth in the hearts and minds of the Christian world of faith in the Bible as the inspired Word of God; a just replacement of the Holy Scriptures in the Church of Jesus Christ as God's revealed will for man in the great matters of the soul. With all my soul I believe the Bible is such a Book, and that such a position is *tenable*.

If we take the Bible at its face value—just as we have it today—and let it speak for itself, there is but one logical conclusion to be arrived at: the Bible is a *true, supernatural revelation*; not a development of man's thoughts about God, not what this man or that man came to think about God—how they came to develop the idea of Jehovah out of the original storm-god of Sinai, and then out of this idea to manufacture the great universal God of the prophets. So I repeat again, the Scriptures claim to be a divine Book, a supernatural revelation of God himself in word and deed to men in history.

If the claim to a supernatural revelation from God falls, the Bible falls with it, for revelation is bound up with the Bible from beginning to end. I do not see how any one can escape the logic of that statement. And it is just at this point that much of our modern thought parts company with the Bible.

Furthermore, it is well to remember that this theory of an *evolved religion*, which has come to be known under various names, such as *higher criticism*, liberalism, modernism, etc., was originated by men who did not believe in the supernatural revelation of God in the Bible. Hence this school, as a whole, from the beginning took the position that miracles do not and can not happen.

I think I can appreciate the feelings of those who are led to see God in the workings of nature. I, too, see God's hand in

the ordinary and regular workings of nature—in trees and birds and flowers, in rocks and hills and running brooks, in earth and sky and sea. But, it seems to me, if there is a *dogmatism* in the world, it is that which limits the Creator of the universe by finite bounds; which exhausts his power in natural creation, and makes him incapable of revealing himself in any way that transcends the natural way. Are we to say that God can not reveal himself in words and deeds that lie outside the realm of the work in natural law? Are we to so limit God, so bind him by the laws of his own making, that he can not enter into communion with man in a direct, supernatural way? Are we to deny that he has done so? If so, how about God's supernatural economy of grace? of salvation?

It is my firm conviction that God has revealed himself in a direct and supernatural way, and that the Bible is a record of that revelation. The Bible makes that claim. If that claim falls, the Bible falls with it. We shall examine that claim later.

The books of the world, at best, assume to be no more than *man's message to his fellow-men*. But the Bible assumes to be *God's message to man*, dealing with things which are eternal, infinite, and otherwise unknowable, not men's opinion of God.

In forming the Scriptures God used men, human writers, to record his will. They may have understood but little of the *whole* to which they were contributing, but under the mighty, guiding hand of God they produced a Book, wonderful in its continuity. If the Bible is but a record of men's thoughts about God, or their progressive understanding of God in their search after him, then the continuity of the Bible is inexplicable. It is enough to stagger the most credulous to believe that men could produce what God himself, tied by his own natural laws, could not do—a miracle of first magnitude. For certainly the Bible—its message and its continuity—is a miracle. If it is the product of men's minds, it is unexplainable. If God is its Author, and he is capable of revealing himself to men, then the Bible is an intelligible, understandable Book.

THE STRUCTURE

Now let us look at the structure of the Bible. Here we have a collection of sixty-

six books; in style and character there are great diversity and variety. Some of these books are historical, others are poetical; some contain laws, others prophecy; some are rich in symbolisms. They were written by some forty different people, by people who were strangers to each other, and scattered over a period of about sixteen hundred years. These books were written in three different languages, in many different lands, marked with diversity of literary style, and by men of all grades of culture and mental capacity—from Moses to Malachi, to John the Revelator. There is so great *unlikeness* in these books—even if the elements of time and the wide separation of the writers did not preclude it—that no one can charge that these writers were in collusion. Yet the unity and the harmony of the Bible are truly marvelous. How are we to explain it?

The late Dr. A. T. Pierson says: "There is no answer which can be given unless you admit the supernatural element. If God actually superintended the production of this Book, then its unity is the unity of a divine plan, and its harmony the harmony of a supreme Intelligence." Then, likening the Bible to the first temple built upon Mount Moriah, where one presiding mind planned the whole, one intelligence built the whole structure in ideal before it was in fact, he says: "Only so can we account for the structural unity of the Word of God. The structure was planned and wrought out in the mind of a divine Architect, who superintended his own workmen and work. Moses laid its foundation, not knowing who should build after him, or what form the structure should assume. Workman after workman followed; he might see that there was agreement with what went before, but he could not foresee that what should come after would be only the sublime carrying out of the grand plan. During all those sixteen centuries through which the building rose toward completion, there was no sound of ax or hammer, no chipping or hacking to make one part fit its fellow. Everything is in agreement with everything else, because the whole Bible was built in the thought of God before one book was laid in order. The building rose steadily from cornerstone to capstone, foundation first, then story after story, pillars on ped-

estals, and capitals on pillars, and arches on capitals, till, like a dome flashing back the splendors of the noonday, the Apocalypse spans and crowns and completes the whole, glorious with celestial visions."

EFFECTUAL, FERVENT PRAYER

It seems that some at least are interested in the prayer league idea that I suggested in the RECORDER a few weeks ago. Here is one letter suggesting the need of more definite plans for our united prayer campaign.

DEAR BROTHER COON:

We are interested in the "Prayer League" and, although we need information as to the method of procedure we heartily believe that the only way the much needed revival among our people will be brought about is through the Holy Spirit operating in answer to sincere prayer with that objective in view.

We know that the "effectual fervent prayer of a righteous man availeth much," but it is also true that "in unity there is strength," so we will be glad to join in a movement for concerted effort along this line

There must be many others who feel that we can do more through prayer than in any other way. May we not hear from any who would like to see such a movement started? Perhaps some can suggest a better name than Prayer League. Should we agree on a few definite things to pray for such as a world-wide, spiritual revival which will result in many, especially young people, putting their lives completely in God's hands to be used as he wishes in spreading the simple gospel message? Should we not pray that the Lord will bring Christians to the complete surrender and obedience to God that involves keeping the Sabbath which he ordained? Should we try to have groups as well as individuals enroll in this movement? Would it be well to suggest Friday evening as a special time for such prayer each week? How can we interest our young people in such a movement? If there is more response and if all will send in their suggestions I will be glad to do all I can to put the suggestions together and forward the movement. I should be glad if some group nearer the center of the denomination would volunteer to act as clearing house for this correspondence.

Prayerfully yours,
RALPH H. COON.

2334 Spaulding Ave.,
Berkeley, Calif.

DEATHS

CATTELL.—Hazel Irene Andrews, grand-daughter of Elder Wheeler, and daughter of Mr. and Mrs. D. M. Andrews of the Rockmount Nursery, Boulder, was born in Boulder, March 14, 1895, and died April 4, 1929, at the Rockefeller Institute, New York City.

She was baptized at the age of ten, and united with the Seventh Day Baptist Church at Boulder, where she was active in the Sabbath school and other lines.

Hazel was a lover of knowledge and finished with honors her courses in high school, and the University of Colorado, and also one year at Harvard. Her high record at the Colorado University won for her the Phi Beta Kappa key, and a number of other honors in various societies. It was while she was working for Dr. James McKeen Cattell, editor of *American Men of Science*, that she made the acquaintance of his son, Professor Owen Cattell, and was married November 8, 1920, at Garison-on-Hudson, N. Y.

For some years Mrs. Cattell had had heart trouble and had sought a lower altitude in New York State, where she finally fell asleep. She leaves to mourn her loss, her husband, and four children: Coryl, Garrison, Romona, and Baby Newton, Father and Mother Andrews, and many relatives and close friends, who feel the loss of a bright light among men.

In the life of Mrs. Cattell may be seen that patient, energetic effort to overcome obstacles and gain the high standard so well worded by Tennyson:

"For though from out our bourne of time and place,

The flood may bear me far;
I hope to see my Pilot face to face,
When I have crossed the bar."

C. A. H.

Sabbath School Lesson V.—May 4, 1929

WHAT HILKIAH FOUND IN THE TEMPLE.
2 Chronicles 34: 1-33.

Golden Text: "Thy word is a lamp unto my feet, And a light unto my path." Psalm 119: 105.

DAILY READINGS

April 28—Josiah's Righteous Reign. 2 Chronicles 34: 1-7.

April 29—The House of Jehovah Repaired. 2 Chronicles 34: 8-13.

April 30—What Hilkiah Found in the Temple. 2 Chronicles 34: 14-21.

May 1—Ezra's Public Reading of the Law. Nehemiah 8: 1-8.

May 2—The Scriptures are Inspired. 2 Timothy 3: 10-17.

May 3—The Scriptures are for Instructions. Romans 15: 1-7.

May 4—Praising God's Word. Psalm 19: 7-14.
(For Lesson Notes, see *Helping Hand*)

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L. H. NORTH, Business Manager

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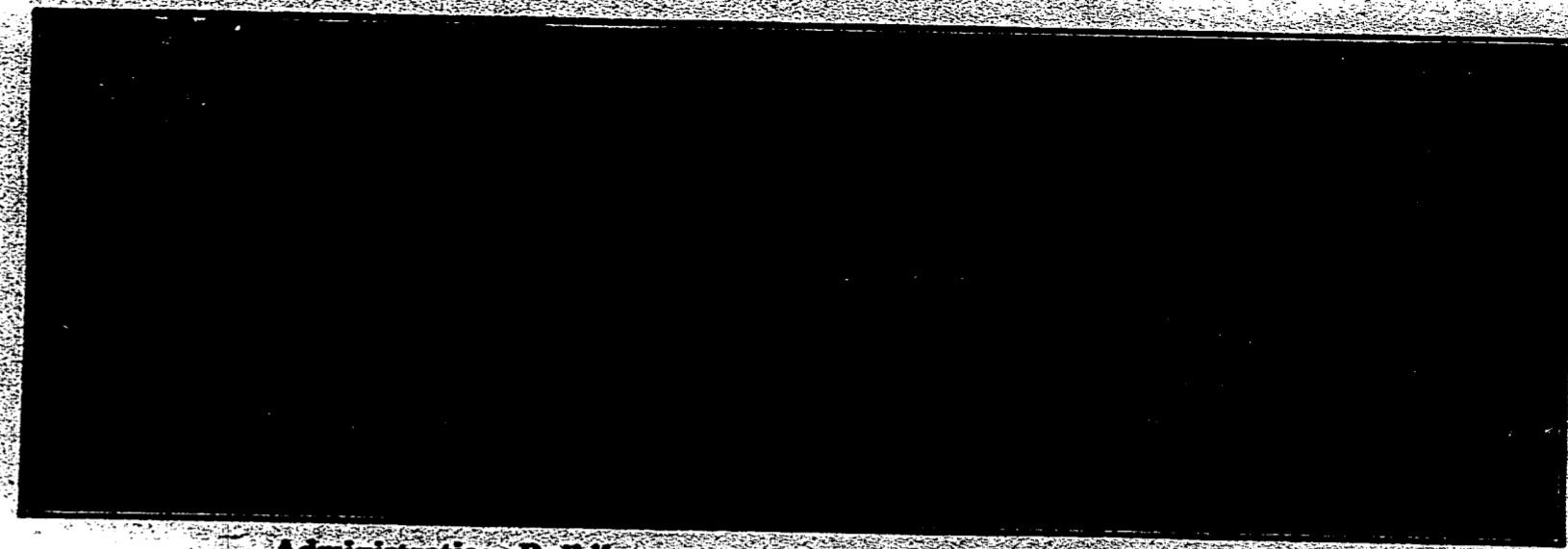
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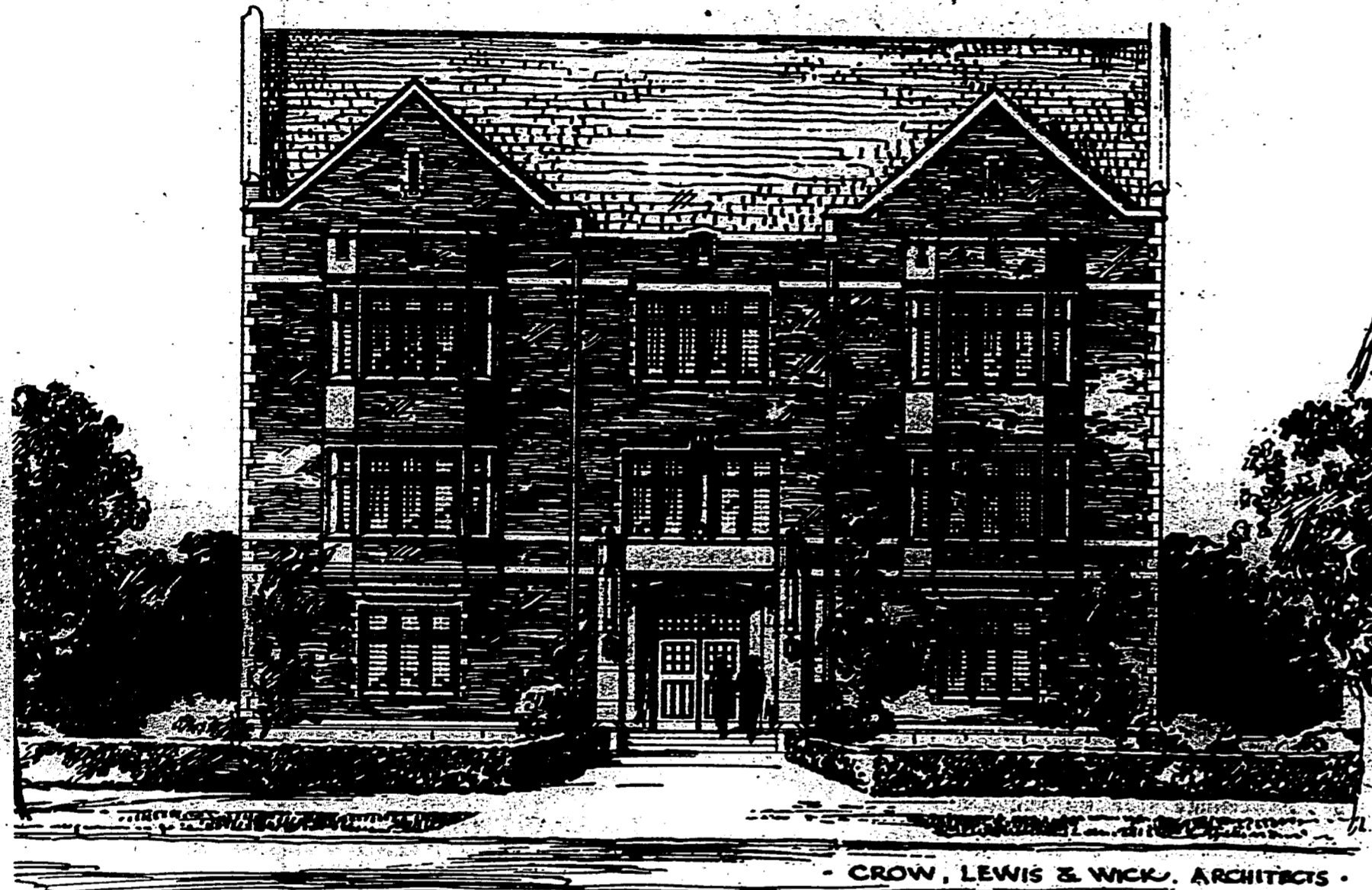
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The Sabbath Recorder

GOD KNOWS ALL THE DISADVANTAGES

I suppose we ought to make allowance for the difference in conditions and in endowments under which our fellow men are born, when we attempt to judge them. It would be well to consider the distance they have traveled from their starting point rather than the absolute excellence to which they have attained.

Some men seem so royally endowed that when they hear God's call they are like birds on tree tops; all they have to do is to spread their wings and fly away. Others are like birds on the ground under the thick brush. Before they can soar, they must struggle up through the brush and disentangle themselves from many hindrances in order to reach a point where they can spread their wings and sail away. God knows all the disadvantages and every hindrance, and his judgments are always just.

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