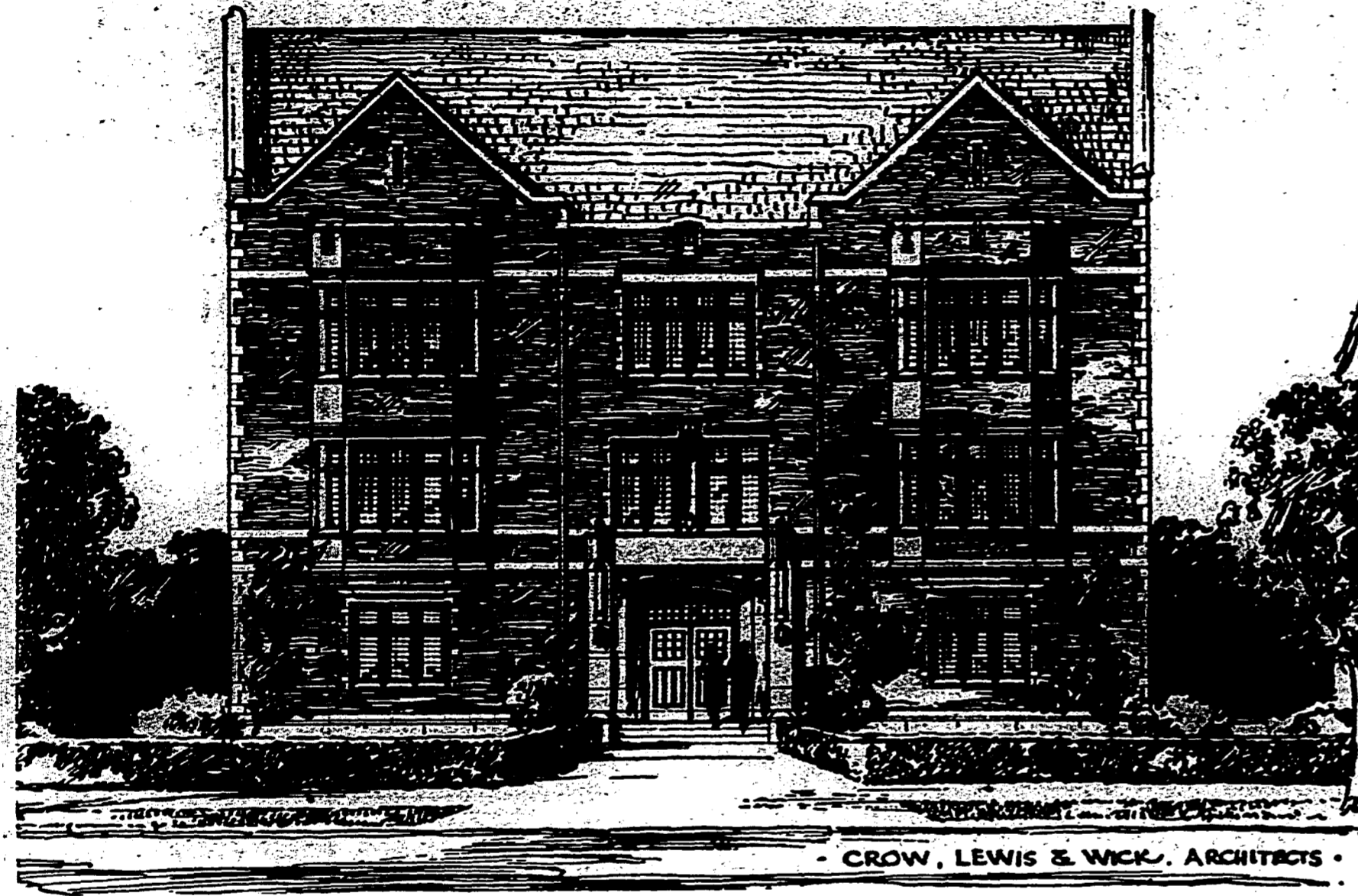


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



- CROW, LEWIS & WICK, ARCHITECTS -

**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. Titworth, Treasurer  
 283 Park Avenue Plainfield, N. J.

# The Sabbath Recorder

**THE BRIDGE YOU'LL NEVER CROSS**

It's what you think that makes the world  
 Seem dull or bright to you;  
 Your mind may color all things gray  
 Or make them radiant hue.  
 Be glad today, be true and wise,  
 Seek gold amid the dross;  
 Waste neither time nor thought about  
 The bridge you'll never cross

There's useful work for you to do  
 With hand and brain and heart;  
 There's urgent human service, too,  
 In which to take your part.  
 Make every opportunity  
 A gain and not a loss;  
 The best is yours, so do not fear  
 The bridge you'll never cross.

If life seems drab and difficult,  
 Just face it with a will;  
 You do not have to work alone,  
 Since God is with you still.  
 Press on with courage toward the goal,  
 With truth your shield emboss;  
 Be strong, look up and just ignore  
 The bridge you'll never cross.

—Grenville Kleiser.

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# The Sabbath Recorder

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

VOL. 106, No. 19

PLAINFIELD, N. J., MAY 13, 1929

WHOLE No. 4,393

*Our Father in heaven, wilt thou help us to keep thy commandments and to walk in the way which Jesus has shown. We thank thee for the close relationship to him, revealed by his parable of the branch and the vine. May we abide in him so truly that our fruit may be approved of thee.*

*Help us to realize that without him we can do nothing. May we in very deed be the light of the world. Help us to be true to thy Sabbath and to keep it as Jesus would have us do.*

*May we abide in him, and his words so abide in us that thou canst answer our prayers and give us the victory over all our tempters. So may we abide in thy love. In Jesus' name. Amen.*

**The Good Work Is Begun** Our readers will rejoice with us that we no longer have to exhibit the growing, uncompleted picture which has appeared on our first page for several weeks.

We need only the picture of the building as it will look when done, which appears on the back cover.

You will be interested now in watching the progress of the work week by week.

Today our cut shows the machine digger well under way on the first day of the work. The hole for the basement was about one-third done a week ago. Today—May 2—the basement is all dug and the concrete is in for foundations to walls and pillars. Soon the walls will begin to rise. The building in the background is the city hall, with a residence in the distance. The building, a corner of which shows at the right, is the Young Men's Christian Association building.

More and more it appears to me that the wisest choice for location in all Plainfield was made when the building was placed here.

P. S.—Since this was written, the general carpenters' strike has stopped all work on the building. It is nearly a week since the workmen quit.

**They Did a Good Job For "John T."** In the SABBATH RECORDER of April 29, you undoubtedly read Mrs. Grieshaber's article, entitled "Elder John T. Davis Honored." Brother Davis's many friends, scattered all the way from Rhode Island to California, rejoice with him, as he nears the end of a life-long service for the Master, that so many witnesses are rising up to testify to the blessed help he has been to them during the struggles of their early years.

Such tributes as that by his nephew, Rev. Loyal F. Hurley of Adams Center, are more precious than gold in the estimation of an aged veteran of the cross. And I do not wonder that Brother "John T." (as we always used to call him) has sent to the editor some expression of his own feelings in the case. In his own modest way he gave the editor the privilege of using his judgment as to what use to make of them.

Of course there is but one proper use to be made of his message, and his many friends will enjoy it here.

### HIS LETTER

DEAR BROTHER GARDINER:

Some weeks ago, our Sabbath school superintendent asked the different classes to select a name by which they wished to be designated, also, I understand, to designate their motto. One class of middle aged people chose the name, "Others," their motto being "For Others."

One member of this class, formerly on the SABBATH RECORDER staff, at times signing his name "Ne Plus" and being quite a poet, wrote expressing his idea of how the old and shelled must feel when past their usefulness.

This seemed to stir the class to try to bring cheer and show appreciation to the aged of the church and society, and seemingly regarding me as a good target for practice, they began with a basket of flowers at the close of the morning service, giving me to understand that they wanted to give them while I could enjoy them. Then the next Sabbath they came in force with flowers and flowers, expecting of course that I would make a speech, which I could do quite readily, as I could see the funny side of receiving flowers for my funeral while I could still see and enjoy them, but when they began to read letters from friends of old, showing appreciation for help given in other days, my power of speech making was gone.

Believing that at your age you will appreciate something of my feelings, I send you a copy of the poem by Ne Plus, also of my answer, leaving to your judgment their use.

Very truly,

J. T. DAVIS.

POEM BY NE PLUS

Brother Davis adds the following poem read on that occasion. Of course every RECORDER reader knows "Ne Plus." If any one does not, let me suggest, on the sly, that it is the Latin for "No More." Just a little adjusting of letters easily makes "N. O. Moore" out of that. It is a fine cognomen. When I have reached the distant age of three score years and ten,  
When I have done my life's best work among the sons of men,  
Shall I be satisfied in mind, contented in my heart,  
To sit or stand aside and play a mere spectator's part?

When I no longer have much strength or clearness of the mind  
To meet and grapple with affairs and quick solution find  
For problems that confront one's path, encountered in life's race—  
Shall I be satisfied to let another take my place?

Or shall I see men plan and work, actively about me,  
And spend hours in vain regret that life goes on without me?  
I think that I should find it hard to think that no one cared  
To share their thoughts, and talk, with me as on their way they fared;  
I'd like to feel I still "belong" in spite of feeble age  
And that I had a part to play in action on life's stage.

So let us keep in friendly touch with these so far ahead,  
And speak our words of love and cheer to them before they're dead.  
They've done good work, their rest draws near, but for their consolation  
Let's smoothe the dark and unknown path with our appreciation.

Since Brother Davis admits that for once in his life his "power of speech making was gone," after certain letters were read, a sample of which appeared on page 532 of last RECORDER, we are glad to give here his response in verse to the class which made him such a happy visit.

So here it is:

TO "OTHERS" CLASS

When you are old, as I am now,  
When age with wrinkles marks your brow

And you sit and look at lovely flowers  
That seem to cheer those lonely hours  
That heretofore seemed dull and dread  
Because your aim in life seemed dead—  
You'll feel a cheer within yourself,  
Unknown since laid upon the shelf,  
And feel a hope, not what you'll do,  
But that to others you have been true.

Your words of cheer, from friends of old  
Give unto me a joy untold.  
God's blessing to you, "Others" class,  
May your efforts for others never pass;  
And when your days of youth have gone  
And you're weary, old, and feel forlorn  
May others bring to you good cheer  
As you have done for me this year.

TO OTHERS

To others now I'd say a word,  
Those friends of old, of whom we've heard;  
There's Deacon Crandall and his good wife,  
Noted for faithfulness through life;  
There's Avis Shrag, with her good will,  
Eda Coon and others in Leonardsville.  
In Marion, the Michels, tried and true,  
While in Dysart is Lenora, ready to do.  
Then I remember one, a boy,  
Whom we honor now as Rev. Loy.  
Yes, I thank you for all the kind words said;  
Please remember me kindly when I am dead.

J. T. D.

April 7, 1929.

My first recollection of John T. Davis as I think of the years gone by, was when he came as delegate from the Northwestern Association to Alfred, while I was in the theology class, nearly sixty years ago. From that time to the present we have been strong friends and have enjoyed many pleasant meetings of Conferences and associations. So it was a real joy for me to find a home with him and his daughter in Riverside last August. I am especially glad the Others class did such a good job for "John T."

**An Important Question Answered** Frequently we meet with the question, "Why are so many young people uninterested in the church?"

Really, in all too many cases, the attitude of the boys and girls is only the natural outcome of the home life in which they receive their character-forming impressions. The atmosphere of the home life is likely to settle the question as to the future ideals of the children in regard to the value and needs of the church.

Here is a brief clipping, sent me by a good friend who says: "Is this suitable for the SABBATH RECORDER?"

After morning service, the family dined, and

churches and their procedure came in for criticism. Father criticized the sermon, Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious. But the subject had to be dropped when the small boy of the family volunteered the remark: "Dad, I think it was a mighty good show for a nickel."—*Pittsburgh Chronicle*.

Yes, indeed, any common home incident that emphasizes the effect of the parents' attitude toward the church in its reaction upon the children, as this does, is suitable for the RECORDER.

It does not require much thought to see what must be the future attitude toward the church, of young people reared, in all their formative years, in such homes as that.

Of course the future of the church must depend upon the loyalty of those who are our young people of today. But an honest answer to the question as to what they will do for the coming church, must be found in the home life of the present-day fathers and mothers.

The small boy mentioned above was drawing his conclusions as to what regard his father had for the church, not only by what was said in the home about church services, but also by what he saw his father drop into the collection box for the Lord's work.

Dollars for pleasure, and nickels for the church, are bearing unmistakable testimony of the real interest some fathers take in the church. A real revival of spiritual interest in Christianity in the homes of this land would speak wonders for the future of the church on earth.

Let the fathers take heed and not blame the young people too much, for they are about what their parents make of them.

**Reflections After This RECORDER can not Mother's Day** reach its readers until after Mother's day, but it will not be too late for some helpful reflections regarding the impressions such a day has made upon the hearts of men. As a general thing, the good lessons of Mother's day are too easily forgotten.

It is not very many years since Miss Anna Jarvis, of Philadelphia, decided, after losing her mother, to set aside the anniversary of her death as a sacred memorial to her.

Out of this came the thought of making

the day something more than a time for personal expression of love for her own mother, but to extend it as a day devoted to the memory of all mothers, whether dead or living.

It was certainly a happy thought. Heroic men have long been honored for brave, faithful services to their country in the years gone by, and what could be more appropriate than to pay loving tribute to the mothers of men?

Good mothers have always been back of good citizens. What kind of a nation would this be, or what kind of a world would we have today if it had not been for good mothers?

I think it was Bishop Whipple who spoke of three things that kept him from infidelity, one of which was his *mother*, whom he saw go down into the valley and the shadow of death after her beautiful life with her children, and whose memory was like sunshine to him all his days.

The word "Mother" occurs more than one hundred fifty times in the Bible. The first man on earth called his wife the "mother of all living." Deborah was regarded as a "mother in Israel." Abraham called Sarah the "mother of nations." The Psalmist "Bowed down heavily as one who mourneth for his mother."

Jesus had a mother who carried him in her arms of love, and he remembered her in his last moments on the cross.

In Solomon's song we read a wonderful tribute: "Behold King Solomon with the crown wherewith his mother crowned him."

King Lemuel must have appreciated a good mother when he rehearsed the "words his mother taught him." Paul was sure of the debt which Timothy owed to his mother Eunice—as well as his grandmother Lois—when he chose Timothy for the Master's work and for his yokefellow.

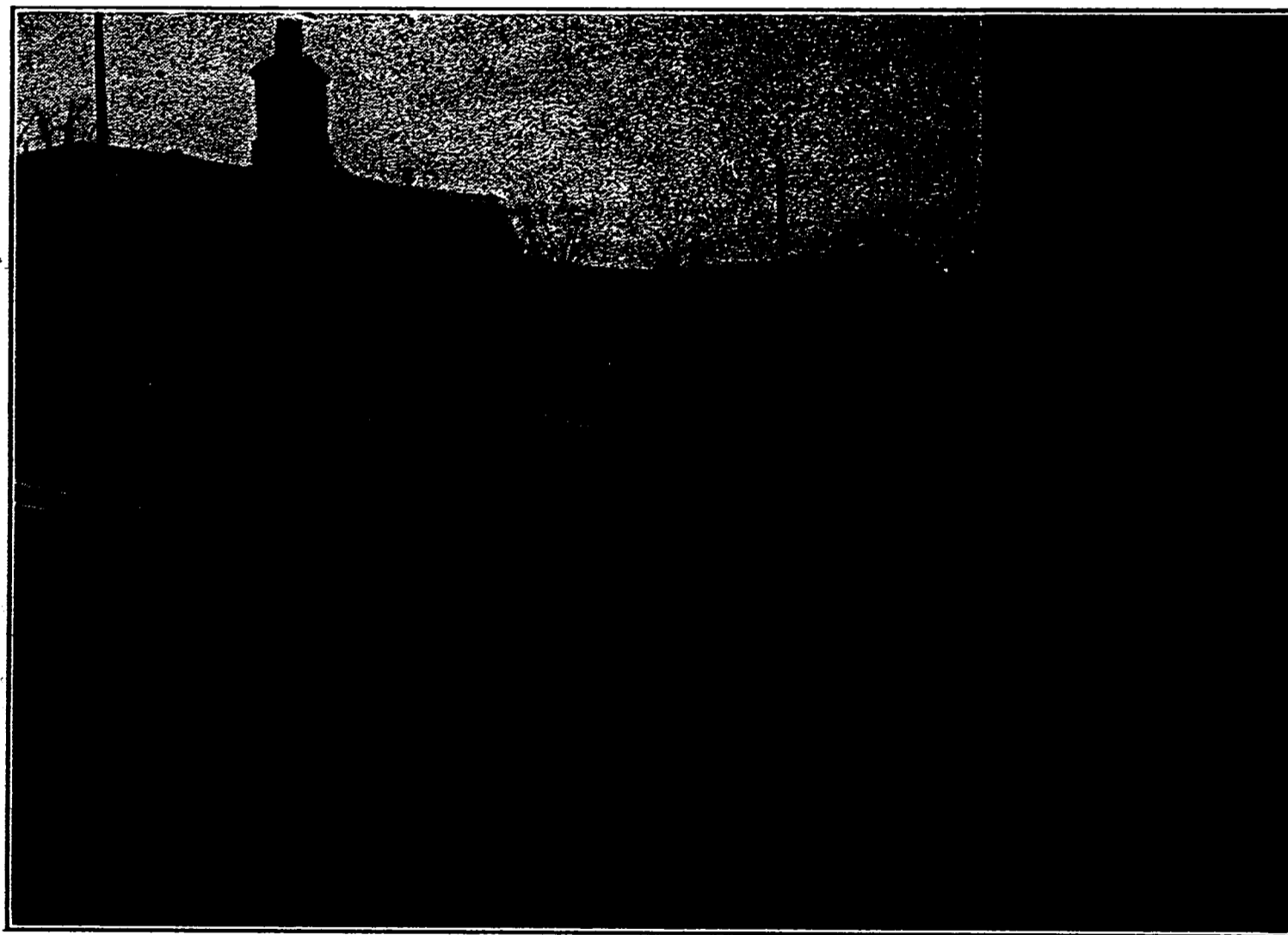
Had it not been for the faithful, heroic life of Hannah, the mother of Samuel, Israel would never have known her faithful and trusted prophet and victorious deliverer. (Read the first chapter of First Samuel.)

The chosen people of God could find no better name than "mother" for the very best and noblest women of the race. Had not Moses been blessed with a brave and noble mother, it is not likely that he could have

escaped the fate of other children, condemned to death by the king. All through the life of that great leader runs the thought of his mother, who hid him in the rushes on the banks of the Nile.

Motherhood in the Bible is so precious that much evil is attributed to the generation that does not "bless the mother"; and the highest reward is promised the good woman when "her children shall rise up and call her blessed."

There is no ministry on earth more important, no ministry giving promise of greater and more far-reaching results, than is the blessed, God-given ministry of motherhood. The stream of life that blesses the nation has its fountain head in the home. There you will find the heroes who are fighting the battles of life, though often unobserved and unheralded.



SHOVEL READY TO BEGIN

### OTHER FRUITS

REV. AUGUST E. JOHANSEN

XII

Zeal in declaring one's loyalty to the Bible should be matched by a corresponding eagerness to face specifically and deal con-

Joaquin Miller puts it this way:

The bravest battle that ever was fought;  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
It was fought by the mothers of men.

Nay, not with cannon or battle shot,  
With sword or nobler pen;  
Nay, not with eloquent word or thought,  
From mouths of wonderful men.

But deep in a walled-up woman's heart—  
Of woman that would not yield,  
But patiently, silently bore her part—  
Lo! there in that battlefield.

No marshalling troop, no bivouac song;  
No banner to gleam and wave;  
And oh! these battles they last so long—  
From babyhood to the grave!

Yet, faithful still as a bridge of stars,  
She fights in her walled-up town—  
Fights on and on in the endless wars,  
Then silent, unseen—goes down.

vincingly with important Biblical materials, especially when those materials have direct bearing upon belief about the Bible.

Only demonstration of willingness to treat specific Biblical materials with the carefulness and frankness which their im-

portance merits can give substance to the professions of loyalty to the Bible. There is a very accurate gauge by which this loyalty may be measured. "By their fruits shall ye know them." Only when assertions of loyalty to the Bible bear fruit in the form of painstaking study, clear and convincing discussion, and direct and unequivocal treatment of specific materials, is there genuine evidence of that loyalty.

The writer of this article respects the sincerity of those who profess peculiar loyalty to the Bible. But he earnestly commends to them the responsibilities which that peculiar loyalty entails. These responsibilities the great orthodox theologians of other days recognized and courageously faced. Their conclusions may not all be acceptable to the modernist of today, but their frankness and consistency in carrying through their loyalty he admires and respects unreservedly. Their example is worthy of emulation. Whenever, in the case of these old worthies, Scripture was cited against them, they met it with direct and painstaking response. Interchange of viewpoints, dealing not in vague statements of personal conviction, but centered upon the nub of the issue, was not avoided on the plea of causing controversy.

It should not be otherwise. If the issues are really important, such directness and frankness is an imperative and inescapable obligation. It is the conviction of this writer that such methods need give no occasion for controversy and bitterness, and that, indeed, only such directness and frankness can serve the purposes of *any* discussion of the present issues of religious thought and conviction.

Unless direct and convincing treatment of relevant subject matter is to be the guiding principle of all who contribute to this discussion through the pages of the RECORDER, then the only substantial benefit which can come from such a discussion has been completely lost. Kindly interchange of views, not for the purpose of merely stating one's own convictions, but in the cooperative quest for light upon vital matters under discussion, is the sole warrant for having either a fundamentalist or modernist page in the RECORDER. How this end can be served without the willingness to face material presented by those holding the op-

posite position is more than this writer can comprehend.

Lest it be thought that this article is a "challenge" to controversy; or that it is designed to advertise the author, or to secure the spot-light for his views; he hastily and emphatically disclaims any such purpose. The motive is quite different.

In a number of the earlier articles of this series, certain materials were cited, drawn largely from the Old Testament, with the purpose of permitting the Bible to speak for itself, without critical interpretation. It is the purpose of this article to again call attention to this material, and to emphasize the importance of direct and thorough consideration of this material by those who distinguish themselves from the modernist by claiming peculiar loyalty to the Bible.

Frequent reference to these materials may be offensive to some. But these materials must be faced, and a definite position with respect to them must be taken, if genuine loyalty to the Bible is to be more than a mere catch phrase. It is utterly absurd to suggest that they do not have any important bearing upon the convictions which a man formulates regarding the Bible, and regarding many related religious and ethical questions.

The materials here referred to, were presented at length in the RECORDER, in the issues of November 12, 19, 26, and December 10, 1928. Only a brief summary of their content can be given here.

1. Material was listed showing the prevalence in Israel of the practice of punishing near kin of a guilty man for the guilt of the offender, and likewise of rewarding the kin of a righteous man for his righteousness. It was seen that this practice was plainly enjoined by the Lord, and that evil came upon those who failed to comply with the injunction. The import of these passages was recognized by Christian theologians in past ages, Grotius, for example, citing them, along with identical heathen practices, as an argument for the justice of punishing the innocent Christ for guilty man. Existence of similar practices until a recent date in China is also significant.

2. Presence of the material referred to in section 1 is made more striking by the emphatic repudiation of the whole diabolical practice by the prophets Jeremiah and

Ezekiel, speaking in the name of the God of Righteousness. (See Jeremiah 31: 29, 30: Ezekiel 18, and 14: 12-23.)

3. Material also was cited to show a non-moral conception of sin and guilt. It was seen that actions involving no evil motive and no inherently evil consequences were supposedly punished as "sins" by God.

4. Certain Old Testament portraits of God, as ill-restrained and vindictive, frequently breaking forth in wrath upon his people, as the author and source of evil and temptation, and as repenting his actions, were also cited.

5. Most significant of all were the instances in which Moses, David, and on one occasion the entire assembly of Israel, were described as revolting against God's actions, or fearlessly criticizing the ethics of his supposed conduct.

This is a sufficient summary of these materials. How can anyone who professes loyalty to the Bible fail to sense the necessity of facing them? How can he afford to avoid discussing them, and if the modernist interpretation of these materials, and of the Bible as a result of these materials, which was presented in the foregoing articles is *not* valid, how can he afford to remain silent on so vital a matter, which is a source of perplexity and doubt to many a young person reared in conservative surroundings?

It has been said in reply that these materials are *one-sided*. Being one-sided does not affect their existence, nor lessen the importance of giving them attention. If an attorney in a legal suit could have all testimony unfavorable to his side eliminated from consideration as being *one-sided*, how simple it would be for him to win! And if these Biblical materials are to be ignored, as being one-sided, then the very thing so often condemned in the modernist, namely, subjectivism, or making one's own preferences the test of what portions of the Bible one will accept or consider, becomes the defense of those professing loyalty to the *whole* Bible.

It has also been suggested repeatedly that the modernist does not give due regard to the claims which the Bible makes for itself. Even granting the very questionable proposition that the Bible does not make claims for itself, the fact remains that these claims

must themselves be squared with the actual content of the Bible. A witness, asked to make a statement regarding his own testimony, may do so; but anything which he says regarding his own testimony must in the last analysis be checked by the actual content of that testimony. Even the declarations of Christ, which, it is assumed, give complete and infallible sanction to the entire Old Testament, do not supersede or alter what is actually present in the Old Testament. There is no appeal beyond the question: "What is actually there?" Only intellectual blindness and moral insensibility would demand that faith be interpreted in terms of believing a thing by ignoring or denying evidence to the contrary.

What shall be done with the materials above cited? Can they be ignored? If not, how are they to be treated and what effect are they to have upon one's convictions regarding the Bible? Are they to be accepted as literally true and infallible? If so, how are they to be reconciled, and is it to be supposed that God changes in his dealings with men? Or is it necessary to acknowledge moral and ethical progress and growth in the Old Testament, and must it be admitted that the Bible does not present one single and final standard of truth or conduct? Fail to face these materials and the problems they involve, and professions of loyalty to the Bible melt into thin air.

This article has been inserted at this point in the series on "Other Fruits" for a specific reason.

Subsequent articles will deal with ethical aspects of the idea of substitutionary atonement. Final appeal against the position to be taken in these articles is lodged in Scriptural prooftexts, many of which come from passages near-neighbor to the materials cited above. It is not likely that modern advocates of a doctrine of substitutionary atonement will cite, as earlier theologians did, the fact that in Old Testament times innocent kin were punished for the sins of the guilty, in support of that doctrine. But they will and do cite the dictum, "Without the shedding of blood there is no remission of sins," (a statement coming from the same section of the Old Testament as the other passages) and they cite it as final authority for the proposition that someone must die before divine forgiveness is possible.

This article is directed against no one. (Nor is it designed to tell anyone what he should contribute to the RECORDER.) But it is intended to raise the question of whether one such passage can be quoted and the others ignored. It is intended to raise the further question of whether those who quote the one passage should not be expected to state clearly whether they accept literally the implications and, indeed, plain assertions of the other passages. Should individuals who reject the notion that shed blood is the sole condition of forgiveness be criticized for being un-scriptural, until those who utter the criticism plainly indicate whether they are willing to go the full length and not only privately accept but publicly acknowledge their acceptance of these other materials as being literally true? Do not the claims of loyalty to the Bible, for the lack of which the modernist is constantly chided, involve the obligation of facing frankly and speaking plainly upon these matters?

One other matter:

Should the blame for perplexity in the minds of young people be placed on bespectacled college professors, when the materials cited above, coming not from the text book of the modernist, but from the Bible, themselves present genuine problems to the honest mind?

Is it not barely conceivable that men and women may actually face intellectual and ethical difficulties respecting these passages without ever having been exposed to a modernist's influence, and without ever having heard of a "higher critic"?

Are these difficulties to be met, and the problems solved, by commending to these young people the virtues of simple faith in and loyalty to the Bible, when these very difficulties arise from the desire to remain loyal to the Bible?

Can anything, outside of frank and specific consideration of these passages, ever solve these problems, or command the respect and confidence of young people who are confronted by them?

Readiness to face these passages, and to provide an interpretation of them, however imperfect it may be, is one of the "Other Fruits" of modernism. Can those who reject modernism afford to do less?

The reader may well ponder these questions.

## QUARTERLY MEETING AT MILTON JUNCTION

The sermon by David Sung, of Shanghai, China, given Sabbath morning was the outstanding feature of the quarterly meeting of the churches of Southern Wisconsin and Chicago, held at Milton Junction, April 19 and 20, 1929. At the business session it was voted that Mr. Sung be requested to furnish this sermon for publication in the SABBATH RECORDER. This he has kindly consented to do. Be sure to read it.

The opening service Friday evening was presided over by Pastor J. F. Randolph. Rev. M. G. Stillman spoke on the subject of Prayer. Rev. E. E. Sutton's topic was the Vacation Religious Day School, and Rev. E. A. Witter covered some advantages of a federation of local churches in promoting the welfare of the community.

Despite unfavorable weather the church was crowded Sabbath morning. At the close of Mr. Sung's sermon the throng was given a fine dinner in the church basement, served by the ladies of Milton Junction.

In the afternoon, after a song service and a sermon by Pastor J. L. Skaggs, the young people presented a program. Leon Maltby presided. Inspiring music was furnished by the evangelistic quartet—Ellis Johnanson, Maurice Sayre, Walter Sayre, and Leon Todd. The subject, Water, was presented:

Stagnant water—Albert Rogers.

The Freshet—Orville Babcock.

The Canal—Clara Tappe.

The River—Iris Sholtz.

The meeting closed the evening after the Sabbath with a sermon by Dr. Edwin Shaw.

The sessions were well attended and the spirit of fellowship was deepened, resulting in greater interest in the promotion of the Kingdom of Christ.

The executive committee elected Rev. J. H. Hurley of Albion, as delegate to the Semi-annual Meeting of the Churches of Northern Wisconsin and Minnesota, with Rev. E. A. Witter, alternate.

W. K. DAVIS,  
Secretary.

The minister is to be a live man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness.  
—John Hall.

**ONWARD MOVEMENT**

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

**OUR BULLETIN BOARD**

Seven more Sabbath collections in this Conference year!

The Eastern Association is to be held at Westerly, R. I., beginning the night of June 6. George B. Utter, of Westerly, is the president.

The corresponding secretary of the General Conference has sent the statistical blanks to the churches in foreign countries. He will send the blanks to the churches in the United States by the middle of June, so that they can be filled out and returned early in July.

**STATEMENT ONWARD MOVEMENT  
TREASURER, APRIL, 1929**

*Receipts*

DENOMINATIONAL BUDGET

Adams Center .....	\$ 149.00
Alfred, First .....	219.14
Alfred, Second .....	63.50
Berlin .....	25.00
Brookfield, First .....	61.40
Dodge Center .....	4.30
Friendship .....	69.00
Hopkinton, First .....	118.00
Hopkinton, Second .....	12.00
Lost Creek .....	42.50
Marlboro .....	50.00
Marlboro Junior Christian en- deavorers .....	5.00
Milton .....	207.40
Milton Junction .....	221.11
New York City .....	141.91
North Loup .....	500.00
Nortonville .....	158.00
Pawcatuck .....	300.00
Piscataway .....	25.45
Plainfield .....	383.25
Rockville .....	9.00
Salem .....	110.50
Verona .....	28.00
Waterford .....	100.00
Welton .....	25.00
Reta I. Crouch.....	20.00
<b>Total</b> .....	<b>\$3,048.46</b>

SPECIAL

Adams Center	
For—	
Young People's Board.....	\$ 12.00
Jamaica .....	31.50
<b>Total</b> .....	<b>\$ 43.50</b>
Albion Missionary and Benevolent Society	
For—	
Woman's Board	
Susie Burdick's salary....	\$ 15.00
Ministerial Relief Fund..	5.00
Home mission work.....	13.34
<b>Total</b> .....	<b>33.34</b>
Friendship	
For denominational building..	3.00
Hopkinton, First	
For—	
Education Society .....	\$ 1.00
Denominational building ...	10.00
Missionary Society .....	5.00
<b>Total</b> .....	<b>16.00</b>
Hopkinton, First, Ladies' Sewing Society	
For—	
Woman's Board .....	\$ 25.00
Susie Burdick's salary.....	25.00
Missionary Society .....	25.00
Tract Society .....	25.00
<b>Total</b> .....	<b>100.00</b>
Milton Junction	
For Rev. and Mrs. D. B. Coon	5.00
New York City	
For Missionary Society debt..	27.00
New York City Woman's Auxil- iary Society	
For Salem College Aid.....	19.00
North Loup	
For denominational building..	5.00
North Loup Woman's Missionary Society	
For Woman's Board.....	25.00
Verona	
For Missionary Society.....	7.00
Seventh Day Baptist Christian Endeavor Union of New England	
From—	
General treasury .....	\$ 1.50
Hopkinton, First, seniors...	8.00
Hopkinton, First, inter- mediates .....	1.00
Hopkinton, second, inter- mediates .....	1.50
Pawcatuck seniors .....	7.00
Pawcatuck juniors .....	2.00
Rockville Christian endeavorers .....	3.00
Waterford Christian endeavorers .....	6.00
<b>Total</b> .....	<b>31.50</b>
For native worker, Jamaica .....	20.00
For Mr. Berry's salary, Georgetown .....	10.00
<b>Total</b> .....	<b>\$ 313.84</b>

Denominational Budget .....	\$3,048.46
Special .....	313.84
Balance April 1, 1929.....	54.10
<b>Total</b> .....	<b>\$3,416.40</b>

Disbursements

Missionary Society .....	\$1,110.24
Specials .....	130.50
<b>Total</b> .....	<b>\$1,240.74</b>
Tract Society .....	\$ 345.87
Specials .....	43.00
<b>Total</b> .....	<b>388.87</b>
Sabbath School Board.....	191.70
Young People's Board.....	\$ 110.97
Special .....	12.00
<b>Total</b> .....	<b>122.97</b>
Woman's Board .....	\$ 211.95
Special .....	108.34
<b>Total</b> .....	<b>320.29</b>
Ministerial Relief .....	201.96
Education Society .....	\$ 75.87
Specials .....	20.00
<b>Total</b> .....	<b>95.87</b>
Historical Society .....	25.11
Scholarships and Fellowships...	60.48
General Conference .....	\$ 343.17
Preferred claim .....	350.00
<b>Total</b> .....	<b>693.17</b>
Contingent Fund .....	22.68
<b>Total</b> .....	<b>\$3,363.84</b>
Balance May 1, 1929.....	52.56
<b>Total</b> .....	<b>\$3,416.40</b>

HAROLD R. CRANDALL,  
Treasurer.

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

**"THINK ON THESE THINGS"**

There are several things about our denominational finances that we should consider just now, for there are but seven weeks more in this Conference year.

The treasurer of the Onward Movement received \$3,416.40 in April.

In the ten months of the Conference year he received \$17,737.21 for the budget and \$2,384.81 for special objects, making a total of \$20,122.02.

Three churches have paid their quotas: White Cloud, Little Prairie, and New York City.

Fourteen other churches have paid one half or more of their quotas.

Eleven have paid nothing this year. Their quotas amount to \$1,693.

Twenty-five of the sixty-nine churches paid something in April.

Comparing the treasurer's statements for this year with those of last year we find that he received \$849.25 more last month than he did in the previous April, and \$754.60 more this year than in the first ten months of last year.

Last year there was paid for the General Conference expenses in the ten months, \$1,973.28; this year \$5,642.13, or \$3,668.85 more than was paid last year. This increase was due largely because Conference expenses were made "preferred claims."

Last year the Missionary Society received \$6,694.75; this year \$6,902.26, or \$207.51 more than last year.

The Sabbath School Board received from the budget last year \$1,222.64; this year \$1,070.89—\$151.75 less than last year.

The Tract Society received last year \$2,644.96; this year \$2,280.62—\$364.34 less than last year.

There are indications that the receipts this year will considerably exceed those of last year. The treasurer's statement for April favors this view, and the fact that many of our people realize that immediate relief is necessary in order to continue our work without loss causes me to feel that May and June will be marked by generous giving.

I have never before known so general a study of the programs of our boards as we have realized this year, and there has been a very general commendation in the group conferences of the work carried on by the various boards. I am confident that there will be general sorrow if these boards report at Conference that they are heavily in debt, or that they are so handicapped because of lack of funds that they are compelled to give up work that is vital to our future success.

The importance of maintaining our work should so appeal to Seventh Day Baptists that every church and all nonresident members of churches shall send liberal contributions in May and June to the Onward Movement treasurer, Rev. Harold R. Crandall, 81 Elliott Avenue, Yonkers, N. Y.

"Nobler than a ship safely ending a long voyage, and sublimer than the setting sun, is the old age of a just and kind and useful life."

## MISSIONS

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

### LESS THAN TWO MONTHS

The Conference year closes June thirtieth. This leaves less than two months in which to meet the opportunities and obligations of the year. There are several things to be kept in mind and planned for in these weeks, and among them are the finances. Nearly all denominational interests are feeling the need of especial attention to this part of the Master's work. The Missionary Society has particular reason to consider this problem and to keep it before the people.

At the last meeting of the board the deficit amounted to nearly \$12,000, and the most of this has accumulated since last June. For a number of years we have come to the April board meeting with a deficit of about \$3,000, and usually this has been wiped out by the last of June; but this year we are nearly \$12,000 behind instead of \$3,000. The question that now confronts us is, Can we meet the usual expenses of the work for the last quarter of the year and also pay off this large deficit? To do this will save our mission work from serious, if not permanent, injury. We can do this if we will, but it will not be done without earnest attention and diligent effort.

### LETTER FROM MISS BURDICK

DEAR SECRETARY BURDICK:

Two weeks ago tomorrow, March 18, our dear Lucy Daung's prayer was answered and "God called her." As she has been associated, sometimes very closely, with all my years in China, it has been suggested that I write a little account of her life.

She was born eighty-five years ago in Kiang-wan, a town some five miles from Shanghai, and lived all her earlier years there. She remembered the Taiping Rebellion, and the stories of what she saw at that fearful time were sad to hear. Of course the Boxer uprising and many other disturbances have also come within her ex-

perience, as well as the wonderful development of Shanghai and her own native village.

Evidently her father's home was a little beyond the ordinary. One has been much interested in the strong characteristics and the facial features which carry down through the later generations. Helen Su, who was graduated from the Battle Creek School for Nurses a few years ago, is her granddaughter and in many ways very much like her.

Mrs. Daung felt that she was badly deceived by the middlemen who arranged her marriage, and she had little pleasure in her own home. There were four children, two of whom survive her. She had many opportunities to hear the gospel story in Kiang-wan. Mr. Woo, of the American Episcopal mission, was for many years a most able and faithful pastor of the church there, and she used to tell of hearing his appeals, with little response in her own heart.

Just when she came to Shanghai and entered into service as an *amah* we do not know. It must have been sometime in the seventies. Here she met three other women in service, one of them our own Ng Vong-ne, "Doo-tsi" (which means older sister), a daughter of Mr. Li, Doctor Carpenter's first convert, and a sister of Li Erlow. Doo-tsi was herself a Christian. These four women entered into a pledge of sisterhood and were the closest of friends. Of the other two I now know nothing, but Mrs. Ng and Mrs. Daung were friends to the end of the chapter. Of Mrs. Ng I heard on my first voyage to China. Doctor and Mrs. Hepburn, veteran and revered missionaries to Japan, were my fellow passengers on the old *Oceanic*. One day Mrs. Hepburn said to me, "I know one of your Seventh Day Baptists. She is a highly trusted *amah* in the home of one of my friends, Mrs. Wetmore, a wealthy American woman in Shanghai." Mrs. Wetmore later told me that when she appealed to our Mrs. Carpenter to help her find an *amah* she was told that there was a widow in the country (Liuho), a superior young woman, who might be willing to come. Mrs. Wetmore had found her "superior," and for years she was a trusted friend as well as servant.

Lucy Daung had gone into another fine, foreign home. She was not always strong and at one time she was ill for months and Mrs. Wetmore allowed Doo-tsi to take her into her own room and care for her. Evidently at this time she was really drawn to become a Christian. When Doctor Davis reached China early in 1880, he found her awaiting baptism. In the old mission scrap book her name is spelled Tong, and the name Lucy was given her when she was baptized. "She had been so well instructed by Li Erlow's sister that she seemed to understand all about our faith." She was baptized August 21, 1880, her own testimony being, "This is a happy day for me."

Mrs. Daung was at that time thirty-six years old and was just beginning to learn to read, in which undertaking she succeeded so well that she could later help others to learn. During the years since, she has committed to memory many passages. The one hundred third Psalm was especially precious, also 1 Corinthians the thirteenth chapter, but the verse she always repeated when verses were called for, on any occasion, was, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." During her last illness she had great joy in recalling and repeating to herself these many passages.

In the early nineties Doo-tsi suffered a shock of paralysis. Mrs. Wetmore supported her to the end of her days, but asked that we find a place for her, and she came to a room over the old dispensary, a granddaughter coming to wait upon her and Lucy Daung to care for her. When the Boys' School building was given over to Doctor Swinney to be used as a hospital, these two most capable women were her right hand, dependable helpers. Doo-tsi had by this time become able to get about a little. They could plan what would be needed, knew the best places to buy and what things should cost. They could look after the linen and bedding, direct other workers, and they were interested in the evangelistic part of the work.

In 1900, the Boxer year, every thing was broken up. Doo-tsi went to her Liuho home to live. Later the medical work was moved to Liuho and for several years the dispensary work only was carried on. Since

there has been a hospital Doctors Palmborg and Crandall have welcomed Lucy's visits and her work among the patients.

Now and again Mrs. Morrison, for whom Mrs. Daung had worked, called upon her for some help. Lucy had very small (bound) feet and so could never do heavy work, but she was dependable and would be responsible, even in Mrs. Morrison's absence, for the cleaning, sunning, and putting away of the rugs, the washing of blankets and storing them, not doing this work but seeing to it that it was done properly. For the most part, since 1900, she has been here with us. Her needlework, whether embroidery, darning, or sewing, was exquisite and for some time she helped to teach the girls these useful arts. She was a good deal of a terror to those who deliberately chose to do wrong, and she was able to do much in the school in the way of preventing waste and dishonesty among our helpers, as well as maintaining a standard of cleanliness, of which she was the personification, as indeed she was of thrift. Many garments of fine material had been passed on to her, and so well preserved and cared for were they that they lasted for years.

To this habit of thrift it is due that, as the years passed, she had accumulated a few hundred dollars. When the time came she helped to set her son up in the rice business, in which he has made a success. She has helped several in their times of difficulty by making loans and taking a small interest. It is not unusual for the Chinese to loan money and required two per cent interest a month, twenty-four a year. Mrs. Daung felt the hardship and injustice of this. She has been a generous giver, during these years, to the church she dearly loved and to the schools and hospital connected with it. Of the little she had at the time of her death, she bequeathed \$200 to the Girls' School, where for so many years she had her home, to the hospital \$100. A few months ago she came, bringing \$50 for the Boys' School. She was much interested in the new church building at Liuho, and one Sabbath, last fall, when Doctor Davis was going out there for the communion she went with him and was gratified with the building and the development of the work there.

But Lucy Daung's most outstanding characteristic was her zeal to win souls for

Christ. As has been written, she was for years my helper in various ways in the school. It is only two years since, because of her growing feebleness, it was thought best for her to go to her son's home. As her strength grew less she gave up one thing after another. Less frequently did she come to my room and go through my closet and drawers looking for sheets, table cloths, and garments needing mending; but to the end, whenever she could, both when here and in her son's home, she has gone out among the neighbors and sometimes on longer expeditions, looking for those who were willing to listen to the gospel story. If she had found "opportunities," that is those willing to listen, she would come back radiant. Occasionally there would be one who wanted a Bible, and a dollar would be slipped into our hand with the request that we get one. Out "East of the River," there is our dear Mrs. Zung, now nearly blind. Years ago Mrs. Daung led her to Christ. Now she thanks God and in the same breath "Daung Nyang-nyang" that she has had the great blessing and that she can look forward to passing on without the least fear or regret. We do not know how many Lucy has brought to the church. All of her immediate family have come. Last Sabbath an old man, a neighbor, also his daughter, now a helper in our home, wrote their names as probationers. Doctor Davis spoke of these as the fruit of Daung Nyang-nyang's work, and doubtless they were. She has spent many an hour in that home. The wife and mother joined the church some time ago.

One afternoon, a little more than two months before Mrs. Daung passed on, Mrs. West and I went to call upon her. She had just had a hard fall, and while no bones were broken, she was suffering much and since that time she has not left her bed. Different members of the mission and old schoolgirls have been in to see her frequently. Sometimes there was suffering and weakness but at other times she was comfortable. The last time I saw her she had brightened up very much and in nearly every way seemed a little better. One of the old schoolgirls had been in and had said to her, "Daung Nyang-nyang, possibly God wants you to get up again and win more souls for him." This had evidently pleased

her. But for the most part she felt the end must come before long and she begged her friends to pray that God would "call" her soon. Her beloved granddaughter, her son's daughter, a trained nurse, while unable to stay with her, came nearly every day and cared for her comfort in many ways.

After the March communion, Doctor Davis took as many as he could in his car to her home. The members of the family gathered in the room and for the last time, here, we partook of the Lord's Supper together. The memory of that little service is a pleasure to us.

A heavy wind was blowing the last afternoon of her life. There was nothing to lead the family to think the end near. Her daughter-in-law sat down by her bed. Mrs. Daung expressed the wonder that God did not call her, but assented when her daughter said she wanted it to be in God's own time, did she not. Again she went over the arrangements for her funeral, all of which had already been carefully planned in great detail. When she was seventy years of age she asked her son to give her seventy dollars for the church instead of the customary celebration, and again on her eightieth birthday she would have nothing done, and now she doubtless knew that the relatives and friends would blame Mr. Daung if at her funeral there were not very great doings. She had told our Bible woman that she wanted the neighbors to see that a Christian could have, what all Chinese greatly esteem, a big funeral even without the priests and the many idolatrous and superstitious features. She looked ahead and knew about how many would attend the funeral, and said what food should be served at the feast. No extra clothing was to be put in her coffin, but every thing was to be decent and good. She designated how much of her money should be used toward the expenses. It means a great deal to her family and friends that soon after this talk she quietly slipped away. "The great wind blew her spirit away," some of her friends say.

Two days later, on the occasion of her funeral, they were all there, relatives, church friends, and business friends of her son. Mr. Daung had called a fine band and some friend had sent another. Flowers there were in profusion, Mr. Tong, Mr. Dzau Sing-

chung, and Doctor Davis, each had part in the services. The street for a long distance was filled with the carriages. The story the amazed neighbors and friends tell each other and their acquaintances is that there were forty-seven carriages and seven autos besides the two bands, and the son and eldest grandson walked behind the coffin all the way to Kiaung wan. At the end of the way carriages could not go, so rickshas were provided.

Forty-nine years a Christian and a really working Christian is a good record. We shall miss Lucy Daung.

Yours in this work for Christ,  
SUSIE M. BURDICK.

Grace School for Girls,  
Shanghai, China,  
March 31, 1929.

#### TREASURER'S MONTHLY STATEMENT

April 1—May 1, 1929

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand April 1, 1929.....	\$ 19,752.58
Memorial Board, E. L. Babcock.....	134.47
Memorial Board, Missionary Society.....	20.00
Onward Movement, Missionary Society.....	1,110.24
Adams Center Church, Jamaica.....	31.50
First Hopkinton Church, Missionary Society..	5.00
First Hopkinton Ladies' Sewing Society, Mis-	
sionary Society .....	25.00
Milton Junction Church, special for Rev. and	
Mrs. D. B. Coon .....	5.00
New York City Church, Debt Fund.....	27.00
Verona Church, Missionary Society.....	7.00
Seventh Day Baptist Christian Endeavor Union	
of New England, special for Mr. Berry's	
salary, Georgetown .....	10.00
Seventh Day Baptist Christian Endeavor Union	
of New England, special for native	
worker in Jamaica.....	20.00
	<u>\$ 21,147.79</u>
Cr.	
J. W. Crofoot, March salary and traveling ex-	
penses .....	\$ 250.00
Wm. A. Berry, March salary .....	10.00
Wm. A. Berry, special for salary.....	10.00
Royal R. Thorngate, March salary, native	
helpers, and child's allowance.....	141.66
Cherry Creek National Bank, account salary	
R. R. Thorngate.....	25.00
H. Louie Mignott, March salary.....	50.00
D. Burdett Coon, March salary and traveling	
expenses .....	170.04
D. Burdett Coon, special for native worker..	
Wm. L. Burdick, March salary, traveling ex-	
penses, postage and office supplies .....	205.24
Wm. L. Burdick, clerk hire.....	33.34
C. C. Van Horn, March salary.....	41.66
Ellis R. Lewis, March salary.....	125.00
L. D. Seager, March salary.....	66.66
Verney A. Wilson, March salary.....	41.66
R. J. Severance, March salary.....	41.66
Clifford A. Beebe, March salary.....	25.00
Charles Thorngate, March salary.....	16.66
Wm. L. Davis, March salary .....	25.00
Hurley S. Warren, March salary.....	16.66
Angeline P. Allen, March salary.....	16.66

Wm. Clayton, salary for first quarter.....	25.00
James H. Hurley, March salary.....	25.00
E. H. Bottoms, February and March salary...	33.34
Gerard Velthuysen, work in Holland.....	104.16
Dollar Steamship Line, traveling expenses, J.	
W. Crofoot .....	14.14
Industrial Trust Company, China draft .....	100.00
The Prudential Insurance Company of America,	
account salary H. Eugene Davis.....	17.63
Washington Trust Company, three months' in-	
terest on loan .....	83.41
Wm. L. Burdick, April salary, traveling ex-	
penses and postage.....	217.55
Wm. L. Burdick, clerk hire.....	33.33
Treasurer's expenses .....	35.00

Balance on hand May 1, 1929.....

\$2,020.46

19,127.33

\$ 21,147.79

Bills payable in May, about.....

\$ 3,200.00

Special funds referred to in last month's report now amount to \$21,301.72, balance on hand May 1, \$19,127.33, net indebtedness \$2,174.39. Other indebtedness \$11,000. Total indebtedness \$13,174.39.  
E. & O. E.

S. H. DAVIS,  
Treasurer.

#### OPENING THE PULPIT TO WOMEN

"Let your women keep silence in the churches," said St. Paul; but, on the theory that a new day brings new duties, the General Council of the Presbyterian Church, which met recently in Philadelphia, has adopted an overture recommending that the right to be ordained and to be admitted to full membership in all official organizations of the denomination be extended to women. Although the overture must first have the approval of the general assembly of the church, which meets in St. Paul in May, and, following that, must have the confirmation of a majority of the 299 presbyteries throughout the country, we read in the Philadelphia *Inquirer*, it is a matter of record that no major action of the general council has ever been reversed by other branches of the denomination.

The full effect of the change in the status of women, we read in the same paper, would enable them to serve as elders, evangelists and ministers, as well as to sit in full equality with men in local church sessions, presbyteries, synods, and general assemblies. All of these privileges are now denied them. The only equal official privilege allowed them under the present ruling of the church is the right to serve as deacons, a preaching office similar to "local evangelist" in other Protestant denominations. They are al-



lowed to preach, but have not the right to perform marriages or to administer the sacraments. These additional rights would be given them, so that in the future a congregation calling a new pastor may not only consider various men eligible for the office, but also may divide between those desiring a woman as their new pastor and those more favorable to a man. The approval of the overture by the general council, we read, is the direct outgrowth of a study by Mrs. Fred S. Bennett, vice-president of the board of national missions, and Miss Margaret E. Hodge, vice-president of the board of foreign missions. For several years, we are told, they had seen the need for the same recognition of women by the Church that is now accorded them by the State through the passage of the suffrage amendment. The action of the council is made more emphatic by its request, accompanying the overture, that action by the presbyteries shall be preceded by referenda of the congregations, thus providing for an expression of opinion by the women. Women have an equal vote with men in congregational meetings, but are otherwise barred from the official deliberations of the church.

Frankly considered, says the Brooklyn *Eagle*, which is one of several to look favorably on the recommendation, present conditions in all Protestantism seem to call for sex-equality. The Church depends largely on women, and *The Eagle* notes that, "with our fast shifting sociology and economics, women in greater and greater numbers are invading wage fields, claiming industrial independence, enjoying political suffrage, managing their own clubs and associations in their own way, and are resentful of all suppression." Even Presbyterianism, *The Eagle* is sure, "must eventually yield to the apology that is proposed in this pending overture to the general assembly." Considering their capability, it is surprising to the *Troy Record* that the Church was not the first to encourage a more active leadership for the women. For as *The Record* recites:

"At present the average congregation is predominated by women, the most active

organizations under the supervision of the Church are those composed of women, and in practically every branch of Church activity, except that of administration, the burden of the work is borne by the 'ladies of the church.' Further proof of their religious importance is their position in the home. What religious instruction is administered in modern homes is one of the responsibilities of motherhood. Churches would see very little of the growing generations if the duty of insistence of attendance at church were left to the fathers of the world."

—*Literary Digest.*

### THE CHURCH'S RESPONSIBILITY TO YOUTH

EVALOIS ST. JOHN

(Read in yearly meeting of the Plainfield Church)

It was the last night of Jesus' earthly life. He had been brought to the high priest to be examined. His enemies had already made up their minds to crucify him, but wished to appear justified in doing it. As he stood before the religious leaders of his people, Caiaphas "asked Jesus of his disciples." Without doubt many unfair questions had been asked that night, but this was fair: "What has your teaching done for the men who have been with you? What is the result of your work? What kind of men has your teaching made?"

There are high priests in the world today. They are judging Christianity by us. Like Caiaphas, they ask about Jesus' disciples, you and me. "Men do not set their watches by the sun, though the sun sets the time of the world. They set their watches by some clock whose owner has set it by the sun."

Probably never before in history has religious discussion filled so much space in the daily papers and current magazines, or held the center of the lecture platform and club luncheon discussions, or been the chief topic of conversation in our family sitting rooms. Why is it? Religion has been found to be a necessary part of one's complete development. The Caiaphases of this world are seeking for

the truth, and in some way we as Christ's disciples have failed to satisfy them.

What is religion? This definition is to me a very understandable one: "Religion is not a creed but an experience; not a restraint but an inspiration; not an assurance for the next but a working program for the present world."

I wonder if down the years the followers of Jesus have not tried to make of religion too complicated a thing—a thing of dogmas, doctrines, and terms; have not looked upon religion, as someone has said, "as a dogmatic deposit supernaturally handed down in church, book, or creed, and requiring on the devotee's part unquestioning acceptances." Perhaps this is where we have failed. We have lost the kernel. The early rabbis said that the model pupil was like a well-plastered cistern which does not allow one drop of water to leak out. So, in accordance with this idea, they taught their pupils to memorize by rote long sections of the Mosaic law and interpretations of the rabbis. What was the result? Phariseism and the spirit which said, "This multitude that knoweth not the law are accursed." We have Phariseism in the Christian Church today. Somewhere in the formative period the leaders have failed to impress upon the pupil the fact that religion means little unless it is expressed in terms of every day living. "Religion is not a creed, but an experience."

Some interpret religion by a thou-shalt-not policy and a long list of rules of conduct. "Religion is not a restraint but an inspiration."

Others give to religion a mystical aspect—make of it a fearful thing. Still others look upon religion as a means of escape. Become a Christian and your struggles and burdens of this life will be ended, or if not entirely overcome here, in the next world anyway, complete happiness will be yours. We know that becoming a Christian was no escape for Paul. If he had remained in his old faith, no doubt he would have died in his own bed instead of being beheaded. "Religion is not an assurance for the next, but a working program for the present world."

"And Jesus increased in wisdom and

stature, and in favor with God and man." There we have in the perfect Man the fourfold development—mental, physical, spiritual, and social. Religion is necessary for one's complete development. Then, why, if this need is conceded, do many stand back? Is it not because we who make up the great Church, we the instruments through which Christ works, have failed to interpret Christ and his teachings as he meant them to be interpreted?

The narrow or bigoted or intolerant, the long-faced "thou-shalt-not," the highly emotional, or the selfish—the witnessing of these for Christ will never reach the thinking young people or adults of today.

"Religion is not a creed but an experience; not a restraint but an inspiration; not an assurance for the next but a working program for this present world."

The young people of today need the Church as a teacher of religion and as an interpreter of the Christian way of life. As I said before, religious training means little unless it is expressed in terms of every day living. "Young people need to learn how to think clearly, how to play with wholesome enjoyment, how rightly to spend their leisure hours, surplus money and energy, how to worship God in spirit and in truth, how to cultivate and use their talents in service to mankind, how faithfully to assume and discharge family and group responsibilities." This is the task of the Church. A big task, is it not, to lead them to "experience abundant Christian living and full fellowship in the church"?

A mutual attraction naturally exists between young people and Jesus Christ. Christ always did and always will appeal strongly to the youth. His spirit is the spirit of youth. And the Church must shape her programs so that they will capture the imagination and challenge the enthusiasm of youth. A unique program is needed—as unique as the interests and needs of young people. A strong leadership must be developed, strong enough to guide enthusiasm in to the right channels.

I like to think that religion is not something merely to be taught; it grows from

within. Religious life is living day by day, progressing, moving forward. Let us bear that in mind as we plan for the very youngest ones. Our youth of the future will then be spared much of the confusion and doubt of the youth of today. Every little child has religious tendencies. His religion is only in its beginning, and is so unlike what many of us think of as religion that we fail to recognize it as such. From his earliest days a child turns for protection and help to someone greater and more able than himself. This sense of dependence develops into a trust in the one who gives shelter, comfort, and help. Through this sense of dependence children are led to trust the heavenly Father. The little child is running over with joy. He constantly manifests it in his play. It is "indicative of the love of life which is the essence of religious aspiration and hope." The joy of little children is part of their religious life. The child is hungry—hungry to know. He is hungry for co-operation and companionship, for love and sympathy. He is always seeking, and this seeking leads to faith in the Unseen, to the making of real of the unreal by means of an active imagination. These hungers are the beginning of religious life. In every child there are tendencies to good and tendencies to evil. No one is altogether good or altogether bad. There is a religious impulse in every child that may grow into right desire or may be undeveloped and die out. The little child is a Christian in the making. The religious life grows as all other life grows—by activity and nourishment.

I make this plea that the Church study very carefully this little Christian in the making, and provide opportunities for him to do what is right, to obey, to show care for others, each to take care of himself, to be helpful. And last, satisfy his sense of need and dependence by a connection with and a joy in the loving heavenly Father.

"Make of my heart an upper room, I pray,  
Swept clean of pride, let self be but a door  
Through which young lives may come to thee  
this day  
To know thee as they have not known before.

Speak through my voice that they may hear  
thine own;  
Shine through my life in beauty and in  
truth,  
That they may see the Comrade Christ alone  
And in the glad impulsiveness of youth  
Rise up as did those fisher lads of thine  
Who left their boats and nets to follow thee;  
So may they walk beside thee, these of mine  
Whom out of all the world 'Thou gavest  
me.'"

This is a church school teacher's prayer. Yet is it not a prayer each one should make, for after all, is not each one of us a teacher of religion, an interpreter of the Christian way of living?

#### "THE PRESIDENT FIRST"

One of the little niceties of White House etiquette to which Mrs. Hoover hasn't entirely accustomed herself is that of the rule of "president first." Whether entering or leaving the White House, the White House car, the Friends' meeting house, a public building or the presidential box, virtue of office requires the president to go first. Mary Roberts Rinehart in World's Work magazine tells that on their first arrival at the White House Mrs. Harding tried to precede her husband into the elevator but an attendant barred the door with his arm, saying: "The President first, madam!"

#### THE BEST MEMORY SYSTEM

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
That many hearts will love you.

—Pastor's Assistant.

## WOMAN'S WORK

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

#### THE TICKET AGENT

Like any merchant in a store  
Who sells things by the pound or score,

He deals with scarce perfunctory glance  
Small pass-keys to the world's romance.

He takes dull money, turns and hands  
The roadways to far distant lands.

Bright shining rail and fenceless sea  
Are partners to his wizardry.

He calls off names as if they were  
Just names to cause no heart to stir.

For listening you will hear him say  
". . . and then to Aden and Bombay . . ."  
Or ". . . 'Frisco first and then to Nome,  
Across the Rocky Mountains—home . . ."

And never catch of voice to tell  
He knows the lure or feels the spell.

Like any salesman in a store,  
He sells but tickets—nothing more.

And casual as any clerk,  
He deals in dreams, and calls it—work!  
—Edmund Leamy in "Harpers," 1923

In a state whose boundaries, according to the map, form an irregular parallelogram averaging about seven hundred miles in length, with its coast line indented with numerous bays, some of great size, and extending from this coast line about two hundred miles inland over mountain ranges and valleys made fertile by vast rivers, one would expect many varieties of scenery, and one is never disappointed. No less an authority than Edwin Markham has written of this state: "In California great nature, the mystic world mother, has sounded the note sublime. Seashore, desert, mountain, giant tree, strange valley, towering cliff—all have been staged for a world spectacle, a drama of magnificence."

For one, whose visit to this state might be counted in hours, to write of this pageant of nature seems almost the height of presumptuousness. However the hours were not too short to bring to our middle

western eyes many wonderful sights that have remained in our memory.

Our itinerary led us from Los Angeles north four hundred seventy-one miles to San Francisco, following rather closely for a part of the way the path made by the early Franciscan fathers as they mapped out the sites of the mission stations. I dare say all other Conference guests who went to San Francisco by train followed this route. We were able to take the "Daylight Special," a train that makes the run in twelve hours, stopping only for operating purposes. We started at seven forty-five in the morning from the Central Station in Los Angeles, where the elevation above sea level is two hundred ninety-three feet, and at seven forty-five in the evening we arrived at the station in San Francisco, where the elevation is but six feet above sea level. But let no one suppose that we spent the day dropping two hundred eighty-seven feet. All day we puffed up hills or ran down other hills; at one time we were told that we had reached an elevation of nine hundred ninety-five feet but in fifteen minutes we were on the run down again.

For a hundred miles or more our road ran close to the shore, sometimes only a few feet above, and so near that had we been still we might have cast a line into the water, or so it seemed to me. At other times we found ourselves far above the water, looking back at the fast receding and ever changing pictures of blue expanse of water on the one hand and towering blue mountains on the other. There were many places where we wished we might stop for a day or a year, but we hurried on to new beauties. Santa Barbara beckoned with her mountains, her islands across the channel, and with the blue waters of the channel itself. We did wish we might heed this beckoning, but we rushed straight along, catching a glimpse of the mission as it was pointed out to us. Other missions were near enough to be pointed at, San Buenaventura, San Miguel, and Santa Clara. Many others were a few miles off the railroad, far enough not to be seen, near enough for their direction to be pointed out as we raced along.

One interesting feature of our ride, one that we could almost find it in our heart to deplore, was the large number of oil der-

ricks standing in the water. These derricks were standing in groups, extending sometimes quite a distance from shore. These groups were found along the coast for some miles and spoiled many beautiful building sites. We were told that they ruined the bathing beaches for some distance on either side. One hopes that their encroachment upon the beauties of the coast will be curtailed.

All along this road we passed many fertile fields. There are dairy farms, orchards of many varieties, vineyards, walnut groves, and olive groves. One olive grove was pointed out as the first olive grove planted in southern California.

Just as dusk was coming on we neared Palo Alto and we learned that we might catch a glimpse of the Leland Stanford University buildings as we entered the city. No one pointed out the home of Herbert Hoover, but we knew it was somewhere near the university and so we all looked in that direction. We learned that on the south bank of San Francisquito Creek in Palo Alto stands a tall tree. Palo Alto is Spanish for "high tree," and so the city found its name. We looked for Mr. Hoover, but he was not at the station to meet the train, probably he had something else to do just then. We know he has now. We were sorry not to be able to see him.

As we went on into San Francisco we rode along the shore of San Francisco Bay, but it was too late to look for the Golden Gate, that would have to be one of the pleasures of the morrow. We had filled our eyes with as much as they could hold for one day and so we sought our hotel and rest. We found the hotel that had been recommended to us in Los Angeles, but we didn't find the rest that we sought. The next morning we discovered that the hotel was advertised as headquarters for theatrical troupes, and we decided we didn't fit in and so moved to another place, where we found things more to our taste.

### HOME NEWS

DODGE CENTER, MINN.—Spring has brought our church and Sabbath school attendance nearly back to normal. Mr. and Mrs. Lyndahl have returned from Chicago, Mr. Ellis is back from Milton, and those who were sick have recovered and are out

again. Mrs. Socwell has been kept at home since the first of April on account of torn ligaments in her ankle, but will soon be able to be out again. We are looking forward to the return of Mr. Socwell from Iowa soon.

The roads have been bad since the first of March, and frequent rains keep them so. The land is so wet that very little seeding has been done.

Members of the Benevolent Society who live in town gave a play on March 14, "Sewing for the Heathen," which was well given and well received by those who attended. The bad roads kept more than half of our people from attending the instructive and helpful conferences conducted by Secretary W. D. Burdick from March 15 to 22. Those who could attend gained a wider knowledge and deeper interest in the denominational work and our great cause.

We all rejoice that the contract for the denominational building could be let on Doctor Gardiner's eighty-fifth birthday, and that the ground has been broken and the building started. We feel that our part in the building is very small, and wish it could have been several times as much.

CORRESPONDENT.

MARLBORO, NEW JERSEY.—The following items from the Marlboro *Messenger*, the church paper edited by Pastor Herbert L. Cottrell, will be interesting especially to the friends of Marlboro of other years. Mrs. Elizabeth Fisher Davis sends them to the RECORDER, and adds a word regarding the "twilight memory service" for Memorial day in their old cemetery. She suggests that any of our readers who have loved ones resting there may send her a word of tribute to their memory, to be read by someone they may choose to speak for them on that occasion. Any such message may be directed to Mrs. Luther S. Davis, Star Route, Bridgeton, N. J.

Mrs. Davis says: "The Marlboro Church has contributed about \$475 since Rev. Harold Crandall's appeal of last November, for the denominational building." The people there are very glad the work has begun. She also adds a strong word in favor of giving a tenth of all our earnings to the Lord's work. If all would do this, and not

rob God of his dues, the good work of the kingdom of God would go rapidly forward.

The items from the church paper follow here.

There are ways being suggested and tried by which we may swell the "Church Decorating Fund" which was started by the "Bible Reading Class."

Several men and boys met Sunday, March 17, to grade the church yard. Eber Davis, Howard Davis, and Frank Davis, with their trucks, and Albert Ayars, Albert Bivins, and Irwin Lawrence with teams were kept busy hauling dirt and sod from the side of the road between Morton Davis' and Howard Davis', while other men and boys with fork or shovel were joyfully helping fill the trucks and wagons as soon as they arrived so that no one had a chance to be idle. It is certainly surprising how many loads of dirt can be hauled in a day when several good men and boys get together. And at the close of the day when all the sod and dirt had been graded down in the proper place, it made quite a difference in the appearance of the church grounds; and after some grass seed has been sown and given time to come up, the changed appearance will be still more noticeable. Will Lawrence and Joseph Bivins are the committee appointed for fixing and decorating the church grounds, to work in conjunction with the trustees.

The Ladies' Aid has just purchased some new collection plates to replace the baskets which had been in use for several years.

The month of May is a month of special days in our church services. The second Sabbath of May is Mother's day. There will be a special song and story service, entitled "The Mother of Men," given by the pastor and choir. Be sure to honor mother by attending this service, if possible, and wearing a flower for her. How appropriate it would be to bring a potted plant or a bouquet of flowers with a card bearing mother's name to the service, and then after the service to give or take it to her.

The third Sabbath is Sabbath Rally day, at which time pastors are asked to speak on some phase of the Sabbath question.

The fourth Sabbath of May, or the Sabbath before Memorial day, is Memorial Sabbath. There will be a memorial sermon by the pastor and appropriate music. At the close of the service the soldiers' graves in the cemetery will be decorated by the children. A brief service will be held in the cemetery. All those who wish to help in furnishing the flowers may bring them to church in the morning or give them to Mrs. George W. Fisher, who has charge of decorating the graves.

A twilight memory service will be held in the Marlboro cemetery about one hour before sundown on May 30. This service, consisting of music and an address, is in memory of the men and women who are buried there, many of whom in their life-time had contributed much to the life and work of the church and community.

Everyone in the community is cordially welcomed to attend any or all of these services.

### IN DISCOURAGEMENT

DEAN ARTHUR E. MAIN

*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

*Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*

Be patient with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—*Francis De Sales.*

The frequent self-returns you make, dwelling so much on your unworthiness, although it may have the appearance of humility, is only a refined self-love. True simplicity regards God alone; it has its eye fixed upon him and is not drawn towards self. Go where we will, if we remain in ourselves, we shall carry everywhere our sins and distresses. If we would live in peace, we must lose sight of self and rest in the infinite and unchangeable God.

—*Madame Guyon.*

God cares for everything that he has created, but on the whole earth nothing is so interesting to heaven as the fidelity of a weak heart and feeble will endeavoring to overcome temptation.

—*Ephraim Peabody.*

I look to thee in every need,  
And never look in vain;  
I feel thy strong and tender love,  
And all is well again:  
The thought of thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life,  
Disheartened by its load,  
Shamed by its failures or its fears  
I sink beside the road;  
But let me only think of thee,  
And then my heart springs up in me.

—*Samuel Longfellow.*

### PRAYER

God of all patience, who in the fullness of time hast revealed thyself to men in Jesus Christ our Lord, have mercy upon us in the uncertainty and discouragement of hu-

man life. When we wait in darkness, longing earnestly to see, and see not anything; when we grope in ignorance, and knowledge comes not or comes too late; when we are eager to choose and act, and have no light upon decision; when the shadow of our own sin brings doubt upon our way, have pity upon us, O God! Help us to remember the sure working of thy will for good in all thy children's lives, the rest that remaineth, the assurance of eternal hope. Strengthen our hearts for earth's endeavor, and may our restlessness be turned to peace as we remove our thoughts from the uncertainties of life to fix them upon thee. And this we ask in the name of him who suffered and overcame.—Amen.

### A RECENT PERSONAL EXPERIENCE

DEAN J. NELSON NORWOOD

No wide experience with life is necessary to convince a man that a considerable part of what he is mentally and spiritually depends on the kinds of things with which he comes into regular contact. The places where we spend much time, the people with whom we associate, the books and periodicals we read, the thoughts we allow to occupy our minds, build themselves into the fabric which is ourselves and determine that quality about us we call character. In these last few years I have been increasingly conscious of the immense influence that steady, week by week, attendance at church has exercised in my own life. Even if many times nothing spectacular or especially memorable happened (like a Christmas or Thanksgiving dinner in a different range of life), I can feel the accumulated effects of the hymns, the Scripture reading, the prayers, the words of exhortation or exposition, and the association with people interested in the same things. No minister should feel disheartened because the influence of his weekly ministrations so often goes unnoticed. It is there nevertheless.

I had occasion two or three years ago to realize in an especial way how this more intimate environment molds us. The routine of a busy professional life, coupled with the fact that a professional man in a small community easily gets to be a sort of chore boy for that community, had led me to neglect reading and thought along definitely re-

ligious and spiritual lines. Unfortunately, also these detailed duties cut into that wider professional reading which is so necessary to keep a teacher, physician, lawyer, or preacher alive and effective. But it is in its effect on religious growth that I am especially interested as I pen this brief confession.

I have been called on frequently during the past twenty years and more for sermons and other religious or near-religious addresses. Ordinarily, I enjoy complying with such requests. The time came, however, when it just seemed as if I was getting no new spiritual experience or insight out of which to build such addresses, and I found myself receiving invitations more and more coolly and dubiously. My old sermons and addresses began to appear out of date—worn out. New ones grew slowly and often struck me as quite unsatisfactory when finished.

The situation burst into my consciousness with something like a shock. Something must be done. What should it be? I must get into touch more definitely and systematically with the really vital currents of spiritual thought and experience of today. (No day ever offered more.) There was never a lack on my part of the desire to grow spiritually. The longing has been perennial. I must get time—steal it if necessary—to read and think and live along religious lines. Just at that time, apparently by accident, I got acquainted with a religious publication that in good degree met my needs, and I subscribed for it. I began reading some of those positively thrilling religious books now pouring from the press—some of them recommended by this periodical. Soon it came in my way to attend some religious meetings which opened up new fields of spiritual growth and hope. So that partly by taking myself strongly in hand, and demanding of myself for myself better opportunities for spiritual growth; partly by circumstances not of my own creation, but in a sense accidental, I find myself making progress again. Not that I have achieved much as yet; I have not; but I have made improvement and sermons and religious addresses are less of a bogey to me than they were three years ago. Best of all, the stars shine brighter, the universe seems a happier, "homier" place, and I am better company for myself.

## YOUNG PEOPLE'S WORK

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

### CHARACTER, A GROWTH

Christian Endeavor Topic for Sabbath Day,  
June 1, 1929

#### DAILY READINGS

Sunday—Grow in grace (Eph. 4: 15)  
Monday—Comrades and character (1 Cor. 15: 33)  
Tuesday—Building character (1 Pet. 5: 1-5)  
Wednesday—Growth through the word (1 Pet. 2: 1-3)  
Thursday—Growth by study (2 Cor. 3: 18)  
Friday—Growth by habit (Ps. 1: 1-6)  
Sabbath Day—Topic: Character a growth, not a gift (2 Pet. 1: 5-8. Consecration meeting)

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Character is a growth from within, and no traits of character come from the outside; they must come from inner desire and effort. Every person has within him a desire to do right or to do wrong. His character depends upon which desire controls his life.

There are certain factors which affect the growth of character. I think it is true that we can almost judge a person's character by the kind of books he reads. A careless, frivolous person will read books which are not entirely uplifting, while the Christian will read the other type of books. Books certainly affect character, and it is very essential that young people be influenced to read the best books.

Habits also affect character. Evil habits drag a person down, while good habits lift him up to higher planes of living. We often see people whose lives are controlled by evil habits which are dragging them down, and they are discouraged, thinking nobody cares for them. Let us speak the kind word, let us give them a kind smile, showing them that Jesus cares for them. Let us help such people to overcome their evil habits, and form good characters.

"Reputation can be destroyed by slander, but not character."

### INTERMEDIATE CORNER

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

Topic for Sabbath Day, June 1, 1929

#### DAILY READINGS

Sunday—An honest man (Ps. 15: 1-5)  
Monday—Honest speech (Matt. 5: 33-37)  
Tuesday—Honest action (Acts 6:3)  
Wednesday—Honest in business (Prov. 11: 1)  
Thursday—Dishonest with ourselves (Jas. 1: 22)  
Friday—A dishonest deal (Acts 5: 1-11)  
Sabbath Day—Topic: Honest. Are we honest? (Matt. 6: 1-8; 1 John 2: 15-16; Ps. 119: 113-120. Consecration meeting)

#### PROGRAM OF THE NILE, N. Y., INTERMEDIATE MEETING

ALBERT W. DAVIDSON, PRESIDENT

Our Christian Endeavor meetings at Nile usually closely follow this outline:

1. Introduction of topic by the leader.
2. Songs, might include, "I'm Pressing on the Upward Way," "All the Way My Savior Leads Me," "Love Lifted Me."
3. Reading of the Scripture.
4. Short sentence prayers with thought along the line of honesty.
5. A few opening remarks given by the leader about the topic.
6. Questions prepared and distributed by the leader to members of the society are answered in turn. Such questions might be asked as, Are we honest in our church work? In our school work? What does it mean to be honest?
7. After all questions have been answered there is a general discussion period.
8. Song (such as any one may wish to sing).
9. Dismissed by the Christian Endeavor benediction.
10. After adjournment, business meeting and collection.

Let this be the summarizing sentence, "An honest man is respected by all."

#### HABITUAL HONESTY

Would you tell a falsehood for a dollar? No, of course not, nor for five dollars, nor for fifty dollars. But how would it be if the amount were fifty thousand or a million dollars? It would make no difference if you had the habit of being honest. Yet many people fall when a little falsehood or misrepresentation brings them a large fortune that does not belong to them. The re-

sult is that some say, "Every man has his price," that is, every man will be dishonest if he faces a big enough temptation. There is just enough truth in the statement so that we should be careful to cultivate honesty until it becomes habitual.

Be honest with the pennies intrusted to you day by day, and later the riches of the bank vault will be no temptation. Be honest in your daily recitations, and there will be no temptation to be dishonest in examinations. Honesty will be your first response to every situation.

I read of a woman in New York who bought a pearl necklace for \$15. It proved to be a valuable necklace, worth \$50,000, given her by mistake. She returned the pearls and asked for a \$15 string.

A man bought a quantity of Christmas cards at the Woolworth Store. After counting the cards, the tired girl waiting on him figured the amount with pencil and paper. The man paid what she asked, feeling that it was not enough. Later he found he had not paid enough and returned with the difference, twenty-five cents.

Would you have done differently in either case?

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Mrs. C. C. Van Horn, superintendent of the Junior society at Little Prairie, says: "The oldest of my juniors are in an Intermediate now. I would have a good sized Junior society yet, if they lived where they could come regularly. Some of them can be here only very irregularly and it is hard to carry out a definite line of work. I am using the "String of Pearls" this year for both the intermediates and juniors."

### A TRIP TO BURLINGTON, CONNECTICUT

REV. PAUL S. BURDICK

It was the day after Thanksgiving, and a light snow was falling, as we urged our car up the rough road and into the valley about fifteen miles west of Hartford, Conn., where a Seventh Day Baptist Church once grew and thrived. How long it had been since one of our faith had penetrated the valley, I do not know, but I felt sure that something of historical interest would reward my visit, nor was I disappointed. I

believe we should not allow the landmarks of our history to be forgotten.

The volumes of *History of Seventh Day Baptists in England and America* speak of the church as the Burlington Church at Farmington-Bristol. The reason for the various names lies in the fact that the town of Farmington was divided in 1785, when our people found themselves in a new town without having changed their place of abode. The name of the new town that was formed was Bristol. But Bristol was in turn divided in 1806, when the residents of this section once more had to change their post-office address to Burlington.

Our first stop was at the office of the town clerk, who kindly allowed us to go to his house to get warm. Leaving the other members of my family there, I went on to the neighborhood of the old church. Of course, no church building stands there now, but a farmhouse hard by, that once belonged to Elisha Covey, is now owned by the town of West Britain and used for a fresh air camp. Elisha's family was one of those who moved to Brookfield when the church declined, and some of his descendants live in central New York today. In the neighboring cemetery are stones bearing other Seventh Day Baptist names, such as Palmiter, Stillman, Spencer, Wells, and Kenyon. There, too, are the graves of Rev. John Davis, the first minister, Deacon Amos Burdick, who served the church while it was without a regular pastor, and Elder Amos Stillman, the last minister, whose life was cut short by smallpox in his forty-sixth year. After his death in 1807, the church seems to have dwindled in membership until in 1835 it is said there was only one member left, an old woman. However I was told that there are people living in the town who are descendants of Seventh Day Baptists.

Were we standing at the grave of a church or the birthplace of half a dozen churches? In the early days this was a half-way stop between the Hopkinton church and the Berlin congregation. Members who went from Burlington greatly strengthened, if they did not found, the churches of central New York. I should like to visit the place again, when landmarks are not obscured by snow, and when I have more leisure to question the older people about their recollections of Seventh Day Baptists.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am eight years old. I go to school and I am in the second grade. I read the Children's Page in the SABBATH RECORDER.

I have three sisters: Miriam, six years old; Mildred, five years; and Rebecca Mabel, six months old; and one brother, Teddy Eugene, three years old. We all play together and keep mama busy, but help her all we can.

I have an aunt whose name is Mrs. Will Greene, and she lives at Independence. I have been there. It is not a very big place.

Yours with love,

FRANCES IRENE FOSTER.

*Alfred Station, N. Y.,  
April 24, 1929.*

DEAR MRS. GREENE:

I am six years old. I go to school now.

We have two mother cats. Their names are Blackie and Goldie. Goldie's little kittens died.

We live on a farm not very far from you on the East Valley road. Our barn burned up awhile ago and we lost a lot of things which we need on the farm.

I see you said you liked letters for the RECORDER so I thought I would write to you. My Aunt Mabel knows you.

With love,  
MIRIAM FOSTER.

DEAR FRANCES AND MIRIAM:

I was very much pleased to receive your letters. I am always especially glad to hear from children whom I know as well as I do you and all your people, for I consider you all my very good friends. You must write again. I was very sorry to hear about the burning of your barn.

I am sure you must enjoy your mother kitties, for kitties make fine pets I think. I do not know what we would do without our playful yellow and white kitty; he is a

great pet. But finest of all is your nice large family of children. What splendid times you must have together.

I'll not try to write a longer letter to you for I must leave plenty of room for an interesting story which Elizabeth Green of Battle Creek, Mich., has kindly written for us. I know all our RECORDER children will join me in saying, "Thank you," to her.

Your true friend,  
MIZPAH S. GREENE.

### A TRUE STORY

ELIZABETH GREEN

This story is about a boy who was not ashamed to be "tied to his mother's apron strings." Now don't be hasty and call him a "sissy" or a coward, for indeed Archie was neither as he proved when he—but that is another story.

Archie belonged to a family of lone Sabbath keepers, long before that name came into common use, and he was the only full-blooded American boy in the neighborhood, as the community had taken on a foreign population after the pioneer spirit had scattered the American settlement, until only three of these families remained within a radius of several miles.

The common language spoken was "low German," which Archie and his sisters had learned to speak quite fluently, and many were the good times they had at school and on the "Common" with their foreign associates, whose standard of morals, however, was quite different from those taught and practiced in this home of L. S. K's, although one of the Ten Commandments which is all too commonly broken now-a-days was quite strictly observed by them, which fact was the means of saving Archie from real persecution on more than one occasion; for he was a good Christian boy and although for the most part a general favorite among the boys, occasionally when he refused to fall into some of their bad practices they would turn against him for the time being and it would take real red-blooded courage to put up a self defense.

On one occasion his little sister saw a group of threatening boys gathering round him, one of them trying to "pick a fight" and others ready to take up the offensive should the lone boy, courageously holding

his ground, give way to temper and overcome his antagonist. Furthermore an older boy stood by bullying the others to an attack. The scene was too much for little sister and she ran to the only source of defense she knew and soon brought her widowed mother to the rescue, at whose command the group dispersed, muttering defiance; but in a few days their anger died down and these same boys were glad to welcome Archie back as their friend and playmate.

It was not uncommon at neighborhood parties (usually dances) to have beer and even whisky in abundance. The American neighbors were seldom invited to these affairs so Archie's mother was quite surprised one day when he announced that he had an invitation and she was still more astonished at his odd request when he said, "Mother, when I ask you if I may go won't you please say, 'No'? I don't want to go."

"Why do you ask permission then—why not tell the boys you do not care to go?" she asked.

"Because," he replied, "They say there will be whisky at the party, and if I refuse to drink they will hold me and pour it down my throat. You know, mother, I would not drink the stuff, but there are enough of them to carry out their threat, and if you refuse to let me go they won't call me a coward as they will if I refuse without asking you."

"Under those circumstances I certainly shall not give you my permission," said his mother.

When Archie carried her answer to the boys they took it as a matter of course that the thing was settled and the attempt to force strong drink upon him was never repeated because he was brave enough not only to be tied but to *cling* to his mother's apron strings, and because his companions had learned the principle, at least of the commandment to "honor thy father and thy mother," and respected him for doing so.

**REGARDING WISCONSIN'S REFERENDUM VOTE**

Many people were shocked when, on April 2, Wisconsin "voted wet." I shall not soon forget my own feelings when the morning papers in Milwaukee reached me in the hotel there.

We are very glad to see in the Wisconsin

*Agriculturist* of April 20, the following good letter from one of that state's editors who had been ill in California, and who is familiar with the conditions in Wisconsin, ex-senator C. H. Everett. We are also glad that the *Agriculturist* is ready to use its wide-spread influence in favor of the dry cause.

The letter follows:

"It is with regret that I note the results of the prohibition referendum vote cast in Wisconsin, April 2. If the legislature repeals the Severson act, making it impossible for the state to arrest or fine anyone for the manufacture, sale, or possession of beer of not more than 2.75 per cent alcohol by weight, Wisconsin will become the dumping ground for bootleggers, highjackers, rough-necks, and the criminally inclined that are being driven out of other states.

"California is now operating under the Jones law. Four bootleggers have recently been sentenced to the penitentiary. Many of them are getting out of the business, for five years in state prison does not appeal to them. The state is after the higher ups, who do not mind a fine of \$10,000, but who shy at the jail sentence.

"One daily paper commenting on the fact that the little fellows are on the run, says that they have no place to go, but might flourish in Wisconsin for a time, or until Uncle Sam starts in to clean up that state. Fine advertising for my good state!

"That the repeal of the Severson state enforcement act is possible is plain, but that no member of the legislature can vote for such repeal without violating the spirit of his oath is equally plain. Senator Duncan, author of the resolution providing for the referendum, says that the vote cast April 2 makes it mandatory on the part of the legislature to repeal all state enforcement acts.

"The senator is very much mistaken. Senator Duncan and all other state senators with their right hands raised subscribed to the following oath: 'I solemnly promise and swear to support the Constitution of the United States, the Constitution of the state of Wisconsin and to perform the duties of state senator for the state of Wisconsin to the best of my ability. So help me, God.'

"Does the vote cast in a few of the large cities of the state asking for the repeal of state enforcement make it incumbent upon

the part of legislators to violate this oath?

"States which refuse the duty of aiding prohibition enforcement are simply paving the way for the establishment of a system of what will amount to federal police courts and of federal police over which they will have no control. No one wants to see such a system installed, but in a choice between the evil of permitting the Constitution and the United States laws to be flouted, and the annoyance of a centralized organization of petty courts, congress can have little hesitation.

"Illicit dealers in intoxicating beverages should remember that the Jones law recently enacted by congress—and I understand that most of the members of congress from Wisconsin voted for the law—providing a fine of \$10,000 or five years in the penitentiary, or both, for the first offense, will be in operation in Wisconsin, and that Uncle Sam is not very lenient when his laws are violated, and, further, that an offense against the Jones law will not mean confinement in the county jail or state prison at Waupun, but five years in the penitentiary at Leavenworth, Kan.

"Repeal of the Severson act does not legalize 2.75 per cent beer. The Volstead act fixes the alcoholic content of beer at one-half of one per cent, if I remember correctly. Wisconsin can not possibly legalize what the United States government declares unlawful, and any step in that direction will prove futile."

**AMERICAN SABBATH TRACT SOCIETY**

**Treasurer's Receipts for January, 1929**

General Fund	
Contributions:	
Onward Movement .....	\$ 228.09
Income from invested funds:	
Mrs. H. Gillette Kenyon Gift.....	1.25
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society .....	33.90
Charity L. Burdick Bequest.....	12.53
Delos C. Burdick Bequest.....	285.74
Delos C. Burdick farm.....	13.23
Eugenia L. Babcock Bequest.....	150.00
E. K. and F. C. Burdick Fund..	158.99
George H. Babcock Bequest.....	1,186.08
Mary E. Rich Fund.....	30.00
Penelope R. Harbert Bequest....	30.82
Sarah P. Potter Bequest.....	30.00
Edward W. Burdick estate.....	43.84
Nathan Wardner estate.....	330.34
	2,306.72
Receipts from publications:	
"Sabbath Recorder" .....	\$ 731.38
"Helping Hand" .....	181.87
Tract depository .....	7.45
Outside publications .....	6.85
"Junior Graded Lessons".....	19.95
"Intermediate Graded Lessons"....	10.95
Calendars .....	71.47
	1,029.92

Contribution to Special Sabbath Promotion work .....	41.67
Check sent in error for Building Fund.....	25.00
	\$ 3,631.40
Denominational Building Fund	
Contributions .....	\$1,902.07
Income:	
Interest on Liberty Loan Bond....	2.12
	\$ 1,904.19
Maintenance Fund	
Rent from publishing house.....	125.00
Total .....	\$ 5,660.59
Treasurer's Receipts for February, 1929	
General Fund	
Contributions:	
Onward Movement .....	\$ 115.29
Receipts from publications:	
"Sabbath Recorder" .....	\$ 455.86
"Helping Hand" .....	76.50
Tract depository .....	4.82
Outside publications .....	1.98
"Junior Graded Lessons".....	4.95
"Intermediate Graded Lessons"....	.75
Calendars .....	27.00
	571.86
Contribution for Java missions.....	3.50
	\$ 690.65
Denominational Building Fund	
Contributions .....	\$3,966.50
Income:	
Interest on daily bank balances....	37.88
Interest on note, publishing house..	3.75
Payment of balance account note, publishing house (cutting machine)...	300.00
	4,308.13
Maintenance Fund	
Rent from publishing house.....	125.00
Total .....	\$ 5,123.78
Treasurer's Receipts for March, 1929	
General Fund	
Contributions:	
Onward Movement .....	\$ 128.10
Individuals .....	5.00
	\$ 133.10
Income from invested funds:	
Sarah Elizabeth Brand Bequest....	.48
Martha Irish Burdick Bequest.....	4.90
S. Adeline Crumb Fund.....	9.57
Lois Babcock Bequest.....	.31
Rosannah Green Bequest.....	.25
George Greenman Bequest .....	1.84
Andrew J. Greene Bequest.....	2.00
Eliza James Bequest .....	2.70
Elizabeth L. North Bequest.....	3.00
Electra A. Potter Bequest.....	1.81
George H. Rogers Bequest.....	10.00
Sarah E. V. Stillman Bequest.....	15.00
Thomas Francis Trenor Bequest....	.17
Villa Ridge, Ill., Church Fund.....	1.19
Annuity gifts .....	10.82
I. D. Titsworth Bequest .....	15.00
	79.04
Receipts from publications:	
"Sabbath Recorder" .....	\$ 299.30
"Helping Hand" .....	200.30
Tract depository .....	1.20
Outside publications .....	3.92
"Junior Graded Lessons".....	4.05
"Intermediate Graded Lessons"....	2.10
Calendars .....	39.85
	550.72
Contributions to Special Sabbath Promotion work .....	83.34
	\$ 846.20
Denominational Building Fund	
Contributions .....	2,922.20
Maintenance Fund	
Rent from publishing house.....	\$ 125.00
Interest (one year) note, publishing house (Miehle Press).....	250.00
	375.00
Total .....	\$ 4,143.40

## OUR PULPIT

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

### CARRY THE MESSAGE TO THOSE NOT ATTENDING CHURCH

REV. WILLARD D. BURDICK

General Secretary of the Onward Movement

SERMON FOR SABBATH, MAY 25, 1929

Text—Acts 8: 4

#### ORDER OF SERVICE

DOXOLOGY

LORD'S PRAYER

RESPONSIVE READING—Psalm 97

HYMN—Hark! the Voice of Jesus Call-  
ing, "Who Will Go and Work Today?"

SCRIPTURE LESSON—John 4: 1-42

PRAYER

OFFERING

HYMN—I Love to Tell the Story

SERMON

HYMN—Lord, Speak to Me, That I May  
Speak

CLOSING PRAYER

the National Council of the Congregational Churches, said: "I can conceive of no adequate remedy for the evils which beset society except through the influence of religion.

"The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion."



*God desires to save sinners.*

"The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

*But there are few who are being saved.*

We lift up our eyes and see the fields ready for the harvest, but have to report few additions to our membership.

An article in a recent number of *The Baptist* states that in 1927, sixty per cent of the Protestant churches of America failed to

As introductory to the consideration of the subject of this sermon I wish to make certain statements about which, I believe, we are agreed.

*The individuals of the human race need a radical transformation, a heart change.*

*The religion of Jesus Christ is sufficient to realize this transformation.*

Roger Babson says: "The need of the hour is not more armies or navies, but more religious education based on the plain teachings of Jesus Christ."

Mr. Roosevelt said: "People educated in intellect and not educated in morals and religion will become a menace to our nation."

President Coolidge, in his address before

add a single person to their fellowship.

Another writer states that "The Men's League announces that 'over thirty-two per cent of the Presbyterian, Baptist, and Methodist churches of the United States failed to add a single convert in 1927.'"

The *Seventh Day Baptist Year Book for 1927* reveals to us that fifty per cent of our churches in the United States reported no additions by baptism and testimony.

Another condition that we must seriously consider when we are searching for the cause of the failure to gain converts is that many church members do not attend church services.

An article in a recent paper begins with these words: "Church membership lists are a fascinating study. What minister does not now and then, perhaps oftener, go through his particular roster with an eye to picking out those whom he sees regularly in his congregation? As he thumbs the cards, one by one the faces of the faithful stand out before him. Perhaps forty or fifty per cent of those enrolled fall into this classification. That, I think, would be too liberal an estimate if the membership of the church is five hundred or more. The other sixty per cent, or at least some of them, the pastor may see on Easter Sunday, if the weather is not too unpleasant and the new hat is becoming."

The Methodist Episcopal Church recently sent out a leaflet in the interest of increased church attendance, in which is this statement: "For the entire year, the Protestant churches of the nation average only about thirty-two per cent of their membership present at the church services on Sunday."

I fear that these figures are approximately true of some of our churches, and that this fact has much to do with the small increase in membership reported and the failure to give adequate moral and financial support to the local and denominational work.

A fact that has even more bearing on the subject of this sermon is that people who are not church members do not attend church services.

The corresponding secretary of the Southern Baptist Home Missionary Society recently wrote: "It is said that in the United States there are 65,000,000 people who are not interested in a church, never attend, and show no active interest in religious mat-

ters, and there are 27,000,000 young people under twenty-five years of age who are receiving no sort of religious instruction. Also, there are 15,000,000 homes among those who are nominally Protestant which do not have any sort of religious literature. Undoubtedly, it is time for us to be doing something about such a situation as this."

The unconverted do not attend church.

I am certain that this is very generally true. Listen to these words from an editorial in *The Baptist*: "Can anyone give reliable evidence that sinners ever attend church? Are the people who need conversion ever found in the pews? If a minister should preach the gospel and make the evangelistic appeal for repentance of sin and acceptance of Christ as Savior and Master, would he not in most instances be appealing to the people who are not present?"

"These are some of the things that make the preaching of the gospel difficult these days. It is sometimes boastfully said by people who are not guilty of thinking things through and who are in little danger of seeing things just as they are, that the preachers who really preach the gospel never lack for a crowded house. The statement is pure chimera. Thousands of ministers are preaching the gospel to attenuated congregations every Sunday. Some ministers with the gift of eloquence have turned the pulpit into a lecture platform, and crowds wait upon their words. There is a charm in the gospel itself, but it will not draw the crowd which is headed for the picture show, not even if the charm of the gospel message is enriched by the magnetism of the personality and eloquence of a great preacher."

Protestants are realizing more than in the past that if they succeed in winning people to Jesus Christ they can not confine their efforts to the services in the churches, they will have to go where the people are. And so, personal evangelism and organized visitation evangelism are being emphasized more and more. Helpful literature is obtainable that explains how such work can be planned and successfully carried on, and giving examples of the value of such efforts.

If a Seventh Day Baptist church depends for recruits to its membership on those who come to its Sabbath services and revival meetings, it will be disappointed, and in no far distant day the church will become ex-

tinct. Our preservation as churches and as a denomination depends very largely on our attitude to and work with those who do not attend our meetings.

But the matter of supreme importance is not the preservation of a church or of the denomination, but rather the salvation of men and leading them to an acceptance of the truths of God. What we need is a greater passion to be used of God in saving souls and leading them to accept the truths of God. Such a passion in expression will result in conversions and building up the appointments of the church.

And this active interest in those who do not attend church can well begin with an effort to interest the members of the church who have become uninterested in the work and appointments of the church. Pastors and laymen should go to them, and go often, and ask them to join again in the large program of the church, both as an encouragement and help to the church, for their own good, and that those who do not attend church may be influenced by their example to be concerned about their soul's interests. Oft-repeated invitations sympathetically given by many people will in many cases turn the indifferent back into active service for Christ and the Church.

In our anxiety to make known the gospel to the unconverted, knowing that they seldom attend our meetings where we can bring to their attention the truths that we love and that they need, we are compelled to go with these truths to them, if we fulfill our mission. And right here we are encouraged and helped by the fact that this was the method largely used in New Testament times, when Christianity spread so rapidly. "They that were scattered abroad went everywhere preaching the word."

True it is that Paul and other workers in those days spoke often to the people in the synagogues, but their most effective work was done in conversations in the home, on the street, at the well, in the market place. In these places questions were asked and answered, truth was made known to the sinner with a pointedness that was not always felt in the congregation, and the earnest desire of the Christian to lead another to his Savior was not as easily turned aside as would have been the case in the general congregation. God blessed these evangel-

izing efforts to the saving of many souls.

The same earnest, persevering efforts to interest and help the unsaved will now be blessed of God to the salvation of lost ones, and will result in glorious awakenings and revivals in our churches.

May God allow none of us to escape from the consciousness that we should go with the gospel message to those who do not attend church.

### WE'RE AS OLD AS WE FEEL

During a long ocean trip a certain little girl passed a most enjoyable time playing games with a merry old gentleman, who by the way happened to be Uncle Eli Podger on his way to Spain. Her mother found her one day just as she had finished playing shuffleboard. "What have you been doing, my dear?" the devoted mother asked.

"I've been playing with that young man over there," replied the little girl as she pointed in the direction of the affable Uncle Eli. The mother looked across at the old gentleman and smiled. "And how do you know when people are young?" she asked.

"Oh," responded the little girl confidently, "young people are those who have a good time."

And it is so! For "a man is as old as he feels." And a good humor and disposition and an interest and enjoyment in good things will banish many ills and make life worth living if they do not actually prolong our days on this earth.—*Selected.*

### THE BIBLE IN PUBLIC SCHOOLS

It is interesting to note what is being done in other countries. The National Board of Education in Mexico has placed a Bible in every school room and in every library in Mexico. Japan has placed Bibles in all of its schools. In this country Florida and Idaho have recently been added to the list of states which require the reading of the Bible in their schools. It is said by those who have investigated the subject that, in schools where the Bible is read, the moral tone of the children is higher than it is in schools where it is not read, and that it is higher than it was in these same schools before the reading of the Bible was begun.—*Presbyterian of the South.*

## Fundamentalists' Page

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

### VERBAL INSPIRATION—SOME CRITICISMS ANSWERED

#### 2. *Literalism.*

Another criticism of verbal inspiration is that believers in such are followers of a "blind literalism." But no one who is familiar with the writings of the ante- and post-Nicene writers can justly call these men "blind literalists." Fundamentalists are often called "literalists," and in a sense that is true. But no one who understands fundamentalism can justly call it a "blind literalism." The trouble is, "literalism" is a misunderstood word.

If we believe that the Bible is a supernatural Book; that it is God's revelation to men; and that it is an inspired Book, then we *must* believe in its *literal teachings*—that should be self-evident. But please notice I say "literal teachings," not "literal interpretation." There is a world of difference between these two statements—two statements which the modernist seems to confuse when he is discussing fundamentalism. So when the critic says that if we believe in verbal inspiration we must accept every statement in the Bible as a *literal fact*, however sincerely that statement is made, we answer by saying that such is a *very erroneous statement*. It is contrary to fact. The critic has created a "false dilemma." That is, he sets up his own standard of interpretation, and then proceeds to set up a standard of interpretation for the fundamentalist.

No fundamentalist, no believer in verbal inspiration, so far as I know, accepts any such "literalism" as modernism would have one believe. Neither verbal inspiration nor the literal teachings of the Bible require us to believe there are no figures of speech in the Bible. We know there are. The prophecies abound in them. Jesus himself was a master in their use. It is a very flimsy and foolish way to attempt to repudiate the doctrine of the inspiration, or the literal teachings of the Bible, by reading into these

doctrines what the so-called "literalists" themselves repudiate.

A few illustrations will make clear what I mean. The Bible represents God as the Creator of the universe. It declares that he made man in his own image; that he saw what he had done and was pleased with his work; that he talked with Adam and Eve, with the patriarchs, with Moses and the prophets. And we believe these statements to be *true*. But to believe that God is a personal being, that he has revealed himself to men in a personal way, that his all-seeing eye is over us all, and that he has talked with men and *does* talk with us—to believe all these things, and that we have his actual words in the Bible, *it in no sense follows* that we must think of God as some physical being, some earthly "potentate."

When Isaiah asks, "To whom hath the arm of the Lord been revealed" (53: 1); or when the Psalmist sings, "His right hand and his holy arm hath wrought salvation for him" (Psalm 98: 1); or when he prays, "Hide not thy face from me . . . O God of my salvation" (27: 9), my heart is thrilled with the thought of God's power, his holiness, his o'ershadowing presence. Because these words are poetic, they are none the less God's words to us. We are not unmindful that "God is a Spirit" (John 4: 24).

What more beautiful expressions for God's protection and defense are to be found in the Bible than such figurative expressions as these? "Hide me under the shadow of thy wings" (Psalm 17: 8). "The children of men take refuge under the shadow of thy wings" (Psalm 36: 7). "He will cover thee with his pinions, and under his wings shalt thou take refuge" (Psalm 91: 4). Now we can believe these are God's words—we do believe they are his words—without believing that God has either wings or feathers. Critics are only throwing dust in the air when they thus attempt to *reduce*, or *ridicule*, the doctrine of inspiration.

The Catholic Church holds to a stupid literalism in their interpretation of the Bible. But we are not defending Catholicism. When Christ says, "This is my body," they make these words to mean that the bread has actually been transformed into his flesh. Applying the same literalism, they



might just as well interpret his words, "I am the vine, ye are the branches," to mean that Christ was transformed into wood and bark, and his disciples into twigs, leaves, and fruit.

Now we believe that Jesus actually spoke those words, and that the inspired writers have accurately recorded them for our instruction, but we do not accept such literalism. Dr. J. Oliver Buswell, Jr., president of Wheaton College, himself a believer in verbal inspiration, has probably expressed the fundamentalists' position as clearly as any one when he says: "I believe in the inerrancy of the actual historical meaning which was intended by the inspired writers. The one question I would ask in interpreting any Scripture therefore is, *What were the words really intended to mean in their historical setting?*"

### 3. Discrepancies and Contradictions.

There are so-called discrepancies in the Biblical records, and contradictions, they affirm, between certain Biblical statements, and also between certain Biblical statements and the facts of science and history. These, we are told, make belief in verbal inspiration untenable. We would not say that no difficulties are involved here. There always will be difficulties involved when the finite mind tries to comprehend, or explain, the Infinite. But as believing Christians, certainly we should not wait until we understand all the mysteries of the Bible, or have all the difficulties removed, before accepting the Bible as divine. Archbishop Whatley put it well when he said we are not obliged to clear away every difficulty about a doctrine in order to believe it, provided the facts on which it rests are true. And these difficulties are not solved by rejecting this theory of inspiration; in fact, *rejection* involves greater difficulties than does *belief*.

We can not now enter into a discussion of the so-called errors and contradictions. They run all the way from the two accounts of the flood to the two genealogies of Christ; from the various characterizations of God to the plan of human redemption. It is sufficient to say that most of these apparent errors and contradictions have been answered again and again, even to the silencing of scoffers and infidels.

### A CONCLUDING WORD

Now I am perfectly conscious that modernism rejects almost *in toto* the position I hold in reference to the Bible, and which I have taken in this series of articles. I say this deliberately. I know. I have been through the struggle, but thank God I have come back to the main road again. Some fifteen years ago, I classed myself a liberal—a "modernist," had that term been in current use. Then, had I been asked to state my definite convictions, I should have repudiated these very doctrines that I am today defending. I had had two years of training in liberal theology, and in my heart I questioned every statement as to the Bible being a supernatural, inspired Book. But such men as Sanday and Orr, Gray and Torrey, Pierson, Meyer and Gordon turned my thoughts away from the opinions of men about the Bible to the Bible itself.

The questions would not down, What has liberal theology to offer instead of my old faith? Does it square with the Bible?

*Liberal Theology.* Liberalism said, The Bible is not a divine book, in the sense that God is its author. Rather, it is a record of men's beliefs about God, of their search after God, of their progressive understanding of him. It matters not how high a regard we may have for some of the beautiful things in the Bible—the moral precepts, visions, etc.—they are not to be regarded as God's words, but merely men's beliefs about the will and purpose of God. The Bible is thus a very human book, and its authority can in no sense be considered fixed or final. Instead of progressive revelation from God, modernism substitutes progressive understanding of God.

Over against this liberal position I placed the Bible itself. The Bible claims to be a supernatural revelation; it claims to be God's message to man; it claims to be an authoritative Book, an infallible guide in the way of salvation. This view is implied in every reference Christ made to the Old Testament. It was certainly the view touching the whole Bible held by the Church of the post-apostolic age.

Says Dr. James Orr: "What does the Bible itself give us as the test of its inspiration? What does the Bible itself name as the qualities that inspiration imparts to it?"

## DEATHS

**HURLEY.**—William Henry Hurley, pioneer of southern Oregon, died on Monday, April 29, at his home near Talent, in the Valley View district, aged 79 years, 7 months, and 16 days. Death was due largely to the infirmities of old age.

Mr. Hurley was born on June 15, 1849, near old Fort Defiance, Ohio. His parents, Leven and Cecilia Van Horn Hurley, both were from the early pioneer stock in Ohio. When the deceased was five years of age the family moved to Clinton County, Iowa, where he resided until December 4, 1872, when he married Miss Sara K. Clark at Milton, Wis. After the marriage he followed pioneer movements to Nebraska and Kansas, moving west with the great pioneer advance.

He settled with his family in Columbia County, Washington, establishing himself on what is now known as Hurley Flats in the Asotin district. The pioneer life of Oregon again lured him and in 1891 he moved with his family to the Rogue River valley, settling in the Anderson Creek district and having since made his home in this section. He was prominently identified with the development of the fruit industry of the valley and was widely known throughout.

Mr. Hurley was preceded in death by his wife and four of his six children. Those surviving are Delwin Hurley and Mrs. Ethelyn Holibaugh, both residing at Talent and with Mr. Hurley at the time of his death.

Rev. Mr. Audrey Brown, pastor of the church in Talent, conducted the funeral services on May 3, 1929. The choir sang "The Sweet Bye and Bye," and also "Some day the silver cord will break." The Scripture lesson on Charity (1 Corinthians 13) was read and two ladies sang "Whispering Hope." Our friend had resided in Talent thirty-eight years.

D. O. H.

Paul speaks in Timothy of the *Sacred Writings that were able to make wise unto salvation through faith which is in Christ Jesus*. He goes on to tell us that *All Scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, in order that the man of God may be perfect, thoroughly furnished unto all good works*. When you go back to the Old Testament you will find the qualities of inspiration are just the same. 'The law of the Lord is perfect,' etc. These are the qualities which the inspired Book is alleged to sustain—qualities which only a true inspiration of God's Spirit could give; qualities beyond which we surely do not need anything more. Take the Book as a whole, in its whole purpose, its whole spirit, its whole aim and tendency, and the whole setting of it, and ask, Is there not manifest the power which you can only trace back, as it traces back itself, to God's Holy Spirit really in the men who wrote it?"

### CHURCH ZEAL IS DECLINING

Zeal for spreading Christianity is the thermometer of church zeal and interest. It always has been. And when the churches give less for missions, it is even more serious as a sign of church decline than in the retrenchment it enforces in the foreign field. True, money is being spent on new churches and finer surroundings and better music. In an age which sees comforts and luxuries added constantly to homes, some of this will be reflected in handsomer church edifices and better programs. But even for their own comforts the proportion of their income that church members give is less than it was. Is the faith of our fathers losing its hold in America? That is more serious than most of the questions we hear asked today. It makes a somber tone in the picture of a country at its wealthiest. For it is written that where our treasure is, there will our heart be also.—*Milwaukee Journal*.

The little cares that fretted me—  
I lost them yesterday  
Among the fields above the sea,  
Among the winds at play,  
Among the lowing of the herds,  
The rustling of the trees,  
Among the singing of the birds,  
The humming of the bees.

—E. B. Browning.

### Sabbath School Lesson VIII.—May 25, 1929

**GOD'S LAW IN THE HEART.**—Jeremiah 31: 1-40; John 1: 17; Hebrews 8: 7-13.

**Golden Text:** "Thy word have I hid in my heart, that I might not sin against thee." Psalm 119: 11.

#### DAILY READINGS

May 19—Israel's Restoration. Jeremiah 31: 1-9.

May 20—God's Law in the Heart. Jeremiah 31: 31-37.

May 21—Teaching the Scriptures. Deuteronomy 6: 1-9.

May 22—The Faith-producing Word. John 20: 30, 31.

May 23—The Hope-inspiring Word. Romans 15: 8-13.

May 24—The Saving Word. James 1: 19-27.

May 25—The Cleansing Word. Psalm 119: 9-16.  
(For Lesson Notes, see *Helping Hand*)

## SPECIAL NOTICES

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

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

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

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

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

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

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

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

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

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

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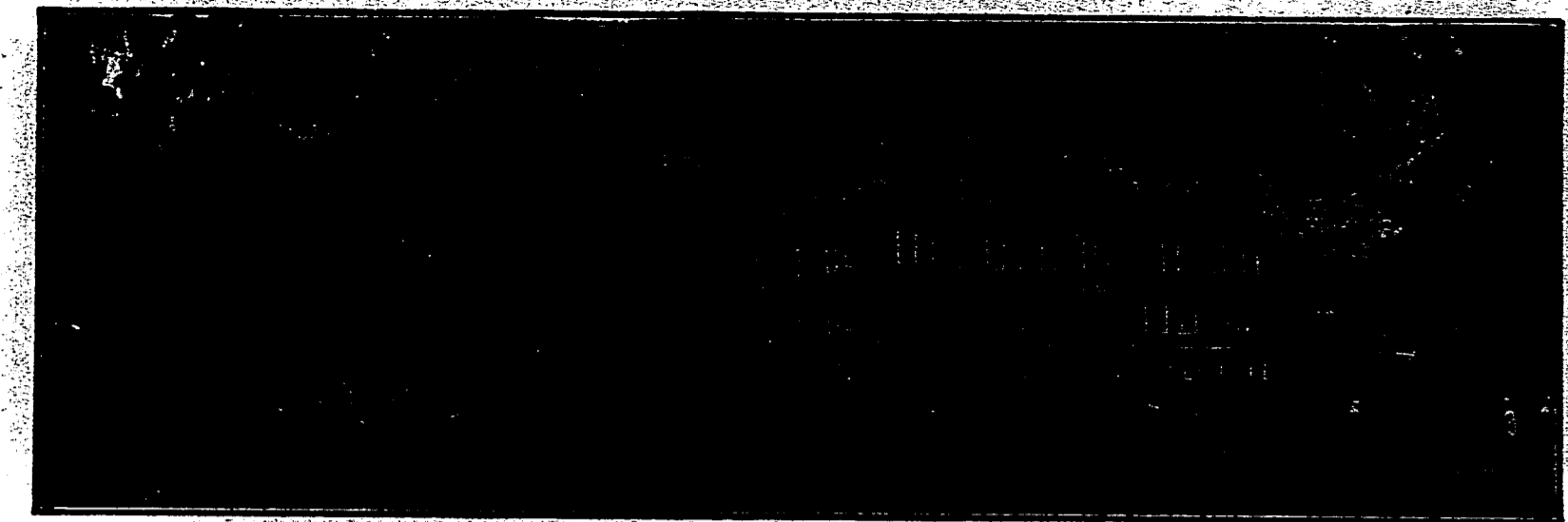
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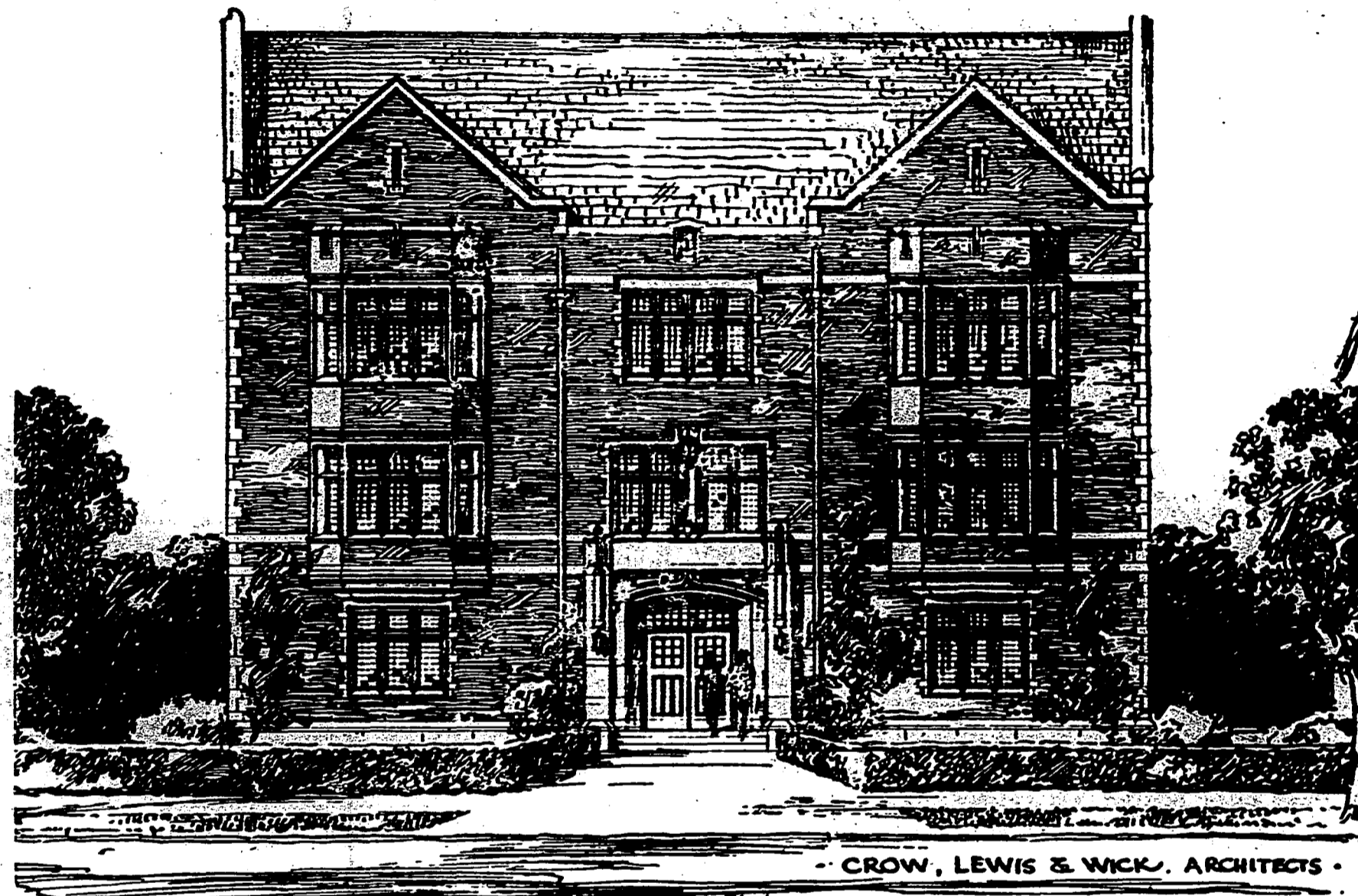
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 That each must live as part of a great whole.  
 Reveal your soul, that all may see and know;  
 Let no defamer call you base or low.

—E. Guy Talbott

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