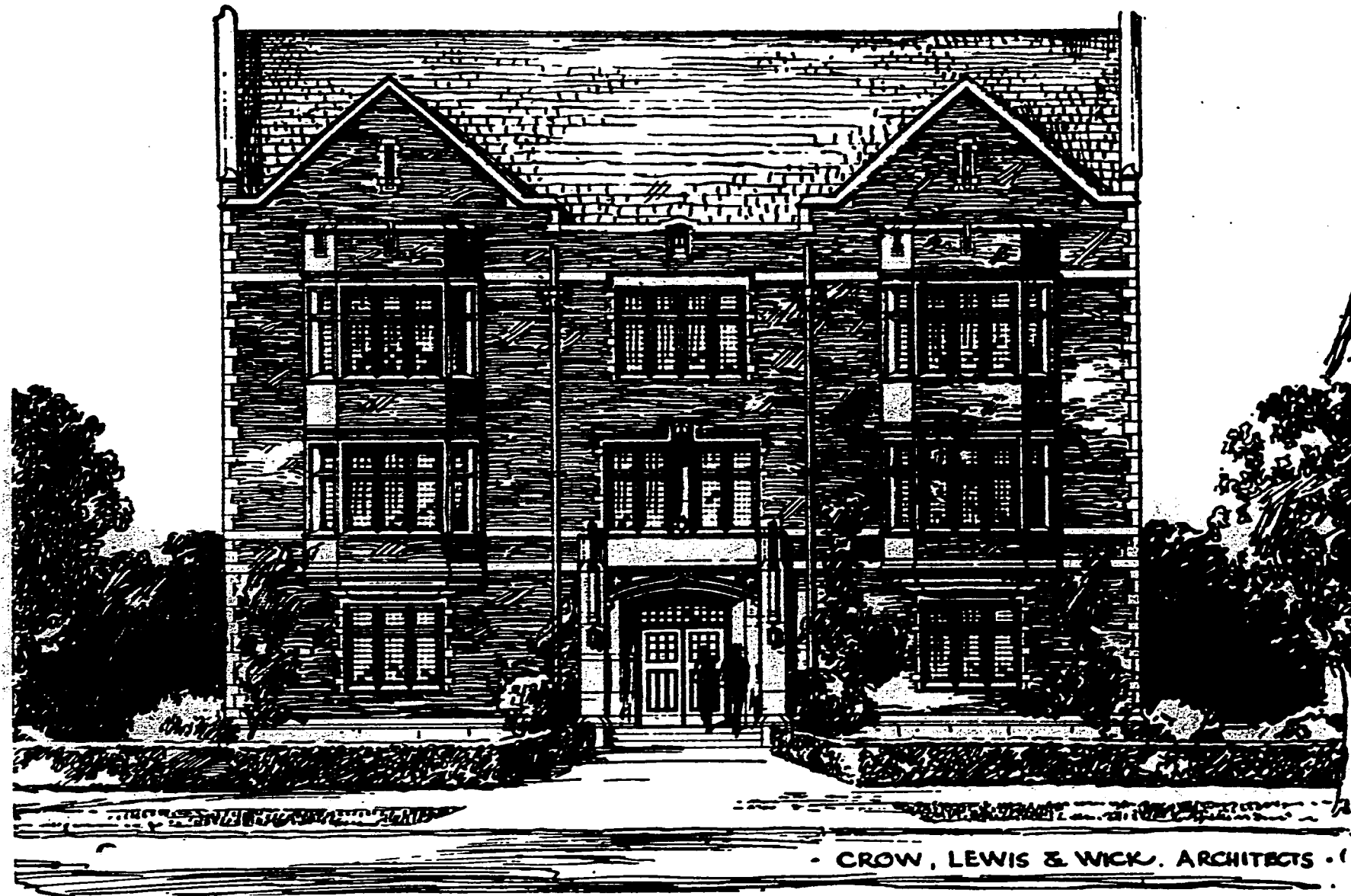


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



- CROW, LEWIS & WICK, ARCHITECTS -

Ambassador Debuchi said with regard to the meetings of the World's Engineering Congress in Japan in 1929:

"May we not hope that this meeting will mark . . . the beginning of construction work of a spiritual nature which will bridge the Pacific with materials even more enduring than the granite and steel which have gone to the building of those magnificent structures . . ."

May the erection of the Denominational Building mark a new beginning in construction work of a spiritual nature with materials more enduring than those which have gone into its making.

**THE DENOMINATIONAL BUILDING**

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

# The Sabbath Recorder

The Sabbath was given for man's highest good. The seventh day was made holy in order that it might minister to the spirits of men dwelling in physical bodies, and subject to the limitations of this earthly sphere of time and sense. The world's present need is the world-old need of mankind. The world needs God. The Sabbath symbolizes God's immanence and man's immortality. The Sabbath, the divinely appointed weekly reminder of God's gracious presence, is needed if we are to possess our souls in peace in our present confused and distracted world. The nature of time is difficult to determine. Its study in the abstract is perplexing and illusive. It is not difficult, however, to recognize a portion of time measured by the regular phenomenon of the setting sun, set off as a divine symbol of the sacredness of all time, and therefore, of all life.

—Rev. A. J. C. Bond.

**CONTENTS**

<b>Editorial.</b> —Laying the Corner Stone. "What Mean Ye By These Stones?"—Corner Stones in the Bible.—What Will It Mean To Us?—"An Appeal" Please Read It.—Please Do Not Miss Them . . . . .	705-708
Tract Society — Meeting Board of Trustees . . . . .	708
Lewis Summer Camp . . . . .	711
<b>Seventh Day Baptist Onward Movement.</b> —Our Buletin Board.—Statement Onward Movement Treasurer, May, 1929 . . . . .	712
The Corner Stone . . . . .	713
Contents of Corner Stone . . . . .	714
In Bereavement . . . . .	715
<b>Missions.</b> — Work in Liuho, China.—Danger Signals in Modern Evangelism . . . . .	716-718
The Psalms . . . . .	718
An Appeal . . . . .	720
<b>Woman's Work.</b> —A Motor Trip to Emmaus . . . . .	721
<b>Young People's Work.</b> — Heroes for Christ.—Intermediate Corner.—Intermediates, Get Acquainted.—Junior Jottings. — The International Christian Endeavor Convention . . . . .	723-725
Concert at Plainfield . . . . .	725
<b>Children's Page.</b> — A Stay-at-Home Journey to Japan.—The Quarrel . . . . .	726
"Do You Believe They Think I am Lost?" . . . . .	727
<b>Our Pulpit.</b> —Sure and Swift . . . . .	728-731
The Circulation of the Scriptures . . . . .	731
From the Woman's Christian Temperance Union . . . . .	731
<b>Fundamentalists' Page.</b> — The Holy Scriptures—Its Own Testimony . . . . .	732-734
The Declining Alcoholic Death Rate . . . . .	734
<b>Deaths.</b> . . . . .	735
Sabbath School Lesson for June 22, 1929 . . . . .	736

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

**President**—Claude L. Hill, Farina, Ill.  
**Vice-Presidents**—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Willard D. Burdick, Plainfield, N. J.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

**COMMISSION OF THE GENERAL CONFERENCE**  
**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.  
**Terms expiring in 1930**—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.  
**Terms expiring in 1931**—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

## AMERICAN SABBATH TRACT SOCIETY

**BOARD OF DIRECTORS**  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
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**Treasurer**—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
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**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

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**Central**—Mrs. Jay S. Brown, Brookfield, N. Y.  
**Western**—Mrs. Walter L. Greene, Andover, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. Charles D. Coon, Riverside, Calif.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.  
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

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

## SABBATH SCHOOL BOARD

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**Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Mrs. Marjorie W. Maxson, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of International Society**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.  
**Junior Superintendent**—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.  
**Intermediate Superintendent**—John F. Randolph, Milton Junction, Wis.

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**Central**—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.  
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**Northwestern**—Miss Elsie Van Horn, North Loup, Neb.  
 Miss Vivian Hill, Farina, Ill.  
 Royal Crouch, Centerline, Mich.  
**Southeastern**—Miss Greta Randolph, New Milton, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Fouke, Ark.  
**Pacific**—Gleason Curtis, Riverside, Calif.

## EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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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. 23

PLAINFIELD, N. J., JUNE 10, 1929

WHOLE No. 4,397

*Our Father in heaven, we thank thy holy name for the gift of Jesus the Christ, who is the chief corner stone of our religion. The divine One who was with thee when thou didst lay "the foundations of the earth and the corner stone thereof."*

*Now as thy children assemble here to lay the corner stone of their denominational building, in the name of thy dear Son, we pray that we may think of him as "the head of the corner" of our blessed religion.*

*In his name thou hast led thy people through all these years, until now thou hast brought them to this happy hour.*

*We do pray that throughout the entire land, in all our homes and churches, the spirit of Christian brotherhood and unity of purpose may prevail. Help us all to rally as one people around this standard marking the headquarters of all our work for thee. May we unite heart and hand in the blessed kingdom-work which thou hast committed to our keeping. In Jesus' name. Amen.*

**Laying the Corner Stone** On Sunday afternoon at five o'clock, June 2, the corner stone of the new building was laid with appropriate ceremonies. President Corliss F. Randolph had the program in charge, and a fine company was present to hear him read the message from Rev. Claude Hill, president of Conference, which you will find on another page.

President Randolph spent the day in collecting the articles, books, and pictures, with which he filled a good sized copper box to place in the corner stone.

We were glad to see the widespread interest in the matter, and our readers will find a record of progress from week to week now until the building is completed.

**"What Mean Ye By These Stones?"** This question was asked by Joshua, after all the tribes of Israel had united in making a heap of stones on the Canaan side of Jordan. The tribes had been wandering around for forty years, sometimes near to the promised land, and sometimes farther away. They had wandered long enough,

and the time had come to go forward. Their priests took the lead and forward they went. Sometimes it *did* seem impossible for them to overcome all the difficulties in their way, but where the Lord leads, and the people are willing to follow, nothing is impossible. So when all the tribes had united in gathering the material, their pile of stones stood there as a memorial of God's help. Joshua said: "When your children shall ask their fathers in time to come, saying, 'What mean these stones?' then shall they speak of the way God had led them through the years."

From that pile of stones onward, Israel had a different outlook, and I am sure they were glad that Jehovah had not left them to die in the wilderness.

When Joshua was old and the time drew near when he must leave the work for others to do, he gathered them at Shechem, and after reminding them of all the ways in which God had been leading, he made a stone memorial bearing the words of the law, saying: "Behold this stone shall be a witness unto us . . . lest you deny your God."

Once more, after Samuel had been led to a great victory over the Philistines he too set up a stone for a memorial of God's help and called it "Ebenezer," saying, "hitherto hath the Lord helped us."

In a very important sense, this denominational building of which we are laying the foundation stone today is our Ebenezer.

It was no uncommon thing for God's people in olden times to make much of their memorials in stone, as reminders of divine help. And I know no other thing more appropriate for us as we have laid this corner stone and are going on with our work, than to call it *our Ebenezer*. Every time I stop to think of the way things were more than twenty years ago when I took up this pen, and the changes that have come, I am deeply impressed with the thought, "hitherto hath the Lord led us" as a people.

Now let me express the hope that this corner stone which we have just laid with

appropriate ceremonies, led by President Corliss F. Randolph, may be to our people all that Jacob's stone, set up after Jehovah had comforted him, came to be—a power that drew him *back to Bethel*, the “house of God.”

Then and there Jacob solemnly pledged one tenth of his income to the work of the Lord. I am very sure that our dear people would make a wonderful gain in strength, and growth in Christian graces, if they too could attain to the point of consecrated tithers for the work of the Lord.

I do know that this plan has been a blessing to some for several years. What would be the result if all should accept and practice it?



President Randolph Laying the Corner Stone

**Corner Stones In the Bible** The use made of stones in divine revelation makes an interesting study for us just now.

We find that considerable stress is placed by Bible men upon the use of stones in their buildings, in their altars, in their boundary lines, their pavements, measurement of distances, and as special memorials in matters of national interest.

Jacob's memorial stone set up and anointed with holy oil brought him, after many years, back to Bethel and to the con-

secration of one tenth of his substance for kingdom work.

It is perfectly natural, then, for the prophet to foresee the coming One in future building of the kingdom of God, as the “chief corner stone.”

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isaiah 28: 16.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2: 20-22.

The corner stone was so placed that it served to bind together the walls that met

upon it, making them as one. If we as a people are careful to build upon Christ as our corner stone, in godly sincerity to the holy law of God, standing true to the spiritual ideals of our Master, rallying around this building as an instrument in divine hands for extending Bible truth, the years to come will undoubtedly find us a strong and growing people. Genuine, loyal sincerity to the faith of our fathers will make us the light of the world in an age when real Sabbath truth is being forgotten.

May the light which we as a people try to show be the result of real *heart-piety* exercised in sincerity, and in real brotherly love. Such sincerity, such brotherly love, will give us power as a people and become an argument for truth such as no unbelievers can gainsay. The men who *believe*, and who speak out of a Spirit filled heart, in all sincerity and consistency, are the ones who under God will cause others to believe also.

As we as a people think of our corner stone today, may our united prayer be: “O Lord, fill our hearts with thy Spirit, give us unity of purpose, and enable us to be true to thee and to one another in the work thou hast given us to do. May thy people throughout the land stand together as one man around this building which represents thy truth.”

**What Will It Mean to Us?** We have answered the general question as to its application to the people of long ago, in the days of Bible heroes. Now will it not be a good plan to emphasize the word “ye” in the question. What mean ye by this building? What should this plant mean to Seventh Day Baptists?

There must certainly be some good purpose hoped for, or our people would not have responded so well to the calls for funds. So far as the fine shop part is concerned, that has been proving its great value for six or seven years.

Now let me mention a few things which I think this building will mean for us as the years go by.

1. So far as words have come to me from far and near, it means already a quickening of our gratitude to God for the way he has led us through, when the outlook at first did seem so dark. Some way I can not help feeling that the prayers, sympathies, and sacrifices of our beloved people throughout the entire land have been blessed of God to bring it about. And we have a right to be glad.

When Samuel erected his Ebenezer there followed a widespread revival of interest in the Lord's work throughout all Israel. Why should not these stones mean as much to us?

2. This building means that after two hundred fifty years of wilderness wandering without a home of our own, we are now

to have ample room for doing our important lines of work for Christ. It is high time we had it. We do greatly need it.

3. This building should mean a greater unity of spirit and a more perfect communion of saints than we have ever known as a people. I do not know of a church where children of God have not done something which these stones commend. And from the Atlantic to the Pacific, hearts are made glad together to see the good work going through.

4. This building means more than any mere business enterprise or worldly advantage for our home people. It means genuine gospel messages of salvation and the advancement of Bible truth throughout the entire land. It means the shining of the Light of the world in every section or home where its printed pages can go. Indeed, it should help every home and every church to be a light-shiner.

In my boyhood days, at evening meetings the farmers would bring candles, and one would light his candle by another's until after a while all were lighted and the room was full of light. Now we mean that this publishing house shall help to light all the lamps in our churches. To the editor and the board these stones mean, the advancement of Bible light in all the land.

5. This building looks both ways—to the past and to the future. Its present testimony can not be misunderstood, for it says that we do have faith in the future of our good cause, and that we are willing to sacrifice for the work of the kingdom. We gladly give it all—every stone—to the cause of Christ.

6. We must not overlook its importance to the work of the Historical Society. The upper floor will be devoted to this department.

We have a wonderful history, the study of which should furnish an inspiration to every member of our churches. Whenever any people shall come to lose interest in their own history their doom is practically sealed. It is quite remarkable how our best families all over this land do cherish their old family records—even the ancient *furniture* used by our great grandfathers is highly prized, and everything that helps to keep alive, and to honor our family name.

In our historical room will be found, not

simply the records of one society or one board, but of all of them. There will be preserved every step in Seventh Day Baptist history; the pictures of our ministers, our teachers, our missionaries; pictures of the churches and schools they have served—indeed, nearly every line of things that will help us to prize the faithfulness of the fathers and the truths for which they stood.

7. Last but not least by any means; when people of the great world ask us, as they have done for a hundred years and more, "Where is your headquarters located?" will it not enable us to look them in the face and be able without any sense of shame to promptly point them to a headquarters of our own, of which any people might well be proud?

If I have reason as a Seventh Day Baptist to be thankful for one thing more than another as to our working machinery, it is that my generation of believers are to leave for those who come after them, as a free gift to God's cause, this excellent equipment for future good work.

**"An Appeal"** On another page will be **Please Read It** found an appeal by Brother B. I. Jeffrey for gifts to purchase an automobile for the use of Rev. D. B. Coon in his mission work in Jamaica.

This is indeed a worthy cause, and judging from the experience of Brother and Sister Coon, with a broken down car as related in a recent RECORDER, it is as needy as it is worthy.

It will be fine if responses can reach Mrs. P. B. Hurley of Riverside (as suggested by Brother Jeffrey) in a few days sufficient to meet this need. Please hurry them right along.

**Please Do Not Miss Them** In the Missions Department of this RECORDER are two articles which you will enjoy if you carefully read them. The letter by Doctor Thorngate gives most interesting particulars regarding the medical mission work in Liuho, China.

The article on evangelism suits me the best of anything in that line I have seen for some time.

It will pay you to give special attention to the Missions Department of this RECORDER.

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 12, 1929, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, George R. Crandall, Theodore J. Van Horn, Nathan E. Lewis, Courtland V. Davis, Arthur L. Titsworth, Business Manager L. Harrison North, and Assistant Recording Secretary Bernice A. Brewer.

Visitors: Mrs. Willard D. Burdick, Mrs. Theodore J. Van Horn.

Prayer was offered by Rev. Theodore J. Van Horn.

Minutes of last meeting were read.

#### REPORT OF THE CORRESPONDING SECRETARY

On April 26-28 I attended an inter-seminary conference at Alfred, N. Y. This conference was called by the students of our seminary at Alfred, and to it were invited students of other near-by seminaries. I had an informal conference with the teachers and students in our own seminary Friday evening; addressed the conference Sabbath afternoon on "Christian Co-operation." Sunday morning I spoke to the Sunday congregation in Alfred on the same subject. Sunday evening I called a meeting of the Seventh Day Baptist students of the college, to which invitation several students responded.

Literature has been sent out during the month as follows:

Fundamental Features of the Sabbath Cause—1,000 copies; other tracts—1,225; total—2,225.

Suggestions for the observance of Sabbath Rally day concerning which reference was made a month ago were prepared and they appeared in the SABBATH RECORDER of last week. They are for use in the churches next Sabbath day, May 18.

The camp booklets are off the press and are being distributed. The cost of the publication of these booklets has been taken care of by a friend of the young people.

Much interesting correspondence has been received during the month, one interesting fact being the number of persons who agree to distribute Sabbath literature. Doubtless, you will be interested in extracts from some of these letters.

I  
From Canada—"I am a Sabbath keeper but not an Adventist. I take their 'Signs.' I take Bal-lenger's 'Gathering Call.' I take the 'Sabbath

Observer' from England. We used to take the SABBATH RECORDER, but I have not seen a copy for years. Would you mind sending me a copy? We have two little children just about entering high school and we would like to send them to some Sabbath keeping school if such is possible."

#### II

From Louisiana—"The literature you sent me has been devoured and I write you to thank you for it, and to ask you for some of your free tracts for distribution. I have marked off the whole line of free tracts which I will distribute to the people in different parts of our parish. I would like five of each, or ten, as the case may be. I believe God will bless the message."

#### III

From Canal Zone—"Greetings in the name of the Lord. I am very thankful for the wonderful package of literature you sent me. I am reading them through and am also handing them out. I am soliciting a donation and as soon as I can, I will send in same for the cause of the work. I belong to the Free Seventh Day Adventist."

#### IV

From Texas—"I have been reading your little tract on 'Fundamental Features of the Sabbath Cause' as represented by Seventh Day Baptists. I can't tell you how I came by this little book, but it has converted me forever into a believer of the true Sabbath. I am a member of the Missionary Baptist Church, my husband being a Baptist minister. But now I am not ashamed to tell anyone that I have never been satisfied with the Baptist Church. . . . Your book came as a revelation to me, so if you have some more of them on hand and can send them to me, I will sow them out to the people that I think would study them. I will mail all out over this part of Texas that you send me."

We are glad to find new friends of the cause and to establish new centers for tract distribution. Literature is being sent out in answer to these requests.

A. J. C. BOND,

*Acting Corresponding Secretary.*

The Treasurer, Ethel L. Titsworth, reported the receipt of \$238 from the bequest of Addie S. Billings, to which \$12 will be added from the interest income, making the bequest \$250 as willed, the \$12 having been retained as inheritance tax.

The report of the Advisory Committee was amended and passed as follows:

YOUR ADVISORY COMMITTEE WOULD RESPECTFULLY RECOMMEND AS FOLLOWS:

1. That the twenty-nine group conference suggestions, transmitted to the board by the Commission of the General Conference, be acted upon as indicated below.

a. Suggestions which are now being worked on by various agencies and which need no further action at this time, are as follows:

"Can we not have more sermons published in the SABBATH RECORDER for our pastorless churches?"

"Teen-age Conferences should be maintained and promoted as well as other young people's work."

"My heart is with our beloved Doctor Gardiner, and I do so wish that his dream of the denominational building might be realized during the time he is spared to us."

"Would it not be wise for our Tract Board to take the people into their confidence by opening the books of the publishing house in some way so that anyone might see the details of the business management?"

"Stress a more encouraging note for our denominational life without shutting our eyes to the problems."

"Stress a positive program in all departments of our denomination, based on a positive gospel."

b. The delay in the publishing of the *Year Book* is due to late arrival of copy for which this board can not be held entirely responsible.

c. The following suggestions be referred to the leader in Sabbath Promotion:

"This is being neglected—the making of the Sabbath something of vital value in the lives of the young people. I talked with a young man this summer who said that he kept the Sabbath only for sentimental reasons. Had he worked in a city during the vacation months, he would have willingly worked on the seventh day. To my mind we ought in some way to build a Sabbath program which will give to the experience of such young men a longing for the benefits of sacred time (the seventh day). I feel that we as Seventh Day Baptists will be held accountable for this neglect."

"It is my opinion that the Tract Society needs to undertake a campaign of Sabbath evangelism among our own people to secure a keener Sabbath conscience and an aggressive campaign outside ourselves."

"We need a little tract, with pictures, introducing Seventh Day Baptists."

"We need to live all other virtues in the Christian category so consistently as to commend the Sabbath truth to the attention of everyone."

"I would be glad to see a serial in the RECORDER dealing with the struggles which young people are meeting in relation to the Sabbath. Elder Clarke's 'Lorna Selover' and Alice Larkin's 'House Upon the Sand' were of this order. Other phases of the struggle which comes to young people of today might be dealt with in such a story."

"I think the Sabbath truth should be brought to the attention of our young people more often than it has been, especially to our college students. We should be able in some way to meet all doubts concerning the keeping of the Sabbath."

"Let us stress the distribution of information in concise, concrete form, not merely through the RECORDER and from the pulpit but by direct mail and personal contact with every member, resident, and non-resident."

"Too much religious work for adults—too little for children."

"Stress: The value of the Sabbath in building Christian character."

d. The salary of the editor of SABBATH RE-

ORDER be reported in the annual report of the board to the General Conference.

e. Refer back to the Commission with repetition of offer of full co-operation the following:

"We need better co-ordination of the work of the various organizations of the denomination."

f. Refer to the Corresponding Secretary the following: "There is a lack of knowledge among lay members and worse accordingly among the leaders."

g. Transmit to the special committee of the Commission headed by Frank Hill the following:

"In so small a denomination with so great overhead expense we should continually stress the necessity of holding personal expenses of officers and cost of administration to the lowest possible figure."

"It sometimes seems there is a growing tendency to spend the money of our denominational boards traveling long distances with no hope of adequate returns."

"In order to silence criticism, would it not be wise for those who spend the money of the people to make an itemized report of expenses made?"

h. The following suggestions: "An educational program is needed to give accurate information concerning the work of the boards. All the people need to be reached," and

"If anything needs correction, it may be information from the boards through the pastors to the people"—be met by the following actions:

(1) That the board request more time than is now available for it on the Conference programs.

(2) That the board ask for more time than has been customary to give it on the programs of the associations.

(3) That the board recommend to the Commission the making of a suggested program for all the associations, on which program more attention shall be given to the work of the various boards.

2. That the assistant corresponding secretary be sent to the Southeastern Association in response to the request of Pastor Van Horn of Lost Creek, where the association convenes this year.

3. That the assistant corresponding secretary be granted a vacation of two weeks with pay.

Report adopted as amended.

At this point the board took a recess for the purpose of taking a picture of the board to be placed in the corner stone of the new denominational building.

THE COMMITTEE ON DISTRIBUTION OF LITERATURE RECOMMENDS:

That the remaining tracts bearing the title "The Ministration of Death Done Away," by Rev. Ithamar Quigley, published by the Tract Society some time ago, be turned over to him for distribution.

That the Tract Society present to Mr. Quigley a complete set of our books.

Report adopted.

The Teen-Age Committee reported progress in the preparation of programs for

conferences and the summer camp for the year.

#### REPORT OF BUDGET COMMITTEE

The communication from Rev. Willard D. Burdick on behalf of the Commission of the Seventh Day Baptist General Conference relating to the Onward Movement budget received by your board at its last meeting, and referred to the Budget Committee, has been given careful consideration; and the following recommendations are offered for adoption by the board:

1. That, since we believe that a spiritual awakening and a growth of spiritual life among us as a people is of such importance as to be paramount to every other phase of our work, as set forth in the first report of the Commission to the General Conference, such an awakening and growth ought to be stressed in all deliberations and plans of the Commission.

2. That the programs of the annual meetings of the General Conference be made so as to permit more general discussion of denominational affairs on the floor of that body.

3. That the Onward Movement budget be made to meet the needs of the various interests represented therein.

4. That the Commission devise and submit to the General Conference, for its consideration and action, a plan whereby the needs of our various interests for the coming year will be adequately presented to all our churches immediately preceding an every-member canvass in behalf of the Onward Movement budget for the ensuing year; so that the results of the canvass will be available for use in making up such budget.

Respectfully submitted,

(Miss) ETHEL L. TITSWORTH,

Plainfield, N. J.,

Chairman.

May 12, 1929.

Report adopted.

THE BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY:

Your Denominational Building Committee respectfully reports that on page twelve of the specifications for the new building, appear the following provisions:

"If required by the owner, the contractor shall furnish bond in form satisfactory to the owner, and in a company approved by them guaranteeing the faithful performance and completion of the contract, but in case such bond is required the owner will pay additional to the contract, the cost of obtaining the bond."

Estimates indicate that the cost of such a bond will be from six hundred dollars to nine hundred dollars.

Your Building Committee desires your instructions as to whether or not it will require such a bond.

At meeting of your committee held December 9, 1928, it made an "Estimate of annual cost of maintenance of the new denominational building." Such estimate is as follows;

Janitor service one-half time.....	\$ 750.00
Fuel .....	500.00
Light .....	75.00
Water .....	35.00
Insurance .....	175.00
Supplies .....	150.00
Repairs .....	150.00
Incidentals and miscellaneous.....	165.00

Total .....\$ 2,000.00

Your committee recommends that such estimate be sent to the president of the General Conference for consideration by the Commission of the General Conference at its ensuing pre-conference meeting, to the end that such estimate be by the Commission transmitted to the General Conference for inclusion in the annual budget of the General Conference.

ASA F' RANDOLPH,  
Secretary.

Dated Plainfield, May 12, 1929.

Report adopted.

Voted that the Building Committee be instructed to continue the construction of the denominational building without bonding, pending further investigation and report.

Voted that the publication of the detailed finances on the denominational building be referred to the Soliciting Committee and the treasurer.

The president, Corliss F. Randolph, stated that arrangements are being made for laying the corner stone of the denominational building, which it is hoped may occur early in June.

The recording secretary reported having sent the following letter to Editor Theodore L. Gardiner, as requested at the last meeting of the board.

Rev. Theo. L. Gardiner, D. D.,  
Plainfield, N. J.

MY DEAR DOCTOR GARDINER:

At the enthusiastic meeting of the Board of Trustees of the American Sabbath Tract Society of New Jersey held on Sunday, April 14, 1929, a letter from you was presented by the treasurer, Ethel L. Titsworth, in which you pledged another thousand dollars for the denominational building.

We were sorry you were unable to be present at the meeting, owing to absence from the city, for it would have done your heart good to know that pledges sufficient for justifying the awarding of contracts for the new building are now fully made, and the work will go forward immediately.

Your pledge of \$1,000 in addition to your already generous contribution of \$1,000 was read to us, and all our eyes were filled with tears of gratitude and appreciation for your wonderful loyalty and willingness to sacrifice further for this great cause.

We are rejoiced to inform you that this further sacrifice will not be necessary, and you may cancel this pledge, with the full understanding that all your good friends in the board fully sense your loyalty, and extend to you their heartfelt appreciation of a long lifetime spent in the service of the kingdom, our denomination, and this society.

Very sincerely yours,

On behalf of the board,

ARTHUR L. TITSWORTH,  
Recording Secretary.

Plainfield, N. J.,

April 17, 1929.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

#### LEWIS SUMMER CAMP

We wish to announce to those who are interested in the Lewis Summer Camp in Rhode Island, the dates and arrangements for this camp season.

There will be only two camp periods this year, one for girls and one for boys. The first one, for girls, will open on the tenth of July, and close the thirtieth. Miss Marjorie Burdick will direct it as she has in years past, and she promises a new and interesting program.

The boys' camp will open the first of August, and close the fourteenth, with Carroll L. Hill directing, as he did last year.

The supervisors for both camps will be Rev. and Mrs. A. J. C. Bond, of Plainfield.

Girls who find it impossible to attend all three weeks of the camp period may come for two weeks, either the first two weeks, or entering at the beginning of the second week and staying through the last two. Of course the three weeks' stay is preferable.

Information may be obtained from Rev. A. J. C. Bond, 510 Watchung Avenue, Plainfield, N. J.

#### JUNGLE BEASTS DOOMED

In a few generations the elephant, the tiger, the lion, and the rhinoceros will be extinct and found only in museum exhibits. Such is the prediction made by Alexander Barns, a British explorer, who recently visited America. Civilization will crowd these animals out of the jungles just as the bison was exterminated from the plains of the United States. "Science," said Barns to a Chicago audience, "is harnessing the world, and controlled life is part of the process."—*The Pathfinder*.

**ONWARD MOVEMENT**

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

**OUR BULLETIN BOARD**

Central Association, Leonardsville, N. Y.,  
June 13-16.  
Western Association, Nile, N. Y., June  
20-25.  
Southeastern Association, Lost Creek,  
W. Va., June 27-30.  
*Read carefully Treasurer Crandall's re-  
port for May.*

He reports that he received \$2,026.84. In  
May, 1928, he received \$726.82 more than  
he did last month.

In the eleven months of this year he has  
received \$22,148.86; in the same months  
last year, \$22,121.08, or \$27.78 more this  
year than last.

The treasurer received last June \$9,-  
463.05. *We must* do much better than that  
this year. And there are but three more  
Sabbaths in this Conference year.

**STATEMENT ONWARD MOVEMENT  
TREASURER, MAY, 1929**

*Receipts*

<b>DENOMINATIONAL BUDGET</b>	
Adams Center .....	\$ 20.00
Alfred, First .....	141.22
Alfred, Second .....	146.75
Andover .....	21.50
Brookfield, Second .....	119.01
Denver .....	11.00
Denver Sabbath school.....	25.00
Edinburg .....	10.50
Fouke .....	60.00
Genesee, First .....	105.35
Gentry .....	8.00
Independence .....	54.00
Los Angeles .....	55.50
Marlboro .....	17.00
Milton .....	239.75
New Auburn .....	9.00
New York City .....	85.34
North Loup .....	12.50
Plainfield .....	366.00
Rockville .....	4.00
Salem .....	50.00
Shiloh .....	184.71
Shiloh Sabbath school.....	39.00
Verona .....	40.00
Waterford .....	32.96
L. S. K. ....	20.00
	<u>\$1,878.09</u>

**SPECIAL**

Adams Center		
For Georgetown .....	\$ 56.25	
For Jamaica .....	25.00	
For Sabbath School Board.....	6.25	
For Ministerial Relief .....	6.25	
	<u>93.75</u>	
Alfred, Second		
For Missionary Society .....	.50	
For Tract Society .....	.50	
	<u>1.00</u>	
Milton, Circle No. 1		
For Missionary Society .....	5.00	
For Tract Society .....	5.00	
For Woman's Board .....	3.00	
	<u>13.00</u>	
New York City		
For denominational building...	1.00	
Verona		
For Missionary Society.....	10.00	
Seventh Day Baptist Christian Endeavor Union of New England		
From—		
General treasury .....	1.50	
Hopkinton, First, seniors .....	8.00	
Hopkinton, First, intermediates	1.00	
Hopkinton, Second, intermedi- ates .....	1.50	
Pawcatuck seniors .....	7.00	
Pawcatuck juniors .....	2.00	
Rockville Christian endeav- ors .....	3.00	
Waterford Christian endeav- ors .....	6.00	
	<u>20.00</u>	
For native worker, Jamaica	20.00	
For Mr. Berry's salary, Georgetown .....	10.00	
	<u>\$ 148.75</u>	
Denominational Budget .....	\$1,878.09	
Special .....	148.75	
Balance May 1, 1929.....	52.56	
	<u>\$2,079.40</u>	
<b>Disbursements</b>		
Missionary Society .....	\$ 740.16	
Specials .....	126.75	
	<u>\$ 866.91</u>	
Tract Society .....	\$ 230.58	
Specials .....	6.50	
	<u>237.08</u>	
Sabbath School Board.....	\$ 127.80	
Specials .....	6.25	
	<u>134.05</u>	
Young People's Board.....	73.98	
Woman's Board .....	\$ 141.30	
Specials .....	3.00	
	<u>144.30</u>	
Ministerial Relief .....	\$ 134.64	
Specials .....	6.25	
	<u>140.89</u>	
Education Society .....	50.58	
Historical Society .....	16.74	
Scholarships and Fellowships....	40.32	

General Conference .....	\$ 228.78	
Preferred claim .....	100.00	
	<u>328.78</u>	
Contingent Fund .....	15.12	
	<u>\$2,048.75</u>	
Balance June 1, 1929 .....	30.65	
	<u>\$2,079.40</u>	

HAROLD R. CRANDALL,  
Treasurer.

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

**THE CORNER STONE**

(President Claude Hill's address at the laying  
of the corner stone for the new building)

We are living in a great industrial age,  
in an age when men look with pride and  
satisfaction upon their hard-headed busi-  
ness ability. It is an age that has but little  
toleration for visionaries and dreamers.  
There are many who feel that Christianity  
has been caught in the mad whirl of this  
twentieth century materialistic age, that our  
heads rule rather than our hearts, and that  
we have drifted far from the principles of  
Christ; that man has been lost in the won-  
ders of his accomplishments, and that he is  
rushing on to his doom as he follows the  
will o' the wisp of materialistic success.

Those who have taken this position have  
neglected to discover the strong undercur-  
rent of idealism that is being expressed to-  
day through widespread attempts to beau-  
tify the gospel of Christ through a building  
program. All over our land religious edi-  
fices are springing up; some are great cath-  
edrals like that of St. John the Divine,  
now taking shape on Morningside Heights,  
New York City; others are little village  
churches, little known outside their own  
communities. This is a powerful undercur-  
rent of thought and wave of religious ex-  
pression, which has as yet only touched the  
border of what the next few years will be-  
hold. That this is more than a momentary  
flareup, or half-hearted effort is evidenced  
by the fact that so many people are willing  
to subscribe funds and give their time to  
church buildings; in so doing they feel a  
spiritual uplift and the building itself con-  
tributes to this end. One of the recent strik-  
ing evidences of this spirit is Edward Bok's  
singing tower, with its carillon of seventy-

one bells, comparable only to the Taj Mahal  
of India. This tower cost millions of dol-  
lars; it is located on the highest point of the  
state of Florida, and is surrounded by a  
park which is as beautiful as tropical plants  
and skilled landscape gardeners can make it.  
When asked its purpose, he replied: "To  
create symbols of pure beauty, so as to  
spread the power and influence of beauty  
which we so much need in this country, both  
in our cities and in our communities and  
homes. Second, to express my appreciation  
to the American people for their kindness  
and generosity extended without limit. It  
is my way of saying thanks to the American  
flag."



REV. CLAUDE L. HILL  
President of Conference

We are today laying the corner stone of  
the denominational building. It is the out-  
growth of a desire for a home that is as old  
as our denomination, of a desire to give sub-  
stance in some concrete way to our belief in  
God and his holy Sabbath, and to show in  
this material way our appreciation of his  
kindness, his mercy, and his keeping power  
through more than two centuries and a half  
of our denominational existence in America.

As we place this stone, we find it repre-  
sentative of three periods of time—the past,  
the present, and the future. It represents  
the faith of our fathers, who kept alive their

Sabbath conviction in the midst of bitter opposition and hardship, and today their faith is given expression through the gifts of their sons and daughters. Two instances that come to mind and which I relate here, might be duplicated by numerous instances in various parts of our country. One is of an old lady—past ninety-five years of age, the daughter of one of the leading Seventh Day Baptist ministers of his day — who pressed twenty-five dollars into the hands of the writer, the sacrificial savings from her meager income, saying, "I know my father would have approved of this movement, and I want to thus perpetuate his work and memory." Another was a substantial gift from a man who had lost his wife, who felt that had his wife lived she would have wished thus to give expression to her belief and loyalty. We here today, in the placing of this stone, give expression to the consecrated lives of brave men and women who struggled for a God given truth "far above our poor power to add or detract."

Sometimes the placing of a corner stone represents a gift from an individual, sufficient to erect a building, but not so in this case. It represents gifts ranging from a few thousand dollars by an individual, to the offering of some of our Junior societies, which would but little more than place a brick upon the wall. It means that the people from the east and the west, the north and the south, under the direction of a committee chosen to do this work, have said, "Let us arise and build. Let us build a home for our denomination, a house unto our God." And thus the desire of many generations becomes a fact because the people of this age had a mind to work.

When Joshua had led the people over Jordan he was commanded to erect a memorial of stone, and when in after years the children should ask, "What mean ye by these stones?" they were to have recounted to them the wonderful dealings of God with Israel. In years to come, this memorial shall speak of a generation gone before, of the hope and trust of the generation which built it and the belief that, as the late Frank Hubbard once said, "In the generations to come every brick and stone should point Seventh Day Baptistward." In placing this stone we realize that a religious building is

being erected, that it is to be a denominational home, a religious center; we realize as did Solomon of old, that if this building can in any measure inspire to greater effort, purer lives, and the deeper sense of obligation to our Christ, it will be because God puts his presence here. May God Shekinah here! May his presence be felt, and in the days to come may every person who finds employment here, every board that meets here, every visitor who enters its doors, feel that Christ himself is the chief corner stone! As a denomination we have taken an advance step; we have given expression to our thought in that which is beautiful and enduring, in a material way; and may it be instrumental in giving renewed expression to our spiritual nature as expressed in these lines:

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at last art free,  
Leaving thine outgrown shell by life's unresting sea."

### CONTENTS OF CORNER STONE

Among the articles placed in the hermetically sealed copper box contained in the corner stone, were the following:

#### PHOTOGRAPHS

President of the General Conference  
Frank J. Hubbard, Former Chairman of Building Committee  
Editor of the SABBATH RECORDER  
President of the American Sabbath Tract Society  
President of Alfred University  
President of Milton College  
President of Salem College  
Boards:  
Missionary Board  
Tract Board  
Young People's Board  
Woman's Board  
Historical Society  
Building Committee  
Breaking Ground

#### PRINTED MATTER

"Seventh Day Baptist Manual." Utter (1858)  
"Manual of Seventh Day Baptist Procedure."  
Burdick and Randolph (Revised Edition, 1926)  
"The Sabbath." Bond  
"Seventh Day Baptists in Europe and America"  
"Seventh Day Baptists in West Virginia. Randolph  
"Fundamental Features of the Sabbath Cause"  
"Seventh Day Baptist Hymns and Songs"

"Year Books":  
1922 (Three Hundredth Anniversary)  
1926  
1928 (Two copies—one bound)  
Five recent copies of the SABBATH RECORDER, including that of May 26, 1929  
"Church Membership for Juniors." Bond  
"Study of Seventh Day Baptist Missions in China." Babcock  
"Seventh Day Baptist Calendar"  
Complete file of tracts in print  
Copy of Plainfield "Courier-News," June 1, 1929  
Copy of New York "Times," June 2, 1929  
"Seventh Day Baptist Pulpit," January, 1909  
"The Pulpit," July, 1915

#### MEMORANDUM CONTAINING THE FOLLOWING

Architects: Messrs. Crow, Lewis, and Wick, of New York City  
Builders: Hugh Montague and Son, of Jersey City, N. J.  
Cost of Building and Furnishings: \$80,000  
Complete list of names of donors to the building fund, some 1,300 in number

### IN BEREAVEMENT

DEAN ARTHUR E. MAIN

*As one whom his mother comforteth, so will I comfort you.*

*But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.*

A sorrow is but the raw material of a sympathy waiting to be worked up by you into the divinest gift your nature can be endowed with, and though it may for a time seem to have set you apart from the world while it was thick around you, it has flung open more widely than anything else can, the doors that let you into the heart of the world.—*Sunday School Times.*

Why should I start at the plow of my Lord that maketh deep furrows on my soul? I know he is no idle husbandman, he purposeth a crop.—*Samuel Rutherford.*

All the other bonds that had fastened down the Spirit of the universe to our narrow round of earth were as nothing in comparison to the golden chain of suffering and self-sacrifice which at once riveted the heart of man to One who, like himself, was acquainted with grief. Pain is the deepest thing we have in our nature, and union through pain has always seemed more real and more holy than any other.—*Arthur H. Hallam.*

O Love Divine, that stooped to share  
Our sharpest pang, our bitterest tear,  
On thee we cast each earth-born care,  
We smile at pain when thou art near.

Though long the weary way we tread,  
And sorrow crown each lingering year,  
No path we shun, no darkness dread,  
Our hearts still whispering, thou art near.

On thee we fling our burdening woe,  
O Love Divine, forever dear,  
Content to suffer while we know,  
Living and dying, thou art near.

—*Oliver Wendell Holmes.*

#### PRAYER

Almighty and merciful God, who art the Strength of the weak, the Refreshment of the weary, the Comfort of the sad, the Help of the tempted, the Life of the dying, the God of patience and of all consolation; thou knowest full well the inner weakness of our nature, how we tremble and quiver before pain, and can not bear the cross without thy divine help and support. Help me, then, O eternal and pitying God, help me to possess my soul in patience, to maintain unshaken hope in thee, to keep that childlike trust which feels a Father's heart hidden beneath the cross; so shall I be strengthened with power according to thy glorious might, in all patience and long-suffering; I shall be enabled to endure pain and temptation, and, in the very depth of my suffering, to praise thee with a joyful heart. Amen.

The greatest thing one can say of his motor car is, "I have got it under complete control." But that doesn't mean that it is "stalled" beside the road and absolutely will not move, or if it does move it moves without the driver's guidance, as if possessed by a demon. Ah, no, a perfectly controlled car means that it will travel easily at its highest speed, that it will respond instantly to the touch of the hand at the wheel and do it easily, without stress or strain; this reminds us of the perfectly controlled man James speaks of in these words: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." A loose screw in a car may carry men and women to death; a loose word upon the tongue also deals death blows.—*Selected.*

## MISSIONS

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

### WORK IN LIUHO, CHINA

DEAR MR. BURDICK:

The other day I received a letter from Father Shaw in which he suggested that you would appreciate an unofficial letter from me which might describe the work here and make things easier to understand. I realize that I have been pretty delinquent in writing letters and reports. Perhaps this one will help.

The hospital, as at present equipped, can accommodate between thirty and forty patients. We have ten available private rooms, and the rest are for ward patients. We charge 30 cents Mexican for the cheapest wards per day, and the private rooms are \$1.25 and \$1.50 Mexican. The standard diet is similar to that of the middle class, and extra is given the private roomers. The income from in-patients a little more than pays the running expenses of the hospital.

Dispensary is held every day in the forenoon. The average number of out-patients is about twenty. We charge five coppers—about one and one-half cents U. S.—admittance fee, and extra for medicine.

We doctors are ready at all hours, day and night, to answer out-calls, charging at the rate of one dollar per li (one-third English mile), with a minimum charge of \$2 Mexican. During the last six months, out-calls have taken a lot of my time.

As you probably know, there are three large buildings and three small ones on the hospital grounds. There are about two and one-half acres of land. The main hospital building to which is joined the old dispensary building, is on the northwest corner of the property. The foreign house, in which my family lives, is not far away, and is connected to the main building by a short runway. The other large house is that occupied by the superintendent, Mr. Dzau and his family; and Doctor Crandall's rooms are also in it, as well as a recreation room for convalescent patients. The kitchen is

in the center of a triangle made by the large buildings. It is at present inadequate and unsanitary. A small jail-like building and a cow barn make up the list. The jail-like building was built to accommodate insane patients, but it has not been so used for some time, as it has seemed unwise to me to admit such patients. At present we have two good milch cows which furnish milk for patients and us foreigners. We make a small extra charge for milk, amounting to twenty-four cents Mexican per quart (about eleven cents gold). One cow belongs to Doctor Crandall and one to me. The hospital property all has a clear title, in the name of the Seventh Day Baptist Missionary Society (in Chinese, of course), and all deeds are recorded with the United States consul.

The religious work of the hospital is quite active. Mr. Dzau supervises it, and is at present assisted by a young man who is a tuberculosis patient. Mr. Woo, who is the evangelist employed jointly by the Liuho Church, hospital, and mission, does explaining of the Bible and handing out tracts in the waiting room, as is usual in all mission hospitals. I speak once a month, either at Friday evening prayer meeting or Sabbath morning, and once a week I lead the prayer service held daily at the hospital. The other days Mr. Dzau does it.

Last year a wealthy and public spirited Chinese gentleman rebuilt a foundling asylum which had been destroyed in the fighting. I was asked to be the medical adviser, and I accepted. This institution is not Christian in name but is certainly benevolent. It receives infants without restriction, and has accommodations for seventy-five to a hundred babies under twelve months. A graduate nurse (Chinese) and helper, both Christian girls, have charge, and the place is conducted in a very praiseworthy manner. I go over every day except Sabbath day and give orders for feedings, treatments, and medicines, and perform what operations are necessary. We carry out the best pediatric practices as well as we can. Feeding is, of course, the big problem, in the absence of fresh cow's milk. I spend about an hour altogether, going, coming back, and there, each day. This walk—about one-half mile each way—provides me with about all the exercise I get.

As you know, we are more and more becoming a tuberculosis hospital. The nearness to Shanghai, country air and sunshine, cow's milk, etc., make it a desirable place for such patients. Since our present buildings are inadequate and unsuitable, we plan to build another building on the grounds for occupation by men tuberculosis patients only. I have already written to you on this matter.

There are today in the hospital twenty-seven patients, several with attendants. This is a good average. The out-patients at this season of the year number more than the average. Yesterday there were thirty or forty. This month I have made twenty-nine or thirty out-calls, some to a considerable distance.

It might be well to explain that the hospital was built for women patients, and there is more room on the women's side than is ever utilized, while the men's wards are almost always crowded. Last summer we continually had to turn men patients away. Therefore, we feel that more space for men is necessary, and so are planning the new building.

It might be well, also, to repeat that before any building is begun we shall have sufficient funds in hand, and we do not plan to go beyond what the present staff can care for. The hospital has had a surplus each month this year, and there is no reason to expect a falling off of income.

We are all quite well. Helen has just been having a bout with malaria, but is much better today. Doctor Palmberg is taking a short but much needed vacation in Nanking.

A visit by yourself or some other member of the board would please us very much.

Sincerely yours,  
GEORGE THORNGATE.

Grace Hospital,  
Liuho, Ku, China.  
April 27, 1929.

### DANGER SIGNALS IN MODERN EVANGELISM

REV. W. WOFFORD DUNCAN, D. D.  
Pastor Emory Methodist Episcopal Church,  
Pittsburgh, Pa.

Modern evangelism has moved away from mass meetings, professional leadership, and high emotionalism, and has gone in the direction of visitation in the homes of the unchurched. The professional evan-

gelist is still with us, and occasional mass meetings are held. Even visitation evangelism has its professional leadership, but the trend is in the opposite direction. If we should attempt to define it we might call it an effort to bring men to Christ solely through the regular agencies of the church. Now that such evangelism has many advantages over that of a generation ago will be quite generally admitted. It avoids the spectacular and highly emotional aspects which often hindered sensitive souls from entering the kingdom, and which tended to identify conversion itself with one type of temperament.

Modern evangelism makes a needed distinction between public decision for Christ and public confession of him. The Master did not require that decision be made in public. He did require public confession. The older evangelism discounted the decision that was not made by going forward to the altar in a public congregation. Modern evangelism stresses publicity only at the point of confession; the place and manner of decision are unimportant. Statistics seem to indicate that the results of modern evangelism are most lasting. Professor Fiske, of Oberlin, in his book, "Purpose in Teaching Religion," quotes statistics of W. A. Squires in "A Parish Program of Religious Education" to show that only thirteen per cent of revivalistic converts remain faithful after five years, while forty per cent of converts obtained by more modern methods endure to the end.

Granting the decided values in modern evangelism, we submit that there are dangers in it as well. No evangelistic method is perfect. These dangers, however, should be noted and guarded against.

Among these dangers is lack of religious intensity. If the older revivalism was emotionally excessive, the newer may be emotionally scant. No great and lasting life decision can be made in cold blood. Emotional stirrings are necessary both as a test of the decision and as a stimulus to execution. If a person decides for Christ without the slightest emotion, the presumption is that he has not appreciated the implications of that decision. Because this aspect was overaccentuated by the older evangelism, is no reason why it should be ignored today. To give adequate emotional setting to the



individual decision, it is needful that the open confession be accompanied by impressive and deeply spiritual exercises. The preparation for reception into the church, the act of acknowledgment when the vows are taken, the importance of the absolute commitment of the life to God should be given a large place in the reception of converts into the church. If modern evangelism is to be made vital and dynamic, the confession of Christ and the assumption of church obligations must be impregnated with new spiritual vitality.

Another danger is that the church into which the new convert comes shall be itself unmoved. Bible school and visitation evangelism alike fail to stir the entire church as did the former revivals. Only a comparatively small number of people are directly involved. One hundred workers are more than the average number serving in lay visitation. Not more than one hundred Bible school teachers are usually engaged in decision day activities. Less than one hundred scholars are approached with the plea to decide for Christ. Thus less than one-third of the people of a large church, and a proportionately smaller number in a small church, even know that an evangelistic campaign is on. Yet the two-thirds are the majority of the church members among whom these new converts are to live and labor. A danger signal in modern evangelism is the apathy with which the church as a whole receives its new members. Some method must be devised whereby the whole church can be intimately related to decision day and the visitation campaign. In the Bible school I have made it a practice to involve all the scholars in the decision feature. To do this, a decision card is prepared with four types of decision, namely, renewal of membership vows, transfer of church membership, re-affirmation of probationer's decision, and first decision for Christ. This enables each teacher to make an equal appeal to all scholars in the class.

An outstanding danger in modern evangelism is found in its very simplicity. We have eliminated program and advertising and large choruses and expensive song leaders and paid evangelists, and have said we will be our own evangelists, and will confine ourselves to the regular agencies of the church. This has merit, because the ideal state, of

course, is that in which the whole church breathes the atmosphere of evangelism throughout the year, and is continually winning men to Christ. But we are very far from such an ideal state. Most churches, if left to the pursuit of their normal activities, will not promote evangelism at all. There is much general discount today of the purpose "to convert anybody."

Theorists of all kinds are telling us that we must declare our conception of truth and leave it, in the language of a modern leader, "to work itself out." But in multiplied instances it does not work itself out satisfactorily unless we promote it. The passion of Jesus and his apostles to reach and save individuals does not fit into the program of a church which is willing to wait in placid calmness and let the conversion of the world "work itself out." Humanity and the kingdom of God still need the men who turn the world upside down.

The danger is that in seeking to make evangelism so perfectly normal the church shall not promote evangelism at all. Increasingly and properly, we tend toward large churches. But with this wholesome tendency the danger is that the church shall be so occupied in cultivating its own members that it will do little else. Thus one of the greatest dangers in modern evangelism is that, in the reaction from the older type, it shall come to be regarded as so perfectly normal and so thoroughly implicit in all that the church does, that actually the church shall cease altogether to function evangelistically. In our search for better methods, which is most commendable, we must beware of what has been called "the paralysis of analysis." No method, however theoretically correct, can be acceptable if in the use of it we actually fail to "do the work of an evangelist."

—The Christian Advocate.

### THE PSALMS

MARY A. STILLMAN

"In the days of David and of Asaph of old there were chief of the singers, and songs of praise and thanksgiving." Nehemiah 12: 46. What were the songs sung by the great temple choirs and by the chief singers or precentors? They were Psalms, many of which were written especially for the temple services. The number of singers

and players upon the harps, psalteries, cymbals, cornets, and trumpets is mentioned in Chronicles as two hundred eighty-eight. All the Psalms have a lyrical quality which shows they were intended to be set to music and sung.

In the superscription of some of the Psalms mention is made of the music to be used. The twenty-second Psalm is set to "Aijeleth hash-Shahar," "The Hind of the Dawn," which is as if we should say, "Sing to, 'Flow, Gently, Sweet Afton.'" The Hebrews were a singing race. The men sang as they toiled in the fields; the women as they drew water from the wells; victories in battle were celebrated by chants, while dirges were sung over the dead.

The Psalms express every human emotion: adoration, praise, supplication, thanksgiving, love, despair, and even hatred. By their rhythm, cadence, and lofty ideas they appeal to people of all ages and classes. No poetry ever written has been read by so many worshipers both in churches and in their private devotions down through the ages as the Psalms.

Hebrew poetry does not depend, as so much of ours does, upon the rhyming of words, but rather upon the rhyming of ideas. Longfellow used this style in his "Hiawatha." An example of double parallelism is:

By the shores of Gitchee-Gumee,  
By the shining Big-Sea-Water;

and one of triple parallelism is:

Dark behind it rose the forest,  
Rose the black and gloomy pine-trees,  
Rose the firs with cones upon them.

The nineteenth Psalm well illustrates this style of the rhyming of ideas:

The heavens declare the glory of God,  
And the firmament sheweth his handiwork.  
Day unto day uttereth speech  
And night unto night sheweth knowledge.

We are accustomed to think of the Psalms as having been composed by David, and many of them were; but if we read carefully the headings we shall find other authors named. Eight Psalms, beginning with the forty-second, are assigned to the sons of Korah, and eleven, beginning with the seventy-second, to Asaph; one is attributed to Moses, two to Solomon, one to

Heman, and one to Ethan. From the ninetytieth onward most of the Psalms are "orphans," that is anonymous—we do not know who wrote them.

The sons of Korah, descended from Levi, are mentioned as singers, though sometimes as door-keepers. Their collection of hymns was used at the northern sanctuary at Dan. Near Mount Herman are waterfalls, and in the Korahite Psalms reference is frequently made to water.

As the hart panteth after the water brooks,  
So panteth my soul after thee, O God!

The songs of Asaph were used at the temple at Bethel. Psalms one hundred twenty to one hundred thirty-five are pilgrim songs, sung by pilgrim bands going up to Jerusalem to attend the three great feasts.

I was glad when they said unto me  
Let us go into the house of the Lord.  
Our feet shall stand within thy gates  
O Jerusalem.

The hallelujah Psalms all begin with "Praise ye the Lord." The one hundred nineteenth is an acrostic built upon the Hebrew alphabet, *aleph, beth*, etc.

Certain words which are hard to understand seem to be directions to the musicians. *Selah* is understood to mean an interlude, while the musical instruments play; *neginoth* means stringed instruments, *nehiloth*, wind instruments, *alamoth*, soprano instruments, *sheminith*, double bass. *Maschil* and *michtam* also refer to the musical setting.

From a change in the personal pronoun we may sometimes discern the parts which different singers or choruses were to take. The ninety-first Psalm begins with the confident statement of a faithful believer, in the first person:

I will say of the Lord,  
He is my refuge and my fortress,  
My God, in him will I trust.

Then comes an answer:

Surely he shall deliver thee from the snare of the fowler,  
And from the noisome pestilence.  
He shall cover thee with his feathers  
And under his wings shalt thou trust.

Finally there comes a promise from God himself:

With long life will I satisfy him,  
And shew him my salvation.

Thus three distinct parts are portrayed in one poem.

One of the noblest of the Psalms is the twenty-fourth, probably composed for the solemn and glorious occasion when David brought the ark from the house of Obed-edom to the stronghold of Zion, he had wrested from the Jebusites. It may be taken for granted that the triumphal hymn was sung antiphonally. Professor Davison thus describes it:

Verses one and two would form a chorus sung by the procession as it was winding up the hill towards the gates of the ancient fortress. One voice, or group of voices, asks the question in verse three, answered by others in four and five, while all join together in chanting verse six. As the throng gathers at the entrance of the citadel some of the priests and Levites have entered to take possession in the name of the Lord. A single voice, or one part of the choir, sounds out the summons of verse seven: "Lift up your heads, O ye gates; And the King of glory shall come in"; while the warders from within challenge in return: "Who is the King of glory?" A triumphant answer echoes back from the multitude outside, "Yahweh Sabaoth, He is the King of glory." Then the venerable portal is entered, and the city henceforth is hallowed as the dwelling place of the great King.

No essay on the Psalms would be complete without reference to the twenty-third, the Good Shepherd. This is simple, beautiful, and full of religious significance. It has been used by the Church in various languages and in all ages, and it appeals to people of all nations. David's early experiences as a shepherd boy probably prompted him in later life to write this gem of poetry. The Book of Psalms represents the spiritual side of Judaism, and Martin Luther referred to it as a Bible in miniature. Other religions have produced great hymns, but none in any language can compare with the Psalms.

#### AN APPEAL

Through Sister Addie Hurley (sister of Mrs. D. Burdett Coon of Jamaica), the mission study class learned that the auto that the Coons took to Jamaica had practically refused to run. Hearing this, the class requested the Board of Directors of the Riverside Church to arrange some plan by which the need of a car for Brother Coon might be met.

Complying with this request, the board met and adopted the following recommendations:

First, that the need of a car for the

Coons, in Jamaica, be laid before the Los Angeles and Riverside churches, at the Annual Session of the Seventh Day Baptist Pacific Coast Association, at its meeting in April. This was done, April 27.

Second, that this need be placed before the several churches.

Third, that the project of the securing of funds for providing the car for the Coons be placed before the denomination in general, by an appeal through the columns of the SABBATH RECORDER.

In compliance with this request and the plan suggested, we hereby place the project and the plan before you, that you may, individually, give it serious thought, and so act, that the auto may be secured as early as is possible. The excellent work the Coons are doing in Jamaica warrants this gift to their service.

An initial sum of \$61 is already in the hands of Mrs. P. B. Hurley, of Riverside, Calif., at 1985 Park Avenue, to whom all contributions should be sent.

Dear brothers and sisters, here is an opportunity to bring cheer to our missionaries in Jamaica; so let us bring happiness to ourselves by bringing joy to them. The King's business requires haste.

B. I. JEFFREY,  
Secretary.

Riverside, Calif.

#### NATURE SOUNDS

I love the songs of little birds,  
Of larks and nightingales,  
The witching notes from feathered throats  
Throughout the hills and dales.

I love the drowsy, droning hum  
Of bees upon the wing,  
The tunes of trees in summer's breeze,  
Of brooks that laugh and sing.

There's music in the tinkling bells  
Of heifers sleek and brown,  
The crickets' call in early fall,  
When westerning suns go down.

I even love the tree-toad's song,  
The clamor of sad owls,  
The call of frogs upon the bogs,  
The cluck of barnyard fowls.

Yes, I do love all nature sounds—  
Pray be convinced of that;  
But to my ear this sound's most dear—  
The purring of my cat!

—Louella C. Poole in "Our Dumb Animals"

## WOMAN'S WORK

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

"The morning-glory hangs her blossoms out  
Fresh every dawn;  
Yesterday's blooms lived out their little hour,  
And then were gone.

"So live today with patient, steadfast will  
And loyal heart;  
Then shall tomorrow find thee truer still  
To bear thy part.

'And if no morrow ever come to thee,  
Rest thou content,  
If but today has borne its very best  
Before it went."

#### A MOTOR TRIP TO EMMAUS

DAISY B. SCHRADER ANDERSON

With our new Christian Arabian guide, Nicholas Shaäh, a fine young man of some twenty years whom Nizar brought with his Dodge sedan to take us through Galilee to Beirut, where we were to take the boat July 5 back to Naples, we reluctantly left Jerusalem.

Before starting on this long trip we made a short run Friday morning, June 29, 1928, down to Emmaus.

We drove out of Jerusalem at six in the morning, on a by-road through an olive orchard before entering upon the main road. We found this road broad and very good. We soon passed the Mohammedan women coming to market with their trays and baskets of spinach, tomatoes, figs, apricots, other vegetables and fruit, and cans of goats' milk, all poised so gracefully on their heads.

They usually wear the "egál" (flowing head cloth) with a cloth twisted into a crown which holds or balances basket, tray, or water jug more easily on their heads.

They stand erect and their walk is stately. The muscles of their necks look large and firm. Country women are seldom seen wearing the veil, and if any walk they are the ones. Next came the camels with their great packs of grain, straw, melons, and stone, always in single file, tied together with ropes, the driver leading the way on his donkey.

The man is always the one to take it easy. Many times I saw a man riding his donkey (the men usually ride side-wise), his wife just in front of him, beside the donkey, carrying her basket or bundle on her head. She seemed quite honored to walk even that way; so much of the time they do not allow their wives to go along.

Our Jerusalem guide, Nizar, told us one day that a Mohammedan farmer bought a wife for about \$600, she having to work it out for him, working in the fields, always walking and bearing burdens on her head. He said to me, "The Mohammedan women have very hard times."

This varies from my subject but it is very characteristic of the people now living on the road to Emmaus.

The country looked much more fertile along this road than on other roads leading out from Jerusalem. We went down into a valley with beautiful gardens of peppers, artichokes, potatoes, melons, and cucumbers. There are orchards of figs, oranges, lemons, and olives. At one place on the left hand I saw a big oleander tree which was very beautiful with its mass of dark red blossoms—the largest one I had seen. There are many springs in this valley, and they are the life of the gardens and orchards. Springs gushed out beside the highway and the water was carried along in trenches of stone and cement for irrigation, and was let out over the land as needed.

We passed several stone and adobe Mohammedan villages on the mountain slopes beyond the gardens and orchards. They do not use the fertile land for building homes upon. Guide Nicholas told us the names of these villages, but except one they were of no historical or Biblical value. On the left hand side of the highway, on the hills of Judea three miles out from Jerusalem, is a village, now called Tifta, the home of Elizabeth and Zacharia, the parents of John the Baptist. This is the town where he was born and brought up.

After passing through this valley our road led us into more rugged country, up over stony hills, where we saw shepherds whose flocks of sheep and goats were grazing on the scant vegetation. Jesus at one time spoke about separating the sheep from the goats. I could see why he used this illustration, as they are so many times feed-

ing together, and the sheep seem so gentle and much easier to guide and manage than the goats. While on these hills the old ruins—just a few stones piled high with crumbling mortar—were pointed out to us by our guide as the probable home of Gideon.

As we rode on we came to another valley where grain had been harvested and threshing floors were seen with oxen and donkeys treading out the grain, as in the olden time. Much kaffir corn is raised for poultry and stock.

Then as we came near Emmaus I thought of the two disciples who were walking there that day, long ago; and as they walked and talked by the way of all the things concerning Jesus, he drew near and went with them. And their eyes were holden so they did not know him. "And they drew nigh unto the village whither they went: and he made as though he would have gone farther." I looked beyond and did not see a country that would invite one to go on, as it looked so dry and barren, and covered with stone.

We went farther on toward the wall, enclosing what is left of the ruins of old Emmaus, which is now in the hands of the British since the World War. Before entering upon a rough stone road of about three fourths of a mile that leads up to the ruins, we stopped at a villa and secured a Mohammedan guide, with a large key to open the gate. Then we rode up very slowly over this rough road; the gate was unlocked and we entered.

The guide took us to a shed recently built over what probably is left of the house where the supper was eaten. Just a portion of the mosaic floor, a low stone bench, which might have been used by the people as they reclined at the meal, a square tomb which was made there some time afterward, and a portion of the back wall remain.

Then we went on farther up the slope to the ruins of an old Roman temple of much later architecture. Here we saw the broken pillars of the structure and a baptistry which must have been used for baptizing children, as it was not very large or deep, only three steps leading down to the bottom. The oval basins crossing each other made it almost flower shape.

Farther on, at the top of the hill, is a Franciscan monastery and a place of rest and refreshment for tourists. We did not go up there. We returned by the same road, and as we came near the Judean hills we had a better view of John the Baptist's home. I thought of Mary, as she came over the hills and down through the valley from Nazareth, to visit her cousin, Elizabeth, with whom she stayed for some time—a journey of about fifty-five miles. I wondered if she walked all of the way, as the women of that country do now. Perhaps she rode a little beast, a donkey, as I did around Jerusalem (named Obed, meaning good servant). Thoughts of reverence and sacredness passed through our minds as we enjoyed the privilege of taking this wonderfully interesting trip.

We reached Jerusalem at eight-twenty, and went right to our pension, with a good appetite for breakfast. Soon afterward we left with our guide, Nicholas, for Galilee.

*Milton Junction, Wis.*

### "PUSSY'S IN THE WELL"

As I stepped outdoors from my kitchen one morning I found our old gray cat behaving in a strange and agitated manner. As she was a mother I surmised that her excitement had something to do with her family of kittens. Sure enough, in another moment I heard a muffled mewling. The cat, with many backward looks to see that I followed, led the way to the old-fashioned well and, looking down, I spied one of her kittens clinging to a rock that jutted out and afforded a slight foothold. The little imp must have scrambled up the side wall of the well and then tumbled over. As I can lay no claim to being a "human fly," I decided that the mother cat, herself, must make the rescue, and hoped she would be intelligent enough to do it when the time came. I tied a broad piece of stout cloth about her body and to that fastened a piece of rope. Then very carefully puss with feet dangling was lowered into the well until she, too, rested upon the jutting rock. Instantly, she seized the kitten in her mouth and thus, bearing her child, was hoisted to the surface.—*Alice A. Keen in "Our Dumb Animals."*

## YOUNG PEOPLE'S WORK

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

### HEROES FOR CHRIST

Christian Endeavor Topic for Sabbath Day,  
June 29, 1929

#### DAILY READINGS

Sunday—A hero of old (Gen. 12: 1-4)  
Monday—One who failed (2 Tim. 4: 10)  
Tuesday—Stephen (Acts 7: 54-60)  
Wednesday—James (Acts 12: 1, 2)  
Thursday—Peter (Acts 5: 29)  
Friday—Paul (2 Cor. 11: 21-33)  
Sabbath Day—Topic: Heroes for Christ (Isaiah 6: 1-8; Matt. 11: 7-12; John 18: 1-9)

#### TO THINK ABOUT

After Christ, who is your favorite Bible hero? Why?

Who is your favorite hero of history? Why?

Who are the heroes of today?

What are some characteristics of a hero?

What heroic tasks would Jesus have us undertake today?

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The daily readings for this week bring to our minds some of the outstanding Bible heroes for Christ. Stephen, a wonderful man of God, is one of those mentioned. The story of his death is pathetic but beautiful, for he died having such implicit faith in his Lord and Master. It was this faith and his great love for others which enabled him to suffer his terrible death, and to say, "Lord, lay not this sin to their charge." One can not help being thrilled when he reads this story, for Stephen truly was a hero for Christ.

It was the impetuous Peter, who though he denied his Master three times, also had the courage to say, "Thou art the Christ, the Son of the living God." His love for Christ and his devotion to duty gave him the courage to endure persecution and the death of a martyr. Surely he was a true hero.

The Apostle Paul, after his conversion, had the courage to give up the work of persecuting the Christians, and devote the rest

of his life to preaching the gospel of Christ. This courage enabled him to endure terrible persecution and even death, for he "counted all things but loss for Christ."

In our denomination we have had heroes who were bulwarks for the truth, and whose loyalty to their convictions caused them to endure persecution and death for the cause they loved. We still have such heroes for Christ, but we need more of them. Let us, young people, so consecrate our lives to Christ that we shall be willing and glad to be heroes for him and for our church.

"The man who wins is the average man,  
Not built on any particular plan,  
Not blest with any particular luck,  
Just steady and earnest and full of pluck."

### INTERMEDIATE CORNER

Topic for Sabbath Day, June 29, 1929

#### DAILY READINGS

Sunday—Abel (Gen. 4: 1-13)  
Monday—Noah  
Tuesday—Abraham (Gen. 22: 1-13)  
Wednesday—Moses (Ex. 4: 18-23)  
Thursday—Joseph (Gen. 39: 1-6)  
Friday—David (1 Samuel 18: 32-37)  
Sabbath Day—Topic: Heroes for Christ (Heb. 11: 1-10)

PROGRAM SENT BY THE INTERMEDIATE BOYS  
OF RIVERSIDE, CALIF.

#### Suggested Songs

"Onward Christian Soldiers."  
"Keep the Heart Singing."  
"Neath the Banner of the Cross."  
"He Leadeth Me."  
"Faith of Our Fathers."  
"Faith is the Victory."  
"Help Somebody Today."

#### Questions on the Lesson

1. Why were these heroes in the lesson so victorious?
2. What is a hero?
3. Which of these heroes did the greatest thing for God?
4. Can we be heroes? How?
5. Does God protect his children today as he did David?

These questions may be given out previously to be answered in the meeting.

Let each one present name two heroes and tell how they showed heroism. One a Bible character, and the other of the present day.

This little story shows one way intermediates could be heroes:

A group of boys was on a trip. When

night came all the boys, except one, slipped into bed without saying their prayers. Johnny, a new boy, was not afraid of being called a "sissy." He knelt and began to pray. A big bully threw his cap at Johnny. When he had finished his prayer he hurled his shoe at the bully, and said: "If anyone wants the other shoe he knows how to get it." The next night when Johnny knelt down to pray, the bully knelt beside him.

Let us see how many heroes the intermediates have.

Let several members each select a hero and try to act like their hero, without words, so that the others may guess the hero's name. For example: one could act as though using a sling, and the others would immediately think of David.

#### Thoughts on the Topic

In the lesson it says that these heroes had faith and were willing to obey God.

Success comes to those who have God in their hearts.

In order to be real heroes we must be true to God until death (as the song tells us).

Heroes are not made to order, they are the result of right living and right thinking every day.

We think of Lindbergh as a hero because of his flight across the Atlantic? But was not the flight the result of his being a hero?

#### INTERMEDIATES, GET ACQUAINTED

Miss Roberta Clarke,  
Alfred, N. Y.

DEAR ROBERTA:

Perhaps you would be interested to hear about the mother and daughter banquet which our Intermediate society sponsored on Sunday evening, May the twelfth. Over seventy attended. No mother or daughter could come alone, but if there were more than one daughter in a family the daughter could borrow a mother and come.

The tables were decorated very prettily with yellow and lavender. Betty Crandall presided over the banquet and my sister, Alberta, was the song leader. I, being the toast-mistress, introduced the five speakers and topics as follows: "An Ideal Mother," Carol Chester; "An Ideal Daughter," Mrs. Grace Rodger; "Pals," Alexzine Perrin; "The Mother and Daughter in the Church,"

Mrs. Amelia Simpson; and "Ideal Home Relations," Mrs. Margaret Collings. We had a wonderful time and are looking forward to having another one next year.

Are you planning on coming to "Lewis Camp" this year? I missed you there last year but hope you will be able to attend this year even though I will not be able to be there and enjoy all the good times with you.

Your friend,  
LUCILE SIMPSON.

#### ADDRESSES

The following five intermediates were mentioned in the above letter: Miss Betty Crandall, Miss Alberta Simpson, Miss Lucile Simpson, Miss Carol Chester, Miss Alexzine Perrin. All addresses, Ashaway, R. I. Write to them and *get acquainted*.

#### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Since the report in the RECORDER of March 25 I have received the following amounts from the Junior societies who are filling the "Brick envelope" with dimes for the denominational building. How glad we all are that we gave our little to help and that the work has actually begun on the building.

Marlboro .....	\$ 4.90
(Making a total of \$10)	
Shiloh .....	3.00
(Making a total of \$10)	
Salem .....	6.00
(Making a total of \$11)	
Nortonville .....	10.00
North Loup .....	4.00
(Making a total of \$11)	
Reported previously .....	77.00

Total .....\$104.90

#### THE INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

Are you planning to attend the International Christian Endeavor Convention at Kansas City, July 3 to 8?

Rev. William M. Simpson is to represent the Young People's Board at the Kansas City Convention, and will be in charge of our denominational rally. If you are planning to attend, he will be glad to know of it. Address him at Ashaway, R. I., until June 21, after that at Battle Creek, Mich, Route 3, 619 North Avenue.

The registration fee for the convention is two dollars, which should be sent to General Secretary Gates, 41 Mount Vernon St., Boston, Mass. Secretary Gates gives 15,009 reasons why you should attend this convention:

1. Music. Homer Rodeheaver, Percy Foster, and chorus of one thousand voices. Wonderful special numbers. (Marion Talley invited.)
2. Speakers. Outstanding religious and civic leaders of America and foreign lands.
3. Practical Plans. Conferences and classes led by experts, covering every department of Christian service.
4. Vacations. Glorious after-convention trips, costing \$25 and up, to the "Shepherd of the Hills" Country, Yellowstone, California, and Alaska.
5. Small Expense. Lower railroad and hotel rates than for many years.
6. World Vision. Face world problems squarely. Consider from the viewpoint of youth the great questions of evangelism, world peace, Christian citizenship, Christian fellowship, world missions, and Christian living.
7. Evangelism. A convention with a spiritual message. Conferences, classes, addresses, and personal help to inspire and equip thousands to be soul-winners in their own communities.
8. Visual Education. Denominational, missionary, and educational exhibits. Demonstrations of pageants, plays, and church-centred recreation. See the new prohibition film.
9. Special Features. Ask about the high school convention and free entertainment for teen-age folks. Intermediate oratorical and sharpshooting contests. Addresses by outstanding college men and women.

#### AND 15,000 YOUNG PEOPLE

In the great parade, in open-air meetings, in convention hall, on the programs, at conferences, banquets, prayer groups—everywhere. I need the inspiration of this great host of Christian youth.

#### A FEW OF THE SUBJECTS OF CONFERENCES AND CLASSES

The successful young people's society.  
Recreation programs and methods.  
Methods of personal evangelism.  
Missionary education for young people.  
Methods of work for boys and girls.  
Principles and methods for teen-age leaders.  
A church program of evangelism.  
Methods for Christian Endeavor unions.  
Social service for young people.  
Principles and methods of Christian citizenship.  
Young people and world friendship.  
Winning and holding young people.  
How to increase church attendance.  
Plans for the rural church.  
Successful prayer meetings.  
Choosing a life-work.  
Vocational guidance of young people.  
Personal conferences with convention leaders.  
Practical help for every problem.  
Your questions answered.

#### CONCERT AT PLAINFIELD

The girls of the Plainfield Church have been interested this year in working up a chorus which has furnished music for various activities of the church. They have also sung at two meetings of the city Christian Endeavor Union, and at a prayer meeting at the New Market Church.

Recently they presented their concert on which they had spent most of the time in their weekly rehearsals since October. White sweaters and skirts made a uniform which was most attractive though inexpensive.

A program of well-known pieces of the simpler type was given in the Sabbath school room of the church before a very appreciative audience. The next week it was repeated at the New Market church. The program was varied with quartet numbers, a piano duet, and a piano solo by the accompanist, Elizabeth Bond. The quartet was made up of Helen Davis, Wilna Bond, Etta North, and Violet North. Evelyn Harris and Nellie Bond played the piano duet, and a trio composed of Janet Whitford, Esther Vars, and Helen Whitford, sang with the chorus. Two solo parts, with chorus accompaniment, were taken by Bernice Brewer.

The chorus members feel that the year's work has been quite worth while, for as well as very real enjoyment, a certain amount of musical knowledge and a sense of working together have been gained. About twenty-three dollars was taken in from the two silver offerings, which will be used for music in case the chorus continues next year.

The personnel of the chorus is as follows: Janet Whitford, Helen Davis, Esther Vars, Wilna Bond, Violet North, Evelyn Harris, Dorothy Hubbard, Lammechiena Bakker, Nellie Bond, Etta North, and Helen Whitford. Elizabeth Bond accompanied, and Bernice Brewer directed.

"What a relief it will be when farm relief is a fact. But what are the politicians who have lived on this issue for a generation going to do?"

## CHILDREN'S PAGE

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

### A STAY-AT-HOME JOURNEY TO JAPAN

Junior Christian Endeavor Topic for Sabbath  
Day, June 29, 1929

MRS. HERBERT L. POLAN

Suspend a Japanese parasol so that the leader sits directly under it. Japanese kimono costumes being easy to arrange, have leader and an assistant, or prayer meeting committee dressed in appropriate costumes. One of these may stand near the entrance, bow low to each one entering, and pass out little home-made paper flags of Japan, on the backs of which are questions or statements about the country, mission schools, manners and customs, etc. These to be used in the meetings.

From a Carpenter's "Geographic Reader" ideas may be obtained for the following talks by costumed juniors:

1. The sea trip and landing in Japan.
2. A view of the country from the mountains.
3. A visit to the city shops.
4. The temples and religion of Japan.
5. Western influences on these yellow people.

We have no missionaries in Japan. However, there is a Sabbath-keeping young lady, Miss Ellen Stacy of Nortonville, who is employed as a missionary there, and the Nortonville juniors will be able, no doubt, to learn directly of mission work there from her family.

### THE QUARREL

M. S. G.

It was a beautiful morning in early May. The air was musical with bird songs and the sun shone wonderfully warm and bright. So surely Betty Lou ought to have been one of the happiest little girls in the whole world. Besides, did she not have a lovely new blue gingham dress to wear for the first time that day; yes, and Father had given her a big red tablet and a perfectly new red pencil to match.

But poor little Betty Lou was not one bit

happy, and she just dreaded to start for school that morning. The family had moved to a new town only a few weeks before and the little girl had not made friends very fast with the boys and girls in the new school. They were very fond of teasing, and Betty Lou with her shining red curls and freckles came in for her share. She was very quick tempered and could not stand teasing very well.

There was a big lump in her throat and a big ache in her heart as she slowly put on her hat and started for the door just as the first bell began to ring. Her mother called to her from the kitchen where she was giving baby brother his morning bath, "Hurry Betty Lou, and you will have just time enough to stop at the corner grocery and get two nice big apples, one for you and one for Dorothy, your little friend next door."

Betty Lou hung her head and the tears came into her eyes, for she had quarreled with Dorothy the night before and she knew just what mother thought about quarreling children.

Dorothy was running past the house as Betty Lou came down the steps and she began to sing at the top of her voice:

"Red head, red head,  
Turn around and go to bed!  
Smarty, smarty,  
You can't go to my party."

This made Betty Lou very angry and she too began to sing as loud as she could:

"I don't care, I wouldn't go  
To your party. So, so, so!  
Not if you begged me on your knees.  
Why, you would make a monkey sneeze."

Then off she ran to the grocery store with her fingers pressed tight over her ears so that she could not hear Dorothy's retort.

She had to wait quite a while to be waited on, and so as she turned the corner after leaving the store the five minute bell began to ring. She ran towards the school building as fast as she could, for of course she felt it a terrible disgrace to be tardy. How could she bear to walk into her room late and have all the boys point their fingers at her and whisper, "Lazy head! Lazy head! Late! Late! Late!"

Miss Hall, her teacher, was not in sight as Betty Lou rushed into the building. Just

### "DO YOU BELIEVE THEY THINK I AM LOST?"

(An incident related by Evangelist William A. Sunday.)

I will never as long as I live forget a scene which I witnessed several years ago. I left the tent where we were holding meetings down in Paris, Ill., one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he.

"Is your father a Christian?" "Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?" "Don't know; has been superintendent of the Sunday school of the same church for some time."

"Have you a sister?" "Yes, sir."

"Is she a Christian?" "Don't know; she has the primary department in the Sabbath school."

"Do your father and mother ever ask the blessing at the table?" "No, sir."

"Did your father, mother, or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments, and I can hear his words still ringing in my ears, "Do you believe they think I am lost?"

Could not many of our loved ones, our neighbors and our friends, take up this cry against us today: "Do they act as though they think we are lost?"—Thomas E. Stephens.

The cheapening of the toiler decreases rather than promotes permanent prosperity because it reduces the earning power of the people.—President Hoover.

as she stepped through the door into her room the last bell sounded, and the little girl drew a breath of relief as she sank into her seat, just as Miss Hall came in. No one else was in the room except Dorothy, but the other children came filing in from the cloak room. Miss Hall took out her attendance book and asked, "Was anyone tardy this morning? You tell me Dorothy."

"Oh, yes!" answered Dorothy promptly. "Betty Lou was 'most a minute late."

"I was not late!" cried Betty Lou. "I got clear in before the bell rang. So there! Ask the others if I didn't."

But no one except Dorothy had seen her come in, and as Dorothy was considered to be a truthful little girl and she did not know Betty Lou very well, Miss Hall at last put a tardy mark against the poor child's name.

Betty Lou found it hard to keep her mind on her lessons that morning. She was very glad when recess came and she could march to the basement with the other girls. As soon as she could she went up to Dorothy and said, "Aren't you afraid to tell such wrong stories about me, Dorothy Bates? You know very well I wasn't late."

"Yes, you were, too!" cried Dorothy. "You had one foot in the hall when the bell rang."

"I'm sure I had both feet in the room," retorted Betty Lou. "You are telling untruths about me just because we've had a quarrel. I'll pay you back!" and she opened the furnace door. Picking up the poker she began to push some of her old spelling papers into the fire box. "My father says that when people do not tell the truth and are found out their faces scorch. Your face will scorch, Dorothy Bates."

"Oh, you silly!" said Dorothy laughing. "How could my face scorch? What do you mean?"

"Scorch means to burn with shame," was the answer, and Betty Lou turned away from the furnace, holding the poker spitefully above her head.

With a sudden cry Dorothy walked quickly up the stairs. Betty Lou hurried up after her, saying, "She is going up to tell Miss Hall some more wrong stories about me."

The other girls marched quietly up after them, their bright faces suddenly very sober.

(Continued next week.)

## OUR PULPIT

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

### SURE AND SWIFT

REV. LOYAL F. HURLEY

Pastor of the church at Adams Center, N. Y.

SERMON FOR SABBATH, JUNE 22, 1929

Text—Genesis 32: 27.

### ORDER OF SERVICE

DOXOLOGY

INVOCATION

RESPONSIVE READING—Psalm 19

HYMN—O Worship the King

SCRIPTURE LESSON—Genesis 32: 24-30;  
Luke 15: 11-24

PRAYER

HYMN—There's a Wideness in God's  
Mercy

SERMON

HYMN—Have Thine Own Way, Lord

CLOSING PRAYER

had come within the deeps of his soul. He was no longer a supplanter. His character was different, so his name must be different. "What is thy name?" The divine companion honored the changed nature with a changed name. "Thy name shall be no longer Jacob, but Israel."

Again the question was asked—not now by the angel, but by Jacob himself. "Tell me I pray thee, thy name." And Jacob was not asking merely to know the proper title to apply to God. He yearned to know the nature of that divine presence he could not escape. All Jacob's past and present and future seemed coupled with that august



"What is thy name?" It was an angel's voice. Jacob has come to the crisis of his life. Alone, afraid of the future, and tortured by the memory of the past, he struggled through the darkness of night.

"What is thy name?" The question meant more than titles. A name was given to represent character. And Jacob's name was not one to make him proud. His name meant "Supplanter." But the worst fact was not merely the name. The tragic thing was that it told the truth. Through the years he had been tricky and deceitful—and to brother, and father, and father-in-law. He *was* a supplanter.

But on this memorable night a change

personage. Who was he? What was he? "What is thy name?"

Through all the years the same cry has gone up from the lips of men. "What is thy name?" If there is a God, what is he like? Century after century the question rings out. What is the character of that Being to whom every thought and purpose and deed of every soul seem so vitally related? "What is thy name?" Can we know the nature of that power that underlies all things? To some degree we surely can.

We usually judge the nature of a thing by the way it acts. And we judge people the same way. "Pretty is that pretty does." Can we not judge God by the same method?

In fact, is there any other way by which we can learn about him? "By their fruits ye shall know them." If we wish to know what God is like we must study him in action.

Every farmer's wife knows what God is like if she properly interprets some of her experiences. Take churning as an example. The readiness of the cream to change into butter and buttermilk depends on various factors. The length of time since the cow was fresh, the way the cream is soured or "ripened," the temperature, etc., affect it. Absence of the proper conditions prevents the cream from churning.

My great-grandmother told me how they used to control one factor years ago. It was in the days before thermometers were common, so they tested the temperature by the sense of touch. Sometimes they would churn and churn, but the butter would not "come." They were sure the cream was bewitched. The only way to drive out the witch was to put a hot horseshoe into the cream. That would always work. Of course, the witch was only low temperature, and when the hot horseshoe was dropped into the churn the temperature condition was met, and the result was the butter they were expecting.

I have read of an area of reclaimed land in Illinois. It had been rather low and marshy, but a big ditch, dug by the state, had drained it, and its deep, black loam was ready for tillage. Farmers flocked in by the hundreds, bought an acreage, and started to build their homes. The first year their crops were poor. They attributed it to the fact that the soil had never been ploughed. But year after year the results remained poor until they were facing bankruptcy. Finally, an analysis showed the soil to be deficient in potash. How happy the farmers were to learn the condition necessary to success. The potash was applied and one of the most prosperous areas in Illinois is just there where failure stalked before.

Poultrymen often find their early chicks afflicted with a disease known as leg weakness or rickets. The cause is now well known. A certain amount of direct sunlight is necessary in order to make the chick able to assimilate the mineral matter in its food. Early chicks raised by the

hundreds in a brooder usually have cold weather and cloudy days to contend with, are kept inside, and so contract leg weakness. But poultrymen have learned that cod liver oil is a fairly good substitute for sunshine, and that, by feeding the oil in the proper amount, the leg weakness is cured.

I have a friend who is a radio man. He sells and trades and repairs radios all around the country. And he tells me that when one is made right and connected right it always works. If he is called to repair one, he usually finds that a tube has been burned out or a wire broken, or a connection dirty or loose. When the conditions have been made right, the radio always works.

Do these simple commonplace illustrations give us any hint as to the nature of God? Indeed they do. At least, they show us that the power back of all existence is *as dependable as the sunrise*. God is not an absentee Deity. He is active everywhere. In the tiny grass blade or the mighty forest God is present. It is his operation that sends forth the distilled perfume of the early morn, and the lovely "flower in the crannied wall." His constructive power is manifest in all life from the one-celled microscopic form to the corporate life of the races of men. And everywhere this matchless dependability is manifest. *God is not capricious*. With him is "no variableness neither shadow that is cast by turning." "What is thy name?" Dependability. Certainty. Surety.

Another characteristic stands out clear and plain in all these homely illustrations. When the proper conditions are provided, God starts to operate instantly. If one supplies the right conditions for churning, he need not wait till next week before the butter begins to separate. When the soil is right, it is seen in *this year's crop*. If chickens afflicted with leg weakness are put into the sunlight or fed cod liver oil, they begin at once to recover. It may take time to make the recovery complete, but the *start* towards recovery is *immediate*. When a radio is properly adjusted and tuned in, it responds to the music instantly. God does not wait awhile before he begins to work. He starts operations immediately whenever the proper conditions are met. "What is thy name?" Responsiveness. Swiftmess.

Dependable and responsive! Sure and Swift! What strange names to apply to the holy God. Yet how fitting.

When one turns to the spiritual problems of man and the race, he finds the same principles operating. Whenever man provides those conditions necessary for growth in grace, peace of heart, forgiveness of sin, or holiness of life, God answers back with the result.

We may not always know just what is keeping God from action. I do not know all the conditions necessary to an ideal world in industry. But I am sure that whenever those conditions are met, we shall find, instead of strikes and boycotts and enmity, a world of co-operation and friendliness and plenty for all.

I do not know all the conditions of mutual service, sympathy, respect, and love which are necessary to produce harmony among the races of men. But I am sure that when they are known and applied, all the vast and unimaginable power of God will be operating towards the growth of racial brotherhood and love.

I do not know all the conditions of commerce, territorial rights, capital, and nationalism which are necessary for peace among the nations. But I am sure that when those conditions are met, men will find their puny efforts for peace augmented by the benign but mighty influence of the spirit of God, and war shall be no more!

These great social problems prove hard of solution because so many people must co-operate with each other and with God in solving them. And many will not co-operate. Men will never be brought into real harmony with each other until they are first brought into harmony with God. Jesus' method for redeeming society is to redeem the lives of the folks who make up society. The one who would save society must first be saved himself. Every man's first and greatest need is divine transformation. Man needs to be saved!

And man can be saved! Any man who will meet the conditions will get the salvation he needs. Power to conquer evil habits, grace to cleanse an impure mind, altruism instead of selfishness, purifying of the purposes and ideals, joy instead of sorrow, hope instead of fear, forgiveness for the past and fullness of life for the future—all

this and more, anyone can have for meeting the conditions. And he can get it now. God will answer back the instant man does his part. No waiting or delay. "What is thy name?" Sure and Swift!

Jesus made that truth live forever in the story of the prodigal son. Or rather, in the story of the prodigal son's father. The boy had traveled the long miles of that downward trail with all the abandon of a profligate. Jesus has painted the picture of that debauch of manhood in colors we can never forget. And the end was tragic want of a body enshrining a lonely, hopeless soul.

But the conditions necessary to reformation were possible still. Memories of other days could stir emotions of yearning and love that had long been dead. A bit of sober reflection was still possible. Common sense could still be used. He could "come to himself." And there was enough personality and selfhood left to make a decision. "I will arise and go," he said. And he started at once.

Those are the conditions necessary to the moral transformation of men—such a stirring of the emotions as will lead to intellectual common sense, coupled with a decision of the will which leads to action.

How will God respond to those conditions? Certainly and immediately. "What is thy name?" Sure and Swift. Look at the picture of the Father as Jesus paints it. He had to put an earthly father on his canvas, of course, but all the while Jesus was thinking of God. See the father watching down the road, waiting, longing, agonizing for just that act of will. And the instant the boy is seen, the father starts. One of the most beautiful and inspiring touches in the whole story is found in the words, "and he ran." What? God in a hurry? Well, that is the way the Master pictured him. It was Jesus' way of describing the *instant response* of God to a seeking soul. "What is thy name?" Sure and Swift.

It is strange that in this modern age when we expect both certain dependability and instant response in the realms of chemistry, electricity, mechanics, and other scientific fields, we should have so little faith in God's power and instant availability in the realm of character, and spirit.

My brother, is all the world awry for

you? Do your convictions and your actual life conflict? Have your selfishness and cross-purposes made existence a dead desert? Or have your evil habits gained control till you are not the master but the slave? Has rebellion against the right and the truth and the light turned your sunshine to midnight? If you will meet the condition of complete surrender to his will, God will give you the response of pardon and purity, power and peace. And he can do it now!

#### THE CIRCULATION OF THE SCRIPTURES

In the circulation of the Scriptures during 1928 the American Bible Society by going beyond the 11,000,000 mark in its issues of Scriptures surpassed all previous records of distribution. The distribution was made in 182 languages. This achievement, announced in the society's one hundred thirteenth annual report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded.

In China, just emerging from the throes of a significant revolution, the American Bible Society distributed over 4,500,000 volumes, the largest circulation in the history of the society's work in China. The new Bible house in Peking, the gift to the American Bible Society from the Maryland Bible Society, was formally dedicated "to the circulation of the Holy Scriptures among the people of China." This finely equipped modern building will facilitate a more efficient Bible distribution in the area which Peking serves.

The society also reports multiplying opportunities for larger Scripture distribution in the republics of Latin America. In the West Indies agency demands for Scriptures were largely from those who were not affiliated with the churches, a definite campaign resulting in the greatest circulation in ten years. Bible coaches are being used increasingly by the society's agency in the Argentine to reach remote places in Uruguay and Paraguay, that the Bible may be made available to those not yet reached by the Bible workers. In Mexico the demand for Bibles is greater than the supply. Many requests received by the society's agency in Mexico City were from the rural districts, in part the result of the government's establishment of an unprecedented number of

schools attended day and night by children and grown people.

In the work of publication the American Bible Society continues to publish Bibles, Testaments, and Portions. It reports the completion of its so-called "Penny Portion" series of the books of the New Testament. The entire New Testament may now be secured in eleven small volumes, each having an artistic colored cover and selling at one cent apiece. The society also issues Scriptures in more than thirty languages in the so-called "diglot" form in which the foreign language and the English appear in parallel columns, happily bridging for the foreign-born the gap between the language of his fatherland and the language of his adopted country, as well as serving English-speaking persons who seek to master other languages.

#### FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION

"Prohibition costs too much. We will be nearly a billion dollars better off if we repeal the eighteenth Amendment. We would save millions for enforcement; and we could levy a tax of nearly \$900,000,000 a year on the liquor trade. Now we're losing all that money!"

That's what the wets tell us. But what about the other side of the account?

To create a liquor business large enough to produce that tax we would have to re-establish *the saloon*. . . . Only a minor portion of that old tax came from the 600 distillers and the 1300 brewers; most of it came from the 250,000 saloons. That's the secret. The saloon was the sales room, responsible for the ever increasing sale of liquor. It was also responsible for:

*A million drunkards; four million hard drinkers; nineteen million moderate drinkers; an annual fifteen billion dollar economic burden in poverty, vice, crime, loss of business, jobs, and credit.*

If we collect that liquor tax we will also take everything that goes with it.

Prohibition is not a cost; it is a gilt edged investment. All the economists say so. The latest authority to add his testimony is Dr. Paul H. Nystrom of Columbia University in New York City, who says that there is a five billion dollar increased buying power because of prohibition.

## Fundamentalists' Page

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

### THE HOLY SCRIPTURES—ITS OWN TESTIMONY

A RESUME

In this series of articles, thus far, we have discussed the Holy Scriptures both as a supernatural and an inspired Book. We have shown that the intense conviction that the Bible is the Word of God, an infallible guide in the way of life, has been the genius of Protestantism; that from the beginning, until within recent times, the Church has regarded the Bible as verbally inspired, marked off from all other writings by its sacredness and authority as the Word of God.

A fundamental need of this hour is a re-birth in the hearts and minds of Christian men and women of faith in the Bible as the inspired Word of God, and a just replacement of the Holy Scriptures in the Church of Jesus Christ as God's revealed will for man in the great matters of the soul.

We know that many Christians reject the theory of verbal inspiration; in fact, many Christians reject any theory of inspiration that makes God the dominating, directing force in the Bible. I have no thought of classing such people as atheists or infidels, nor would I even wish such to be implied in any of my discussions. However, I do believe these people are *wrong* in their attitude toward the Bible, and that they are doing untold harm.

A great crime wave is sweeping over our country, and all authority, seemingly, has broken down, Biblical as well as civil. Law is trampled upon with impunity. For the break-down of Biblical authority over the hearts and consciences of men, no one is so responsible as professed followers of Jesus Christ. With all my soul, I believe God will never honor our work, in any large way, if we hold lax views concerning the Bible. It is a very deadly and dangerous thing for us to assume and teach that some parts of the Bible may be inspired, while

other parts are not inspired. For thus the Bible is left to the subjective opinion, or disposition of the individual. We can hardly expect the outside world to show any regard for the Biblical Sabbath unless we ground our Sabbath observance upon the Bible as God's revealed will to men.

We now propose to deal with some of the Biblical material which plainly teaches that the Bible is verbally inspired, and that it is truly the Word of God. But before we proceed further, let us place before us again, the definition of verbal inspiration.

#### VERBAL INSPIRATION

1. The theory of verbal inspiration, as taught today, *does not assume, or teach*, that every word in the Bible is God's word. It has nothing to do with spelling, punctuation, sentences, and paragraphs. These things belong to the translators.

But this theory of inspiration *does hold* that the Bible, even to its words, is an inspired Book. By this is meant that the original writings—*ipsissima verba*—(The Bible was written in several different languages)—came through the writers from God, that they are God-breathed. This does not assume that God spoke *every word* in the Bible, or that *every word is true*. It does assume that God caused the record to be made, *whether the words are true or false*. There are words of Satan in the Bible; words of false prophets; words of wicked men. They are in the Bible because God wanted them there, and they are there for our instruction.

2. Nor does the theory of verbal inspiration *assume, or teach*, that all the writers possessed the same style, or that they wrote through a mechanical, crass, bold compulsion, merely recording God's words as a dictograph or a stenographer.

But this theory *does assume and teach* that God so inbreathed his thoughts and purposes—his divine and holy will—into the hearts and minds of the men through whom he chose to reveal himself and his message that these men, using their own style, education, and reasoning power, accurately and truly recorded God's will and message.

3. The verbal theory of inspiration does not *assume, or teach*, that our religion is a static thing—that is, that all the teachings,

precepts, and commandments were given once-for-all, complete and binding upon all people for all time. Some of the Biblical teachings were temporary, meant for the Jews only. In such a class belong much of the Mosaic ritual and the sacrificial system. Much of the Bible is prophetic, and many of these prophecies have been fulfilled.

But this theory *does assume and teach* that the whole Bible is a record of God's unfolding plan and purpose for his children—a record of the development and training of a race of people from the Garden of Eden to the closing chapter of Revelation—a record of how God has sought to lead, purge, and redeem his children from the curse of sin, and fit them to live in harmony and fellowship with him.

We who believe in verbal inspiration believe that the *whole Bible*—not a part of it—is the Word of God; that it was written under the divine guidance of the Holy Spirit, being God-breathed; that God so directed the human authors of the Bible that, without destroying their individuality, or literary style, or even their personal interest, his thought and purpose toward man were accurately recorded, and that it was written for our instruction and our salvation.

The character of the Bible—its contents, its unity, the fulfillment of its prophecies, the miracles wrought in its attestation, and its influence upon human society—all these go to prove that the Bible is divine, and that what it says about itself is trustworthy.

With this in mind, let us briefly examine some of the evidence.

#### THE TESTIMONY OF THE OLD TESTAMENT

1. Let us first notice how the writers speak of the origin of their message.

"And Moses said unto the Lord, I am not eloquent, neither heretofore nor since. Thou hast spoken unto thy servant: for I am slow of speech and slow of tongue. And the Lord said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak" (Exodus 4: 10-12). Does this explain why forty years afterwards, Moses said to Israel, "Ye shall not add unto the words I command you, neither shall ye diminish aught from them" (Deuteronomy 4: 2)? "But the prophet which shall speak a word presumptuously in my name, which

I have not commanded him to speak . . . that prophet shall die" (Deuteronomy 18: 20). Seven times Moses tells us that the Ten Commandments were written by God, graven upon the tables of stone (Exodus 31: 18).

David said: "The Spirit of the Lord spake by me, and his word was upon my tongue" (2 Samuel 23: 1, 2). He does not say, God *thought* by me, but *spake* by me.

Jeremiah said: "Ah! Lord God! I can not speak, for I am a child. But the Lord said unto me, Say not I am a child, for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jeremiah 1: 6-9).

Even Balaam was compelled to speak against his will. He said: "Lo, I am come unto thee; have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." Then he tries to curse Israel, but instead he blesses them. Balak at last said: "Neither curse them at all, nor bless them at all." Balaam answered: "Told not I thee, saying, All the Lord speaketh, that must I do?" (Numbers 22: 38; 23: 26.)

In the five books of Moses, the historical books, and the Psalms such expressions as the following occur hundreds of times: "The Lord said;" "The Lord spake;" and "Thus saith the Lord." Dr. James H. Brookes says that "Thus saith the Lord," or its equivalent expression, occurs in the Old Testament at least two thousand times.

In the books of prophecy these facts are even more marked. At least twenty times Isaiah declares that his writings are the "words of the Lord." Jeremiah says, "The word of the Lord came unto me" (1: 6). He uses this expression nearly a hundred times. Some sixty times Ezekiel says that his writings are the "words of God." Daniel said, "I heard the voice of his word" (10: 9). Hosea said, "The word of the Lord" (1: 1). Amos said, "Hear the word of the Lord" (3: 1). Obadiah said, "Thus saith the Lord" (1: 1). "The word of the Lord came to Joel" (1: 1). "The word of the



Lord came to Micah" (1: 1). "The word of the Lord came to Jonah" (1: 1). Habakkuk wrote, "The Lord answered me and said" (2: 2). Nahum writes, "Thus saith the Lord" (1: 12). "The word of the Lord to Israel by Malachi" (1: 1). In this last book of the Old Testament, twenty-four times it is said, "Thus saith the Lord."

Suppose we should eliminate all these expressions and their necessary context from the Old Testament in every instance, just how much of the Old Testament would remain?

2. Let us notice, in the second place, how the utterances of the Old Testament writers are introduced into the New.

(To be continued).

### THE DECLINING ALCOHOLIC DEATH RATE

That the beverage use and abuse of alcohol often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, synthetic products, and concoctions of wood alcohol, bug-juice and other vile ingredients are more harmful to the human anatomy and produce more funerals per gallon than properly manufactured and aged liquors, is generally admitted even though not, as yet, thoroughly established by scientific evidence.

This leads to the conclusion that dependable facts which show the trend of deaths from alcoholism would be an almost certain index to the general working of the prohibition laws. If alcoholic deaths are on the increase, it must mean either a greater consumption of liquor, or it must measure the greater toxicity or poisonousness of the liquors consumed. This, however, would be certain, if alcoholic deaths show a decline, that would be conclusive evidence that the consumption of alcohol is on the decrease. Moreover, the decrease in the volume consumed would be greater, proportionally, than the decrease of alcoholic deaths, since present beverages are more deadly. Otherwise stated, dependable evidence that alcoholic deaths are decreasing is case-hardened proof of the decline of alcoholic consumption.

During four wet years, 1913-16, the average alcoholic death rate was 5.2 per 100,000

population. During the first year of prohibition, when the law was fairly enforced and observed, this rate dropped to 1 per 100,000. Thus, under regulation, the death-rate was 520 per cent higher than under reasonably effective prohibition.

But the liquor interest, moved by their greed again to make merchandise of the appetites of men, organized an attack on the law, following the same tactics as in the old local option days, when it was their habit to spend money freely to induce law-breaking, thereby to create dissatisfaction with local prohibition. With the help of the metropolitan press, sentiment hostile to prohibition was stirred up, and with it the alcoholic death rate began to rise. A steady and alarming increase in the number of alcoholic deaths followed. However, the highest rate since prohibition is less than the lowest pre-prohibition rate, except under the rigid wartime restrictions and prohibitions during 1918 and 1919.

Moreover, the four wet years above cited record an alcoholic death rate 56 per cent higher than that of 1923-26, the last four dry years for which the record is available. As corroboratory evidence the fact that 90 per cent of the inebriate hospitals or "liquor cures" have closed since the advent of prohibition, is cited.

If this saving of life were the only benefit resulting from prohibition; if it were not true that it has elevated social life; if it were not true that crime has decreased 37 per cent, as measured by commitments to penal institutions; if drinking among youth had not so largely decreased; if it were not true that economists agree that prohibition has contributed largely to the unprecedented prosperity of the nation, it still would be true that prohibition has more than justified itself by the decrease in alcoholic deaths. That decrease is the indisputable proof of the decrease in drinking and drunkenness with the train of evil and sorrow that are the consequences of indulgence in the alcoholic drug.

The judgment and wisdom of the American people in adopting prohibition, by majorities unapproached hitherto in the history of the race, is abundantly confirmed.—*W. G. Calderwood in "The Baptist,"*

## DEATHS

ANNAS.—Alice Elizabeth Crandall, daughter of Alonzo W. and Hannah Bassett Crandall, was born in Unadilla Forks, N. Y., on December 19, 1847. She had only one brother, Louis H. Crandall, two years her junior, who passed away in August, 1927.

Her early girlhood up to the age of eighteen years was spent in the village of her birth, when the family moved to DeRuyter, N. Y., where the father was for many years engaged in the occupation of farming.

She was educated in Whitestown Seminary and DeRuyter Institute and afterward taught in the country schools near DeRuyter.

When a small girl she was baptized into membership in the Seventh Day Baptist Church of Leonardsville, N. Y., which was only a few miles from her home. She was a loyal and devoted member of this church for many years. Later, after her home had been established in DeRuyter, she transferred her membership to the DeRuyter Seventh Day Baptist Church, and to that church she was very loyal up to the time of her passing on.

Her church was very dear to her and as long as she lived in DeRuyter she was very active in all phases of its work and gave herself freely in its behalf. After the family moved to Geneva, N. Y., she identified herself with the First Baptist Church of that city and was very loyal to its interests as long as health and strength would permit.

On January 26, 1869, she was united in marriage to George F. Annas, and for forty-seven years they labored and loved together until he was called on in February, 1916. To this union were born four children: Ralph D., and Blanche L., both of whom died only two days apart and left a home childless and grief stricken. For several years there were no children, then a daughter, H. Bertha, and later a son, A. Neil, came, who survive the mother. Miss Bertha is a teacher in the Geneva City High School and has faithfully stood by her mother in these days of declining strength. The son lives in Illinois and is a teacher in the Northern Illinois State Teachers' College in DeKalb. There are two grandchildren: Alvord Nathan Annas and Lua Elizabeth Annas, whose lives have been a source of keenest love and pleasure to their grandmother.

The funeral was held at the home in Geneva, N. Y., on Friday afternoon, May 17, and in the DeRuyter Seventh Day Baptist church on the following day.

Burial was in Hillcrest Cemetery, DeRuyter, N. Y., beside her late husband, George F. Annas.

A host of relatives and friends join in sympathy with the immediate family in this time of their bereavement.

H. B. A.

COON.—DeElbert C. Coon was born in Berlin, N. Y., October 28, 1847, and died at his home in Nortonville, Kan., May 14, 1929, in his eighty-second year. He was a son of Asa Stillman Coon and Eliza Green.

When DeElbert was about five years old the family moved to Adams Center, N. Y., where he grew up. Mr. Coon again moved in 1865, this time to Farina, Ill. It was here, on September 27, 1873, that he was married to DeEtte Stillman, his life-long companion, who survives him. In 1881 Mr. and Mrs. Coon moved to Nortonville, where they have since lived and where their family was reared. There were four sons, the last three of whom are living, Floyd and Charles in Nortonville, Edgar in Topeka. LeRoy died in infancy. In addition to his widow and three sons, Mr. Coon is survived by one sister, Mrs. Helen Whitford, and two brothers: Ray Coon and Clifford Coon, both of Farina, Ill.; and two grandchildren: Loren and Esther Coon, son and daughter of Floyd, of Nortonville.

Mr. Coon was a Christian man from his youth, joining the Seventh Day Baptist Church at Farina, Ill., when a young man. Soon after coming to Nortonville, he joined, with his wife, the church there of the same faith. He was known as a faithful attendant at the services of worship, and even during his last enfeebled years he went regularly to the church on the Sabbath until his last illness confined him to his bed. Mr. Coon was upright in his dealings and kindly and neighborly in his contacts with others. During his last years he was observed to be especially tender hearted.

Upon first coming to Nortonville, Mr. Coon was for some years a farmer. Later he was a photographer for a number of years, and finally served as janitor of the public school until his retirement, about four years and a half ago.

At the time of his retirement from active work, Mr. Coon was stricken with paralysis, from which he recovered somewhat, so that he could be about most of the time, but was never able to return to work. About nine weeks ago he was again stricken with what appeared to be partial paralysis, and he gradually failed and became completely helpless a week before his death. His passing, about midnight, May 14, was quiet and apparently free from suffering, and he was unconscious for several hours before he finally entered into rest as one would fall asleep.

Mr. Coon, as one of the early residents of Nortonville and a useful and respected citizen, will be greatly missed by a large circle of friends.

Funeral services were held from the Seventh Day Baptist church, Nortonville, Kan., May 17, 1929, the pastor officiating. Interment was in the Nortonville cemetery.

S. D. O.

MAXSON.—Morris Basset Maxson, son of Alfred and Jane (Kinney) Maxson, was born in the township of Linn, Wis., near Walworth, June 25, 1847. He died at his home in Walworth, Wis., May 12, 1929, at the age of 81 years, 10 months, and 17 days.

When a young man Mr. Maxson went to New York State to work. He was married to Mary Randall of Leonardsville N. Y., December 24,

1870. When about thirty years of age he united with the Baptist Church of Unadilla Forks. Three children were born to this union: two daughters, who passed on in 1896 and 1897. The son and his wife were present at the funeral.

In 1902 Mr. and Mrs. Maxson united with the Seventh Day Baptist Church of Leonardsville. They had their home near Leonardsville till 1904, when they moved to Walworth, Wis., where they have lived since with the exception of one year when they resided at Albion, Wis.

They united with the Walworth Seventh Day Baptist Church November 25, 1905. Mr. Maxson was a loyal supporter of the church in its services and in financial aid as long as it was possible for him to get out.

Eight years ago last November he received quite a severe injury and has not been well since. For the last five years he has gradually lost strength and has been a great sufferer. He gave real inspiration because of his cheerfulness in suffering, his resolute determination to do the tasks that came to him, and his readiness to speak in confidence of his faith in God and his interest in religion. He was meekly patient. In moments of freedom from severe suffering I have listened to him offer most fervent prayer of thanksgiving, of faith, and petition for patience to endure till the time of release. A man strong in body, will power, and in faith has gone from among us. Farewell services were had from the late home the afternoon of May 14, and the pastor spoke from Hebrews 6: 15. Interment was had in the Walworth cemetery. E. A. W.

#### Sabbath School Lesson XII.—June 22, 1929

A PSALM OF PRAISE.—Psalm 103: 1-22.

Golden Text: "Bless Jehovah, O my soul." Psalm 103: 1.

#### DAILY READINGS

June 16—Praise for Mercies. Psalm 103: 1-12.

June 17—Universal Praise. Psalm 13: 13-22.

June 18—A Worthy God. 2 Samuel 22: 1-7.

June 19—A Wonder-working God. Isaiah 25: 1-8.

June 20—A Song of Trust. Isaiah 26: 1-10.

June 21—Praise through Christ. Hebrews 13: 7-17.

June 22—Seeing Jehovah in Nature. Psalm 107: 23-31.

(For Lesson Notes, see *Helping Hand*)

You can not maintain an A-1 empire with a C-3 population. You can not bring up healthy people in unhealthy homes.—*David Lloyd George.*

What can it profit a man to have millions if he has not a clear conscience?—*Chief Justice Taft.*

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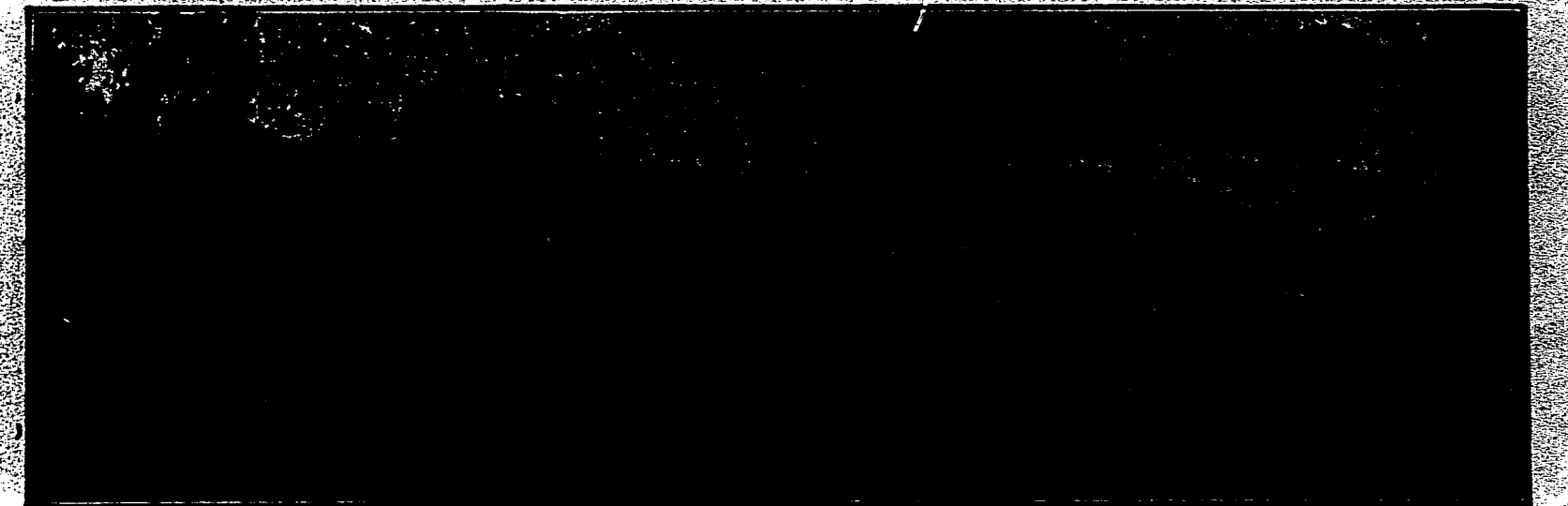
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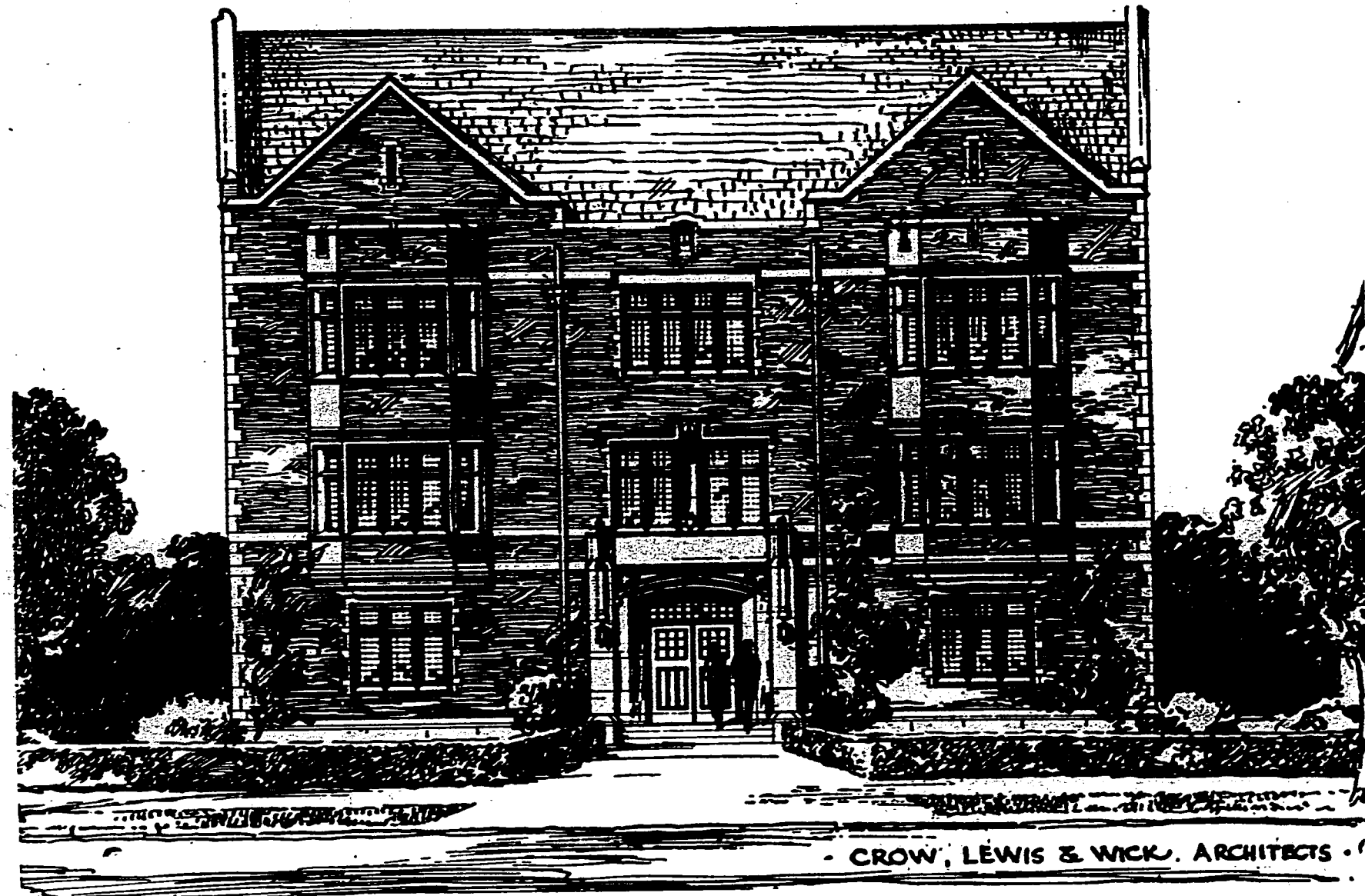
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Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the soul from the way of midnight to the point of the morning sun. Darkness drops from the face, silver light dawns upon it. Do not live day by day, trying to repent but fearing the struggle and the suffering. Manly regret for wrong doing never weakens, but always strengthens the heart. Some plants of bitter roots have white blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature.

—Henry Ward Beecher.

## CONTENTS

<b>Editorial.</b> — The Eastern Association at Westerly, R. I.—Friday at Westerly, Eastern Association.—Friday Evening, Eastern Association.—Sabbath Morning at Westerly.—The Onward Movement at the Association.—The Tract Board at the Association.—Young People's Work.—Eastern Association, The Last Day.—Trying to Correct a Mistake. . . . .	737-745	<b>Woman's Work.</b> — Organization and Earlier Years of the Woman's Board . . . . .	755
<b>President George B. Utter's Address</b> — Eastern Association . . . . .	745	<b>Time and Manner of Sabbath Observance</b> . . . . .	756
<b>Western Association, Nile, N. Y., June 20-23, 1929</b> . . . . .	747	<b>Memorial Poem</b> . . . . .	758
<b>Seventh Day Baptist Onward Movement.</b> —Our Bulletin Board.—The Snow Hill Annual Meeting and Anniversary Service . . . . .	748	<b>Young People's Work.</b> —Our Nation.—Junior Jottings.—Waterford's Annual Report . . . . .	759
<b>Mother's Day at Verona, May 11, 1929</b> 749		<b>Prayer for Friends</b> . . . . .	760
<b>Missions.</b> — Our History — Its Challenge.—Rev. and Mrs. Crofoot Arrive in China Safe and Sound . . . . .	750-754	<b>Children's Page.</b> —Some Facts About Our Nation.—The Quarrel.—The Growth of Habit . . . . .	761
<b>Never Mind—Push Ahead</b> . . . . .	754	<b>Our Pulpit.</b> — "That Whereas I Was Blind, Now I See" . . . . .	763-765
		<b>Co-operation and Arbitration</b> . . . . .	765
		<b>Fundamentalists' Page.</b> — The Old Testament—An Inspired Book . . . . .	766
		<b>Marriages</b> . . . . .	768
		<b>Deaths</b> . . . . .	768
		<b>Sabbath School Lesson for June 29, 1929</b> . . . . .	768