

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



“There Is No Excellence Without Great Labor.”

—Quotation used in a recent sermon by the Rev. T. J. Van Horn.

# The Sabbath Recorder

## THE CHRISTIAN MARINER

Thy fragile bark, O brother mine,  
Upon life's turbid tide doth sail;  
May he who rules the raging deep,  
Thy Pilot be in ev'ry gale.

May gentle zephyrs waft thee on,  
A friendly star upon thee shine;  
And as thy ship shall onward go,  
Be faultless chart and compass thine.

Should tempests gather o'er thy head,  
And breakers threaten black despair;  
Be not dismayed, thy Pilot trust,  
To steer thee to the haven fair.

And when thy anchor's safely cast,  
Within the glassy, tranquil sea;  
A crown of life be thy reward,  
With rapture through eternity.

Los Angeles, Calif.

—Luther B. Cross.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

## AMERICAN SABBATH TRACT SOCIETY

**BOARD OF DIRECTORS**  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Acting Corresponding Secretary**—Ahva J. C. Bond, Plainfield, N. J.  
**Assistant Corresponding Secretary**—Miss Bernice A. Brewer, Plainfield, N. J.  
**Treasurer**—Miss Ethel L. 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.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.  
**Treasurer**—Samuel H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.

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

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. Allen B. West, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. Edwin Shaw, Milton, Wis.  
**Recording Secretary**—Mrs. James L. Skaggs, Milton, Wis.  
**Treasurer**—Mrs. Alfred E. Whitford, Milton, Wis.  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

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**Eastern**—Mrs. Harold R. Crandall, Yonkers, N. Y.  
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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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**Eastern**—Mrs. Blanche Burdick, Ashaway, R. I.  
**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. 107, No. 8

PLAINFIELD, N. J., AUGUST 26, 1929

WHOLE No. 4,408

*O God, our Father who art in heaven, help us, we pray thee, to realize the full importance of our mission, as thy chosen people to exalt thy holy Sabbath truth, and to serve thee as messengers of the gospel of life eternal. As thou hast by thy providence made us a separate people, may we be loyally true to the cause whereunto thou hast appointed us.*

*Help us to consecrate mind and heart to the high task of making thy truth and thy love known to the world. Give us grace to overcome all self-seeking, and to do thy will without questioning, trusting thee to care for us and to lead us to victory in the name of Christ our Savior. Amen.*

**The Meaning of Christian Forbearance** In two of Paul's letters he urges the spirit of forbearance in remarkably strong language. To the brethren in Ephesus he writes: "I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." (Ephesians 4: 1-3.)

To the Colossians also he writes of "kindness, humbleness of mind, meekness, long suffering," "forbearing," and "forgiving one another . . . even as Christ forgave you."

Such passages as these must set every thoughtful Christian to studying the import of that word forbearance, for the apostle makes much of it.

At every turn in life the need of mutual forbearance among the children of God becomes more and more apparent. Indeed, it has more to do with their happiness and unhappiness than almost any other duty. Only by mutual forbearance can men and women who are made to live together as social beings find sweetest pleasures and most blessed earthly joys.

The tendency is so great to jostle against one another in matters of belief and in business relations, that sometimes before we are aware of it we have given offense and

hurt somebody's feelings. In the close mingling of imperfect lives great care is needed, if the unity of spirit, so essential to peace, is cultivated.

Many a harsh, and often times unfair, judgment would give place to hearty approval if we could see through the other fellow's eyes. In every case of misunderstanding if each one could see the environment, the perplexities, the difficulties, the things that have shaped the thought on the other side, most of the trouble would be forestalled and much injustice would be obviated.

If we overlook the duty of mutual forbearance and allow ourselves to resent every appearance of injustice, demand an apology for every little wrong, insist upon denouncing every grievance, and finding fault with the offenders, there can be no hope of peace.

Thank God, there is a more excellent way. If the teachings of the New Testament are allowed to reign in our hearts the problems will soon be settled.

The first thing to do is to guard against a *critical spirit*. If one is so disposed it is easy enough to discover some fault in other people, and no microscope is needed to do it.

Then, if one is sensitive and looking for slights and grievances, the tendency is strong to forget the law of love.

Then there may be real causes for grievance sometimes, either intentional or unintentional. In such cases the Christian must not be too hasty in passing judgment. As a rule he can well afford to wait in patience and hold his temper in Christlike exercise of charity. There is nothing like keeping still under provocation. One person alone can not make a quarrel; it takes two. If one can not always have the "soft answer" ready when offended or hurt, he can at least learn not to answer at all. Our blessed Lord met most of the insults he received in patient uncomplaining silence.

It is a great thing to be able to rule your own spirit. There is nothing like self-control in the face of strong provocation.

Many painful quarrels would be avoided if men could only learn that silence is golden, and that words would mean defeat, while a victory would be gained by forbearing.

True forbearance is Christ-like. God forbears in love with all our neglect, forgetfulness, ingratitude, and disobedience. We live only by divine forbearance, and as the children of God we should manifest something of his patience.

**Interesting Things** It is well known to our readers that the third floor of the new building is to be used by the Historical Society, of which Brother Corliss F. Randolph is the president.

Aside from being a room for our valuable historical Seventh Day Baptist library, it should be a most interesting museum with pictures of our leaders and articles of historical value owned by them, and preserved through the years.

In the editor's office we already have, all framed and ready for places in the historical room, the photographs of all the editors the RECORDER ever had, and several ministers and missionaries of the years gone by. We hope our friends who may have such representative pictures and articles will help to furnish this room by giving them to the cause.

Antique articles of furniture, relics owned and used by leading men of other years, and photographs ready framed for use, will be very acceptable.

Of course we all understand that the building as a whole is to furnish much-needed rooms for our various lines of important work. Our good cause will be greatly helped in the years to come, in more ways than one.

We think that the historical room, too, will become a sort of Mecca for Seventh Day Baptist pilgrims, that will serve as an inspiration and tend to strengthen our loyalty to the faith of our fathers.

#### THE WALLS NEARLY DONE

Our picture in this issue was taken a day or two before we started for the General Conference. Today they are completed above the third story windows.

When we return we hope to find the roof on.

It goes slower with only a five-day week for work. Of course no work could be allowed on the Sabbath.

Brother Jesse Burdick of New Market is chairman of the building committee. He has given careful attention to the matter all through, and assures us that the men are doing excellent work.

When the building is completed we shall have not only room for all our publishing house business and for board and committee meetings, but we shall have a denominational headquarters of which any people might well be proud.

**Yes. It Is a True Story** On another page will be found a little story for young people, written by our old friend "Ne Plus." Please do not miss it. I know it is true in every respect. I am well acquainted with both, the writer and the man about whom he writes.

If all our young men had been as true to the faith of their fathers as "Sam" has been, our denominational outlook would be very much brighter today.

Really, one of the saddest things to me is the fact that so many sons and daughters of our good ministers and leaders have gone out from us, when we need them so much.

I wonder if there was any fault in the home life, as to the parents' attitude toward the Sabbath? If the home influences are not clear and strong for God's holy Sabbath; if parents talk and act as though Sunday keeping were just about as well; if through the early years our boys and girls hear nothing but regrets expressed because it is hard to find good jobs and remain true to the Sabbath—what can be expected of the young people when this matter has to be faced?

Nothing but thoroughly cultivated moral stamina can hold one true to the Sabbath in these times.

**My Cause for Thanksgiving** After my fifty-five years of service in the ministry, as I look back over the half century and think of the dear people in the widely scattered fields where I have tried to serve my Master, there is one thing for which I am more and more thankful as life's day nears the

evening time. I am truly thankful for the influences that brought me into the gospel ministry for a life work.

At first my ambitions were for a business life; and at twenty-one I went to the best business college in America to prepare for a life work. The following year, in a blessed revival in the Nile church, I gave my heart to Christ. Then with conscientious views of the Sabbath as observed by parents and grandparents, the outlook for business seemed different. I could not feel right to deliberately turn away from the Sabbath and hope to feel justified in the sight of God.

Just at that critical stage Rev. L. A. Platts became my pastor. He tactfully helped me to decide for the ministry, and at twenty-three I set my heart on securing the needed education. Now, after more than half a century of service in various fields among our dear people, the one thing for which I am most thankful is that I accepted the gospel ministry as my life work.

How I do wish I could help every thoughtful young man today to see the importance of the decisions he is about to make for life. It almost makes me shudder to think now of what might have resulted if I had been left to carry out my choice for a business life. And as I look back over the years, thinking of all the burdens and hardships that can come to a minister, I am impressed with the thought that the joys and blessings far outnumber and outweigh all the sorrows. And I want to repeat: "There is no one thing for which I am more thankful than for the influences that brought me into the gospel ministry."

Perhaps this testimony may help some dear boy to make a wise choice for his life work.

**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, August 11, 1929, at 2 o'clock p. m., President Corliss F. Randolph in the chair. Members present: Corliss F. Randolph,

Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, and Arthur L. Titsworth.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Reading of the minutes of the last meeting was dispensed with.

The recording secretary reported having written a letter to Miss Anna L. Mackey embodying the action taken at the last meeting of the board, to which Miss Mackey sent the following reply:

*Mr. A. L. Titsworth, Recording Secretary,  
American Sabbath Tract Society.*

MY DEAR MR. TITSWORTH:

I have your letter advising me of the action of the Tract Board with reference to my work in connection with the canvass for funds for the denominational building.

The work has been interesting, and I have enjoyed having a share in it, for I can not help but feel that a project into which has gone so much loyalty and devotion, and sacrifice even, as evidenced by some of the letters accompanying subscriptions, must prove in the years to come to be a real factor for good.

My sincere wish is that the hopes for and belief in its usefulness, which I have heard expressed by those of your people with whom I have come in contact, may be fully realized.

Sincerely,

ANNA L. MACKEY.

*Plainfield, N. J.,  
August 10, 1929.*

Correspondence, as presented by the acting corresponding secretary, Ahva J. C. Bond, was referred to the September meeting of the board.

The report of the treasurer, Ethel L. Titsworth, noted the receipt of the following:

LEGACIES RECEIVED

Permanent Fund:

From estate Mrs. Alice E. Annas.....\$ 250.00

Denominational Building Fund:

From estate Silas G. Burdick.....\$ 5,400.00  
Balance from estate Loisanna Stanton 682.47

Total of Mrs. Stanton:

Previously received .....\$ 7,050.00  
682.47

\$ 7,732.47

The committee on program for Tract Society hour at the General Conference presented the following report:

AMERICAN SABBATH TRACT SOCIETY—PROGRAM  
WEDNESDAY, AUGUST 21, 1929

Morning Session:

10.00—Devotional service, arranged by president of the Conference

10.15—The Year Reviewed with a Look Ahead  
Corliss F. Randolph, president

Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER

L. Harrison North, business manager of the publishing house

Ethel L. Titsworth, treasurer

Rev. Ahva J. C. Bond, acting corresponding secretary

11.50—Quiet Hour—Rev. George B. Shaw

Afternoon Session:

The Future Program of the American Sabbath Tract Society as Related to Our Mission to Restore the Sabbath to the Christian Church

2.00—Question period—led by the leader in Sabbath promotion, Rev. Ahva J. C. Bond

3.00—Discussion—led by the president of the Tract Society, Corliss F. Randolph

Report adopted.

The Committee on Denominational Building presented the following report:

FINANCIAL REPORT OF BUILDING COMMITTEE

Amount of contract, base bid, \$65,320.00  
Total amount of work done August 1. \$29,427.00  
Amount paid on contract, June. \$4,250.00  
Amount paid on contract, July .. 6,825.00  
Amount paid on contract, August 13,940.00

\$25,015.00

15 per cent withheld..... 4,412.00

\$29,427.00

Percentage of completion of base bid—45 per cent  
Amount of insurance to September.....\$17,500.00  
August 1, 1929.

Report adopted.

Minutes read and approved, subject to the approval of the board at the September meeting.

ARTHUR L. TITSWORTH,  
Recording Secretary.

**HISTORIC CLOISTER TO BE PRESERVED**

[The following article, regarding the German Seventh Day Baptists, appeared in the New York Sunday Times of August 4, 1929.—T. L. G.]

Fifteen miles northeast of Lancaster, Pa., on a state highway, stand the remains of the Ephrata Cloisters, a notable religious and historical relic of the Colonial days. Comparatively few tourists and sightseers know of its existence, or its quaint and interesting interior would be a mecca for thousands of travelers and week-enders,

Only eleven members remain in the secular congregation of this religious community, and in order to save the structures and their furniture and effects from theft and disintegration, the State of Pennsylvania is taking over the land and buildings. The legislature has provided \$6,500 for this purpose, and the purchase of the properties is to preserve the physical remains of one of the early communistic experiments in the United States and the home of one of the infrequent monastic orders developed by a Protestant sect.

Communism was a by-product of the religious fervor which led Conrad Beissel to found the Seventh Day Baptist Society in 1728. Beissel had fled from German persecution in 1720 and, while at Mill Creek, decided that Saturday and not Sunday was the heavenly ordained day of rest.

DISCIPLES FOLLOWED HIM

Beissel's views met such disapproval in the community that he left the settlement quietly and occupied a cave on the Cocalico Creek, intending to meditate alone upon the word of God. His whereabouts were discovered, families built cottages in the vicinity, and in 1732 a monastic society was formed. Beissel had tried to resist the invasion of the community by those wishing to join a sisterhood, but the women were so determined that he yielded.

The house of the brotherhood was ruined by high water, fire, and neglect and has completely disappeared; but the sisters' house still remains in very good condition. There were sixty rooms in the nunnery at its zenith, and while life under Beissel's regime was bleak and hard, there was a humane distinction in the way the rooms were distributed. The eldest women occupied the first floor, the middle-aged the second floor, and the younger sisters the third. A separate domestic life was organized on each level, with two fireplaces for heating and cooking around central flues. A square sink, hewn out of single huge stones, remains on each floor, with a hole for draining the waste water through the wall.

A SIMPLE LIFE OF TOIL

Hallways are pinched and doorways low as reminders of the straight and narrow path to heaven. When two persons meet in a passageway, one must retreat, and only

the shortest can walk upright through the five-foot entrances to the rooms.

There was no attempt at uniformity in the rooms except that each had a scant board for a bed, a wooden block for a pillow, shelves for books and candle, and a shallow closet for clothes. One of the beds is but thirteen and one half inches wide and about four and one half feet long. Such discomforts must have been borne with fortitude by women who believed Beissel's word that heaven could not be attained on "flowery beds of ease."

So Beissel's followers lived a severe and simple life. Their frugal fare was principally fruit and vegetables; they ate from wooden plates and drank from wooden goblets. Iron was not made by the community, which was otherwise self-sustaining through its various mills and handicrafts. The house still contains spinning wheels and looms, wooden shovels used to set bread into the oven for baking, forms upon which stockings were stretched, candle molds, and similar evidences of industry.

#### AN EIGHTEEN-HOUR DAY

Eighteen hours made a day of prayer and work. Brothers and sisters slept from nine to midnight, when the bell struck for an hour of devotions. Then they retired to their wooden pillows and pine pallets until the next call for the day's duties at four in the morning. But one regular meal was served, at midday. No vows of celibacy were taken, but a pure single life was considered desirable. There were really three orders of society in the community—brothers, sisters, and the families of those who followed Beissel's interpretation of Scripture.

They all met together in the Saal, or House of Worship. The first floor is a low-ceiling room or chapel, where the remaining adherents of the faith still come for worship. Heavy beams of poplar, hewn by hand, made a framework so sturdy that it has hardly been affected since its construction in 1741. Small windows keep out the light, and the atmosphere is further darkened by woodwork stained with age. Footprints are plainly seen upon the ceiling boards. Fantastic legends were devised to explain their origin, but a natural explanation prevails today.

The brotherhood went about barefoot.

Grease was used to ease the soreness of the soles, and some of these pious men, walking thus upon green wood, laid out for seasoning, left an imprint which two hundred years has not erased.

#### MET DEATH UNFALTERINGLY

Sister Lucia made the last entry in the manuscript chronicle of the sisterhood. Her shaking hand noted that Sister Melongia died September 19, 1813, at the sere old age of eighty-seven years and four months. Sister Lucia must have faced her end with serenity, for she made an advance note of the fact that she was soon to be reunited with all the members of the sisterhood who had preceded her. She wrote:

"Sister Lucia died in the year '18."

These last survivors had undoubtedly participated in the work of the Revolution. The wounded of the Brandywine were taken here and, although the terrible typhus fever ran through the wards of suffering men, the sisters served them with devotion to the end.

A great service was also rendered here in the propaganda for the Revolution. Brother Jabez, who followed Beissel as leader of the sect, was the trusted agent of the Continental Congress. He was a translator of diplomatic correspondence, but it was his work in translating the Declaration of Independence into seven different languages which constituted his most important achievement.

Ephrata was an intellectual community. It had the third printing press on this side of the Atlantic. Its most famous publication was the *Martyr Book* of 1,200 pages, printed for the Mennonites in 1784. This was the fattest volume printed in Colonial times.

[The following item is taken from the *Philadelphia Inquirer*.—T. L. G.]

Lancaster, Pa., June 4.—Seeking to prevent the state from taking over the famous Cloisters at Ephrata, this county, members of the German Religious Society of Seventh Day Baptists have filed a bill of complaint in the local court asking for an injunction restraining the taking over of the property. A law recently signed by Governor Fisher authorizes the purchase of the property by the state with the idea of preserving the many antiques that have been in possession of the society for years. The state would also maintain the Cloisters,

## MISSIONS

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

### ANNUAL REPORT OF THE MISSIONARY SOCIETY

(Continued)

Report of H. Eugene Davis

May 1, 1928, to June 1, 1929

Since we reported for eleven months last year, it has been necessary to make this report for thirteen months.

Evangelistic effort at Liuhu. The two weeks previous to the dedication of the new church, meetings were conducted. The first week emphasis was upon the growth of Christians, while during the second week the effort was for those outside. These meetings were followed by the dedication of the new Seventh Day Baptist church, when a large company of Liuhu and Shanghai friends were present. More than thirty members of the choir attended, singing several times. They held a fellowship breakfast on the Yangtze river bank.

Conventions. An important event of the year was the trip to the World's Sunday School Convention at Los Angeles, and the Seventh Day Baptist Conference at Riverside, Calif. The journey was made without expense to the denomination, that being met by the China Daily Vacation Bible School and personally. It was a beneficial change for your missionary, and I am sure has shown results in the increased vigor with which I have been able to pursue the tasks of the year. The gifts of friends, especially the Riverside people, to make the trip more pleasant will always be remembered.

Accompanying me were Messrs. Sung, Woo, and Chow, members of the Shanghai Church, and Dzau, a member of the Liuhu Church. They represented at our General Conference something of the results of our work in China. Mr. Dzau returned with me September 1, while the other men remained in the United States for college and university study.

Grace High School. The fall term enrollment was small, twenty-four boys, only nineteen of whom were paying fees. However, forty-four boys were enrolled at the beginning of the present term. Fees were not sufficient to meet expenses, and the \$500 appropriated by the board was used in full. I have had in addition to other work a full program of teaching. We are glad to record the return to China on May 3 of Mr. and Mrs. Crofoot, and on June 1 the accounts were turned over to him and he has taken charge of the school.

The Chinese Church has asked me to act as one of its representatives on the school building committee.

Men Workers' Bible Class. With an almost one hundred per cent attendance of its membership and very keen interest, this group has alternated between Liuhu and Shanghai as meeting places. Thirteen members, ten of whom are Chinese, constitute the class.

Church Work. The work of the churches has been carried on largely by the Chinese members. Your missionary has had closest co-operation and is always in the councils of the churches, as well as being present and speaking at communion service each month, alternating between Shanghai and Liuhu.

The churches through their Daily Vacation Bible School committee held three vacation schools and assisted in another. About three hundred children were enrolled and twenty-four of our own Christian young people gave voluntary service in these schools. The entire expense was met by our churches.

Famine conditions in China have been unusually severe this year, and the Christian churches in Shanghai have been loyally expressing their Christianity by giving to the hungry. Only three churches gave more than Seventh Day Baptists for famine relief. The Girls' School has since made an additional gift which would put our group at the top of the list of givers.

A small contribution from our two churches was sent to help in the Denominational Building Fund.

There have been twenty-one baptisms in the Shanghai Church since May, 1928, and a loss of three by death, making a net increase of eighteen.

We are enthusiastically undertaking the Forward Movement of Evangelism as outlined by the National Christian Council for a doubling of our membership through evangelistic effort through the next five years. Mr. Samuel Dzau was our representative at a retreat held in May when representatives from churches from five provinces came together for prayer and conference.

The Sabbath school at Shanghai is organized in three departments. The largest attendance recorded is one hundred eighty; the smallest one hundred four. The largest number of Bibles brought to Sabbath school, one hundred two; the smallest fifty-six.

Property. The anticipated change in roads bounding the Shanghai mission property, to be effected by the French Municipal Council, has not gone through, but instead we have had to build a new fence. In fact, within the last thirteen months all except a small strip on the east has been made new. This large expense will not soon occur again.

The parsonage, Crofoot residence, and the chapel have had extensive repairs. All the tin on the two former has been replaced, large timbers replaced in the roof of the parsonage and all blinds repaired. The mission spent \$120 on the repair of the blinds of the chapel, while the Chinese Church furnished \$205 for painting and minor repairs inside. These three buildings are in good repair, and the special repair expense should not be so large for a period of years.

The \$900 gold appropriation from the board had been sufficient only for repairs, insurance, taxes, etc. The evangelists' salaries, which have formerly been taken from this fund, have been taken from the evangelistic fund.

With a keen appreciation of the failures of the year, but with a greater consciousness of the sufficiency of our heavenly Father, we face the future.

[See *Year Book* for statistical and financial reports.]

*Grace School for Girls and the Day Schools*

REPORTED BY MISS ANNA WEST

The school work for the past thirteen months has been very satisfactory in that

these months have been uninterrupted by wars. The increased enrollment of the second semester gave witness to the greater feeling of security. There has been not only that, but one feels that there has been less and less opposition and more friendliness toward Christian work and greater confidence in Christian institutions.

Teachers. Our teaching staff has continued the same as last year with the addition of a drawing teacher who comes for two hours on Sundays. Miss Burdick still gives her mornings, Mrs. Davis helps with the music, and Mabel West teaches three of the junior high school classes.

Course of Study. The grade of work carried on has been unchanged. We have offered six years of primary work and three years of junior high school, corresponding quite closely to the work given in those grades in America except for the additional studies in Chinese and in the Bible.

Health. We have been and are grateful to our Father that the health of the girls has been good. There was a slight epidemic of "flu" this winter, one of mumps this spring, the usual long siege with open sores from chilblains and other minor ailments. Whenever the doctors have been in Shanghai, they have given most generously of their time in looking after our sick girls. There have been several cases of trachoma which have been treated at the Margaret Williamson Hospital near by.

Evangelistic. In January Miss Eleanor Woo came for her fourth series of meetings with the girls, and brought much joy and help. Following her visit two of our seniors and one of our little girls wrote their names as probationers. We hope that all three and perhaps others will be baptized before school closes. One of the satisfactory results of her visit was the prayer group that has grown out of it and has continued quite faithfully up to the present time.

In the first semester there were a few girls in the school who were evidently trying to undermine Christian work. This semester there has been no such spirit manifest.

We rejoice over those who have found joy in living for Christ and regret our failure to bring that joy to more. We need

your prayers that our work may be more evangelistic in character.

City Day School. The day school in the native city has been very efficiently carried on by Miss Lieu, who taught it last year, and Miss Zung, one of our last year's graduates. With two teachers they have been able to receive more pupils. The first semester there were sixty-four enrolled and the second semester seventy-five.

Zia Jau Day School. This school continues under the supervision of the church and with its support. The room formerly used became too small for the increased numbers, and the school has moved to the rear of the church at the beginning of this semester.

[See *Year Book* for statistical and financial reports.]

#### *Report of Grace Hospital*

June 1, 1928, to June 1, 1929

DR. GEORGE THORNGATE

This statement of the work of Grace Hospital is somewhat in the nature of a forward look as well as a report. There has been during the past year evidence of definite progress. This has been most marked in the matter of the hospital's specializing in the care of tuberculosis. It has developed that the greatest service of Grace Hospital is to provide education in regard to tuberculosis to the people of a considerable area of China, and to a limited number, treatment for the disease. It may be repetition to state that China, which teems with diseases of all kinds, suffers most from tuberculosis. Any attempt, therefore, to reduce this amount of suffering is a worthwhile endeavor, and is work in an almost untouched field.

In twelve months there have been 318 admissions. This is the largest number of patients ever admitted in one year. One third have been pulmonary tuberculosis. Of these 106 patients, 78 per cent left the hospital in improved health, and of 10 cases of surgical tuberculosis, seven showed improvement on leaving. It might be noted here that as a Christian missionary institution, a tuberculosis hospital offers great opportunities. The reasons are obvious: patients are usually young people; they stay in the hospital for a considerable length of

time; and generally Bible readings and religious discussions are favorably received, if for no other reason than to provide a way of spending the time.

The average number of patients each day and the number of days per patient are much higher than in any preceding year. On many occasions the capacity of the hospital was severely taxed. This is particularly true of the men's wards.

Within a year it is hoped that a new building for the accommodation of tuberculous men patients will be constructed. This will be of Chinese architecture and will provide for twenty-five to thirty patients. The money for this addition will all be in hand before work is commenced. Probably the people in America will not have the opportunity to give for this object as it is expected that that privilege will be taken advantage of by friends in China.

In addition to work in the hospital, it is planned to open lung clinics in several of the neighboring cities and villages. These will provide instructions for persons and their families with lung diseases, as well as treatment for the sick. Talks on hygiene and Christianity will be made, and health pamphlets and tracts will be given out.

In all phases of work the hospital has been more than usually active. The dispensary treated about 4,000 persons with more than 6,000 visits. It is interesting to note among this number 288 tooth extractions, 132 cases of pulmonary tuberculosis, 320 cases of trachoma, 386 malaria, 237 leg ulcers, 406 cases of skin diseases. Heart disease seems less common than in America, and among this number of patients only two cases of diabetes were found.

Out-calls have been more numerous than ever before, there being 338 during the last twelve months. Early in 1929 there was a severe epidemic of cerebro-spinal meningitis. Thirty-two cases were seen in their homes, most of whom received anti-meningococcus serum. Seven were seen at the dispensary and others at a foundling asylum in the village. Obstetrics and tuberculosis were also high in the list of out-calls.

The number of operations performed has not been large. Seven were done under general anesthesia and eleven with sacral anesthesia. The rest, more or less minor,

were done with local anesthesia. There were 33 obstetrical cases of which 11 were operative.

In the evangelistic field Mr. Dzau has done considerable work among the patients, and this has been supplemented by the work of a young man who is a convalescent patient and who receives some of his hospital expenses for so doing. The hospital evangelist, Mr. Woo, and a Bible woman, Mrs. Tsu, have carried on their regular work in the dispensary waiting room and the women's wards. Visits by Mr. Davis and other workers from Shanghai have added to the evangelistic spirit.

Doctor Palmborg has been available to conduct the affairs of the hospital on the frequent occasions when Doctor Thorngate has been absent. Doctor Crandall's return is looked forward to with joy by members of all the staff and by all the Chinese who know her. Doctor Crandall has spent some time while in America in special study of tuberculosis. Mr. S. D. Dzau, the hospital superintendent, was in America several weeks last summer, attending Conference at Riverside and engaging in other activities in the United States. Doctor Thorngate's services have been loaned (without pay) by the hospital to a newly opened foundling asylum in the village. The hospital has welcomed this opportunity to co-operate with the townspeople in this benevolent effort. He spends about an hour daily, except Sabbath, in the capacity of medical director there.

[See *Year Book* for statistical and financial reports.]

#### *Report of Doctor Palmborg*

For Year Ending May 31, 1929

I would love to report that which is nearest my heart, a turning to Christ of many of the girls and women with and for whom I work, but during the year only one woman has taken the decisive step of writing her name as a candidate for baptism and church membership.

I am always hoping that others may feel the pull of the Spirit in that direction strongly enough to yield in spite of the influence of home and other people. They are all learning. Some of them do feel it to some extent, I am sure.

I am beginning another Bible class of those who have been studying "Catechism on the True Doctrine," which I use for beginners. This class recites every day. Three other classes recite twice a week, and the most advanced, three girls who have finished my course in the New Testament, come to church on the Sabbath and we talk over the lesson I have assigned for them in the Old Testament for the week. One of these girls now comes each morning to help me prepare work, as it is too hard for me alone, and it is a good thing to get someone accustomed to doing it. I hope she may be trained to take charge of that part of the work if I should be absent for a while on furlough.

Another woman, when present, also helps me by giving out thread in the afternoons. Because of this help I am gradually taking on more workers.

A number of girls have married during the year. Three of them still come to work. Some have left. One girl for whom I had a good deal of hope has left, and given me a heartache by yielding to evil influence and spoiling her life. But more have come in, and the waiting list is constantly receiving additions.

Except for quite a consignment sent to America before Christmas last year, most of our work has been done for the Industrial Mission Center in Shanghai.

The profits in the work have been used to pay the debt on the house and to start an account which I call the "Church and House Account." This fund, I hope, will take care of the repairs which will be needed, so that no money need be used from other mission funds for that purpose.

As it developed that the governor's gift of \$2,000 for starting the industrial work was evidently meant as a sop to ease his conscience about not giving us an indemnity for war losses, and as we really did not longer need it in the industrial work, I decided after consultation with others to divide it amongst the losers according to their estimated losses, which I did. The account appears in the financial report.

We have much enjoyed the church building for our services and all the rooms for our work. The dedication of the church was held on June 9, 1928, with special meet-

ings beginning the night before and extending through the next day. It was a joyous occasion! Many of our Shanghai church friends and the Shanghai church choir came out to help and enjoy it with us. We sent out invitations to our friends in town, who responded with numerous scrolls and tablets, all with sentiment suitable to the occasion and friendly to Christianity. Some of the leading men made speeches which touched my heart by their friendliness and appreciation.

At this time several of the women of the Shanghai Church made gifts toward the debt, which I noted in the financial report. Mrs. Dzau Singchung, Mrs. Kyew, Mrs. Tsu, and Mrs. Zung of Shanghai contributed six dollars toward new Bibles for the church.

Mr. Dzau Sing-chung of Shanghai, his son here in the hospital, and my Bible woman, Mrs. Tsu, gave the money to buy new hymn books. Fifty dollars contributed by Miss Anna Crofoot paid for twelve new church benches. Twenty-five dollars given by David and Eling Sung bought the chairs and tables for the little reception room. The new clock was a present from the Shanghai Church, and the little organ was bought with money sent me by the S. D. B. Society of Westerly. So we were all nicely fitted out for good work.

There have been a few extra meetings. The church services have been conducted by different ones of us as usual. Mr. Doong, from Shanghai, comes out once a month, and when there are five Sabbaths in the month Mr. Dzau Sing-chung comes on the fifth. Mr. Davis has come for communion service once in two months. Our average attendance is usually about forty, often more. There have been three baptisms, five members taken into the church, and eight have written their names during the thirteen months included in this report. My Bible woman is zealous in her teaching of the girls in the preparation for their lessons before work begins each day. Nearly every day she goes out to talk to people about the gospel, and usually comes back with encouraging reports of some one or more who have "wanted to hear." On Sunday morning several of us conduct a little children's meeting, which so far has brought no startling results.

Of course there are many things that can not be written in a report, but we try to serve God as he directs at all times. As occasion demands, I help out in the hospital a little and have done a little very irregular teaching of the nurses, only half an hour snatched from my other work, when I can leave it. Please pray for the spiritual success of it all.

[Financial report will be found in the *Year Book*.]

*(To be continued next week.)*

#### THE LIGHT THAT ILLUMINATES

A little incident that took place some time ago shows what the opening of God's Word can do. A Frenchman was being entertained by a Christian chief in one of the Pacific islands. The chief had a Bible, which the Frenchman sneered at, saying that in Europe they had got past that. The chief led his guest out of the house, showed him where they used to cook and eat their meals in cannibal days, and clinched everything by saying, "My friend, if it had not been for that Book, I should have been dining upon you now."

No matter what may be said about the Bible, the fact remains that the opening of God's Word gives light, and its entrance into the mind and heart gives the life and character a beauty and a luster which they could not otherwise have.

An American writer tells us that, going two miles to read to a company, and at the close being about to return through a narrow path in the woods where paths diverged, he was provided with a torch of light wood or pitch pine. He objected that it was too small, weighing not over half a pound. "It will light you home," answered the host. And to all objections came, "It will light you home." So if you take the Bible, it will be found sufficient to light you home. Some may object to this part of the Bible and others to another part; but the answer of the Bible to all objections is, "It will light you home."—*Thomas Wilson Dickert, D.D., in Reformed Church Messenger.*

## WOMAN'S WORK

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

### A MOTOR TRIP TO HAIFA AND BEIRUT

DAISY B. SCHRADER ANDERSON

Soon after breakfast on the morning of June 29, 1928, with our guide Nicolas Shaah and his Dodge sedan, we left Jerusalem on the Nablus road, which starts due north from the Damascus gate. Leaving the Governorate on the right, we passed in close proximity the Garden Tomb, the Dominion Convent, the tombs of the kings, and the American Colony, all on our right.

The road soon turns to the right for about two hundred yards and then makes a hairpin bend at the point where the road to the Mt. of Olives leaves it, to get back to its northerly direction.

The road follows generally the old Roman road to Nablus. After climbing the first hill, we crossed a small plain and then rose slowly to Mt. Scopus, where the camping place of Titus was pointed out to us. As we rode on, on the left the village of Shaafat, which has been identified with Nob, the home of the priests, came upon our view. (1 Samuel 21: 7; Isaiah 10: 32.)

The tabernacle was situated here in the time of Saul, and it was here that David fled for refuge.

The hill to the right is called Tell-el Fiel; this was the fortress of Gibeah, the chief town of Benjamin.

Our guide book tells us that recent American excavations on the site have disclosed the remains of four different fortresses on the summit, each built on the ruins of the preceding—the first dates from the time of the Judges; the second from the reign of Saul; the third was a boundary fort of the Ten Tribes; the last from the time of the Maccabees. The town lay on the north slope of the hill.

On the hill on the west horizon is the village of Nebo Samwil, which is the Mizpah of the Old Testament where Samuel judged

Israel for twenty years. (1 Samuel 7: 5.)

Some distance farther on this new road, built since the World War, a hill on the right was shown us by our efficient guide, which he said undoubtedly was the ancient Ramah of Benjamin, the birthplace and the home of Samuel (1 Kings 15: 17), and later a frontier town between the kingdoms of Judah and Israel. Nearly always the ruins of old stone buildings mark these places of ancient times.

Thence we rode on up another hill to the large village of El-Bireh, identified with the ancient Beeroth (Joshua 9: 17.). It has a copious spring, and the ruins of a twelfth century church can be seen. It was here on the road before entering the village (Nicolas told us it was thought to be quite authentic), that the parents of Jesus missed him on their return from Jerusalem to Nazareth when he was a boy of twelve years. It gave me a great thrill to think I was on or near the place where this occurred. I will never forget just how the road looked, and that country of hills and valleys over which our Savior walked. We were now some eight or ten miles from Jerusalem.

To the west, three-quarters of a mile from Bireh, is the town of Ramallah, a prosperous place of about six thousand inhabitants. This town is the headquarters of American Friends, who conduct here large boys' and girls' schools.

Just beyond Bireh a road turns to the right which leads up to Beitin, a small Moslem village, which is the ancient Bethel. It is five miles from Bireh upon another of Palestine's stony hills. We took a side trip up to the location of this ancient village. The word "Bethel" means the "House of God," as it was named by Jacob after his prophetic dream. (Genesis 28: 10-22.) Originally it was called Luz. As we came up to the village of Beitin we left the sedan and walked farther up the hill where our guide pointed to another hill, not far distant, where it is supposed Jacob slept and had his dream. There is one layer of stone after another, very much like steps. One could easily imagine he were ascending toward heaven. Jacob could not possibly have lain down on that hill without laying his head on a stone. I'm thinking it must

have been a hard bed, as stones are to be seen everywhere, and so closely covering the ground.

Here at Beitin we met two Arabians. They could speak good English and seemed very much pleased to see us because we were from America. The younger man said he had been to America. We asked him if he liked it over in the U. S. A.; he answered, "You bet your life." He kept on answering in this way. Apparently he had learned plenty of the American slang.

The old man took us through a stone gateway. Here was a well where he drew up a refreshing drink for us with windlass and a goat-skin bucket.

Here, too, we saw the ruins of a crusader church and ruins of other ancient times. As we walked down the hill I looked off on a plain where the harvesting of grain was just finished. Just at the edge of the plain were the threshing floors. I counted just an even dozen where oxen and mules were treading out the grain.

The rest of our party had stopped to visit with the Arabs. I walked along the brow of the hill; an Arab shepherd came along upon a narrow winding road with his sheep. The sheep came right up to me and stopped. I put my hand on one of them and said, "Nice sheep, how nice and tame you are." The shepherd heard me; he bent toward his flock and called, "Ba! Ba!" Every one of them raised its pretty white head and looked me in the face. (Their fleece was white and soft; they had not yet gone through the shearing process.) Then the shepherd smiled, passed the time of day, and went on up to the well and wooden trough with his flock for water.

By this time the rest of our party had joined me. A little Arabian girl with her bright colored clothing, but very much soiled, came up the hill toward the village. B. L. Anderson tried to snap her picture, but she shook her head and went on.

After crossing the plain before mentioned, which is covered with water in winter (this gives moisture for the grain in early spring), we ascended another barren ridge from which height the Mediterranean is visible. We descended into a fertile valley and soon came to the picturesque village

of Jiffna, the ancient Gophna. Here we stopped in front of a modern garage, very similar to our public garages. A garage man, dressed very much like the garage men of our country, came out to our car and conversed with Nicolas in the Arabic language. As we drove on Nicolas said, "That was my brother. We are four brothers; two of us are guides, one a garage man, and the other a carpenter. Not one of us smokes or uses strong drink." We are hoping they are all as nice Christian men as Nicolas appeared to be and which we think he is.

Following the valley northward we passed the village of Yaburd and just beyond, the ruined crusader castle of Baldwin. Then we passed the Springs of the Robbers. Not many years ago this valley was very unsafe; now, like other such places, it has been made safe by the British.

We were now nineteen miles from Jerusalem. Our road ascended another hill, and to the right we could look off on the broad cultivated Plain of the Maidens. (Judges 21: 19-21.)

From here we went northeast past Turmus Aya to Seilum, which is the ancient Shiloh. Shiloh was an important place in the time of Eli and Samuel. A number of ruins are scattered about, one of which is that of a church.

As our road ascended another hill we might have seen snow-capped Mt. Hermon, but we were too taken with the surrounding country to look for it. Then, after descending the steep road and passing through the Plain of Lubban we came to the hills around the mountains of Samaria, and before us were Ebal and Gerizim. Going along the base of Gerizim to our left, we came to a gateway where we stopped and went in past some low living rooms, with a long porch across the front.

We passed through a garden down a slope to Jacob's Well. This is considered authentic. The well was dug by the patriarch Jacob when he was at Schechem (Genesis 33: 19) and is the only one in the neighborhood. It is covered and owned by the Greek Church. Nearby are the beginnings of a large new church, but at the time of the World War they had to discontinue their work on account of the lack of funds.



Our guide took us into the church covering the well. It is adorned very much like other Catholic churches. A priest was there who let down a brass bucket and drew up for us a cool refreshing drink. It was wonderful to have a drink from that old well. Then he let down a light on an extension cord and we could see the bubbling water below, which must be a spring or swift running stream far down in the earth. The stones lining the shaft are seen to be very ancient. The well is seventy-five feet deep by seven and one-half in diameter. The water dries up later in the summer. Here I bought a small bottle of water and brought it home. Several of my friends have wanted a sip, but it looks better now than it would taste. It can be seen by anyone who calls.

It was here where Christ spoke to the woman of Sychar (John 4: 5-12). The present village of Askar, identified with that, we could see about one-half mile to the north. This place we did not visit. Near Askar is the white-domed "Wili" (Modern sacred tomb) containing the tomb of Joseph, in the authenticity of which Christians, Jews, and Moslems agree.

From Jacob's well we turned westward, going between the two hills, Gerizim and Ebal, where the memorable meeting of the Israelites, convened by Joshua, took place, when blessings and curses were pronounced from both hills respectively (Joshua 24: 1-25).

The valley is so narrow they could easily call back and forth—but how those people could congregate on those stony steep hills is a mystery to me.

Nablus, which was ancient Shechem, has a population of about 15,954, chiefly Mohammedans.

An interesting feature of this city is the survival of a remnant of the ancient Samaritans. They now number just over one hundred and fifty souls. They are an interesting sect, preserving in their religious services many ancient customs. Their written language is Samaritan, similar to ancient Hebrew, in which they have many valuable ancient scrolls. They still venerate the ruins of their ancient temple on the summit of Gerizim, where they celebrate

three times a year, on the feasts of Passover, Pentecost, and Tabernacles.

Leaving Nablus, we followed for a while the Jaffa road, lying in a pleasant valley. This road to Jaffa branches off to the left, and in a short time we turned to the right on that leading to Sabastieh, to visit the ruins of Samaria.

We left our car at the foot of the hill Sabastieh, quite near a flowing spring and watering trough where little Arabian children were bathing that very hot day in June. One little lad's hair and eyelashes were covered with black grease; he didn't bathe. They who were not in the water came to our car and climbed over it; nor would they leave until we hired a middle-aged Arabian to watch it and keep them off. Another chance for "backsheesh."

Here we saw the church of St. John, a crusader building of the twelfth century. There is a tradition that John the Baptist was buried in Samaria, which our guide book tells us is first mentioned by St. Jerome. Part of the present building is occupied by a Mohammedan mosque. In the middle of the large court is the descent to the crypt, where are shown three empty tombs of John the Baptist, Obadiah, and Elisha. This we did not enter as our time was limited.

We went on up to the ruins of old Samaria, where there are extensive remains which have been unearthed by the Harvard excavators. There are interesting ruins of the castle of Herod the Great, which stand on the summit, and the broad flight of steps is very imposing, as is also the Roman altar.

Farther on we saw a large marble statue of Augustus with the head missing, lying prostrate in the ruins of what probably was the temple built by Herod in honor of his benefactor, Augustus. Close by and in some places beneath the Roman remains, are the Jewish ruins of different periods or generations. Of these, we were told by our guide (also by our guide book), the oldest is that of Omris, and the other Ahab and his successors.

From here we descended the steep hill and passed through the large city gate where we had a view of the plain below, across which Jehu must have come up to Samaria with his army. This gateway is

flanked by two round towers, and at the foot of each are great gate posts, on which are reclining stone statues of lions.

We turned and went back through the gate, down the steep hill through an old olive orchard, perhaps where Ahab's vineyards were located, to an old colonnaded street, which intersected the city from west to east. Many columns are still standing and the traces of the chariot wheels are still to be seen in the old stone road. On the lower part of the hill standing in the fields are to be seen a number of columns which are probably the remains of a stadium.

This was the hottest day I ever experienced, and as we walked along this ancient street about three-quarters of a mile, beneath the bordering palm trees, I stopped at every tree to take a long breath. The rest of our party seemed to stand the heat much better. We waited in the shade of a wall until our guide came down the slope with his car to meet us. Here we left old Samaria, a place never to be forgotten.

From here a railroad followed the course of our road, which connects the Ludd-Haifa and the Haifa-Semakh lines. We were now in the foothills of the great plain of Esdraelon, also called the plain of Jezreel, and the plain of Megiddo. There are four outlets from it: that of Jezreel at the southwest corner, and that of Megiddo, the present Lejjun, which was a very important city of ancient Palestine, and which gave its name to the whole plain; on the northeast is the pass by Mt. Tabor, and on the northwest that lying between Mt. Carmel and Haroseth. We went through the southwest pass at Jenin. Here we crossed the brook where Gideon encamped with his army before the battle with the Midianites, when he put his army to the test at the brook. Out twelve minutes from here by auto, a Jewish colony, called Ain Harod, has been founded, and the spring, called Gideon's Fountain, which was formerly quite open, has been built up and a pumping station installed.

Jenin is thought to be the Engannim of Joshua (19: 21). Engannim means "Spring of the Gardens," and the numerous gardens that now flourish along the beautiful brook

of Jenin would seem to support this identification. The town has a population of 4,100, almost entirely Mohammedan. Tradition associates this place with Christ's curing of the ten lepers (Luke 15: 11-19).

Farther on, six and one-half miles, we stopped at Zerim, the ancient Jezreel, famous as the home of Ahab and Jezebel. Here we crossed over the little brook again to an out of door restaurant under some palms. There were other trees and much green growing at the foot of this great hill, which we were told contains the ruins of old Jezreel. The man keeping the restaurant was dressed like the British and could speak fairly good English. Here we had lunch and a cool drink.

(To be continued next week)

#### TREASURER'S REPORT

MRS. A. E. WHITFORD  
In account with  
THE WOMAN'S EXECUTIVE BOARD  
For three months ending June 30, 1929

<i>Dr.</i>	
Cash on hand March 31, 1929.....	\$132.62
H. R. Crandall, treasurer Onward Movement, Albion, Home Benefit Society...	35.00
Albion Willing Workers:	
Denominational building .....	\$10.00
Boys' School .....	5.00
Girls' School .....	5.00
Jamaica .....	5.00
Fouke .....	5.00
Retired Ministers' Fund .....	5.00
	35.00
Albion Missionary and Benevolent Society:	
Miss Burdick .....	\$15.00
Home Missions .....	13.34
Retired Ministers' Fund.....	5.00
	33.34
Collection Eastern Association.....	7.15
Collection Central Association.....	7.43
Hartsville, N. Y., Ladies' Aid.....	25.00
First Hopkinton Ladies' Sewing Society:	
Miss Burdick .....	\$25.00
Unappropriated .....	25.00
	50.00
Gift .....	5.00
North Loup, Missionary Society.....	25.00
Pawtucket S. D. B. Society.....	50.00
Riverside, Calif., Dorcas Society.....	25.00
	\$865.29

<i>Cr.</i>	
Ruby Ferguson, typing .....	\$ 2.70
Paper and stencils .....	4.09
Prizes, contest:	
New Auburn, North Loup, Garwin.....	6.00

Mrs. F. G. Cook, treasurer, General Federation of Woman's Boards, dues.....	10.00
S. H. Davis, treasurer, Missionary Society:	
Miss Burdick's salary .....	\$200.00
Miss West's salary .....	200.00
Home missions .....	215.00
Fouke, pastor's salary .....	54.00
	<hr/>
Asa Randolph, treasurer, Memorial Board:	
Retired Ministers' Fund.....	67.00
	<hr/>
	\$758.79
Cash on hand June 30, 1929.....	106.50
	<hr/>
	\$865.29

### HOME NEWS

NEW MARKET, N. J.—The pastor is now on his vacation. That leaves him free for the performance of some neglected tasks. Perhaps one of these is a contribution to this department of the RECORDER. We are, by the loving forbearance of our Father in heaven, still carrying on. It seems incredible that one third of the year has passed since our annual meeting in April. Reports presented at that meeting should have appeared in the RECORDER. Those reports indicated an encouraging degree of activity in the various departments of church and society work.

A recent privilege of the pastor was supervising once more a Vacation Religious Day School. It was, however, a deviation from the usual custom of using the churches for the sessions of the school. The public school building of Arbor, a neighboring section of Dunellen, was engaged for this purpose. The Board of Education of Piscataway township generously granted the petition of our Local Council of Religious Education to use the building for this purpose. Many children in this neighborhood, of various nationalities and religious beliefs, are neglected, and we thought of it as a great missionary opportunity.

Six teachers, from the two churches of New Market, willingly volunteered their services for the work. Weeks preceding the opening of the school were spent in preparation for the enterprise. The school opened on July 8 with an enrollment of about thirty, but in a few days about fifty names were on the list. The usual program of Bible study, mission study, memory work, and story telling was adopted. The building of a large and beautiful poster, il-

lustrating the hymn, "America the Beautiful" was one of the outstanding accomplishments of this term. The children of the general assembly period were asked to bring pictures to illuminate the lines of this song, and there was a most gratifying response. By a vote of the children this poster was presented to the Arbor public school.

In addition to the local pastoral work the annual report shows work done for the State Council of Religious Education, addresses having been given in four different points in the state in promotion of their work. Some time has also been devoted to the county organization.

Early in January the public school building of New Market was burned, and since that time the community spirit of the church has been shown in opening the church's "session room" for the use of one of the grades of the institution. This was done at no little inconvenience on the part of the church. But at a recent meeting of the society called to consider the matter, the request of the school board, that this privilege be extended for another year, was granted.

This is written just as the pastor is preparing to go to Conference, a much desired opportunity, which has been made easy by characteristic generosity of New Market friends.

As I am writing this the Executive Commission at Lake Geneva, Wis., is, in all probability, seeking the wise solution of our denominational problems. We are hoping and praying for a great impetus to our work as a result of this important meeting of our advisory body. The meeting of the Executive Commission five years ago at this time in the hospitable cottage of our generous friend, Will Davis, is still a pleasant memory in the mind of the writer. T. J. V. H.

With the advance scored by prohibition in the election of Hoover and Curtis, the wine interests of Europe grew alarmed and combined for propaganda effect. It would be interesting to trace the results of their propaganda in this country. With the activity of the foreign wine interests, there was a flare-up of publicity concerning the new organization of wet women in America. Can there be any connection?—*W. C. T. U.*

## YOUNG PEOPLE'S WORK

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

### GOD IN THE BUDGET

Christian Endeavor Topic for Sabbath Day,  
September 14, 1929

#### DAILY READINGS

Sunday—God's claim to ownership (Ps. 24: 1)  
Monday—Generous giving (Exod. 36: 1-7)  
Tuesday—Secret giving (Matt. 6: 1-4)  
Wednesday—The spirit of giving (2 Cor. 8: 1-5)  
Thursday—Our stewardship (Matt. 25: 14-30)  
Friday—Rewards of giving (2 Cor. 9: 6-8)  
Sabbath Day—Topic: Putting God in the Budget  
(2 Cor. 9: 6-8; 1 Cor. 6: 20)

STEWARDSHIP—PRINCIPLES AND METHODS  
H. P. VIETH, LEADER

#### I. Stewardship Principles.

Stewardship principles are essentially nothing new. They may be re-stated as follows:

1. God, the Creator, is the Owner and Giver of all things, material and spiritual.

2. Man is God's steward or trustee, who, for the period of his earthly life, is intrusted with certain goods: life, time, talents, possessions, and spiritual resources, which he is to administer for God the Owner.

3. Such a relationship can have value and force only as it is being acknowledged. The acknowledgment is made through our gifts to God for the immediate purposes of his kingdom.

4. A steward must necessarily render an account of his stewardship. Since we, as Christians, believe that we must be made manifest before the judgment-seat of Christ, that the value of our life must eventually be decided by the principles of Christ and by the principles of human success, we can hardly overstress the idea that man must render an account of all his life.

5. While stewardship is not concerned solely nor even primarily with money, it does not dare to exclude money. This is especially true in our day when money is becoming more and more the decisive factor in life, and the Christian attempt to spiritualize human existence must fail if it

fails to spiritualize both the use of money and the manner and method of its acquisition and investment.

6. Stewardship, therefore, is the lever by which the spiritual force of the Christian religion is applied to all the problems of life: social, racial, industrial, and economic.

7. The benefits of stewardship are found in the adequate and stable provision it affords for the kingdom enterprises and the release from the cares and burdens with which all life is cursed when it seeks to escape responsibility to God.

#### II. Personal Stewardship Methods.

The methods by which stewardship can be successfully applied to the individual life are the following:

1. For the cultivation of personality.  
a. A personal relation to God.  
b. A broad, wide, and sympathetic relationship to man through family, friendship, fellowship, and service.

c. A right relationship to the instruments of culture, religion, literature, and art.

2. For the proper use of time, the development of a personal program which guarantees sufficient time for the essentials of life and enables man to avoid a wastage of time on non-essentials. Only with a careful program is there enough time for a full and happy life.

3. The carefully worked-out budget for the use of money to build a life in which the various developments are carefully balanced to produce a well-rendered and well-balanced life.

#### III. Group Stewardship Methods.

1. The spiritualization of the relationship between man and his job. Until we get to where the job is a joy, we have not an essentially Christian civilization.

2. The spiritualization of the control of credit power. At present this department of human life is essentially pagan, and the excuse is made that the principles of Christ are not practical and workable. The social gospel especially asserts that the use of the credit power, which is the foundation of our economic structure, can be Christianized.

3. Spiritualization of the principle of mass production and mass distribution.

4. The application of the principle that the reward for service lies not in money

acquisition through such service, but rather in love and reverence shown because of service well rendered.

5. The Christianization of the social methods of self-defense, politics, the courts, our jails, and socially underprivileged and outcasts.—From Conferences at the Kansas City Christian Endeavor Convention, reported in the *Christian Endeavor World*.

**INTERMEDIATE CORNER**

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

**DAILY READINGS**

Sunday—Our share of expenses (1 Tim. 5: 8)  
Monday—One that worried (Luke 10: 38-42)  
Tuesday—Ruth's share (Ruth 2: 1-3)  
Wednesday—The home-maker (Prov. 31: 19-27)  
Thursday—Our share of service (Rom. 12: 1-6)  
Friday—Our share of forbearance (Eph. 4: 1-2)  
Sabbath Day—Topic: Doing our share at home (Phil. 2: 4)

**Topic for Sabbath Day, September 14, 1929**

**TWO ACCOUNTS**

How will they balance?

Mother owes Charlie:  
Carrying water ..... 10 cents  
Errands at 5 cents..... 15 cents  
Going to post office..... 5 cents  
Mowing lawn ..... 25 cents  

---

Total ..... 55 cents

Charlie owes mother:  
Getting Charlie's breakfast..... 00 cents  
Mending jacket ..... 00 cents  
Lunch for school..... 00 cents  
Finding his books and pencil..... 00 cents  
Picnic lunch for playmates..... 00 cents  

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Total ..... 00 cents—nothing

Home's not merely four square walls,  
Though with pictures hung and gilded;  
Home is where affection calls,  
Filled with shrines the heart hath builded.  
—Charles Swain.

**JUNIOR JOTTINGS**

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

At your next consecration meeting have the following passages of Scripture looked up, and let several of the juniors explain in their own words what different parts of the Junior pledge mean.

It will work out something like this:

What Our Pledge Stands For

Trust in Jesus—Prov. 3: 5  
Strength—Ps. 29: 11  
Sacred Promise—Acts 5: 31  
Effort—Col. 1: 29  
Work—John 15: 14  
Willingness to work—Col. 3: 17  
Prayer—Ps. 55: 17  
Bible Reading—Rev. 1: 3  
Christian Life—Phil. 3: 14  
Attendance—Matt. 18: 20  
Public expression—Luke 12: 8

**ANNUAL REPORT OF THE JUNIOR CHRISTIAN ENDEAVOR SOCIETIES FOR 1928-1929**

Number societies ..... 20  
Membership ..... 324  
Church members ..... 68  
(Joined church this year—30)  
New members ..... 14  
Number juniors graduating..... 36  
Expenditures:  
Missions .....\$ 89.50  
Denominational building ..... 116.30  
Special causes ..... 32.47  
Running expenses ..... 62.70  
Societies having mission study ..... 6  
Societies having mission reading circle. 1  
Societies having Bible Reading League.. 4  
Societies having standard socials ..... 7

**Rating of societies—**

**Grade A**

(Societies maintaining a high quality of work for the past two or more years)

Milton  
North Loup  
Westerly

**Grade B**

(Societies showing a marked improvement over past year's work)

Brookfield  
Marlboro  
Nortonville  
Riverside  
Salem

**Grade C**

(Societies not included in above grades)

Adams Center  
Alfred  
Battle Creek

Farina  
Fouke  
Little Prairie  
Plainfield  
Shiloh

**Societies not reporting**

Ashaway  
Little Genesee  
Milton Junction  
Salemville

The conditions of the societies for the most part are satisfactory. There have been more changes in superintendents than in former years. No new societies have been organized and none have disbanded. The main project for the year was the filling of the bricks with dimes for the denominational building from which \$116.30 was realized.

Mrs. Herbert L. Polan was persuaded to take charge of the Junior articles on the Children's Page of the RECORDER and is doing very creditable work. The "Junior Jottings" on the Young People's Page contain helps and suggestions for the Junior workers.

A new chart was used last year and will be used this coming year. It was laid out with the idea of doing away with contests between societies and is to be used only as a complete record of the work done during the year. It contains (1) a full goal for any and every society to work toward, (2) definite lines of work for the officers and committees and (3) requirements for the individual members. Local conditions vary the work of all societies and the only real comparison which can be made is the comparison of the individual society over its own work of former years. A "program of work" to supplement the chart was sent out last year and the new one is already in the hands of the superintendents for the coming year's work.

Respectfully submitted,  
ELISABETH K. AUSTIN,

Seventh Day Baptist Junior  
Christian Endeavor Superintendent.

**HOW OLD ARE YOU?**

Life is not measured by years, but by deeds. Youth is not a period of life; it is a condition of mind, the quality of imagination, a vigor of heart, a strength of will, the very freshness and sweetness of life.

Some never grow old as we count years, for courage and adventure, enthusiasm, cheerfulness, the spirit of hopefulness, and the lure of the wonderful keeps life young and fresh and vigorous. You do not grow old by living through the years. You grow old and wrinkled when you lose the ideals, or give up hope, or look through darkened glasses.

The things that age men and make their hair white and the skin wrinkled are worry, doubt, fear, despair, lost hope, and inability to smile. These bow the back, and make one aware of the creeping things we call years.

If you can keep alive in your heart the spirit of cheerfulness, the love of life, the sweet amazement of happy thoughts, the challenge of service, the lure of tomorrow, and the joy of today, you will never grow old. Life will be young and fresh, sweet and winsome, and sunshine will play around your feet, and rainbows will circle your horizon. The solemn truth is that "you are just as young as your faith, and as old as your doubts." Self-determination and self-confidence are the twin helps to perpetual youth, and likewise fear and despair are the parallel roads leading to old age and gray years.

If I could, I would plant in every man's garden a flower more fragrant than the rose, more beautiful than the lily, and call it "love," and let its sweet fragrance and its charming beauty radiate through all life the evergreen fruits of youth. Just so long as it lives you are young and life will be rare and happy, but when it dies and its memory is gone, you are old with the weight of years, whether you are sixteen or ninety.

Whatever you do, do not lose the love of the beautiful, the good cheer that hope brings, the courage that gives power to life, and the eagerness to share your joy with others. When you lose this you are old, but not until.

"If men only understood  
How love conquers; how prevailing  
Is its might, grim hate assailing;  
How compassion endeth sorrow,  
Maketh wise and doth not borrow  
Pain of passion; they would ever  
Live in love, in hatred never—  
If they only understood."

—The Waterford Review.  
(Our Waterford Church paper)

## A LITTLE STORY FOR YOUNG PEOPLE

NE PLUS

Can a young man keep the Sabbath and get and hold a job? Sometimes one thinks yes, sometimes no. The yes is generally theoretical; the no comes as the result of discouraging experience. There is truth in both at times; but the purpose of this little story is to emphasize the yes. And the belief of the writer is that it is possible to make the yes always true.

Sam was a young man just at the point where he was ready to meet the world for himself. He was an honest, conscientious, loyal worker, and faithful to his convictions of what he believed right. He was a Sabbath observer, from Sabbath-keeping ancestry. I haven't the least idea what his plans for life work were, but I am sure that they included the determination to be faithful to the Sabbath. And of course he wanted a good job, one that would enable him to fill a man's place in the world. Every man wants that.

He was working at an ordinary laborer's job when a suggestion came to him to enter a certain highly skilled trade. Nothing could have been further removed from the work he was then doing. It was pointed out to him how he could make a start at entering this skilled line of work. Of course the rest depended on himself. The opportunities for Sabbath keepers in this line were rather limited in number, but outside of Sabbath-keeping employers, the field was almost unlimited.

Full details are not essential in this story, but the main points are important. Here was a young man, and a possible opportunity in a line offering comparatively little employment among Sabbath keepers, but a wide field among Sunday employers. While the field was wide, however, there were thousands of men fitted for it who not only were not Sabbath keepers, but cared nothing for any day. Evidently Sam would have plenty of competition in getting and holding a place after learning the trade, especially with the handicap (?) of the Sabbath.

Well, Sam took the suggestion and the chance, and went to work, at first without wages, later with small wages and unfavorable working conditions. He didn't do so well at first; his work was poor in compari-

son with the average. He got discouraged, but kept on in spite of it. He had some employment among Sabbath keepers. Later he was faced with the necessity of competing with the thousands of others for employment among first-day employers. What was the result?

Today he is working for a first-day employer in a large city. He is the only Sabbath keeper in the plant, and he does not work on the Sabbath. He puts in full time, same as the others, by working longer hours, enough to make up for his absence on the seventh day. He has a fine home of his own. He is active in work for the church and community. And his employers say things like this about him:

"Yes, sir, Sam is one of the finest men I ever knew. He is one of the best workers I know of. Say, do you know what he does? He doesn't work Saturdays, but he puts in extra time to make up for it. Do you suppose I ever have to give a moment's thought to whether he will do his work or not when he works alone? I should say not. If there isn't much regular work to do, and I say he needn't work extra, he works just the same on some shop work. Why, I never knew his equal for work.

"And, say, he is about the cleanest, straightest man I know. I wish I were more like him myself. He is absolutely reliable and dependable. If you know what he is once, you know what he always is."

Smoking and profanity are common enough in the plant where Sam works. But in the midst of it Sam keeps himself "unspotted from the world" and wins the respect of every one. And it is obvious enough that when an employer holds the opinion of him that he does, Sam is sure of his place in spite of not working on the seventh day. Sam has made good splendidly right in a field crowded with first-day and no-day workers.

Can a young man keep the Sabbath and get and hold a job? *YES.*

This is an absolutely true story, even to the employer's remarks. As given here they are not as strong as when actually spoken. Some readers may recognize Sam, under his real name. The important thing is that he is a splendid proof of the possibility of combining Sabbath keeping with getting and keeping a good job.

## CHILDREN'S PAGE

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

## OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy reading the *SABBATH RECORDER*, especially the stories and letters on the Children's Page and I thought I would write; so I did. Our teacher in Junior wanted some of us to write and I started a letter but didn't finish, so I thought I would finish it now.

I am ten years of age and I will be in the sixth grade next year. I try to go to church, Sabbath school, and Junior every week if possible. I haven't been absent from Sabbath school yet this year and I am trying not to, either. I have been absent once from Junior and now I am trying to make up for it.

June twenty-seventh was Decision day, but our minister had just had his tonsils out so we couldn't have baptism then, so we are going to have it this Sabbath day. There are eight that are going to be baptized and four to join by letter. I am one of the eight.

I learned to swim and dive this year. My brother Roscoe taught me how. Roscoe goes to college at Alfred, N. Y. He has been there for two years. His first year he went to Milton, Wis. Next year he will be in the senior class, which will be his last year.

My mother went to the same college a good many years ago. We are talking of going to commencement next year, and if we do I will be looking for you at Alfred.

Your sincere friend,

MARGARET LAWRENCE.

R. D. 1,  
Bridgeton, N. J.,  
August 14, 1929.

DEAR MARGARET:

I was very much pleased to receive your good letter today, but I'll have to wait until later to answer it fully for I am just starting for Conference. I shall write you again when I get home.

Sincerely yours,  
MIZPAH S. GREENE.

## THE DISCONTENTED CLOUD

(Taken from an old fable)

A small white cloud came floating by  
Along the bright and azure sky,  
And said, "Dear me,  
I can not see  
That any kind of use am I.

"I wish I were a little bird,  
And when my merry song was heard,  
Why, folks would say,  
'How sweet the lay!'  
And show their joy in cheery word.

"Or else I'd like to be a flower,  
To charm good folk each balmy hour,  
Or any kind,  
I wouldn't mind  
If only 'twas a useful power."

It was a warm and sunny day,  
The flowers were wilting all away.  
The grass was dead,  
Each little head  
Was in a very sorry way.

The little brook was still and sad,  
And softly said, "Too bad, too bad!  
Of water I  
No drop can spy.  
If only I a wee drop had."

But many clouds came floating by  
Across a quickly darkening sky;  
The thunder crashed,  
The rain fell fast  
As cloud joined cloud far up on high.

Each flower raised its drooping head,  
The grass was green, no longer dead,  
The brooklet bright  
Sang with delight  
As o'er the stones he quickly sped.

The little cloud joined in the song;  
He sang, "I was all wrong, all wrong.  
All things I see  
Can useful be.  
I'll do my best the whole day long."

M. S. G.

Mistress (to new help): "Oh, Mary, how clumsy! You've broken one of my china plates in two."

The Maid: "This is my lucky day, mum. I generally has to gather up the pieces in a dustpan."—*Answers.*

**THE ROSIKA SCHWIMMER CASE**

(A statement by the representative meeting of the Religious Society of Friends of Philadelphia and vicinity)

The majority opinion of the Supreme Court of the United States in the Rosika Schwimmer Case can not be passed unnoticed by the Religious Society of Friends. The views which it expresses concern political and moral principles that have always been of extreme importance to Friends. With due deference to the Supreme Court we feel it right to express ourselves regarding some of the issues involved.

The majority opinion takes the view that Madame Schwimmer is not qualified to become a citizen of the United States mainly because she holds the conscientious conviction that all war is wrong; because, for that reason, she would refuse to bear arms in defense of the country; and because she might influence others to take the same view. In the course of the opinion the court disapprovingly refers to those citizens who were conscientious objectors during the World War and declares that their offenses evidenced a want of attachment to the principles of the Constitution.

The views, expressed or implied in the majority opinion, seem to us unsuited to a great democratic nation devoted to liberty. They take too little account of the principle that freedom of thought and of conscience are of vital importance both to the citizens and the nation. Does it make a man undesirable as a citizen to have a conscience? Does it make him undesirable, if, having a conscience, he regards it as his most authoritative interpreter of God's voice, to be obeyed at all cost and above all else? And is the belief that all war is wrong, and that consequently men should refuse to participate in it, so out of harmony with the moral judgment of mankind and so great a menace to the State that freedom of thought and conscience must be sacrificed at this point? We emphatically believe not.

Many of the ideals of William Penn lie at the foundation of the Federal Constitution. Is it conceivable that a majority of the Supreme Court would today deny him citizenship because of his conscientious objection to war?

The moral judgment of the world has condemned war as evil and decreed its abolition. The United States has been the leader in effecting a great treaty renouncing it and pledging the nations not to use war as a means of settling disputes. Should the judicial branch of our government then ostracize an individual for espousing with fervor and conviction the solemn obligations, so recently promulgated by the treaty making branch of the same government? Conscientious objectors today are not mere negative obstructionists. Many of them are actively and constructively working to abolish war, and therein they conceive themselves to be rendering a genuine service to their country. At a time when all men are longing for the abolition of war, when statesmen regard it as their greatest and most pressing task, is there not something incongruous in stigmatizing the free conscience of one who believes in practicing the ideal desired by all?

We are glad that three members of the court, Justices Holmes, Brandeis, and Sanford, disagreed with the majority. We append herewith the dissenting opinion of Justice Holmes, concurred in by Justice Brandeis. To us his reference to Quakers comes as a challenge that in our time we give our full measure of patriotic service. "Our conviction that all war is unchristian prevents us from giving military service to the State but calls us to serve our nation in other ways even at the cost of much personal sacrifice. Those who unselfishly devote themselves to the upbuilding of national character, the shaping of righteous policies or the manifold tasks of civil government are doing work of high value for the kingdom of God." (Book of Faith and Practice of the Religious Society of Friends of Philadelphia and Vicinity. Pages 51-52.)

Signed on behalf of the Representative Meeting of the Religious Society of Friends of Philadelphia and Vicinity.

GEORGE M. WARNER, *Clerk.*

WM. B. HARVEY, *Secretary.*

304 Arch St., Philadelphia,  
Sixth month, 21, 1929.

DISSENTING OPINION OF JUSTICE HOLMES,  
JUSTICE BRANDEIS, CONCURRING

JUSTICE HOLMES: The applicant seems to be a woman of superior character and intelligence, obviously more than ordinarily desirable as a citizen of the United States. It is agreed that she is qualified for citizenship except so far as the views set forth in a statement of facts "may show that the applicant is not attached to the principles of the Constitution of the United States and well disposed to the good order and happiness of the same, and except in so far as the same may show that she can not take the oath of allegiance without a mental reservation."

The views referred to are an extreme opinion in favor of pacifism and a statement that she would not bear arms to defend the Constitution. So far as the adequacy of her oath is concerned, I hardly can see how that is affected by the statement, inasmuch as she is a woman over fifty years of age, and would not be allowed to bear arms if she wanted to. And as to the opinion the whole examination of the applicant shows that she holds none of the now-dreaded creeds, but thoroughly believes in organized government and prefers that of the United States to any other in the world.

Surely it can not show lack of attachment to the principles of the Constitution that she thinks that it can be improved. I suppose that most intelligent people think that it might be. Her particular improvement looking to the abolition of war seems to me not materially different in its bearing on this case from a wish to establish cabinet government as in England, or a single house, or one term of seven years for the President. To touch a more burning question, only a judge mad with partisanship would exclude because the applicant thought that the Eighteenth Amendment should be repealed.

Of course, the fear is that if a war came the applicant would exert activities such as were dealt with in *Schenck v. United States*, 249 U. S. 47. But that seems to me unfounded. Her position and motives are wholly different from those of *Schenck*. She is an optimist and states in strong and,

I do not doubt, sincere words her belief that war will disappear and that the impending destiny of mankind is to unite in peaceful leagues.

I do not share that optimism nor do I think that a philosophic view of the world would regard war as absurd. But most people who have known it regard it with horror, as a last resort, and, even if not yet ready for cosmopolitan efforts, would welcome any practicable combinations that would increase the power on the side of peace.

The notion that the applicant's optimistic anticipations would make her a worse citizen is sufficiently answered by her examination, which seems to me a better argument for her admission than any that I can offer. Some of her answers might excite popular prejudice, but if there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate. I think that we should adhere to that principle with regard to admission into, as well as to life within, this country.

And, recurring to the opinion that bars this applicant's way, I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief, and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount.

#### ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic" at Alfred, N. Y., Wednesday, September 11, 1929, at 7.30 o'clock p. m.

By order of the president,

A. LOVELLE BURDICK,  
*Secretary.*

Milton, Wis.,  
August 15, 1929.

## OUR PULPIT

### FELLOWSHIP WITH GOD

REV. R. J. SEVERANCE

Pastor of the church at Fouke, Ark.

SERMON FOR SABBATH, SEPTEMBER 7, 1929

Text—1 John 1: 3.

and never speaks of the disciples as servants. I would not suggest that John forgets the relationship which he and his fellow disciples bore to Jesus as his bond-servants; neither do I think that he ignored the supremacy and sovereignty of Christ, although he does not speak of him as Lord. But rather these letters bear the impress of close, and intimate, and personal friendship with Jesus. The word "fellowship," therefore, is an illuminating word concerning our

### ORDER OF SERVICE

HYMN

RESPONSIVE READING—John 15: 1-15

HYMN

SCRIPTURE LESSON—1 John 1: 1-10

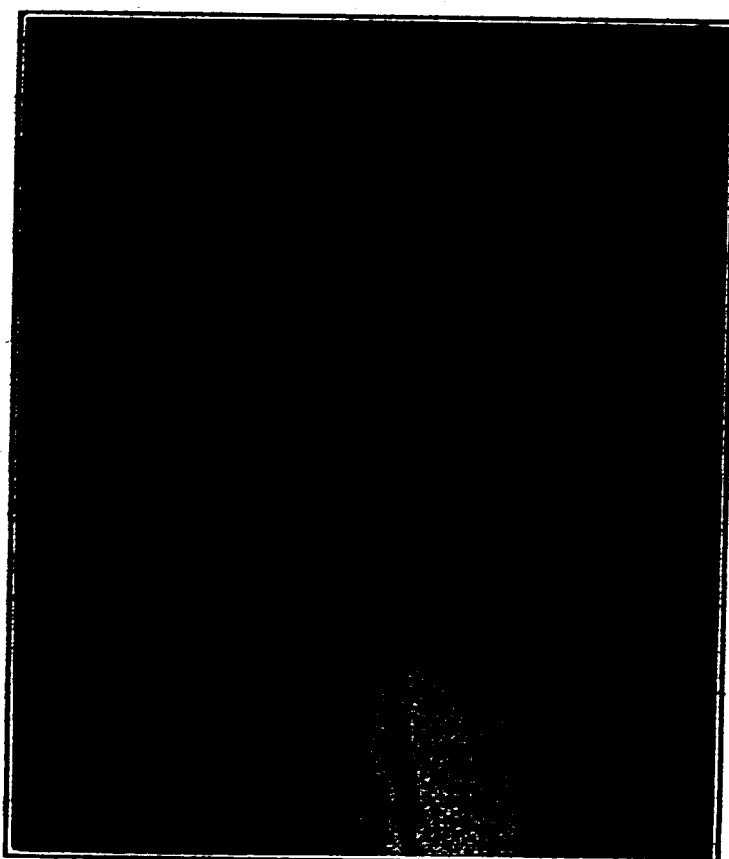
PRAYER

HYMN

SERMON

HYMN

BENEDICTION



"Our fellowship is with the Father, and with his Son Jesus Christ."

The word in this passage which at once arrests our attention is the word "fellowship." While not exclusively so, it is peculiarly the word of John. As we read this loving epistle and the brief ones that follow, the thought comes to us that John must have caught the spirit of Jesus which he breathed in his farewell discourse to the disciples: "Henceforth, I call you not servants, but friends." And the word "fellowship," as John makes use of it, seems to be the particular word of friendship.

It is an interesting fact, one which some of you may have noticed, that in these three letters John never speaks of Jesus as Lord,

friendship with God and our friendship with Christ; our friendship with God through Christ.

As I have said, the word "fellowship" is not exclusively used by John. Paul is remarkably strong on fellowship. As one writer says, "To Paul fellowship was everything. His letters were full of it because his heart was overflowing. To get the members of the local church closer together, and the Christians of each region closer together, and the churches of the Jewish and Gentile worlds closer together—this was the object of his labors and prayers. Christianity to him is fellowship in the Lord. Without fellowship faith is empty, hope is darkened, love is starved." The

main emphasis with Paul was the fellowship in the church, yet he does not lose sight of the fellowship with God. In fact it is this fellowship with God which makes possible the brotherhood of man. In Paul's letter to the Corinthians he says, "God is faithful, through whom you were called into the fellowship of his Son Jesus Christ our Lord." And John, in the words of our text says, "Our fellowship is with the Father, and with his Son Jesus Christ." The word translated fellowship here is the same that in other places is translated contribution, communication, communion. Other forms of the same root are also translated partakers, partners, companions. All of these are needed in our language in order to grasp the richness of the word, and to comprehend the fact of our friendship with God and with Jesus Christ. We are told in the Acts of the Apostles that in the early days of love and fervor, the disciples had "all things in common." The word which is used to express this community of interest comes from the same root as the word which is translated fellowship in our text. In this, then, we get nearer the heart of the suggestive meaning than in any word in the New Testament.

What is fellowship? Having things in common. What is it to have fellowship among men? To have things in common with them. We understand this perfectly well; we feel it when in company with our friends—a common interest in things which unite us in bonds of mutual love. What is it to have fellowship with God? Ah, my friends, can you comprehend it? It is to have all things in common with him.

From the different words which express fellowship, I have selected two which mark two phases of the one great truth. First, I will take that word of the church, "communion"—fellowship is communion—and I will take the word which is so common in business, "partnership." Let us turn our thoughts for a few moments to that phase of our fellowship with God as expressed by the word "communion"—our fellowship with God as friendship. Concerning earthly friendships some one has said: "Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but

pour them right out just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping; and, with the breath of kindness, blow the rest away." Is not this a perfect description of friendship? Yet how many of your associates can you talk to in that fashion? In how many people do we have such confidence? They are very, very few; for God does not give us many friends in this world. Many acquaintances we have, and value them, but few real friends, according to this description. But let us look at this truth in its relationship to our heavenly Father. With God it is our privilege to pour out everything that is in our hearts, chaff and grain together. But have we learned the lesson? How often do we think our conversation with God must be that of carefully selected words and precise phrases? I believe we get the greatest blessing when, alone with God, we pour out our hearts to him. He who has never learned to do this has never entered into the full meaning of this great truth concerning fellowship.

But there is another fact which we should not overlook. God knows the thoughts of our hearts even before we find words to express them. Have we struggled to express our feelings to God and found that he understood and answered our prayer, not according to our much speaking, but according to our needs? Is not this what Paul meant when he said, "We know not what to pray for as we ought"? He then added, "The spirit maketh intercession for us with groanings which can not be uttered." A perfect freedom, a perfect understanding, a perfect knowledge of thoughts and intents and purposes, this is friendship with God. Do we feel it? Do we enjoy this privilege?

Fellowship is also partnership: mutual interest, mutual devotion, mutual activity. Fellowship with God means mutual interest, God interested in us, and we interested in God. With the Psalmist we say, "What is man that thou art mindful of him? and the son of man that thou visitest him?" As we read in the Word of his dealings with his people in all generations, his guidance, his watch care, his forbearance, who can doubt that God is interested in man? God is so anxious to save men that he sent his

Son to earth to teach men how to come into this fellowship with the Father, and with his Son Jesus Christ. The way to influence men is to live among them, and so he became flesh and dwelt among us that he might show his interest in man, and save him from the error of his ways. The Sabbath will soon be over, and we shall go back to the busy activities of life, but know this, my friends, God is as much interested in a man in his office or store or shop, or on the farm, as when in the house of worship. There are no business troubles or annoyances of life so trivial as to escape God's notice.

It is equally true that we should be interested in the things of God, in his plans and purposes and enterprises. We believe that the highest ambition of God is to perfect man, to make him a glory and an honor to his maker. If, therefore, we claim fellowship with him our highest ambition will be the perfection of man. Are we striving for this? Are we interested in our own spiritual welfare?

But this partnership with God also means mutual devotion: God's resources all at our disposal, and our resources all at his disposal. God's resources at our disposal—his knowledge, his wisdom, his power; and yet how small a demand we make upon him. How often we rely upon our own strength instead of calling upon him. We dishonor the Father by not using the help he has placed at our disposal.

And are all of our resources at his disposal? In the matter of giving some will say "give a tenth"; but whatever we give it should be with the feeling that all belongs to him. G. Campbell Morgan once said, "The man who takes his income and says, 'one-tenth is God's and nine-tenths are mine,' is a bad Jew, and certainly not a good Christian." Are we fulfilling the law of fellowship, and using all of our powers for God? I fear many are keeping back part of the price. Let us be as honorable in our dealings with God as we are with our fellow men.

Partnership means also mutual activity—working together. That is fellowship—God accommodating himself to our weakness, and we rising by his strength into co-operation with him. I have seen this illustrated

by the familiar sight of a father as he goes beside his little child that is just beginning to walk. Although a strong man, equal to great strides, yet he accommodates his step to the child's weakness; so God forever accommodates himself to our halting pace. We sometimes wonder why God does not move more swiftly in the accomplishment of his purpose, and why he does not put an end to sin and iniquity and evil doers. All his processes are slow, as they appear to us, because of the gentleness of God. He waits for men with patience and forbearance. Our fellowship is with the Father, and fellowship is friendship, and friendship means that partnership which, on his part, is the accommodation of his strength to our weakness. But it is even more than that—he helps us to be strong. We should not be afraid of boasting in the Lord, but let us learn to say with Paul, "I can do all things through Christ who strengtheneth me." It is possible to do great things in and through Christ. Are we active in our services for God? Is there a co-operation with him in all the affairs of his kingdom? On God's part there is no lack. He does for us more than we deserve. He waits for us, he bears with us, he gives us of his strength that we may do for him; and yet, notwithstanding all this, how many are slothful and indifferent? We all come far short of living up to the true meaning of the word "fellowship." "Our fellowship is with the Father, and with his Son Jesus Christ."

There is one argument the W. C. T. U. puts forward for prohibition which the wets have never even mentioned—much less answered. That is the economic argument. Prohibition as an element in our prosperity is accepted by every economist of standing; and is made official by the Department of Commerce. The basic figures are that at least one billion dollars used to be taken each year out of the pay roll of the workers who spent that amount over the bar of the saloon. Economists report a tremendously decreased amount of money now spent for bootleg liquor, the difference going into home making channels which have expanded legitimate business.—*W. C. T. U.*

## Fundamentalists' Page

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

### ROCKING THE BOAT

#### II

In our last article, we were quoting from More's "Dogma of Evolution." Let us continue:

"At the present time, biologists are in the position of having disproved all former hypotheses of evolution and of having accepted some form of what they call the mutative hypothesis. As a scientific theory it is purely nugatory as, at bottom, it merely holds that some individuals in a species may and do differ to an unknown extent from the typical form. . . . It is evident that if the variation into new species depend on what are to us unknown and freakish variations in individuals, there is no such thing in mutations as a scientific law of continuity or order. As I extravagantly remarked, a reptile might give birth to a feathered bird, or a giraffe with his great length of neck might be produced in a generation or two" (page 305, 306).

"The doctrine of the founders of evolution was clear and it was pronounced with authority; today it is confused and broken with so many cross-currents that it is very doubtful if many of those who confidently subscribe to the dogma of evolution as an explanation of life, of society, and of religion, know what it really requires us to believe. In spite of the fact that much of the earlier specific work has been discredited, it is equally true that *modern biologists are still using the ideas and methods of their predecessors*" (page 34).

In his discussion of natural law, Doctor More says: "Many of us do not see why the idea of an incomprehensible natural law is more rational than the idea of a God. Again, is a universe created out of nothing and set going by a Creator and Ruler a less satisfactory belief than a universe uncreated, or self-created, and set going by its own natural laws? It almost seems as if men of science believed that a natural law

was an entity existing before the phenomena which it classifies; for example, that the law of organic evolution brought into being the first organism which appeared on the earth" (page 25).

"To say natural law was instituted by a Power and to deny that natural law may be suspended or changed is to accept the greater mystery and deny a less. If God instituted the laws by which the solar system moves then I see no reason, so far as physics is concerned, why the sun may not have stood still at the command of God through Joshua. To say that it would have deranged our solar system is an argument which should have no more weight than to say that a man who had made a machine could not stop it and start it again without deranging its mechanism. The disbelief in such miracles comes from the conviction of so steadfast a reign of law that the purpose ascribed to the miracles is not commensurate with the infraction of law. . . . Most evolutionists indignantly deny atheism. . . . But to admit the existence of God in any sense of the word is to admit the possibility of the miraculous" (pages 356, 357).

"Our philosophy and religion have been shocked to their foundation, and the evolutionists have given us no new positive beliefs or any spiritual check to control our wayward fancies and desires. . . . In our crisis, we do not turn to great individuals, and in fact we would have difficulty in finding them to teach us new laws and a new religion. We are placing our hopes in groups of mediocrity—on covenants of a League of Peace, on social agencies, on organized charities, on co-operation and on committees, on plans of relief, and on plans of organization" (page 376.)

"It is sometimes cited as a proof of the efficacy of the gospel of natural evolution that its founders were men of high morals and pure motives, and of keen intellectual ability. So they were, *but they were also molded in their youth by the gospel of another religion.* To find the effect of their preaching we must look to the coming generation whose early training has been in their hands. The youth of today are replying in no uncertain tones, that their teachers have failed to show them a standard other than to obtain out of life what pleasure and success can be snatched. . . .

Whether our new freedom of speech and the new freedom from sex restraint are blessings or not, must be left for time to decide. But it is not to be denied that the gospel founded on reason has been followed by a generation whose interest in intellectual matters is more languid and whose absorption in material amusements and whose restless activity are greater than they were a century ago" (pages 380, 381).

"So far the Christian Church, or at least an influential portion of it, has accepted evolution, but it has failed to find in the doctrine any strong incentive. The clergy have made the profound mistake of not realizing that they are not concerned with the scientific doctrine of biological evolution. . . . Shaken in their belief, the clergy are not profoundly convinced of the truth of their religion. They may teach that there is a personal God and that he has broken the chain of evolution by giving to man an immortal soul, but the weight of their argument is based on the reason rather than the miraculous. They may teach that God has revealed the higher law to a few individuals, now and then, and that Jesus was, in a manner, divine. But they sedulously minimize the elements of the miraculous in the lives of the prophets who are to the average person the living symbols of God and religion. They repeat the creeds of the Church, but they place upon them their own interpretation which is quite contrary to the simple meaning of the words they use. And their interpretation is acceptable neither to faith nor to reason; it is neither frankly spiritualistic nor materialistic" (pages 381, 382).

"Unless the righteous life can be shown to be the inestimable reward of existence and unless its attainment is accompanied with a certain indifference to success and comfort, there is little value in religion. And I can find in the doctrine of evolution no guide to such a standard of life. In spite of the degradation by superstition and idolatry of which they are accused, the great religions have held faith in things unseen steadily before us; they have given an incentive for piety and spiritual life which has held and satisfied the best minds of the past. I can find no symbol and no law to satisfy our spiritual nature in the quasi-Christianity of the humanitarian applica-

tions of evolution. The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ" (page 383).

This is a masterful book and ought to be read by every student. After such a broadside is it any wonder that the "orthodox" evolutionists are disturbed? Doctor More has done more than rock the boat, he has almost sunk the craft, baggage and all.

#### DOCTOR OSBORN ROCKS THE BOAT

A little better than a year ago, Dr. Henry Fairfield Osborn, one of America's greatest scientists, repudiated Darwinism in these words: "I regard the ape-man theory as totally false. It should be banished from our speculations and from our literature on purely scientific grounds. . . . The 'Dawn Man' belonged to a distinct family, the Hominidae, ground loving, alert, capable of tool-making. The ape belongs to a distinct family, the Siminidae, tree-loving, sluggish, incapable of tool-making."

People had hardly righted the boat when Doctor Osborn again shook the craft. Addressing the students of Union Theological Seminary, he said: "We are rapidly coming up against a blank wall in biological science, and when we do, our studies will be restricted to *modes and processes of evolution which we know to exist*. If the bones of a man that existed fifteen million years ago are ever dug up, they will be of a man which has as fine potentialities, fine hands and limbs, not different from ours. *Man has his own ancestry*."

#### DR. CLARKE ADDS TO THE FUROR

Dr. Austin H. Clarke, a Harvard graduate and writer on scientific articles, says: "So far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from the other. Each is a special animal-complex, related more or less closely to all the rest and appearing, therefore, as a special and distinct creation."

#### DR. EDWARD DACQUE ADDS ANOTHER SHOVE

Now when the evolutionists were struggling to right the boat comes Dr. Edward Dacque, a noted German scientist and author, with this startling declaration, as quoted in the press:

"The fundamental error of Darwinism, he characterizes as a doctrine born of shal-

low English optimism and positivism, of Manchester Liberalism and the doctrine of *laissez faire*. It is absurd, he declares, to assume that a wing or an eye will perfect itself through selection or the struggle for existence, no matter how many billion years may pass. Every organ that survives presupposes perfection for its purposes."

Yes, the boat is badly rocked. We wonder when the world will awake to the hoax of evolution. When will it learn that to believe in evolution is no mark of a progressive intelligent mind, but rather the blind following of a bad, both baseless and dangerous?

#### DR. JOHN R. MOTT RETURNS FROM FOURTH WORLD TOUR

Since the meeting of the World Student Christian Federation in India last fall, Doctor Mott has spent eight months visiting Ceylon, India, Burma, Siam, Japan, Korea, China, and the Philippines. In each country he has met with native Christian leaders to consider the next steps to be taken after the Jerusalem World Missionary Conference. "From an economic point of view the world is in a very grievous state," says Doctor Mott. "India as ever is bearing impossible economic burdens. These have never seemed so heavy and crushing as on this fourth world tour. Instead of the student centers, which have absorbed my time on previous visits, I touched on this visit numerous village communities and thus came to know first hand the appalling numbers and their dire condition. In China I had never realized the economic difficulties as I did on this trip, due to strife, widespread banditry, and more recently to famine."

Within a week after Doctor Mott's arrival in the United States he met with a score or more of American missionary leaders and suggested the following twelve projects which to his mind should be of concern to every missionary statesman:

1. That we continue the process of coordinating our thinking on the world mission of Christianity as envisioned at Jerusalem with the thinking of the leading minds throughout Asia. There could be no more serious loss than for us to lose step with each other—we of the West and the leaders of the Christian forces in the East

in this world mission. This will not come about as a mere matter of magic, but only as discerning church leaders familiarize themselves with what trusted missionaries and nationals are yearning over as a result of Jerusalem. If they are right and we wrong in some cases it is important that we know it.

2. That we press the advantage that has come to us with the sounding out of the Christian message at Jerusalem. This message was a work of God, a divine deliverance. It explains our unanimity, despite our differences. This message seems to have given a new sense of direction to Christian leaders in every land. We ought to multiply the number of apologetic lecturers and authors who will take this message with its tremendous implications and prepare lectures and volumes and articles that will guide thinking and further investigation in every form of world wide missions.

3. We must carry into the churches the Jerusalem ideas and ideals in religious education. Our first line emphasis should be on religious education and religious education that is highly Christian.

4. Let us render the assistance to the Christian educational program on missions in India and Japan that we have so well rendered recently in China and the Near East, not to mention other fields.

5. In the realm of relations between the younger and older churches we must press on to realize and further the ideals of Jerusalem days.

6. Everywhere I went I heard a summons to a larger evangelism. All the troubles missions and churches have been passing through in almost every great mission area may be regarded as the precursor of the greatest religious advance we have ever known. We have a great opportunity if we not only see it but seize it. In China the churches have united in an effort to double their membership in five years, this on the initiative of Dr. Cheng Ching Yi, chief executive of the National Christian Council, and also moderator of the Christian Church in China, which includes about one-third the China Protestant Christians. In Japan, Kagawa has announced the Million Souls Movement. Missionaries want him to be released and to move freely



throughout Japan where today he is a flame of fire. In this summons to a larger evangelism there must be continuous, vital effort, and qualitative and intensive plans. We have got to have a larger adaptation of means to ends, especially in regard to literature prepared for special classes taking advantage of special types, like mass evangelism, social evangelism, religious retreats, and other more modern fruitful methods. God has given Cheng and Kagawa the vision, and the missionaries are getting in behind them in these plans.

7. We should help in an unhurried and thorough evaluation of the mass movements. In India ninety per cent of the present Protestant church membership is a product of the mass movement. This mass movement has become so widespread that it is now influencing the castes. More than ten thousand of the upper castes have become Christians, and over nine thousand are in process of preparation. Some of the outstanding Christians and preachers of India today are converted outcasts.

8. Another important thing which we must do is to advance the solution of the Christian literature problem. The amount of available literature for the clergy and educated youth is inadequate and untimely in virtually every field. We should discover the ablest writers and secure their release for this kind of work. There is also the problem of getting literature distributed and used. We have allowed the initiative to be taken over from the Christians into the hands of the non-Christians in this matter of literature in India, China, and Japan. This is alarming. I trace the cause to our divisions. There is enough brain and enough money among us to make a plan and enlist the co-operation of scholarship to meet this tremendous need. I am speaking of the great body of Christian literature that is needed. The bookstores in Japan are well stocked with non-Christian literature, and scarcely any Christian literature is in evidence. We have the leaders, but we must release them, and the work must be done interdenominationally, with co-ordinate thinking and planning.

9. The next concrete thing is to augment the leadership of the Christian forces. There is a desire and need for more mis-

sionaries, expressed by nationals as well as missionaries, in every country. I do not know of a national who in a large group or a small one said that he did not want more missionaries. They said, "We must have missionaries of the highest possible preparation and qualification." It is of the greatest importance that they be those who have experienced the *divine call*. We must enormously augment the number of national youth who will give themselves *unto death*. We ought to let no second or third class men through the lines as missionaries even if we have to send much smaller numbers. The matter of their preparation has got to be studied from top to bottom. We have got to re-think this whole matter of preparation in the light of Jerusalem. I suppose it means a review of the curricula of almost every theological seminary we have.

10. Again, we must liberate a vastly greater lay force. I sensed this on the Mount of Olives, again in Asia. We must mobilize the strongest laymen in this country, making them aware of their unique responsibility. We have to be supplemented in our world mission by laymen to whom congressmen will listen in the matter of treaties, etc. The missionaries alone are not enough.

11. We must have some way of illustrating the conception of Jerusalem that was summed up in the word "sharing"—sharing between the East and the West, between the older and younger churches, between different nationals, individuals of various schools of thought and of various ecclesiastical backgrounds. We must share our money, our personalities, insight, experience, burdens, the deepest things of life, as well as all those things that come from revelation from the divine source.

12. It is necessary that we strengthen the hands of the national Christian councils, near and far. There are now fourteen of these councils in what we call the sending countries. There are fourteen in the so-called receiving countries. After Edinburgh, 1910, there were only two in the world. There was no international body. Now we have our International Missionary Council which rests officially on these twenty-eight national bodies.—*Foreign Missions Conference of North America*.

## MARRIAGES

CRANDALL-BESTEL.—At the home of the officiating minister, 40 Greenwood Ave., Battle Creek, Mich., on Sunday, August 18, Mr. Lyle Crandall and Miss Carrie Bestel were united in marriage by Rev. Henry N. Jordan, Rev. William M. Simpson assisting. Mr. and Mrs. Crandall will reside at 36 No. Cass St., Battle Creek, Mich.

DAVIS-FORD.—At the residence of the bride, Salem, W. Va., August 8, 1929, by Rev. Geo. B. Shaw, Ernest O. Davis and Laura Ford, all of Salem.

## DEATHS

DAVIS.—At his home in Summit Park, a suburb of Clarksburg, W. Va., August 13, 1929, Sylvanus Davis in the eighty-fourth year of his age.

He was the son of Absolom and Pelmira Davis and was born near Long Run, W. Va., June 24, 1846. He married Sarah Hufford, who died childless. He is survived by a second wife, who was, before their marriage, Anna Smith, and by the following children: Deuron and L. L. Davis of Summit Park; Hollie Davis of Weirton; and a daughter, Mrs. Mona Thomas of Summit Park. There are ten grandchildren.

Sylvanus Davis was converted early in life. He was a devout Christian and loyal to the Sabbath. The book, "Seventh Day Baptists in West Virginia," records the following: He was a delegate of the Middle Island Church at the organization of the Greenbrier Church in 1870. He joined the West Union Church in 1890. He was a delegate from the West Union Church at the organization of the Black Lick Church in 1894. He was a charter member at Black Lick and was elected its first treasurer. While a member at Black Lick he was also clerk and Sabbath school superintendent. This history also records the fact that he was a veteran of the Civil War, having served in Company G of the Sixth West Virginia Infantry.

By request of Brother Davis the funeral was conducted by Rev. C. W. Furguson of the local Baptist Church, assisted by Pastor Geo. B. Shaw of the Salem Church and by the Grand Army of the Republic.

G. B. S.

FLINT.—Miranda C. Randolph Flint, daughter of Dayton and Catherine De Camp F. Randolph, was born October 16, 1841, in New Jersey,

and died at her home in Milton Junction, Wis., August 6, 1929, in her eighty-eighth year.

In her early life she with her parents came from New Jersey to Wisconsin. She was a student in old Milton Academy, and in her school days was baptized.

On December 7, 1861, she was married to Charles Frederick Flint, who served his country throughout the Civil War. To them were born seven children—Nellie, Clarence, Melvin, Cora, Elmer, Eva, and Adelbert, of whom only Adelbert survives. Mr. Flint died April 30, 1920.

Mrs. Flint and her husband were active in the Seventh Day Baptist churches of Hammond, La., Dodge Center, Minn., New Auburn, Wis., and Milton Junction, Wis. She retained her membership with the church at New Auburn although she with her husband moved to Milton Junction in 1917.

She has shared her home with her grandson, Lloyd Flint, for a number of years, who with his wife cared for her in her declining days. She is survived by other grandchildren and great grandchildren, also a half brother, R. G. Randolph of Milton Junction, Wis.

Farewell services were conducted at the Seventh Day Baptist church at Milton Junction, Friday, August 9, 1929, at 10.30 a. m., Rev. J. F. Randolph in charge. Interment was made in the Milton cemetery.

J. F. R.

SAUNDERS.—George Washington Saunders, son of Charles and Finetta Pettibone Saunders, was born at Alfred, N. Y., January 17, 1855, and died at his home in Richburg, N. Y., August 11, 1929, being 74 years, 6 months, and 24 days of age.

He came to Richburg, in early life, with his parents. He was married November 29, 1876, to Miss Anna E. Allen of Richburg. To this union were born four children, all of whom with their mother survive him. The children are: Mrs. Maud Breadon of Friendship, N. Y., Mrs. Blanche Clarke, Claude N. Saunders, and George W. Saunders, Jr., all of Richburg. He is also survived by four grandchildren, by one sister, Mrs. Prudence L. Miller, of Battle Creek, Mich., and by a large circle of friends.

Brother Saunders was baptized in early manhood and united with the Seventh Day Baptist Church of Richburg, of which he remained a faithful member till death.

Mr. Saunders came from sturdy and honorable stock, and throughout his long life exemplified the family traits of health of body and strength of character. He was a hard-working man, but a sane liver. Practically all his life was spent on the farm. He was a kind and loving husband and father, a loyal and dependable friend.

Mrs. Saunders, his faithful and devoted companion for more than fifty-two years, had the privilege of ministering to his needs to the peace-

ful end, surrounded by their children who beautifully supported her and who did all that appreciative children could do.

Funeral services were held from the home, August 14, 1929, conducted by his pastor, Rev. A. L. Davis, and the body was laid to rest in Richburg cemetery.

A. L. D.

### Sabbath School Lesson X.—Sept. 7, 1929

NEHEMIAH REBUILDING THE WALL OF JERUSALEM.—Nehemiah 2: 1 to 7: 4.

*Golden Text:* "The people had a mind to work." Nehemiah 4: 6.

#### DAILY READINGS

- September 1—Nehemiah's Sadness and Request. Nehemiah 2: 1-5.
- September 2—Nehemiah's Return to Jerusalem. Nehemiah 2: 6-11.
- September 3—Inspection of the Wall. Nehemiah 2: 12-20.
- September 4—Building Under Difficulties. Nehemiah 4: 15-23.
- September 5—Nehemiah's Unselfishness. Nehemiah 5: 14-19.
- September 6—The Wall Completed. Nehemiah 6: 15-7: 4.
- September 7—The Favor of Jehovah. Psalm 85: 1-7.

(For Lesson Notes, see *Helping Hand*)

Touching the economic benefits of prohibition, the press reports that the New Encyclopaedia Britannica will carry a statement that:

"When one nation, such as the United States, makes a definite advance in this form of economy, there is no reason to doubt that it will gain on all others year by year, decade by decade, and century by century, and eventually dominate the civilized world. Those who refuse to take this great forward step in the economy of human resources are definitely choosing to occupy a secondary position in the world."

The unprecedented growth of wealth and the steady and sustained betterment in standards of living in the United States under prohibition have no parallel in history.—*W. C. T. U.*

## THE SABBATH RECORDER

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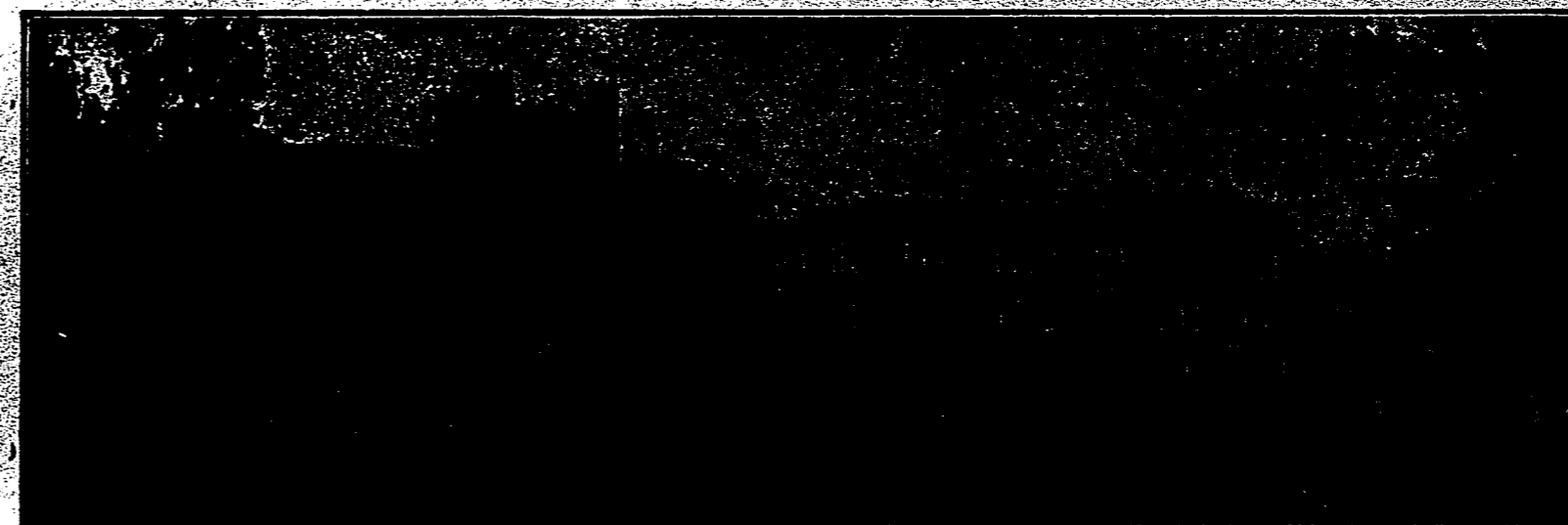
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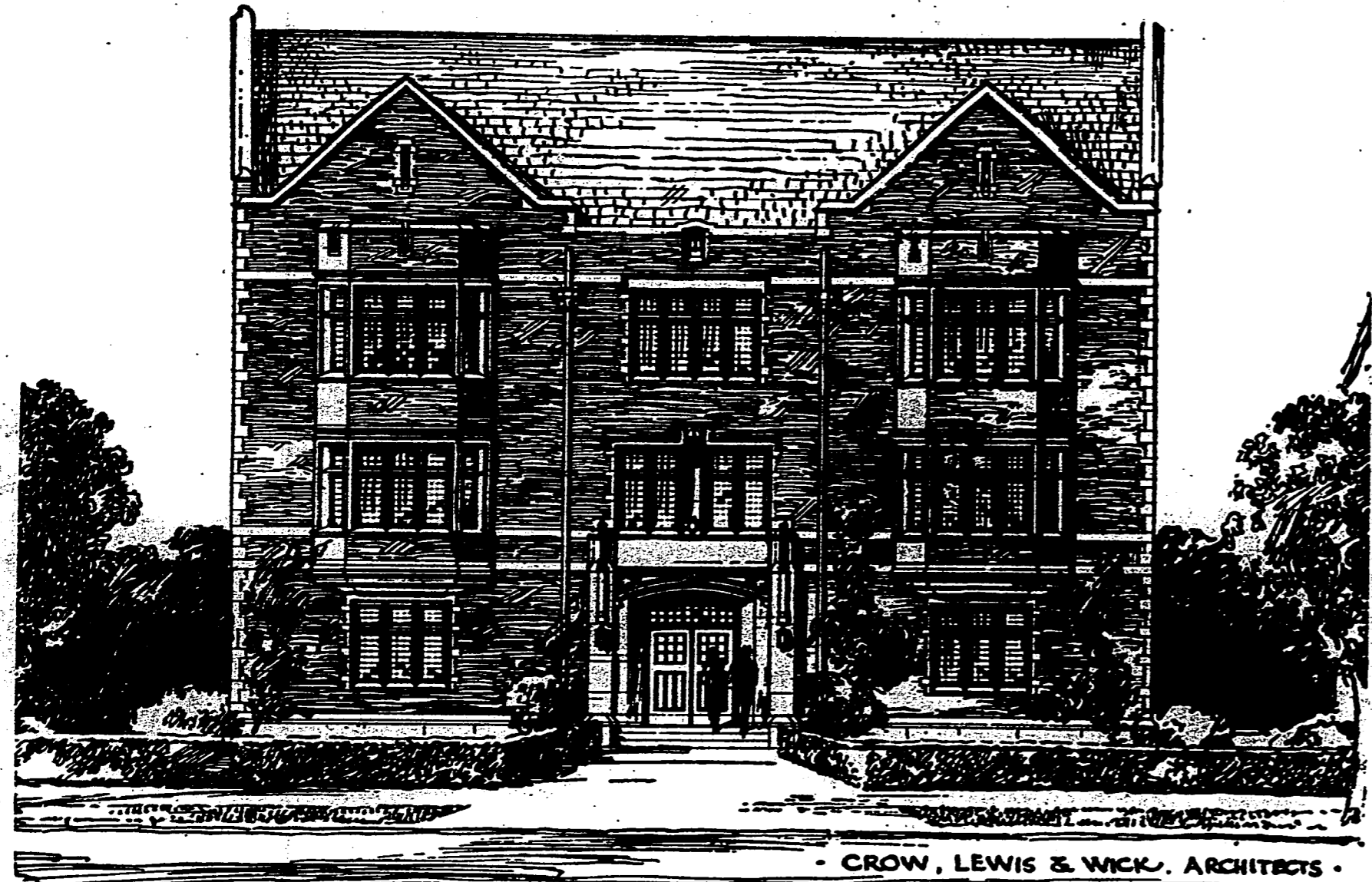
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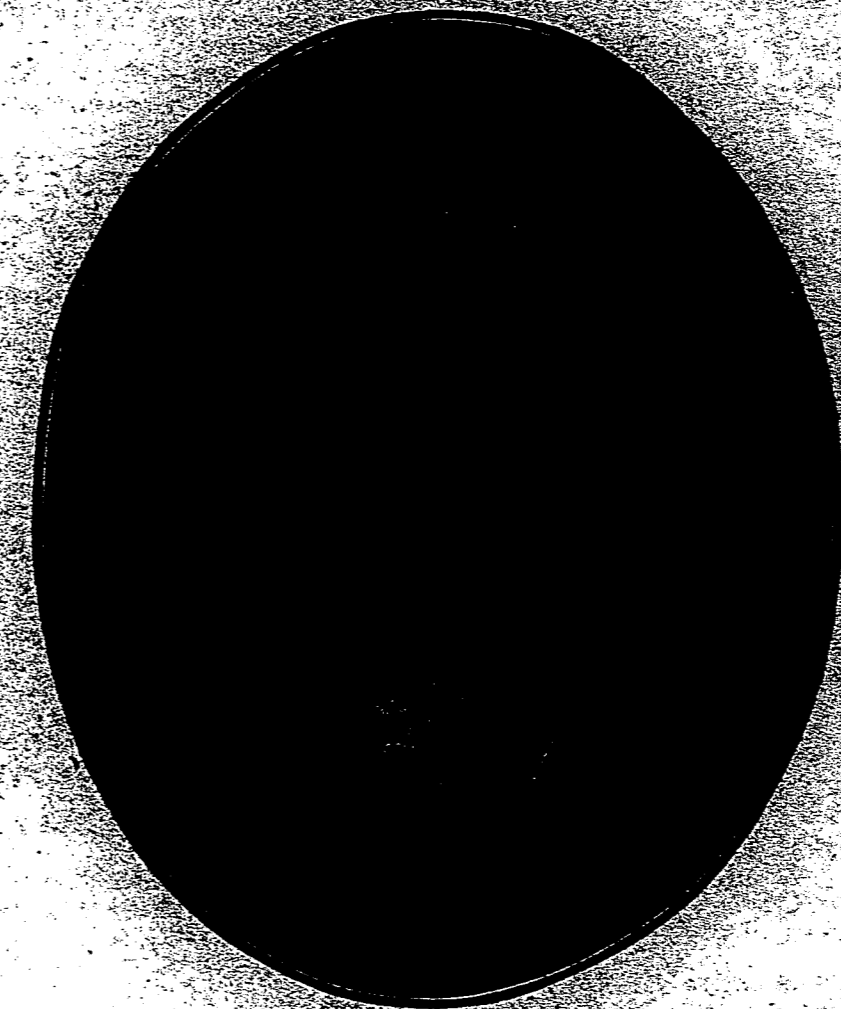


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