

# THE SABBATH RECORDER

A Weekly Publication for  
**SEVENTH DAY BAPTISTS**

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home  
should have it and read it.

# The Sabbath Recorder

There is no food for soul or body which God has not symbolized. He is light for the eye, sound for the ear, bread for food, and peace for trouble. Every faculty of the soul, if it would but open the door, might see Christ standing over against it, and silently asking by his smile, "Shall I come in unto thee?" But men open the door and look down, not up, and thus see him not. So it is that men sigh on, not knowing what the soul wants, but only that it needs something. Our yearnings are homesicknesses for heaven; our sighings are for God, just as children that cry themselves to sleep away from home, and sob in their slumber, know not that they sob for their parents. The soul's inarticulate moanings are the affections yearning for the Infinite, and having no one to tell them what it is that ails them.

—Henry Ward Beecher.

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

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*O Lord, we are thankful for thy comforting presence in times of trouble and when clouds of sorrow darken our days. When our need has been the greatest, thou hast come the nearest to soften our sorrows and overcome our griefs. Dear Lord, wilt thou come so graciously near in times of distress that we may have courage to show an untroubled face and look our best when we feel the worst, in order to reveal thy goodness as a present help in trouble. Give us a trust that enables us to look the world in the face with a steady eye because of thy comforts that delight the soul, when dark days come upon us. In Jesus' name. Amen.*

**Ruined by Neglect** Have you ever noticed how fast a fine garden will go back to the wild state if it is not properly cared for? Take the very best garden, full of promises of fruit, a delightful thing to look upon, clean, without a weed, and how soon it loses its charm if neglected and allowed to grow wild.

Soon rank weeds overgrow and choke down the valuable plants and destroy all hope of fruit. Harvest time is too late to remedy matters, and instead of excellent vegetables, there is nothing but a tangle of good-for-nothing weeds and briars. Just in proportion as the garden is left without care, by so much will its fruitfulness be reduced. Many gardeners have to accept an inferior crop because they neglect their gardens, when faithful care would result in full measure. Their loss is due to neglect.

How such a neglected garden does remind us of a neglected heart. There are too many such hearts. Too many fail to heed the Bible teaching, "Keep thy heart with all diligence," and the result is likely to be rapid growth of the weeds of sin. The Savior can not cause the joys of salvation to spring up and flourish in a neglected heart.

There must be a humble and hearty repentance, and a beginning anew; a rooting out of the weeds of evil and a careful cultivation of the good, before the neglected heart can become fruitful in faith and good

works. "Restore unto me, the joy of thy salvation, and enfold me with thy free Spirit." is a most appropriate prayer for one who has neglected to keep his heart with diligence.

**The Fraternal Union 1878** In looking over some old papers yesterday I found one entitled, "The Fraternal Union." At first I could not understand it. But on looking a little closer I discovered that it described a society formed of thirty Seventh Day Baptist ministers and teachers at the General Conference in Plainfield, N. J., in 1878.

A second meeting was held in Brookfield the following year. Only three of the thirty names enrolled are now living.

The purposes of the union, as printed in a folder, follow:

### FRATERNAL UNION

At an informal meeting of a number of ministers and others at the General Conference at Plainfield, N. J., 1878 and again at Brookfield, N. Y., 1879, that our common work may be more efficiently performed, and the common cause more heartily loved by ourselves and our people, it was recommended that—

1. We pray for each other every Friday morning.

2. We have a Ministerial Association at each Conference—those not present to report by letter.

3. We keep our denominational enterprises—Missionary, Tract, and Educational—continually before our people.

4. We arrange to write for the SABBATH RECORDER, in the following order:

Then came the list giving a date for each one to have an article in the RECORDER through the entire year. Of this list Brother Main, Brother G. M. Cottrell, and myself are still living, after nearly fifty-two years.

**The Tactful Man Is Fortunate** It is probable that more ministers fail from want

of tact than from any other cause. Most churches can stand poor preaching better than they can want of tact in their pastor. The tactful man gains the respect, love, and confidence of his people, and binds them to

himself with a grip that is not easily broken. Even if such a man is lacking in scholarship, his fine tactful ways enable him to lead them in the good way.

I know, no rule by which one can be taught tact. It belongs to the man himself. It is a natural endowment. Some people seem possessed of the natural ability to make friends, while others by their very disposition make enemies. Dispositions can be improved by careful, painstaking attention, but I think it is extremely difficult to frame a course of study, or to make a rule that will teach tact, if a man has none naturally.

The trouble is, the less tact a man possesses the stronger is his own conviction that he is all right in this respect; and it seems impossible to help him by trying to teach him.

#### WHAT IS TACT?

Tact is defined as "fit, intuitive appreciation of what is fit or proper or right to say or do in order to accomplish a desired end." It is a fine, ready mental discernment manifested in saying or doing the proper thing, or especially in avoiding what would offend or disturb those we would influence, or their friends. It includes sensitiveness of feeling and insight into the motives of others.

It is a pity that so many well meaning men seem utterly lacking in this fine quality, so essential for successful leaders. The dogmatic spirit that hurls sharp words and hard sayings in discussion seems too much like angry boys hurling stones at one another. They hurt but do not convince. There is a heartlessness about the hurling of bitter epithets and sharp words that tends to defeat the best of causes.

**Please Help Us** We started in to announce the dates and  
**Fix the Dates** places for the coming associations,  
**For Associations** taking the date for the Eastern Association as a starting point. That date as fixed by the meeting in Westerly last year is "Thursday before the second Sabbath in June"; this would be June 12, 1930.

By the denominational calendar, I find the dates one week earlier all the way through, so I am writing for information as to the right starting point.

The calendar follows the regular plan in use for many years. This makes the Eastern

Association due on June 5 instead of June 12—or the Thursday before the first Sabbath in June. Then the other associations should follow in order one week apart.

Now the question is: Was the date published in the minutes of the Eastern Association in 1929 a mistake, or was there some practical reason for it?

If it was a mistake, there is time enough to correct it through the RECORDER. This would make it harmonize with the list as published in the calendar, and also with the regular plan for associations in use for many years. Can anyone help us straighten it out?

**The Importance Of the Resurrection** To the early disciples the fact of the resurrection was considered all important, and they gave it the first place in the gospel. They staked everything on the statement, "The Lord is risen." This was the burden of their sermons. It was like the keystone to an arch, the one thing necessary in every building.

After they had seen him die on the cross, and after they had mourned for three days over his tomb where they had seen his body laid away, that was indeed a glad day when he met them and they heard his well-known voice saying "All hail."

Immediately the resurrection became the keynote of their messages. They faithfully announced Christ as the Savior who had died, who had risen from the dead, and who was pleading for them in glory.

So it was that neither life nor death, nor angels, nor principalities, nor powers could separate them from the love of Christ who had conquered death.

If we would enjoy the same blessed assurance, we too must give the resurrection of Christ the same place in our religious regard. No resurrection means no hope, no salvation, no Savior.

"Now is Christ risen from the dead."

Amid the gladness of these spring days, while all nature is rising from its winter of death, it is good for us to let Christ arise in our hearts, bringing newness of life here and strengthening our hope of immortal life beyond the grave.

The skeptic sitting in the darkness of unbelief robs himself of the joy which Christ's "All hail" brings to the Christian.

**The Most Blessed Fact In the Universe** Have you ever seen a real hardened sinner converted? There was a lost soul with purity, beauty of character, strength of manhood, and reverence for God, *all gone*. He seemed to delight in evil things; his very touch seemed defiling.

Now in some way the gospel of Christ touches his heart. He listens to the messages of God's love in Christ Jesus until his heart is melted and he reaches out after the Savior. The redeeming love of the risen Christ has transformed the sinner into a happy Christian. The vanished manhood is restored. Defilement gives place to purity of thought and action. A spirit of divine beauty prevails in his very deeds—indeed he is a "new man in Christ Jesus."

The power of the resurrected Christ has brought the endless life into his soul. The most blessed fact in the universe is that such a transformation is offered to every individual, and through individuals to nations and kingdoms of the human race.

The resurrected Christ has wrought millions of such changes; and this life is offered free to all who will accept it. He pledges life to a dead world, a life which every man and woman ought to possess.

**The Salem College Glee Club In Plainfield, N. J.** On Sabbath morning, March 29, the Salem College Glee Club united with our people in their worship by singing, "Nearer my God to thee," and their leader, Brother C. H. Siedhoff, accepted a place in the choir and sang the offertory solo.

On the evening of March 30, the glee club of twenty-two young men, gave us a real treat in an excellent concert consisting of choruses, quartets, and solos presented in their own masterful way. There were twenty-seven items in the program, every one of which was greatly appreciated by the audience. There were several encores where the people persisted in calling for a repetition of the exercise.

During the service the entire glee club appeared six times, the quartet sang four times, and there were four solos. The program had a picture of the college buildings, and was filled with good things concerning the school and its advantages to young people who wish to make the most of themselves,

A dozen strong points were given in answer to the question: Why Salem College? and on the first page was a photograph of the club of twenty-two young men.

The beautiful gentlemanly deportment of this body of students was as attractive and pleasing as their songs. Everything about them and their work, both on Sabbath and Sunday, spoke well for Salem College.

### SHALL THE EIGHTEENTH AMENDMENT PREVAIL?

(Reprinted from "Christian Herald" of September 8, 1928, by special permission)

Will prohibition succeed? There can be only one reply to such a question. Every tendency that is a natural result of the character and traditions of our people, the increasing pressure of modern life, the developments in science as well as in industry, the more accurate knowledge we have of the mental, nervous, and physical deterioration that result from alcoholic indulgence, in brief, practically every active force that is a factor in modern life rephrases this question in positive form and declares emphatically that national prohibition can not fail.

This salutary law, this American policy of government—to borrow two descriptive phrases used by President Coolidge—is a natural and not an artificial product. No one invented it. Neither the idea nor the form it eventually took was the result of deliberate purpose. Rather they were the inevitable evolution of the social, political, and economic life of the nation. Actually, American citizens never had to choose whether they would have prohibition or not. They are faced by the inescapable logic of events which made prohibition the only solution of some of the most difficult problems ever faced by any nation of people. It was not war hysteria, but the calm, cold, dispassionate logic of events which prepared the people of this nation for that drastic legislation which has outlawed forever the brewer, the bartender, and all their works.

As Abraham Lincoln once realized this nation could not exist half slave and half free, so it dawned upon the consciousness of the American people that no highly developed civilization could continue half drunken and half sober. We had to choose between falling in the rear of the procession

of nations, unable to keep step with the leaders of the race, or abandoning the habit which handicapped us, to assume with a bold stride a foremost place in the industrial life of the world.

The developing mechanization of all our industries has wrought great changes. The slow, patient, handicraftsman has vanished. In his stead, we have the high-powered lathe, the flying spindles of fifty looms operated by a single worker, the remorselessly advancing conveyancer belt, which can not tarry for the workman whose alcoholized muscles refuse to keep up with the established pace of mass production, the intense rivalry between competing industries, a system of cost accounting that makes profits of million of dollars for a factory depend upon saving fractions of a penny in the manufacturing cost of a single article. Machines everywhere! Machines of every kind! Machines that almost seem to think! Machines that can not tarry, can not be argued with, can not be resisted! Not only in our factories, but everywhere do we meet them. The mile-a-minute train upon the railroad, the flying automobile on our highways and our city streets, the droning airplane in our skies, everywhere machines!

Before the advent of this machine age, society cared little whether the individual was a total abstainer, an occasional drinker, or a periodical drunkard. Then it was considered practically a man's own business whether he did or did not use intoxicating beverages. It affected him and his family directly, but the social ravages from his drinking habits were held to be so comparatively slight that while the community might grumble, it did not feel an imperative impulse to curtail the personal liberty of the drinker in order to conserve the social liberty or advancement of the community. That day has gone forever.

One drinking engineer can slay his thousands. One chauffeur with his brain dulled by a few glasses of beer could turn a crowded highway into shambles of blood. One worker in one of our scientifically efficient factories could hold up the steady onward movement of manufacture until the day's toil registered a loss and not a profit, or else by drink-caused carelessness could imperil the life and limb of scores of hun-

dreds of his fellow workers. There seems to be no place anywhere in modern life where beverage alcohol can be used without its evil effects registering themselves upon the whole life of the social organism.

Let us, just for the sake of the potential argument, imagine that the Eighteenth Amendment has been repealed and that some of the fifty-seven varieties of substitutes proposed by our friends, the enemy, have been enacted by Congress, and by the various states. Let us suppose that under whatever system, intoxicants, whether whisky, wine, or beer, are obtainable, in the same comparative purity as before prohibition arrived, obtained cheaply, obtained without the inconvenience that now attends the search for a foolhardy bootlegger, who will sell his poison draught at an exorbitant price.

Who is going to drink these intoxicants? No railroad man can drink them. That bars at once thousands of potential customers. No employee of many of our great factories can use these beverages either during business hours or even after the factory whistle has blown at the close of the working day. In many factories over the country, notices have been posted that the traffic of employees with bootleggers or moonshiners or the use of alcoholic beverages by any of the employees will be considered sufficient cause for immediate and irrevocable discharge. The worker, generally, will not be the customer if liquor once more returns to a licensed status. If we bar the workers, generally, from the liquor traffic, we have barred so large a number of our people that those who remain would be comparatively few.

Women, generally, will not drink. Oh, some of them would. In fact, some of them do today, too many of them, perchance, for any number of drinking women is far too many. But I note that the Woman's Christian Temperance Union has over 250,000 women members, all of whom have taken a pledge of total abstinence. I note the existence and the continued growth of the Woman's National Committee for Law Enforcement, which counts among the members of the organizations federated with it, over ten million women. These, one is convinced, will not be the customers of a liquor traffic that returns from outlawry. Thus

one might go down through the scale of our social life, through all its various divisions, seeking to find just who will be the patron of the liquor traffic if it once more returns to a legitimized position.

It is very interesting to note that there are groups who, while perhaps they might look with complacency upon the return of licensed liquor, so far as it concerned their obtaining beverage intoxicants for themselves, would yet ardently oppose any modification of the law as it affected other groups upon whose sobriety or abstinence there depended much of their own financial security.

For instance, one finds the president of a great railroad system among the small group who are fighting desperately, although vainly, to secure the return of the liquor system. Yet this same gentleman would bitterly oppose any suggestion made by his own board of directors, that his railroad should relax its own enforcement of Rule G, which absolutely prohibits any railroad employees from indulging in any intoxicants. Seemingly, he favors class legislation. At least his public opposition to the federal law, which is no respecter of persons, is curiously at variance with his unwavering support of the railroad's private prohibition policy expressed in Rule G. Naturally, of course, he realizes, as do all thoughtful persons, that the railroads of the United States are absolutely dependent upon the total abstinence of the men who operate them. However, it is scarcely a credit to the gentleman's ratiocinative qualities, that he does not perceive that the railroad is not unique in this, but that all industry, whether it be concerned with transportation, as is the railroad company, or with the equally important problems of production and distribution, can not maintain its current speed and effectiveness if beverage alcohol returns to a licensed status.

The retail merchant, even though he might have the stirrings of a thirst within him, desires that his customers might be teetotalers. He believes in prohibition for them as the indispensable element in his own commercial success. He knows that today our whole fabric of modern business rests upon the point of an inverted pyramid. Instalment buying has reached today proportions that could not have been imagined

eight years ago, before prohibition was our national policy. This law has increased the credit of every American citizen. Every merchant knows that the tipping customer spent on a drink, money that should have gone into the dealer's cash register. When he contemplates the fact that the drink bill of the United States in the last wet year was about three billion dollars, he is forced, regardless of his own prejudices or appetites, to recognize that the evenly flowing current of credit-purchase and credit-payment could not persist if those billions of dollars were once more diverted to the brewery baron. The merchant favors prohibition as a business policy so far as his own customers are concerned.

There are probably bankers who have no scruples against taking a drink or buying liquor from a bootlegger, but when the thoughtful banker considers the fact that the savings deposits in savings banks alone have much more than doubled under prohibition, adding about five billion dollars to the liquid capital thus made available for loans to business and multiplying by four the number of savings depositors, he can not fail to be convinced that a policy competent to do this is one worth while economically. Regardless of his own personal attitude toward drink, there are few bankers who would recommend that their customers cease to be scrupulous observers of the prohibition laws. He is rather a convinced believer in prohibition for his depositors, and, no less, for those business men whose bank borrowings reflect the continuous development of American business under this policy. This is only natural considering the fact that now, including both commercial bankers and savings bankers, the savings deposits in this nation are in excess of twenty-five billion dollars. Drinkers do not save money nor are they the best financial risks.

The insurance man may find an occasional drink a pleasant form of dissipation for himself. One even finds among the advertised members of a leading wet organization the name of a very important insurance official, whose company specializes in policies for the working man. When one reads the insurance statistics of the nation since prohibition came, and notes the fact that today we are writing over a billion dollars' worth

of new life insurance every month and that a very large percentage of this is industrial insurance, it is not difficult to understand that the insurance interests in America prefer sober policy holders as better risks and also prefer a sober population from whom to draw their increased monthly business.

Millions of dollars of the money now paid in insurance premiums formerly went over the counter of the bar. No insurance man wants to see that day return. But what thoughtful insurance man believes that the return of legalized liquor, whether under a falsely dominated government control or under the old-time saloon system, would not mean an immediate decrease both in premium payments on present insurance and in the volume of new business possible?

The relation between life insurance and the common business life of the nation is more intimate than many folks realize. There are two great reservoirs of liquid capital. One is that furnished by the millions of savings accounts, some of them small, whose aggregate is twenty-five billion dollars. The other is furnished by the reserves of the life insurance companies. These two together make possible the financing of many new movements in business and also furnish purchasers for bonds and stocks in many of our great enterprises. If we should break a hole in the dike that dams up this great reservoir of fluid money, and permit billions of dollars once more to flow down the sewers of the liquor trade, the result, not alone to the bankers and to the insurance men of America, but to every manufacturer, every dealer, every worker, every investor, in short, to every person in America who has any part, even the remotest, in our business life, will be catastrophic.

Thus one might go on listing the builders of the nation, the thousands of workers in the building trades dependent upon them, who know that the return of the liquor traffic would mean the abrupt curtailment of home building, which has reached a phenomenal total since the Eighteenth Amendment closed the open saloon, and its master, the brewery. One might refer to the automobile trade, which, as Henry Ford has so well pointed out, is dependent upon prohibition, since a renewed traffic in intoxicants would increase road perils so greatly that

the restrictive legislation made imperative would be most hampering upon the free movement of the automotive industry; since, also the comparative impoverishment of the present automobile buyers and the lowering of the credit rating of the average man by renewing the old-time hazard of drink expenditure would seriously decrease the automobile market; and since also the menace of drunken drivers on the public highways, would materially lessen interest in pleasure motoring. Our luxury trade, which today reaches far, far up into the millions, would be deflated so rapidly by the return of the liquor traffic that it would cease to hold its present significant place in our economic life.

Whichever way one looks, one can see only disaster in any return of the traffic in beverage alcohol, however that return might be camouflaged. As our greatest economists, notably Babson, Ford, Gary, Fisher, and Carver, have pointed out, prohibition has been the essential element in our present prosperity. If we modify prohibition, we modify that prosperity. That is unthinkable. So on economic grounds alone, ignoring all others, the man who forecasts any serious weakening of our prohibition enforcement measures is a false prophet.

There are, of course, many other arguments one might adduce besides the economic ones. These arguments are very cogent. There, for instance, is the moral argument, which, in a nation of people who are so idealistic as our citizens, is one of the most forceful arguments that might be presented. In fact, almost any argument for a public policy that is not supported by the moral argument as well, would have small chance of securing the adhesion of any considerable group of our people. There are political arguments, such as the fact that a democracy where each adult is considered a sovereign, requires clear minds among the voters. There is the sociological argument, the criminological argument, the argument of those concerned about hygiene, public health and longevity. Really, there are so many arguments, that only a carefully prepared catalog could list them all.

From whatever angle one views our American life, one can see that prohibition fits exactly into the picture puzzle complet-

ing the pattern of our civilization. Equally can one see that the introduction of beverage alcohol would not only disturb but utterly ruin that pattern. There is no place for it. No place can be made for it without peril. Whether we like it or not, we must recognize the cold truth that legalized beverage alcohol in this country is as dead as the last century, to which it belonged.—*Ernest H. Cherrington, LL. D., Litt. D., General Secretary World League Against Alcoholism.*

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

"There is no place in America for a traffic which refuses to obey the law or even a group of people who refuse to obey the laws of the country."

This ringing declaration was the high point in the speech of Mrs. Ella A. Boole, president of the National Woman's Christian Temperance Union, to the Committee on Judiciary of the House of Representatives at Washington during the recent exciting wet and dry hearings on the resolutions to repeal the Eighteenth Amendment, or modify national prohibition.

Mrs. Boole appeared not only as the leader of the white ribbon women, but as chairman of the Conference of National Organizations Supporting the Prohibition Amendment and in charge of the program of testimony on the dry side. Her speech was listened to attentively by the members of the Judiciary Committee and made an impression in the press of the country.

After listing the steps of the temperance forces in arriving at national prohibition, Mrs. Boole reminded the committee that the wets charge that "prohibition was put over while the boys were overseas," and then asked if they remembered what the brewers and distillers were doing "while the boys were overseas"? She recalled the dog-in-the-manger attitude of the liquor interests, their refusal to co-operate with the government in the food and fuel conservation programs so necessary for a victory, and the famous exposure of the brewing interests as the chief financiers for enemy propaganda in this country.

Continuing, she said: "Much has been said about personal liberty. Women and children are people and they too are guar-

anteed life, liberty, and the pursuit of happiness. The intuitions of women, confirmed by the logic of events, indict the drink habit and drink traffic for loss of life, for interference with their liberty and the destruction of their happiness."

The women now enrolled in the movement for the repeal of prohibition have no idea of the conditions which prevailed when the women's crusade of 1873-4 resulted in a woman's organization committed to finding a solution of the problem of protecting the home from the liquor traffic. They have no idea that in the effort to find a solution of this problem education, agitation, and organization employed many methods, but after forty years of activity it was the conclusion that prohibition was the best method."

Mrs. Boole reminded the committee of the several great petitions of women which were presented to Congress for war time prohibition and national prohibition.

Mrs. Boole said the W. C. T. U. is made up largely of women in the churches and outlined why they believe national prohibition is the best method of handling the liquor traffic:

First: It establishes a uniform method; second it prohibits the entire traffic in every branch; third, because the definition of intoxicating liquor is uniform throughout all the states, the definition accepted by the Internal Revenue Bureau for forty years and sustained by the Supreme Court; and fourth, because the only way to deal with a law defying evil is to prohibit.

"Prohibition" she said, "has disclosed no new attitude on the part of its opponents, for the liquor traffic has always been a law violator."

"Restore the legal sale of intoxicating liquor" she said, and "even under state control, every restriction will be violated. It was so before prohibition; it is so now; it was even stated by one witness at this hearing that under no circumstances would he obey the prohibition law.

"There is no place in America for a traffic which refuses or even a group of people who refuse to obey the laws of the country. The prohibition of the liquor traffic is incorporated in the Constitution and is binding on all the people. Neither greed nor appetite is an excuse for violating it."

## MISSIONS

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

### CHRIST AND NEEDY MEN FIRST

There is danger that we forget the object of our Christian activities. To work for the upbuilding of such an organization as a church is very worthy. We ought to take a righteous pride in supporting our own church and in making it efficient and influential in every way, but we must not lose sight of the fact that making Christ supreme over all and the winning of men to him are far above the building up of any organization. These are the great things for which the church and everything that pertains to it exist. It is entirely possible that in our church and denominational work we think more about making the organization succeed than we do about the object for which they exist. It is related that one of Alexander's soldiers found a leather bag of pearls; he threw away the pearls and kept the bag. To put the building up of an organization before making Christ King, and the leading of men to him, is to make the same mistake as did the Greek soldier, but a mistake in a vastly more important realm. After all is said and done, the best way to build up a church is to make Christ supreme and become ambassadors for him to sinning men. Christ and needy men first.

### LETTER FROM DOCTOR THORNGATE

Rev. W. L. Burdick,  
Ashaway, R. I.

DEAR MR. BURDICK:

The other day a Chinese friend remarked to me that it looked to him as if the Seventh Day Baptist mission in China is "becoming larger," and I daresay that if RECORDER readers could look in on activities hereabouts, they would at least partially agree.

The Boys' School and the Girls' School both opened last week with an increased enrollment. Each school has more students than can conveniently be cared for. This

is particularly true of the Girls' School where classrooms and dormitories are over crowded.

The new building to accommodate the union auditorium, library, and laboratories, the boys' dormitory, and the lower grade classrooms, is going up rapidly. It is a strong and well built structure, and very carefully planned. The building program, which has stimulated a great deal of enthusiasm among the Chinese, calls for the beginning of the second unit as soon as school is out this spring. This building will house the girls' dormitory and special classrooms. When this is finished and some of the old buildings remodeled, Grace Schools will have a very attractive and practical plant.

In the evangelistic field, Mr. Davis and Mr. David Sung have worked out and are putting into effect a very comprehensive program. This includes special work in the Shanghai and Liuho churches particularly to interest children; organized effort in both schools; and work in the hospital at Liuho. Two or three Sabbath tracts have been translated into Chinese, and others are on the list.

At Liuho, about sixty women are enrolled in the industrial work conducted by Doctor Palmberg. Last Sabbath day thirty-eight of them were present at the service. At a recent Sabbath meeting more than eighty persons sat quietly throughout the service. Such an occurrence is not common in China. Mr. Davis remarked that there are many pastors in America who would be happy to preach to so inspiring an audience.

The hospital at Liuho is crowded full, a condition unprecedented so soon after Chinese New Year. The new building is nearly finished. It is designed only for tuberculosis patients, with particular emphasis on sunlight and fresh air. There are beds for thirty patients, a sun parlor lounge, large verandas on each floor, a light treatment and X-ray room (there isn't any X-ray machine yet, but perhaps one will be forthcoming soon), electricity, and other conveniences. Already applications for admission have been received. The building has aroused considerable interest among some American and British business men in

### ADAPTING WORK TO CHANGED CONDITIONS

In a recent number (February thirteenth) of the *Christian Advocate* is the following statement from Bishop James C. Baker regarding the work of the Methodist Episcopal Church in Korea:

All districts of the Methodist Episcopal Church in Korea have Korean superintendents.

There has been a strong growing judgment that the ideal situation would be to have Koreans in charge of all districts with missionaries appointed to all districts as friends, co-operators, brothers, putting at the disposal of each district alike their experience and their resources.

It will add to the self-respect of Korean Methodism and tend to draw out its undeveloped resources. It will also put the Korean Methodist Episcopal Church in the forefront of national churches in the world in self-direction and self-government.

There is a demand in all countries that nationals shall be allowed to govern themselves in church affairs, as well as in civic matters. This demand is just, it is only what we and all self-respecting peoples claim as a divine right; but when we recognize this claim, grave questions arise. Many churches in foreign lands have neither the experience in nor knowledge of church work to enable them to conduct church affairs successfully. What shall be done? Shall foreign dictation be continued with its irritation and alienation? Shall they be left to themselves with the consequent loss and possible failure? Or shall foreign missionaries remain, not as dictators, but as helpers and advisers?

The significant thing in Bishop Baker's announcement is that the Methodist Episcopal Church has adopted the policy of making its foreign missionaries in Korea helpers and advisers. He says, "With missionaries appointed to all districts as friends, co-operators, brothers, putting at the disposal of each district alike their experience and their resources."

What the Methodist board, which is expending \$5,000,000 annually for foreign missions, has done in Korea, it is doing in regard to its other foreign fields, and the most of the foreign mission boards are pursuing the same policy. Some of them, foreseeing what was coming, began over fifteen years ago to plan for this and when, follow-

Shanghai, and among Chinese, and there have been many generous gifts.

This statement of the activities of the mission is really a report of progress, and it can easily be seen that these things are but the beginnings of a greater work. Of course there are less rosy sides of the picture, but the algebraic sum of all factors of missionary work in China, it seems to me, is decidedly positive.

Sincerely yours,

GEORGE THORNGATE.

P. S.—I thought perhaps you would like a preliminary report as to the finances of the new building. The total building plan includes the tuberculosis cottage, central kitchen, new red tile roof to the main building, an eight-foot brick wall along a part of two sides of the hospital property, installation of plumbing and electric lights in the tuberculosis cottage (outside of original contract), and small repairs on old buildings.

These itemize as follows:

Cottage .....	\$10,000.00
Kitchen .....	1,000.00
Red tile roof .....	650.00
Wall .....	900.00
Plumbing and lights .....	400.00
Small repairs .....	250.00
	<hr/>
	\$13,200.00

Equipment will take about \$1,000 more. (Of this we have paid \$10,200. There is on hand a little more than \$4,000, so everything can be paid for when finished.)

Before starting work the hospital had on hand nearly \$7,000. The rest has come in as gifts—two of \$1,000 each, two of \$500, and many smaller ones.

With the opening of the building in April the income of the hospital will be increased slightly, so there should be no difficulty in paying all expenses except the salaries of the foreign doctors. The staff has been increased by a technician-evangelist. His salary and a part of Miss Miriam Shaw's, will be paid by the hospital, so we shall not be able to save so much in the future.

Sincerely,

G. T.

Liuho, Ku, China,  
February 22, 1930.

ing the World War, the demand came, they were more or less prepared for it.

Readjustment usually brings grave problems, and readjustment to changed conditions in foreign mission fields brings some of the most stupendous problems the Christian Church has ever faced. Theories may count for much or nothing; facts count for very much. Facts must be faced and action must be upon the principle of the brotherhood of all men and the spirit of the world's Savior.

### DR. EDWARD A. ROSS SPEAKS REGARDING MISSIONS

(Doctor Ross is professor of Sociology in the University of Wisconsin)

I am not a member of any church, said Professor Ross, but I have visited every inhabited land in the world, and everywhere I find Christian missionaries educating people, bringing to them the blessings of modern medicine and sanitation, sweeping away their destructive and obstructive superstitions, saving their minds and their bodies, and giving them wholesome social attitudes, whether they save their souls or not.

The people in civilized lands who give the money to send the missionaries think most of converting the heathen to Christian beliefs and saving souls. The missionaries themselves have always worked on the theory that a saved soul in an unsaved body is a poor job, and that whether the native's soul can be saved or not, his mind can be taught, his body helped in the fight against disease, and his babies given a fair chance at life. I am strong for the foreign missionary.

Here is a man who thinks the air full of devils and that they travel in straight lines, getting a good start up this man's front-door pathway. He builds a fine screen across his gateway, in the belief that he can thus keep at least some of the devils out. Your missionary teaches this man that no such devils exist. That is a turning point for the better in his life. Your scientist would not be interested in the problem at all.

There has never been a case, in the entire history of missions, so far as I can find, of any offense by a missionary causing any such opposition or destruction by the natives as the recent riots and the burning of

mission houses. It is the great powers, with their guns, which cause the disturbance, incite the anger, fury, and mob violence of natives, and some mission houses have been in the path of the mob.

I have seen 332 priests in one temple in India, each one going through the performance of getting contact for some poor seeker with his deity, and that deity is one who must be pleased and appeased. The Christian missionary tells the man that God is a Father of all men.

There are fifty-five millions of untouchables in India, whose religious convictions hold them to the belief that the Creator has decreed that they are unclean and contaminating to those of higher castes. The Christian missionary preaches a God who, instead of being a tyrannical potentate, is morally and spiritually a Father to every man, and that in his eyes all men are equal. There are now five million Christians in India. India has never been more prosperous than under the British rule, and the keystone of that prosperity is the effort of the missionaries. No governmental, scientific, or social program could do what Christian missions have done to break down superstitions and false social theories.—*In Student Volunteer Movement Bulletin.*

### FORTY-FOUR YEARS OLD, BUT GOOD AS NEW

One of our friends in Ashaway, R. I., sends the following address by Hon. William Wallace Brown in Congress on May 17, 1886, forty-four years ago in May. Mr. Brown was a student in Alfred soon after the Civil War, and old-time students will remember him and his brother, Isaac B. Brown, very well.

We give a part of our friend's letter here, which explains the matter:

*Editor Sabbath Recorder,*

DEAR SIR:

I am sending you a good speech that W. W. Brown made a number of years ago; and it is so good that I am anxious to see it in the SABBATH RECORDER. This article was found among H. C. Coon's papers, and I am sending it to you, that it may appear in your paper while the excitement between the wets and the drys is still going on.

The purpose of the bill is given in the *Congressional Record* as follows:

On the bill (S. 1405) to provide for the study

of the nature of alcoholic drinks and narcotics and of their effects upon the human system in connection with the several divisions of the subject of physiology and hygiene, by the pupils in the public schools of the territories and of the District of Columbia, and in the military and naval academies, and Indian and colored schools in the territories of the United States.

Mr. Brown, of Pennsylvania, said:

Mr. SPEAKER: I rejoice in the opportunity to vote for this bill, which authorizes education in the dangers of alcoholic drinks. Long before the effects we hope from it can with reason be expected, I pray that the republic may be rid of it forever as a beverage. Nevertheless, this is a step in the right direction, and it would be criminal in this Congress not to pass this bill. We are told that we delude ourselves when we build our expectations upon so frail a foundation. Where can we so rationally begin temperance work, or even the work of prohibition, as among those who are in the coming time to wield the destinies of the republic?

Hundreds of thousands of dollars yearly are expended to reclaim bondsmen to rum. Why not spend something to keep men out of bondage? Its evils upon our country and our age are incalculable. All ages and conditions are of its victims. The lowly and the exalted are alike subject to its resistless sway. It sits like a specter of evil with the judge upon the bench, and it haunts the legislators in the several states of the Union and in the national Congress. Today its merciless clutch holds in brutal bondage some of the brightest minds in the national House of Representatives, and its toils are upon Senators well on their way to the ditch and the madhouse! It is the beginning of all riots, and without it anarchists would go forth on their diabolical doings desolate and alone. But by its free use they kindle the passions and nurse the revenge of the unfortunate, the thriftless, and the vagrant until, with honor blunted and patriotism debauched, they are fit companions of the senseless socialists and the fiendish anarchist. The hags who manufacture bombs, and the wretches who kill with them, whether on the streets or in our homes, are all, all alike fed and frenzied by this demon alcohol!

With my friend from Michigan [Mr. CUTCHEON] I indorse with emphasis what Master Workman Powderley, at the head of the Knights of Labor, has so eloquently said in relation to the use of strong drink:

"The firmest link in the chain of oppression is the one I forge when I drown manhood and reason in drink. No man can rob me of the brain my God has given me unless I am a party to the theft. If I drink to drown grief, I bring grief to wife, child, and sorrowing friends. I add not one iota of the sum of human happiness when I invite oblivion over the rim of a glass. If one moment's forgetfulness or inattention to duty while drunk brings defeat to the least of labor's plans, a lifetime of attention to duty alone can repair the loss. I promise never again to put myself in such a position. If every member of the Knights of Labor would only pass a resolution to boycott strong drink so far as he

is concerned for five years, and would pledge his word to study the labor question from its different standpoints, we would then have an invincible host arrayed on the side of justice."

No man can calculate the percentage of crimes that this common enemy has inflicted upon our race, for the reason that they are visited from father to son, from generation to generation. But he who does not see its ravages strewn on every hand as he moves in society must be making his journey through life either blindfolded or without capacity to comprehend. Two years ago in this house the honorable gentleman from Wisconsin [Mr. PRICE] made the assertion that "ninety-nine per cent of the woes and ills of society come from patronizing the saloons." No matter whether his figures are too high or too low it remains fearfully and wonderfully true that its whole career is written in blood, and its victims have filled the earth with woes unutterable.

I hail with delight all intelligent and all rational effort that society and legislators may devise to dethrone the monster and destroy its power. Seventeen States of the Union have already passed laws like unto this. By its provisions the District of Columbia and the great territories are to educate their children upon this subject. When all the states and all the territories shall teach their children what this enemy is and what it has done, we may with reasonable confidence assert that "the coming man will not drink wine."

### REGARDING BROTHER PETERSON'S BOOKS

*The Sabbath Recorder,*  
Plainfield, N. J.

DEAR FRIENDS:

Perhaps the following would be of interest to insert in the RECORDER.

On October 7, 1929, you printed a list of books belonging to the library of the late Rev. Frank E. Peterson. As a result, a friend of Milton College offered to give five dollars' worth of these books to Milton College library. Later, a women's society offered to pay for some of these books and send them to a minister who had had his library destroyed by fire, the minister to make his own selection. Thus these excellent books are going where they will do much good.

There will probably be some books left. There are, for instance, some standard works of fiction. Anyone who is interested in securing some books at a reasonable price would do well to write to me at Leonardsville, N. Y.

Sincerely yours,  
REV. PAUL S. BURDICK.

March 30, 1930.

## WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.  
Contributing Editor

### IS POETRY WORTH WHILE?

There are many interesting happenings and experiences in the school teacher's life if one is out to enjoy such a life. I find many different things that appeal to me as I come in daily contact with lively, enthusiastic, delightfully thrilling young people—many of them striving for better and nobler living. Perhaps one of the most enjoyable experiences, if not the most enjoyable in my teaching day, is the discussion and interpretation of poetry with these young folks. It makes me see poetry as I've never seen it before; it makes me interpret ideas in a new light; it gives me a better understanding of my students. In other words, or to get down to the point, I enjoy teaching poetry. Some way or other, I believe our lives would be fuller if we lived more with the poets in their land of poetry—their musical lines, their melodious verse, their rhythmical swing, their poetic thought—all these things rather lift us from the land of the real into the land of the ideal where the imagination has more sway and dreams come true. I believe that poets have the power to make us think perhaps more than the prose writer. I believe poets can paint for us pictures so vivid and so gorgeous that we can see things as they are more clearly and perhaps still more clearly, see them as they should be.

Who is there who can not recall some bit of poetry that in childhood she was forced to memorize—much against her will? And who is there who would today say, "I'm sorry I had to learn those lines"?

Lives of great men all remind us  
We can make our lives sublime  
And departing, leave behind us  
Footprints on the sands of time.

And again—

Not what we give but what we share,  
For the gift without the giver is bare.  
Who gives himself with his alms feeds three,  
Himself, his hungry neighbor and me.

And—

What is so rare as a day in June?  
Then, if ever, come perfect days.  
Then heaven tries earth if it be in tune,  
And over it softly her warm ear lays.

Or—

He who from zone to zone  
Guides through the boundless sky thy cer-  
tain flight,  
In the long way that I must tread alone  
Will lead my steps aright.

Or—

So live, that when thy summons comes to  
join  
The innumerable caravan, which moves  
To that mysterious realm, where each shall  
take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and  
soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his  
couch  
About him, and lies down to pleasant dreams.

These and many more beautiful lines flood my mind as I think of poetry.

After finishing the study of Bryant's *Thanatopsis*, from which the last quotation is taken, one student remarked that she had such a different view of death from what she formerly had—that death did not now seem to be so fearful, a thing from which to shrink.

But I must hasten on and not allow myself to spend too much time in quoting poetry. My mind was led to this subject at this time by our recent study of Holmes' *The Chambered Nautilus*. Holmes states his lesson so beautifully and plainly in his last stanza. Sometimes we feel that lessons are too plainly given, are too pointed, somewhat like telling a joke and then explaining it. But Holmes manages his poem so that when the lesson is given it is received heartily. After one understands what the chambered nautilus is, then the last stanza certainly brings the "heavenly message" to which Holmes refers.

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

### DAY OF PRAYER OBSERVED AT MILTON

The Day of Prayer was observed by the women of Milton in the Seventh Day Baptist church, Friday afternoon. About forty were present. The program was arranged by Mrs. Metta Babcock and Miss Mary Borden. Mrs. Clark Todd had charge of the music with Mrs. Babcock at the organ.

Mrs. M. A. Drew of the Methodist Church, Mrs. M. G. Stillman of the Seventh Day Baptist Church, and Mrs. F. D. Jackson of the Congregational Church, led in different parts of the service.

At the close a large circle was formed, all joining hands. Each one in the circle offered a short prayer of consecration. This made an impressive close to the service.

The observance of the Day of Prayer was continued in the Friday evening meeting. The pastors of the three churches spoke briefly and a short missionary play, "If They Only Knew," was given.

REPORTER.

### WILL MEET AT MILTON JUNCTION

The spring session of the quarterly meeting of the churches of Southern Wisconsin and Chicago will be held at Milton Junction April 18 and 19.

The first meeting will be held Friday night at seven-thirty. A musical program will be a feature.

The Sabbath morning service will begin at ten-thirty. The sermon will be presented by Professor J. F. Whitford, acting pastor of Albion.

In the afternoon at two o'clock a young people's program will be presented under the direction of Miss Evelyn Skaggs.

This will be followed by a discussion. It will be opened by Rev. E. A. Witter of Walworth, who will present the position of Seventh Day Baptists regarding the revision of the calendar. Rev. J. L. Skaggs of Milton will present the views of those who favor calendar revision. The summing up will be presented by Rev. E. E. Sutton of Milton Junction.

The business meeting will be held at seven-thirty p. m. This will be followed by a program presented by the missionary committee of the Northwestern Association.

A committee has been appointed to present resolutions regarding the attitude of Seventh Day Baptists on the Eighteenth Amendment to the Federal Constitution, and the revision of the calendar.

### INTERPRETER OF CHURCH AND LABOR

Dr. Georges Thelin, who has been in the United States for two months as a representative of the International Labor Office, engaged in creating a wider interest among the churches in its work in behalf of human welfare, returned to Geneva on March 20.

Doctor Thelin has met groups of ministers and church leaders throughout the East, the Middle West and the South. Wherever he has been, he has created a deep impression, both because of his expert acquaintance with the whole subject of labor conditions in all parts of the world and because of his pronounced emphasis upon the spiritual aspect of economic problems.

It is regarded as of large significance that an organization like the International Labor Office should send one of its staff to America to represent it in friendly contacts with the American churches. Doctor Thelin came at the special invitation of the Social Service Commission of the Federal Council of Churches. One of the considerations which he has urged upon the American churches is a more enthusiastic support for the International Social Institute, which has been set up at Geneva as one of the outcomes of the Universal Christian Conference on Life and Work and which is beginning to serve as a center of research and education for the Protestant churches in their relation to social and industrial questions of world import.

According to M. Thelin, the primary purpose of the International Labor Organization is to advance the low standards of living in some nations that jeopardize the higher standards in others, and to create a public opinion in support of needed measures for the protection of the working people of the world.—*Federal Council*.

When the buyer is made equally guilty with the seller, the police will arrest the audience when they raid an obscene show.—*Brooklyn Times*.



**SACRIFICE**

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to a sacrifice which brings its own best reward in our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment.

All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us. (Hebrews 1: 3.)

—David Livingstone.

**A BEAUTIFUL ANSWER**

"A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15: 1).

One day a little girl in a white frock and with a great bunch of flowers passed by a boy who was playing in the dusty street. Somehow, the sight of that dainty figure stirred the spirit of mischief in the boy's heart. He threw a handful of dirt which struck the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry. But instead a smile broke over her face, and, taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion, if for angry words we threw back gentle answers!—*Selected.*

**SEVENTH DAY BAPTIST MINISTERIAL STUDENTS 1930**

REV. A. J. C. BOND

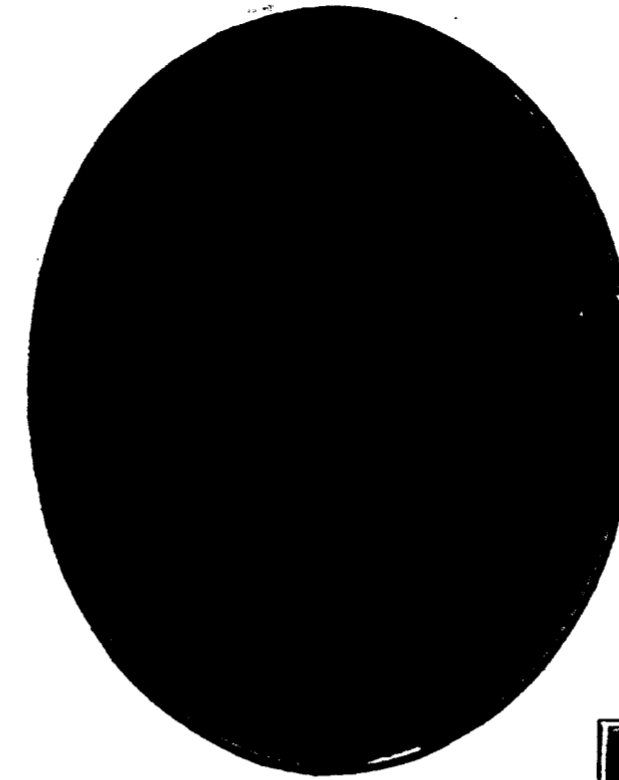
Six years ago there appeared in the SABBATH RECORDER pictures of all the young men of the denomination who at that time had the ministry or missionary work in mind. This included not only those who were in the theological seminary, but of the list of twelve, five were still in college, and one just out of college was teaching.

It may be of interest to RECORDER readers to know just what these young men are doing at the present time, and where those who are in the active ministry are located. Four who were then in college have found their work in other lines. One is a doctor, one is a teacher, one is secretary to a college president, and one has entered business. The other eight are located as follows: Gerald D. Hargis is pastor of the church at Riverside, Calif.; George R. Thorngate is medical missionary at Liuho, China; Hurley S. Warren is pastor at North Loup, Neb.; S. Duane Ogden is pastor at Nortonville, Kan.; Lester G. Osborn is pastor at Verona, N. Y.; Clifford A. Beebe is pastor at Berea, W. Va.; Carroll L. Hill is pastor at Waterford, Conn.; Verney A. Wilson is pastor of the churches at Athens and at Attalla, Ala.

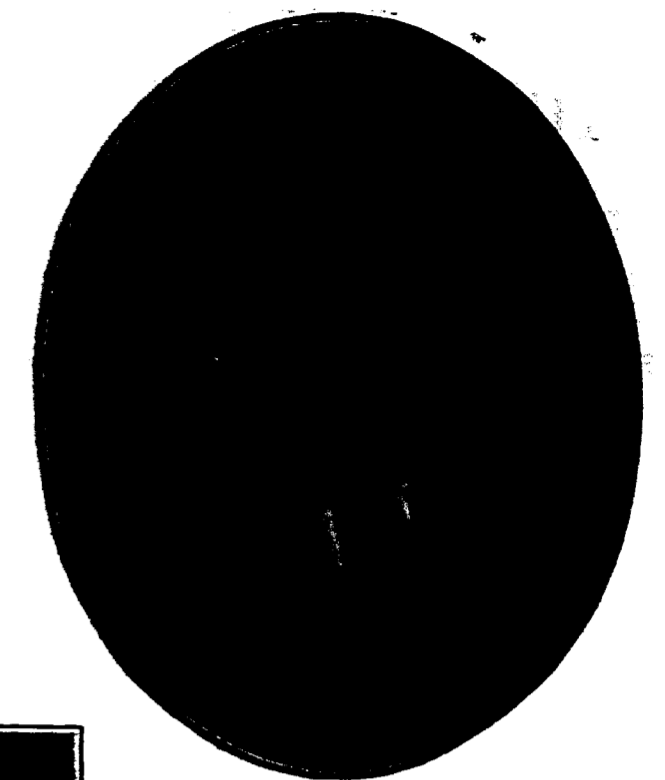
Again we are presenting the pictures of ministerial students. We are not including this time, however, college students who may still be somewhat uncertain about the matter, although there are some very fine young men now in college who are practically committed to the gospel ministry and who seem to possess every qualification for success in this great calling. We include Mr. Bottoms in our group this time because, while he has not finished college, he is already actively engaged in pastoral work.

We need more ministers. "Pray ye therefore the lord of the harvest that he send forth more laborers into his harvest."

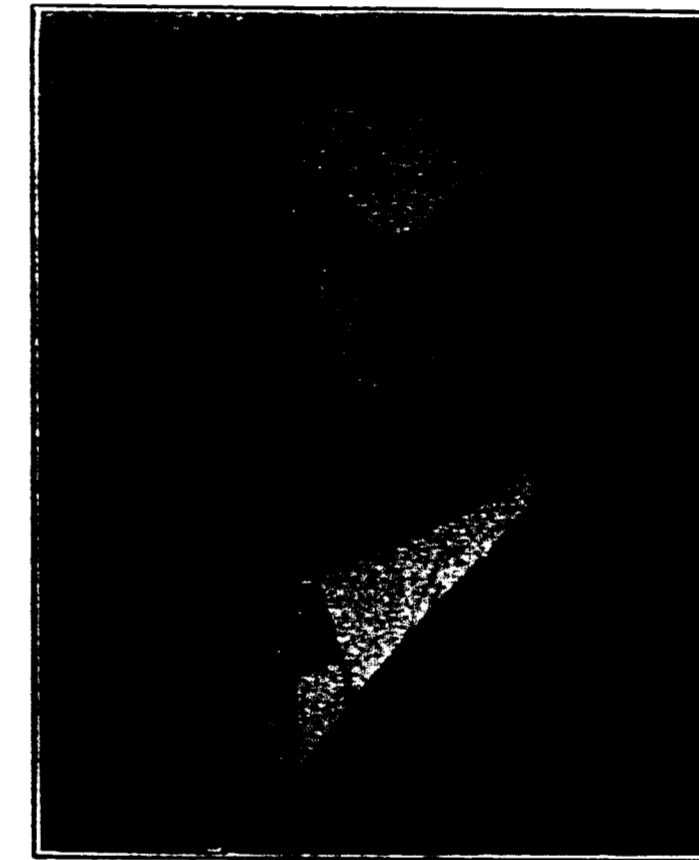
Cuts of young men now studying for the ministry will be found on next page.



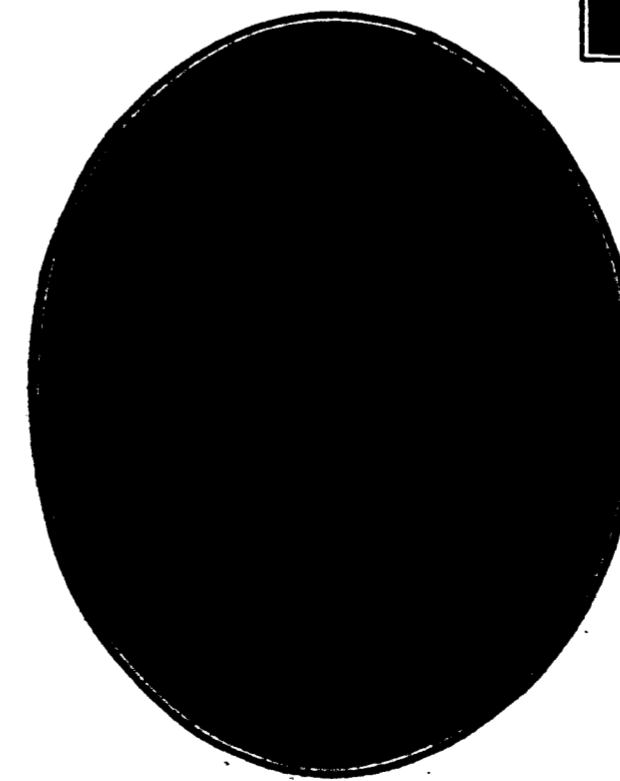
LEON M. MALTBY  
A. B. Milton College  
First Year Westminster  
Theological Seminary



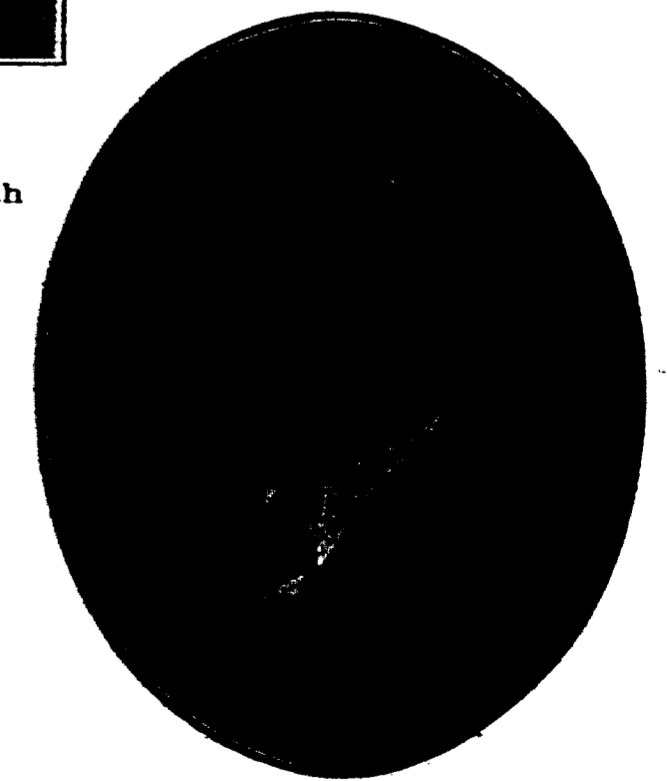
EVERETT T. HARRIS  
A. B. Salem College  
Second Year Alfred  
Theological Seminary



EMMETT H. BOTTOMS  
Student Salem College  
Pastor Middle Island Church



NEAL D. MILLS  
A. B. Milton College  
A. M. Alfred University  
Student and teacher Alfred  
Theological Seminary  
(Interested in the field of  
religious education)



HARLEY H. SUTTON  
A. B. Salem College  
Second Year Alfred Theological  
Seminary  
Pastor Friendship Church

## YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
P. O. BOX 72, BEREA, W. VA.  
Contributing Editor

### LIVING FOREVER

Christian Endeavor Topic for Sabbath Day,  
April 19, 1930

#### DAILY READINGS

Sunday—Job's question (Job 14: 7-14)  
Monday—Man is a trinity (1 Thess. 5: 23)  
Tuesday—Jesus' argument (Matt. 22: 23-33)  
Wednesday—Jesus' statement (John 14: 1-3)  
Thursday—Paul's faith (2 Cor. 5: 1-9)  
Friday—John's expectation (1 John 3: 1-5)  
Sabbath Day—Topic: Why we believe we live forever (John 11: 23-26; Mark 12: 26, 27)

#### PANSY SCOUTEN

In our daily life we always find questions that we can not answer, so we go to someone who has studied our questions out and can readily answer. It is the same in our spiritual life, we find things we can not understand. We look to Jesus as our guide in spiritual matters, so we turn to the Bible to find the answer to our question, "Do we live forever?"

In John 11 we find where Jesus assures Martha that death is only an appearance, as the dead really live. Also in most of the books in the New Testament we find the spirit never dies.

The more we search the Bible for Scripture passages, the more we will be assured that life is eternal.

Some suggested questions:

Why desire to live forever?

How may we prepare to live forever?

What does Jesus' resurrection prove to us?

Suggested songs:

Is It Nothing to You?

The End of the Road.

The Way of the Cross Leads Home.

When They Ring the Golden Bells.

*Fouke, Ark.*

### RECORDER READING QUESTIONS FOR JANUARY AND FEBRUARY

Read these questions to the members of your society. Then read them again next

week, and see how many of them can be answered. These questions may be used as a drill on denominational affairs, and be so credited on the activities chart.

1. What lines of work is the Committee on Distribution of Literature for the Tract Society planning to stress?

2. What did John B. Gough say of bad habits?

3. Who is the editor of the Young People's Page in the SABBATH RECORDER? What course of study did he recently undertake? Where? What misfortune overtook him?

4. Who was field representative for the Young People's Board during the month of January? With what churches was this field work done?

5. What request regarding a field secretary did the Young People's Board ask the Commission to consider favorably?

6. What was the report of the Commission regarding this request?

7. What is the major task of the Church today?

8. What was the average consumption of beer for every man, woman, and child in Chicago in 1906?

9. What anniversary of the arrival of a certain missionary in China was recently celebrated there? Who was the missionary?

10. What industry was convicted of arch treason during the World War? What were the activities of this organization during the war?

11. What did Rabbi Wise in New York City say were his convictions regarding Christ?

12. What per cent of the money paid by taxpayers is spent for wars, past and to come?

[These questions are prepared by the Young People's Board for the use of the readers of this page.—C. A. B.]

### MISS BURDICK AT MILTON AND MILTON JUNCTION

Next week we hope to have a full report of the work of Miss Marjorie Burdick, field secretary of the Young People's Board, at Milton and Milton Junction. She spent the month of January in field work among the Southern Wisconsin churches.

### APRIL PHUN-O-GRAM

I know you are anxious to hear the latest news about the social contest. First I want to tell you how happy I am that several new societies have joined our contest. And, too, you will be surprised to see how some of the societies are climbing to the top. Here is the report:

Ashaway .....	425	Riverside .....	185
Nortonville .....	385	Adams Center ..	175
Little Genesee .....	305	Lost Creek .....	135
Leonardsville .....	300	Alfred .....	130
Westerly .....	230	North Loup .....	85
Salemville .....	230	Brookfield .....	55
Waterford .....	210		

Please notice that Ashaway holds the first place this time. And Westerly has made a big jump up the ladder. Why not some of the rest of you?

From some of the reports sent in I know a few societies, at least, are accomplishing much. They are reporting a goodly number of visitors at each social. But don't let them be visitors too long. Invite them to join your society, and help you in making bigger and better socials—then find a new set of strangers who need your fellowship. Don't forget the last two items in the goal and report on them.

Next week a copy of an original social reported by the Little Genesee society will appear on this page. This will give you an idea for a spring social. Don't be satisfied to accept it as it is, but remake it, adding some original ideas of your own.

I am hoping to welcome more of our societies into our contest before the next report.

Yours for better socials,

GRACE M. OSBORN.

Verona, N. Y.

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Man is immortal (Matt. 22: 23-33)

Monday—Justice will be done hereafter (2 Cor. 5: 10)

Tuesday—There is no death (John 11: 21-27)

Wednesday—A spiritual body (2 Cor. 5: 1-9)

Thursday—Jesus' promise (John 14: 1-3)

Friday—A glimpse of heaven (Rev. 21: 1-7)

Sabbath Day—Topic: Thoughts suggested by Easter (1 Cor. 15: 12-23)

Topic for Sabbath Day, April 19, 1930

THE BUTTERFLY OR THE NEW LIFE

A caterpillar was feeding on a milkweed. He was young and was enjoying his milkweed world very much. Nothing was so beautiful as the sun shining through the milkweeds and vegetation about him, unless it was his own white, yellow, and black striped body. But one thing was worrying him—his caterpillar friends were disappearing.

Most of his friends were older than he, and one by one he missed them and wondered what had become of them. Then he noticed, hanging from the leaves and stems of the milkweeds, odd looking objects, pale green cases with bright golden spots. Something seemed to tell him that these were the remains of his old friends. They did not look much like them in these hard shells. They no longer ate with him from the milkweeds, they seemed lifeless, they paid no attention to him as he ate about them and tried to arouse them out of their sleep. They seemed like caterpillar mummies, no longer able to enjoy caterpillar life with him. He missed them very much and more than that, he was worried. If his friends one by one went the way of the mummy-case, would his time come too? Must he give up his happy caterpillar life and be shut up in one of those hard shells?

As he ate his way around the edge of a leaf he met an old caterpillar friend who was getting slow and drowsy, not so full of fun and life as he used to be.

"What is the matter?" asked the young caterpillar. "All my friends are hanging like mummies on the weeds we used to play and feed on, and you act as if you were about to give up this happy life? Must we all leave this beautiful life?"

"The wise caterpillars tell us," said the older one, "that it is the fate of all; but they encourage us with the wonderful story of a new and happier life after the 'mummy case,' as you call it. None of us can tell just what it is like, for all we know is the caterpillar life; but the wise ones tell us that this life that we enjoy so much is not to be compared with the life that is ours after we come out of our chrysalis stage of sleep.

"Once a beautiful reddish something with black veined wings hovered over the milkweed I was feeding on. It was so quick, so

full of life, so beautiful, as it fluttered about in the sunlight. Then away it went in its freedom as if to meet the sun's rays that glistened on its beautiful wings. As I was wondering what it all meant, one of the wise ones at my side said, 'They say that the beautiful Monarch Butterfly was once a caterpillar like you and me, and that is our hope when we give up our caterpillar life.'

The old caterpillar could say no more, he fell asleep in his chrysalis case. The young caterpillar was thoughtful for a few minutes when he too fell asleep.

When he awoke the world had put on her new, fresh, green garments. The spring sun had returned and had poured its warm rays down among the milkweeds until it awoke the sleeping caterpillar that was not a caterpillar any longer. When he tried to crawl as before, he found that he had legs. When he raised his body, something slipped from his back and he found that he had beautiful reddish black wings. These he spread out in the sun and moved about in great joy till they were dry and strong with exercise. Then he poised on top of the milkweed and gently moved his wings up and down as he thought, "A new world, a new creature, a new life, how wonderful; and I was once a caterpillar."

Then he hopped from his perch and flew up, up, up in his new freedom to meet the sun's rays as they glistened on his beautiful wings.

### CHRISTIAN ENDEAVOR NEWS FROM LITTLE GENESEE

DEAR ENDEAVORERS:

Although it has been some time since the readers of the Young People's Page have heard from the Little Genesee Christian Endeavor Society, this is by no means a sign that we are not busy.

The endeavorers had charge of the Friday night prayer meeting at the beginning of Christian Endeavor week, January 29. Several topics were discussed by different members and the meeting closed with a talk by Mr. Davis.

An original Christian Endeavor social was held Wednesday night of Christian Endeavor week, with the names of the games beginning with the letters of Doctor Clark's name.

On Thursday night a Christian Endeavor district rally was held at Richburg, with most of our members in attendance. A banquet was served at six o'clock, followed by the evening service with an inspiring address on the subject of "Investments," given by Attorney Ward Hopkins.

On Sabbath day, both the Junior and Senior societies sat in a body, each furnishing a special song, followed by a helpful sermon by Pastor Davis.

Most of the members of our society are planning to attend the state convention at Rochester this summer. A New England supper was served Monday, March 3, for the purpose of raising money for our expenses to the convention. The boys and girls who waited on table were dressed in Colonial costumes. The old-fashioned red tablecloths covered the tables, which were lighted by candles.

DONALD BLISS,  
Press Committee.

Little Genesee, N. Y.,  
March 13, 1930.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent

A poster for your lookout committee to make and hang in the Sabbath school room.

Wording—Let's Look for Jolly Juniors to Attend Junior C. E. Every Sabbath Afternoon at 3 o'clock. (Use a large L in front of the first two words, and a large J in front of the words: Jolly Juniors.)

Pictures: Nose glasses to take the place of the two O's in the word: Look; a reading glass, a telescope, a pair of field glasses, and an eye glass used by watch fixers scattered about the poster.

### CONFESSION

When I was young I made a vow  
To keep youth in my heart as long  
As there were birds upon the bough  
To gladden me with song:

To learn what lesson life might give,  
To do my duty as I saw,  
To love my friends, to laugh and live,  
Not holding death in awe.

So all my lyrics sing of joy,  
And shall until my lips are mute;  
In old age, happy as the boy  
To whom God gave the lute.

—Frank D. Sherman.

## CHILDREN'S PAGE

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

### THOUGHTS FROM THE EASTER STORY

Mark 16: 6

Junior Christian Endeavor Topic for Sabbath  
Day, April 19, 1930

MRS. HERBERT L. POLAN

Decorate your prayer meeting rooms with flowers and potted plants, using lilies if possible. White flowers are especially good for the Easter thought. Ask each child to find a verse of four lines or a short poem about Christ's resurrection, to read or recite in the meeting. Have a few slips ready to hand out to some who come to meeting not knowing of the plans.

*A story to tell—"The Master Is There."*

Once a doctor was visiting a sick man. As he started to go the man turned his head and said, "Doctor, am I going to get well?" The doctor was a Christian and he said, "Well, you're a pretty sick man." The dying man took his hand and whispered, "I don't want to die. Tell me what lies on the other side." The doctor very quietly answered, "My dear sir, I wish I could tell you but I do not know." They talked awhile about the mystery of death, and then the doctor started to go. As he opened the door, his dog sprang into the room and jumped up around the doctor, showing his delight at finding him. Turning, he said, "Did you see that? This is my dog; he has never been in this house before. He did not know what might be inside the room but he knew his master was here, so he jumped right in without any fear. I can not tell you what is on the other side but I know the Master is there—and that is enough. When he opens the door I expect to go into his presence without fear."

*Songs to use—*

I know that my Redeemer liveth.  
Majestic Sweetness.  
Low in the grave he lay.  
Jesus lives.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have never written you. I am a little girl eight years old. I am in the fourth grade. My teacher's name is Miss Adah Harris. My Sabbath school teacher is Miss Alberta Davis. Miss Alberta's mother gives me music lessons. I love all of my teachers.

Don't you think I had a fine Christmas present? Mrs. Davis is giving me a dozen music lessons.

I have a pet dog. His name is Grant. I think he is a nice dog; but the other day he was a naughty dog. When mother hung out the clothes on the line he pulled on them so hard that he tore holes in them.

When the boys are naughty mother sometimes says they have to be sent to reform school. Shall we send Grant? I hope he gets better so he will not be sent away, for we would miss him if he should be sent there.

Your friend,

SARAH EVELYN BOTTOMS.

Salem, W. Va.,  
March 24, 1930.

DEAR SARAH:

I am glad that you have taken your turn in writing for the Children's Page. I enjoyed your sister Martha's letter so much that I have been hoping she would write again, and now it is good to hear from another member of the family, as well. Lulu, too, will soon be able to write, and then I hope to receive a letter from her. You must all write often. Did I not hear that your whole family is coming to Alfred next year? If so, I'm sure we'll be able to see you quite often. We'll like that, won't we?

You certainly did have a wonderful Christmas present. I hope you will practice well every day so as to get all the benefit you can from your present. I think you will; "I feel it in my bones," as my dear old grandmother used to say.

If you try hard perhaps you can reform Grant, so he will not have to be sent to reform school. What do you think about it?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR CHILDREN:

Let's see; we had just brought our story up to the time that the colonization of America began; didn't we do that? You who who are older know all about the Pilgrims and the Puritans and how Roger Williams set up a colony in Rhode Island so that his Baptist followers could worship as they pleased. It was there, that, just before Christmas, in 1671, in the little new town of Newport, seven people who had been forced by their consciences to withdraw from the Baptist Church, formed themselves into the first Seventh Day Baptist Church on American soil. From this center, several large churches grew up in the surrounding country. Some of the leaders were citizens of great prominence. Two were governors of the colony.

In 1684 there came to America, a man named Abel Noble. He settled in Pennsylvania, near the city of Philadelphia. This was among the Quakers. He became a Seventh Day Baptist, however, and from his influence, there grew up a number of little churches.

In the year 1702, one Edmund Dunham, a deacon of the Baptist Church at Piscataway, New Jersey, reproved his neighbor, Mr. Bonham, for working on the first day of the week. The latter challenged Mr. Dunham to prove that such was a sin. The investigation of the subject aroused the whole community and the result was the ultimate formation of a Seventh Day Baptist Church in New Jersey.

You remember that in 1775 the colonies declared their independence from England, and war raged. Our churches suffered greatly, for the people were patriotic and generous to the American cause. One leader, Governor Samuel Ward, of Rhode Island, was an active member of the Continental Congress and chairman at the time that George Washington was chosen commander-in-chief of the army. Governor Ward died just before the signing of the Declaration of Independence toward which he had worked.

From these three points—Rhode Island, Pennsylvania, and New Jersey, the westward tide of immigration flowed in distinct paths. People from Rhode Island settled

in New York, and finally westward to Wisconsin and Illinois. Some from Pennsylvania followed the pioneer trail into West Virginia. Ask mother if your ancestors were among any of these people. One boy who will read this is a descendant of Edmund Dunham, I know. Can you find some pictures of how people of Revolutionary years dressed? How do you think the children played and what kind of schools did they attend? Grandmother's grandmother may have told her!

Till next month, then—'bye.

Your teacher,

MRS. J. I. STILLMAN,  
*Houston, Tex.*

#### INFINITY

When oft I pause and meditate  
On this great world of ours,  
I can see God's love reflected  
In all the trees and flowers;  
I can hear him in the prattle  
Of the little child at play,  
And my burdens seem to lighten  
As I press along the way.

I can feel his mighty power  
In the thunder's fitful roar,  
And I see his gentle fingers  
In the ripples by the shore;  
I can feel his arms about me  
In the evening breeze at play  
And my heart wells up to thank him  
For the blessings of the day.

I can see his wondrous beauty  
In the sunset's radiant glow,  
In the fleecy clouds in heaven  
In the falling of the snow;  
I can see his brilliant splendor  
In the sparkling dewdrops bright,  
While his crown of jewels glistens  
In the twinkling stars at night.

Thus in all of nature's workings  
I can see God's wondrous ways,  
So my soul is carried upward  
While my heart bursts forth in praise,  
For I know he walks beside me,  
Dwells within me and without,  
And, if I but simply trust him,  
He dispels all fear and doubt.

—James William Imes.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knows our frame; he remembereth that we are dust." Psalms 103: 13, 14.

## OUR PULPIT

### A NEW SONG

REV. LESTER G. OSBORN

Pastor of the church at Verona, N. Y.

SERMON FOR SABBATH, APRIL 19, 1930

Text—Psalm 40: 3a.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

bosom of Charles Wesley's coat for protection from a hawk, when he himself was in great trouble, brought forth those matchless words of "Jesus, Lover of my soul, let me to thy bosom fly." Out of Fanny Crosby's and Frances Ridley Havergal's deep spiritual experiences have come many devotional gems of song. George Matheson's sad experience in being deserted by his fiancée, drove him to the Savior for comfort, and gave birth to "O Love, that wilt not let me go."

"And he hath put a new song into my mouth, even praise unto our God."

If you will study the literature—especially the songs and poems—of our land, you will find that for the most part it falls into groups, each group rising out of some situation. Most of us can recall the vast number of songs that sprang up during the World War. Some of them will live, many will not. We still sing "Marching Through Georgia," "Tramp, Tramp, Tramp," and other songs that grew out of the Civil War times. "Old Black Joe," "My Old Kentucky Home," and others are relics of slavery days.

The same principle is true of our hymns and sacred songs. Some came from periods in our religious life. Many others are the expression of the experience of the writers—they just "wrote themselves," as one author has said. A bird flying to the

And so it is in the hymns of the Bible. After the annunciation to Mary that she was to be the mother of the Messiah, she uttered the words of the "Magnificat." Out of Jonah's experience when he tried to flee from God and duty, came that psalm of prayer and consecration in the second chapter of the Book of Jonah. The Psalm from which we take our text today, and the two preceding—the thirty-eighth, thirty-ninth, and fortieth—undoubtedly came out of the experience of David. He had fallen into a "horrible pit" of sin with a resulting suffering—physical and mental and spiritual. In the thirty-eighth Psalm we see the anguish of a penitent soul. He confesses his sin, repents, asks pardon and deliverance from his suffering and support from God. He continues in the thirty-ninth Psalm, considering the brevity of human life, and praying for deliverance from sin, and for pro-

tection and preservation in this life, to fit him for another world. Anyone who is distressed on account of sin, as someone has said, can find in these two Psalms something to fit his case.

Then in the fortieth Psalm, David's complaining and pleading change to joy and thanksgiving. It is even as he says, in our text for the morning, "He hath put a new song into my mouth, even praise unto our God."

#### I. The Reason for the Song—verses 1, 2.

All through the two preceding Psalms we see David "waiting patiently for the Lord." In his suffering and penitence he turned to the only source of relief, and God "inclined" unto him, and "heard his cry," and "brought him up out of the horrible pit, the miry clay." David was in distress and trouble, and he could not get out by himself. He was sick, and sin-weary, and penitent—suffering and complaining. But God heard his prayer, and in his great mercy reached down and lifted him out and up to a better life, a life that was established on a rock, the rock of pardon and of holiness. A life whose "goings were established"—that is, for which a path was laid out, and to follow which power was given.

And with this experience comes the "new song"—a song of praise for the sense of God's favor. The song sprang freely from his thankful and rejoicing heart, celebrating a new and remarkable act of deliverance. The old forms and the customary expression were not enough. Fresh mercies called for new songs. David, filled with joy, could not contain himself, but sang praises to the God who had listened to his prayer, and who had extricated him from the tangled web of sin.

After a similar experience, Charlotte Homer wrote the following words:

In loving kindness Jesus came,  
My soul in mercy to reclaim,  
And from the depths of sin and shame,  
Through grace he lifted me.

From sinking sand he lifted me,  
With tender hand he lifted me,  
From shades of night to plains of light,  
Oh, praise his name, he lifted me.

How can we keep silent, when he has done so much for us? How can we keep

from shouting his praises, when he has lifted us out of the miry clay of sin and willfulness?

#### II. The Song—verses 4-10.

Then David writes for us part of that new song. "Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." Blessed is the man who casts his sin-sick soul with all its wretchedness at God's feet, for God will lift him up. How happy is such a man! Spurgeon says, "A man may be as poor as Lazarus, as hated as Mordecai, as sick as Hezekiah, as lonely as Elijah, but while his hand of faith can keep its hold on God, none of his outward afflictions can prevent his being numbered among the blessed." Blessed is the man who, instead of turning to man for help, or who instead of seeking for release in false religions, in worldliness, in pleasure-seeking, makes God his object of trust, and rests in the everlasting arms.

David next calls to mind God's numberless deeds of loving kindness. He is not thinking so much of the wonders of nature as of grace in dealing with sinful mankind. He is in a mood to call them to mind, for he has just received a special display of God's mercy himself.

In the next three verses (6-8) the Psalmist declares the basis of true and acceptable sacrifice. Formerly he had thought of burnt-offerings and sin-offerings as obtaining pardon for the worshiper. But God has opened his understanding and shown him that the sacrifice he really desires is that of the will and not of slain beasts. Paul expresses the same truth in Romans 12: 1 when he says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies living sacrifices." David had experienced the "mercies of God," and in response he said, "I delight to do thy will. O God; yea, thy law is in my heart." No longer could he be satisfied with mere ceremonial sacrifices, but as he says in the fifty-first Psalm, his sacrifice was "a broken and a contrite heart." That was the kind of loyalty Jeremiah preached—not of forms and ceremonies, but of heart and true obedience. First, let the will be surrendered, and then one will be in a condition to offer true and acceptable sacrifice unto

God. Outward worship is of little worth if sincerity and true piety are lacking.

There is undoubtedly here in verses six to eight a prophecy of Jesus, the one all-sufficient sacrifice, who came to do the will of God completely, and to die, once for all, that men might be at one with God.

This song, says David, he has sung to all the "great congregation"—meaning to both Jew and Gentile.

#### III. The Result of the Song—verse 3b.

"And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." "Many shall see." People looking at David, would say that if God could do so much for David, who was so sinful and wretched, then he could do as much for them. This seems to be the first essential of salvation—sight.

Then comes fear. We may take this in two ways. After seeing God's dealings with David, people would fear to sin against the Lord, knowing by David's example what a terrible thing it is. They would tremble because of their rejection of his way. Or we can take it as a holy reverence, inspired by the example of David—not to fear and to shun, but to fear and trust (Matt. Henry). I rather think there is a little of both senses here.

But at any rate, the sight and the fear lead to trust in the Lord. Because, if David, such a sinner, found mercy, then there would be hope for them. Trust is a prerequisite of salvation. The way of salvation, as David saw it, was sight, fear, trust. And, says he, "blessed is the man that maketh the Lord his trust."

The greatest evidence of the truth of the gospel message is the change which it works in the lives of men. The greatest testimony for Jesus Christ is the happiness of the Christian. It is the "new song" of praise which attracts people to the Savior. They see, and wish to possess. The next step is acceptance and trust.

#### Conclusion.

These three Psalms, coming as they do from the deep experience of David, teach us many lessons. The message I wish to leave with you here, of all that I might emphasize, is this; When in the "pit" of sin,

there is only one thing to do, turn to God, who will hear, and can and will deliver. Then, having been brought out, we must sing the "new song," the song of praise. It is our duty and privilege as Christians to testify of the mercies of God in our lives. "Let the redeemed of the Lord say so." And why? Because, by our praising God for salvation through Jesus Christ, others will be drawn to put their trust in him.

#### AN INCIDENT OF GLADSTONE'S LIFE

Many years ago Mr. Gladstone heard of two young men in the village who had become notorious for their drinking habits and he determined to make an effort to save them. He invited them to see him in the castle, and there, in "the Temple of Peace," as his library was called, he impressively appealed to them to change their ways, and then knelt with them, and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel can not be told better than in the language of one of the men concerned, who says, "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The grand old man was profoundly moved by the intensity of his solicitation. My companion is now a prominent minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an undertaking so impressively ratified in Mrs. Gladstone's library."—*Parish Visitor*.

#### JUST A MINUTE

Sixty seconds make a minute, tiny little things, and yet they form the months and years that speed on lightning wings. Most people want to do big things, and for that chance they wait; but years pile up, and soon they find, alas! It is too late.

To do a big thing all at once—the chance may never come; it is the little things that mount and make a great big sum.

In living out your life you'll find a little here, and there—to do these nobly, with a smile, makes life beyond compare.—*Adapted from J. Alfred Taylor, in Sunshine.*

"We rise in glory as we sink in pride."

## Fundamentalists' Page

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

### BIBLICAL CRITICISM

XV

#### A DISCREDITED BIBLE

Higher criticism has given us a discredited Bible. The higher critics deny the historicity, accuracy, authenticity, and the inspiration of both the Old and New Testaments.

Yet there can be no doubt that Jesus and his apostles accepted the Old Testament as the Word of God, all of it, from the first chapter of Genesis to the last chapter of Malachi. And ever since that day, the Universal Christian Church has held that the Bible is the Word of God. And when the Church said that, there was none of our present-day subterfuge about the statement. They did not mean that the Bible *contains* the Word of God. Nor did that other modern expression, "The Bible is a record of man's progressive understanding of God," have any place in their thoughts. There were no mental reservations when they said: "All that is written is God-inspired." To them the Bible—the whole Bible—was the Word of God.

That is the position of conservative, Christian scholarship today. We say, the Bible does not merely *contain* the Word of God, but that it *is* the Word of God. We do not say, as many higher critics and modernists try to make us say, that the Bible is God's *only* revelation. We know there are other revelations of God, other than that in the Bible. All revelation is not limited to the Bible, but *all the Bible is a revelation of, and from, God, and all is inspired*. That has been the view of the Christian Church until shattered for many by rationalistic criticism.

I do not now propose to discuss the many views or theories of inspiration held by the Christian world till within recent years—plenary, verbal, mechanical, dictation, etc. For whatever views they entertained, they referred practically to the same thing, either

to the *inspiration of the men* who wrote, or to the *inspiration of what was written*. Possibly, I had better say that whatever the theory of inspiration they held, they regarded the Bible, though written by the hand of man, as the *work of God and the Holy Spirit*, bound up with the concomitant ideas of *authority, veracity, reliability, and truth divine*.

#### *Inspiration According to Higher Criticism*

The higher critics hold no such view of the Bible today. They give us no such a Bible. True, sometimes they talk about the Bible being inspired; but the doctrine of inspiration, as taught by them, has no relation to that taught by historic Christianity.

Some talk of *naturalistic inspiration*. But this is the old deistic idea which means that the Bible is only a human book, void of any supernatural elements. This theory belongs to the deists and infidels.

Then there is the partial, or *illumination theory*. The modernists and higher critics are at home when they use this theory. This, as its name implies, holds that some parts of the Scriptures are inspired, and some are not; some writers had a rather clear understanding of what they wrote, others not. This theory, of necessity, lets each man determine for himself what portions of the Scriptures are inspired and what are not. Such a theory, of course, breaks down all authority, since people are not naturally inclined to receive and apply to themselves those words of reproof and correction which are contrary to *their own wishes*.

People holding this view are inclined to pass over very lightly the teachings of the Old Testament, since its historicity is unreliable, and the supernatural and the miraculous are rejected. They are accustomed to make much of Jesus' words, as they consider these to be more authoritative. His words are inspired, or at least, they represent approximate truth. But they disregard the *fact that Jesus wrote nothing*. At best, his words are the *reports of the very men*, whose writings, in other conditions, they *discredit or wholly reject*.

Higher critics and modernists make much of what they term the *gracious theory* of inspiration; by which they mean, the writers of the Bible were inspired in the same way that Spirit-filled men are inspired today. The writings of John or Paul are compar-

able to the writings of Calvin, or Luther, or Fosdick.

But the inspiration ascribed by these three theories — naturalistic, illumination, gracious—is *not inspiration at all*, not in the sense in which it has been held by the Church, nor as taught by the Scriptures themselves. Inspiration, as taught by the Bible itself, and as accepted by conservative Christian scholarship today, provides that the *exact, divine* message be given. If it is God's truth that is reported, it must be *accurately* recorded. If it is Satan's lie, it is reported as a lie, for inspiration does not change a lie *into truth*. If it is history, it is *true history*. Says Doctor Chafer: "Inspiration aims at inspired writings and not at inspired men. The very infallible Scriptures themselves record the sins and failures of the human authors."

The Church, in the past, has held to the Bible's own definition. "All Scripture is given by the inspiration of God" (2 Timothy 3: 16). That is, all Scripture is "God-breathed." The divine element extends to all Scripture. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21). The phrase, "moved by the Holy Ghost," is the vital element in this revelation. It means, literally, the writers were "borne along" by the Spirit of God. Such is the Bible's own claim to inspiration. It claims to be "God-breathed." As such, it can not be *fallible* like human writers, but *infallible* as its Divine Author.

But the higher critics hold no such opinions concerning the Bible, nor do they give us such a Bible. According to higher criticism, the Bible is not the Word of God in the old sense, in the orthodox sense, of that term; not in the sense that *all of it* was given by the inspiration of God. It is not the Word of God in the sense that *any of it* was given by the inspiration of God, if inspiration is interpreted in its historic meaning.

According to the critics' view, many parts of the Bible are just as uncertain as any other human book. Its history is not even reliable history. Its records of what is narrated as ordinary history are full of falsifications and blunders; even parts of these records, we are told, are "consciously refined falsifications." Even the New Testament records, as found in the gospels, are regarded of a composite nature, based upon

traditions, unreliable and faulty in many respects.

Now I would not charge that all higher critics deny the inspiration of the Bible, or at least all parts of it—not with *their* "modern" definition of inspiration. But I know of no higher critic who accepts the *whole Bible* as the inspired Word of God. Some years ago Doctor Driver said, "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it presupposes it." Just how Doctor Driver can share with the critics that the Pentateuch is in reality "literary forgeries" of the Exilic Era, a mingled tissue of facts, "myths, legends, and frauds," and yet assure us that these "imply no denial of its inspiration or disparagement of its contents"—just how he harmonizes such statements, I do not pretend to know. There seems to be but one conclusion; the critic's definition of inspiration and the Bible's definition are mutually exclusive terms. The only thing in common is the word "inspiration."

But it is true, criticism in the hands of a reverent, Christian believer, is safe. But that is the trouble. Criticism has not always been in the hands of reverent, Christian scholars. In the hands of such men as Horn, Hengstenberg, Pusey, Green, Orr, or Wilson, criticism does not destroy the inspiration of the Bible. But in the hands of Spinoza, Graf, Kuenen, Eichhorn, Wellhausen, or Bacon, inspiration is neither presupposed nor possible.

### HOME EDUCATION

THE PERIL OF DELAYED DISCIPLINE  
HILDA RICHMOND

The judge came home from court with the expression on his face that every member of his family knew belonged with a difficult and painful case. Such a case had just closed. Everybody sympathetically tried to keep the house quiet to let him rest after his nerve-racking experiences. He had given scant attention even to his daughter's baby, the first member of the third generation in the judge's family, but that did not disappoint the young mother. Father must have time to rest and forget, in a measure at least, what had occupied his mind for the past week.

But a little dialogue between the young mother and the baby finally brought the

judge to his feet sharply. "Mary, don't ever let me hear you say again that the baby rules your home. You must make him mind!"

"Now, papa? Such a little mite?" said the girl, just as if she were very, very young and naughty herself.

"This very day! I tell you delayed discipline is dangerous. Unless you want to rear another young outlaw to add to the already long list, make your baby respect law and order." Then he went back into the library to the couch, leaving the young mother to fight her own battle alone.

The baby went at once to the forbidden object. "No! No! Baby must not touch," said the mother gently.

But baby did touch, and was promptly carried out of the room. There was some screaming as she firmly deposited the child on her own bed in her girlhood room. Then she went out and shut the door. Presently, as she listened, the noise ceased; so she stole softly down to read the evening paper with its glaring headlines:

"BOY BANDIT SENTENCED TO REFORMATORY. JUDGE H—— SAYS DISCIPLINE IN CHILDHOOD WOULD PREVENT CRIME." Then she glanced over the sickening details. A father and mother heart-broken over the wayward son; one of the best families in town mourning; lack of restraint in childhood makes boy defiant and uncontrolled. She laid the paper aside to slip upstairs and fall on her knees beside her sleeping boy.

That evening at the quiet family meal, in which the young father joined the family party and court news was not mentioned, the baby came in for his share of attention. A little hand reached out to touch a forbidden object and the grandfather watched intently.

"No! No! Baby must not touch!" said the young mother, but she did not take back the little hand by force. "Baby let the pitcher alone."

Lingeringly the hand was drawn back as the little fellow watched the mother's face.

"Good work!" said the young father with a nod of approval. "That's what I've been saying would have to be done, but—"

"But I see now," said the young mother gravely. "Baby is going to be a law-abiding little citizen from this time forth."

—*Issued by the National Kindergarten Association, New York City.*

### THE WATERMELON

I was eating a piece of watermelon some years ago and was struck with its beauty. I took some of the seeds and dried them and weighed them; I found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does that little seed get its tremendous strength? Where does it find its coloring matter? How does it collect its flavoring extract? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can limit the ability of the Almighty or say just what he could do or know he could do it. Everything that lives, in like manner, mocks by its mystery, beauty, and power, the proud intellect of presumptuous man.—*William Jennings Bryan.*

### WHAT THINK YE OF CHRIST?

—What think ye of Christ?—Pilate, what do you think of this man? "I find no fault in him at all."

Judas? "I have sinned in that I have betrayed innocent blood."

Centurion, what is your testimony concerning this One? "Truly, this was the Son of God."

Demons, what is your word? "This was the Son of God."

John the Baptist? "Behold the Son of God that taketh away the sin of the world."

And John? "He is the bright and morning star."

Peter? "Thou art the Christ, the Son of the living God."

Thomas, what is your testimony? "My Lord and my God."

Paul, what do you think of Christ? "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels in heaven, what is your testimony? "Unto you is born a Savior, which is Christ the Lord."

And our heavenly Father? "This is my beloved Son, in whom I am well pleased."

—*Frances S. Downs in "Western Recorder."*

## RELIGIOUS EDUCATION

REV. ERLO E. SUTTON  
Director of Religious Education  
Contributing Editor

### EDUCATIONAL VALUES IN WORKERS' CONFERENCES

There is always a tendency for the workers' conference to degenerate into a mere business meeting or talk fest, being monopolized by reports and more or less desultory conversation about incidental matters. Any group of workers may readily be induced to waste time on small talk. Meetings so conducted, however, seem unimportant and will not attract a regular and full attendance.

Business matters, reports, and administrative details should be handled by an executive committee or the educational committee and superintendent, leaving the workers' conference free for educational purposes. A part of each program may well be given to the current work of the school. Plans for special programs, general policies affecting the whole school such as a new financial system using duplex envelopes, or plans for an exhibit of church school work, are items of such general interest that the whole workers' conference may well deal with them.

In addition to such current items, every conference should give a central place to some more basic study which will contribute to the growth of its participants. The meaning of week by week activities in the church school can only be grasped upon the background of an understanding of the whole purpose and program of Christian religious education. Those who become discouraged or half-hearted in their work suffer from a limited vision of their task and from inadequate motives. The highest service which the workers' conference can perform is to keep church school leaders in touch with the larger meaning and supreme worth of the whole religious educational enterprise.

This does not mean that the programs must deal in mere theory and generalization. It does not mean that they avoid the "practical." It means rather that the work

of the local class and school be seen in its larger setting, both with reference to other classes and schools and with reference to its own past and future.

### RELIGIOUS EDUCATION CONVENTION AT TORONTO

The Quadrennial International Convention of Religious Education in Toronto, Canada, June 23-29, 1930, celebrates the sesquicentennial of the Bible school movement and the nineteenth centennial of the giving of the Great Commission, "Go . . . teach." But its program will be definitely forward looking. The Great Commission remains as yet unfulfilled, and the Bible school, with all its noble achievements, must speedily give place to a great church program of Christian religious education. In setting goals for united effort of the denominations of North America, the convention program will necessarily embody unique features.

Afternoons and evenings will be given to general sessions. The addresses given by such outstanding men as George A. Coe, Luther A. Weigle, and T. G. Soares will deal with four great questions now before church school leaders. They begin by facing up to the basic task of the church school. What is it that the present day program of Christian religious education is and should really be trying to accomplish? What are the objectives of religious education? Then, what resources are available for realizing these aims? Next, how are present agencies functioning? What are the strong and weak features? What is the present program of religious education. Next, in what ways is the present program failing to meet the demands of present day life? How far are we from realizing our proper aims? What are the unmet needs in religious education? Finally, what immediate steps may we unitedly take to strengthen the program and make it more fruitful? What should be the goals of united effort during the next four years?

The forenoons, providing the very best time of the whole day, will be given to two types of group sessions. Non-professional or voluntary workers will be grouped for discussion of such interests as children's work in the various elementary depart-

ments, the church program for young people, adult work, local Bible school administration, leadership training, etc. Employed or professional workers, while free to attend the more popular conferences, will be encouraged to enroll for study in which serious work will be undertaken in developing an adequate program for the future.

This convention will give a limited number of Seventh Day Baptist Bible school workers the opportunity of attending one of the world's great meetings. The registration fee is \$5.00. Our allotment of official delegates at present is five. All Seventh Day Baptists, except those connected with county or state work, are asked to register through Erlo E. Sutton, Milton Junction, Wis., who has been appointed by the convention management as registration secretary for our people. We may be allowed more registrations later if necessary.

### UNIVERSE AROUND US

I suppose many have read Kant's famous passage on the starry sky, and felt some of the old philosopher's emotions as he gazed upon it. I do not know how it is with most people, but as for me, when I get to thinking about it I get baffled and have to turn my eyes, or at least my mind, from the spectacle of the stars.

Even the sight of the few stars visible to the naked eye, as I have looked at the sky from the desert or from shipboard, begins to oppress one with the sense of his own littleness. When one looks through one of the vast telescopes, such as the one in the Yerkes Observatory, and thousands of stars wheel into his vision beyond the three thousand that can be seen by the naked eye, he becomes more oppressed. Then when the astronomer calmly tells him that every time we get a more powerful telescope we get thousands more of suns and stars and worlds and nebulae which are the nests of future worlds, one just shakes his head in despair and feels his own insignificance and that of the speck of dust on which he lives. Then, when one reads the book everybody seems just now to be reading, and which I have just finished, "The Universe Around Us," by Sir James Jeans (The Macmillan Co.), the despair is complete. The human

mind just simply can not grasp infinitude, and it is out into infinitude that Sir James carries us.

I knew that the stars were far away, but I had forgotten that the nearest star is a million times as far away as the planets. This shows the immensity of the gap that divides the solar system from its nearest neighbor in space. When one begins to talk about distances in the heavenly spaces he can not use miles. Millions upon millions of miles mean nothing to the imagination. The travel of light helps us a little. Light travels 186,000 miles a second. It took the light from the nearest star 4.27 years to reach the earth. Sound travels fast. There are stars where, if a concert had been given before the pyramids were built, the tones would not have reached us yet. As for the farther stars, it took their light over two hundred thousand years to reach us, traveling a fifth of a million miles a second. But these farthest stars are the last ones visible. Sir James says that they are simply at the beginning of the universe, merely on the edge of the milky way.

Beyond, through unfathomable space, the vast procession goes on. The milky way alone contains anywhere from thirty million to a hundred million stars. Astronomers differ in their estimates, but the present telescope on Mt. Wilson reveals fifteen hundred million stars on its sensitive plate—a star for every man, woman and child in the world. But when one goes out beyond the milky way with the most powerful telescope, he finds cluster upon cluster of light, which are formed by other millions of stars not yet separately distinguishable, so remote are they. The best telescope thus far has penetrated 140,000,000 light years into space and found two million nebulae—clusters—beyond the milky way. Says Sir James:

"There are so many faint nebulae at the very limit of vision of the one hundred inch telescope that it seems certain that a still larger telescope would reveal a great many more. . . . Every galactic system or island universe or extra-galactic nebula contains thousands of millions of stars, or gaseous matter destined ultimately to form thousands of millions of stars, and we know of two million such systems. There are, then, thousands of millions of billions of

stars within the range covered by the one hundred inch telescope, and this number must be further multiplied to allow for the parts of the universe which are still unexplored. At a moderate computation, the total number of stars in the universe must be something like the total number of specks of dust in London. Think of the sun as something less than a single speck of dust in a vast city, of the earth of less than a millionth part of such a speck of dust, and we have, perhaps, as vivid a picture as the mind can really grasp of the relation of our home in space to the rest of the universe."

I must confess that Sir James' statements as to the improbability of life on all these millions of stars and worlds brought a sense of relief. It is bad enough to know that there are millions upon millions of worlds swinging through space. The thought of most of them being inhabited is too much to stand. Most people feel that the good God has got his hands full with the people on this planet alone. The more one reads history the more one feels that the care of the successive denizens of this planet is about as big a task as even Infinity could handle. It is something of a relief to know that the probability is that there are not many more of us.

The stars are all too hot for life for their atoms are constantly breaking up. As Sir James tells us, "life is not to be found in the stars, nor in the nebulae out of which the stars are born. We know of no type of astronomical body in which the conditions can be favorable to life except planets like our own, revolving around the sun." But planets are very rare. Planets are made by two stars getting close enough to each other to set up fireworks. Pieces of the smaller of the two stars are hurled off and they begin revolving around the lesser star, which becomes its sun, and cool off. But every star one sees is so far from every other that after it has lived its life millions and millions of years—as most of them have—the chance is still about a hundred thousand to one against its being a sun surrounded by planets.

But a planet to maintain life must not be too hot or too cold. In our solar system, all but the earth are either too near the sun or

too far from it for life to exist upon them. To quote Sir James again: "All this suggests that only an infinitesimally small corner of the universe can be in the least suited for an abode of life. Primeval matter must go on transforming itself into radiation for millions of millions of years to produce a minute quantity of the inert ash on which life can exist. Then by an almost incredible accident this ash, and nothing else, must be torn out of the sun which has produced it, and condense into a planet. Even then this residue of ash must not be too hot or too cold, or life will be impossible."

I said at the beginning of this letter that the more one learned of the incomprehensible vastness of the universe the more the sense of one's insignificance. But one can think of it another way—a way that may enhance one's sense of man's greatness and exalt one rather than dwarf one. Back of these millions of suns and stars, wheeling through the immensity of space, is the Creator of them all—and man belongs with him, is on his side, is a part of him, and not of the worlds of dead matter. That is, man is one with the Creator rather than with the created. He can think God's thoughts after him and is, therefore, greater than universes of dead stars. This is the way the heavens impressed the Psalmist, who was swayed between the two feelings of insignificance and exultation, and perhaps he was right: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him little lower than God and crowned him with glory and honor. Thou makest him to have dominion over the works of thy hands."

—Frederick Lynch in  
*Presbyterian Advance.*

New York City.

### WHAT PEOPLE THINK OF THE AMERICAN BUSINESS MEN'S PROHIBITION FOUNDATION

Louis J. Taber, master, National Grange, Washington: It is a pleasure to find your organization making a careful study of the situation.



Dr. John Haynes Holmes, New York: Exact information such as you are seeking is what is sorely needed. My best wishes to you in every way.

James M. Doran, prohibition commissioner, Washington: I think your plan an excellent one and one calculated to effect great good in the interest of prohibition enforcement, and reflects credit upon the business men of your community. I approve its objects and purposes. I wish to be considered as heartily in sympathy with your organization.

Dr. J. B. Cranfill, real estate, Dallas, Tex.: I think the plan you are operating a wholesome one and wish you every success.

N. G. Van Sant, attorney, Sterling, Ill.: I am for you with my sympathies and prayers.

Lex Kluttz, general secretary, Y. M. C. A., Raleigh, N. C.: Your plan of getting and disseminating real facts about prohibition strikes me as a very practical one.

Dr. D. Leigh Colvin, 150 Fifth Avenue, New York: I certainly wish you great success in your undertaking.

Arthur T. Arnold, 307 E. Gay Street, Columbus, Ohio: You represent a good work and I hope it may succeed.

Herbert H. Rood, Downers Grove, Ill.: I am much interested in the work in which you are now engaged. Your proposition of getting the facts to the people is the greatest need of this unfinished battle.

Frank R. Buckalew, Berkeley, Calif.: Your excellent statement is gratifying. Good success to you in your work.

H. P. Faris, banker, Clinton, Miss.: Am pleased that you have undertaken the organization of the Prohibition Foundation. Be assured of my interest and sympathy in your work.

Samuel Crowther, author, New York: I could imagine nothing which would be of greater value than a thorough going survey into the economic effects of prohibition.

Dr. E. E. Rall, president, North Central College, Naperville, Ill.: I have been much interested in your undertaking and believe you are proposing a very greatly needed piece of work. I wish you success in your undertaking.

Dr. Daniel A. Poling, New York: With every good wish. I quite agree with your analysis of the general publicity situation.

Dr. F. C. Eiselen, president, Garrett Institute: I shall be very glad to permit the use of my name in connection with the efforts of the "Foundation."

Miss Anna Gordon, president, Worlds W. C. T. U.: Your "Foundation" has my best wishes for its success in its proposed economic survey. I shall follow your progress with deep interest. Whatever helps our enforcement problem in the United States is world wide in its beneficent influence.

Honorable Joshua Levering, Baltimore, Md.: I appreciate fully the necessity of such an effort to help push forward the cause of prohibition. I wish you every success in your proposed effort.

SCRIBE.

## DEATHS

GARTHWAIT.—Mary Clark was born April 7, 1864, to Almeron and Marie David Clark at Berlin, Wis., and died in Madison, Wis., February 2, 1930.

Much of her early life was spent in Albion, Wis. She was active in the Seventh Day Baptist Church and Sabbath school there. She was married to Sam Garthwait at Albion, December 25, 1881, by Elder James Rogers. After her marriage she spent a number of years at Milton Junction. She is survived by her husband; a daughter, Mrs. Maud Armstrong; three sons, Louie, Fred, and Clarence; six grandchildren and a brother, William Clark. Her parents, one sister, and two brothers preceded her in death.

Farewell services were conducted in the Milton Junction Seventh Day Baptist church at noon February 6, 1930, in charge of Pastor John Fitz Randolph. Interment was made at Milton Junction.

J. F. R.

SIMPSON.—Payton Randolph Simpson, son of James and Mary Hughes Simpson, was born in Stokes township, Logan County, Ohio, February 19, 1853, and died at Jackson Center, Shelby County, Ohio, March 27, 1930, at the age of 77 years, 1 month, and 8 days. The most of his life was spent in and near Jackson Center.

In his young manhood Mr. Simpson united with the Seventh Day Baptist Church of Jackson Center where he remained an active member the rest of his life.

**Sabbath School Lesson III.—April 19, 1930.**  
JESUS TEACHING FORGIVENESS.—Matthew 18: 15-35.

*Golden Text:* "Forgive us our debts, as we also forgive our debtors." Matthew 6: 12.

### DAILY READINGS

April 13—A Forgiving Spirit. Matthew 18: 21-27.  
April 14—An Unforgiving Spirit. Matthew 18: 28-35.  
April 15—Fraternal Forgiveness. Genesis 45: 1-8.  
April 16—Repentance and Forgiveness. Luke 19: 1-10.  
April 17—Christ's Example. Luke 23: 33-38.  
April 18—A Prayer for Forgiveness. Psalm 51: 10-17.  
April 19—The Blessedness of Forgiveness. Psalm 32: 1-7.

(For Lesson Notes, see *Helping Hand*)

April 28, 1881, he was united in marriage with Miss Hettie Jane Stephenson. To this union were born seven children. The second, Minnie Pearl, died in infancy. Those living are William, Ada McGowan, Lloyd, and Gael, of Battle Creek, Mich.; Chloe Davis of Jackson Center; and Alta Hahn of Quincy, Ohio.

Mrs. Simpson died June 7, 1900, when the children were from five to eighteen years of age. Mr. Simpson kept the family together until the children were old enough to go to their own life work and their own homes. Ten of the twelve grandchildren live to treasure the memory of him.

Mr. Simpson served his community in various civic offices, and at the time of his death he was chaplain of the Jackson Center Lodge, No. 36, I. O. O. F.

Farewell services at the Seventh Day Baptist Church at Jackson Center, March 29, were conducted by Rev. A. E. Delanoy, a long time friend of Mr. Simpson.

"Blessed be the God and Father of our Lord Jesus Christ who according to his abundant mercy hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Peter 1: 3, 4.)

S.

STOODLEY.—Amos Stoodley was born in Hounsfield, N. Y., April 13, 1845, and died at Adams Center, N. Y., January 31, 1930.

Mr. Stoodley was a son of William and Elizabeth Lane Stoodley, natives of Devonshire, England, who came to the United States in 1832 and settled near Sacketts Harbor. He married Miss Frances M. Clarke of Adams Center on February 4, 1868. One son, Clark A. Stoodley, was born to them. Mrs. Stoodley died on October 22, 1906. In 1909 he married Miss Betsy Morgan of Brookfield, N. Y., who died in 1919.

A farmer by profession, Mr. Stoodley has spent most of his life on a farm near Adams Center. About a year ago his health failed and he went to live with his son, at whose home he died. He was a very rugged man, never having been treated by a doctor for sickness until his last illness.

He was a member of the Adams Center Seventh Day Baptist Church and a constant attendant until failing health prevented his coming. He will be missed not only as a member, but also as an official, being the senior deacon of the church.

Surviving are his son, Clark A. Stoodley; one brother, Charles Stoodley, Sacketts Harbor; one sister, Mrs. Minerva Bristol, Sacketts Harbor; two grandchildren, G. Kent Stoodley, San Luis Obispo, Calif., and Ross Stoodley, Adams Center; and several nephews and nieces.

Funeral services were held at the home of his son on February 2, 1930, his pastor, L. F. Hurley, officiating. Burial was in Union Cemetery.

L. F. H.

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

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

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

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

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

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

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

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

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school at 2 o'clock and preaching service at 3 o'clock every Sabbath afternoon at Duncan Hall, 238 Broadway. Ralph H. Coon, Pastor. Visitors invited.

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

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

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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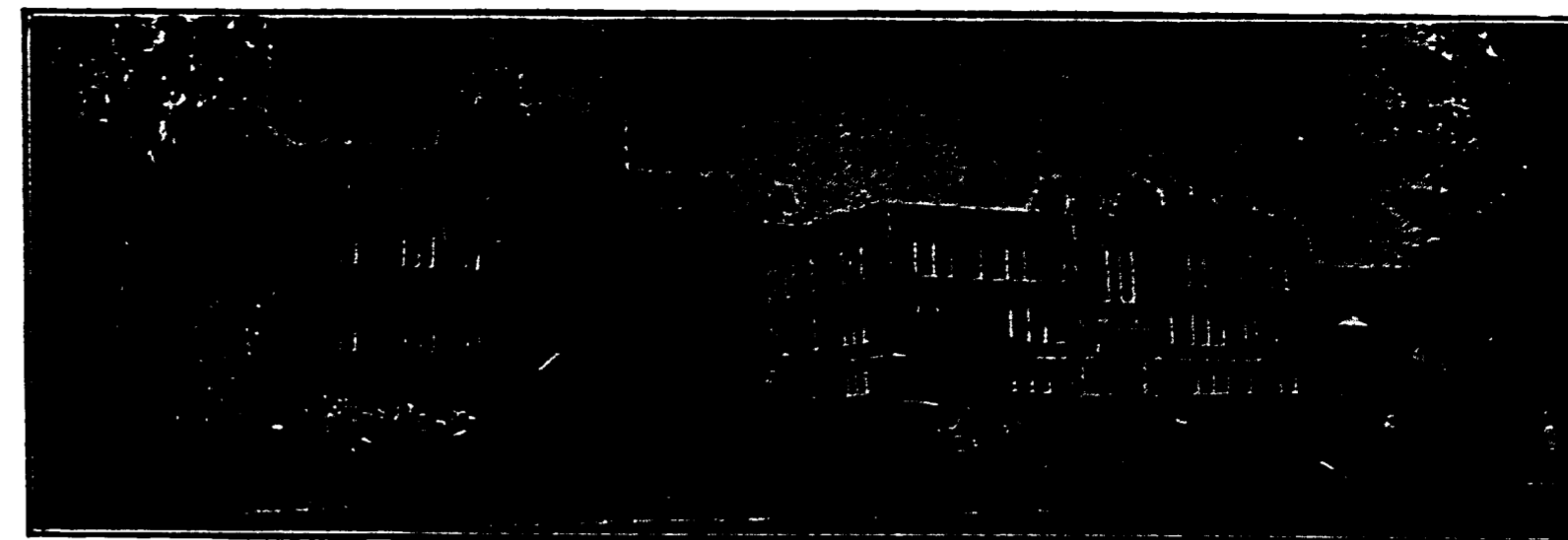
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