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

THE DENOMINATIONAL BUILDING

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

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

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

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

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

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

—Rev. A. J. C. Bond.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Clarence L. Hill, Farina, Ill.
Secretary—Anonymous, New Market, Md.
Treasurer—William J. Gooch, 706 E. 6th St., Cincinnati, Ohio.
Historian—C. W. Conard, Los Angeles, Calif.
Corresponding Secretary—F. G. H. Van Horn, N. Y.
The regular meetings of the board are held on the second Thursday in April, July, September, and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. John C. G. Johnson, 301 W. 23rd St., New York, N. Y.
Secretary—Mrs. James L. Skaggs, Milton, W. Va.
Treasurer—Mrs. H. E. S. White, Batavia, Ohio.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Sullivan, Plainedge, N. J.
Secretary—Mr. F. G. H. Van Horn, 304 W. Second Street, Dallas, Texas.
Treasurer—Miss Ethel R. Lewis, Gentry, Ark.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Mrs. Frances S. Layton, Milton, W. Va.
Secretary—Mr. J. F. N. Paul, N. Y.
Treasurer—Mr. Samuel A. F. Babcock, 501 West North Ave., Battle Creek, Mich.
Corresponding Secretary—Mr. William J. Gooch, 706 E. 6th St., Cincinnati, Ohio.

SEVENTH DAY BAPTIST MEMORIAL HOME

Secretary—Mr. W. J. Gooch, 706 E. 6th St., Cincinnati, Ohio.
Treasurer—Mrs. Ethel R. Lewis, Gentry, Ark.

SEVENTH DAY BAPTIST CHILDREN'S HOME

President—William H. Francis, 3919 S. Observatory, Chicago, Ill.
Secretary—Mr. W. J. Gooch, 706 E. 6th St., Cincinnati, Ohio.
Treasurer—Mr. S. A. F. Babcock, 501 West North Ave., Battle Creek, Mich.

SEVENTH DAY BAPTIST SABBATH SCHOOL BOARD

President—Mr. Daniel E. Link, Milton, W. Va.
Secretary—Mr. C. F. A. Randle, Battle Creek, Mich.
Treasurer—Mr. Ethel R. Lewis, Gentry, Ark.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

President—Dr. Elmer L. Spaulding, 501 West North Ave., Battle Creek, Mich.
Division Secretary—Mrs. Alice F. Babcock, Battle Creek, Mich.
Historian—Henry W. Lentz, Battle Creek, Mich.
Corresponding Secretary—Mrs. Donald P. Spaulding, Battle Creek, Mich.
Corresponding Secretary—Mrs. William A. Todd, Battle Creek, Mich.
Corresponding Secretary—Mrs. Margaret A. Johnson, Plainfield, N. J.
Corresponding Secretary—Mrs. H. F. Shaffer, Batavia, Ohio.
Corresponding Secretary—Mrs. W. H. Adams, Plainfield, N. J.
Corresponding Secretary—Mrs. W. H. Adams, Plainfield, N. J.

THESE DAYS HEADQUARTERS

President—Mr. W. R. B. Haskins, Battle Creek, Mich.
Secretary—Mr. W. R. B. Haskins, Battle Creek, Mich.
Treasurer—Mr. W. R. B. Haskins, Battle Creek, Mich.

EXECUTIVE COMMITTEE AND REPORT OF COMMISSIONERS IN NORTHERN INDIA

President—Mr. J. O. F. Babcock, 501 West North Ave., Battle Creek, Mich.
Secretary—Mr. W. R. B. Haskins, Battle Creek, Mich.
Treasurer—Mr. W. R. B. Haskins, Battle Creek, Mich.

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

Now as thy children assemble here to lay the corner stone of their denominational building, in the name of thy dear Son, we pray that the Lord will lay a firm foundation in the head of the corner of our blessed religion.

In his name thou hast led thy people through all the trials and perils; thou hast brought them to this happy hour.

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

Laying the Corner Stone

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

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

We were glad to see the widespread interest in its institutional and denominational growth. Readers will find a record of progress from week to week now until the building is completed.

"What Mean Ye This Question was asked by These Stones?" by Joshua, by all the tribes of Israel had united in making a heap of stones on the Canaan side of Jordan. The tribes had been wandering around for forty years, sometimes near to the promised land, and sometimes farther away. They had wandered long enough, and the time had come to go forward. Their priests rose up to point the way forward they went. Sometimes it did seem impossible for them to overcome all the difficulties in their way, but if the people are willing to follow, nothing is impossible. So when all the tribes had united in gathering the material, their pile of stones stood there as a monument of God's help. Joshua said: "When your children shall ask their fathers in time to come, saying, What mean these stones which I see set here to day in the way God had led them through the years."

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

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

Once more, after Samuel had been led to a great victory over the Philistines he too set up a stone for a memorial of God's help and his doing. He said, "Hitherto hath the Lord helped us."

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

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

Now let me express the hope that this corner stone which we have just laid with
appropriate ceremonies, led by President Corliss F. Randolph, may be to our people all that Jacob's stone, set up after Jehovah had comforted him, came to be—a power that drew him back to Bethel, the "house of God." Then and there Jacob solemnly pledged one tenth of his income to the work of the Lord. I am very sure that our dear people would make for the further gain in strength, and growth in Christian graces, if they too could attain to the point of consecrated tithers for the work of the Lord. I do know that this plan has been a blessing to some for several years. What would be the result if all should accept and practice it?

It is perfectly natural, then, for the prophet to foresee the coming One in future building of the kingdom of God, as the "chief corner stone." Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isaiah 28:16.

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

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

What Will It Mean to Us? We have answered the general question as to its application to the people of long ago, in the days of Bible heroes. Now will it not be a good plan to emphasize the word "we" in the question, and by this building? What should this plant mean to Seventh Day Baptists? There must certainly be some good purpose hoped for, or our people would not have responded so well to the call for funds. So far as the fine shop part is concerned, that has been proving its great value for six or seven years.

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

1. So far as words have come to me from far and near, it means already a greater interest in the Light of the world in every section or home where its printed pages can go. Indeed, it should help every home and every church to be a light-shiner.

2. This building means that after two hundred fifty years of wilderness wandering, and growing with a home of our own, we are now to have ample room for doing our important lines of work for Christ. It is high time we had it. We do greatly need it.

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

4. This building means more than any mere business enterprise or worldly advantage for our home people. It means genuine gospel and the advancement of Bible truth throughout the entire land. It means the shining of the Light of the world in every section or home.

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

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

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

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

In our historical room will be found, not...
simply the records of one society or one board, but of all of them. There will be
simply the records of one society or one
help us to prize the faithfulness of the
our teachers, our missionaries; pictures of
indeed, nearly every line of things that will
the churches and schools they have served­
"Where
it not enable us to look them in the face and
be able without any sense of shame to
people of the great world ask us, as they
for those who
his mission work in Jamaica.
B.
Brother Jeffrey) in a few days
Miss Thein
two articles which you will enjoy if you
regarding the medical
cause, this excellent equipment
God's
appeal" On
another page will be
... called by the students of our seminary at Alfred,
and to it were invited students of other near­by
seminaries. I had an informal conference with
afternoon on
other tracts-1,225; total-2,225.
praise them through and am also handing them out.
I will send in same for the cause of the
"Can
and to establish new centers for tract distribution.
I am
sent me has
message."
from England. We used to take the
of Addie S. Billings, to which $12 will be
in the name of the
am soliciting a donation and as soon as I
sent me has the
"We have two little children just about entering
for years. Would you mind sending me a copy?
like five of each, or ten, as the case may
be. I
for distribution. I have marked off the whole
"It
am spared to
are the building
ought
building
a positive program in all departments of
SABBATH
literature you, sent me has
positive program in all departments of
the Sabbath, our young people are
of the Sabbath, and our country is.
I expect the Sabbath truth should
and passed as
in some way so
Seventh Day Baptists."
out among their friends and to
children.
If I have reason as a Seventh Day Bap­
minister's,
Sabbath, we have
the little
centuries.
We have two little children just about entering
for years. Would you mind sending me a copy?
like five of each, or ten, as the case may be.
"Stress: The value of the Sabbath in building
Christian character."
I expect the Sabbath truth should
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children.
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for years. Would you mind sending me a copy?
like five of each, or ten, as the case may be.
corner be reported in the annual report of the board to the Conference.

c. Refer back to the Commission with repetition of offers of full co-operation the following:

1. “There is a lack of knowledge among lay members and worse accordingly among the leaders.”

2. “Any transitional to the special committee of the Commission headed by Frank Hill the following:

“In so small a denomination with so great over-head expense we should continually stress the necessity for inclusion in the annual budget of the least possible figure.”

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

“In order to silence criticism, would it not be wise for those in the position of the people to make an itemized report of expenses made?”

h. The following suggestion: “An organizational program is needed to give accurate information concerning the work of the boards. All the people need to be reached.”

i. “If anything needs correction, it may be information from the boards through letters to the people”—be met by the following actions:

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

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

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

2. That the assistant corresponding secretary be sent to the Southwestern Association, in response to the request of Pastor Van Horn of Lost Creek, where the association has a nonexistent.

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

Report adopted as amended.

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

1st COMMUNICATION OF LITERATURE

Referred this remaining tracts bearing the title “The Ministration of Death Done Away,” by Rev. Ithamar Quigley, published by the Tract Society some time to him for distribution.

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

Report adopted.

The finance committee reported progress in the preparation of programs for conferences and the summer camp for the year.

REPORT OF BUDGET COMMITTEE

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

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

2. That the program of the annual meetings of the General Conference be made so as to permit maximum function of denominational affairs on the floor of that body.

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

4. That the Commission devise and submit to the General Conference, for its consideration and action, a plan whereby the needs of our various interests for the coming year will be adequately presented to all our churches immediately preceding the annual meeting, and the Onward Movement budget for the ensuing year, so that the results of the canvass will be available for use in preparing the budget.

Respectfully submitted,
(Miss) Ethel L. Titsworth, Chairman.
Report adopted.

THE BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY

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

"If required by the owner, the contractor shall furnish bond in form satisfactory to the owner, and in a company approved by them guaranteeing the faithful performance of the contract, but in case such bond is required the owner shall not be permitted to the contract, the cost of obtaining the bond."

Estimates indicate that the cost of such a bond will amount to several hundred dollars to nineteen hundred dollars.

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

At the meeting of your committee held December 9, 1928, it made an “Estimate of annual cost of maintenance of your works of the denominational building.” Such estimate is as follows:

Janitor service one-half time $750.00
Fuel ................................... 500.00
Water ................................... 75.00
Insurance ................................ 35.00
Supplies ................................ 175.00
Incidental and miscellaneous . . . 150.00

Total .................................. 2,000.00

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

ASA F. RANALD, Secretary.
Report adopted.

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

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

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

The recording secretary reported having sent the following letter to Editor Theodore L. Sabow of the Board:

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

My Dear Cousin Gardner:

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

We are rejoiced to inform you that this further generous contribution of $1,000.00 is now on deposit with the bank, and you may cancel this pledge, with the full understanding that all your good friends in the board fully sense your loyalty and willingness to sacrifice a portion of a long lifetime spent in the service of the kingdom, and for winning the world for Christ.

Very sincerely yours,
Arthur L. Titsworth,
Recording Secretary.

Jane, April 17, 1929.

Minutes read and approved.

Arthur L. Titsworth, Recording Secretary.

LEWIS SUMMER CAMP

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

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

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

The supervisors for both camps will be Rev. and Mrs. A. J. C. Bond, of Plainfield. Girls who find it impossible to attend all three weeks of the camp may come for two weeks, either the first two weeks, or entering at the beginning of the second week and staying through the last two. Of course, this varies with the availability of the leaders.

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

JUNGLE BEASTS DOOMED

In a few genera, all the remaining rhinoceroses will be extinct and found only in museum exhibits. Such is the prediction made by Alexander Barnes, a British explorer, who recently visited the United States. "Science," said Barnes to a Chicago audience, "is harnessing the world, and controlled life is part of the process."—The Pathfinder.
ONEWARD MOVEMENT

W. M. T. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

Central Association, Leonardsville, N. Y.,
June 13-16.

Western Association, Nile, N. Y.,
June 20-25.

Southeastern Association, Lost Creek,
V. Va., June 27-30.

Read carefully Treasurer Crandall’s report for May.

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

In the eleven months of this year he has received
$2,148.86; in the same months last year, $22,121.08, or $20,972.22 more this year
than last.

The treasurer received last June $9,463.03. We must do much better than that
this year. And there are but three more Sabbaths in this Conference year.

STATEMENT ONEWARD MOVEMENT
TREASURER, MAY, 1929

Receipts

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<th>Denominational Budget</th>
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<tr>
<td>Adams Center</td>
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<td>Alfred, First</td>
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<td>Brookfield, Seniors</td>
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<td>Dover</td>
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<td>L. S. K.</td>
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Disbursements

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<td>Historical Society</td>
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THE SABBATH RECORDER

General Conference  $ 228.78
Preferred claims     $ 328.78
Contingent Fund      $ 15.12
Balance June 1, 1929 $ 2,048.75
Total                $ 2,079.40

Harold R. CRANDALL,
Treasurer.

1 Elliot Ave.,
Yonkers, N. Y.,
June 1, 1929.

THE CORNER STONE

(Proprietor of the corner stone at the laying of the corner stone for the new building)

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

Those who have taken this position have
neglected to discover the strong undercur­
tainty of idealism that is being expressed to­
day through widespread attempts to bea­
tify the gospel of Christ through a building
program. All over our land religious edi­
ces are springing up; some are great cath­
dal churches, little known outside their own
communities. This is a powerful undercur­
tancy of the thought and wave of religious
expression, which has as yet only touched the
border of what the next few years will be­
hold. That this is more than a momentary
flare-up, or a spending or effort is evidenced by
the fact that so many people are willing
to subscribe funds and give their time to
church buildings; in so doing they feel a
spiritual uplift and the building itself con­	ributes to this end. One of the recent strik­
ing evidences of this spirit is Edward Bok’s
singing tower, with its carillon of seventy-
one bells, comparable only to the Taj Mahal
of India. This tower cost millions of dol­
lars; it is located on the highest point of the
state of Florida, and is surrounded by a
park which is as beautiful as tropical plants
and skilled landscape gardeners can make it.
When asked its purpose, he replied: “To
create symbols of pure beauty and to spread the power and influence of beauty
which we so much need in this country, both
in our cities and in our communities and
homes. Second, to express my appreciation
to the American people for their kindness
and generosity extended without limit. It is
my way of saying thanks to the American flag.”

REV. CLAUDE L. HILL
President of Conference

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

As we place this stone, we find it repre­
sentative of three periods of time—the past,
the present, and the future. It represents
the faith of our fathers, who kept alive their
Sabbath conviction in the midst of bitter opposition and hardship, and today their faith is given expression in the gifts of their sons and daughters. Two instances that come to mind and which I relate here, might be of interest in connection with instances in various parts of our country. One is of an old lady—past ninety-five years of age, the daughter of one of the leading Seventh Day Baptist ministers of his day—who pressed twenty-five dollars into the hands of the writer, the sacrificial savings from her meager income, saying, "I know my father would have approved of this move, and I want to thus perpetuate his faith." This was a substantial gift from a man who had lost his wife, who felt that had his wife lived she would have wished thus to give expression to her belief and loyalty. We here today, in the placing of this stone, give expression to the consecrated lives of brave men and women who struggled for a God given truth "far above our poor power to add or detract."

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

When Joshua had led the people over Jordan he was commanded to erect a memorial of stone, and when in after years the children should ask, "What mean ye by these stones?" they were to have recounted to them the wonderful dealings of God with Israel. In years to come, this memorial shall speak of a generation gone before, of purer lives, and the deeper sense of obligation, in a material way; and may it be instrumental in giving renewed expression to our spiritual nature as expressed in these lines:

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

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

**PHOTOGRAPHS**
- President of the General Conference
- Frank J. Hubbard, Former Chairman of Building Committee
- Editor of the Sabbath Recorder
- President of the American Sabbath Tract Society
- President of Alfred University
- President of Milton College
- President of Salem College

**Builders:**
- Missionary Board
- Tract Board
- Young People's Board
- Woman's Board
- Historical Society
- Building Committee

**PRINTED MATTER**
- "Seventh Day Baptist Manual." Utter (1888)
- "The Sabbath is a Banner," Babcock (1924)
- "Seventh Day Baptists in Europe and America"
- "Seventh Day Baptists in West Virginia." Randolph
- "Fundamental Features of the Sabbath Cause"
- "Seventh Day Baptist Hymns and Songs"
Granting the decided values in modern accommodation between thirty and forty one-half acres of land. The main hospital is connected to the main building by a short building to which is joined the old dispensary building. There are about two and a half acres of land. The main hospital is at present inadequate and unsuitable, we plan to build another building on the grounds for occupation by men tuberculosis patients only. We have always written to you on this matter. 

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

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

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

We are all quite well. Helen has just been having a bout with malaria, but is much better today. 

Nanking is taking a short but much needed vacation in Nanking. A visit by yourself or some other member of the board would please us very much.

Yours sincerely,

Grace Hospital,
Liang-ho, China.
April 27, 1929.

As you know, we are more and more becoming a tuberculosis hospital. The nearness to Shanghai, about fifty miles away, by train, is making it a desirable place for such patients. Since our present buildings are inadequate and unsuitable, we plan to build another building on the grounds for occupation by men tuberculosis patients only. We have written to you on this matter. 

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Yours sincerely,

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

Another danger is that the church into which the new converts shall be itself unmoved. Bible school and visitation evangelism alike fail to stir the entire church. As the church does, that actually the church shall turn the world upside down. The danger is that in seeking to make evangelism so perfectly normal the church shall not promote evangelism at all. Inevitably the danger is that the church shall be so occupied in cultivating its own members that it will do little else. Thus one of the greatest dangers in a church is that its activities shall be so perfectly normal that it does not work out satisfactorily unless we promote it. The passion of Jesus and his apostles to reach and save individuals does not fit into the program of a church, for in a comparatively small number of people are directly involved. One hundred workers are more than the average number serving in lay visitation. Not more than one hundred Bible school teachers are usually engaged in decision day activities. Less than one hundred scholars are approached with the plea to decide for Christ. Thus less than one-third of the people of a large church, and a proportionately smaller number in a small church, converts are to live and labor. And a danger signal in modern evangelism is the apathy with which the church as a whole receives its new members. The church can be so occupied in cultivating its own members that it will do little else. Thus one of the greatest dangers in a church is that, in the reaction from the older type of care at Bethel. Psalms one hundred twenty to one hundred thirty-three are sung by pilgrim songs, sung by pilgrim bands going up to Jerusalem to attend the three great feasts. I was glad when they said unto me, "We will go into the house of the Lord." Our feet shall stand within thy gates O Jerusalem.

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

Certain words which are hard to understand seem to be directions to the musicians. Selah is understood to mean an interlude, while we sing its play; negitho means stringed instruments, nehioth, wind instruments, alamoth, soprano instruments, shemith, madol, and michlom also refer to the musical setting.

From a change in the personal pronoun we may sometimes discern the parts which different singers in choruses were to take. The ninety-first Psalm begins with the confident statement of a faithful believer, in the first person: I will say of the Lord, He is my refuge and my fortress, My God, in him will I trust.

We are accustomed to think of the Psalms as having been composed by David, and many of them were; but if we read carefully the headings we shall find other writers. They were Psalms, many of which were written especially for the temple services. The number of singers and players upon the harps, psalteries, cymbals, cornets, and trumpets is mentioned in the Chronicler one hundred eighty-eight. All the Psalms have a lyric quality which shows they were intended to be set to music and sung.

In the superscription of some of the Psalms mention is made of the music to be used. The twenty-sixth Psalm is set to "Aijeleth Hashahar," "The Joy of the Dawn," which is as if we should say, "Sing to, Flow, Gently, Sweet Ation." The Hebrews were a singing race. The men sang as they toiled in the fields; the women as they drew water from the wells; victories in battle were celebrated by chants, while dirges were sung in funeral processions. The Psalms express every human emotion: adoration, praise, supplication, thanksgiving, love, and hatred. In our search for better methods of worship, two-thirds are the majority of people are directly involved. The number of singers or precentors? They were Psalms, many of which were written especially for the temple services. The number of singers...
The man is always the one to take it easy. Many times they saw a donkey (the men usually ride side-wise), his wife just in front of him, beside the donkey, carrying a basket on her head. She seemed quite honored to walk even that way; so much of the time they do not allow their wives to go along.

Yesterday's blooms lived out their little hour,  
And then were gone.

Pray, take it easy.  

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

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

The muscles of their necks look large and firm. Country women are seldom seen wearing the veil, and if any walk they are the ones who hold or balances basket, tray, or water jug more easily on their heads.

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

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

After passing through this valley our road led us into more rugged country, up over steep hills, and one saw shepherds whose flocks of sheep and goats were grazing on the scant vegetation. Jesus at one time spoke about separating the sheep from the goats. He wound this illustration, as they are so many times feed-
Farther on, at the top of the hill, is a Franciscan monastery and a place of rest and refreshment. No doubt this is now a well-used place by pilgrims who visit the house of the Baptist's home. I thought of Mary, as she came over the hills and down through the valley from Nazareth, to visit her cousin, Elizabeth, with whom she stayed for some time— perhaps a journey of about fifty-five miles. I wondered if she walked all of the way, as the women of that country do now. Perhaps she rode a little beast, a donkey, as I did around Jerusalem (named Obed, meaning good servant). Thoughts of reverence and sacredness passed through my mind and we enjoyed the privilege of taking this wonderfully interesting trip.

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

"PUSSY'S IN THE WELL"

As I stepped outdoors from my kitchen one morning I found our old gray cat being in a strange and agitated manner. As she was a mother I surmised that her kittens were born. She walked up to the ruins, we stopped at a villa and secured a Mohammedan guide, with a large key to open the doors. We rode up very slowly over this rough road; the gate was unlocked and we entered.

The guide took us to a shed recently built over what is probably left of the house where the supposed Roman emperor Augustus lived. It was an interesting place and the guide was willing to tell us how it was made there some time afterward, and a portion of the back wall remain.

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

The SABBATH Recorder

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK

R. F. D. 6, BOX 165, RATTLE CREEK, MICH.

Contributing Editor

HEROES FOR CHRIST

Christian Endeavor, Sabbath Day, June 26, 1929

DAILY READINGS

Sunday—A hero of old (Gen. 12: 1-4)
Monday—One who failed (2 Tim. 4: 10)
Tuesday—Stephen (Acts 7: 54-60)
Wednesday—Peter (Acts 5: 29)
Thursday—Paul (2 Cor. 11: 27-33)
Friday—Jude (Jude 1: 1-19)


TO THINK ABOUT

After Christ, who is your favorite Bible hero? Why?
Who is your favorite hero of history? Why?
Who are the heroes of today? What are some characteristics of a hero? What heroic tasks would Jesus have us undertake today?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

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

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

The Apostle Paul, after his conversion, had the courage to give up the work of persecuting the Christians, and devote the rest of his life to preaching the gospel of Christ. This courage enabled him to endure terrible persecution and even death, for he "counted all things but loss for the excellence of the knowledge of Christ Jesus my Lord." In our denomination we have had heroes who were bulwarks for the truth, and whose loyalty to their convictions caused them to endure persecution and death for the cause they loved. We still have such heroes for Christ, but we need more of them. Let us, young people, so consecrate our lives to Christ that we shall be willing and glad to be heroes for him and for our church.

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

INTERMEDIATE CORNER

Topic for Sabbath Day, June 26, 1929

DAILY READINGS

Sunday—Abel (Gen. 4: 1-13)
Monday—Noah
Tuesday—Abraham (Gen. 22: 1-13)
Wednesday—Moses (Ex. 4: 18-23)
Thursday—Joseph (Gen. 39: 1-6)
Friday—Daniel (1 Sam. 18: 27-32)
Sabbath Day—Topic: Heroes for Christ (Heb. 11: 1-10)

PROGRAM SENT BY THE INTERMEDIATE BOYS OF RIVERSIDE, CALIF.

Suggested Songs

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

Questions on the Lesson

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

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

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

This little story shows one way intermediate could be heroes:

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

Let us see how many heroes the intermediates have.

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

Thoughts on the Topic

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

Success comes to those who have God in their hearts.

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

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

We think of Lindbergh as a hero because of what he accomplished. But was not the flight the result of his being a hero?

INTERMEDIATES, GET ACQUAINTED

Miss Roberta Clarke,
Alfred, N. Y.

Dear Roberta:

Perhaps you would be interested to hear about the last mother-daughter banquet which our Intermediate society sponsored on Sunday evening, May the twelfth. Over seventy attended, and another mother or daughter could come alone, but if there were more than one daughter in a family the daughter could borrow a mother and come.

The tables were decorated very prettily with yellow and lavender. Betty Crandall presided over the banquet and my sister, Alfreda, was the song leader. I, being the toast-mistress, introduced the five speakers and topics as follows: "An Ideal Mother," Carol Chester; "An Ideal Daughter," Mrs. Grace Rodger; "Pals," Alexzine Perrin; "The Mother and Daughter in the Church," Mrs. Amelia Simpson; and "Ideal Home Relations," Mrs. Margaret Collings. We had a wonderful time and are looking forward to having another one next year.

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

Your friend,

LUCILE SIMPSON, ADDRESS

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

JUNIOR JOTTINGS

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent

Since the report in the RECORDER, March 25, I have received the following amounts from the Junior societies who are filling the "Brick envelope" with dimes for the building.

(Building)

Milboro, S.C. $4.90

(Slideshow)

Shiloh, Miss. 3.00

(Sale)

Salmon, Miss. 6.00

(Nortonville)

North Long, Miss. 4.00

(Norwich)

Total reported previously: $77.00

And 15,000 Young People

in the great parade, in open-air meetings, in conventions, of the Drain band, of the Drain banquet groups, prayer groups—everywhere. I need the inspiration of this great host of Christian youth.

A FEW OF THE SUBJECTS OF CONFERENCES AND CLASSES

The successful Christian society.

Methods of personal evangelism.

Missionary young people.

Methods of work for boys and girls.

Principles and methods for young leaders.

A church program of evangelism.

Methods for Christian Endeavor unions.

Social service for young people.

Principles and methods for Christian citizenship.

Youth leaders and world citizenship.

Winning and holding young people.

How to increase church attendance.

Plans for the rural church.

Success in mid-term leadership.

Choosing a life-work.

Vocational guidance of young people.

Personal conferences with convention leaders.

Practical help for every problem.

Your questions answered.

The registration fee for the convention is two dollars, which should be sent to General Secretary Gates, 41 Mount Vernon St., Boston, Mass. Secretary Gates gives its:

40 reasons why you should attend this convention:

1. Music. Homer Rodeheaver, Percy Foster, and many other well-known voices. Wonderful special numbers. (Marion Talley invited.)

2. Speakers. Outstanding religious and civic leaders of America and lands.

3. Practical Plans. Conferences and classes led by experts, covering every department of Christian service.


5. Small Expense. Lower railroad and hotel rates than for the average vacation spots.


7. Evangelism. A convention with a spiritual message. Conferences, classes, addresses, and personal help to inspire and equip thousands to be soul-winners in their own communities.


THE INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

Are you planning to attend the International Christian Endeavor Convention at Kansas City, Mo., June 21, after that at Battle Creek, Mich., Route 3, 619 North Avenue.

CONCERT AT PLAINFIELD

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

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

A program of well-known pieces of the spring and summer music was taken in the school room of the church before a very appreciative audience. The next week it was repeated at the New Market church. The program was varied with quartet numbers, a piano duet, and a piano solo by the accompanist, Elizabeth Bond. The quartet was made up of Helen Davis, Wilma Bond, Etta North, and Violet North.

Helen Harris and Nellie Bond played the piano, and a trio composed of Janet Whitford, Esther Vars, and Helen Whitford, sang with the chorus. Two solo parts, with chorus accompaniment, were taken by Bernice Brewer.

The chorus members feel that the year's work has been quite worth while, for as well as the real enjoyment, a certain amount of musical knowledge and a sense of working together have been gained.

About twenty-three dollars was taken in from the two silver offerings, which will be used for music in case the chorus continues next year.

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

"What a relief it will be when farm relief is a fact. But what are the politicians who have lived this issue for a generation going to do?"
It was a beautiful morning in early May. The air was musical with bird songs and the sun shone wonderfully warm and bright. So surely Betty Lou ought to have been one of the happiest little girls in the whole world. Besides, did she not have a lovely new blue gingham dress to wear for the first time that day; yes, and Father had given her a big red tablet and a perfectly new red pencil to match her coat.

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

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

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

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

"Red head, red head, from aching room to go to bed! Smartly, smartly, you can't go to my party."

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

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

Then off she ran to the grocery store with her fingers pressed tight over her ears so that she could not hear Dorothy's retort. Then she turned toward the school building as fast as she could, for of course she felt it a terrible disgrace to be tardy. How could she bear to walk into her room late and have all the boys point their fingers at her and whisper, "Lazy head! Lazy head! Late! Late! Late!"

Miss Hall, her teacher, was not in sight as Betty Lou rushed into the building. Just as she stepped through the door into her room the last bell began to ring, and the little girl drew a breath of relief as she sank into her seat, just as Miss Hall came in. No one else was in the room except Dorothy, but the other children came filing in from the cloak room. Miss Hall took out her attendance book and asked, "Anyone tardy this morning?"

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

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

But no one except Dorothy had seen her come to school, and as Dorothy was considered to be a truthful little girl and she did not know Betty Lou very well, Miss Hall at last put a tardy mark against her name. Betty Lou found it hard to keep her mind on her lessons that morning. She was very glad when recess came and she could march to the basement with the other girls.

As soon as she could she went up to Dorothy and said, "Aren't you afraid to tell such wrong stories about me, Dorothy Bates? You know very well I wasn't late."

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

"I'm sure I had both feet in the room," retorted Betty Lou. "You are telling un-truths about me. We've had a quarrel. I'll pay you back!" and she opened the furnace door. Picking up the poker she began to push some of her old spelling papers into the fire box.

"Aren't you afraid to tell such wrong stories about me, Dorothy Bates? You know very well I wasn't late."

"Oh, you silly!" said Dorothy laughingly.

"How could my face scorch? What do you mean?"

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

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

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

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

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

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

I have read of an area of reclaimed land in Illinois. It had been rather low and marshy, but a big ditch, dug by the state, had drained it, and its deep, black loam was ready for tillage. But year after year the results remained poor until they were facing bankruptcy. The length of time since the cow was fresh, the way the cream is soured or “ripened,” the temperature, etc., affect it. Absence of the proper conditions prevents the cream from churning.

When the proper conditions are provided, the butter begins to “come.” They attributed it to the fact that the soil had never been ploughed. But after year the results remained poor until they were facing bankruptcy. Finally, an analysis showed the soil to be deficient in potash. How happy the farmers were to learn the condition necessary to success! In the most prosperous areas in Illinois is just where failure stalked before.

Poultriesmen often find their early chicks are afflicted with leg weakness, or rickets. The cause is now well known. A certain amount of direct sunlight is needed by the chick to assimilate the mineral matter in its food. Early chicks raised by the hundreds in a brooder usually have cold weather and cloudy days to contend with, and are kept inside, and so contract leg weakness.

But poultiesmen have learned that cod liver oil is a fairly good substitute for sunshine, and that, by feeding the oil in the proper amount, the leg weakness is cured.

I have a friend who is a radio man. He tells an interesting story of how he is able to locate a radio and the radio does not respond to the music instantly. God does not wait awhile before he begins to work. He starts operations immediately whenever he is needed.

Another characteristic stands out clear and plain in all these homely illustrations. God is present. It is his operation that sends out the distilled perfume of the early morning, and the lovely “flower in the crumbling wall.” His constructive power is manifest in all life from the one-celled microscopic form to the corporate life of the races of men. And everywhere this matchless dependability is manifest. God is not capricious. With him is “no variableness neither shadow that is cast by turning.” "What is thy name?" Dependability. Certainty. Surety.

Another characteristic stands out clear and plain in all these homely illustrations. God provides the proper conditions for churning. He does not wait till milks have been drawn. When the proper conditions are provided, God starts to operate instantly. If one supplies the right conditions for churning, he does not have to wait for the milk to be drawn. When the proper conditions are provided, God starts to operate immediately. When a radio is properly adjusted and tuned in, it responds to the music instantly. God does not wait awhile before he begins to work. He is present and active immediately whenever the proper conditions are met. "What is thy name?" Responsiveness. Swiftness.
Dependable and responsive! Sure and Swift! What strange names to apply to the holy God! Yet how fitting.

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

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

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

I do not know all the conditions of communism and nationalism which are necessary for peace among the nations. But I am sure that when they are known and applied, all the power of God will be saved himself. Every man's first and highest need is the way the Master pictured him. It was Jesus who gave the assurance of God's love that had long been dead. A bit of sober thinking of God. Jesus made that truth live forever in the picture of the Father as Jesus paints it. What? God in a hurry? Well, now. He said. And he started down the road, waiting, longing, agonizing for just that act of will. And the instant response. What is thy name? Sure and Swift. Look at the picture of the Father as Jesus paints it. He had the picture of God in his heart. Did he have it all? Of course, but all the while Jesus was thinking of God. See the father watching down on his waiting boy, waiting, hoping for just that act of will. And the instant the boy is seen, the father starts. One of the most beautiful and inspiring touches in the whole moral transforming power of the common sense, coupled with a decision of the will which leads to action. How will God respond to those conditions? Certainly and immediately. What is thy name? Sure and Swift. Look at the picture of the Father as Jesus paints it. He had the picture of God in his heart. Did he have it all? Of course, but all the while Jesus was thinking of God. See the father watching down on his waiting boy, waiting, hoping for just that act of will. And the instant the boy is seen, the father starts. One of the most beautiful and inspiring touches in the whole moral transforming power of the common sense, coupled with a decision of the will which leads to action. How will God respond to those conditions? Certainly and immediately. What is thy name? Sure and Swift.

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

THE CIRCULATION OF THE SCRIPTURES

In the circulation of the Scriptures during 1928 the American Bible Society by going into the field of world missions in its issues of Scriptures surpassed all previous records of distribution. The distribution was in 182 languages. This achievement, announced in the society's one hundredth thirteenth annual report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded. In China, just emerging from the thrones of idol worship within the last ten years, Bible coaches are being used in the greatest circulation in the republics of Latin America. In the United States the entire New Testament may be cured in eleven small volumes, each having a series of the books of the New Testament. The society also issues Scriptures in more than thirty languages in the so-called "dиггloг" form in which the foreign language and the English appear in parallel columns. Happily bridging for the foreign-born the gap between the language of his fatherland and the language of the world of today is the Bible Society's service to speaking persons who seek to master other languages.

FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION

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

That's what the wets tell us. But what about the other side of the account? To create a liquor business large enough to produce that tax we would have to re-establish the saloon. . . Only a minor portion of the old old-time publicans, distillers and the 1300 brewers; most of it came from the 250,000 saloons. That's the secret. The saloon was the sales room, restaurant, and public bar of the liquor. It was also responsible for: A million drunks! Four million hard core drunkards! A million families who are modern alcoholics; an annual fifteen billion dollar economic burden in poverty, vice, crime, loss of business, and crime.

If we collect that liquor tax we will also take everything that goes with it. Prohibition is not a cost; it is a gilt edged investment. All the economists say so. The latest authority to add his testimony is Dr. Paul H. Nystrom of Columbia University who says: "I . . . see that the five billion dollar increased buying power because of prohibition."
THE SABBATH RECORDER

Fundamentalists’ Page

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

THE HOLY SCRIPTURES—ITS OWN TESTIMONY
A RESUME

In this series of articles, thus far, we have discussed the Holy Scriptures both as a supernatural and an inspired Book. We have shown that the intense conviction that the Bible is the Word of God, an infallible guide, is the basic foundation of the gen-

ius of Protestantism; that from the begin-

ning, until within recent times, the Church has regarded the Bible as verbally inspired, and

has nothing to do with spelling, punctuation, sentences, and paragraphs. These things

belong to the translators.

But this theory of inspiration does hold that the Bible, even to its words, is an in-
spired Book. By this is meant that the

original writings—ipsissima verba—(The Bible was written in several different lan-
guages)—came through the writers from

what it says about itself is trustworthy.

With this in mind, let us briefly examine

some of the Bible's prophecies.

THE TESTIMONY OF THE OLD TESTAMENT
1. Let us first notice how the writers speak of the origin of their message.

"And Moses said unto the Lord, I am not eloquent, neither have I been of a ready tongue, since I was a child, for thou shalt speak in my stead, and send me whom thou shalt send" (Exodus 4: 10-12). Moses said to Israel, "Ye shall not add unto the words I command you, neither shall ye diminish aught from them" (Deuteronomy 4: 2). These words I command you, neither shall ye diminish aught from them.

THE SABBATH RECORDER

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I have not commanded him to speak... that prophet shall die" (Deuteronomy 18: 20). Seven times Moses tells us that the Ten Commandments were written for the Jews only. In such a class belong much of the Mosaic ritual and the sacrificial system. Much of the Bible is prophetic, and many of these in the Church. We who believe in verbal inspiration do not assume, or teach, that all the writers belonged much of them together.

I do believe these people are doing untold harm: the break-down of Biblical authority over the hearts and consciences of men, no one is so trampled upon with impunity. For the Fundamentalists' stance, the following occur hundreds of times: "The Lord said:" "The Lord spake;" and "Thus saith the Lord." Dr. James H. Moakes says that "Thus saith the Lord," or its equivalent expression, occurs in the Old Testament at least two thousand times.

But this theory does assume and teach that God so inbreathed his thoughts and purposes—his very words—into the hearts and minds of the men through whom he chose to reveal himself and his message that these men, using their own

spiritual, education, and reasoning power, ac-

curately and truly recorded God's will and

message. But this theory does assume and teach that God did not assume and teach that all the writers possessed the same style, or that they wrote through a mechanical, crass, bold compulsion, merely recording God's words as a dictograph or a stenographer.

THE SABBATH RECORDER

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I have no thought of classing such people as atheists or infidels, nor would I even wish such to be implied in any of my discussions. However, I do believe these people are wrong in their attitude toward the Bible, and that they are doing untold harm: the break-down of Biblical authority over the hearts and consciences of men, no one is so trampled upon with impunity. For the Fundamentalists' stance, the following occur hundreds of times: "The Lord said:" "The Lord spake;" and "Thus saith the Lord." Dr. James H. Moakes says that "Thus saith the Lord," or its equivalent expression, occurs in the Old Testament at least two thousand times.

In the books of prophecy these facts are even more striking. A great crime wave is sweeping over our country, and all authority, seemingly, has broken down, Biblical as well as civil. Law is trampled upon with impunity. For the break-down of Biblical authority over the hearts and consciences of men, no one is so trampled upon with impunity. For the Fundamentalists' stance, the following occur hundreds of times: "The Lord said:" "The Lord spake;" and "Thus saith the Lord." Dr. James H. Moakes says that "Thus saith the Lord," or its equivalent expression, occurs in the Old Testament at least two thousand times.

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Lord came to Meishah (1:1): "The word of the Lord came to Josiah" (1:1). Habbakkuk wrote, "The Lord answered me and said" (2:2). Nahum writes, "Thus saith the Lord" (1:1). The word of the Lord to Israel by Malachi (1:1). In this last book of the Old Testament, twenty-four times it is said, "Thus saith the Lord." Does the Lord in these and their necessary context from the Old Testament in every instance, just how much of the Old Testament would remain?

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

(To be continued).

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**THE DECLINING ALCOHOLIC DEATH RATE**

That the beverage use and abuse of alcohol often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof. That home brew, moonshine, redistilled industrial alcohol, hooch, moonshine, redistilled industrial alcohol, hooch, often results in death is so well known as to require no proof.

Moreover, the four wet years above cited record an alcoholic death rate 20 per cent higher than that of 1923-26, the last four dry years for which the record is available. As corroborative evidence the fact that 90 per cent of the inebriate hospitals or "liquor cures" have closed since the advent of prohibition, is cited.

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

The judgment and wisdom of the American people in adopting prohibition, by majorities unapproached hitherto in the history of the United States, is the indisputable proof of the said "Thus saith the Lord." [Malachi 3:17].

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**DEATHS**

**ANNAS**—Alice Elizabeth Crandall, daughter of A. J. and Louisa Elizabeth102 Crandall, was born in Unadilla Forks, N. Y., on December 27, 1873, that he was married to DeEtiee Stillman, his life's work, and with whom she passed the years of her husband's illness was reared. There were four sons, the last three of whom are living, Floyd and Charles in Nortonville, Edgar in Topeka. LeRoy died in infancy. In addition to his widow and three sons, Mr. Coon is survived by one sister, Mrs. Helen Whitford, and two brothers: Ray Coon and Clifford Coon, both of DeRuyter. The grandchildren: Loren and Esther Coon, son and daughter of Floyd, of Nortonville, the family moved to DeRuyter, N. Y., where the father was for many years engaged in the occupation of farming.

She was educated in Whitestown Seminary and DeRuyter High School, and afterward taught in the country schools near DeRuyter.

When a small girl she was baptized into membership with the Seventh Day Baptist Church at DeRuyter, N. Y., which was only a few miles from her home. She was a loyal and devoted member of this church for many years. Later, after her home had been established in DeRuyter, she transferred her membership to the DeRuyter Seventh Day Baptist Church, and to that church she was very loyal up to the time of her passing on. Her church was very dear to her and as long as she lived in DeRuyter she was very active in all phases of its work. She felt herself freely and thoroughly at home in its behalf. After the family moved to Geneva, N. Y., she identified herself with the First Baptist Church of that city and was very loyal to its interests as long as health and strength would permit.

Mr. Coon was a Christian man from his youth, joining the Seventh Day Baptist Church at Farina, Ill., when he was 28 years of age. He joined the church in Nortonville, Ill., where he was reared, and passed his childhood years. Upon his return to Nortonville, Mr. Coon was for some years a farmer. Later he was a photographer and bookkeeper. He served as janitor of the public school until his retirement, about four years ago.

At the time of his retirement from active work, Mr. Coon had lived in Nortonville for about forty years. He recovered somewhat, so that he could be about most of the time, but was never able to work again. He helped a neighbor who was stricken with what appeared to be partial paralysis for over a year. He helped at home a few hours each day and held up for a long time to his bed. He was known as a faithful and devoted minister, and was always ready to work. About nine weeks ago he was taken ill and admitted to the hospital. He was discharged from the hospital about four years and a half ago. Mr. Coon died on a Thursday afternoon, May 17, and in the senator's home in his last illness confined him to his bed. Mr. Coon was very kind and helpful in his contacts with others. During his last years he was very kind and helpful in his contacts with others.

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**COON**—DeEtiee C. Coon was born in Berlin, Ohio, October 26, 1846, the only son of Eliza Green Coon and Eliza Green Coon. He was a son of the late Stillman Coon and Eliza Green. living in the village of her birth, when the family moved to DeRuyter, N. Y., where the father was for many years engaged in the occupation of farming.

She was educated in Whitestown Seminary and DeRuyter High School, and afterward taught in the country schools near DeRuyter.

When a small girl she was baptized into membership with the Seventh Day Baptist Church at DeRuyter, N. Y., which was only a few miles from her home. She was a loyal and devoted member of this church for many years. Later, after her home had been established in DeRuyter, she transferred her membership to the DeRuyter Seventh Day Baptist Church, and to that church she was very loyal up to the time of her passing on. Her church was very dear to her and as long as she lived in DeRuyter she was very active in all phases of its work. She felt herself freely and thoroughly at home in its behalf. After the family moved to Geneva, N. Y., she identified herself with the First Baptist Church of that city and was very loyal to its interests as long as health and strength would permit.

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**MAXSON**—Morris Basset Maxson, son of Alfred and Jane (Kinney) Maxson, was born in the township of Linn, Wis., near Walnut, June 19, 1847. His home in Wal­lworth, Wis., May 12, 1929, in the age of 81 years, 10 months, and 17 days.

For many years he went to New York State to work. He was married to Mary Randall of Leonardville N. Y., December 24, 1929.
1870. When about thirty years of age he united with the Baptist Church of Unadilla Forks. Three children were born to this union: two daughters, and one son, who died in 1870.

Mr. Maxson was a loyal supporter of the church in its services and in financial aid as long as it was possible for him to get out.

Eight years ago last November he received quite a severe injury and has not been well since. For the last five years he has gradually lost strength and has been a great sufferer. He gave real inspiration because of his cheerfulness in suffering, and has been a great sufferer. He gave real inspiration as a man strong in body, will power, and in patience to endure till the time of release. A man strong in body, will power, and in patience to endure till the time of release.


DAILY READINGS


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


(For Lesson Notes, see Helping Hand)

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

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

Theodore L. Gardner, D. D., Editor

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Letter to the Editor.

The Society has been in existence for over forty years, and has a strong and growing membership throughout the United States. It has been in existence for over forty years, and has a strong and growing membership throughout the United States. It has a strong and growing membership throughout the United States.

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ROBERT W. C. HALL, President

BETHLEHEM, N. Y.
Ambassador Debuchi said with regard to the meetings of the World's Engineering Congress in Japan in 1929:

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

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

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
203 Park Avenue
Plainfield, N. J.

WHAT IS REPENTANCE?

Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust.

Repentance is the turning of the soul from the way of midnight to the point of the morning sun. Darkness drops from the face, silver light dawns upon it. Do not live day by day, trying to repent but fearing the struggle and the suffering. Manly regret for wrong doing never weakens, but always strengthens the heart. Some plants of bitter roots have white blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature.