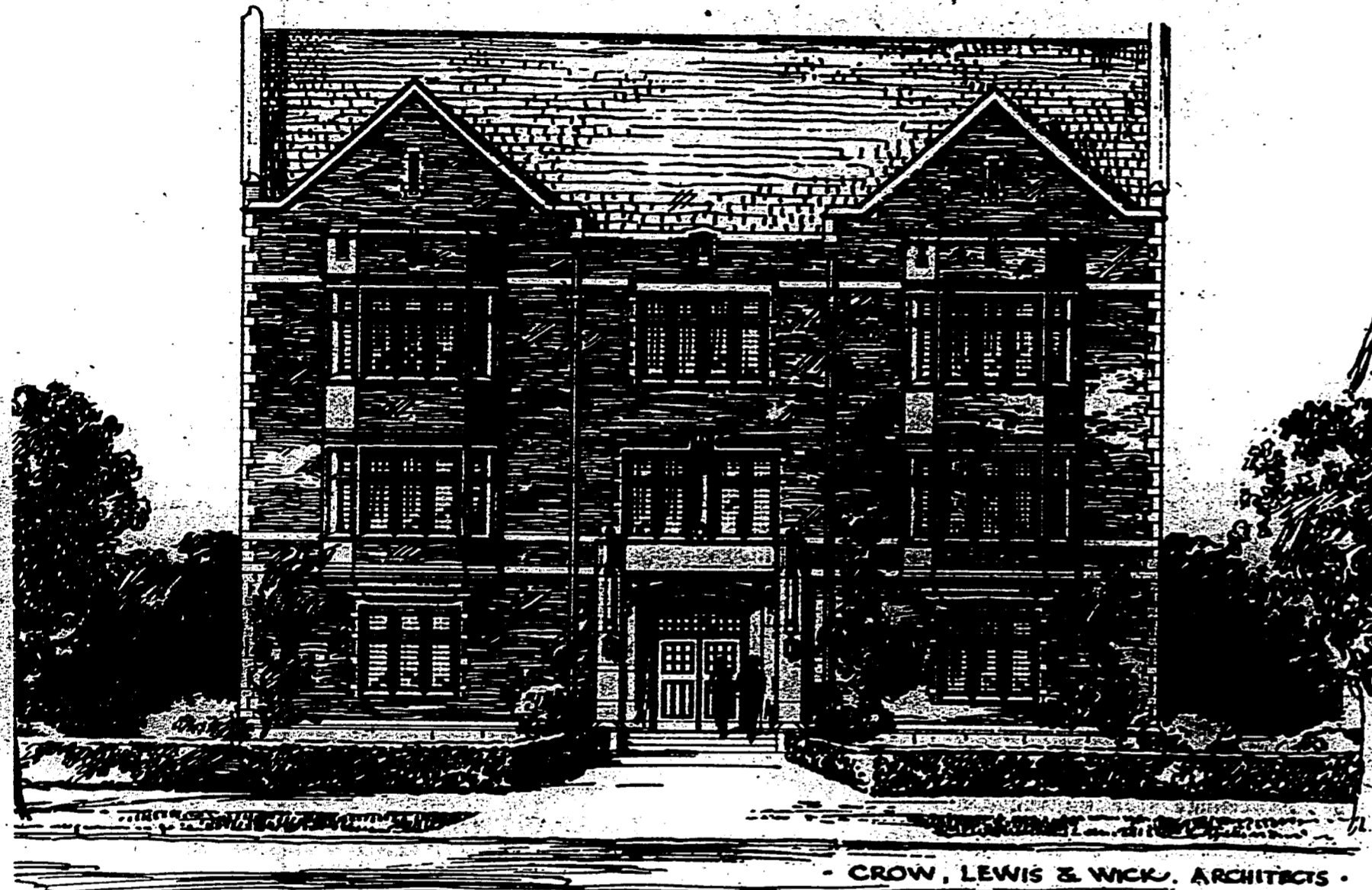


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



RADIATE YOUR MONEY

Money is a most useless thing in itself. Its total value lies in what it radiates in hopeful enterprises and noble works.

RADIATE YOUR MONEY

George Matthew Adams

THE DENOMINATIONAL BUILDING

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

The Sabbath Recorder

GOD KNOWS ALL THE DISADVANTAGES

I suppose we ought to make allowance for the difference in conditions and in endowments under which our fellow men are born, when we attempt to judge them. It would be well to consider the distance they have traveled from their starting point rather than the absolute excellence to which they have attained.

Some men seem so royally endowed that when they hear God's call they are like birds on tree tops; all they have to do is to spread their wings and fly away. Others are like birds on the ground under the thick brush. Before they can soar, they must struggle up through the brush and disentangle themselves from many hindrances in order to reach a point where they can spread their wings and sail away. God knows all the disadvantages and every hindrance, and his judgments are always just.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Claude L. Hill, Farina, Ill.
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Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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The Sabbath Recorder

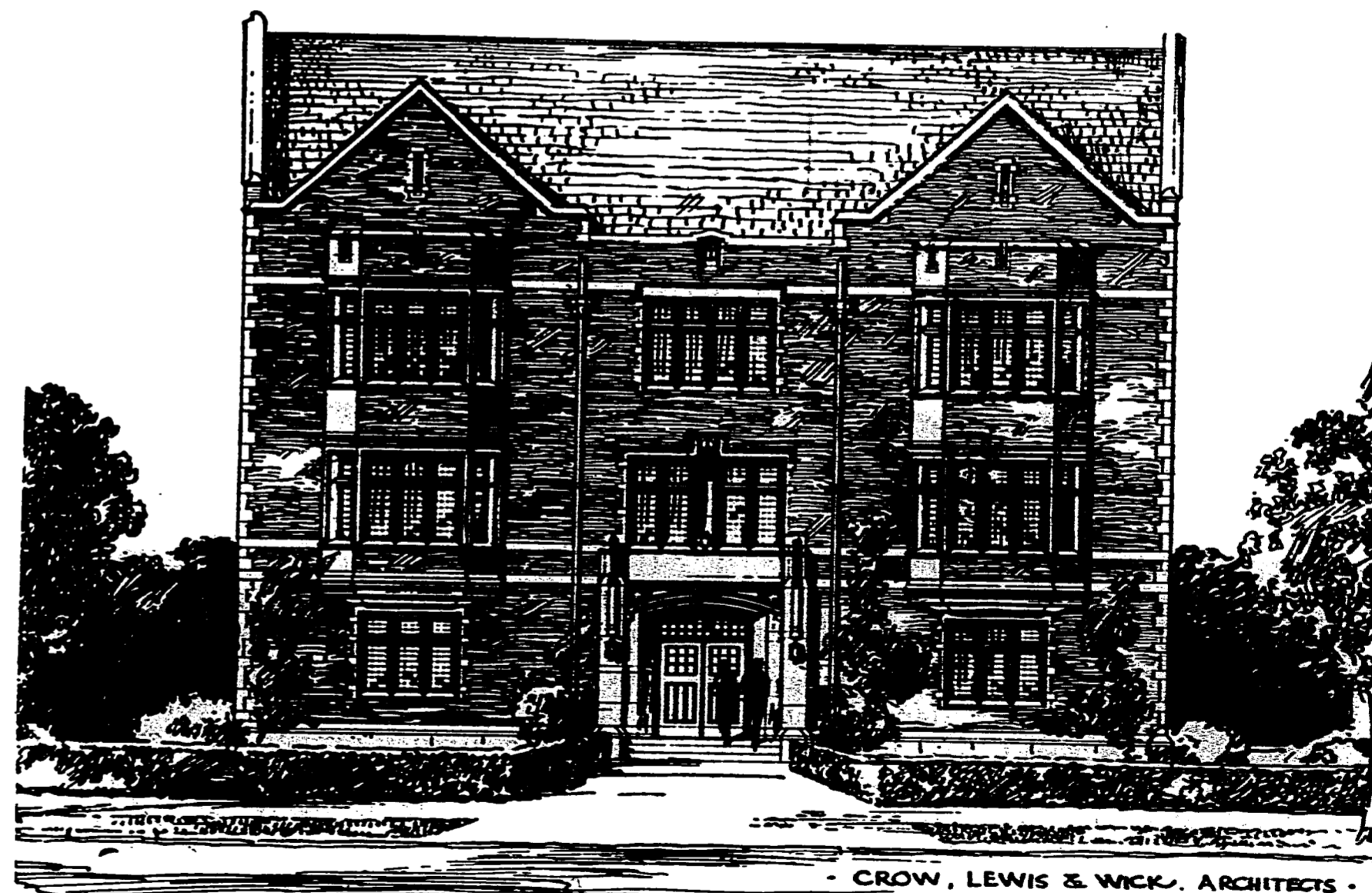
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 106, No. 17

PLAINFIELD, N. J., APRIL 29, 1929

WHOLE No. 4,391

The Denominational Building



· CROW, LEWIS & WICK, ARCHITECTS ·

Our Father who art in heaven, we thank thee for this day, and for all the ways in which thou hast led thy children up to this blessed hour. And now, on this sacred spot consecrated by the sacrificial offerings of thy people throughout the land; under this April sky, surrounded by springtime promises of coming summer and fruitful harvests; beneath our country's flag, bright morning star of hope to the nation; surrounded by Christian homes, filled with comfort and plenty; under the shadow of this great Christian building, devoted to the welfare and uplift of the young men of this historic state; close by this temple of justice and good government; in the midst of this city of churches and schools, we are assembled to dedicate this lot to the service of thy kingdom.

As we break ground for the construction of a much-needed denominational headquarters, every brick and stone of which shall speak of our loyalty to the faith of our fathers and of our hopes for the future of thy good cause, wilt thou grant thy blessing upon every one who has had some part in this good work, and who has helped to make this day possible.

We pray that our hopes for the future helpfulness of this building may be fully realized as the years go by. May it radiate a material influence which could come in no other way—an influence always tending to make us a united people, with greater devotion to the causes for which we stand. As the generations come and go may this be our "Ebenezer," helping thy people to say: "Hitherto hath the Lord helped us."

Bless the builders who must do the work here. May the workmen from beginning to end be so guided that no mishap or accident shall cause anyone to suffer.

Wilt thou raise up loyal men and women as the years go by, who shall care for this place, and who shall stand for the truth it represents.

We ask it all in the name of thy dear Son our Lord and Savior. Amen.

Breaking Ground For the New Building Sunday afternoon, April 21, at four o'clock, was the time set for the services of "breaking ground" for our denominational building. It was a great day at the publishing house, and a large company of friends from New Market, New York, and Plainfield enjoyed it in spite of the cold eastern storm that came on anew about a half hour before time for the ceremonies to begin. For two or three days, with wind in the east, there had been little or no sunshine, but plenty of clouds and drizzle. In the forenoon it did seem for a time that the sunshine would break through, but the wind had freshened up, cloudshaddarkened,

and a little before meeting time the rain was coming down.

But on such a long looked for occasion, what did Seventh Day Baptists care for a little rain? They were going to break ground for their long hoped for denominational home! Enthusiasm ran high. Everybody seemed glad, and the business rooms of the publishing house were soon well filled until standing room was at a premium.

Of course the services had to be conducted in the house instead of out in the yard as had been planned, and the individuals who were called upon to use the spade, were requested to "brave the rain long enough to step out one by one and perform their part."

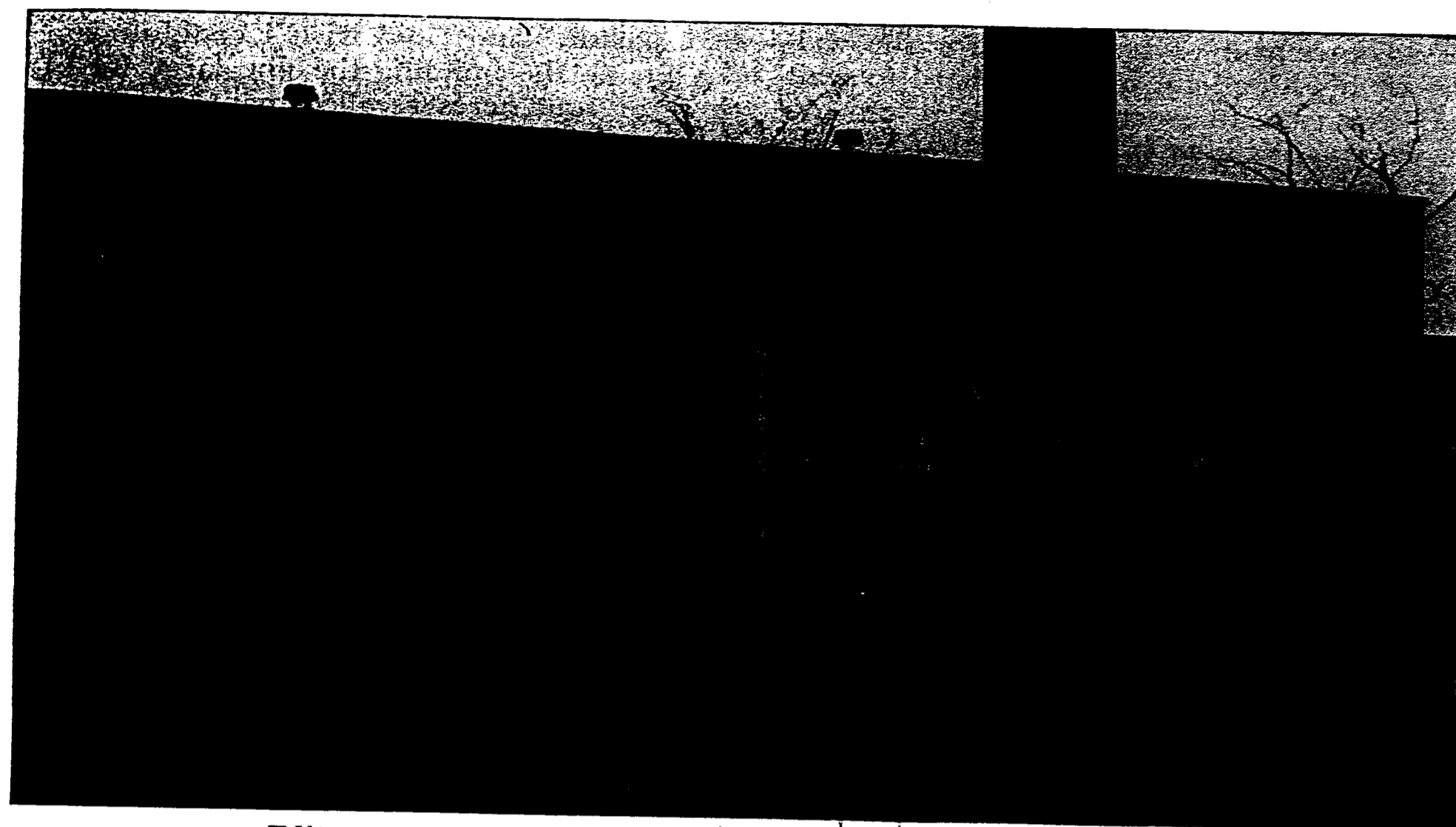
President Corliss F. Randolph had charge of the program. He had arranged it so that all departments of the denomination, so far as possible, should be represented, since the building is to belong to the denomination as a whole, and not to any one society or board. In this respect it is different from any other movement ever undertaken by Seventh Day Baptists, and we feel that our people of every church in every section of the land should have an abiding interest in it. This principle would be the same if the denominational home were located anywhere else in the land. It is located in Plainfield simply because the board and publishing house have been located here for many years. But it belongs to you all. And we trust that all will be deeply interested in it.

THE PROGRAM

After reading a few verses from Solomon's words about building the house for the Lord, and after a few words of introduction, President Randolph called upon several representatives of our boards and denominational interests to step out one by one and use the spade in the open lot.

The spade, by the way, was the very same one used by Brother Frank J. Hubbard nearly eight years ago, October 9, 1921, to lift the first shovelful of dirt for the shop part. It has been kept for this purpose; and this fact added something to the interest of this occasion.

The president called upon the editor this time to lift the first shovelful of dirt. Then came several representatives of our general



Editor Gardiner Lifting the First Shovel of Dirt for New Building

work in order as follows: Mrs. Frank J. Hubbard in honor of her husband who did so much for the shop part of the building; Jesse G. Burdick of New Market, chairman of the Building Committee; Rev. Willard D. Burdick, general secretary of the Seventh Day Baptist General Conference, and first vice-president of the Sabbath School Board; William C. Hubbard, first vice-president of the American Sabbath Tract Society and secretary of the trustees in charge of the Seventh Day Baptist Memorial Fund; Rev. Ahva J. C. Bond, acting corresponding secretary of the American Sabbath Tract Society; Rev. William L. Burdick, corresponding secretary of the Seventh Day Baptist Missionary Society; William M. Stillman, president of the Board of Trustees of the Seventh Day Baptist Memorial Fund; Miss Ethel L. Titsworth, treasurer of the Tract Society; Arthur L. Titsworth, recording secretary of the Tract Society; Alexander W. Vars, of the Supervisory Committee for the publishing house; Asa F. Randolph, recording secretary of the Historical Society; Orra S. Rogers, president of trustees, Alfred

University; Nathan E. Lewis of the Building Soliciting Committees; and L. Harrison North, business manager of the publishing house.

While these fifteen persons were doing their part with the spade as called upon, the large interested company, inside the building and on the porch, improved every available opportunity to watch the process through windows and doors, and it did us all good to see the deep interest manifested and the gladness of heart over the coming of this long looked for hour.

The exercises were closed by prayer, the substance of which is given at the head of the editorial column.

The Blessing Of Patient Waiting Sometimes God's best gifts come slowly. I fear we could not use them aright if they all came at once and as soon as we begin to feel our need of them or when we begin to long for them. If we could only see ahead, I suppose we might learn that there are rich blessings in store for those who *trust and wait*.

Sometimes when one feels sure that he is in the right line of duty, and is called of

God to do a certain much needed work for the advancement of truth and for the welfare of his kingdom, it is very hard to wait and very easy to worry because results do not come. We somehow find it hard to realize that growth and strength which come to trusting souls by waiting, are after all important *results*. Indeed they may be more profitable results in the long run than would be the immediate results so impatiently longed for.

A little study will show that the best things on earth have been long in coming. In fact no one who ever did great things for God has been able to do them quickly. It took many years for earth to realize the fullness of good things which the prophets foresaw and prayed and longed for. Daniel must have been inspired when he said, "Blessed is he that waiteth." And Paul's experience must have led him to say, "If we hope for that we see not, then do we with patience wait for it." When he had to lay in prison at Jerusalem and in Caesarea, this spirit of patient waiting must have been a great source of blessing to him.

If Moses was at all like the rest of us, he must have wondered many times why success was delayed so long in Midian, and for so many years in the Wilderness. We see even Jesus waiting for thirty silent years before the first step could be taken toward the great work which he was sent to accomplish for man.

I suppose the blessing which comes from patient waiting tends to develop the strength of character which must enhance the fullness of joy and thanksgiving when the real thing hoped for is at last attained.

Yes, it seems to me more and more, as the years go by, that the spirit of patient waiting is in itself a blessing. It is a God-given result from earnest, painstaking endeavor, which in the end enables us to enjoy the real thing longed for, when it does come.

Interesting Things In North Loup While in North Loup, Neb., I spent some hours dreaming around some historic spots and recalling memories of other days.

Of course I could not see anything familiar in the fine new parsonage, recently built where the old one used to stand. It is a fine home for a pastor, and it is too bad that it has to stand empty so long. Many

times while there I heard the appeal, "Send us a pastor," and I did wish I could do so.

Outside the building the fine large lot of three or four acres recalled many memories of my short service there. This property was once a part of the farm owned by Rev. Oscar Babcock, of blessed memory, the pioneer leader and preacher of the colony that settled here. I could not resist the desire to stand once more on the very spot, just back of the barn, where was Brother Babcock's dugout, in which he and his children made their pioneer home. He was a grand leader of the new church, and an excellent and wise counselor.

The North Loup people have a right to be proud of their fine church, built in the place of the old one struck by lightning and burned. With its memorial windows, it is a thing of beauty. Many of the fathers who helped build it are gone, but it speaks well for their loyalty to the faith of their fathers and of their hope for our future in that land.

The pulpit is a real curio, and a thing of beauty provided by Brother Hosea W. Rood—our "Uncle Oliver." It is made of fine-grained red cedar from the roof poles of the old Rood family's dugout of early days here. The pillars are made from timber out of the Rood home near Dakota, Wis., with caps from the belfry of the old Milton Academy; and the top box under the Bible, is of wood from the old schoolhouse in South Dakota, where Oscar Babcock and Elder Prentice went to school, and where Elder Todd and Elder Charles M. Lewis preached in their early ministry.

There is a fine company of loyal young people here. The Sabbath school contains 275 members, with Leslie O. Greene as superintendent, and a fine company of teachers.

If the old chair could be found upon which Oscar Babcock stood, in the open prairie by the riverside, to preach on the first Sabbath after the pioneer colony arrived, I would like to secure it for a place in our historical room of the new building. It would go well beside the chair now in our possession, that belonged to Elder William Hiscox, the first pastor of our church in Newport.

On another page we give the substance of a brief article written for the Women's Society not long ago, by Mrs. Esther Babcock, his daughter-in-law, in which you will find

interesting personal characteristics and data regarding Brother Babcock's home life, which have never been published. Upon my request Mrs. Babcock permits me to make this use of her write-up, which was prepared for a home social gathering. You will find it full of interest.

OUTLINE PROGRAM FOR SABBATH RALLY DAY, MAY 18, 1929

(Arranged by the Sabbath Promotion Department of the American Sabbath Tract Society)

We are asking each church to take this suggested program, and in the various organizations work it out as far as possible, adapting it to local conditions where necessary. It will mean much to each individual of each organization if he can find his place in the day's plan, which applies to the whole church and its activities. Will you find the part you are particularly interested in, and begin promoting it now? We will appreciate your co-operation.

WEEKLY PRAYER MEETING

The usual prayer meeting should be announced as a "Sabbath" meeting, with a topic chosen by the leader that will fit into the program here outlined, without duplication of any of it. As one of the hymns, or as special music (duet or quartet) use the Sabbath hymn by Stillman in the RECORDER for April 22. There is still time to order copies of this hymn from the office for your prayer meeting group if you wish each one to have one.

SABBATH MORNING CHURCH SERVICE

Regular worship service will be held, with the sermon on some phase of the general Sabbath topic. We are asking pastors to co-operate by making their sermons fit the occasion. The pastorless churches and any who use the "Pulpit" in the RECORDER will find the sermon for May 18 in the RECORDER for next week, May 6.

SABBATH SCHOOL

Usual lessons will be used, but we are asking that a part or all of the opening exercises be given over to this subject. The following is a suggested program for such exercises.

Opening hymn—When Morning Gilds the Skies.

Prayer.

Scripture lesson—Fourth commandment recited in concert.

Exercise by four boys and girls from the Junior department.

How Jesus kept the Sabbath (told in their own words).

First speaker—John 5: 1-9.

Second speaker—Mark 1: 30, 31 (verse 21 of this chapter tells that this incident was on the Sabbath).

Third speaker—Mark 3: 1-5.

Fourth speaker—Luke 13: 10-16.

All four repeat in concert Mark 2: 27, 28.

Hymn—Safely Through Another Week.

Quotation to be read before the school:

"There are certain debatable topics in the field of religion that lie in the twilight zone between fact on the one hand and pure speculation on the other, and any one who bases his life's course on these alone is building on shifting sand. There are other outstanding topics, however, which are truths of pure gold, so to speak, running through the Bible clear and distinct to him who is willing to study it in its setting. If we could but step back and view the entire Scripture, as it were, in perspective, and cease trying to study it through the microscope, word by word, we should be able to see more clearly that God has been and is revealing himself to his people just about as rapidly as they are capable of comprehending, and that all seeming conflicts are due not to a changing or an inconsistent God, but to a changing people through whom he must work to make himself known.

"Coming down clearly through all records from the earliest to the latest Scripture is the truth of the Sabbath, observed and clarified and given added impetus by Christ himself. History tells us the Sabbath is no myth and reason points to its positive spiritual benefits. For myself, I love it, and life without it would lack much of its present fullness."—*M. H. Van Horn, Dean of Salem College.*

Classes.

CHRISTIAN ENDEAVOR

Junior Society

The meeting hour will be largely occupied by the contest which is already in process of preparation in the Junior socie-

ties. The basis of the contest is Mrs. W. D. Burdick's "Sabbath Catechism" and it will be conducted as a spelling-match. The losing side should set a time and make arrangements for a social to be given for the winners.

If your group is not large enough so this will occupy the full hour, conduct a meeting in the regular way, with the contest as one feature. The topic for the meeting would be "How Can Juniors Tell Others About the Sabbath?" A suggested program follows. Do not let it limit you in any way; add as much as you can to its interest.

Opening songs.

Prayer.

Scripture lesson—Matthew 5: 14-16.

Leader's talk on "Why We Think the Seventh Day Is the Right Sabbath."

Expression from each junior on "One Way I Can Show Others What I Believe About the Sabbath."

Contest.

Closing prayer by the leader—"Dear Father, help us as juniors to find our places in thy great work, and may we try, through our Sabbath keeping, to show thy goodness and love to others."

Intermediate Society

Suggested outline for meeting:

Song Service—(Closing with Daland's Sabbath hymn if available).

Topic—"What Are the Sabbath Values for Us?"

Scripture lesson—Isaiah 58: 13, 14.

Sentence Prayers.

Playlet—Parts should be assigned ahead of time; they are to be read from RECORDERS by five intermediates representing the characters.

Time—after Christian Endeavor any Sabbath afternoon.

Characters—a group of high school students—Janet, Hart, Frank, and Mary and Fred; the last two are brother and sister.

Hart—How about it, you folks, are you taking in the senior play next week? They say it is going to be a peach.

Mary—Fred and I aren't going.

Frank—I guess I won't be there, though I'd surely like to.

Janet—I don't just know yet. I am trying to convince my family that it is all right to go on Friday night, but so far they don't see it that way.

Hart—I should think you could convince them—it is a good play—educational, more or less, and it has a moral, almost. If the serious things are mixed up with the side-splittingly funny ones, it isn't anything bad, is it? Is it a sin to laugh on the Sabbath?

Fred—No, of course not, but there are other things to think about. A person has to consider his own idea of the Sabbath and what it ought to mean to him, and then there is the idea of your influence, too.

Frank—Yes, that's my point. I've been thinking more about it, Fred, since I heard that you had a chance at a part in the play and turned it down because it would come on Friday night. And the person who told me said, "That's the kind of fellow I admire—one who stands up for what he thinks is right." I'm not so sure but that the good opinion of a few real serious minded fellows like that is worth more than the applause you get on the stage. At least it lasts longer.

Hart—Oh, well, I don't suppose my folks will like it if I go, either, but I do want to see that play. When it is your own class, you know, it brings it closer. I'd like to have had a chance at a part, I don't believe I'd have turned it down, Fred. I think our folks are expecting too much of us when they want us to give up such things for the Sabbath. Sabbath keeping was easy for generations past, but it is harder now-a-days.

Mary—I'm not so sure it is, Hart. I've heard mother tell how she alone of all her family wanted to keep the Sabbath, and how they made fun of her until she left home to be able to follow what she believed. At least our own homes don't oppose us. And as to past generations, how about the people who have stood out against great majorities all these centuries—how about the man who was martyred in England—actually killed—was that easy Sabbath keeping? We aren't the first ones who have run into difficulties and most of them have been a lot worse than high school plays on Friday nights.

Janet—Well, while we're talking about it, let's go on. After all don't we keep the Sabbath pretty much just because our folks do? I've wondered sometimes if just being in Seventh Day Baptist homes was a good reason.

Fred—No, I don't think it is. But I picked up one of our books the other day and got to reading it. There is real reason back of it. Begin at the beginning. It is a commandment given by God as a memorial of creation. Then it was observed by people in Old Testament times, and Christ kept it. He cleared away all the brush, as you might call it, that had overgrown the best meaning of the Sabbath and set it before them as a means of refreshing their souls—not just a day upon which they couldn't do anything. This book referred to a place where Christ, in foretelling the destruction of the temple, mentioned the Sabbath as in existence at that time, showing that he didn't expect it to be done away with as soon as he left the earth. Through history it has stood, until Sunday was brought in, and it still stands, upheld by a few like us who believe in it, and in its value.

Frank—That is all right, but there's more to it than that. I think we need it. We would soon wear out on seven days' work every week. I think God knew what he was doing when he gave us a rest day. But more than that we need it mentally. When I've been going hard all week, the way we do, I find Friday evening prayer meeting and the restful spirit of the Sabbath mean a lot. It supplies a rest that I couldn't get at the senior play, for instance. You were talking about the difference between generations a bit ago, Hart, here's another one—we need the Sabbath more, for we go faster all week. I heard a Sunday-keeping preacher say once that he'd rather preach to a Sabbath-keeping congregation than to a Sunday-keeping one, because the Sabbath keepers went home and rested and went to bed early the night before, and Sunday people were out late and were so sleepy they couldn't listen to the sermon. We talk about the Sabbath being for past generations—I can't think of any generation in history that needs it more, or could make better use of it than the present one.

Fred—Yes, and look at the way Sunday is kept. You go to church and then strike out and have a good time. We need a rest day, and Sunday doesn't fill the bill.

Janet—Oh, I know you are right, of course. It is only that sometimes I get to wondering if it is all worth while. But when I really stop to study it out, I know

it is. It helps to keep us in "balance"—so that the really important things look important to us, and so we won't put too much emphasis on minor things. I guess I'll quit pestering the folks about next Friday night.

Hart—I suppose you are right, but—well, it doesn't keep me from wanting to see that play!

Mary—Of course, Hart, we all want to go. It is just a question of which we want most, the enjoyment and fun of the play, or the values that the Sabbath has for us if we hold it sacred. After all, ten years from now, which will be more important, having seen the play, or the sense of reverence for the Sabbath and the One who gave it to us, that we will have built up if we substitute a Sabbath spirit for plays on Friday nights?

Hart—Well—maybe I'd better think it over more before I buy my ticket. I've got to go now—See you at the social tonight!

Discussion on such topics as:

Does the Sabbath contribute more to the spiritual life than does the Sunday of our friends?

Why must we avoid laxness in its observance? Will laxness harm ourselves, or others, or both?

What are the ways in which the Sabbath Promotion Department of the American Sabbath Tract Society is working with our own young people? (Teen-Age Conferences, Lewis Summer Camp in Rhode Island, Conferences with College Young People, etc.)

What should be my part in Sabbath Promotion?

May we apply Sabbath keeping today just as Christ did in his time?

Benediction.

Senior Society

Suggested program (based on the tract sent with letter to the corresponding secretary of each society).

Song service (closing with Daland's Sabbath Hymn if available).

Scripture—Mark 2: 23-28.

Topic—"How Shall We Observe the Sabbath?"

Prayer.

Seven short talks on the seven topics treated in the tract "How Shall We Observe the Sabbath?" These topics should be given out the week before, a copy of the

whole tract being given to each speaker, so that each talk may be in the light of the whole tract.

Special music.

Discussion of the ideas expressed in the tract, or any others relating to the Sabbath.

Moment of silent prayer for the best observance of the Sabbath in our lives.

Benediction.

Evening

Social and business meeting in which the intermediates are included. This might well be the RECORDER social suggested by the Young People's Board to close the RECORDER Drive, if the social can be held that night. We urge, however, that in some way a business meeting be held, for consideration of the Sabbath Promotion suggestions, a copy of which has been sent to the secretary. We are asking that in some form you adopt some of these suggestions for active, aggressive work. We especially ask your consideration of the last two items, "Send a Tract Campaign" and "Retreats." This is the time of year when the latter would be most interesting. Please see that your society finds in these suggestions, or some of your own, some one or two things to work out, and so start some real Sabbath Promotion work.

REPORTS

We will be glad to have reports of your activities on this Sabbath Rally day. If you add something to these plans that improves them, please let us know about it, for someone else might be able to use that idea later. At any rate, the RECORDER readers will be glad to know how your Sabbath Rally day worked out.

Send your reports or comments to

REV. A. J. C. BOND,

Leader in Sabbath Promotion.

510 Watchung Avenue,
Plainfield, N. J.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 14, 1929, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

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

Visitors—Mr. Bonham of Shiloh, N. J., Mrs. Willard D. Burdick, Mrs. Irving A. Hunting, Dorothy Potter Hubbard, Jacob Bakker.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY

Literature.—Under the direction of the Committee on Distribution of Literature, and in response to calls received at the office, tracts have been sent out during the month as follows:

Fundamental Features of the Sabbath Cause	1,000
Other tracts	17,153
Total	18,153
Critical History of the Sabbath.....	1
Church Membership for Juniors.....	6
The Sabbath (paper binding).....	1

Of the 18,153 tracts sent out nearly 12,000 went in one shipment to Rev. D. Burdett Coon of Jamaica. There was sent to him also a box of second-hand books which had been received at the office for shipment for the circulating library which is conducted by Mrs. Coon.

Lewis Summer Camp.—Miss Brewer has given a good deal of time during the month to the preparation of a booklet for advertising Lewis Summer Camp. The copy is now in the hands of the printer and the booklet will be ready for distribution soon. It will be a very attractive illustrated booklet with an original cover design. Dates for the summer camp should be decided upon soon and other arrangements completed.

Sabbath Rally Day.—Our annual Sabbath Rally day this year comes on the eighteenth of May. A program has been outlined for the observance of Sabbath Rally day, consisting of suggestions for the weekly prayer meeting, regular church service, Sabbath school, and the three branches of the Christian Endeavor society. This material will appear in an early issue of the SABBATH RECORDER.

Our Pulpit.—The weekly sermon in the RECORDER has been running about six months together with a cut of the picture of the preacher of the sermon, and so far it has been a new face each week. This indicates the general response

on the part of our ministers to our request for sermons.

Letters have been written to pastorless churches asking if the sermons were being used and enjoyed. Four or five responded saying they did enjoy the sermons. More recently a request was made in the RECORDER for such expression on the part of others. Three replies have been received. From these we quote as follows:

I

"I think it a good thing for the RECORDER to have such a department. They are a great help to me. I also think the pictures of the writers of the sermons are a great improvement. I enjoy reading them every week."

II

"We could not desire better sermons than we receive from our own pulpit here, but the RECORDER sermon is a visitor and always welcome. Then, too, we certainly have enjoyed the splendid pictures of them all and know just where each one of them is at present. The RECORDER has been read by shut-ins at the hospital each Sabbath for weeks, and I know many shut-in Seventh Day Baptists welcome its arrival and feel they can have a sermon by one of our ministers anyway."

III

"As a 'lone Sabbath keeper' I am writing to express my appreciation of the sermons that appear in the department designated 'Our Pulpit.' I hope it may be continued indefinitely. The pictures are not so essential as the words of life. Perhaps the expense of preparing the cuts might be discontinued without serious loss, but the words of encouragement and comfort lead us on in the way of eternal life."

Teen-Age Conferences.—During the last four years one or more Teen-Age Conferences have been held in practically every Seventh Day Baptist community east of the Rocky Mountains. We have now practically adopted the policy of holding such conferences on request. A Teen-Age Conference was held last month at Westerly, R. I., in connection with the meeting of the New England Seventh Day Baptist Christian Endeavor Union. Miss Brewer spoke at the first session of the Union Rally on Sabbath afternoon and had charge of the conference Sunday morning and until the arrival of Mr. Bond, Sunday afternoon. Pastor Simpson of Ashaway, Pastor Hill of Waterford, and several of the young people presented topics. We have now under consideration the holding of Teen-Age Conferences at three different places. In each instance, the suggestion came from the local pastor.

The Battle Creek Conference.—A conference of college administrators, board secretaries, and others was held at Battle Creek, Mich., March 27-29. There were present at this conference the following: President Paul E. Titsworth, Washington College; President Boothe C. Davis, Alfred University; Alfred E. Whitford, Milton College; S. O. Bond, Salem College; Deans M. H. Van Horn, Salem College; J. Nelson Norwood, Alfred College; John N. Daland, Milton College; Secretaries W. D. Burdick of the Gen-

eral Conference, William L. Burdick of the Missionary Board, and Erlo E. Sutton of the Sabbath School Board; Pastors James L. Skaggs of Milton; George B. Shaw, Salem; A. Clyde Ehret, Alfred; Claude L. Hill, Farina; Loyal F. Hurley, Adams Centre, which with the leader in Sabbath Promotion made a group of sixteen men.

President Paul E. Titsworth gave an address at the public session on Wednesday evening, and every man of the sixteen was present when the conference opened Thursday morning and remained through to the close on Friday afternoon. President Titsworth was elected chairman of the conference; Dean Norwood secretary; and President Whitford, Dean Van Horn, and Pastor Hurley as Steering Committee. The subject for discussion was, "The relation of our colleges toward Seventh Day Baptist young people." The spirit was fine all the way through and the discussions were frank and serious and dealt largely with practical campus problems with the final session devoted more specifically to the Sabbath question.

I believe this conference was one of the best things that has occurred during the several years of my relationship to the board. One pastor said it was a most profitable meeting in his experience. One college dean said he had been longing for something of the kind and was grateful to the Tract Society for making it possible. One college president expressed his hope that within two or three years another such conference might be held. Personally, I found it enlightening and on the whole encouraging.

And So Forth.—The office has been working on a set of statistics which might be used as a basis for proportioning the denominational budget. When completed, it will give information as to the amount of money given by each church since the beginning of the Forward Movement, the average amount per year, and the average amount per member per year.

The office handled the sending out of blanks to all ministers on behalf of the committee of the General Conference appointed to study the question of Ministerial Relief. Ninety-one blanks were sent out and seventy-one received and turned over to the committee.

On the request of the Young People's Board, the office has been co-operating in the matter of the coming SABBATH RECORDER drive. The present plan is to use a picture of Doctor Gardiner as prizes in the contest.

We have sent to Mrs. Catherine Shaw Stillman of Houston, Tex., copies of the picture of Rev. Claude L. Hill, president of the General Conference, to be sent by her with her monthly letters to the lone-Sabbath-keeping juniors. These were printed from the cut recently used in the SABBATH RECORDER.

Interesting letters have been received from several persons inquiring concerning our beliefs. Two have acknowledged receipt of copies of the "Fundamental Features of the Sabbath Cause." One of these is a minister in the United Presbyterian Church. He writes a very interesting letter and closes by saying, "I thank you for the 'Fundamental Features' and assure you I shall be edified by studying same. May the

light of the Holy Spirit be permitted to shine in all our hearts." We have had further correspondence with him and have sent him other literature which he expressed himself as willing to receive and read.

A. J. C. BOND,
Acting Corresponding Secretary.

By vote the request of Pastor Osborn was referred to the Advisory Committee for consideration and report.

The request of General Secretary Willard D. Burdick on behalf of the Commission was referred by vote to the Budget Committee.

The treasurer, Ethel L. Titsworth, presented her report for the third quarter, duly audited, which was adopted. She also presented correspondence from Editor Theodore L. Gardiner in which he pledged an additional thousand dollars to the Denominational Building Fund. As this will not now be needed, the recording secretary was requested to make suitable reply to Doctor Gardiner.

COMMITTEE ON DISTRIBUTION OF LITERATURE

The committee would recommend:

That the paper bound volumes of Rev. A. J. C. Bond's "The Sabbath," be offered free to the Young People's Board for use as study material among lone Sabbath keepers, if such use can be made of them.

That in the RECORDER Subscription Drive sponsored by the Young People's Board, the usual policy be followed of giving one free subscription for each three new ones secured.

That the tract, "Not Under Law but Under Grace," by Rev. George W. Hills, be reprinted, the edition to be three thousand.

Quantities of the booklet, "Fundamental Features of the Sabbath Cause," have been sent out each month recently. Figures on the number sent to different groups, and the number returned in each case, may be of interest.

To Baptist ministers in Texas..... 1,200
Returned—17 per cent (present list will be lower)

To United Presbyterian ministers and laymen 1,010
Returned—7 per cent

To Baptist laymen (from new list)..... 340
Returned—3 per cent

To Baptist ministers in Texas, sent this week 1,000

Two responses have been received, one from a Baptist minister in Texas, the other from a United Presbyterian minister in New York.

Resolutions adopted.

To the Board of Trustees of
The American Sabbath Tract Society:

Your Committee on the Denominational Building respectfully reports:

That it has received from six several contractors bids for the erection of the denominational building, generally in accord with the plans and specifications prepared by Messrs. Crow, Lewis and Wick, architects, and which plans and specifications were presented at this meeting.

These bids do not include furnishing or installation of any lighting fixtures or floor coverings, or the partitions for the third floor, or the lining or door for vault on third floor, but otherwise are for a completed building, including excavations. Such bids, including quarter sawed white oak, trim, doors, and wainscot, are as follows:

J. H. Wyman & Son.....	\$ 79,151.00
Skinner & Cook.....	74,700.00
M. C. Tredennick Co.....	73,907.00
George D. McCarthy.....	72,491.00
Wigton-Abbott Corporation	68,008.00
Hugh Montague and Son.....	65,495.00
Should the lowest bid be used, your committee estimates as the probable cost of the building the following:	
General contract	\$ 65,495.00
Architects' fees (7 per cent).....	4,585.00
Lighting fixtures, floor covering and equipment	6,970.00
Total	\$ 77,050.00

Understanding that cash and pledges of funds for erection of the building have been received to date, amounting to about \$79,105.57.

Your committee recommends:

1. That it be authorized to contract with Hugh Montague and Son for the erection of the building in accord with their bid as above indicated.

2. That your committee be authorized to employ such other contractors, laborers, craftsmen, and/or agents and procure or contract for such materials and supplies, for, in or about the erection and completion of the denominational building, as it, in its discretion may from time to time determine, or this board may direct.

3. That in erecting the proposed denominational building, your committee be and hereby is authorized to make such variations, additions, and/or changes in the general plans and specifications submitted for said building as, it, in its discretion, may from time to time determine, or this board may direct.

4. That the proper officers of this corporation be and hereby are authorized, on its behalf and in its name, to execute and deliver such contracts and/or other instruments in writing, and to affix the corporate seal thereto, as may be essential, needed, or required for in or about the erection and construction of the denominational building, and/or as may be approved by your Building Committee.

5. That the treasurer be and hereby is authorized to disburse the funds of the society which have been or may be contributed or donated for the denominational building, from time

to time in accord with the contract or contracts for the erection thereof, and as may be authorized by the Building Committee.

On behalf of the committee,
ASA F. RANDOLPH,
Secretary.

Plainfield, N. J.
April 14, 1929.

Report adopted by a unanimous rising vote of members and visitors.

The board received with great gratitude a gavel, made by Jesse G. Burdick, and presented on behalf of the Piscataway Seventh Day Baptist Church, the same being made from wood taken from the second church building of that church, built in 1802, on the Stelton road in Piscataway. The recording secretary was requested to send suitable recognition and appreciation of the gift to Mr. Burdick.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

OUR DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

DEAN ARTHUR E. MAIN

Twelve persons have studied under the auspices of this department: one college teacher; four college students, two being young Methodist preachers; and seven Seventh Day Baptists. Two of these are pastors who are doing good correspondence work and who report every forty-five hours of prescribed reading which is a unit of credit.

The teachers are: Dean Arthur E. Main, Rev. Walter L. Greene, Rev. Edgar D. Van Horn, and Mr. Neal D. Mills. The three last mentioned are doing faithful and efficient work.

It has been suggested that our school undertake to do only two years' work of the three usually required. Something can be said in favor of this method of procedure; but there are two very strong reasons against it: first, each seminary has its own individual program and it is quite difficult for any one seminary to parallel the work of another so that for example, two years' work in our school would correspond exactly to two years' work in another; second, while we teach general Church history and general Christian doctrine, we also aim to

teach denominational history and denominational doctrines.

We might add that many testify to the very great value that comes from our students for the ministry studying together.

I am therefore convinced that as a rule our school should give three years' work required for graduation, then let the graduate go to Yale, Union, Rochester, or Chicago for one year's graduate work. This seems to me to be a kind of ideal.

Alfred, N. Y.

SOMETIME

Sometime, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And, we shall see how, while we frown and sigh,
God's plan goes on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses can not reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery find a ready key.

But not today. Then be content, sad heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we shall say, "God knew the best."
—Marriane Faringham.

ONWARD MOVEMENT

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

ARE STATISTICS VALUABLE?

Doubtless some of you who read the "Summary of Denominational Gains and Losses," by Dr. H. K. Carroll, in the *Christian Herald* of April 20, were shocked to note that the Seventh Day Baptists were listed with a loss in membership in the United States of 535 for the year 1928.

Realizing that such a serious mistake should be corrected, I began searching for the cause of it, but am able to only partially explain the matter.

In looking over the statistical reports in the *Year Book* of 1928 I find that there were ten churches that failed to send in their reports. Going back to the *Year Book* of 1927 I find that the total membership of those ten churches and one new one is about 400.

This accounts for 400 of the 535 loss, and is due to lack of statistics instead of loss of members.

Quite a number more may be accounted for by inaccuracies in some reports, or possibly errors in figures.

According to statistics in the *Year Book* of 1928 the actual decrease of members for the year of our churches in the United States that send in their reports, was 59, while in the full number of churches reporting, at home and abroad, there was a total net gain of 45.

One thing that we can learn from this is that great care should be taken in filling out statistical blanks, and in seeing that they correspond with the report of the previous year.

The membership reported in 1928 minus the gain during the year, or plus the loss, should give us the same number as was reported in 1927. But in every association there were churches that failed to report accurately, and in one of them more than half of the reports failed to tally with those of the previous year.

When such inaccuracies amount to figures as large as 23, 29 or 46, it is quite impossible to quote statistics helpfully.

Carefully prepared reports will help us to secure accurate printed statistics and place us in a better light before the world when these are quoted in outside periodicals.

CONGREGATIONAL CARE OF THE PASTOR

PRESIDENT HARRY LATHROP REED
(President of Auburn Theological Seminary)

Six weeks after my graduation from Auburn Seminary I entered upon my first and only pastorate. During the first pastoral call on one of my parishioners a lady said to me, "What a satisfaction it must be to have completed your education and not to have to study any more!"

The congregation does not always appreciate the needs of continuing education for the pastor.

"Pastoral care of the churches" is a very common phrase. What about "congregational care of the pastor"?

That first and greatest pastor of Christian flocks, Paul of Tarsus, admits us into his confidence when he writes, "that which cometh upon me daily, the care of all the churches."

The church at Philippi about A.D. 60 might easily have written, "that which cometh upon us daily, the care of all our pastors."

When their pastor, Paul, was at Thessalonica they sent "once and again" a donation. When he was waiting for his case to be called before the court of appeals at Rome they sent to him from their own number an assistant pastor, a young man named Epaphroditus, who was instructed to assist him as the representative of the Philippi Church in every possible way.

Pastoral care of the churches ought to find a cordial and affectionate response in congregational care of the pastors.

What is your church doing in its devoted and loyal care for your pastor? A "donation" perhaps, if it is a rural church? An automobile to signalize his tenth anniversary? An assistant pastor, a sort of "Epaphroditus," or a church secretary, or

a director of religious education, when the burdens become extra heavy?

But what is it doing for his continuing education, to help him fill up the reservoirs that through constant giving out are sometimes nearly exhausted? Here are a few suggestions as to what it might do.

1. Establish a fund for a manse library. Let it yield, say, fifty dollars a year. Let the pastor have the joy and the unrestricted privilege of purchasing for that library and for his own use fifty dollars worth of books each year. The books become the permanent possession, not of the pastor, but of the manse library.

2. Make him a member of a "Book a Month Club," and instruct the church treasurer to pay all bills for books.

3. Constitute him a member of a "Religious Book a Month Club"; or better still of both these clubs. The cost would never reach seventy-five dollars a year.

4. Give him a three months' furlough from February to May, and send him, all expenses paid, on a trip to the Holy Land. That is a form of continuing education which would bring a hundred fold return both to pastor and church.

5. Supply his pulpit for two or five Sundays in July and August and send him to a summer school. Insist that he go, and guarantee that it shall cost him little or nothing—not even his regular vacation.

There is no pastor who does not need some such continuing education.

Perhaps you can persuade the pastor's wife to come with him—at the expense of the church.

Congregational care of the pastor!
—From *The Chapel Bell*.

HOME NEWS

NORTONVILLE, KAN.—Seventeen men of the church met at the parsonage the evening of February 24, at the invitation of Pastor Ogden. A social evening was enjoyed in which those present participated in novel games and fascinating matching of wits. Following the serving of light

refreshments a short session of business was held. A movement was started for holding church socials. The men also voted to sponsor the organization of a troop of Boy Scouts under the leadership of Pastor Ogden. Laurence Maris was selected as assistant scoutmaster. Alfred Stephan, Ernest Wheeler, Ansel Crouch, Claude Stephan and Asa Prentice were named as the troop committee.

The brotherhood, which has been inactive for some time, was re-organized with the following officers: president, Alfred Stephan; vice-president, Henry Ring; secretary, Laurence Maris; treasurer, Harry Stephan. Chairman of standing committees were appointed as follows: social, Donald Maris; membership, Alfred Wells; civic betterment, Cecil Stephan; sick and benefit, C. C. Shay; finance, Henry Ring; prayer meeting, J. E. Maris.

The first regular meeting of the brotherhood was held on the evening of March 4 when an interesting program was put on by the committee, J. R. Wells, Fred Maris and the pastor. The new president gave a brief address, Laurence Maris gave a talk on his trip last summer, a duet with guitar and harmonica was given by Claude and Harry Stephan, and Donald Maris entertained with a reading.

The vesper services sponsored by the young people have been varied pleasantly with excellent programs. The attendance is good, being up to seventy-five or eighty.

The Intermediate society was host to the Jefferson County Christian Endeavor Convention held in the local church February 21.

Twenty-four young people were delightfully entertained at a St. Patrick party on the evening of March 16 at the home of Charles Hurley.

The attendance and interest in the Sabbath afternoon young people's meetings is good.

E. K. Burdick has made the splendid gift, through the church for the denominational building, of \$500 cash.

The parsonage is made more comfortable and brighter and the pastor happy

with the addition of certain articles of furniture added to that already provided by the ladies of the church.

The church was favored by having Secretary Willard D. Burdick with us from March 8-13 during which time he held a six-day conference on denominational work with meetings each evening. Owing to very bad roads—in places impassable—the attendance was small, being between thirty and forty most evenings. Those who had the privilege of attending were much helped and gained valuable information from the discussions.

At a special business meeting called for the purpose on the evening of March 9, the church chose by vote three men, who were called to be deacons: Earl D. Stephan, Asa L. Prentice and Ernest Wheeler. Mr. Wheeler felt unable to accept, but the other two were prevailed upon to assume the office. Accordingly, they were ordained in an impressive service held on the evening of March 13, Dr. W. D. Burdick preaching the ordination sermon. The charge to the candidates and to the church were delivered by the pastor and the hand of welcome given, on behalf of the deacons, by J. A. Howard. A deep and long felt need for younger men to fill the office of deacons and assist the two remaining older deacons, one of whom has grown infirm, has been splendidly met in these two worthy men.

—*The Nortonville Review.*

NORTH LOUP, NEB.—Dr. T. L. Gardiner of Plainfield, N. J., who came Friday evening, departed for his home Sunday, A. H. Babcock taking him as far as Grand Island by auto. Doctor Gardiner preached Friday evening and on Sabbath morning addressed the Seventh Day Baptist congregation on the subject of the denominational building to be built at Plainfield. There is at the present time a large printing establishment where the SABBATH RECORDER, the official organ of the church, and all denominational literature is printed. This shop also does a great deal of commercial printing and is netting some profits. However it is crowded, and there are no offices or rooms to care for the various departments of the work.

POOR PRINT IN ORIGINAL

While Doctor Gardiner did not ask for money, his talk so inspired his congregation, especially in view of the fact that \$10,000 could be saved by closing the contract on Monday, April 15, that pledges and cash amounting to over one thousand dollars were volunteered in a very short time.

This sum helped to bring the total already pledged to the \$80,000 required, and the contract was signed on Monday, Doctor Gardiner's eighty-fifth birthday.

The visit of Doctor Gardiner, who is very much loved and revered by the North Loup Church, and who is getting beyond the years when traveling is a pleasure, was greatly appreciated. While here, he was the house guest of Mr. and Mrs. A. H. Babcock.

CHURCH NEWS

Dr. T. L. Gardiner, editor of the SABBATH RECORDER, spoke at the union meeting Friday evening, and at the regular Sabbath morning service. He came in the interest of the denominational building, not to ask for money but to explain why we need one and why the money must be raised or pledged now. He created so much enthusiasm that before anyone realized it over a thousand dollars had been raised. A beautiful quartet was sung by Esther Babcock, Ava Johnson, Archie Moulton and Dell Barber with Georgia Greene at the piano.

—*From the North Loup Loyalist.*

DENVER, COLO.—Just a line to let RECORDER readers know that Denver is still "going strong." We have retained Pastor C. A. Hansen for another year. He has made things worth while here.

We are growing some too. We have several visitors each Sabbath day. There is a lot of missionary work to be done here this summer, there are so many interested in the Sabbath and our church. We have to give a lot of credit to our pastor for his fine sermons and his interest in each of us.

LURA BENNER,
Clerk.

"There is gain that is loss, and there is loss that is gain; just as there are rich who are poor, and poor who are rich."

MISSIONS

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

MEETING OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 17, 1929.

The members present were: C. A. Burdick, William L. Burdick, S. H. Davis, G. B. Utter, Robert L. Coon, Dr. Anne L. Waite, John H. Austin, Charles E. Gardner, Rev. William M. Simpson, Rev. W. D. Burdick, A. S. Babcock, I. B. Crandall, Frank Hill, Walter D. Kenyon, Elisabeth K. Austin.

The visitors present were: Mrs. Allan Whitford, Mrs. Nellie Grant, Mrs. William M. Simpson.

The meeting opened at 9.35 a. m. with prayer by Robert L. Coon.

The minutes of the last regular meeting of the board in January, and the special meeting in February were read.

The following quarterly report of the treasurer was read and voted received and recorded.

QUARTERLY REPORT

January 1—April 1, 1929

S. H. Davis	In account with	
	The Seventh Day Baptist Missionary Society	
	Cash Received	
On hand January 1, 1929.....	\$ 20,340.35	
For—		
General Fund	1,914.15	
Home field60.00	
China field	900.00	
Girls' School	10.00	
Jamaica	10.00	
Special for Jamaica.....	60.00	
Special for Georgetown.....	30.00	
From—		
Income permanent funds.....	500.00	
Temporary loan	2,000.00	
Memorial Board	920.53	
Interest checking account.....	2.24	
	\$ 26,747.27	

	Disbursements	
To—		
Corresponding sec'y and general missionaries \$	633.19	
Churches and pastors	1,653.00	
China field	2,590.34	
South American field	562.73	
Jamaica	742.10	
Special for Jamaica	60.00	
Special for Georgetown.....	25.00	
Special	107.16	
Holland	312.50	

Interest on loans	224.67
Treasurer's expenses	84.00
Total disbursements	\$ 6,994.69
Balance on hand April 1, 1929.....	19,752.58
	\$ 26,747.27

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand April 1, 1929.....	\$ 10,651.16
Girls' School Fund	
Amount on hand January 1, 1929.....	\$ 10,640.56
Received during quarter.....	10.00
Amount on hand April 1, 1929.....	\$ 10,650.56
Total in savings and checking account.....	\$ 21,301.72
Balance on hand April 1, 1929.....	19,752.58
Net indebtedness to special funds April 1, 1929 \$	1,549.14
Treasurer's Expenses	
Clerk hire for the quarter.....	\$ 84.00
E. & O. E.	
S. H. DAVIS,	
Treasurer.	

The corresponding secretary presented his quarterly report.

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I have given my attention for the most part during the past quarter to the correspondence, the Missions Department of the SABBATH RECORDER, and to other matters conducted from the office.

In addition to the items mentioned above, I made one trip to New York City in the interest of funds for a church building in Kingston, Jamaica, B. W. I.; attended a two days' conference of college administrators, board representatives, and pastors, in Battle Creek, Mich.; participated in the Semi-Annual Meeting of the Michigan and Ohio Churches, held in Battle Creek, Mich.; attended a meeting of the Committee on Revision of Denominational Literature, held in Alfred, N. Y.; preached in our churches in Rockville and Hopkinton, R. I.; and made a trip to Center Strafford, N. H., to look over property in that state offered this society.

Respectfully submitted,

WM. L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,
April 17, 1929.

Voted that this report be accepted and placed on record.

A letter from Miss Susie M. Burdick was read.

A letter from Dr. George Thorngate was next read.

Voted that the board approve the proposition of Dr. George Thorngate in his letter of March 21 to build a building for treatment of tuberculosis on the hospital property at Liuho, China, out of hospital funds now in hand or in prospect with the following specifications as stated in the letter: that no work will be begun until there are

sufficient funds to cover all building and equipment costs, and that we will add no more to the present hospital work than can be attended to by the present foreign staff.

Voted that Rev. W. L. Burdick, A. S. Babcock, and Dr. Anne L. Waite be a committee to consider the communication from a special committee of the China mission, appointed at their regular meeting of March 13, said committee to report at a future meeting of this board.

Voted that the matter concerning the return of plans for a Girls' School building in Shanghai, China, to America for inspection be left in the hands of Rev. J. W. Crofoot and Secretary William L. Burdick, with power to act.

Voted that the matter concerning the property of J. Franklin Browne in south-eastern New Hampshire be left with the corresponding secretary and treasurer with power to act.

The following items were adopted:

The Missionary Board, sorrowing with our brother, William M. Simpson and his family in the recent taking from them by death of a bright, cheerful, promising dear one, bids them now think of her as forever in the safety of the presence of Christ whom she had learned to trust. We pray the Father's sustaining presence with those who wait yet a while for their call to the home prepared.

In the recent death of our brother, Harlan P. Hakes, the active membership of the Missionary Board feels the loss of a real friend of Christian missionary interests.

Quiet in manner, never obtrusive, thoughtful, interested, sincere, his presence in our gatherings was an inspiration for good.

We extend to the family our kindest thought at this time, and gladly give testimony that with us the ripening years of his life only added interest in the work we loved.

The committee on Ministerial Education Fund gave the following report:

Your Committee on Ministerial Education Fund would recommend that this board appropriate \$50 for the remainder of this school year to Brother E. H. Bottoms, a student studying for the ministry in Salem College.

Respectfully submitted,

WILLIAM L. BURDICK,
SAMUEL H. DAVIS,
Committee.

Voted that the above appropriation be made.

The morning session adjourned to 12.45 p. m. with prayer by the president.

The afternoon session opened at 1.55 p.

m. with prayer by Rev. William M. Simpson.

The committee working on the Conference program gave a report of progress.

Voted that the matter concerning financial aid in an evangelistic and Sabbath promotion campaign, to be undertaken by Rev. Lester G. Osborn and others, be left in the hands of the corresponding secretary with power to act. The Missionary Board is heartily in favor of such work being done by our pastors.

Voted that we accept with hearty thanks the offer of the New York City Church to release their pastor, Rev. Harold R. Crandall, for missionary work for one month during the summer, and that this matter be left in the hands of the corresponding secretary with power.

Other items growing out of correspondence were taken up by Secretary Burdick.

Voted that the matter of the recommendation from the Commission concerning the referendum of the budget plans be referred to the Missionary-Evangelistic Committee.

Voted that the corresponding secretary send a letter of sympathy to Rev. William Clayton on behalf of the board.

The minutes were read and adopted.

The meeting adjourned at 3 p. m. with prayer by Rev. W. D. Burdick.

GEORGE B. UTTER,
Recording Secretary.

LETTER FROM DOCTOR THORNGATE

DEAR MR. BURDICK:

It has been my purpose for some time to write to you, and now that I have a specific object it looks as though it would be carried out. We have intimated at various times in letters and reports that we hoped to build a building expressly for the treatment of tuberculosis soon. Since we are pressed for room, it seems that now is the time, and I am writing to ask the board's permission to build such a building. We have already saved from the income of the hospital, nearly half of the estimated cost of the building, and by next autumn there will probably be more cash on hand. There have already been offers of help, and with a little work we feel certain that all the money necessary, or more, will be on deposit before work is begun. In fact, that is the

requirement that we have made for ourselves, and the pledge that we make to the board—namely, that no work will be begun until there are sufficient funds to cover all building and equipment costs. We further pledge that we will add no more to the present hospital work than can be attended to by the present foreign staff. I must say here, though, that for several years we have needed a foreign nurse, and without doubt the addition of a new building will not reduce that need.

Our tentative plans are for a building of Chinese architecture and construction, two stories, with wards and private rooms to accommodate between twenty-five and thirty men patients. There is, as you know, enough land in the hospital compound to accommodate such a building, and not crowd the present ones.

The medical work is already beginning to pick up again after the depression following Chinese New Year. Already we have had to turn some applicants away because of lack of room. I think the religious work is more active also. We have a young man patient who assists Mr. Dzau in Bible teaching and other Christian work, and who receives a part of his hospital expenses for so doing. Doctor Palmberg and I have also resumed formal teaching to the nurses, of whom we have a new class.

Mrs. Thorngate joins me in greetings to you and other members of the board.

Sincerely yours,
GEORGE THORNGATE.

*Grace Hospital,
Liuho, Ku, China,
March 21, 1929.*

BABCOCK HALL BURNED

ALFRED'S APPEAL

On February 19, 1929, Babcock Hall of Physics was destroyed by fire. Its scientific and mechanical equipment was also destroyed.

Babcock Hall housed the Babcock Professorship of Physics and the George B. Rogers Professorship of Industrial Mechanics.

It also provided a class room for mathematics and a class room used interchangeably by other overcrowded departments.

The hall was indispensable for our col-

lege work and must be rebuilt immediately. The emergency provision for class room and laboratory space, made necessary by the fire, is wholly inadequate. It is temporary and inconvenient for the departments themselves and for other departments already overcrowded, which have generously tried to share their rooms.

This arrangement can not be continued without losing our efficiency as a college, and endangering our reputation and our enrollment.

Babcock Hall was built over thirty years ago of cheap construction in the midst of our poverty and was valued at \$30,000.

All our buildings are insured on the eighty per cent basis, so we have \$24,000 of insurance money for rebuilding. We have also received \$4,000 insurance on the contents.

Insurance money will not half replace the laboratory and class room space lost. Not less than \$30,000 additional money will be necessary to replace the building with modern fire-resistance construction.

This additional money must be raised at once and will be included in our Million Dollar Centennial Program. Gifts and pledges for the rebuilding of Babcock Hall are urgently needed now so the contract for rebuilding can be let as soon as the architects complete plans and specifications.

For economy and to reduce fire hazard, architects recommend that the shops be constructed separate from the main hall, in a fireproof annex of one story, factory type. About \$10,000 of the amount required will be necessary for the shops.

Centennial Fund subscriptions specified for this purpose should be forwarded to the treasurer, Curtis F. Randolph, Alfred, N. Y., with all possible speed to meet an unforeseen and critical emergency.

The first gift toward the rebuilding of Babcock Hall came from the Woman's Student Government Organization. A gift of \$200 was voted by these students before the walls were cold. Such student enthusiasm and generosity should be contagious among all of Alfred's alumni and friends.

YOUNG PEOPLE'S WORK

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

ATTENTION ENDEAVORERS!

I trust the editor of this department will not consider my appearance on this page without previous knowledge on her part as an intrusion. This is written to explain the absence of the usual topics for the weekly Christian Endeavor prayer meetings and to call attention to the suggestions to be found elsewhere for the Christian Endeavor meetings, May 18, Sabbath Rally day.

The "Thought for the Quiet Hour" was written in view of the regular topic in the Senior society for that day, and the article by Miss Chester bears upon the regular Intermediate topic. These will be of interest to the young people without reference to their use in the prayer meeting.

Sabbath Rally day has come to be an established institution. This year a program has been prepared with considerable care for all the regular weekly services of the church.

We trust that all young people's societies, Senior, Intermediate, and Junior, will make use of the material prepared for them respectively and that it may be found both interesting and helpful.

A. J. C. BOND.

Leader in Sabbath Promotion.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Abraham Lincoln was a great leader because he loved humanity and wished to save them. He did not seek the highest position our nation can give, for honor; he sought it to serve his fellow men. His love for them was so great he was willing to sacrifice for them, and he made some great sacrifices. He loved the negro and the white man, the rich and the poor,

and he has gone down in history as being one of the greatest leaders our nation ever had. We love him because he loved others.

Although Lincoln was a great leader, Jesus is the greatest leader the world has ever known, and it has been said that he is such because he is the greatest lover. No man ever showed the love of God in action as He did. He is love personified. Like Lincoln He sacrifices for us. His love for us was so great that He was glad and willing to give His life on the cross of Calvary that we might be saved from our sins. His love is wonderful, and what a privilege it is to be His follower!

Jesus said, "This is my commandment, that ye love one another." We can imitate His leadership best by loving our fellow men. Let us love our neighbors, and the world will be better because we have lived as Christ lived.

LEARNING SELF-MASTERY FROM JESUS

CAROL CHESTER

Just as Jesus taught us everything else, he teaches us self-mastery. We may not learn it from him in person, but if we read his life and try to follow it, we will sometime learn self-mastery.

Jesus had self-control at all times. We read of his trial before Pilate. He must have been very agitated all that time but he was master over himself and he betrayed no sign of it.

Jesus was master enough to resist temptation. Do we hold such sway over ourselves that we can resist temptation, too?

Power and self-control go together, for power without control is useless. For instance, in the recent auto race in Florida a man was killed. He had a powerful car but he could not control it. On the other hand, Lindbergh had a powerful plane and crossed the Atlantic safely. But he could control his power.

I have often wondered if the following quotation does not apply to self-mastery: "If you are not what you would be, act as you would if you were what you would be."

"Self is the only prison that can ever bind the soul;
Love is the only angel that can bid the gates unroll;
And when he comes to call thee arise and follow fast;
His way may be through darkness, but it leads to light at last."
Ashaway, R. I.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Our Fouke Junior superintendent, Mrs. W. J. S. Smith, says that they have only four boys in the Junior society there. "It is hard to keep so few interested, but we can not afford not to have it." They sent \$4 toward the Denominational Building Fund, which they earned picking cotton. At Christmas they gave \$2.50 to buy some clothes for an elderly couple. They are learning the Bible alphabet verses.

Don't get discouraged, Junior superintendents, about the few members you have in your society. Mrs. Smith has only four, yet will not give up because she can not afford not to have it. She has the right spirit.

APRIL FUN-O-GRAM

I am glad that some of the societies are keeping in mind our motto, "Socials to Save," and have been inviting the young people who are outsiders and need the Christian fellowship. Remember that our aim is to share our good times with "others," and then win them to Christ. Your socials should offer great opportunities for personal soul-winning. If they do not—something is wrong. Take time to study the matter and find the trouble. We want "serving socials" and not selfish socials.

Here is a chance for *extra* points! During the RECORDER Subscription Drive the last of April and the first of May three prizes of 50, 75 and 100 points will be given for the three best "RECORDER Socials" which are reported to me. Make these original, instructive and interesting. Who will be the first to report one?

Twenty-five extra points for the first one I receive.

I have very exciting news this time! The Nortonville Intermediate Christian Endeavor is now leading in the contest. Where does your society stand, or is it missing altogether?

SOCIAL CONTEST RATING

Nortonville	720
Little Genesee	550
Ashaway	310
Plainfield	295
Salem	235
Adams Center	135
Berea	110
Ashaway I. C. E.	100
Waterford	75
Riverside	65
New Market	40
Rockville	30

Yours for better socials,

GRACE M. OSBORN.

ELDER JOHN T. DAVIS HONORED

MRS. ALTA M. GRIESHABER

On Sabbath afternoon of April sixth the "For Others" class of the Riverside Sabbath school met at the home of Elder J. T. Davis to try to express to him our appreciation of his noble Christian life and to let him know how much the influence of his life helps us who have not spent as many years as he has on the Christian highway. We feel that many times we leave unsaid the words of appreciation we should give until it is too late. So we gathered at his home and sang several hymns, after which we were led in prayer by Ray Rood. Mrs. Lydia Pierce, Mrs. Ella Rood, and Mrs. Alta Grieshaber read to Elder Davis several letters from dear friends and relatives of his in other states, all expressing gratitude and love for the influence for good that his life had had on theirs. N. O. Moore, the teacher of the class, then told him that the class seconded all the good things that were said about him in the letters just read. Mrs. Edith Babcock, chairman of the social committee, presented him, in the name of the class, with two beautiful bouquets, one of callilies and the other of red tulips.

Elder Davis expressed his thanks very fittingly, but the class did not need thanks to be able to realize what the little gath-

ering meant to him. We feel that it was an occasion to be long remembered.

We take this opportunity to thank the good friends who co-operated with us by writing the splendid letters which helped make our meeting a success.

With the consent of the author, Rev. Loyal Hurley, we are enclosing a copy of his letter so that those of you who could not be with us may enjoy it too.

Rev. J. T. Davis,
Riverside, Calif.

MY DEAR UNCLE:

The plan of the "For Others" class of the Riverside Church seems very commendable to me. The expression of appreciation is all too rare—until after folks are dead.

So, while you are still alive, may I express in a simple way what you have meant to my life? The greatest influences that have pressed upon me are, very naturally, those of my parents and of my wife. But if I can properly estimate the invisible forces which we call by the general term influence, aside from God and my immediate family, four people have largely molded the ideals and bent of my life. Three were teachers, and you, the fourth, a minister.

Professor F. J. Becker, now in the schools of Pasadena, had an unusual influence over me in the days of grades and high school. After my conversion three men were of greatest influence in the molding of my life, President Wm. C. Daland and Professor A. R. Crandall of Milton College, and yourself. And since you were my pastor at the time of, and immediately following, my conversion I think you are deserving of first place among the three.

From President Daland I received much. Freshman English, logic, history of education, ethics, and kindred subjects became living realities under his tutelage. And he guided me, very wisely I think, to both reverence and open-mindedness in the study of the Bible. While I have forgotten much that he taught I still remember what he was. His love for truth and his love for men and his love for God are as vivid in my mind as ever. He gave me much.

From Professor Crandall I learned most of the science I know. And that is not much for I have forgotten as much as I remember, probably. And some things that he was surest about I am not sure that I believe at all. But the influence of his life lives on. I can see him yet as he would come into chapel with a well-worn volume under his arm. Reverently he read from the Book of books. And then he bowed—or rather looked up—in prayer. I always forgot that he was a scholar and great scientist when I heard him pray. He seemed like a child perfectly at home in his Father's world. His simple faith taught me better than volumes of argument could do that there is no quarrel between true science and true religion.

But more than any other human influence, I believe, you were responsible for stabilizing my

Christian life and guiding me into the ministry. At the time of my conversion you urged the necessity of complete surrender to Jesus Christ. Imperfectly as I followed your advice, the sincerity of your own life surrender was of such force that it was easier for me to yield my will to Christ.

At the time of my conversion I had two sets of friends. One set smoked and drank, danced and played cards, and some of them were as tough and vile as young fellows get. The other set were church-going young folks. Before my conversion the wild set were more influential than the other. After my conversion you and Ethlyn made it easier to drop the one group of friends and find fellowship and strength in the other.

Some people, even church people, do not realize the power of the group of friends that surround a life. There is a drunkard in our town for whom we have been working and praying. He wants the salvation that only God can bring him, but is not yet willing to make the full surrender which is so necessary. His wife sees the need of surrounding him with new influences if he is to be saved, but she sees no way to do it. She has always danced and played cards and has seen no wrong in doing so. But now she has come to see that, whether the practice is wrong or not, such practices will never remind anyone of God. It takes something altogether different to do that. And her husband *must* have some influence that will constantly remind him of God and his power. But the poor woman is nearly hopeless. She says, "All our associates are dancing, card-playing people. How can they help me? What can I do?" You helped surround my life with companions who kept me reminded of God. And I shall never cease to be grateful.

Of especial value in stabilizing my first surrender to Christ were the prayer meetings which you held night after night. Surely you were divinely led. At least God used those simple little meetings to reveal himself very clearly to many of us. I remember hearing many say they were more interesting than parties. They could scarcely help being so. For through them God revealed his love to God-hungry hearts.

Your advice in a few personal problems during those tense days of readjustment was of great value, though you may not remember either problem or answer. I do, and with thanksgiving.

I am grateful, also, for your sermons, though I remember little of what you said. Not the ideas, but the atmosphere lives most clearly. The supreme importance of religion and righteousness seemed to be the background of every sermon. And God used four words in one of your sermons as my call into the ministry.

But the influence which abides in my memory as greatest is the sense of honor you ever displayed. To be absolutely honest and fair with God and man seemed your highest ambition. At whatever cost to yourself every act was brought to the bar of high honor. Your life has meant more to me than I can express, but I want you to know in part what a godsend you were to your loving nephew,

LOYAL F. HURLEY.

CHILDREN'S PAGE

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

MY MOTHER

Junior Christian Endeavor Topic for Sabbath Day, May 11, 1929

MRS. H. L. POLAN

Preparation. — Lookout committee may prepare invitations for a Mother's day program—to be given in the main room of the church at the Junior hour, to which all parents and grandparents are invited. Make these gay with painted pink carnations. The flower committee may have tiny "nosegays" or choice single flowers arranged in a dainty basket to give to each guest to wear. Also at the last Junior social the social committee may have had the children fix souvenirs—a cut-out double folder with a painted spray of bright flowers and a motto or short verse about motherhood—the missionary committee to take these to shut-ins and grandmothers and grandfathers, etc.

For the meeting.—Decorate the front of the room with Madonna copies, copies of paintings of Bible women, mottoes about mother, and big white baskets of flowers. Choose from sheet music and hymns the best mother songs you can find. A dramatization—"Mothers of the Bible"—is easy to prepare. Let each of the older girls choose a Bible mother, arrange an oriental costume and a talk of her own on the character she has chosen, presenting it in the first person form.

A suggested list:

Jochobed—Exodus 6:20.

Deborah—Judges 5:7.

Ruth—Ruth 1.

Mary—Matthew 2.

Hagar—Genesis 16:10.

Elisabeth—Luke 1.

Rebekah, Genesis 24:15.

Rachel—Genesis 29:10.

Hannah—1 Samuel 1, 2.

Naomi—Ruth 1.

[On another page will be found an "Outline Program for Sabbath Rally Day."—May 18. Suggestions are given there for the Junior meeting for that day.]

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I saw that you wanted some more letters so I am writing one.

Our Junior class memorized John 10:1-18. This morning after Sabbath school the Junior class played the part of John 10:1-18. After that we recited it together.

Since the old New Market school burned the fifth grade has held school in the session room of the church. Instead of going one half day we go a whole day. When I get home I do not have much time to play because I have to do the barn work. When my cousin Roger comes home we try to hurry up with the work and then we have a little time to play.

In the morning we have to get up at five-thirty o'clock because I have to leave for school at eight o'clock.

Sincerely yours,

FRANKLIN J. WITTER.

New Market, N. J.,
April 6, 1929.

DEAR FRANKLIN:

Hello! I am ever so glad to hear from you again. Then, too, I am always glad to hear from New Market, for you see it was once my home and I have very pleasant memories of the kindness shown me by the good people there.

A church makes a fine place for a school-room, doesn't it? I remember one time when I was a young girl, in Chicago, that some of my friends had to go to school in a car barn until a new school could be built. Wasn't that a funny place to go to school?

You surely are a very busy boy, and I know you must be a great help to your father. You must enjoy your play all the better after you have been such a good helper.

Sincerely your friend,

MIZPAH S. GREENE.

I long to have the children feel that there is nothing in this world more attractive, more earnestly to be desired than manhood in Christ Jesus.—Henry Ward Beecher.

OUR PULPIT

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

MOTHER'S DAY

REV. EDWIN SHAW

Professor in Milton College, Milton, Wis.

SERMON FOR SABBATH, MAY 11, 1929

(MOTHER'S DAY)

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—Exodus 20: 12,
Proverbs 1: 8; 2 Timothy 1: 5; Eze-
kiel 19: 10; Proverbs 31: 10-31.

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

the quality of God-love, more richly lived and more fully realized in our mothers than in any other relationship of life. All that most of us need to do is to live as our mothers wanted us to live."

MOTHER

Delicate, fragile, weak, she is not,
Mother who has loved me long;
Her strong back's bowed by bending o'er cot
As child after child there fell to her lot;
And she thanked the good God for the children
she got,
And burdens she bore with a song.

I thank thee, God, for her thou hast given
To me a man of the sod;



"Mother's day is for every creed, class, race, and country. It is not denominational, or inter-denominational. Social, fraternal, civil, military, and religious organizations, together with official, professional, and business classes, all pay homage to mothers through the wearing of the white flower, and observance of the spirit of the day."

"No other person in life is so often and so earnestly called 'the best who ever lived' as the mother. Whenever anyone says this about his own mother he means it, not as a figure of speech, but in sober conviction that it is literally true. There must be something very remarkable about the mother-quality to account for this. And there is. It is

For me she has prayed and hoped and striven,
For me her heart has oft been riven;
Oh, make me worthy of her and heaven,
And count me a son of God!

—Titus Lowe.

OLD MOTHERS

I love old mothers, mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes;
There is something in their quiet grace
That speaks the calm of Sabbath afternoons.

Old mothers!—as they pass with slow time's step
Their trembling hands cling gently to youth's
strength.

Sweet mothers!—as they pass one sees again
Old garden walks, old roses, and old loves.

—Chas. S. Ross.

YOUNG MOTHERS

I love young mothers—mothers with quick step,
And love lit eyes, and faces all aglow
With happy pride and joy o'er the first babe.
There is something in their quiet grace
That speaks the freshness of a Sabbath morning.

Young mothers!—as they come with steady step,
Their strong young hands in gentleness uphold
the aged.

Glad mothers!—as they come one sees the picture
Of purity and love divine enthroned on earth in
woman.

—Edwin Shaw.

MATERNITY

But man as warrior or pioneer,
Or he who living labors in the mine,
A tomb where any moment he may hear
The crash of sudden death, need not repine.
Ah, motherhood, real agony is thine;
Upon thy sainted brow the iron crown
Of misery doth rest its perfect weight,
And half the anguish as it presses down
No man has ever felt—ah, let him bless his fate!

—James Armstrong.

THE MOTHER

What magic does that loved word, "mother,"
hold!
And next to God, the sweetest ever said;
The king and slave, the child, the hero bold,
At mother's name bow reverently the head.
Her love outlasts all other human love,
Her faith endures the longest, hardest test,
Her grace and patience through a lifetime prove
That she's a friend, the noblest and the best.

No higher knighthood can a young man prove,
No richer gem can maiden's bosom wear,
Than true devotion to a mother's love,
Than faithful answer to a mother's prayer.
Who is this mother too obscure to own?
How has she helped the world and where and
when?

Ah! she the unseen power behind the throne,
Has conquered vastly more than all the men.
She rules the ruler, and her gentle hand
That rocks the cradle, moves the world more
sure

Than all the kings that ever held command,
Than all the heroes whose proud names en-
dure.

For did not she the molding power impress—
Before the heart was swept by passion wild—
Which swayed the will through all life's "storm
and stress,"

Was not her knee the prayer throne of the
child?

—F. W. Hannan.

DID YOU EVER NOTICE IT?

It was no unusual sight. I see it several
times almost every day, but I never grow
weary or tire of looking.

I was passing along Park Avenue. A
woman came out from a grocery store. She

was extremely plain looking in dress and
features, so much so that my attention was
attracted; faded red hair, freckles, bony
face, large ears, long neck—I should call
her "homely," but my English friend would
use the adjective "ugly."

As she came down the steps, she turned
and faced about right in my path; she was
not aware that I was looking at her, but
she stooped and looked into a baby carriage,
and oh, the wondrous transformation in her
face as she chirruped softly to the little one
looking up into the eyes shining with
mother love.

I passed on smiling in my heart, cheered
by the sight, and glancing to the left I saw
a carriage coming along the street. A man
was driving, apparently a coachman. A
woman with a baby in her arms was sitting
by his side; her hair was blowing wildly in
the wind, but on her face was the same
mother love as she looked down at some-
thing in a bonnet of lace and ribbons.

At the corner of Park and Front was a
young colored woman pushing a carriage; I
caught a glimpse of a dark little pickaninny
in it. The mother stopped to adjust the
coverlet, and as she looked at her baby,
again I saw the same love-lit expression.

An automobile came whizzing along,
slacking its speed slightly to turn into Park
Avenue. On the back seat sat a woman
looking down into a bundle of clothes she
was holding in her lap. I was waiting for
the car to pass, and was so near I could al-
most touch it; and the woman's face told me
as surely as any words could have done,
that a baby, yes, her baby, was looking up
to her from that bundle.

Musing to myself, smiling outwardly I
imagine, I went on my way to the post-
office. A baby carriage was standing by
the door. A very pretty woman came out
as I approached and again I saw the same
sight. She was a stranger to me, but I
could not help speaking. Here in about five
minutes I had seen the same vision five
times, and I said as I paused just a second
and then passed on, "One of the most beau-
tiful sights in all the world is a mother look-
ing at her baby." I really was talking more
to myself than to her, and I trust she took
no offense. But really, did you ever notice
it? The mother must not realize that any
one is watching her, and so the crowded

street is sometimes the best place to get a real good view of a mother looking at her baby.

THE WHITE CARNATION

Here's to the white carnation,
Sturdy and spicy and sweet,
Wafting a breath of perfume
On the stony way of the street;
Bringing a freight of gladness
Wherever the breezes blow;
Here's to the white carnation
Pure as the virgin snow.

This is the flower for mother,
Wear it on Mother's day;
Flower for rain and sunshine,
Winsome, gallant and gay.
Wear it in mother's honor
Pinned to the coat's lapel;
Wear it in the belt and corsage,
For her who has loved you well.

The mother in lowly cabin,
The mother in palace hall,
Is ever the truest and dearest,
And ever the best of all.
In travail and pain she bore us,
In laughter and love she nursed;
And who that would shame the mother
Is of all mankind accursed.

Tired and wan too often,
Weary and weak at times,
But always full of courage
That thrills when the future chimes;
Mother with hands toil-hardened,
Mother in pearls and lace,
The light of heavenly beauty
Shines in her tender face.

So here's to the white carnation,
Wear it on Mother's day;
Flower that blooms for mother,
Winsome, gallant and gay.
Flower of perfect sweetness,
Flower for hut and hall,
Here's to the white carnation,
And to mother—our best of all.
—Margaret E. Sangster.

THE WHITE CARNATION

Was it for this through all the countless years
The sun and dew poured spices in your cup,
Was it for this, with patience and with tears,
You garnered all your priceless incense up?
Oh, white carnation, symbol of the flesh,
Your burgeoning at last has found its own;
Today we break your ointment to refresh
Our memory of mother and of home.

It may be with soft fingers close entwined
A golden head against her bosom now,
It may be distance or a grave she finds,
A man with furrowed face and silvered brow.

But they are still her little ones, as when
She braved the pangs of death that they might live,
She periled all her life for them,
And then her overflowing heart had more to give.

And we! What have we done to fill her years,
How have we paid her sacrifice and pain?
Oh, Father! for her love, her hopes, her fears,
Have we a gift of recompense not vain?
My mother, take these fragrant flowers today,
In giving them I pray that I may be
To you—ere God's still touch take you away—
All, all that you have ever been to me.

And if too late to win your loving smile,
And you have risen pure, and white and true,
'Twill only be for me a little while
Till I may come to be at rest with you.
And when mine eyes close in my last long sleep
To strains of that sweet song your lullaby,
Let me but place my head upon your breast—
My mother—then I'll know that God is nigh.
—Mrs. Baker E. Lee.

LETTER ABOUT SALEM COLLEGE

DEAR SALEM COLLEGE FRIENDS:

Day by day the Salem College 1929 program funds grow slowly but surely! More than \$4,800 cash in the Student Loan Fund is proving a wonderful blessing to our worthy students.

The Library Building Fund has grown more than \$10 per day since its beginning. The last donation to this is a \$100 check from a beloved friend in Plainfield, N. J. This brings the total of this fund to \$1,700 cash.

Every other fund is growing in proportion.

Mr. Ottis F. Swiger and I have just made a tour of Michigan, where we found many new and old friends of the college. I greatly enjoyed preaching the gospel in the new church at Battle Creek.

One man who gave us \$100 three months ago and invited us back, recently gave us a \$1,000 check and has invited us to return later. He is a new friend!

O. P. BISHOP.

April 14, 1929.

"Doctor Livingstone, I presume," said Stanley in *Darkest Africa*, but in the Arctic nowadays a rescue party can not be so sure what eminent lost explorer it has found.—*Springfield Republican*.

Fundamentalists' Page

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

THE HOLY SCRIPTURES—AN INSPIRED BOOK

The Holy Scriptures, being a revelation of God's will to men, are likewise *inspired*. Theologians have usually differentiated between revelation and inspiration. Dr. Charles Hodges says that revelation is the act of communicating divine knowledge to the mind, and that inspiration is the act of the same Spirit controlling those who make that knowledge known to others. Chalmers characterized the one as "influx," and the other as "efflux." Thus, Abraham received the influx, that is, he received a revelation; Moses was endued with the efflux, that is, he was inspired to record it for our learning. Hence, the Bible is not only a *revelation* of God's will to men, but it is the *inspired record* of his revelation.

INSPIRATION DEFINED

By inspiration we mean that *God so directed the human authors of our Bible that without destroying their individuality, or literary style, or even their personal interests, his complete thought and purpose toward man was accurately recorded.*

Various opinions and theories have been advanced as to the extent of God's control over the writers, or authors, of the books of the Bible. These are generally referred to as "theories of inspiration." When we affirm our belief in the Bible as the inspired Word of God, it is not unusual to have a modernist friend remark: "I do, too; but there are many kinds, or theories, of inspiration, you know." So it may not be out of place to spend a little time examining these theories. In fact, all Bible students should be clear in their own minds touching this vital question.

The principal theories of inspiration can be grouped, I think, under four general heads.

1. The Naturalistic Theory.

This theory, as its very name implies, as-

sumes that the Bible is only a human production, and hence void of any supernatural direction in its production. Agnostics and skeptics uniformly take this position. Such a position, of course, denies inspiration. It would not be mentioned here were it not for the fact that it is just such a position taken by the higher critics of the radical sort. It is this position taken by the German critics, Graf, Kuenen, Wellhausen, Harnack, Delitzsch, et al., who are, in a large sense, "the fathers" of modern higher criticism, and who are still admittedly accepted as the leading Old Testament critics in England and America. These men deny the supernatural element in the Old Testament. Their intent is to expurgate from the Bible every thing that claims to be supernatural, or to rationalize what can not be expurgated.

2. The Partial Theory.

This theory assumes that *certain parts* of the Scriptures may be inspired, and that others are not inspired.

When this theory is accepted, then, of necessity, each person is left to determine for himself what portions of the Scripture are inspired and what are not. Thus, the Bible becomes just what the subjective opinion, or disposition, of the individual assumes it to be, or wants it to be. All authority is broken down, since people are not inclined to accept teachings, reproof, or correction, or obey laws, which are contrary to their wishes. Thus the attitude of many toward the Bible is not unlike the attitude of many toward the Constitution of the United States.

People who accept this view usually make much of Jesus' words, making *his words* more authoritative than any other portions of the Bible. They seem to forget, or ignore, the fact that Christ wrote nothing, and that his words were recorded by the same writers whose writings in other connections they often discredit, or deny.

3. The Gracious, or Illumination, Theory.

This theory suggests that the writers of the Bible were inspired in the same way that Spirit-filled writers and preachers are inspired today, though, possibly, some of them in a fuller degree. This and the partial theory of inspiration are the theories usually

held by the modernists of today, except those of the more radical school who hold to some form of the naturalistic theory.

According to this theory, Peake is as much inspired as Isaiah, and Fosdick as much inspired as Moses. The writings of Paul are comparable to the writings of Luther, or Fosdick, and are equally liable to human error. Illumination is subject to degrees; some Christians have more illumination than others. However, we believe that inspiration is not subject to degrees since it is the breath of God expressing itself in human personality.

4. The Verbal Theory.

This, as its name implies, holds that the Bible, even to its words, is an inspired Book. By this is meant that the original writings, *ipsissima verba*, came through the writer from God, that they are God-breathed. The General Assembly of the Presbyterian Church has well expressed the position of those who believe in verbal inspiration. In 1893 they said: "The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists, and printers, is the very Word of God, and consequently wholly without error."

This is the position held by the writer. While I do not presume to speak for other fundamentalists, yet I am very sure that this position is held by an overwhelming majority of them. The World's Christian Fundamentals Association declares it their belief that "The Scriptures of the Old and New Testament are verbally inspired of God, and inerrant in the original writings."

We do not presume to know *how* God operated upon — "breathed upon" — the minds of the writers of the Bible to produce these books. We do not undertake to say *how* this was done any more than we would undertake to say *how* he operates on the heart to produce conversion. Yet we believe both facts on testimony that appeals to our faith.

And we should keep in mind, too, the purpose for which the Holy Spirit came upon the writers of the Bible—not to produce *inspired men*, but *inspired writings*. The writers of the Bible were fallible men, like ourselves "men of like passions." They

could, and they did commit sin. Moses, the great law-giver, sinned. So did David, Solomon, Paul and John. But however fallible they may have been as men, compassed with infirmities like ourselves, their fallibility was not communicated to their writings.

Nor does this theory of verbal inspiration assume that God *spoke every word* in the Bible, and that *every word is true*. But it does assume that God caused every word in the Bible to be recorded, whether true or false. There are words of Satan in the Bible, words of false prophets, words of the enemies of Christ. Nor does verbal inspiration require us to believe that all writers must possess the same style. Just as the literary style—education, reasoning power, experience, genius, etc.—stamps an author's work, so is God's mind seen in the variety of material and expressions found in the wording of every book.

Dr. Thomas Amitage once said it was a great fallacy to suppose that *uniformity of verbal style* must have marked God's authorship in the Bible, if verbally inspired. "As the author of all styles, rather does he use them all at his pleasure. He bestows all the powers of mental individuality upon his instruments for using the Scriptures, and then uses their powers as he will to express his mind by them."

Dr. Wayland Hoyt says: "Inspiration is not a mechanical, crass, bald compulsion of the sacred writers, but rather a dynamic, divine influence over their freely-acting faculties." And this, in order that the recorded subject matter should be kept without mistake, or fault—inerrant.

In our next article we shall consider some of the criticisms of the verbal theory of inspiration.

SHILOH LADIES' AID EGG PARTY

Sabbath Recorder,
Plainfield, N. J.

DEAR EDITOR:

The Ladies' Aid society of Shiloh is divided into five sections at the beginning of the year, and each section does some specific work to raise funds for the society.

The first section for this year asked each member to earn one dollar and to tell at the April meeting how she had earned it.

The meeting proved very enjoyable as a pleasing program had been prepared by the committee, a feature of which was a playlet, entitled "The Ladies' Aid Clinic." Each lady brought her dollar in an egg as the invitation suggested, and there were candy eggs, cooked eggs, fancy eggs, and one egg containing a chicken. As each one related how she earned her dollar her egg was deposited in a nest which had been placed on the table for that purpose. As each one tried to think of something different to do to earn her dollar, I wrote a poem about "The Ladies' Aid" which I sent to the *Elmer Times*, a Salem County paper and the *Bridgeton Evening News*, asking each paper fifty cents for the work. The *News* responded by sending me one dollar and the *Times* the half dollar which I requested, so that I had an extra half dollar to hand in.

As several who were not present at the meeting have told me that they would like to read the poem, I am sending a copy which was clipped from the *Elmer Times* so that you may use it in the RECORDER if you care to do so.

However, if you do not feel that it is worth the space in your paper it will be perfectly all right.

THE LADIES' AID

Hear the patter, and the clatter,
Do not fear, or be dismayed;
'Tis the women. Hear them chatter,
Members of the Ladies' Aid.

Ladies tall and ladies smaller,
Matron fair and blushing maid;
Each one carrying a dollar
Going to the Ladies' Aid.

All were there, the meeting opened;
Hymns were sung, a sister prayed;
Then the chairman rose and greeted
Women of the Ladies' Aid.

Said she, "Today you're here with money,
Let each one tell how it was made;
Be your experience sad or funny,
'Twill be enjoyed by the Ladies' Aid."

As one by one each told her story,
With none to falter, none afraid,
Each woman gave in all her glory
A dollar to the Ladies' Aid.

Then some one said, as silence reigned,
"Please tell us if in this decade
There is demand for workers trained?
Should churches have a Ladies' Aid?"

A pause, then stood before them all,
A gray-haired woman, in white arrayed,
She said, "Church work would suffer, perhaps fall
If 'twere not for the Ladies' Aid."

For when the old church needs repairing,
And the carpet starts to fade;
In the work they're always sharing,
Women of the Ladies' Aid.

When the parsonage needs a heater,
Curtains, too, to make a shade,
Then the men smile a bit sweeter
As they tell the Ladies' Aid.

When funds are low and spirits lower,
A note is due that must be paid,
They meet and talk it o'er and o'er
Then vote to help—the Ladies' Aid.

When the forward movement cause is heard,
That for lack of funds the work is stayed;
They hear the call, their hearts are stirred,
These women of the Ladies' Aid.

From interests great or needs so small,
There are none that seemingly have strayed
From the watchful eyes of one or all
Of the very busy Ladies' Aid.

So when the faithful are called above,
The ones who have worked and the ones who
have prayed,
To sit 'round the throne of the Father of love,
He'll say, "Well done" to the Ladies' Aid.

Very truly yours,

MRS. ANNABEL BOWDEN.

P. S. I am also sending a copy of the invitation sent to each member, which was written by a member of the committee.

The committee has outlined this "eggs"-ellent plan,
To each earn one dollar we certainly can;
"Eggs"-ert ourselves to cook or to sew,
Or anything else that will bring in the "dough."
When at the next meeting we gladly return
With *our bill in an egg*, we'll have money to burn.
In a nest we will place it, and not be afraid
To tell all the others just how it was made.

"The meanest person in the world is the one who pries into everybody's business but his own."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

MINUTES OF THE MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the home of the secretary, Dr. A. L. Burdick, Milton, Wis., Sunday afternoon, March 24, 1929, at two o'clock, the meeting having been postponed one week from the regular time in order that the general secretary, Rev. Willard D. Burdick, might be able to meet with the board. President D. Nelson Inglis presided and the following were present: D. Nelson Inglis, Alfred E. Whitford, Louis A. Babcock, Edwin Shaw, Hosea W. Rood, George M. Ellis, Robert E. Greene, James L. Skaggs, J. Frederick Whitford and A. Lovelle Burdick of the board of trustees, and also Director of Religious Education Erlo E. Sutton and Vice-President Willard D. Burdick of Plainfield, N. J.

Prayer was offered by Robert E. Greene. The minutes of the last meeting were read and the secretary reported on the call for the meeting.

The standing committees were called on for reports and they were received as follows:

Committee on Publications, Dr. Edwin Shaw, chairman, presented a verbal report which, after a considerable discussion, was accepted as a report of progress.

Rev. James L. Skaggs, chairman of the Committee on Field Work, presented the report of that committee. The report recommended the attendance of Director Erlo E. Sutton at a special meeting to be held at Battle Creek, Mich., at the end of the present week and that he be instructed to visit the churches in southern Illinois, Iowa, and northern Wisconsin and Minnesota in the near future. On motion the report was adopted.

Chairman George M. Ellis, reporting for the Committee on Finance, stated

that the financial condition of the board was about the same as it was at the close of the last quarter. After much discussion concerning the needs of the board the report was adopted as a report of progress.

The quarterly report of the treasurer, Louis A. Babcock, was presented, adopted and ordered printed with the minutes. The report follows:

L. A. BABCOCK	
In account with	
THE SABBATH SCHOOL BOARD.	
Dr.	
December 17, to balance	\$194.70
January 7, 1929, to Rev. Harold R. Crandall—	
Onward Movement	234.30
Walworth Sabbath school.....	20.00
Adams Center Sabbath school.....	28.00
February 4, 1929, to Rev. Harold R. Crandall—	
Onward Movement	106.50
Berlin Sabbath school.....	14.94
First Hopkinton Sabbath school.....	25.00
March 6, to Rev. Harold R. Crandall—	
Onward Movement	63.90
	<hr/>
	\$687.34
Cr.	
January 2, E. E. Sutton, salary.....	\$134.00
February 1, E. E. Sutton, salary.....	133.00
March 1, E. E. Sutton, salary.....	133.00
March 19, Sabbath Tract Society, printing	
Year Book	22.65
	<hr/>
	\$422.65
Balance on hand March 24.....	264.69
	<hr/>
	\$687.34

Milton, Wis.,
March 24, 1929.

The report of Rev. Erlo E. Sutton, director of religious education was presented and adopted as follows:

REPORT OF ERLO E. SUTTON, DIRECTOR OF RELIGIOUS EDUCATION, FOR THE QUARTER ENDING MARCH 17, 1929

The first part of this quarter was spent in the preparation of material for the *Helping Hand* for the third quarter of 1929, which has been in the hands of the printers for some time. Since last July the material for the *Helping Hand* has been sent the publishers nearly six months in advance, which has made it possible to have them printed and in the hands of the schools in this country, as well as in some foreign countries, in ample time for the beginning of a quarter's lessons. Work is now being done on the last quarter's lessons for 1929.

From February 11 to 16, the director attended the annual meeting of the International Council of Religious Education, and a meeting of the Educational Commission of the International Council. As reported some time ago, the latter is a merger of what was formerly the International Lesson Committee and the Committee on Education of the Council. This was done with the understanding that denominations eligible to membership in the council should have a representative on the commission, and that no denomination should have more than three members, and that the council should elect twenty members. The Educational Commission will function through an executive committee and other committees, one of which is a lesson committee. The latter will function practically as did the former International Lesson Committee, and has been empowered to prepare lesson material, both "Improved Uniform Lessons," and "Group Graded Lessons," and release it under the title of International Lessons. Your representative has been assigned to the Improved Uniform Lesson Committee.

Many inquiries concerning the different phases of religious education have been answered, and many other letters written during the quarter. A circular letter concerning Vacation Religious Schools for the coming summer was sent to practically all our schools. To these a few favorable replies have been received.

Since printing and beginning the circulating of the "Seventh Day Baptist Standard Leadership Training Curriculum" in 1927, sixty-five different individuals have taken work, and one hundred eighteen units of work have been completed for which credits have been granted either by this board or the International Council. All credits granted our people through the council are reported to us for record, as well as those granted by the board itself. There is also an exchange of credits between boards of the different denominations, which helps us to keep a record of all credits granted our people.

Owing to the depleted funds in the treasury, and feeling a need for time to work on lesson material, the director has made no effort during the past quarter to make appointments for work on the field. However, he feels there are a few places that should be visited in the near future, places he has not yet been able to visit.

In order to save expense, all the work on the *Helping Hand*, except that which has been obtained without cost, is being done by the editor, the last threequarters being entirely done by him.

Respectfully submitted,

ERLO E. SUTTON.

Considerable correspondence was read, action on which was deferred till a later meeting.

It was voted that Director E. E. Sutton and Secretary A. L. Burdick constitute a committee to consider further the advisability of holding a Standard School for Leadership Training in connection with our next General Conference. On

motion it was voted that President D. N. Inglis, Director E. E. Sutton and Secretary A. L. Burdick be appointed a committee to arrange the program for the Sabbath school section of the next General Conference.

The minutes were read and approved, and after prayer by Dr. Willard D. Burdick, the meeting stood adjourned.

D. N. INGLIS, *President*,
A. L. BURDICK, *Secretary*.

Sabbath School Lesson VI.—May 11, 1929

THE EARLY MINISTRY OF JEREMIAH. Jeremiah 1: 1-10; 6: 10, 11; 8: 18; 9: 2; 26: 1-24.
Golden Text: "We must obey God rather than men." Acts 5: 29.

DAILY READINGS

May 5—The Call of Jeremiah. Jeremiah 1: 1-10.
May 6—Jeremiah's Lament. Jeremiah 8: 18-22.
May 7—The Ministry of Jehovah. Jeremiah 26: 1-9.
May 8—Results of Jeremiah's Preaching. Jeremiah 26: 10-19.
May 9—Daniel's Courage. Daniel 6: 10-18.
May 10—Stephen's Courage. Acts 6: 8-15.
May 11—Walking in Integrity. Psalm 26.
(For Lesson Notes, see *Helping Hand*)

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SABBATH RECORDER
PLAINFIELD, N. J.

DEATHS

CLAYTON.—Mrs. Frances, wife of Rev. Wm. Clayton, pastor of the Seventh Day Baptist Church of Syracuse, N. Y., aged sixty-five years.

Mrs. Clayton's death was tragic. She left her home on Sunday morning, March 10, about eleven o'clock and was not seen again until the close of the Sabbath, April 6, when her body was found floating in the harbor of the Barge Canal as it enters Onondaga Lake at Syracuse. It had been in the water four weeks.

The family in its distress made every effort to locate her, but without avail. Two boatmen, searching for the bodies of two boys who had also fallen in the deep waters of Onondaga Creek, came across the body of Mrs. Clayton.

The church to which she gave so much service and love misses her terribly. She was indeed a true helper to her husband in his work. Her family of husband and five grown sons and daughters grieve deeply over her untimely passing away.

Memorial services, at which a large group of relatives and friends were present, were conducted by Pastor Lester G. Osborn of Verona at the undertaking parlors of Drinkwine and Son, and the committal was made in the Morning-side Cemetery in Syracuse, on Monday, April 8.

L. G. O.

COON.—Myra M. Coon, daughter of Luke and Lois Burdick Coon, was born in Little Genesee, N. Y., June 9, 1845, and died at the home of her daughter in Albion, Wis., April 6, 1929.

At the age of four years she came with her parents to southern Wisconsin, where she has always made her home, with the exception of a short time spent in Minnesota.

Early in life she was baptized and united with the Albion Seventh Day Baptist Church, of which she has always been a faithful member. For years she was an active member of the Ladies' Home Benefit Society, giving of her time and energy for the social welfare of her church and the community. As long as her health permitted she was a faithful attendant of the prayer meetings and the other services of her church.

She had an abiding faith in Jesus Christ as her friend and Savior. She was of a bright, cheery, disposition, looking on the brighter side of life and telling how good God had been to her.

In 1864 she was married to Oscar LaVerne Coon, who preceded her in death December 26, 1927. Four children were born to them: Kenyon B., who died in 1921; Mrs. Fred Palmiter of Albion; Mrs. Mabel Emerson of Milton; and Roy Coon of Stoughton.

Besides the three children there are ten grandchildren and seven great-grandchildren left to mourn the loss of a kind, loving mother and grandmother. The Albion Church has lost a

faithful member. The community has lost a clean, wholesome citizen.

Farewell services were held from the Albion Seventh Day Baptist church on Tuesday afternoon, April 9, 1929, conducted by her pastor, J. H. Hurley, assisted by Rev. E. A. Witter, and the body was laid to rest beside that of her husband in the Albion Evergreen Cemetery. Especially appropriate music was furnished by Rev. and Mrs. C. S. Sayre.

J. H. H.

FREDERICK.—Willie Richard, son of Delbert and Lottie Miner Frederick, was born near Adams Center, N. Y., March 12, 1921, and died at Oswego, N. Y., March 2, 1929, being nearly eight years old.

He had been entered upon the cradle roll of the Seventh Day Baptist Church of Adams Center while a little child, and his funeral was held at the same church March 5, 1929. One more bright little life has gone to meet him whose love reaches out to children everywhere.

L. F. H.

GAVITT.—George A. Gavitt was born in Westerly, R. I., and died at his home in Niantic, Conn., January 8, 1929, aged fifty-nine.

He was a member of the Waterford Seventh Day Baptist Church. He was a member of the Niantic Fire Department and was affiliated with the New England Order of Protection. He was a carpenter and also maintained a small job printing plant in his home. He was well liked and his death brought sorrow to many friends.

The deceased is survived by his wife, Mrs. Winona Brooks; one daughter, Miss Winona Brooks; and two sons, Howard and Kenneth, all of Niantic. Two sisters: Mrs. Burtus Brooks, of Waterford, and Mrs. Charles Raymond, of Babylon, L. I.; and two brothers: Horace Gavitt of Westerly, R. I., and Wayland Gavitt of Bridgeport, Conn., also survive.

The funeral service was held at the home Friday, January 11, at two o'clock, conducted by Rev. Charles Eldredge and Rev. E. A. Darby, and interment was made in Union Cemetery.

C. L. H.

GREENE.—Frank L. Greene was born July 31, 1851, and died at his home in Alfred, April 13, 1929. He was the son of Philip S. and Olivia Clarke Greene, and was born in Alfred, N. Y.

He received his early education in the district school and Alfred Academy. In 1872 he entered Amherst College, Mass., and was graduated from there in 1876 with the degree of Bachelor of Arts and Phi Beta Kappa rank and was a prize scholar in Greek. In 1879 he received the degree of Master of Arts from this college, and in 1908 he received the degree of Doctor of Pedagogy from Alfred University.

Before he entered college he taught three years in district schools in Allegany County, N. Y. After his graduation he began his work as high school teacher. He taught for a time in Brooklyn, N. Y., in Pennsylvania, in Wisconsin, and Hornell, N. Y. In 1884 he became connected with the school of Brooklyn, N. Y., where he

taught until he, by his own choice, retired in 1907. While in Brooklyn, he became principal of different schools and had under his management as many as eighty teachers at one time and 3,500 high school pupils. It was estimated that not less than 25,000 pupils came under his influence. He was in the teaching business, not simply because he drifted into that profession, but because he chose that as a life work. The many testimonials of his work by his colleagues and friends gave evidence that he selected a work that he was qualified to do, and he gave his whole time and energy to its improvement and mastery. He followed his profession for the love of it, and gave his services as one who was building for eternity.

In 1878 Mr. Greene was married to E. Clara Rudiger of Brooklyn, N. Y. To them were born six children, four of whom survive. In 1896 Mrs. Greene died. In 1898 he was united in marriage to L. Maude Titsworth of Dunellen, N. J. To them were born three children, all of whom with his wife survive.

In 1807, when Mr. Greene retired from the teaching profession, he came to Alfred to build him a home and spend the remainder of his life in the village where he was born. When one looks over the record of his activities since his retirement, it seems as though he was just entering upon a new and active career. For a year and a half, to meet an emergency, he acted as principal of Alfred Academy. He served as trustee of the village, also president of the village for two years, director of the loan association, township director of schools, president of the township board of education, member and clerk of the local board of education. In 1907 he was elected a trustee of Alfred University, serving as same until his death; he was for a number of years vice-president of the board of trustees, also a member of the board of managers of the State School of Agriculture. For eight years he was township assessor. For six years he was recording secretary of the Education Society. Since 1912 he has been clerk of the church.

In 1862 Mr. Greene became a member of the church. In 1896 he was elected president of the Seventh Day Baptist General Conference, presiding at its session held at Salem, W. Va. Later he served for several years as corresponding secretary of the General Conference. At one time he was treasurer of the Sabbath School Board and has been active and held positions in other lines of work.

It can well be said of him that he was a man of a strong Christian character, whose chief purpose was to render service and be a loyal and faithful friend to all. He was scholarly and methodical to an unusual degree. He left to his own people and family a history of the Greene family. Copies of this work are found throughout the United States, in the homes of the Greene families and their relatives. His life has truly been a landmark in the community.

Funeral services were held at his home in Alfred, conducted by his pastor and President Davis. He was laid to rest in the Alfred Rural Cemetery.

A. C. E.

LANGWORTHY.—George Bernard Langworthy, son of George Amos and Phoebe E. Edwards Langworthy, was born in the town of Hopkinton, Washington County, R. I., March 1, 1861, and passed away at his home in Ashaway, R. I., April 3, 1929.

On the ninth of November, 1882, he was united in marriage with Miss Leonora Barber. To this union were born five children: Mrs. Grace Nolan, Hartford, Conn.; Mrs. Vera Taylor, Potter Hill, R. I.; Lloyd B. Langworthy, Ashaway; Harry E. Langworthy, Westerly; and Phoebe E. Langworthy, Ashaway. Miss Marjorie Peterson, a granddaughter, has also made her home with the family.

For several winters Mr. Langworthy has spent a few weeks in Florida, and had but recently returned a few days before his brief illness and death. Funeral services were held at his late home Friday afternoon, April 5, conducted by Rev. Clayton A. Burdick of Westerly, assisted by Rev. William Marley Simpson, pastor of the First Hopkinton Church, of which Mr. Langworthy had long been a member.

Mr. Langworthy was a man of many acquaintances, as he was a life-long resident of Hopkinton, and made many business friends during his twenty years as agent for the Buick automobile in Westerly. There was a large attendance at the funeral. The body was laid to rest in Oak Grove Cemetery, Ashaway. We miss him in the home, the church, and the community. But there is comfort in the Christian hope.

W. M. S.

LESTER.—Mrs. Helen E., widow of Ambrose E. Lester, was born in Preston, N. Y., and died April 2, 1929, at the home of her daughter, Mrs. Cady S. Rogers, 4 Mercer St., New London, Conn. She was eighty-two years old.

For the past fifty-two years she has resided in New London. She was a member of the Waterford Seventh Day Baptist Church and the W. W. Perkins Women's Relief Corps of New London.

Mrs. Lester is survived by two daughters, Mrs. Cady S. Rogers of New London, and Mrs. George H. C. Osborn of Albany, and a brother, Herbert B. Maxson of Waterford. Two grandchildren and three great-grandchildren also survive.

Funeral services were held at Waterford Seventh Day Baptist church Sabbath afternoon, April 6, conducted by her pastor, Carroll L. Hill. Interment was made in Great Neck cemetery. A host of friends mourns her passing.

C. L. H.

MALTYBY.—Sophronia Lee Maltby, widow of Monroe E. Maltby, died at her home in Adams Center, N. Y., April 2, 1929, at the age of eighty-seven years. She was the daughter of George and Anna Wheelock Lee, her parents coming from Vermont and settling on a farm a few miles from Adams Center where she was born June 17, 1841. Her mother died when she was but a young girl and she then went to reside with Mr. and Mrs. Frank Greene of Adams Center for many years.

Mr. and Mrs. Maltby were married October

13, 1861, by Rev. James Summerbell, and have resided in this vicinity for the greater part of their lives. Mr. Maltby was a veteran of the Civil War, having passed away in April, 1927. Two children were born to this union, Norris and Anna. Norris died two months after the death of his father.

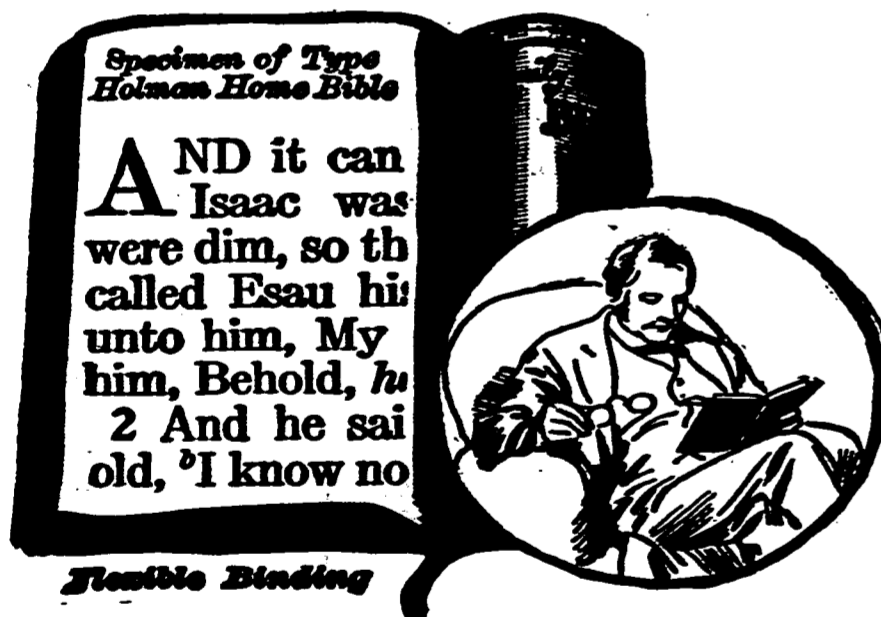
Mrs. Maltby was both a charter member and a charter officer of the Adams Center Grange. She was the oldest member of the Seventh Day Baptist Church. Her religion was very real and very practical. To nurse the sick and serve the needy all around the countryside was her habitual way of serving her Lord. In church and community she will be sorely missed.

Surviving are one daughter, Anna of Adams Center; six grandchildren: Calvin Maltby of Utica; Lawrence, Berniece, Leon, Wilson, and Jay Maltby, all of Adams Center; and four great-grandchildren.

Funeral services were held at the late home April 4, Pastor L. F. Hurley officiating, and the body laid to rest in the family plot at Union Cemetery. L. F. H.

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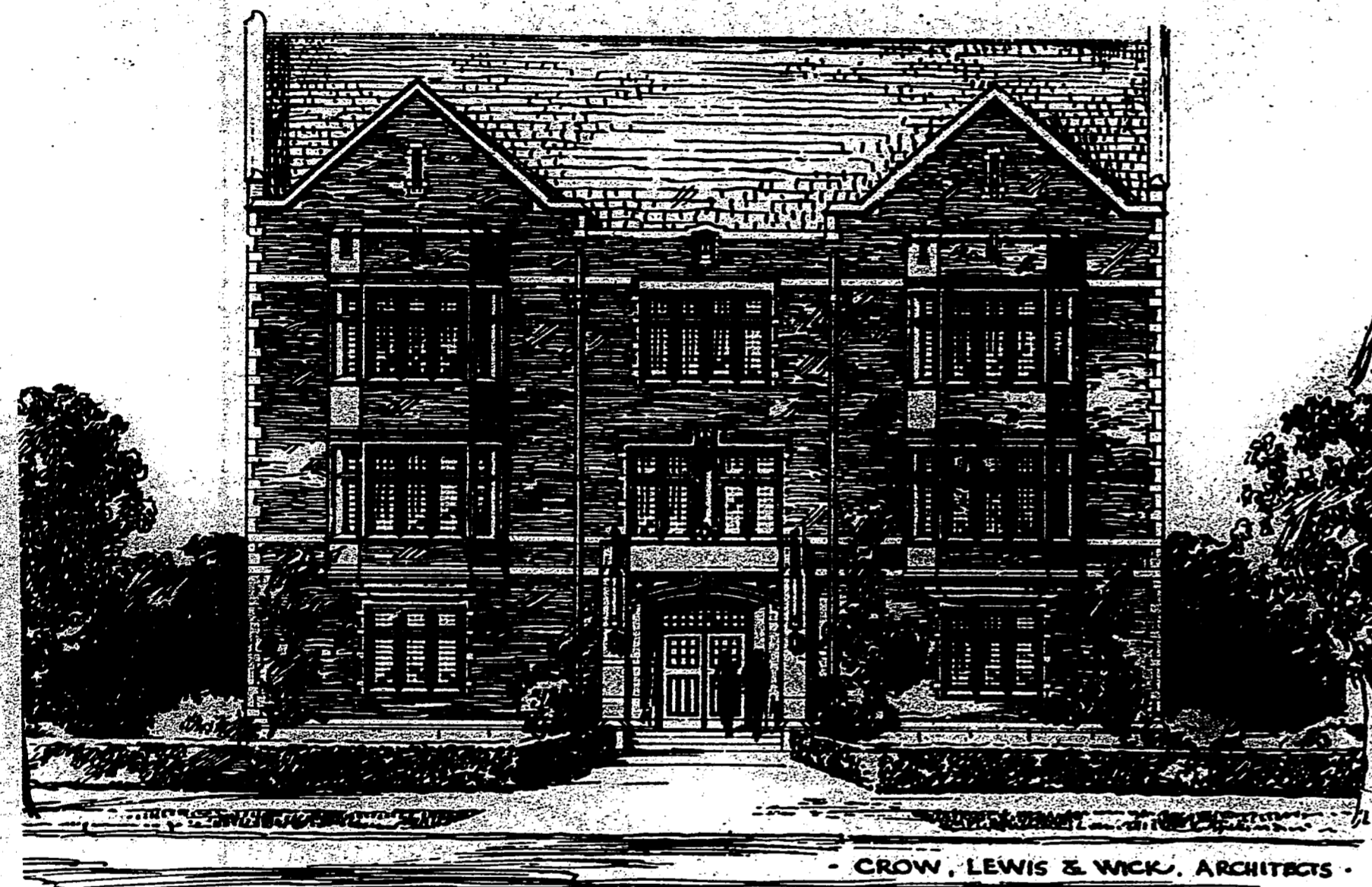
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The Springtime joy be thine:
 Joy of the wind across vast spaces sweeping
 And like a giant on the forest leaping;
 Joy of the trees from slumber rudely shaken,
 From dreams of living unto life to waken;
 Joy of the little bird that flies and sings
 For very rapture of its song and wing;
 Joy of the stream, whose penthouse roof of snow
 Muffles no more its glad, impetuous flow;
 Joy of the silver showers that gleam and pass
 And leave a trail of green o'er tree and grass;
 Joy of the mounting sap, the bursting seed,
 The joy of life from death's dominion freed;
 This joy be thine.

—Annie Johnson Flint

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