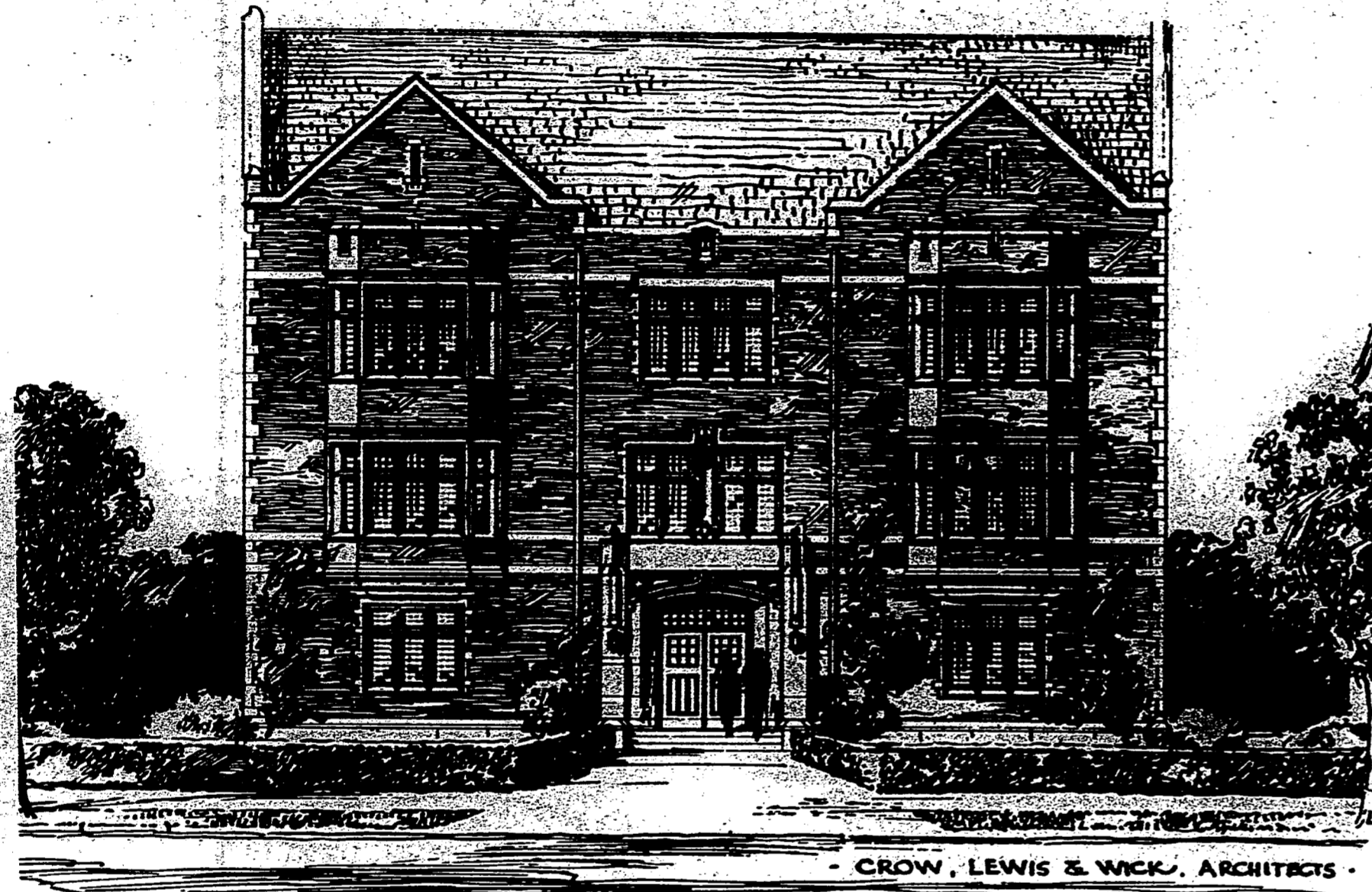


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



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. Titworth, Treasurer
203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

SPRINGTIME

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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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.

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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.

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(INCORPORATED, 1916)

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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The Sabbath Recorder

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PLAINFIELD, N. J., MAY 6, 1929

WHOLE No. 4,392

O Lord our heavenly Father, we do thank thee for the matchless love that sent Jesus Christ, thine only begotten Son, in such a marvellous way, as God manifest in the flesh, to seek and save the lost.

Help us to see in him the gift of the all-wise Father-God sent in infinite cost-making to reconcile man to thee and to assure us of thine untold love.

For the blessings that have come to earth by him we render unto thee our sincere thanksgiving and our joyous praise.

We do pray for a greater consecration of mind and heart, and a deeper interest in thy work. Fill our souls with holy emotions and stronger purposes to do thy will, and to serve thee faithfully wherever duty calls. Heal our backslidings and renew our zeal for the welfare of thy kingdom on earth. In Jesus' name. Amen.

wonders toward real mission interests in lands of darkness.

We must not forget that spiritual life here is essential to give life and energy to the cause of Christ in other lands.

A Movement in the Right Direction Under the recent efforts of the Federal Trade Commission, of Washington, D. C., certain publications have been compelled to sign an agreement to cease the publication of all fraudulent and indecent advertisements that exaggerate or in any way misrepresent the things advertised.

In a certain magazine of last January it was discovered that no less than fifteen fraudulent advertisements, some of which were positively indecent, were published, which led to definite action by the commission.

This is a move in the right direction. It is high time that the circulation of advertisements which do not truthfully represent things offered for sale, as to value or usefulness, should be prohibited.

One could hardly believe that advertisements so indecently suggestive could find a place in any publication. It would be well if some of the present day picture shows could be handled by this commission.

Flood Tide of Crime Threatens the Nation When ordinary persons manifest great concern for the future of our nation, it seems to be the tendency of the general public to pass it by as of no great concern. And when the tendency among daily papers is constantly toward belittling the laws which they do not like, and even making heroes of constant violators of the Constitution, in a way that must encourage criminals, there seems to be a widespread indifference regarding the danger confronting us as a nation.

But when the President of the United States, who has made special study of the danger, speaks with authority, it is certainly time for the indifferent public to sit up and take notice.

Relation of Home Churches to Foreign Missions Someone has said, "The greatest problem in mission work today is not on foreign fields, but in the home church."

If we would see a strong desire to win the world for Christ, the place in which to cultivate that desire and to set on foot the proper activities to bring others into the kingdom is first of all in our own churches.

Missions always get most help from churches in which the missionary spirit has been well developed and is most active.

As Christian workers, messengers for the king of kings, desiring to see foreign missions succeed, we must never get away from this view of the importance of our own church. It must come to live more with Christ, to catch more of his spirit, if it would be a real power as the light of world. The church that does not do this becomes itself an object of mission work rather than a mission worker.

Our churches are not so much lacking in means to carry on mission work as they are in the real *spirit* of missions. The absence of real enthusiasm for the evangelization of the world is due to the lack of spirituality rather than to the lack of organization and means. A general revival of pure and undefiled religion in Christian lands would do

In an address recently delivered in New York City, President Hoover said that crime menaces the republic's foundations. He told the press leaders that life and property are less safe here than in any other nation, and made a strong plea for respect for law. He said that only about eight per cent of the crime wave flooding this land is due to violations of the Eighteenth Amendment. The wet papers have tried in every way to charge the disregard for law to the prohibition movement, in order to create prejudice against that particular law as the one thing causing crime. Thus they have made heroes of law breakers, and belittled every officer who tries to enforce the law.

The press was represented by Mr. Hoover as the most potent agency in shaping popular feeling and in arousing the public conscience regarding law and order. It also has great power to destroy the finer sensibilities of the public mind. The plea was strong for the press to show more respect for law and order, and less sympathy for criminals.

The President said:

A surprising number of our people, otherwise of responsibility in the community, have drifted into the extraordinary notion that laws are made for those who choose to obey them. And in addition, our law-enforcement machinery is suffering from many infirmities arising out of its technicalities, its circumlocutions, its involved procedures, and too often, I regret, from inefficient and delinquent officials.

We are reaping the harvest of these defects. More than nine thousand human beings are lawlessly killed every year in the United States. Little more than half as many arrests follow. Less than one-sixth of these slayers are convicted, and but a scandalously small percentage are adequately punished. Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain. In many of our great cities murder can apparently be committed with impunity. At least fifty times as many robberies in proportion to population are committed in the United States as in Great Britain, and three times as many burglaries.

Even in such premeditated crimes as embezzlement and forgery our record stands no comparison with stable nations. No part of the country, rural or urban, is immune. Life and property are relatively more unsafe than in any other civilized country in the world.

After assuring the people that less than eight per cent of the felonies are due to the prohibition amendment Mr. Hoover goes on to say:

What we are facing today is something far

larger and more fundamental—the possibility that respect for law as law is fading from the sensibilities of the people. Whatever the value of any law may be, the enforcement of that law, written in plain terms upon our statute books, is not, in my mind, a debatable question. Law should be observed and must be enforced until it is repealed by the proper processes of our democracy. The duty to enforce the laws rests upon every public official, and the duty to obey it rests upon every citizen.

No individual has the right to determine what law shall be obeyed and what law shall not be enforced. If a law is wrong its rigid enforcement is the surest guaranty of its repeal. If it is right its enforcement is the surest method of compelling respect for it. I have seen statements published within a few days encouraging citizens to defy a law because that particular journal did not approve of the law itself. I leave comment on such an attitude to any citizen with a sense of responsibility to his country.

Finally, I wish to again reiterate that the problem of law enforcement is not alone a function or business of government; if law can be upheld only by enforcement officers, then our scheme of government is at an end. Every citizen has a personal duty in it—the duty to order his own actions, to so weigh the effect of his example that his conduct shall be a positive force in his community with respect to the law.

It is a downright shame for the press, which can do so much to mold public sentiment, to so use its influence that it creates disregard for the fundamental law of the land.

What Is Gained By Discounting Christ? It seems to me that our Christianity must be an infinite loser if we have no divine Christ such as the gospels claim for him. I can not think of any more reliable historians than were the consecrated men who told the story of his birth and of his own claims as the only begotten Son of God.

There is danger in the movements of men who claim the ability to discount the testimony of true men and women who lived with Christ, had intimate personal acquaintance with him, and who had the best chance to know just what he claimed for himself.

It does seem like robbing Christianity of its most valuable asset and giving us nothing of value in its place by which to reach and save the lost.

During the ages their story of the divine Christ as Savior and Redeemer has been the one thing needed and the real message

by which the Christian religion has been built up and real civilization advanced.

It seems to me that the real danger of our time is the tendency to force to the front other subjects which are claimed to be more practical, or more in harmony with the spirit of the age, until the new shoulders out the old, while no real gain toward saving men is found.

To be sure, "God is love." This is a blessed evangel. But he is also a God who abhors iniquity and will punish transgressors.

The gospel that regards the incomparable sacrifice on Calvary as only a martyrdom to a moral ideal; the message that sets forth the world's Redeemer as nothing more than Jesus the Exemplar; the doctrine that sin needs no atonement, and that culture is all that is needed to make this old world all right, seems to be robbed of the pentecostal power from on high that has blessed the multitudes and transformed their lives during the centuries.

Christ must be more than our pattern. He is indeed more to us than Mohammed is to Mohammedans. If he is not our divine Redeemer he is nothing, and we are yet in our sins. No modification of the wonderful truth that he is the Son of God, our only Savior, can ever take the place of the original gospel.

Sentimental, poetical theorizing about ethical culture; theories about music, art, or literary entertainments and social clubs may suit some modern hearers, but such things never strengthen martyrs for the stake, never inspire men with high motives to battle for freedom; never help struggling toilers to bear patiently and courageously their burdens and sorrows, and never gave hope and peace and pardon which reconcile sinners with their God.

Set aside the cross of Christ, and the Church loses its power to be the light of the world.

It is a sad day for any church when it has to make up in the choir what it lacks in the pulpit. It must be a dark day for a minister when for the solid truths of the New Testament gospel he tries to substitute some kind of literary excursions advocated by men who never brought a soul to Christ,

and discount all real religious experiences and spiritual conversions.

One great danger of our time is to be found in the theories which obscure the person and work of the incarnate Christ as the Savior of men. His gospel is the one cure for the world's heartache, and the sure remedy for the healing of a sin-sick people.

Nothing short of the divine Christ could make Pentecost possible. When one of the most noted disbelievers in the divinity of Jesus, the son of Mary, admits that Christ was "matchless" in character and faultless in life, it seems to me that he goes too far to be consistent when he denies his divinity. He must be *divine* or a *deceiver*. No truly good man would pretend to be what he is not. If Christ was *faultless* as the skeptic admits, then he must be just what he claimed to be.

Kind Words From The following card **Rev. F. E. Peterson** from Mrs. F. E. Peterson came to hand on the morning of April 29, and we know our readers will long to hear a word from Brother Peterson, so we give the contents of the card here.

Ever since we learned of the illness of our good friend, we have felt sorry for him and his companion and have sympathized with the church that stands in need of his services.

THE CARD

DEAR DOCTOR GARDINER:

Mr. Peterson has been here in Syracuse, Hospital of the Good Shepherd, since April 6.

He is a very sick man, but is not suffering now as much as he did. He wishes me to send you this message: "I congratulate you on the accomplishment of the cause so dear to your heart, and sincerely hope you may see the completion of the denominational building and enjoy it for years to come."

Sincerely,

MRS. F. E. PETERSON.

We certainly wish our brother may get well soon and be spared for the good work so much needed in his church.

A Warning Note I suppose no Christian scholar would doubt the orthodoxy of Rev. Charles H.

Spurgeon, of London. He was what was called a strong fundamentalist. Many years ago I saved an article from his pen which has been a help to me. It began with the words: "The habit of perpetually mentioning the theories of unbelievers when preaching the gospel, gives a man the appearance of great learning, but it also proves his want of common sense."

When one is trying to feed the multitude with the bread of life, I never could see the sense of giving them doses of poison with their bread. It would not be considered very hospitable for a man to treat the guests around his table with doses of poison in their food. When hearers or readers are given doses of skeptical thought, either from pulpit or pen, week after week, there is danger of undermining faith rather than a chance of strengthening it. This seems too much like arousing doubts in order to show one's cleverness in answering them. The man who would deliberately set his house on fire in order to show how easily he can put it out with his patent extinguisher stands the chance of having the fire get beyond control and of losing his house. He would not get much sympathy if he did lose it. I fear that many unbelievers have been made so by professed preachers of the gospel and writers who really desired to help strengthen their faith. It is dangerous business where young men and women obtain their first knowledge of infidelity from their own pulpit or from the pen of their own pastor. Ordinary common sense ought to teach wisdom in such matters. There are enough other people to do the devil's work without our doing it unwittingly.

Let us all exalt and magnify the gospel truths that are vital to Christian living and to salvation, and leave the theories of skeptics to take care of themselves; for if we go to telling what those theories are there is danger of starting a fire we may not be able to quench.

Skeptical theories lose none of their evil tendencies when repeated by good people in the pulpit, or when related in detail in the religious paper. Let us keep right on giving the wholesome food and leave all the poison out,

CONFERENCE OF COLLEGE ADMINISTRATORS, BOARD REPRESENTATIVES, AND PASTORS

Battle Creek, Mich., March 27-29, 1929

REV. AHVA J. C. BOND
Leader in Sabbath Promotion

A report of this conference prepared by the chairman will be found on the Education Society's Page in this issue of the SABBATH RECORDER.

The conference organized by electing President Paul E. Titsworth chairman, and Dean J. Nelson Norwood secretary. A steering committee was appointed, consisting of President A. E. Whitford, Dean M. H. Van Horn, and Pastor L. F. Hurley. This committee served also as a findings committee.

A list of questions was placed in the hands of each delegate at the beginning of the first session. These questions are reproduced below, and following them will be found the findings of the conference. Do not fail to read President Titsworth's account of the meetings.

THEME

How can our three colleges, Alfred, Milton, and Salem, help the Seventh Day Baptist denomination to fulfill its mission?

TOPICS FOR DISCUSSION

1. Should all young people be encouraged to go to college?
2. Should all Seventh Day Baptist young people who go to college attend one of our colleges?
3. On what factors in college life do character development and religious growth depend?
4. To what extent should a student be left to think out his religious problems by himself?
5. Should the professor be content to influence the student by his example and his total personality only, or should he seek to give the student guidance?
6. How far should the college encourage the development of religious life and habits through the means of non-denominational organizations and meetings on the campus?
7. How far, if at all, should the faculty share in the responsibility of promoting these activities?

8. What practices and attitudes on the campus interfere with character building and religious growth of students?

9. What relation has the social life and the housing arrangements of students to their religious development?

10. What place has the local church (Seventh Day Baptist) in the religious life of the students?

11. How much should the church expect of the students?

12. In order to encourage constructive Sabbath keeping by our young people, how far should the college in its arrangements on the Sabbath officially set an example to the students?

(a) In the use of college buildings, such as library and laboratories.

(b) In regard to athletics.

13. What can our own young people get at a Seventh Day Baptist college that they can not get elsewhere?

14. What, if anything, can our colleges do for our own young people more than they do for other young people?

15. What opportunities for service, other than pastorates, does the denomination offer to consecrated young people?

16. What opportunities are there in our church communities for our college young people to establish homes and make a living?

17. How can we find young people properly prepared, morally, and spiritually, as well as intellectually, for leadership and teaching positions?

FINDINGS OF THE CONFERENCE

1. We believe that all three colleges have a dual function, namely (1) to provide higher education to all young people in their respective local territories, and (2) with the intellectual training thus provided to afford a wholesome and positive religious influence to students of Seventh Day Baptist homes.

These colleges were started largely under the influence of Seventh Day Baptists, without sectarian restrictions or denominational control, and for the welfare of the entire community.

They have received relatively large sums of money for their support from local sources, and are therefore under definite obligations to home areas to receive all well prepared students who apply for entrance.

On the other hand, because of the close relationship between the churches and the colleges, the denomination has a right to expect the colleges to be reasonably successful in the building of character and the enrichment of spiritual and religious experience among our own young people in the belief that the future leaders of our churches will come from our colleges.

2. We believe that the position of the teacher, his personality, his philosophy of life, his religious convictions, his ease of contact with and his understanding of the younger generation, are all-important factors in promoting the religious life of our students and a stimulating atmosphere on the campus.

Accordingly we believe in the need of securing as teachers men and women qualified, both in constructive scholarship and in dynamic personality.

3. We believe that chapel exercises, as the chief collective expression of religion, should be maintained on our campuses.

4. We believe we are justified in calling the attention of our people to the advantages for our young folks in attending our colleges, some of which are (1) Seventh Day Baptist students can participate in organized athletics with less temptation to violate their denominational observances than in other colleges, (2) They are in Seventh Day Baptist communities, with a church of our faith welcoming them, (3) They are in colleges organized and administered by Seventh Day Baptists, where denominational ideals and practices in general are most easily conserved.

We favor the establishment in our colleges of general courses in leadership training, in order to prepare our young people to take appropriate places of influence in the church and denomination.

We favor the organization of special courses in denominational history and tenets, and suggest that such work be given by professors in our colleges under the auspices of the local church, and further that the courses be of such quality that students in them be given college credit therefor.

(In order to facilitate the execution of this program a special committee consisting of the leader in Sabbath Promotion, the secretary of the Sabbath School Board, the president of our three colleges, and the pas-

tors in Alfred, Milton, and Salem, was appointed to arrange such courses appropriate to the local needs and circumstances in each college.)

5. We believe that any religious and educational program in our colleges should seek out the rich constructive qualities in our young people and attempt to develop on these qualities as a basis all round spiritual excellence.

6. We believe that the Sabbath which has had such significant and substantial value to us personally can generate increasing spiritual values for all Seventh Day Baptist young people.

HOW WE BURIED LITTLE FAN

ONE WHO WAS THERE

She was just a tot of humanity, with a dark brown skin, but with features as daintily molded as those of any American child, and with an understanding just as quick and bright. You would have said she was cute, just as we did. Though little more than a baby—not quite three years old—she was always eager for Sabbath day to come so she might go with her father and mother to Sabbath school; and already she had learned to say, "The Lord is my shepherd; I shall not want."

Her parents are poor, very poor, just as are so many of the black people of the American tropics. Perhaps you can better understand when you know that a family of five, father and mother and three children, lived in one small, ill-lighted room—not more than twelve or fourteen feet square—in a crowded, damp, unsanitary yard.

Little Fan fell ill with fever. That means malaria—malaria, one of the curses of the tropics—and malaria means infection from mosquitos. She did not seem so ill. Several times the father carried her to the hospital as an out-patient. Some days she would play about, for malaria fever is intermittent. But one night the fever came back with consuming force, and in the early morning hours the spirit left the pain-racked little body and winged its way back to God. Though she did not die without love and tender care, there was no skilled physician at hand to try to save the little life. You wonder why? Because these parents, like

hundreds of others, had no money to pay for one; and a doctor will come only when his fee is first placed in his hand.

We buried her the next day—at eight o'clock in the morning—because climatic conditions in the tropics make it necessary to bury quickly. But before she could be buried the father had visited several livery stables—livery stables are the undertakers—to find the one that would furnish the cheapest service. One was found that would do it for eight dollars and a half. This included a cheap little casket, the little bit of ground in the cemetery and digging the grave, and two carriages to carry the family. But the father must be his own undertaker—close the casket and screw on the lid himself.

After a brief service, we followed the little body to the burial place, where it was allotted a few feet of ground in a plot of ground that is filled with grave after grave, in long rows, of just such little ones. And the grave?—just a hole in the muddy, sticky earth, with no outer box to protect the cheap little casket. After the services at the grave-side, at a signal from the cemetery foreman, the grave digger shoveled the sticky, putty-like lumps of dirt in on the little white casket, and added pailfuls of filthy water in order to soften the dirt sufficiently to tread it into the grave.

And so we buried little Fan and left her sleeping there, but with our hearts filled with deepest sorrow. Where did it happen? On one of our mission fields in the American tropics.

Oh, the tragedy and heartache of sin and suffering!

THE EDITOR'S CHANGE OF ADDRESS

Please notice: The personal address of Editor Gardiner is changed from 125 West Fifth Street to 303 East Seventh Street, Plainfield, N. J.

When we look into the long avenue of the future and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work, and to live to be happy.—*Robert Louis Stevenson.*

ONWARD MOVEMENT

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

ARE STATISTICS VALUABLE?

NUMBER TWO

There are two places in our *Year Book* where we find reports of the money contributed for our denominational work—the annual report of the treasurer of the Onward Movement, and the financial statements of the churches in the statistical tables.

Year	Budget	FROM TREASURER'S REPORTS	FROM CHURCH FINANCIAL REPORTS IN YEAR BOOKS		
		Forward and Onward Movement and Specials	Forward and Onward Movement	Special Denominational Work	Totals
1919-20	\$81,500	\$30,316.62	\$45,727.06	\$4,078.09	\$49,805.15
1920-21	81,500	56,600.00	57,077.46	2,942.33	60,019.79
1921-22	81,500	49,482.14	44,527.68	4,671.27	49,198.95
1922-23	81,500	47,185.76	45,317.39	3,998.65	49,316.04
1923-24	81,500	51,761.35	55,283.50	7,547.58	62,831.08
1924-25	58,264	42,378.94	37,096.86	4,398.61	41,977.47
1925-26	50,000	34,405.70	32,439.70	3,339.42	35,779.12
1926-27	50,000	32,756.72	30,795.94	2,596.96	33,392.90
1927-28	53,500	31,584.13	28,186.28	1,236.09	29,422.37

Note 1.—In 1920 the Forward Movement treasurer reported having received \$30,316.62, while the churches reported \$45,727.06 for the Forward Movement budget. The difference is accounted for in this way. At first the churches were advised that they could send their contributions to the Forward Movement treasurer, or, to the interests sharing in the benefits of the budget, and many sent direct to the boards.

It was soon realized that all money should be sent to the Forward Movement treasurer in order to receive credit on their quotas and for specials. However, each year there is still some money sent direct to the boards.

Note 2.—In the years 1923-24 and 1924-25 the Parallel Budget is included in the totals.

Note 3.—In 1922, 1925, and 1928 the Onward Movement treasurer reported larger receipts than the contributions reported by the churches. By comparing the reports of the individual churches for these years with those of the Onward Movement treasurer

The Onward Movement treasurer can, of course, report only such money as he receives, and he gives contributors credit as they designate, either for the straight Onward Movement budget, or for special objects.

The reports sent in by the churches should total more than the amount that the Onward Movement treasurer reports, for the boards receive some money direct from churches and individuals which does not pass through the hands of the Onward Movement treasurer.

The following table shows the amounts received in the last nine years by the Forward and Onward Movement treasurers, and the amounts reported by the churches in the same years.

we find two reasons for the differences. First, several churches that gave through the Onward Movement treasurer are not reported in the statistical tables as giving anything for denominational work. Second, some of the churches evidently failed to report all the money that was contributed for denominational work.

If any church does not have the statistics for the nine years and would like to know the amounts reported from their church each year the information can be secured by writing to the office of the general secretary.

The value of statistics is realized when they are accurately made up, and when all of the churches faithfully report to the General Conference.

"Don't you know the difference," said the smart young lawyer, "between a horse and a donkey?"

"Well, sir," replied the witness, "I should never take you for a horse."—*Selected.*

MISSIONS

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

CARRYING THE GOSPEL TO THOSE WHO ARE READY TO ACCEPT IT

Not all races are equally ready to accept the gospel; not all classes in the same nation are equally ready; not all people in the safe community are equally ready. It has always been difficult to reach the learned (sometimes called the *intelligentia*) with the gospel, and this is nothing against the gospel. This was so in apostolic times and has always been a condition to be faced. It is a situation faced by Seventh Day Baptists today.

It is natural to desire to reach certain classes in preference to others. In many churches, whether it is recognized or not, there is a greater desire to win the so-called better class of people than there is to reach the lower classes. Denominations, sometimes, prefer to build up their communions from people in the homeland. But as stated above, it is often easier to reach those whom churches and denominations are less anxious to win. The first Christians desired first of all to win Jews rather than Gentiles, but they found it easier to get the latter to accept Christ.

The fact that some are more ready to accept the gospel than others presents its problems. Shall we give our entire attention to winning to Christ those who are the easiest subjects? We should not. We who have the gospel have a duty to every class—to the high and the low, "both to the Greeks and to the barbarians, both to the wise and to the unwise."

Though this is true, yet if we follow the apostles, we will give our greatest efforts to those who are ready to accept Christ, to whatever class, nation, or race they may belong. While the apostles never ceased to try to win the Jews to Christ, they turned to the Gentiles after they saw the Jews were set against him.

It is natural and right that Seventh Day Baptists should desire very much to win to

Christ and the gospel message as they see it people in our own country, but they are face to face with a situation where God is opening doors in many foreign lands in which converts can be won more easily than at home. Also there are certain classes in the homeland who are more ready to accept Christ and the Bible Sabbath than are others. If Seventh Day Baptists follow the apostolic example and the call of God under these conditions they will do their best to give the message to the homeland and to all foreign lands. If Seventh Day Baptists really believe they have the truth and that they are a part of God's plan for the evangelization of the world, they can not do less than to push the work in the homeland with great vigor and extend it to every corner of the world with united enthusiasm.

MESSAGE FROM MR. AND MRS. CROFOOT AS THEY SAIL FOR CHINA

MY DEAR FRIENDS:

Now that we have completed the formalities necessary to our embarkation tomorrow, I want to write a few final words before we leave. You may already know that the sailing of our ship is two days later than originally announced, so that we are to sail on the twentieth of April. This we learned in Chicago but we did not change our plans except to stay two nights in Seattle.

It is interesting to know that there were no charges on our five pieces of checked baggage anywhere between Battle Creek and Shanghai.

In Seattle we tried to find a Battle Creek friend, a Shanghai friend, and an Alfred friend, but were successful in finding only the last—Mrs. Elder. We had dinner with her and her family. Today we have had both luncheon and dinner—and a ride through parks between—with an old Milton Junction friend of Mrs. Crofoot.

Our trip from Chicago to Vancouver was very comfortable. In fact, I think none of my nine previous trips across the continent has been more so. This is partly due to the fact that this time of year the weather is apt to be not very hot or very cold. I may admit, however, that the first Sabbath in April, when I spoke to our people in

Chicago, was the hottest April day on record in that city; also that I took such a cold that I spent one day in bed in Milton Junction. No small part of our comfort was due to the excellent service of the Chicago, Milwaukee, and Saint Paul railroad, with its electrically operated line through the mountains. Traffic is now very light. Not only the tourist car in which we rode but the other cars too were nearly empty—six to ten in our car.

When we came through Glencoe, Minn., I felt a strong wish to get off and go the nine miles to New Auburn. Though we have no church there now, and though it has been thirty-six years since I was there last, it was my home for five happy boyhood years and holds a tender place in my memory.

The day trip by C. P. R. boat from Seattle to Vancouver is very picturesque and enjoyable. I kept thinking of my grandmother's figure of speech for the most unlikely thing she could think of. She used to say, "I'd as soon think of going to Puget Sound." But this was the fourth time that I have traversed a part of Puget Sound.

During the three years that we have been in the states we have traveled about more than usual. But there are still eight of the states that I have never been in: two in New England, Maine and New Hampshire; one west of the Mississippi, Oregon; and five in the central south, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana. However, perhaps I shall be able to make up that deficiency some time.

As we start on our eighth trip across the Pacific it seems natural to think of those we have made before. Of course the novelty and the sense of adventure that we had at first have pretty well worn off, but the trip is still a real event. There is the uncertainty whether we shall find old friends on board and the eternal question of whether the sea will be kind or not. Though the going back is somewhat different from our previous goings, I go with a sense of the greatness and the importance of the task that is perhaps stronger than ever before.

Among the twenty-six letters that were handed to me at the steamer office this morning, were three that we have already opened. One of them contained the news of the death of Frank L. Greene, of Alfred.

I loved him as a relative and admired him as a man and a faithful worker in the church. As the older ones pass on the responsibility on us who remain seems to grow greater. Let us hope we are ready for whatever we have to do or to bear.

Yours faithfully,
J. W. CROFOOT.

Vancouver, B. C.,
April 19, 1929.

CIRCLES

MARY A. STILLMAN

This article is not about the brilliant circles of light which recently formed around the sun, with two bright spots in them which looked like other suns; or about the rainbow half-circles which appeared in the zenith at the same time, wonderful as those phenomena were. No, it is about an entirely different kind of circles—mission circles.

I have never before lived in a place where so much missionary interest was shown as is manifested in Mount Airy, N. C. The churches instead of having "Ladies' Aid societies," "Women's Unions," etc., all have Women's Missionary societies. These societies are divided into circles of about twenty-five members each. They meet the first Monday afternoon of the month; this is understood and other appointments are not made for that day. The circles hear reports, make plans for work, study a mission book, and have light refreshments.

Every quarter the whole society meets together and has a program. At one of these the needs of the immigrant were considered: friends, a home, a job, an education, health, and religion were graphically portrayed. At another general meeting a speaker talked about "The New Negro." For one thing it was stated that at present North Carolina is spending as much for the education of the Negro as she spent fifteen years ago on her whole educational program.

The mission circles raise a good deal of money, and have various ways of doing it. The individual dues are at least twenty-five cents per month, and these count up quite a bit. More is often pledged, sometimes as much as ten dollars a month. An accurate account is kept and those in arrears are notified.

The Presbyterian ladies have a quota assigned to them, and they simply make pledges to raise it. The Methodists, on the contrary, do all kinds of work to raise missionary money. They have pie sales and candy sales; they cater for the Odd Fellows or other societies who want banquets; and they raise two or three hundred dollars by serving dinners at the county fair; but the easiest way to earn money they find to be sponsoring a benefit moving-picture show. The committee arranges with the manager to show a good film; then they advertise it and sell tickets for a capacity house, and have half the proceeds. The Methodist Church, besides raising its quota for the denomination, entirely supports a missionary in China, paying a salary of eighteen hundred dollars.

The Baptist ladies give birthday offerings. They have a fair just before Christmas which nets a large sum, and they gave a missionary pageant and received a silver offering. This church raised last year for missions \$2,976 besides \$355 for local work, hospital beds, spectacles for poor children, etc. The Moravians, besides supporting their denominational work, are doing much for the mountain whites.

Several of the societies recently joined in furnishing three bedrooms in the Salvation Army home, where waifs picked up on the streets at night may find shelter.

The list of officers of one Women's Missionary Society is suggestive of the work done. They are president, vice-president, recording secretary, corresponding secretary, treasurer, superintendent; local work, young people, children, social service, mission study, publicity, supplies, agent for missionary paper.

Evening circles are formed for working women who can not meet in the afternoon, and junior leagues for the children. (Incidentally, fifty children were admitted to membership in the Methodist Church last Sunday.) I never heard a better missionary sermon than that preached by the Presbyterian minister, laying the burden of the unsaved upon us.

Do you not think that Mount Airy has an unusual missionary spirit?

Mount Airy, N. C.,
April 22, 1929.

MONTHLY STATEMENT March 1—April 1, 1929

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand March 1, 1929.....	\$ 20,174.78
Washington Trust Company, interest items....	2.24
A friend, Missionary Society.....	2.00
Dr. George Thorngate, Missionary Society.....	50.00
Dr. Rosa Palmberg, Missionary Society.....	18.00
Woman's Board, Miss Burdick's salary.....	200.00
Miss West's salary.....	200.00
Jamaica.....	5.00
Industrial Trust Company, temporary loan....	2,000.00
Onward Movement treasurer, Missionary Society.....	411.20
First Alfred Church, Missionary Society.....	15.00
New York City Church, Missionary Society..	3.38
Pawcatuck S. D. B. society, Missionary Society.....	25.00
Verona Church, Missionary Society.....	15.00
Seventh Day Baptist Union of New England, native worker, Jamaica.....	20.00
Mr. Berry's salary.....	10.00
Mary A. Stillman, Missionary Society.....	35.00
Southeastern Association, one-third collection, Missionary Society.....	4.90
Income permanent funds, General Fund.....	500.00
	<u>\$ 23,691.50</u>

Cr.	
Gerald Velthuysen, work in Holland.....	\$ 104.17
Wm. A. Berry, February salary.....	10.00
Wm. A. Berry, special for salary.....	10.00
Royal R. Thorngate, account February salary, child's allowance, native helpers, and interest on mortgage.....	153.09
Cherry Creek National Bank, account R. R. Thorngate's salary.....	25.00
H. Louie Mignott, account February salary....	46.86
Harley-Davidson Motor Company, account salary H. L. Mignott.....	3.14
D. Burdett Coon, February salary and traveling expenses.....	167.70
D. Burdett Coon, special for native helper....	20.00
Wm. L. Burdick, February salary, traveling expenses and postage.....	166.73
Wm. L. Burdick, clerk hire.....	33.33
C. C. Van Horn, February salary.....	41.67
Ellis R. Lewis, February salary and traveling expenses.....	243.65
L. D. Seager, February salary.....	66.67
Verney A. Wilson, February salary.....	41.67
R. J. Severance, February salary.....	41.67
Clifford A. Beebe, February salary.....	25.00
Charles Thorngate, February salary.....	16.67
W. L. Davis, February salary.....	25.00
Hurley S. Warren, February salary.....	16.67
Angeline P. Allen, February salary.....	16.67
James H. Hurley, February salary.....	25.00
Industrial Trust Company, China draft	
Geo. Thorngate, account salary.....	\$350.00
Susie M. Burdick, salary.....	200.00
Rosa W. Palmberg, salary.....	200.00
Anna West, salary.....	200.00
Mabel West, two-thirds salary.....	133.34
Girls' School appropriation.....	37.50
Incidental account.....	225.00
H. Eugene Davis, salary account.....	515.55
	<u>1,861.39</u>
Industrial Trust Company, draft, account salary H. E. Davis.....	14.50
Canadian Pacific Railway, balance passage Mr. and Mrs. Crofoot.....	380.00
Washington Trust Company, interest on loan..	53.67
Bank of Milton, account salary Dr. Thorngate	250.00
Industrial Trust Company, interest on loan....	51.00
Treasurer's expenses.....	28.00
	<u>\$3,938.92</u>
Balance on hand April 1, 1929.....	19,752.58
	<u>\$ 23,691.50</u>
Bills payable in April, about.....	\$ 1,800.00

Special funds referred to in last month's report now amount to \$21,301.72, balance on hand April 1, 1929, \$19,752.58, net indebtedness \$1,549.14. Other indebtedness \$11,000. Total indebtedness \$12,549.14.
E. & O. E.

S. H. DAVIS,
Treasurer.

ANNUAL MEETING OF THE PLAINFIELD CHURCH, APRIL 7, 1929

REPORT OF THE WOMAN'S SOCIETY FOR CHRISTIAN WORK

Our pastor has spoken of our work as God's work, and our woman's society desires in that spirit to go forward.

Our present active membership is fifty-nine, with eleven on our non-resident list. We have been very glad to welcome more of our young women as active members.

Two of our faithful, consecrated workers, Mrs. Amanda T. Maxson and Mrs. David H. Davis, for so many years our beloved missionary in China, have been called to the heavenly home.

Last autumn our sewing was for the Thanksgiving sale, which added \$138 to our treasury. Lately the women have been quilting and sewing for the Charity Organization Society.

After the luncheons at the all-day meetings each month, there have been several interesting speakers. At our last meeting the women of the New York City and New Market churches were invited to meet with us, and we had the pleasure of having Rev. J. W. Crofoot address us. Mrs. Crofoot was also with us. A gift of \$25 in gold has been sent to her.

There have been many enjoyable social activities, such as our annual picnic, the picnic luncheon at the country home of Mr. and Mrs. George M. Clarke, the Thanksgiving dinner, and the two get-together suppers, the social hour at the close of our business meetings, the tea at the home of Mr. and Mrs. Nathan E. Lewis, and the birthday social at Mr. and Mrs. Clarence W. Spicer's home. Everyone enjoyed the play recently presented by the entertainment committee.

The visiting committee has made many calls and kept in touch with absent members.

The tract committee arranged the prayer calendar for the year and has been preparing a new church directory. They collected about one hundred thirty books which were

donated to Salem College library, and at Christmas time a large box of used clothing was sent to Mr. and Mrs. C. C. Van Horn, Little Prairie, Ark., to be used in their work. A Christmas gift of \$25 was sent to one of our younger pastors. The usual Christmas letters were written to our missionaries, and flowers and gifts brought cheer to our sick and shut-ins. The missionary committee also arranged for the vesper service in December, which brought us quiet uplift.

The parsonage has been supplied with a new gas range, and there are much needed new rugs in our church parlor. Seventy-five dollars was sent to Salem College, and the same amount to Milton College to complete our pledges of \$200 to each of these colleges.

One hundred dollars more has been pledged for our denominational building, \$150 having previously been given.

In these various ways we are trying to be of use in our Master's service.

Respectfully submitted,
IDA S. HUNTING,
Recording Secretary.

ANNUAL REPORT OF THE SABBATH SCHOOL

The school has held forty-six Sabbath sessions during the past year including the special exercise on Children's day, June 6, under the direction of Mrs. Winfred Harris, and the Christmas vesper service, December 22. The average attendance for the year has been sixty, the total number on the roll now being ninety-two, in addition to fifteen in the home department, with Miss Zilpha Williams as superintendent, and four on the cradle roll. Ten members have been added during the year, and we have suffered the loss of one of our oldest and most loved and faithful members, Deacon Nathan F. Randolph. One member has been perfect in attendance, Mr. Irving A. Hunting, the treasurer, who has completed his sixteenth year in that office. The banner class for the year is that taught by Mrs. Alex. W. Vars which had eighty-nine per cent attendance and was perfect in attendance thirty times. Her class has held that honor for the last three years. The school observed October 20 as Rally day with exercises by the primary children and a short address by Mr. R. M. Moore, secretary of

the Union County Council of Religious Education.

The treasurer reported a balance a year ago of \$132 (omitting the cents), receipts for the year of \$283, expenses of \$163, and benevolent gifts of \$110, leaving a balance of \$142. The larger amounts among the gifts were for the denominational building and the Lewis Summer Camp.

The choir of Intermediate and Junior girls under the direction of the chorister, Mr. Frank A. Langworthy, has led the music each Sabbath and furnished several special numbers.

At its annual meeting, a week ago tonight, the school recorded by a rising vote its appreciation of the services for the last two years of the retiring superintendent Mr. L. Harrison North.

The school desires to be of greater service to Christ and the Church, and to this end earnestly solicits the support, co-operation, and attendance each Sabbath of every member of the church and congregation. Thankful to God for his guidance during the past year and trusting him for continued help in the coming one, let us strive to make the Sabbath school a more vital part of our church life.

Respectfully submitted,
EVERETT C. HUNTING,
Secretary.

REPORT OF CHRISTIAN ENDEAVOR SOCIETIES

The Senior society, consisting of twenty-two members, has maintained its regular activities this year under the leadership of Esther Vars, president, holding the regular Sabbath afternoon prayer meetings. Six socials have been held, the society entering the social contest sponsored by the Young People's Board. We have also co-operated with the local Christian Endeavor Union, the girls' chorus singing at one meeting, and entertaining the union at our own church for the Christmas vesper service, the chorus again furnishing the music.

Another arrangement has been used this year for the Junior society of last year. This group naturally has fallen into two divisions because of ages. With this in mind a joint society was formed, which was called the Junior - Intermediate Christian Endeavor. There are twelve members, five juniors and seven intermediates. The Sen-

ior Christian Endeavor has furnished the superintendent, Bernice Brewer, who has taken the work of the intermediates and is assisted by Mrs. Frank Langworthy, who handles the Junior part of the work. The society has thus been held together as a unit, but separate lines of work have been followed. This work consists of the regular topics in each group, some memorization work, and one or two projects. The most noteworthy of these was an evening's entertainment given by the society consisting of two plays, one by each group. The proceeds of this entertainment went to the denominational building, and \$17 was realized. Besides this \$10 was given in dimes for the same object through the denominational Junior organization. Just now the intermediates are working on a Peace Declamation Contest in accordance with the New Jersey State Intermediate work. Whatever may have been their difficulties, they have held a society together with some very fine achievements.

Respectfully submitted,
HELEN DAVIS,
Secretary.

SUMMARY OF THE WORK OF THE CHURCH

Instead of following the method usually pursued in past years, when statistics and petty details have occupied a considerable portion of the pastor's report, I prefer to close this program with a few remarks which I hope may be pertinent.

The work of the church for the year has been reviewed in a large measure by the representatives of the auxiliary societies, and these reports have revealed a wide range of activities in which practically the whole membership has had some part.

The church has lost seven members during the year, two by death and five by letter. While fitting tributes have been spread upon our minutes to the memory of those who have been translated since our last annual meeting, it is fitting that we remind ourselves again at this time of the sterling worth and the Christian loyalty of Mrs. Amanda Titsworth Maxson, who was the oldest member of our church at the time of her death, and of Deacon Nathan H. Randolph, a faithful member through a long life and for forty years an honored deacon.

Four new members have been added: the moderator of this meeting, Mr. George M. Clarke, and Mrs. Clarke, and Winfred Spicer and Evelyn Harris.

Possibly the preparation for and the conducting of the Sabbath morning worship is the most important service the pastor of a church can render to his congregation. I have tried to give to this service my best, which includes not only the choice of themes and sermon preparation, but also the selection of appropriate hymns, the selection and reading of the Scriptures, and all the items in the order of service. I have found increasing pleasure in teaching the Maxson Sabbath school class, and have tried to give sympathetic guidance to the work of the young people.

There were twenty-nine people at prayer meeting last Friday evening, which is about the average attendance. It seems to me it might be profitable to give fresh and frank consideration to the subject of the prayer meeting: as to how it should be conducted, and just what place it should take in the life of church members, and how it can be of real service to the church.

The question of making pastoral calls is one that is not easily worked out to the satisfaction of a pastor. Upon whom, and when, and how often a minister should call upon members of his flock, and what should be the nature of his visits, are questions to which he would like to have his members help him find an answer. I have tried to be faithful in calling upon the sick.

For four and one-half years I have been serving both the Plainfield Church and the American Sabbath Tract Society. For the last six months, I have not only continued the work of Sabbath Promotion but have been serving as acting corresponding secretary of the Tract Board.

Due partly to my long connection with the Federal Council, and partly, no doubt, to the fact that I live so near New York City, increasing opportunities have come to me to participate in interdenominational activities.

All these responsibilities limit my service to the church and raise the question as to how far I should go in responding to these opportunities for service beyond the parish of the church. I have fully decided that I can not carry the work of corresponding

secretary beyond the year which closes October first. However, the work of Sabbath Promotion is what brought me to Plainfield, and I desire to continue my activities along that line, since the work seems to be growing not only in scope but in importance and value.

I am speaking of these things in order that you may know my situation and my purposes, and in order that we may understand each other, and by counsel and co-operation care for the interest of the church.

As we begin another year it is with new resolves and new purposes to be increasingly helpful in building up the life of the members of the church, and to increase the church's service to the community and to the world. A specific goal which the church might set for itself for the coming year is a ten per cent increase in its membership. There are residing in this community people not connected with the church but whose traditions and background would seem to incline them this way, and who have no other local church affiliations. This offers us an immediate opportunity to be helpful to them. Doubtless they need the church, and surely the church needs them.

I was never more conscious than I am now of my inability to compass all the tasks that insistently call to me out of a crowded program. I am constantly seeking divine guidance as I try to accomplish those things which will count for the greatest service in the kingdom of my Master. I thank you all for your patience and your support, and ask an increasing interest in your prayers.

AHVA J. C. BOND,
Pastor.

MY PRAYER

God give the strength to me
To be the friend I'd like to be,
To be a pal good and strong,
Guide and keep me from the wrong.

Make me worthy of the name,
Make me a sport in every game.
May ever I be true and fair
And honorable, no matter where.

Help me to always do my best,
In whatever on my shoulder rests.
And as onward I go to the end,
God make of me a *real friend*.

—Pauline Sutton.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE BATTLE CREEK CONFERENCE ON RELIGION IN OUR COLLEGES

PAUL E. TITSWORTH, PH. D.
President Washington College

How can Seventh Day Baptist colleges develop a clear-eyed, lofty-visioned, dynamic religion such as will grip and mold modern youth? What contribution has the Sabbath to make to the lives of the young men and women on the campuses of our denominational colleges? What is a Seventh Day Baptist college?

These were some of the questions which a group of our college presidents, deans, pastors, and denominational officials asked themselves during five half-day sessions in Battle Creek, Mich., March 27-29, 1929.

This gathering was sponsored by the Tract Society directly through the efforts of Rev. A. J. C. Bond. In a sense, perhaps, it constituted the climax of a series of small conferences which he has been holding at strategic points for the intimate discussion of various phases of our welfare as a people.

That sixteen busy men—and all came who were expected—men of mature and differing theological convictions springing from unlike social inheritances and dissimilar life experiences should assemble for two or more days of hard thinking on and frank discussion of the state of religion in our colleges is a testimony to their belief in the significance of the problem propounded, and that they should arrive at common, constructive views is a not insignificant performance in itself.

Almost at the opening of the discussions such incisive questions were put as, What is religion? What is the basis of its authority for men and women of today, particularly for college men and women?

In the give and take of intimate discussion, customary reticences, veiling very personal religious attitudes, were laid aside in

order for the common quest for truth to be successful. New depths of religious experience and conviction were revealed. A meticulous sincerity pervaded all the sessions of the conference.

After discovering a denominator common to themselves, the conferees tackled the problem of college youth and religion.

While the formal findings are published elsewhere, the results of the conference might be said to be the intangible impressions left on the participants by the play of personality upon personality, by the suggestions, gestures, theological convictions, spiritual insights, revelations of personal experience—in a word, by the synthesis of all these elements into the indescribable thing called atmosphere. These impressions can not but take on substance, form, and force, finally eventuating in new vital currents and more dynamic religious programs in college, church, and denomination.

Summarized, these results, as they affected one participant at least, might be stated as follows:

The conferees gained

1. A clearer perception of the actual religious *status quo* at our colleges:

2. The conviction that the contemporary blur of vision, painfully prevalent, in all spheres of the life of the spirit, that always attends the dissolving of one civilization into another, naturally confuses values among the unseasoned minds of students, thus creating a baffling situation for college administrations and faculties and constituting a major challenge to the best religious thought, effort, and life of our people;

3. A realization of the present inadequate nurture of the religious impulses of our college students and of the undeveloped spiritual potentialities on our campuses;

4. The conviction that they themselves have the inescapable obligation of clarity of thought, force of purpose, depth of conviction, warmth of spirit, and sincerity of life to grip student imagination and to challenge emulation.

In order to actualize in objective realities these subjective stimuli, in order to make the will of God prevail on our campuses, the members of the conference felt that they must

1. Discover methods of approach to the constructive interests and the religious pos-

sibilities which exist, often under a baffling exterior, in the college men and women of today;

2. Achieve something only a little short of omniscience in perceiving how far to go along gladly and understandingly with modern youth without allowing the boys and girls of today to lose sight of the ultimate categorical imperatives of life, the "thou shalt" and the "thou shalt not";

3. Restate carefully the compelling, fundamental truths of religion in such modern forms as will insure a growing possibility of their being understood by the youth of the present; and

4. Find such personal and organizational means as will put religion over on our campuses.

All in all, the conference was a sobering experience with deep satisfactions lying underneath.

LABOR AT GARWIN, IOWA

REV. E. H. SOCWELL

Our church at Garwin is not large, but the few who remain after years of depleting by removals and death are an earnest and faithful band and are worthy of commendation for their zeal. It was my recent privilege to spend three weeks with the good people of Garwin, during which time I was engaged in religious labor not only with the people of our own church but also with the people of the entire town.

The people of our own church have enjoyed but very little preaching for a long time, but they have shown a commendable zeal in maintaining religious services each Sabbath, which have been attended by nearly all resident members. A sermon is read at each service by some one of their number who has been previously appointed, and a real interest is taken in the services. This service is followed each Sabbath by the Sabbath school, with Mrs. Nettie Van Horn as the superintendent and, while the enrollment is not large, sixteen in all, their exercises are made interesting and helpful by each member contributing to the conduct of the school.

The Ladies' Aid, under the direction of Mrs. Lottie Babcock as president and composed of eight consecrated members, is alive and alert. They meet each alternate

Thursday, and each alternate meeting is held at the home of Mrs. Eva Hurley, in order that her mother, "Aunt Jane" Davis, a devoted "shut-in" who is nearing her eighty-eighth birthday, may enjoy the meetings.

Each meeting is opened with prayer by each member present and, when there is no work on hand, the time is spent in social intercourse and in talking over and planning matters respecting our denominational interests and, at some time during the session, each member pays her dues. They have had food sales and sales of different character during the year which have aided in a financial way, and during the year they have sent a box of clothing and other useful articles to a needy family, paid for a year's subscription to the SABBATH RECORDER for another family, and paid \$50 to our Onward Movement Fund. Altogether, I feel that this society is worthy of high commendation for the interest it has manifested and for what it has accomplished.

During the three weeks spent at Garwin, I preached on each of the three Sabbaths, and at the close of the service on the third Sabbath, conducted the covenant meeting and administered the Lord's Supper, a privilege our people had not enjoyed in a long time. The Christian and the United Brethren churches were holding union services on each Sunday evening, alternating between the two churches, and on my first Sunday evening, at the request of the two pastors, I preached to a nice audience in the Christian church, and on the following Sunday evening to a much larger audience in the United Brethren church. At the request of Professor Woelk of the Garwin high school, I delivered an address before the senior class, of about thirty members—an occasion I very much enjoyed. Two days were spent in Toledo, where I visited two families where the wife in each case is a member of the Garwin Church, and also made visits in other homes. While in Toledo, I had the privilege of visiting Mr. and Mrs. N. Lindahl, of Dodge Center, Minn., who were on their way home from Chicago, where they had spent the winter with their son.

The three weeks spent at Garwin were busy weeks, occupied in personal, home to home Christian labor, regardless of denominational differences, and it revealed much

of joy and happiness and sunshine in many of the homes visited.

But *all* homes are not filled with sunshine, or all hearts happy, and these conditions are soon revealed to one who with a sympathetic disposition visits homes for the purpose of doing good. This home to home, heart to heart labor of love is a blessed privilege—especially when, after having visited in sixty-two different homes, the memory lingers with you that as you departed from each home you were greeted with words sincerely spoken, "I am glad that you came."

REV. OSCAR BABCOCK AS PIONEER PREACHER

[A brief paper read in the meeting of the Woman's Society at North Loup by Mrs. Esther Babcock, his daughter-in-law. After a brief reference to the fact that much has been heard of Brother Babcock as president and leader of the first colony that settled here, and of him as pastor and founder of our church in North Loup, and also of his active work in political and educational interests of Valley County, Mrs. Babcock says: "I would like to write of some more personal incidents and circumstances with which I was familiar."

So she wrote of things which endeared him to his family and to the settlers in all this section of Nebraska.—T. L. G.]

The personal characteristics and incidents of everyday life show the real man. These were the things which endeared him to his family and friends, of which the general public knew but little and of which our younger generation know nothing at all.

Father Babcock was not only the first, but for several years, the only preacher in the valley. Partly owing to this fact, and also to the further fact that the preacher in that early day had a different relationship and position in the community from those held by ministers of the present time, he had many experiences that do not come to men now.

In those days they sent for the preacher at the same time they called the doctor; and for thirty miles around Father Babcock went, as did Doctor Badger, into the homes of the sick, giving what help, encouragement, and sympathy he could, and always without remuneration on his part. Often

it was the same way—little or none—for the doctor.

He not only married the young people, but he buried the old, and of course some of the younger ones. At one time he was asked to conduct a funeral in the region where the town of Burwell now stands. After the services a young man shook hands with father and said: "If anything should happen to me I would like to have you conduct my funeral." Within a week, due to an accident I think, this man died, and once more father followed the long, lonely trail—for it was then only a trail, with houses few and far between.

Upon another occasion he was called to go up into "no man's land" to help bury another settler. He was told that he could not find the house for there were no roads and but few landmarks to guide him. But he was directed to a certain hill where the body would be buried, and told that the friends would reach the place as soon as possible.

He found the spot and the newly dug grave, but no one was there. There were no houses in sight and no signs of human kind were visible; but there he waited while the sun slowly sank in the western sky and finally passed from sight. There was no place where he could inquire and so he waited. An hour or so after dark he saw a light appearing and disappearing in the distance. After a while a small company arrived, and with only the dim light of the lantern which had told him of their approach, a short service was held and another early settler was laid away.

So it was that during those first years he married and buried friends, neighbors, and strangers. In a very peculiar sense he mourned with those who mourned and rejoiced with those who rejoiced. A hundred incidents of like nature might be told, and the love of all those people for him lasted through all the years.

I have heard him say he seemed to be born to trouble, and it did seem that he had his full share.

Before he left his Wisconsin home to come to Nebraska, and after his wagon was covered and partly loaded, his wife was taken ill, and after a severe run of typhoid fever she died. Can you think of a more desolate outlook for a man than

to have to go pioneering with a family of four children? Edwin was twelve, Arthur seven, Myra three years old, and George was a sickly babe less than one year old, who must be carried on a pillow.

With a heart of steel and the tenderness of a loving mother and father combined, he cared for his family, doing the housework, cooking, mending, and making a living, besides all his public activities of which we have heard.

Only one of the children was old enough to remember their mother, and yet their father lovingly kept them together and cared for them. No wonder they all loved him so dearly in after life.

Father Babcock was influential in matters of local politics, having the ability to rally men of all sorts of beliefs to the support of things about which he felt strong convictions, such as saloons or no saloons, pool halls or no pool halls, and all such matters.

One characteristic of his was quite marked. No matter how degenerate a man had become, Father Babcock could always see some good in him. He might condemn very severely his shortcomings, but he always gave credit for the good he could see in him. He was a man of large toleration in matters of religion and had many friends among unbelievers, even when he could not approve their unwise course.

During many years he was a great sufferer, causing him to pass many sleepless nights, but was patient and uncomplaining.

MILTON COLLEGE STUDENTS IN QUARTERLY MEETING

The quarterly meeting of the Southern Wisconsin and Chicago Churches of the Seventh Day Baptist denomination at Milton Junction last week was attended by a great many college people.

An afternoon meeting was devoted entirely to young people, with Milton students taking charge of the program. The subject for the afternoon was "Water." A. N. Rogers, the first speaker, spoke of stagnant water. He showed that this pool of water, by doing nothing, by standing still, became filthy, germ breeding, and explained that an outlet would remedy this. Drawing an an-

alogy, he said that some young people merely lacked an outlet that would turn their energies in the right direction.

O. W. Babcock spoke on the "Freshet," drawing a word picture of an uncontrolled mass of tremendous force, doing nothing but harm. He said that a storm miles away might have caused this freshet, the soil not being porous enough to hold the water. Go back to the source if you want to remedy something and find out what is wrong, then do something to improve it.

Clara Tappe then spoke on the "Canal," a useful body of water, each ship passing through, being raised in the locks to take care of the unevenness. Thus if we let a good force lift us up, we will be safe.

Iris Sholtz summed it up by talking about the "River." In her speech she drew an analogy between a useful river and the River of Life.

The young people also enjoyed two quartet selections by the evangelistic quartet composed of E. C. Johanson, M. C. Sayre, W. R. Sayre, and R. L. Todd. They sang "Crossing the Bar" and "Jesus is Calling."

The young people's meeting was directed by L. M. Maltby. M. C. Sayre had charge of the singing. All young people who attended enjoyed a very inspirational meeting.

—Milton College Review.

THE GUIDEBOARD

MRS. E. L. LIVERMORE

A traveler came to a crossroads. The guideboard had fallen down. He was at a loss to know which road to take.

Suddenly he thought, "I know where I came from, I know where I want to go. I will set the guideboard in its place, with one arm toward the place I came from, and I shall know the way."

Time-worn traveler, has the guideboard in your life fallen down? Are you at a loss which is the right way?

Set the *Bible* in its place and follow the direction in which it points and you will not make any mistake.

I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.—*Samuel Johnson*.

WOMAN'S WORK

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

WHEN THE SEEDS COME UP

When the seeds come up—oh, the tiny seeds
That look so little and mean so much!

When the green shoots open, we pluck the
weeds

To leave full space for the sun's warm
touch

And the dew's soft kiss and the rocking breeze,
Great Nature's cradle, for such as these!

When the seeds come up, that we planted deep

With a lofty hope and a willing hand,
The harvest ripened, is ours to reap,

In fruit, or grain, or a lovely band
Of flowers and blossoms to bless the sight
And give to the world a new delight.

When the seeds come up, that our souls must
sow

Each day, each year, as we journey on,
God grant we may see them rise and grow

To the grace of a full perfection won—
Harvest of goodness and love and truth—

Seeds we sowed in the heart of youth!
—Madeline Bridges.

Some months before it was decided that Conference would meet in Riverside, I read of the gift to the public of the great library and art treasures of Henry P. Huntington of southern California. His books were said to form the finest private library in the world. Of all books printed before 1500 and now in libraries in the United States, his library was said to contain one half. His art treasures included the finest collection of English paintings in the world.

Mr. Huntington lived but three months after he had celebrated his seventy-seventh birthday by deeding this library for "public uses in perpetuity." After his death the announcement was made that he had set aside \$8,000,000 for research and other work by the staff of the Huntington Library, as it is now known.

I read at that time of two famous old paintings that had recently been added to the already famous collection. They were purchased at different times and each was said to have brought the highest

price of any painting sold at auction up to that time. These two pictures are Gainsborough's "Blue Boy," and "Pinkie" by Sir Thomas Lawrence. To see the "Blue Boy," conceded by many critics to be Gainsborough's masterpiece, would be an event in the life of a middle westerner; and in addition to that to be able to see "Pinkie," which aside from being the masterpiece of Sir Thomas Lawrence, is a portrait of Mary Moulton Barrett, of the family of the father of Elizabeth Barrett Browning, was beyond our fondest hopes. I decided that should I ever visit California I must visit this library.

The location was given as "near Los Angeles," and the reader was informed that admission was by card and that only a limited number of cards were given out each month. I very carefully clipped the articles and filed them for use if the time should ever come that I should be in that part of the country. When we went to Conference the clippings remained very properly filed away at home, and I did not remember about the library until we were about to leave Riverside, starting on our homeward journey and then about all I could remember was that I wanted to see "Pinkie," and the "Blue Boy," and that they were hanging around Los Angeles somewhere. From what I was able to tell Mrs. Stone we learned that it was the Huntington Library near Pasadena for which we were to inquire, and so we started out.

We had a little time in Los Angeles where we were supposed to visit the motion picture studios, but we decided to forgo that pleasure for a glimpse of the library. We could not seem to find anyone who was able to direct us. The charming young ladies in charge of the information desk at the hotel seemed never to have heard of it; I imagined that they had come to the city to break into the pictures and had not had time to look up anything else.

At last we were directed to a station where we might take a car for Pasadena. When we arrived at the station we found there were two roads that led to Pasadena and the conductor of each solemnly assured us that the other train would take

us right to the library (we learned later that neither took us very close). Finally we decided to go to Pasadena and see if we could learn any more about what we should do. When we left the car at Pasadena we found a taxi driver who was willing to drive us there, but who asked us if we had cards of admission; then I began to remember more about those clippings. He told us that he sometimes had driven people who had no cards to the library and had been able to secure cards for them. By this time it was nearly closing time of the last day of the month, and we decided that we should have to give up the trip for that time, and hope to visit that part of the country again. Our taxi man was very pleasant and when we asked him to drive us to the sunken gardens, he said they were on the opposite side of the city, and he would drive us through the residential districts and point out some of the beautiful homes of famous people. We enjoyed the drive, and agreed with him that Pasadena is a city of beautiful homes. The only places whose owners' names I can now remember are another impressive house belonging to William Wrigley, Jr., to whose support millions of children have contributed, and the former home of the creator of "Little Lord Fauntleroy."

At the entrance to the gardens we dismissed our driver for an hour or two—until about the closing hour at the gardens—and entered, expecting to enjoy the beauties of many plants new to us. But for a second time that day our plans were upset. The trees and flowers were all there and beautiful as we had expected—as far as we could see—but almost at the entrance we stumbled upon a motion picture camera upon location, and we found the experience most interesting. There were the nationally known stars in position on a tiny island, with satellites moving around them and behind a dense grove composed of one large willow tree, and in front a little duck pond where men tirelessly moved long wooden bars back and forth, back and forth, making high waves on a dangerous ocean.

Aside from the action of the players we were interested in observing the reflection

of light used, both the sunlight and the artificial lights. It seemed that a great deal of time was taken in trying various lights. We were interested in noting that the ultra violet lamps were in quite constant use, whether because the direct sunlight was too hot we could not tell.

We stayed long after the regular closing time, probably because the gardens were kept open for the picture people and they could not turn the rest of us away. There was quite a crowd of spectators. Many, who like us, I suppose, had come to visit the garden remained to watch the progress of the picture. Finally we went out to greet the friendly taxi man, who had been waiting for us, we didn't know how long, but we found out when we came to pay him. We didn't care, it was worth it.

It was late and we were tired when we returned to our hotel so, although we had time for a little more sight-seeing, we decided in favor of rest for the next day's program called us to San Francisco.

TREASURER'S REPORT FOR THREE MONTHS ENDING MARCH 31, 1929

Mrs. A. E. Whitford
In account with
The Woman's Executive Board
Dr.

To cash on hand December 31, 1928.....	\$378.53
H. R. Crandall—	
Onward Movement	467.45
Fouke Ladies' Aid	25.00
Milton Junction, Miss West.....	50.00
Richburg, N. Y.	5.00
Verona, N. Y.	25.00
Alfred, N. Y., Woman's Evangelical Society,	
Woman's Board	8.00
	<u>\$958.98</u>

Cr.

S. H. Davis, treasurer, Missionary Society—	
Miss Burdick's salary.....	\$400.00
Miss West's salary.....	400.00
	<u>\$800.00</u>
Jamaica	5.00
Miss Ferguson, typing	2.00
Paper and stencils.....	3.36
Expenses corresponding secretary—Mrs. Shaw....	10.00
Prizes, Hammond and Dodge Center.....	6.00

	<u>\$826.36</u>
Cash on hand March 31, 1929.....	132.62
	<u>\$958.98</u>

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. A. B. West on Monday, April 1, 1929.
Members present were: Mrs. A. B.

West, Mrs. W. C. Daland, Mrs. Edwin Shaw, Mrs. Emma Landphere, Mrs. G. E. Crosley, Mrs. M. G. Stillman, Mrs. E. E. Sutton, Mrs. J. F. Randolph, Mrs. A. E. Whitford, Mrs. L. M. Babcock.

The president called the meeting to order and conducted the devotional period from the worship service leaflets, and offered prayer.

In the absence of the recording secretary, Mrs. L. M. Babcock was appointed secretary *pro tem*.

The treasurer gave her monthly report which was adopted. Receipts were \$90.65. Disbursements, \$419.62. Balance on hand, \$132.62. She also gave the quarterly report which was adopted. Receipts \$958.98. Disbursements, \$826.36.

The corresponding secretary reported correspondence from Miss Phoebe Coon, Walworth, and Mrs. C. B. Loofboro, New Auburn, Wis.

Mrs. Shaw presented a bill for paper, typing, and stencils which was allowed and ordered paid.

Mrs. West presented correspondence from the National Commission.

The ladies of the board listed the answers to the March questions and awarded the prize to the New Auburn, Wis., ladies' society.

These minutes were read, corrected, and approved.

Moved to adjourn to meet with Mrs. Shaw in May.

MRS. A. B. WEST, *President*,
MRS. L. M. BABCOCK, *Secretary*.

DEDICATION OF BATTLE CREEK'S NEW CHURCH

[The Ella Eaton Kellogg Memorial Church, a cut of which appears with this article, is well described by Marjorie W. Maxson.

Before me lies the program, item by item, but the description of the services is so complete that we need not publish the program. On its first page is the picture of the building, and over the leaf these words appear in the center of the page: "Under God this 'church on the hill' will render great service to many, both residents and visitors, and stand as a fitting witness to a Christian life and to Christ, our Lord."

On the next page is a cut of Mrs. Kel-

logg, 1853-1920, under which is the following inscription. "This Seventh Day Baptist House of Worship Is Dedicated March 30, 1929, as a Memorial to Ella Eaton Kellogg, a Faithful Member of This Church, a Friend of Humanity, a Servant of Jesus Christ."

Then follows the program for the seven meetings described by Miss Maxson as follows:—T. L. G.]

The dedication of the Battle Creek Seventh Day Baptist church opened on Thursday evening, March 28, and closed Sunday evening, March 31, 1929. It was a happy circumstance which brought to Battle Creek at this time a number of denominational leaders, who were in attendance at a conference called by Rev. A. J. C. Bond immediately preceding the dedication, and of whom several remained here, consenting to appear on the dedication program.

The community service on Thursday evening and the young people's hour on Friday evening, when Rev. A. J. C. Bond spoke on "Crusading with Christ," were both inspirational services and were well attended, as were all the meetings, by friends in the community at large. At the close of the service on Friday evening a baptismal service was conducted, at which time Arabeth Lewis, Newlan Boehm, and Kenneth Burdick were baptized by Pastor J. W. Crofoot. At both these services the choir was assisted by Mrs. I. O. Tappan, soprano soloist.

The dedication proper occurred on Sabbath morning, March 30. During the opening service of prayer and song, Rev. H. N. Jordan offered the invocation and Rev. S. B. Crandell, pastor of the First Baptist Church, read the Scripture of the morning. It seemed very fitting that Rev. Crandell should appear on this program since he is an old friend of President Davis and of our congregation, having filled the pulpit a number of times before the coming of Mr. Crofoot as pastor. At this time the transfer of the keys was made by Pastor Crofoot, as chairman of the building committee to Mr. F. E. Tappan, chairman of the board of trustees. Pastor Crofoot mentioned in a few words his recent visits to famous cathedrals of Europe, none of which, he said, aroused in him the emotion which this build-



ing does, because it is a part of himself. Mr. Tappan responded briefly, pledging the utmost care on the part of the trustees in administering the use of the building.

The sermon of dedication, by President Boothe C. Davis, was one of strength and inspiration. This sermon will appear elsewhere in the RECORDER.

At the close of this sermon, the choir sang the Call to Prayer and Pastor Crofoot offered the dedicatory prayer. He then called Dr. B. N. Colver and Nancy Colver to the platform for the unveiling of the memorial tablet, which was placed there temporarily. Briefly Pastor Crofoot declared this church to be a memorial to Mrs. Ella Eaton Kellogg, who was a "servant of humanity and of Jesus Christ." Nancy Colver, a granddaughter of Mrs. Kellogg, then unveiled the tablet, and Doctor Colver responded in a few words, in which he expressed regret that Doctor Kellogg could not be here to accept this honor and express his appreciation. He said that if Mrs. Kellogg could be here now she would feel, as Pastor Crofoot had said, that this house of worship was a part of herself, also. Singing of the hymn, "The Church's One Foundation," and pronouncement of the benediction by President Davis closed this beautiful, impressive and long-to-be-remembered service.

The Sabbath afternoon meeting was largely one of music, the church choir being assisted by Mr. Wm. T. Drever, organist and director, and the quartet from the

First Presbyterian Church. The speaker of the afternoon was Dean J. Nelson Norwood, of Alfred University, the theme of his address being "The Possible You." In his inimitable way Dean Norwood held the audience while he urged young people to dedicate their lives to the greatest possibilities in themselves.

The meeting on the evening after the Sabbath was given over to two college presidents, President A. E. Whitford of Milton and President S. O. Bond of Salem, speaking respectively on "The Church and Its Finances" and "The Church and Its Talents." A short social hour followed, conducted by the ladies of the church.

On Sunday the Semi-annual meeting of the Michigan and Ohio Seventh Day Baptist Churches was held in conjunction with this program. Mr. Paul R. Crandall, president of this gathering, was in charge of the program of the day.

In the afternoon Secretary W. D. Burdick spoke on "The Church and the Denomination," and Secretary W. L. Burdick spoke on "The Church and Evangelism."

At five-thirty in the afternoon the young people served a fellowship luncheon to all visitors and interested people.

At eight o'clock the closing session opened: Dean J. N. Daland and Rev. J. L. Skaggs were the speakers, speaking on the topics, "The Church and Social Service" and "The Church and Its Membership." After these two splendid addresses a second

(Continued on page 569)

YOUNG PEOPLE'S WORK

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

MISSIONARIES AS LEADERS

Christian Endeavor Topic for Sabbath Day,
May 25, 1929

DAILY READINGS

Sunday—Leaders in teaching (Matt. 28: 18-20)
Monday—In daily work (2 Thess. 3: 7-13)
Tuesday—In healing (Acts 14: 8-18)
Wednesday—In travel (2 Cor. 11: 26-28)
Thursday—In godliness (Gal. 5: 16, 22-26)
Friday—In service (Acts 20: 17-21)
Sabbath Day—Topic: How have missionaries been effective leaders? (Matt. 4: 12-25)

A STORY HOUR

Divide the society into groups, assigning to each group some mission country. Collect all the interesting stories you can find showing the work of missionaries in these lands. Interesting items about our own missions may be found in RECORDERS, *Year Books, Seventh Day Baptists in Europe and America, and A Study of Seventh Day Baptist Missions in China*. Stories of other missions may be found in current and back numbers of *The Christian Endeavor World* and other mission papers.

FOR DISCUSSION

How can we help our missionaries to be leaders?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"The people which sat in darkness have seen great light; and to them which sat in the region and shadow of death is light sprung up."

A few weeks ago I heard a very interesting and inspiring lecture on India, given by Dr. Ida Scudder, one of the world's leading women surgeons, who has been a medical missionary in India for many years. She said that one of the greatest drawbacks to the progress of the Christian religion in that country is the terrible caste system. Another problem which confronts the missionaries is the condition of the child widows. Little girls are betrothed to old men, and when their husbands die, these

child widows are ostracized from society and despised for the rest of their lives. Their condition is indescribable. The people are bound down by superstition. She told of a man who came to her one day, who was completely blind. He begged her to restore his sight, but she had to tell him it was impossible for her to do so. The Indians believe that sickness is caused by evil spirits, and if the person injures his body in some way, causing pain, the evil spirits will go away. Once, when this man was ill, his wife went to the priest and asked him what she could do for her husband. He told her if she would put ground glass and red pepper into his eyes the evil spirits would leave him. She did this, and as a result, he lost his sight forever.

Christianity is gradually overcoming these problems, and it surely is a light to the people of India who sat in darkness. The missionaries are carrying this light to India and other countries, where they are teaching, preaching, and healing, following the example of our blessed Master. They need our words of encouragement and our prayers. Let us support them in every way.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, May 25, 1929

DAILY READINGS

Sunday—Moses as leader (Deut. 29: 1-9)
Monday—Joshua, the leader (Josh. 1: 1-9)
Tuesday—Jesus, leader in sacrifice (Heb. 12: 1-3)
Wednesday—John, leader in love (1 John 4: 7-11)
Thursday—David the warrior (1 Chron. 22: 6-8)
Friday—Solomon, prince of peace (1 Kings 4: 22-25)
Sabbath Day—Topic: Who are the world's most useful leaders? (John 15: 1-16)

A PROGRAM FOR THE MEETING

Opening song—"Lead On, O King Eternal"
Lesson reading—Topic: Who are the world's most useful men? John 15: 1-16.
Leader's talk—Usefulness and Strength. (See below)
Special music—"I Thank Thee, Lord, for Strength." (The Century Hymnal)
Bible leaders—Each daily reading is an illustration of a Bible leader. Let six members be prepared each to discuss one of these. Do not read references in meeting
Sentence prayers of thanks for the Bible and its great men

Prayer in song—"O Master, Let Me Walk With Thee"

Modern leaders—Let several members be prepared to represent recent leaders, telling how each has helped the world. Speak in first person and use costumes if desired. (Suggestions: Washington, Lincoln, Carnegie, Edison, Bunyan, Beecher, etc.)

Song—"Marching with the heroes"

Prayer by superintendent
Christian Endeavor benediction

USEFULNESS AND STRENGTH

(Suggestions for the Leader's Talk)

Usefulness is of vastly more benefit to men than strength. A large dam, holding back a great supply of water, produces a wonderful source of power, but it is useless or even a damage unless the power is directed to wheels that turn the dynamos that give us all electricity in our homes.

Deposits of coal are great stores of power, but a small coal mine in Pennsylvania or Illinois is of more importance than great stores in Alaska, for the former can be used and the latter can not.

Money has great power, but hoarded, it is useless; used selfishly it does but little good; but when it is used to build churches, libraries, hospitals, and factories where large numbers of men may find work, then it is useful power and is of great benefit.

Men's physical and mental strength is of no benefit until it is made useful through service. The great men of all ages have been useful men.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Mrs. Goldie M. Brissey, Salem superintendent, writes: "I like the plan very much. I think everyone should take the matter to heart and I am sure the children will be more interested in the denominational building if they have sacrificed to help build it. I am sending \$5 now. This isn't all we hope to send, but is all we have now." Interest creates a desire to give and giving creates interest—let's train our juniors in this way.

YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board, convened at eight o'clock. Mrs. Ruby Babcock offered the opening prayer.

Minutes of the previous meeting were read.

The corresponding secretary gave the monthly report and read a communication from Mrs. Frances Scholtz regarding the program for the young people's hour at the association.

The report of the corresponding secretary follows:

Number of letters written—12.

Number of letters mimeographed—300.

The letters were written by the Stewardship superintendent and the Social Fellowship superintendent. A social was also mimeographed.

FRANCES FERRILL BABCOCK.

The field committee reported that Miss Dorothy Maxson, as a representative of the board, will make the proposed trip to the churches of the Eastern and Central associations. The trip will begin April 7, and end about May 17.

The corresponding secretary explained some plans for the Conference program. The regular young people's hour will be held on Sabbath afternoon this year.

Some questions regarding the nature of the awards in the RECORDER Drive were considered.

The committee appointed to investigate what may be done among young people where there is no Christian Endeavor society made an interesting report. A constructive program seems in the making, and work will soon begin.

The nominating committee was authorized to make nominations to the board to fill vacancies on the executive staff.

Members present: Doctor Johanson, L. E. Babcock, Glee Ellis, Dorothy Maxson, Mrs. Frances Babcock, Mrs. Mae Wilkinson, Evelyn Ring, Mrs. Ruby Babcock, Miriam Shaw, Benj. Crandall, Virginia Willis, Geraldine Maxson, L. J. Wilkinson, Russell Maxson, Mabel Hunt, Marjorie Maxson.

Respectfully submitted,

MARJORIE W. MAXSON,
Recording Secretary.

Battle Creek, Mich.,
April 4, 1929.

Man has wants deeper than can be supplied by wealth or nature or domestic affections. His great relations are to his God and to eternity.—Mark Hopkins.

CHILDREN'S PAGE

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

A STAY-AT-HOME JOURNEY TO A MISSION SCHOOL

Junior Christian Endeavor Topic for Sabbath Day, May 25, 1929

MRS. H. L. POLAN

Preparation—Let the smaller children find Eskimo pictures and make a poster—the little boys, Indian pictures; and the older girls, Japanese pictures. In the meeting let a child from each division explain the pictures.

CHILDREN OF THE MISSION

(An exercise for six primary children. May be used also as one complete reading)

First Child

In the land of ice and snow,
Lives the little Eskimo;
Dress of skin,
Fur side in,
Keeps him warm from head to toe.

Second Child

Running wild in blazing sun,
Plays the Little African;
Not a thread,
From his head,
Wears this little black-skinned one.

Third Child

Far away, o'er distant seas,
Dwells the little Japanese;
Silken gown,
Falls way down
Far below his yellow knees.

Fourth Child

On the sweeping prairie wide,
Does the Indian child abide;
Beads in rows,
Buckskin clothes,
Serve his copper skin to hide.

Fifth Child

In the crowded city's street,
Poorest child of all we meet—
Feet all bare,
Rags to wear,
Homeless, friendless, naught to eat.

Sixth Child

Now to all these children dear,
Let us send a word of cheer;
Tell them how
Jesus now
Waits with love to draw them near.

WHAT WOULD YOU DO?

Now, if you should visit a Japanese home,
Where there isn't a sofa or chair,
And the hostess should say, "Take a seat, sir,
I pray,"
Now, where would you sit? Tell me, where?
And should they persuade to stay there and dine,
Where knives, forks, and spoons are unknown,
Do you think you could eat with chop-sticks of wood?
And how might you pick up a bone?
And then, should they take you a Japanese drive
In a neat little "rickshaw" of blue,
And you found, in Japan, that your horse was a man,
Now what do you think you would do?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am nine years old. I will be in fourth grade next year. Our school was out April 10.

I was in five books when I was in third grade—spelling, arithmetic, reading, English, and health.

My father's name is Townie Davis. I have three brothers. Their names are: Wilson Bee, who will be eight in June; Elston Leon, who will be three April 20; and Albert Gene, who will be six months old May 4.

We go to church at the Middle Island Seventh Day Baptist church. Emmet H. Bottoms preaches at our church every two weeks.

Your friend,

LEWIS EDWIN DAVIS.

New Milton, W. Va.,
April 13, 1929.

DEAR LEWIS:

I am so glad you have written, for it is fine to gain another new friend. I was thinking it was about time I heard from West Virginia again. The very first one who wrote a story for our page was from Salem, W. Va., Pauline Overfield. I wonder why she doesn't write again. I like to hear from the RECORDER boys and girls over and over again. That is a gentle hint for you to write often.

I am glad you are getting along so fast in school. You must study hard.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We thought perhaps you would like to hear from North Loup again, for we enjoy hearing from other places.

Junior is eight and has nearly finished his second year in country school. He walks nearly a mile and so far has never been absent or tardy. Marion Ruth is almost three and a half and is a regular busybody. In the mornings, after their papa reads the Bible readings given in the *Helping Hand*, we sometimes repeat the Lord's Prayer together. Sometimes their mama says the prayer, and lately, quite often, Marion Ruth wants to say "Our Father" all alone; and she can say it all very nicely, and usually closes her eyes and bows her head. Once she said it in Junior. We almost always go to church and Sabbath school and Junior nearly always goes to Junior.

I wonder if the children would be interested to know that one of our "mama pigs" had sixteen little piggies yesterday. Today there are only eleven left, but I guess that's enough for their mama to take care of.

Junior wants to tell you that his dog, Socks, can lift, or rather push up the latch on the cow barn door and open it. He stands on his hind legs and puts his front feet up high on the door and pushes up the latch with his nose. We called him Socks because he has four white feet.

Our letter is already too long, so we will say good-bye and love to all the other boys and girls. We like to read your letters and hope you will write lots more of them.

Written for

MARION RUTH, and
GEORGE STEPHEN MAXSON, JR.
by their MAMA.

North Loup, Neb.,
April 24, 1929.

DEAR MARION RUTH, AND GEO. STEPHEN:

I think it was lovely for your dear mama to write such a nice letter for you. Don't you? But I hope soon, George Stephen, that you will be able to write me letters your very own self. Wouldn't that be fine? Surely a fine, big boy who walks nearly a mile to school and is never absent or tardy, and who attends Sabbath school, church, and Junior so regularly will, in a very short time, be able to write interesting letters.

I just love to think, little Marion Ruth,

that you can say "Our Father" each morning. I know it must make our heavenly Father very happy to hear you, for oh, how he loves such dear little children.

Your piggie surely has a fine, large family, even with eleven little wigglers. I hope she'll be able to bring them all up to be fat, good-natured, well-behaved pigs.

I think your Socks must be a very wise dog to be able to unlatch doors. We used to have a cow, when we lived at Independence, who could unlatch the barn door with her nose. For three days she got into the barn and ate a lot of chicken feed. The children's father thought they had forgotten to latch the door, but they declared they were sure they did. The next day I went out to see if the door was latched and caught Mrs. Cow in the very act of unlatching it. After that my big boy Claire moved the latch up so high the greedy cow could not reach it.

Our bossy had another bothersome habit which wasn't always funny. She would lift up the pasture bars, get out in the yard and then into the road. Claire would have quite a time getting her back again. He would get almost up to her when off she would run. After he had tried two or three times to catch her without success, and had about lost his patience, she would stand as quiet as a little lamb, rub her nose against his hand, and let him lead her back to the pasture. At last we had to nail up the bars.

Now children, I hope you will coax mama to write for you again soon, or, better still, let "George do it."

Sincerely yours,
MIZPAH S. GREENE.

BATTLE CREEK'S NEW CHURCH

(Continued from page 565)

baptismal service was conducted by the pastor, when Mrs. Stephen Lawton was baptized. After the singing of a hymn Pastor Crofoot pronounced the benediction, closing the four-day session from which we derived much blessing and inspiration.

"Some people measure your spirituality by the many loud amens you utter while they are talking."

OUR PULPIT

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

GOD'S GRACIOUS GIFT

REV. AHVA J. C. BOND

Pastor of the church at Plainfield, N. J., Leader
in Sabbath Promotion of the American Sabbath
Tract Society.

SERMON FOR SABBATH RALLY DAY,
MAY 18, 1929

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING—Exodus 20: 3-17

HYMN

SCRIPTURE LESSON—Genesis 2: 1-3;
Isaiah 58: 13, 14; Mark 2: 23-28

PRAYER

OFFERING

HYMN

SERMON

HYMN

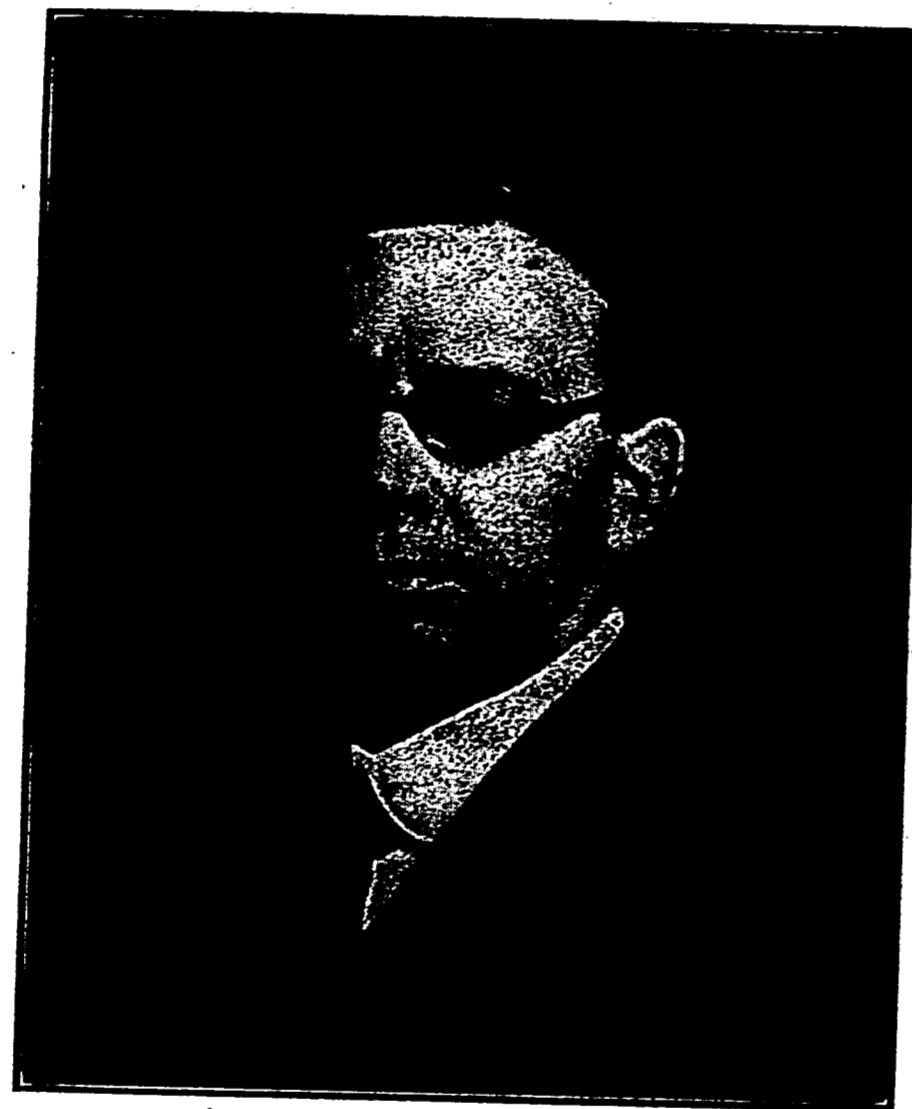
CLOSING PRAYER

is to be found true happiness both in this life and in the life to come.

In the mind of the Christian, therefore, there is nothing so important in life, and nothing so necessary to human welfare as to be in harmony with the Creator of the heavens and the earth.

If man is to do the will of God there must be some way by which he can learn what that will is. Again the Christian believes that in the Bible is to be found this revelation of God which is necessary in order that we may do his will and walk in his ways.

Throughout the Bible there is no truth



The Christian believes that a good and benevolent God created this world in which we live. He believes, therefore, that back of it all is a holy purpose in which the destiny of man is intimately involved, and which can be worked out only as man co-operates with God in carrying out his will and purpose in the world.

The Christian believes also that the ways of God are pleasantness and all his paths are peace, and that in the way of obedience

that is set forth with greater clearness than the fact that God established the Sabbath by designating a particular day which should be regarded as holy and which should be observed as a symbol of his own presence in the world. This fact holds true with respect to the Sabbath no matter what may be one's method of interpretation, if he but holds that in the Bible is to be found the revealed will of God. According to the first creation story of Genesis the blessing of the

seventh day was the climax by which the institution of a spiritual ordinance crowned the creative work of God. At the beginning of the history of the Hebrew race, which had a genius for religion above all other primitive races of the earth, Sabbath keeping took an exalted position which is strictly maintained throughout these early and formative years. At every time of spiritual awakening during Israel's checkered career, when the prophets sought to bring the nation back to God and righteousness, the Sabbath was given a place of renewed prominence in the preaching of the prophets and in the practices of the people. When Jesus came, the supreme revelation of God to man, he came not to destroy the law but to fulfill, and declared himself Lord of the Sabbath. The Apostolic Church, which was established upon the foundations that were laid by the Christ, followed its Lord in the observance of the Sabbath day.

The Sunday is an interloper. Today no one claims for it Scriptural authority, and few believe that the Sunday was substituted for the Sabbath of the Christ earlier than the end of the third century.

If then there is one institution or ordinance of the Church today that has divine authority for its origin and divine sanction for its observance by believing Christians, the Sabbath carries this authority and this sanction by unquestioned right and in fullest measure.

The Sabbath, therefore, the holy seventh day divinely blessed and sanctified, is the gift of God, graciously bestowed upon man in order that it may be to him a spiritual blessing. *Things* are too much with us. The material forces of life, although created for our good, crowd in upon us and strangle our higher aspirations and smother our holier impulses. God who created the earth in which he has placed us would have us care for our bodies and develop our minds. For these purposes we have a right to appropriate in every proper and legitimate way the things he has placed about us. But the infinite God must be infinitely more concerned for the proper development of the souls of men which constitute our likeness to him, and therefore are immortal. The physical things of the universe may minister to our spiritual growth, but not unless we rightly know how to relate them to the

needs of the spirit. This we can not know if the physical bulks large in our thoughts and takes a place in our lives out of all proportion to its importance.

The primary significance of the Sabbath lies in its representative and symbolic nature. In every age man needs repeated reminders of God's creatorship and of the relation of the human spirit to the divine. If material things are not to press in upon us and overwhelm us, by some means we must be made to feel the supremacy of the spiritual. This can not be done without effort, and in that effort, if it is to be successful, we shall be obliged to make use of every divinely appointed means by which we may become conscious of the presence of God. The Sabbath is an appointed means for that high and holy service.

There are certain seemingly incidental elements in the Sabbath that make it a most fitting symbol of the divine presence in the world. By its very place in the creation story of Genesis it is a reminder that God is the creator of the heavens and the earth, and that all nature expresses his love and care. The fact that the Sabbath is measured by sunsets and not by clocks has its value in bringing to mind the God of the universe who would speak to us in the sunset and at the holy twilight hour. The regular recurrence of the Sabbath enhances its practical worth in the development of the spirit. Coming as it does frequently and regularly, it will serve to keep us from going astray if we preserve it for the higher things of the soul.

Twenty-five years ago I received into membership in the church of which I was then pastor a man who could not read. His wife used to read to him the Scriptures, and he was a faithful listener in the Sabbath school class. He was a man of fine spirit and one who possessed good common sense, and hence he grew in Christian grace. He also attended prayer meeting regularly, and it was there that he gave a testimony one night that has remained with me through a quarter of a century. As a man of the world he had formed habits which he considered inconsistent with his Christian profession, and which he labored hard to break. This is what he said that I remember so well: "When during the week I am tempted to do something that I know

is not right I think, 'Now, how will that seem to me next Friday night in prayer meeting?' He was testing his life during the week by ideals developed in a prayer meeting spirit and a Sabbath atmosphere. Everyone of us may profit by the method of this wise though unlettered saint, and may tone up our week-day living by giving it the weekly test of the Sabbath standard.

Often college presidents are as wise as men who can not read. Not long since a successful college president, a man of sound learning and ripe scholarship, said to me: "I used to chafe a bit when my mother did not want me to go to the village post office and get the mail on Sabbath day. That seemed to me an unnecessary restriction and altogether foolish. Now I am very glad to wait till the Sabbath is past to open my mail, in order to avoid for the day all the problems that may be sealed up in those letters. It isn't likely that anything in them is too urgent to wait until the Sabbath is over, and yet if I should read them I might find some matter of business that I would be unable to dismiss from my mind."

Here again is revealed the practical value of the Sabbath if one chooses to make the use of it which God evidently intended.

There are men today who know the Sabbath truth, and who apprehend what is the will of God for them with respect to his holy day, but whose physical desires and material wants shut them off from the joys and blessings of full obedience. Whatever gain there may be for him who refuses to keep the whole law of Christ can only be temporary. Often there is not even a temporary gain.

When men walk not in their own ways and think not their own thoughts on God's holy day, but reserve the Sabbath for thoughts of God and devote its sacred hours to social worship, to holy meditation, and to a spiritual ministry to others, there will be present in fullest measure the unfailing joy and holy peace which nothing can bring save the conscious experience of the presence of the Father in heaven.

If the need of the race is a consciousness of the presence of God and if the Bible, whose center and heart is Jesus Christ, reveals to man the abiding God, then have observers of the Sabbath every right in the world and all the authority of heaven to

teach this truth to all men, and to bring to the conscious thought of Christians everywhere this symbol of the divine presence.

MORE ABOUT "OUR PULPIT"

Inquiries have been made lately, both through the RECORDER and by letter, as to the use that is being made of the Pulpit Department which was started last November.

Some eight or ten have replied, and all have expressed appreciation of the sermons, and requested that the department be continued. Some lone Sabbath keepers have written; some answers have come from pastorless churches; some who have church privileges are watching the sermons and some shut-ins are enjoying them, too.

With these assurances that the RECORDER readers are finding the new department helpful, the "Pulpit" will be continued as it has been conducted for the past few months: a sermon, order of service, and a picture of the writer each week.

In order to do this we will need the continued support of our ministers. So far we have seldom been without several sermons ahead, and that co-operation has been appreciated. If this six months may be taken as typical, we will probably need about two sermons a year from each one. We feel that that will not be a burden to any person, and we are sure that the ministers will be glad to give enough of their time to make these sermons possible. So during the year will the pastors please keep the "Pulpit" in mind and send in their sermons?

If you have not yet been called on directly, it is possible that a mistake has been made, and you have been missed. We will be glad to have your sermon anyway. If you think we have no recent cut to use for the picture, please include a photograph. And your own order of service, with hymns and Scripture lessons should accompany your sermon. Thank you.

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

"The first sign of defeat in an argument is resort to mud-slinging and show of temper."

Fundamentalists' Page

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

VERBAL INSPIRATION—SOME CRITICISMS ANSWERED

In previous articles we have discussed our belief in the Holy Scriptures, both as a revealed Book and an inspired Book. If our Bible is a revealed Book—that is, a revelation of God's will to man—and if it is an inspired Book—that is, "God-breathed," so that the writers accurately recorded God's thought and purpose toward man—then our Bible is a Book of authority. These three are tied up together. The Bible makes this three-fold claim: it claims to be a revelation from God; it claims to be inspired; it claims to speak with authority. The claims of the Bible we shall present in later articles.

In following articles we propose to consider some of the criticisms of verbal inspiration, and such criticisms are in reality against any theory that recognizes the whole Bible as being inspired.

1. These critics say, in substance, "No scholar today believes in verbal inspiration." In this they bear false witness. Keep in mind our definition of verbal inspiration in our last article (April 29).

Some of the finest and best Christian scholarship today holds to the theory of verbal inspiration. Included among these are presidents of colleges and seminaries, teachers, preachers, and evangelists. The great evangelists today are, almost without exception, fundamentalists.

That a great many modern scholars and teachers reject inspiration—any theory that looks upon the whole Bible as being the inspired Word of God—is to be regretted. But it is well to remember that they are out of harmony with the historic belief and teachings of the Christian Church. Christ treated the Old Testament as the Word of God; so did the apostles. The scholarship of the Christian world has believed in verbal inspiration. It has been the doctrine of the Church of all ages, and of all denominations, till within recent times.

This was the position taken by the great Christian writers of the first six centuries. Doctor Westcott, in his "Introduction to the Study of the Gospels," shows that this was the doctrine taught by the ante-Nicene Fathers. (See Appendix B.) There he quotes Clemens Romanus as saying that the Holy Scriptures are "the true utterances of the Holy Ghost."

Many of the post-Nicene writers have expressed themselves very clearly. Justin says: "We must not suppose that the language proceeds from men that are inspired, but from the Divine Word himself, who moves them. Their work is to announce that which the Holy Spirit proposes to teach, through them, to those who wish to learn the true religion."

Clement of Alexandria: "The foundations of our faith rest on no insecure basis. We have received them through God himself through the Scriptures, not one jot or tittle of which shall pass away till all is accomplished, for the mouth of the Lord, the Holy Spirit, spoke it. . . . The Jews and Christians agree as to the inspiration of the Holy Scriptures, but differ in interpretation. By our faith, we believe that every Scripture, since it is God-breathed, is profitable. If the words of the Lord are pure words, refined silver, tried seven times, and the Holy Spirit has with all care dictated them accurately, it was on this account the Savior said that not one jot or tittle of them should pass away."

Says Irenaeus: "The writers spoke as acted on by the Spirit: All who foretold the Coming of Christ (Moses, David, Isaiah, etc.), received their inspiration from the Son, for how else could Scripture 'testify' of him alone?" Again, he says: "Matthew might have written, 'The generation of Jesus was on this wise,' but the Holy Spirit, foreseeing the corruption of truth, and fortifying us against deception, says, through Matthew, 'The generation of Jesus the Messiah was on this wise.'" "The writers are beyond all falsehood."

Origen: "It is the doctrine acknowledged by all Christians, and evidently preached in the churches, that the Holy Spirit inspired the saints, prophets, and apostles, and was present in those of old time, as in those he inspired at the coming of Christ; for Christ, the Word of God, was in Moses when he

wrote, and in the prophets, and by his Spirit he did speak to them all things. The records of the gospels are the oracles of the Lord, pure oracles, purified as silver seven times tried." "Whoever receives these Scriptures as inspired by the Creator of the world, must expect to find in them all the difficulties which meet those who investigate the system of the universe. But God's hand is not destroyed by our ignorance on particular points. The divinity of the Scriptures remains undisturbed by our weakness."

Augustine: "All Scripture is profitable since it is inspired of God. The Scriptures, whether history, prophecy, psalm or law, are of God. They can not stand in part and fall in part. They are from God, who spoke them all." (For the above historical data I am indebted to Dr. L. W. Munhall.)

RECENT WRITERS AND TEACHERS

The late B. B. Warfield, of Princeton Theological Seminary, in an article on "The Westminster Doctrine of Inspiration," says: "Enough has been said to show that the confession teaches precisely what is taught in the private writings of the framers, which was also the general Protestant doctrine of the time, and not of that time only or of Protestants only; for despite the contrary assertion that has recently become tolerably current, *essentially this doctrine of inspiration (verbal) has been the doctrine of the Church of all ages and of all names.*"

Time and space forbid further quotations. But consider such men as these: Professor James Orr, of Glasgow; Dr. William Sanday, of Oxford; Ex-President Patton of Princeton; Dr. E. Y. Mullins, late president, Southern Baptist Theological Seminary; G. Frederick Wright, Albert T. Clay, and Melvin Grove Kyle, archaeologists; Howard A. Kelly, professor of gynecological surgery in Johns Hopkins University; Arthur T. Pierson, of the *Missionary Review of the World*; Luther T. Townsend, for twenty-five years professor in the school of theology, Boston University; C. I. Scofield, and R. A. Torrey. Many of the above are yet living and in active service.

Among others in active service today let us mention: James Oliver Buswell, Jr., president of Wheaton College; H. C. Wyman, president Des Moines University; Lewis Sperry Chafer, president Evangelical

Theological Seminary, Dallas, Tex.; Austin K. de Blois, president Eastern Theological Seminary; Charles G. Trumull, editor of Sunday School Times; Curtis Lee Laws, editor of *The Watchman-Examiner*; D. W. Munhall, editor of *The Methodist*; Dr. Leander S. Keyser, W. L. Pettingill, James M. Gray, Robert Dick Wilson, and J. Gresham Machen. Scores of others equally noted could be mentioned.

All the men listed above may not accept verbal inspiration, in every detail, just as I have interpreted it. But every one of these men has affirmed, or does affirm, his belief in the Bible as an authoritative, inspired Book, the sacred oracles of God.

Is not the secret of the marvelous success of the great revivalists, evangelists, and preachers due to the very fact of their absolute convictions that the Bible is the Word of God, speaking with authority to the hearts and consciences of men? Such were the convictions of Moody, Chapman, Spurgeon, McClaren, A. C. Dixon, and F. B. Meyer. It is a significant fact that the great revivalists today are fundamentalists, such men as Gypsy Smith, Billy Sunday, and William E. Beiderwolf. And among America's greatest living preachers are such fundamentalists as Len G. Broughton, J. W. Hoyt, P. W. Philpott, John Roach Stratton, Paul W. Rood, I. M. Haldeman, Harry Rimmer, Russell Brougher, W. B. Riley, Charles R. Erdman, J. Frank Norris, J. C. Masse, and Mark A. Matthews,—men who are preaching to packed churches and are leading thousands to Christ every year.

When critics affirm that "no scholar believes in the verbal inspiration of the Bible," they can but refer, largely, to one type of scholarship—scholarship with the "modern" point of view—to those who have been trained to think as they do. With this I agree.

However, the facts are that those who deny the revelation, inspiration, and authority of the Bible are out of harmony with the combined Christian scholarship of the world from the birth of the Church for eighteen hundred years. In our judgment, they are out of harmony with the great majority of Christian scholars today. It is true that liberal theology (modernism) controls the great majority of the older theo-

logical seminaries, those that were once conservative. But because of this fact, theological seminaries and religious training schools have been organized by the conservatives all over our country. And these seminaries and training schools are said to be training far more men and women for the gospel ministry today than are being trained in all the other seminaries combined.

LOVING TRIBUTE TO MRS. MYRA COON

WHEREAS our heavenly Father has seen fit to call home to himself our beloved friend and sister, Mrs. Myra Coon, who for so many years has been a loyal supporter and who was a charter member of the Albion (Wis.) Home Benefit Society, therefore be it

Resolved, That we, the members of the Home Benefit Society, do hereby express our deep sense of loss in her passing; and

Resolved, That with deep sympathy for the bereaved relatives of the deceased, we express our hope that her loss may be overruled for good by him, who doeth all things well; and

Resolved, That copies of these resolutions be spread upon the records of this society, forwarded to the bereaved family, and sent to the RECORDER.

MRS. D. L. BABCOCK,
MRS. J. B. BLIVEN,
MRS. GLEASON WILLIAMS,
Committee.

DEATHS

BALDRIDGE.—Kathryn Arlouine, youngest daughter of Mr. and Mrs. Wesley Baldrige, passed away at the St. Joseph Hospital in Chippewa Falls, Wis., at 3.30 a. m., April 15, 1929.

Little Kathryn, or Katsy, as she was lovingly called by her family, was born July 7, 1925, at Exeland, Wis. She was ill for two weeks at her home in Colfax, Wis., before being taken to the hospital in Chippewa Falls, where everything was done for her that was possible, although the cause of her illness seemed to puzzle the doctors.

Funeral services were conducted from the home of her grandparents, Mr. and Mrs. Charles Thorngate, at Exeland, Wis., Wednesday, at 2

p. m., April 17, and the little body was laid to rest in the Exeland cemetery. Her uncles, Lee, Jesse, and Porter Baldrige and John Thorngate were the bearers. The funeral was conducted by her grandfather.

T.

DAVIS.—Edward J., son of David and Mary J. Davis, was born near Shiloh, N. J., in 1862, and died in Shiloh February 27, 1929.

He was married to Elizabeth Ewing in 1883. To this union four children were born, of whom two are living, Donald and Norman.

In early life Mr. Davis was baptized and joined the Shiloh Seventh Day Baptist Church. Though his home was elsewhere for a few years he returned to Shiloh and spent there the last years of his life. He was of an unusually cheerful nature, loving and thoughtful as a father and husband, kindly disposed to everybody, uncomplaining and patient through sickness and trying circumstances, unassuming but genuine by nature. Those who knew him best will miss him most.

The remains were laid to rest in the Shiloh cemetery.

E. F. L.

Sabbath School Lesson VII.—May 18, 1929

JEREMIAH CALLS TO OBEDIENCE.—Jeremiah 7: 1-26.

Golden Text: "Hearken unto my voice, and I will be your God, and ye shall be my people." Jeremiah 7: 23.

DAILY READINGS

May 12—Jeremiah Calls to Obedience. Jeremiah 7: 1-11.

May 13—A Disobedient People. Jeremiah 7: 21-26.

May 14—Obedience Better than Sacrifice. 1 Samuel 15: 17-23.

May 15—Obedience and Blessing. Deuteronomy 11: 26-32.

May 16—Disobedience and Punishment. Deuteronomy 28: 15-24.

May 17—The Obedient Christ. Philippians 2: 1-11.

May 18—Worship Enjoined. Psalm 96: 7-13.
(For Lesson Notes, see *Helping Hand*)

A Complete and Systematic Study of the Sabbath THE SABBATH IN DIVINE REVELATION AND HUMAN HISTORY

BY

Geo. A. and Mabel D. Main

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SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

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

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

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

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

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

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

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

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

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

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

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager

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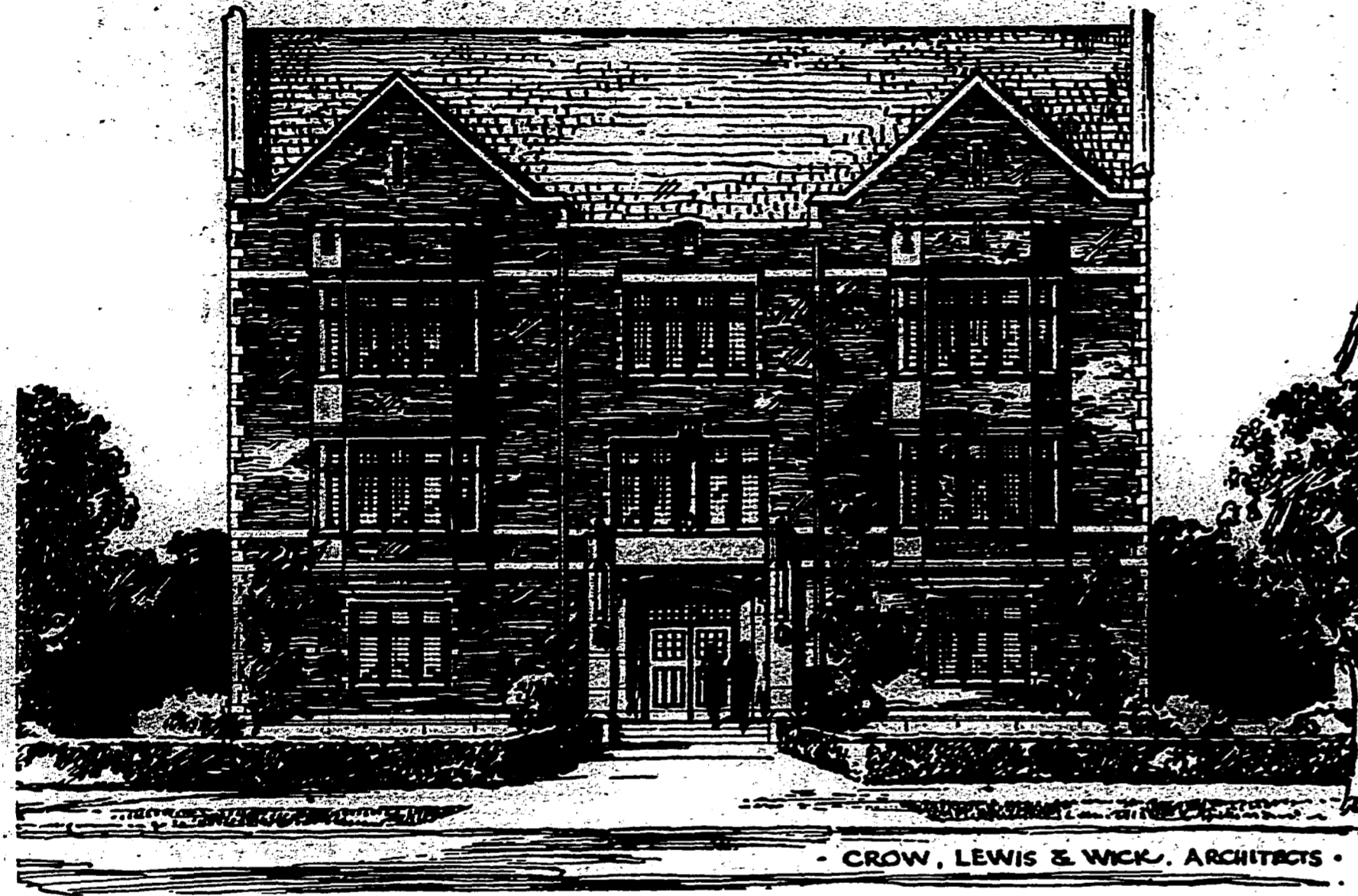
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It's what you think that makes the world
 Seem dull or bright to you;
 Your mind may color all things gray
 Or make them radiant hue.
 Be glad today, be true and wise,
 Seek gold amid the dross;
 Waste neither time nor thought about
 The bridge you'll never cross

There's useful work for you to do
 With hand and brain and heart;
 There's urgent human service, too,
 In which to take your part.
 Make every opportunity
 A gain and not a loss;
 The best is yours, so do not fear
 The bridge you'll never cross.

If life seems drab and difficult,
 Just face it with a will;
 You do not have to work alone,
 Since God is with you still.
 Press on with courage toward the goal,
 With truth your shield emboss;
 Be strong, look up and just ignore
 The bridge you'll never cross.

—Grenville Kleiser.

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