

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



Pattern five. A building standing
 In a queenly eastern town:
 Substance symbolizing spirit,
 Holy truth's material crown.
 His the first gift, thus inspiring
 Others, till erected there
 Is the happy consummation
 Of a people's faith and prayer.

—From a memorial poem honoring Jesse F. Randolph, 1841-1928, by Rev. Ahva J. C. Bond, D. D.

The Sabbath Recorder

The cry of man's anguish went up to God,
 Lord, take away pain!
 The shadow that darkens the world thou hast made;
 The close-coiling chain
 That strangles the heart; the burden that weighs
 On the wings that should soar—
 Lord, take away pain from the world thou hast made,
 That I love thee the more!

Then answered the Lord to the cry of the world,
 Shall I take away pain,
 And with it the power of the soul to endure,
 Made strong by the strain?
 Shall I take away pity that knits heart to heart,
 And sacrifice high?
 Will ye lose all your heroes that lift from the fire
 White brows to the sky?
 Shall I take away love that redeems with a price
 And smiles at its loss?
 Can ye spare from your lives that would cling unto mine
 The Christ on his cross?

—Selected.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Claude L. Hill, Farina, Ill.
Vice-Presidents—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

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Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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

Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

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

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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President—William M. Stillman, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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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.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

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Miss Vivian Hill, Farina, Ill.
 Royal Crouch, Centerline, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Pacific—Gleason Curtis, Riverside, Calif.

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The Sabbath Recorder

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

VOL. 107, No. 4

PLAINFIELD, N. J., JULY 29, 1929

WHOLE No. 4,404

O Lord, our heavenly Father, we thank thee for the blessed privilege of holding up the light of truth in a world darkened by sin and disobedience. Wilt thou give us grace and wisdom to serve thee worthily and effectively. Wilt thou help us to bear witness to Christ our Savior in a way that will bring others to him. Enable us to help others to see that thou art very near and anxious to bless them. We do thank thee for the good influences by which friends of other days brought us to the foot of the cross. Teach us, we pray thee, how to help others by our own light-shining. Give us the spirit of Christ in all our attempts to serve thee. Help us to be loyal to the cause thou hast committed to our care, and to make our lives count for its advancement on earth. In Jesus' name. Amen.

Serving Two In-terests At Once—When the committee asked me if I could preach for our church on July 27, my first thought was, "No, I do not see how I can."

It did seem to me that I could not do justice to both causes by preparing a new sermon for the church, where I had preached so many times, and in the same week make good in my RECORDER work. But I have never found it easy to say "no," when asked to preach; so upon second thought I said, "Yes, I will do my best."

The outcome is that I am preaching not simply to my church, but also to all our people wherever the RECORDER goes. So you have my message in the next editorial as it was given in the Plainfield church last Sabbath. May God's blessing go with it.

"Christ in You The Hope of Glory"—A few days ago Rev. Claude Hill, the president of General Conference, responded to an invitation to visit the Tract Board and to preach in our church. His text on Sabbath day was the first verses in the twelfth chapter of Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the

renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

It was a strong, practical, enthusiastic sermon that appealed to his hearers, and some who had seemed discouraged over the denominational outlook, said: "We think that gives us the right answer for our troubles," or words to that effect.

Indeed, if the points urged in that text can be realized, and also the infilling of the Holy Spirit for which a strong appeal was made, I am sure the result would be "Christ in you the hope of glory"; and when that blessed condition comes to be realized by the people of our churches, hope would take the place of despair, our outlook would be bright; and most of our troubles would be remedied. There is nothing like the "power from on high" to ensure a bright and victorious Onward Movement.

But I sometimes fear that some of us have just religious interest enough to make us miserable, but not enough to see the hand of God ready to lead to victory.

I am sure that if points urged by Brother Hill's text and the verses that follow were realized in the rank and file of our denomination, many would be transformed. Many would think less of self and more of others; we would be one body in Christ, members one of another, kindly affectioned one to another with brotherly love, and using our gifts for the glory of God on earth.

My own heart was touched when Brother Hill quoted my favorite text about Christ at the door, in his appeal for the indwelling Christ as a source of peace and of power. When Jesus commissioned his disciples to go into all the world and preach the gospel, he promised to be with them always even unto the end of the world. He also gave them instruction regarding their need of the Holy Spirit's power from on high. And whenever I read his message in the last of Revelation, about standing at the door and seeking admission to human hearts, I always think of those promises made to his dis-

ciples. And I know the "end of the world" has not come yet; so I love to think of the Christ as being right at hand ready to help in time of need.

While it is true that he is always knocking at the door of the sinner's heart, pleading to be let in, I am today more interested in his efforts to get a more complete entrance into the hearts of those who are already Christians in order to enable them to do more for him and for their fellow men.

Brother Hill pictured beautifully the blessing and the peace that come when Jesus entered to sup with them and they with him. If any Christian feels that, although he has let the Savior into his heart, he does not enjoy the feast as described, or that the blessed peace promised has not been fully realized, it may be that such a one has not given his whole heart to Christ.

Let me ask you, my friend, when you heard the Savior knocking and you opened the door, did you welcome him to every room in the mansion of your soul. Or did you take him only into the best room and entertain him there for a time and then let him go again? Did you have some idol shut up in a secret closet which you would not yet part with—was there some pleasure or habit of which you had some misgivings about its being just right for a Christian to indulge in, and yet, notwithstanding your scruples of conscience, you decided to hold on to? If so, then no wonder that the perfect peace did not come to stay. But if you opened all the rooms in your soul-mansion, and bid him welcome to every part—giving him your whole heart, presenting your body and spirit holy, acceptable unto him, then you know all about what the indwelling Christ can do for man.

The Holy Spirit is Christ's other self. The apostles could do nothing until they were filled with the Spirit; and then they could do wonders. Yes, Christ in you the hope of glory is the main thing if you would build up the kingdom of God on earth.

Friends, I fear that the Church is too much like an army in the enemy's country, surrounded on every hand by deadly foes, and yet compelled to carry half its numbers in ambulances, thus making it difficult for the able-bodied soldiers to gain victories. The Church needs *all its members*, equipped

with the power from on high, in its fight with sin and selfishness.

I have vivid memory pictures of the fearful loss that came to those countries where the Christ and his apostles began their work. The sad story told by Jerusalem and Corinth and Athens today, shows the final outcome of any country that refuses to admit the knocking Christ until they are left alone to reap the inevitable harvest. This loss was wonderfully emphasized as I stood on Mars' Hill, where Paul offered the Savior to Athens. I walked the length of Via Dolorosa, stood on Calvary, visited the site of Solomon's Temple, and the wailing place of the Jews, and the ruins of departed glory at Athens; all of which impressed me with hopelessness of a people or a country that persistently shuts out the knocking Christ until he leaves them to their ruin. The evil result of such folly is as certain with a community or a nation as it is with an individual. And the sad feature of it all is that men and the world are still making the same mistake.

As a people, with Christ in us the hope of glory, there can be no doubt about our possessing the unity of the spirit which gives the much-needed confidence in one another, and enables us to unite heart and hand in the various departments of our work.

This spirit of hearty co-operation will always be needed; and the different boards and classes and sections of our denominations must stand by one another and all pull together if we are able to make any progress against so great opposition.

During the war in France three men, two soldiers and a Zouave, found themselves surrounded by a fierce mob bent on their destruction. But they stood together, back to back, with faces toward the crowds and watching every way. Each one trusted the other and watched his own section, so no advantage could be taken. Thus they held their own and gained the victory by genuine co-operation.

Friend, some such confidence in one another as that, some such careful attention to our own part of the work, is needed if we are to stand as a people. With Christ in all our hearts the hope of glory, we can, not only stand as a people, but we shall go forward in our Master's work.

This power from on high is just as near to us and just as ready to respond today as it was in the days of Peter and Paul. The promise is just as certain, and the method of securing it is the same. "And these all continued with one accord in prayer and supplication." Thus did the apostles; thus too may God's children of today receive power from on high.

Can you imagine what the result would be if in all our churches the members, burdened with the spirit of true prayer, should sincerely and fervently pray together for greater consecration, for the missionary spirit, for the true Sabbath cause, for unity of spirit and purpose, for the spirit of sacrifice, and for greater willingness to serve our Master in kingdom work?

With many it would be like a new conversion, a new infilling of the Spirit, or "Christ in them the hope of glory."

ITS REAL MEANING

Before we go further with this plea, let us be sure to understand just what true consecration means. We talk and sing a good deal about consecration. We hear about giving ourselves to Christ; but as the years go by, we become more and more conscious that something must be lacking in us, or our cause would go forward.

I fear sometimes that we place more emphasis on the emotional side of religion than we do on the practical. The spirit and intention are right enough; but some way praying and singing and talking in prayer meetings do not seem to bring the *practical results* for lack of which the kingdom work is really suffering.

We need a consecration that covers, not merely our Sabbath day devotions, but that actuates us in the details of our practical everyday life. It means more than theory; it is a living, practical experience that gives a higher meaning to all our daily duties. It means a *living service* for Christ out among our fellows in daily life. It covers more than love and loyalty to our God; it calls for an unselfish sacrifice in the interests of our fellow men.

There is an old legend about one who dreamed of seeing an angel writing in a beautiful book the names of those who love God. Anxiously he asked if his name was there. On being told that it was not in the

book, he cheerily said: "Then, I pray thee, write me down as one who loves his fellow men."

The next night, the vision came again, in order to reveal the names of those whom the love of God had blessed, and lo! this man's name led all the rest.

Indeed, it is only the *living sacrifice*—a life of service for the good of others—that our Master asks of us. God does not give us the means for doing good just for ourselves alone, nor yet for adoration of him alone.

Take *money*, for instance. The man who shows his consecration and fulfills his mission when money comes to his hands, says, "This is not mine. God has blessed me with it as a means of doing good. It is a sacred trust—a part of myself so far as my ability to help my fellows is concerned—and I am going to use it for Christ as near as I can in the way he would use it if he were in my place."

So of all our gifts and powers by which we may do our Master's work. The sin of the rich man in the gospel came, not in the way his money was obtained, but in his plans to hoard it up for himself.

Friends, I believe it possible to live a life filled with what is regarded as religious services, or sacred duties, and yet fail to live a consecrated life of acceptable service to Christ. In his picture of the judgment, Jesus makes the test depend upon what men have done unto others. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

ONE WORD MORE

Dear friends, I am deeply impressed with the thought that for many in our churches today, there is but very little time left in which to do some things we would really like to do before we are called to go hence. Our day of life is nearly done. Soon our sun will set and it will then be too late to make such arrangements as we hope to make for the future welfare of the cause we really love. It is now or never with many of us.

I think I know how some of you must feel about the cause your fathers loved. You would love to see one more revival of interest in our work before you have to leave it forever. You would rejoice to know that the causes for which you have prayed,

and in which you have been interested all your life, are sufficiently *endowed* to enable them to prosper in the years that are coming; and you really expect to do something before you go.

As a denomination we are "in the midst of the years," such a time as the prophet saw when he prayed: "Wilt thou not revive us again in the midst of the years?" It is a critical time when special help is needed. Have we done all we can in this respect before our end comes?

Not long ago I was looking over an old memorandum and found a scrap of paper upon which I had written the names of all the ministers in attendance upon the first General Conference I attended after I began my ministry. Let me read that list here. You will be interested in it.

The moderator was Rev. L. C. Rogers. Dr. A. H. Lewis preached the introductory sermon. L. A. Platts and J. N. Backus were secretaries.

Then came: Darwin Maxson, Walter B. Gillette, A. B. Prentice, Stephen Burdick, Nathan Wardner, James Bailey, B. F. Rogers, J. B. Clarke, Joshua Clarke, George B. Utter, W. C. Whitford, Jonathan Allen, George E. Tomlinson, Lewis F. Randolph, N. V. Hull, James Summerbell, J. R. Irish, S. S. Griswold, Thomas R. Williams, H. P. Burdick, Charles M. Lewis, Lucius Crandall, Anthony Hakes, A. W. Coon, A. E. Main, and T. L. Gardiner.

Of all this list of thirty ministers then living as leaders among our churches, Brother Main and myself are the only ones left.

If I had a list of the laymen of that day, I suppose the ratio of mortality would be quite as large as that of the ministers. And some way, I can not help feeling that if some of them could have seen ahead enough to know what would become of their fortunes so far as our good cause is concerned, they would have done more for the denomination while they had it in their power to do so.

When I recall the changes that have come in twenty-two years since I came to the RECORDER, and notice the signs of aging among our people, I am impressed with the thought that what some of us do for the good of the kingdom must be done very soon.

If my words could reach all the ears in our dear churches today, I would plead with them: Be generous in your judgments of one another, kindly affectioned, keeping the unity of the spirit in the bonds of peace, and so prove what is "that good and acceptable and perfect will of God," by a "living sacrifice" in practical service. And I would also "beseech" them to be generous with God by liberal gifts for his good work, and stand true to his holy Sabbath in remembrance of him, in loyal spiritual Sabbath keeping.

Let us not forget that after we are gone from earth we will be remembered by what we have done.

Now let me close with another text from Paul's letter to Romans (15: 13). "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." This must be so if you have "Christ in you the hope of glory." Amen.

**AMERICAN SABBATH TRACT SOCIETY
TREASURER'S REPORT**

For the Quarter Ending June 30, 1929

Ethel L. Titsworth, Treasurer,
In account with the
American Sabbath Tract Society

To cash on hand April 1, 1929:
Denominational Building Fund...\$ 9,701.65
Maintenance Fund 781.82
\$ 10,483.47
Less overdraft, General Fund... 1,927.07

To cash received since as follows:
General Fund \$ 8,556.40

Contributions:
April\$ 370.87
May 236.08
June 709.73

Collections:
April 4.90
June 47.29

Income from invested funds:
April 233.64
May 2,292.27
June (The June amount includes a fifth quarterly payment from Memorial Board) 1,918.50

Receipts from publications:
"Sabbath Recorder" 814.68
"Helping Hand" 397.48
Tract depository 10.35
Outside publications 10.05
"Junior Graded Helps" 32.55
"Intermediate Graded Helps" 16.70
Calendars 37.01

Contributions to special Sabbath Promotion work 125.01

Contributions to Java missions—Cornelia Slagter 11.00

S. H. Davis, treasurer—one-half 1929 taxes, Minneapolis lot 21.98

A. J. C. Bond—refund account expenses to ministers' conference 96.53

T. L. Gardiner—refund account expenses in regard to Building Fund canvass 19.19

7,405.81

Denominational Building Fund
Contributions:
April\$3,077.35
May 7,980.50
June 3,426.30
Income:
April 439.98
May 284.81
June 624.19
Principal of bond and mortgage, Thos. P. Egan and wife 3,000.00
18,833.13

Maintenance Fund
Rent from publishing house\$ 375.00
Interest on daily bank balances 6.00
Interest, Denominational Building Endowment 3.06
Interest on note, publishing house (Miehle press) 77.40
Interest, Plainfield Savings Bank 94.44
555.90
\$ 25,351.24

Cr.
By cash paid out as follows:
General Fund
Sabbath Promotion work:
G. Velthuysen, Holland—"De Boodschapper"\$ 150.00
Mrs. T. W. Richardson, England—"Sabbath Observer" 25.00
H. Louie Mignott, Jamaica—"S. D. B. Reformer" 25.00
Committee on Revision of Literature—Traveling expenses, books, etc. 135.55
Special Sabbath Promotion work:
A. J. C. Bond—expenses 78.86
Young people's work 90.15
Ministers' conferences 90.00
594.56

Expenses of publications:
"Sabbath Recorder"\$3,022.07
"Helping Hand" 392.65
3,414.72
General printing and distribution of literature:
Tract depository\$ 264.17
Freight on tracts to Jamaica 8.00
Outside publications 12.60
284.77

Miscellaneous:
Traveling expenses of editor to associations\$ 25.00
President's expenses:
Traveling 68.93
Stenographic work 54.40
Treasurer's expenses:
Clerical assistance, etc. 65.00
Stationery, etc. 11.81
Corresponding secretary:
Salary, assistant corresponding sec'y 261.00
Stationery, postage, etc. 29.33
Committee on Denominational Files:
Labor, filing, also rebinding 149.00
Life Annuity payments 40.00
Special canvass, denominational building:
Clerical assistance 30.00
Telegrams 3.89
Interest on loan from Building Fund 67.50
One-half 1929 taxes, Minneapolis lot Transferred to Permanent Fund—balance to cover amount deducted for inheritance tax, Martha Irish Burdick Bequest 10.00
837.84

Contributions to Java missions—Cornelia Slagter 11.00
One-half taxes, Minneapolis lot, Missionary Society 21.98
\$ 5,164.87

Denominational Building Fund
Photos\$ 22.90
Materials and labor, temporary walk and entrance 66.75
Staking building 15.00
Building Permit 100.00
Payment account contract for building 4,250.00
\$ 4,454.65

Maintenance Fund
Care of furnace, etc. 59.40
\$9,678.92

By cash on hand:
General Fund\$ 313.87
Denominational Building Fund 24,080.13
Maintenance Fund 1,278.32
25,672.32
\$ 35,351.24

Indebtedness General Fund—\$1,500 (Loan from Building Fund)

E. & O. E. Ethel L. Titsworth, Treasurer.

July 9, 1929. Examined, compared with books and vouchers, and found correct.

Frank A Langworthy, Auditor.

Otis B. Whitford, Acting Auditor.

Denominational Building Fund

Cr.
To—
Total amount of contributions and income to April 1, 1929\$ 49,548.27
Contributions received during the quarter, including bequests 14,484.15
Income—interest on investments, etc. 1,348.98
\$ 65,381.40

Dr.
By—
Expenses of canvass for funds\$ 155.23
Architects' fees—on account 2,500.00
Loan account equipment notes\$7,000.00
Less amount repaid 1,058.61
5,941.39
Loan on bond and mortgage (for details see annual report) 6,000.00
Liberty Loan Bonds 1,150.00
Loan, to General Fund (from savings acc't) 1,500.00
Staking of building 15.00
Photos 22.90
Building permit 100.00
Materials and labor, temporary walk, and entrance 66.75
Payment account contract for building 4,250.00
\$ 21,701.27

Balance on hand:
Savings account\$19,600.00
Checking account 24,080.13
43,680.13
\$ 65,381.40

EARN MEALS AT CONFERENCE

There will be an opportunity for a number of young people to earn their meals at Conference by helping in the dining room. Also we shall need some additional help in the kitchen, working longer hours for wages. Any who wish to apply for either of these should write to Professor W. D. Burdick, Milton, Wis.

ONWARD MOVEMENT

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

DEDICATING "NEW" MONEY TO CHRIST

Just before the issuance of the *new* United States currency on July 10, Secretary Cavert of the Federal Council of Churches wrote me about a plan that was being worked out by the Methodist World Service Agencies "to dedicate the use of this *new* money to the service of Christ in his crusade for leadership in this material world." Later, through the kindness of Doctor Cavert, I received literature that is being used by the World Service Agencies in promoting the plan.

Doctor Cavert wrote that he had been permitted to pass on the information, thinking that we might wish to adopt the plan, in some modified form, in our denomination.

The information reached me too late to suggest to our people that we consecrate *new* money at the time it was released, but I can not get rid of the thought that it would be a real pleasure to many of our people to dedicate some of the *new* money to our denominational work, and that there are churches that will be glad to devote a Sabbath service in the early fall to the dedication of *new* money to the cause that we love.

I am selecting from the literature that I have received some information that will suggest how the plan can be helpfully used.

"A pastor in Indiana has been moved by the introduction of the new paper currency by the United States government to propose to the World Service Commission the idea that every Methodist should dedicate to the missionary and benevolent work of the church the first of the new paper notes that comes to his hand. The novel suggestion appealed strongly to those who received it. They took counsel with representative pastors and district superintendents and with numerous laymen, eliciting warm approval in most cases. As a result the call is going out to every Methodist member, asking him to set apart the first of

the new bills and dedicate it to World Service as an additional offering. The Federal Council heard of it, and has passed the word to all the churches in the land.

"Some churches have taken up the idea with enthusiasm, and will observe a dedication Sunday sometime in late summer, when a pageant of 'First Fruits' will be given and the new bills presented. In other places there will be careful organization and information, but less formality."

"The central idea is that each church member be invited to symbolize the dedication of this new money to the Christian cause by giving the first new bill which he receives to helping spread the message of Christ through the missionary movement. . . . The new money given in this way, it is urged, is to be in addition to all the regular missionary gifts.

"The whole plan is meant to stand as a concrete and vivid symbol of the principle of the Christian's stewardship of his possessions, and the order of service for the dedicatory feature is being built around this central purpose."
(From *The Christian Advocate*, July 4, 1929)

From "A Sermonic Suggestion to Help Dedicate the New Money to Christ," I quote:

"It is an event of considerable significance in our economic life that the treasury department of the government is issuing a new series of small size currency to take the place of the older and larger currency which has been in circulation ever since before the Civil War. It may well be made an event of significance also in the religious world, for money has an important place in the teaching of Jesus and a vital relation to the progress of the kingdom of God.

"The dedication to World Service and the kingdom of the first piece of new currency which comes into our hands is a striking and significant way of emphasizing our belief in Christian stewardship.

"It is a *symbolic dedication* of the new currency to the service of Christ. We always resort to symbolism to express the highest values and the profoundest truths. Words sound cheap when it comes to an expression of love and so we have recourse to some gift which is more symbol than gift. All the high values that are embodied

in patriotism find their best expression in a symbol, the flag. The dedication of the first fruits of the fields and orchards in the old Hebrew commonwealth was a symbolic action visualizing the conviction that the first and best belonged to God.

"The dedication of this new currency to the service of Christ may become a real symbol of our profound faith that God is the basis of all life and wealth and that we are administrators not for ourselves but for him to whom belongs 'the silver and gold' and 'the cattle upon a thousand hills'."

The *new money* is of the following denominations: \$1, \$2, \$5, \$10, \$20, \$50, \$100, \$500, \$1,000, \$5,000, and \$10,000.

It is now too late for many of our people to give their first new bill to our denominational work, but it is not too late to consecrate a new bill to this service.

If generous contributions are sent in the early weeks of this Conference year it will greatly hearten us.

When sending money according to this plan to Treasurer Harold R. Crandall, please state that it is *dedicated new money*, naming also the church of which you are a member.

SOUTHWESTERN ASSOCIATION, GENTRY, ARK., AUGUST 8-11, 1929

Theme—Our Mission as Seventh Day Baptists.

Text—Matthew 28: 20 (first clause).

- Thursday—Morning*
- 10.30 Praise serviceC. C. VanHorn
Address of welcome.....Pastor E. R. Lewis
ResponseRev. Duane Ogden
Introductory sermon ...Rev. L. D. Seager
- Afternoon*
- 2.30 Praise serviceHazel Scouten
Business
Reports of delegates from sister associations
Letters from sister churches
SermonPastor E. H. Bottoms
- Night*
- 7.45 Praise serviceBessie Lewis
Special music
Sermon.....Rev. H. L. Cottrell
- Friday—Morning*
- 10.30 Praise serviceC. C. VanHorn
Business
Missionary hour
E. R. Lewis, missionary for the Southwest
- Afternoon*
- 2.30 Praise service.....Mrs. Myrtle Ricketts
Business
Woman's hour
Arranged by associational secretary,
Mrs. R. J. Mills

- DevotionalsLeader
Paper.....Mrs. Laura VanHorn
Paper.....Mrs. Laverne Stillman
Music
Paper.....Mrs. E. R. Lewis
Paper.....Mrs. Lela Coalwell
Music

- Night*
- 7.45 Praise serviceRev. H. L. Cottrell
Special music
Sermon.....Rev. Angeline A. Allen
Testimony meeting
- Sabbath—Morning*
- 10.30 Morning worshipPastor Lewis
Sermon.....Rev. Duane Ogden
Sabbath school
Superintendent Gentry school
- Afternoon*
- 2.30 Young people's hour
Arranged by associational secretary,
Mrs. Alberta Godfrey
Song—"We Young Folks are Seventh Day
Baptists"
Symposium—"Our Mission as Seventh Day
Baptist Young People"
In Relation to Our School Life
Nellie Grace Lewis
In Relation to Our Social Life
Reola Ricketts
- Special music
The Misses Pansy and Hazel Scouten
In Relation to Professional Life
Juanita Crandall
In Relation to Our Business Life
Marion Van Horn

Special music
In Relation to Devotional Life
Paul Maxson

AddressRev. Duane Ogden
Special music

- Sunday—Morning*
- 9.00 Praise serviceC. C. VanHorn
Business
Tract Society hour
Sermon.....Pastor C. C. VanHorn

- Afternoon*
- 2.30 Praise service
Sabbath School hour
Sermon.....Rev. H. L. Cottrell

- Night*
- 7.45 Praise service
Closing business
Special music
SermonRev. Duane Ogden
R. J. SEVERANCE,
Moderator.

Who builds of stone a shrine to bear his name,
Shall be forgot when months and years have
flown;

Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame,
Shall have eternal glory for his own.

—Thomas Curtis Clark in
"Christian Century."

MISSIONS

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

LETTER FROM ELDER G. VELTHUYSEN

DEAR BROTHER BURDICK:

After the explanation which I gave you in my letter of the nineteenth of this month, about the circumstances under which I am drawing up this report, I do hope that you will excuse me that I refer to my letter of January 23, which gave a view of the situation in the beginning of the year, and so I only mention what happened since that time.

And that is of no small importance. Here at Amsterdam we may rejoice in a true spiritual church life and blessed meetings on the Sabbath day. A very remarkable proof that the Lord is in the midst of us with his blessing, we experienced last winter. Weather permitting, our meetings were regularly attended by a Roman Catholic woman. From her childhood she had earnestly sought God and had always had more edification in listening to the preaching of the gospel than by outward ceremonies. So she had come to read the Bible, and had heard from us that our church acted most in accordance with the Bible. Therefore she had come to our meetings, and directly she felt at home in our midst. Later on she also took her husband with her, a man of a sincere character, who has true respect for the religious life of his wife. Lately this woman has professed the Savior in our midst and desires very much to be baptized and to join our church. Her baptism has been postponed a little, because we hope for a double or maybe a triple baptismal feast, for we have been rejoiced with two other great surprises since I last wrote you. Two whole families have embraced the Sabbath. This happens as follows:

In the beginning of this year I received a letter which had wandered about a long time before it came into my hands. It had been addressed to my father at Haarlem. The writer had read a pamphlet of my father's about Seventh Day Baptists. After having read that little book he felt drawn

to my father and his principles and decided to correspond with him because there was much in my father's writing which attracted him, although there remained much for him to ask. When I had read his letter I sent the writer some reading matter and told him something of the history of our church after my father's death. Also Rev. Mr. Taekema corresponded with him. Just before the last annual meeting of the Haarlem Church I paid him a visit and invited him to come and attend that meeting, in order to make acquaintance with our church.

He accepted the invitation and afterwards seriously investigated, with his wife, the Scriptures about the question of Sabbath and baptism and the new-testamentic idea of the Church of Christ, with the result that they both heartily agreed in acknowledging the truth of our confession, and rejoice in the blessing of obedience to the Lord's commandments. This brother's name is A. J. Vos; he is living in the small distant village of Woudenberg. Financially they have known better days, but they feel happy in the way of obedience and trust the Lord will make everything well in the end. Were they living at Amsterdam or Haarlem, no doubt they would have asked for baptism and have joined the church. Brother Vos is a man with real interest for our principles as Seventh Day Baptists and a man who has taken a very active part in evangelization and temperance work during a long part of his life. Mrs. Vos was an ordained nurse in the Reformed Church before her marriage. They have six children, the eldest one a bright boy of twelve.

The history of the other family who came to honor the Lord's Sabbath was as follows. At Bruinisse, a small town in the county of Zeeland, Sister Vermeulen is living, a member of the Haarlem Church, who has been keeping a kindergarten there since many years. She has been a faithful witness to our principles as a Seventh Day Baptist all the time, but she saw little success on her testimony.

During her last sickness she was lovingly nursed by a kind family named Nieuwstraten who had come from Rotterdam, the man being engaged by a bookseller at Bruinisse who intended to re-edit old puritan theological writings and wanted the help of a man of some study for his plans.

The undertaking did not succeed, however. This was no pleasant experience for Mr. and Mrs. Nieuwstraten, but during their stay they became acquainted with Miss Vermeulen and they began seriously to investigate the question of Sabbath and baptism, and became convinced of the truth of our principles as Seventh Day Baptists.

Mr. and Mrs. Nieuwstraten went a step farther than Mr. Vos and publicly avowed their conversion to the Sabbath and baptism in an open letter to the Old Reformed Church at Bruinisse, of which both were members.

Mrs. Nieuwstraten is a woman of a well known family in the Reformed Church at Rotterdam, two of her brothers being pastors in that church. These people would rejoice very much if a way might be opened to them to find employment at Haarlem. They would very much like to move and to be baptized there and share the privileges of our church life. It would be a great gain for the Haarlem Church which has grown so very small in later years when a family of such spiritual standing might come to live there.

Another rejoicing fact is the attendance at our meeting at Amsterdam of several members of Sabbath-keeping families that do not belong to our church. They do not yet intend to join the church because they do not agree with us in some respects. They only came because they want to be spiritually edified.

Our Haarlem and Amsterdam Church has maintained her original character; among the other Sabbath keepers there are many with Adventistic or other strange views.

Brother Faber, about whose conversion to the Sabbath I wrote in January, and some other friends have recently made an attempt to unite in one church, all Christian Sabbath keepers in Holland. A meeting with this aim in view was held last Pentecost at Utrecht. Our alliances of Seventh Day Baptist churches were represented at that meeting, but did not think the time ripe for such fusion of all Sabbath keepers who are no Adventists. Still the call of drawing more closely together and to co-operate under certain conditions in propagating our common conviction appeals to us, and still more, the endeavors to help each other in finding employment for Sab-

bath keepers. It often appears very hard for fathers of families and for young people to find employment with Sabbath free.

The result of this meeting for promoting unity among Sabbath keepers in Holland has been the foundation of a union of Christian Sabbath keepers in Holland. A preliminary board was appointed but the statutes and program of action have not yet been fixed. There are some reasons for us to fear that the aim which Brother Faber had in view, namely, to unite all Christian Sabbath keepers in Holland who are not Adventists in one church, will not be promoted by the new union. It is not improbable that the new union will be a new cause of disruption to some of our churches. For simple souls such as the Roman Catholic woman about whom I wrote above, the plain spiritual life of a new-testamentic church has great attraction, but there are people who are always criticizing and never contented.

The Juniors' Club, about which I wrote you, continues its meetings here on every Sunday evening at my office. They are nearly all sons and daughters of Sabbath-keeping families, but because of the difficulty of finding employment some of them do not longer keep the Sabbath. Only five of the twenty-one members are members of the church. At the outgoing of the president of the preliminary board they elected as chairman a son of Elder van Eysereh. He is a bright and talented young man, able for this task, but he is not a member of the church and does no longer keep the Sabbath. The mutual relation between the club and the church is kind and good, but this is a difficult question. How shall we guarantee that our Seventh Day Baptist principles be maintained in the club? Two members of the club have left Amsterdam—a son of Brother Westerdal and my own son Gerard. They are both employed in horticulture, the former with a florist in a small village near Arnhem. Both remained faithful to the Sabbath.

I am very sorry I can not give the same testimony about my eldest daughters. Both are married and living in Java. The younger one, married to Mr. Kelling, is now in Holland, with furlough. They are very kind to us and we enjoy their presence very

much and the conversation with our grandchildren whom we had never seen before.

As I wrote you in January last, the two eldest children of Sister Graafstal at Temanggoeng have left the Sabbath but they remained faithful in helping their mother in all her work for the helpless. I was mistaken in my former letter when I wrote you that it would have been possible for her daughter Aafke to keep the Sabbath in her situation as a teacher, but that she refused to do so under the influence of the Pentecost people. She and her brother Peter, who has married a sister of the Pentecost movement, are regularly staying during the Sabbath afternoons with their mother; they have a prayer meeting together then.

The government building for the care of the feeble-minded is now ready. Mrs. Graafstal has remained the soul of the new board of this institute. They all acknowledge that she took the initiative for this kind of work in Java. She has good and well-trained helpers now in the board and in the institute.

The second daughter of Mrs. Graafstal, married to Mr. Van Emmerik, keeps faithful to the Sabbath, and also her youngest son who is a pupil at the technical school at Semarang.

Mrs. Graafstal has been seriously ill this year, but she is recovering. Under all circumstances she remains the same in quiet trust and rest in God and in her love for the church and the helpless.

Sister Helen Stuit left the work among the feeble-minded and is now working at the Government Lunatic Asylum at Lawang, where years ago Sister Slagter worked and made the acquaintance of Sister Alt. Sister Alt is now one of the leaders of the Pentecost movement in Java and a prophetess among them.

The most important news about the work in Java is that Sister Slagter has found a helper in Mr. V. E. Vysma, a former manager at a rubber estate. His past life is not blameless but he has been converted and Sister Slagter got good testimony about him from several sides. She rejoices very much in her new helper and sincerely believes the Lord sent him in answer to her prayers.

Mr. Vysma threw himself entirely to his new work at Pangoengsen, seeing in it a

call of the Lord. He is accustomed to converse with the natives and sincerely seeks their salvation. We hope and pray he will appear to be the right man in the right place, for the industrial work and the management of the colony. Brother Vizjak may take the care of the spiritual side of the work at the same time. Mr. Vysma has no objection to keeping the Sabbath though it was at first strange to him.

He speaks the Javanese language and certainly is able for managing the cultures and selling the products.

He wrote an article in the "Boodschapper" of May, 1929, illustrated with some snapshots. I think it would be a good thing to translate this article for the RECORDER.

Sister Slagter now insists with us that we should apply—our Seventh Day Baptist churches in Holland—to the governor at Rembang to be intrusted with the care for the two colonies for the poor (Old and New Pangoengsen). Provisionally we judge it more prudent to wait a little. If the experience will show that this is all really the Lord's doing, then we shall greatly rejoice.

You may easily understand that there are now again new needs for the work at Pangoengsen after the coming of Mr. Vysma with his young wife and their little son.

From Mrs. Vizjak, who is with her family in Germany, we learned that she is on the way of recovering and intends to resume her old work of nursing there. Brother Vizjak continues his work at Old Pangoengsen in his own quiet and faithful way.

Now I have told you the principal events of these last six months, about the church at Haarlem and Amsterdam, and the work in Java. I trust Rev. Mr. Taekema will have written you about the work in the north of our country, and the other churches, and about the scattered Sabbath keepers he visited.

With regard to my work outside the church I am thankful I may state that my expectation concerning the special work begun during the Olympic Games last year—that it might have some lasting results—probably will be fulfilled. At a conference to be held in the end of this month at Geneva to prepare a congress at Warsaw in 1930, several suggestions of our Dutch Na-

tional Committee For the Suppression of Traffic in Women and Children, will be considered, and I hope agreed to.

Let me conclude by recommending the cause in Holland and in Java, and all its needs to the loving care of our brotherhood in America. We have every reason to be thankful to you for your unshaken trust in our people here, and for the considerable support you have been sending us during so long a period.

This last time has furnished us new proofs that the special truths intrusted to us as Seventh Day Baptists begin to become rooted in Holland, and will not be easily snatched away. We have come in contact also with Sabbath keepers in other parts of Central Europe.

Even in Java there are new prospects, especially for the work at Old and New Pangoengsen. But in the great battle between truth and error and falsehood, the way of faith will always be narrow for us as Seventh Day Baptists. Still, in this way the Lord will show us to his own glory that "all his works are great and to be sought out of all that have pleasure therein."

May this be the experience of you all, especially in the approaching General Conference.

With fraternal greetings,
Very truly yours in Christ,
G. VELTHUYSEN.

*Reguliersgracht 114,
Amsterdam-C,
Holland,
June 20, 1929.*

DOCTOR CRANDALL SAILS FOR CHINA

Arrangements have been perfected by which Grace I. Crandall, M. D., who has been home on a furlough two and one-half years, expects to return to China next month. She is now autoing to the Pacific Coast and plans to be in Riverside about August 1. She expects to sail August 14, and letters intended for her may be addressed to the Shinyo Maru N. Y. K. S. S., San Francisco, Calif.

OBITUARIES FOR CONFERENCE

During the past year Brother Frank Greene, chairman of the conference committee on obituaries, has been called up higher. This leaves the Rev. Walter L. Greene, of Andover, New York, and myself, other members of the committee, to receive and prepare the general report for Conference, which will be in session here a month from today. This notice comes rather late yet not too late if every one concerned will respond promptly.

What we want is a short obituary of every pastor or other minister, deacon or deaconess, clerk or other active leader in every church; and we call upon all pastors or others who can do so to make the report of such deaths as soon as possible, so that they may be received by one of us as soon as Tuesday, August 13.

HOSEA W. ROOD,
Milton, Wis.

WALTER L. GREENE,
Andover, N. Y.

NOTICE

DEAR DOCTOR GARDINER:

The Verona Daily Vacation Bible School has several of the High School Leadership training books left over from two years. I wonder if it would not be wise for us to put a little notice of this fact in the SABBATH RECORDER, so that we can get our money out of them. We would be willing to give a 10 per cent discount for cash. The books are:

Grant: Life and Times of Jesus, 2 copies, at \$1.00.

Hutchinson: Spread of Christianity, 3 copies, at \$1.25.

Maus: Youth Organized for Religious Education, 5 copies, at 70 cents.

Sincerely yours,
LESTER G. OSBORN.

*Verona, N. Y.,
July 23, 1929.*

"Where is that beautiful canary bird of yours that used to sing so clearly and sweetly?" asked Mrs. Weatherbee.

"I had to sell him," Mrs. Butlam said tearfully. "My son left the cage on the radio set and he learned static."—*Selected.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

CO-ORDINATION

Baccalaureate sermon at Washington College,
June 9, 1929

DR. PAUL E. TITSWORTH

Text—2 Corinthians 6: 1. "We then, as workers together with him."

Co-ordination is my theme this morning. It is not exactly the biggest word in the dictionary, although it is, to be sure, one of the imposing ones. I use it because, like "Declaration of Independence," "Emancipation Proclamation," or other large words which have become familiar, it bears a rich meaning.

Noah Webster explains co-ordination as "combining and regulating in harmonious action for useful ends." While there is almost a foreign sound to the word, it stands for a simple and common enough fact. It is something like what the athlete means by "team work," or the man on the street by "getting together," "co-operation," or still more like what the business man means by "organization"—but there's a "more" to it, and it is exactly the "more" which is the theme of this baccalaureate address. It is a theme that is nothing less than the sublime one of creation and nothing more than the practical one of man's daily concern with that creation, for we are workers together with him.

Do you remember the hot days of last summer? There is one I recall in particular when superheated air lay a-quiver over a baked landscape. Everything that could find shade had sought it. Nothing was a-stir. This planet seemed as dead as the moon. And yet cosmic forces were vigorously afoot.

The central power plant of the universe, the sun, was bombarding the earth with millions of horse-power of raw force—an energy that was lawless, chaotic, irresponsible, unharnessed, like wild stallions on a prairie. If you could have seen this bom-

bardment of the earth by the uncontrolled force from the sun, you would have witnessed as magnificent a spectacle as a thunderstorm in the Alps.

Such a tempest of light and heat would be an ultimate dissipation of the vital forces of the universe were it not for a blade of grass, a stalk of grain, a tree leaf to seize this wild energy, harness it, and start it off on its long cyclic career of usefulness.

The vegetation which long ago disappeared underground and, subjected to tremendous pressure of thousands of cubic yards of superimposed earth, has given us our coal, took when it was growing this unco-ordinated, unharnessed solar energy and stored it up in nature's coal bunkers.

So now when the fireman throws a shovelful of fuel on the fire, this energy passes over into steam which drives the factory wheels that turn out for our use articles of all sorts from pins to automobiles.

In this process the green plant is the original agent which organized and put to work, which combined and regulated in harmonious action for useful ends, the energy of the sun, and the same plant is therefore the co-ordinator the Creator prepared for our welfare.

Or, to follow the same line of thought in another direction, the plant co-ordinates the cosmic energy; man, by eating the plant, receives the energy into his own body and brain; whence it emerges eventually in work—a cord of wood he has split, a house he has built, a sermon he has preached, a Sistine madonna he has painted, or a drama, like *Macbeth*, he has written.

All human life depends upon the humble blade of grass, upon the plant which has the power to take the chaotic, otherwise useless, energy of the sun and to co-ordinate it for the purposes of organized life. Thus all physical life depends upon co-ordination which is really creation.

Accordingly, he who has eyes to see can witness going on all around him any day, every day, the very processes of creation by which God is converting through his humble agencies of nature, usable, beneficent powers out of useless, destructive forces.

But not only is the plant a co-ordinator; an idea is likewise a co-ordinator.

Ever since there have been men who did any thinking, ideas have more and more

tended to combine and regulate human actions for useful ends and to co-ordinate them in co-operative undertakings.

An idea early controlled man's impulse to spend his time eating and loafing by showing him that he must produce more than nature made easily obtainable, because winter was coming when he must live on what he had been able to store up when food was plentiful. This idea regulated and determined his activity of the summer toward the useful end of providing for his needs of the winter.

In the beginning man was very much the individualist, thinking mostly of filling his own stomach, and of saving his own skin from the attacks of enemies, animal, human, and superhuman. And then the idea seized him that he would be much happier and safer if he combined his efforts with those of other men who, of course, wanted the same things he desired.

This idea of the mutuality of human interests has swept down the centuries an everwidening stream, producing in turn our family, community, state, and international relations. The American Republic constitutes an impressive example of this co-ordinating idea.

In 1700 only a thin fringe of thirteen struggling colonies edged the Atlantic seaboard of the American continent.

Here in a wilderness and on a hostile strand, the idea of liberty had brought together a conglomeration of races, tempers, religions, political systems. Here were the humble, thrifty Pilgrims of Plymouth, the more aristocratic, learned Puritans of Massachusetts Bay Colony, the plodding Dutch of New York, the stolid Swedes of New Jersey and Delaware, the peaceful Quakers of Pennsylvania, and the dashing cavaliers of Maryland and Virginia.

These folks didn't understand each other, nor did they know each other—it is much the same thing. Without telegraphs, telephones, or any real roads, with few newspapers, their racial and temperamental differences increased their intercolonial jealousies. At the beginning, although they were some of the best human stuff Europe could produce, mentally and bodily vigorous, a hardy, pioneering group, they represented a mass of unco-ordinated human en-

ergy, often dissipating their splendid forces in fighting each other, if not with guns always, frequently with words. They might easily have proved like the famous Kilkenny cats who devoured each other all but the wee tips of each tail.

There existed in these folks, however, a co-ordinating force which from the very beginning of their life in America pushed its way to the mastery and control of their chaotic, provincial, individualistic impulses, bringing them to form a new nation. It was the same idea which had led them to take ship to the new world—it was the idea of liberty.

By 1775 it had taken determining control of the interquarreling colonies. It combined and regulated in harmonious action not only widely dissimilar racial stocks and conflicting political and religious attitudes; it even co-ordinated such unlike human leaders as the fiery Patrick Henry, the hard-headed Benjamin Franklin, the patriotic William Paca, the competent George Washington, the royalist Alexander Hamilton, and the philosophic, democratic Thomas Jefferson.

And in order to understand that this co-ordination achieved in colonial America was something pretty substantial, we need only remind ourselves that it stood against the divisive forces at work during the first fifty years of the republic which culminated in the tragedy of the Civil War.

The American nation is one illustration of the way God and man are working together to create human institutions designed to bear aloft new standards, to stimulate the growth of new human powers, to give men a fairer chance at life, liberty, and the pursuit of both happiness and character.

We Americans hope that this nation was brought to birth to demonstrate the feasibility and the glory of loftier conceptions of the relation of government to the governed and of citizen to citizen. We hope that the existence and functioning of our nation have made a solid contribution to that body of accumulating ethical ideas called the moral universe.

The point I am driving at here is that in the short history of the American people we can see this thing I have called co-ordination at work creating something

unique, forming the political relationships of men into a new pattern, a government which, at its beginning, was unlike any existing one in structure or actuating principle; and all this the co-ordinating idea of freedom created out of haphazard, dissentious, cantankerous human energy, which unorganized and uncontrolled would have destroyed itself. Thus co-ordination took raw, unused human power that was going to waste and harnessed it to beneficent ends.

This brings me naturally to say that, not only are nature and ideas co-ordinators, workers together with God, but most of all are men such.

This thing, co-ordination, which I am discussing is in its interesting and vital form essentially a human function, a prerogative of men, the lofty privilege and the high duty of folks dowered with intelligence and imagination. There can be no organization coming out of disorganization, no unity out of chaos, no order out of confusion, no creation of something new out of the unshaped original stuff of the universe where there is no penetrating eye to see new patterns that can be woven on the loom of life out of a tangle of material, or where there is no capacity to select the essential strands of that pattern and bring them into an appropriate togetherness.

Man, the co-ordinator, is like the magician who is always pulling—not some hocus-pocus out of a hat—but something new, startling, wonderful, from the limbo of the "might-be," from the raw stuff of life, and setting this new thing before his fellows for their use.

Man, through science and business, just now is doing that thing every day, so that the wonder is not when the scientist and the captain of industry do bring out new wonders in rapid succession, but when they don't.

The co-ordinator, whether he be scientist, business genius, statesman, prophet, artist, teacher, poet, or what-not, gives shape to that which to the undiscerning and dull of sight is shapeless, without form and void. Every man is a potential co-ordinator, this possibility differentiating him from the beast and relating him to Divinity. In giving form and substance to his hopes and his dreams, in bringing beauty and the ideal

from out their background of vagueness into sharper focus, he is a worker together with God.

A sage—and himself a poet—has given immortal expression to the idea that the artist—and every co-ordinator is an artist—envisages forms and shapes, perceives harmonies and beauties not yet existent, which, passing through his creative brain, spring, like Venus from the head of Zeus, full-grown into life, assume substance, become alive and capable of moving the hearts of men.

"The poet's eye" (he declares) "in a fine frenzy rolling
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name."

And so it comes about that the great creations of the artist's genius, like Faust, Don Quixote, or King Lear, possess personalities more convincing and radiate influences more potent even than do many actual people. This fact testifies to the spiritual collaboration between great artists and the Supreme Architect of the universe.

Let none of you feel, my friends of the senior class, that because you may not play, or be destined to play, a conspicuous role on the world's stage, you are not a co-ordinator. My theme concerns the actual and potential life of every man. In so far as each of us helps shape intelligently his own destiny, and that of those around him, out of the raw materials which life presents him every day, in exactly that measure he is a co-ordinator and a worker together with God. For as far as we can determine, it is Deity's chief task to develop people.

A characteristic of our day is the augmenting conviction that life is not a guessing contest but an increasing control of the blind forces of nature through human reason, a subduing of the destructive passions of men through intelligence and good. All this means that there is a growing belief in what I have been calling co-ordination. Modern science has gone farthest in utilizing human reason to harness brute forces for the service of man. By intelligence, Colonel Gorgas conquered yellow fever and made possible the Panama Canal. By intel-

ligence the radio engineer enables us to transmit our voices to the uttermost parts of the earth.

But on this baccalaureate occasion, I am particularly interested in co-ordination as applied to the control of human forces for the advancement of man's well-being and for the development of all his powers. This type of co-ordination is generally thought of as leadership. I like the term human engineering.

The inability, in any one in a place of influence, to fuse conflicting ideas, to adjust differences, to stimulate loyalty to common ideals, is glaringly apparent and usually calamitous.

Charles V, ruler of Austria and of Spain, finally gave up his dual crown in despair and retired to a monastery because he could not handle his two realms. One day he complained to his jester that he could not make two of his favorite watches keep together. Whereupon the wise fool asked his sovereign how he expected to keep two kingdoms together if he could not control his time pieces.

Chaos and dissolution came to both Austria and Spain from Charles' inability to co-ordinate the human energies of these two countries for the preservation of their peace and orderly life.

On the other hand, Julius Caesar was a genius, not so much in the mechanism of war, but in the art of handling men; he was an outstanding human engineer, a magnificent co-ordinator.

In his thrilling account of Caesar's career, James Anthony Froude presents a picture of this amazing Roman as he gradually fused into a stupendous human institution the Roman empire—a great hodge-podge of civilized, semi-civilized, and savage peoples—Italians, Scythians, Egyptians, Greeks, Spaniards, Gauls, Germans, and Britons, giving the life and property of every citizen a new security under the rule of Rome. As, before his time, this empire did not exist even in men's dreams, Caesar created both a new realm and the new idea of human political unity. He turned the chaotic energies of a score of wild and warlike nations, sprawling over the Mediterranean area and Western Europe into a pretty substantial fealty to new standards

of law and order for which Rome at its best always stood. Never after Caesar's time did Europe quite sink back into the old chaos. Without knowing whom he served, he was a co-laborer with Deity in creating new social and governmental ideals.

Some of you have been following in the newspapers the work of a modern co-ordinator, another amazing man, a human engineer whose achievement may become as famous as the Declaration of Independence. I refer to Owen D. Young, American chairman of the Reparations Commission which, having been in session in Paris since mid-February, has only just completed its labor within the week.

His task was to guide the commission in discovering amidst the conflicting claims of the one-time Allies, the fair amount of their bill against Germany for the damage to their property during the Great War.

Of course, the job was, first of all, one of financial engineering, but Mr. Young's accomplishment was vastly more than finding his way through a maze of figures to a fair conclusion. It was pre-eminently a matter of human adjustment, of reconciling conflicting and extravagant claims, of relieving nervous tensions, of bringing men to discuss dispassionately fundamental differences of opinion. It was the job of helping them to find the greatest common denominator of agreement.

Twice the conference went on the rocks and twice Mr. Young pulled it off. By his patience, his skill as a master of men, and his competence as a co-ordinator, he enabled this commission to create a firm economic understanding among the peoples of Europe so that now they can proceed with their national development unhampered by the specter of financial ruin.

This achievement is refreshing evidence that international confusion and conflict are in full retreat before international order and harmony. Co-ordination has scored another victory. No longer ago than 1914 it would have been held folly to submit such delicate questions to the arbitrament of conference. Now Mr. Young and his fellow co-ordinators have turned human energy, threatening to misspend itself in conflict, into beneficent, splendid power to stabilize Europe's life and give it a chance to come

back. Surely, this is the will of God and these conferees have been laborers together with him.

One fundamental co-ordination I have yet to mention: it is that of combining and regulating one's own chaotic impulses into the harmony of dynamic personality.

An old German adage says:

"Sich selbst bekriegen ist der schwerste Krieg;
Sich selbst besiegen ist der schönste Sieg."

The Apostle Paul found co-ordination difficult for, as he expressed it, there was warfare among his members and when he would do good, evil was present with him.

Our jails and insane asylums are full of folks who either have not tried to weave their powers into a significant pattern or who, attempting it, have met defeat. Unfortunately also, there are too many people whose life is bare existence, whose energies have never been fused and fired by ideal ambition. Inertia may have laid its dead hand upon them, or animal impulses may be running riot through their lives. At any rate, the efforts they may be making to harness their lives to useful ends, to give them meaning and value, seem frustrate, futile, fruitless.

Like the dealer in a game of cards, life hands us, the players, the odds and ends of things and requires us to score with them. Life gives us, maybe, a quick temper, a ready sympathy, a love for beautiful things, a curious combination of laziness, superficiality, and ambition—in a word just the barest chaotic sketch of a character, and expects us to complete a beautiful picture.

Every man's life is an adventure in achieving spiritual freedom. If he can co-ordinate and develop the rudimentary powers with which he comes into the world, if he can master his energies, as Ben Hur controlled his prancing steeds in the chariot race, if he can utilize circumstances, adverse or favorable, if he can pull himself together, he can achieve spiritual life, immortal life; he will have co-labored with God in realizing that moral and spiritual state we call the kingdom of heaven.

Perhaps I have been overlong coming to the point of this discourse, I have tried, however, to show you that co-ordination is the old fight of integration against disintegration, cosmos against chaos, order against disorder, construction against des-

truction, the purposeful against the haphazard, benevolence against diabolical obstruction, inertia, disorganization. It is the joint struggle of God and man to weave the unrelated strands of life into a pattern of meaning and value.

Co-ordination is an ancient problem, a cosmic problem, an international problem, a community problem, a personal problem. It is the way nature works to achieve her ends; it is the way intelligence conquers unreason; it is the way personality works to achieve human excellence. It is God's way of co-operating with men to build his kingdom.

The world is still so imperfect as to be very much at loose ends. It sorely needs co-ordinators and lots of them. Wherever there is friction, dissension, conflict, there a co-ordinator is required. Wherever there is waste in human energy, or magnificent power asleep or unaware of itself, there a co-ordinator is indicated. Wherever there is perverted purpose or inadequacy of means to a necessary end the co-ordinator should be summoned.

Domestic discord, lack of community co-operation, crime, insanity, and war give ample evidence of the need of an ever extending application of co-ordination in the affairs of men, all of which are the affairs of God.

A few months ago I stood by the tomb of Napoleon. Coming into the mortuary chapel from a dull Parisian afternoon, I was at first dazzled by the golden light from the stained-glass windows which flooded the superb high altar. Accustoming my eyes to the brilliance, I remarked the chapel's lofty dome which appeared to spring lightly upward from the columns supporting it. I saw the faultless, lavish elegance, the artistic perfection of the whole which gripped my spirit like a majestic solemn hymn.

Then my eyes sought the crypt where, in a massive sarcophagus so beautiful as to suggest that its marble was quarried from the hills of heaven, rest the remains of one of the would-be conquerors of the world.

Countercurrents of thought struggled in my mind as I contemplated with my physical sight this glory of sepulture and with my mind's eye the ashes of physical and spiritual defeat.

I could easily conjure up the lonely Na-

poleon on St. Helena as he pondered his one-time triumph at the head of the proudest army of Europe, his subsequent humiliation at the hands of the British, and the bitterest thought of all, his being shut away on a god-forsaken island to rot and die. I can imagine his echoing the melancholy observation Shakespeare puts into the mouth of Cardinal Wolsey:

"Farewell! a long farewell, to all my greatness!
This is the state of man: today he puts forth
The tender leaves of hope; tomorrow blossoms,
And bears his blushing honors thick upon him;
The third day comes a frost, a killing frost."

Napoleon dreamed of co-ordinating all Europe into a mighty empire comprised of a congeries of nations but, as Victor Hugo graphically phrases it, he left God out of his calculations, and God cast him off. Napoleon's dream, it seems pretty certain, was of power and self-glorification.

As these thoughts were running through my mind I glanced up at the high altar where there was the representation of another man, naked except for a loin cloth, with a spear-wound in his side and a crown of thorns on his head.

What a contrast! The man of blood and iron resting in a tomb, almost celestial in its beauty; the man of peace and of love, friendless, forsaken, hanging on a cross. The one man came down to his end, bitter, broken in mind and spirit, conscious that the aims and efforts of a life-time had gone on the rocks, his sway over men vanished like a puff of smoke; the Other, facing the agonies of crucifixion, came down to his end, however, with an exhilaration of spirit, a consciousness that the rule of the things he had striven for was really beginning and that their hold on men was certain to increase.

Napoleon tried an outmoded sort of co-ordination, that by force, and in his defeat God served notice on mankind that the conqueror's "heart that puts" its "trust in reeking tube and iron shard" can no longer be a co-laborer with Deity.

Jesus Christ came announcing a strange, impractical doctrine that truth, beauty, goodness, and love are the ultimately victorious forces in life. For two thousand years these principles of co-ordination have slowly but perceptibly been bringing men

together in such new patterns as have greatly enhanced the happiness of the race, augmented its physical well-being, and spurred it to appreciate and strive for that final goal of all living—human excellence.

Tomorrow, members of the class of 1929, you are to receive your diplomas as evidence of a certain degree of intellectual and spiritual maturity. These are not merely genteel, academic pats-on-the-back signifying the faculty's appreciation of your efforts. No! In effect we are saying to you, "Here, by the token of what you have done, is what we expect you to do!"

Your diplomas are challenges. They are not discharges; they are commissions in the battle for human excellence, for the spiritual freedom of men. By your college life, you have received potentially an equipment for the noble labor of co-ordination. Let this commission come upon you, like the mantle of the prophets of old, with a steady, exhilarating sense of high responsibility, for you are, indeed, if you will be, laborers together with God. God bless you!

NOTICE

The Battle Creek Church extends a cordial invitation to all those who are planning to motor to Conference this year to spend the preceding Sabbath, August 17, in Battle Creek as guests of this church. It is then a pleasant one day drive to Milton. Plans are being made for some sort of program, Sabbath afternoon and evening.

If convenient to do so, notify Russell Maxson, 374 N. Kendall St., of your intention to make this stop-over. If your plans are too indefinite for this, do not fail to stop anyway.

Someone will be at the church any time Friday afternoon, August 16, to direct you to entertainment.

THE CHURCH ACTIVITIES COMMITTEE.

Little Alice was taken on a visit to a peacock farm. Her mother was busily engaged in conversation when her small daughter ran up breathlessly. "Oh, mother, come quick! There's an old chicken out in the yard that is in full bloom."—*Children, A Magazine for Parents.*

WOMAN'S WORK

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

LETTER FROM MISS BURDICK

DEAR MRS. CROSLY:

Readers of the RECORDER may recall a letter in which the story of a former school girl, Chung-chung, was told. Some three weeks ago Mrs. Zung and I were calling upon her and it was suggested that this week's prayer meeting be held in her home. She assented to the suggestion. Yesterday Mrs. Zung went to see if she had remembered the conversation and if it was convenient. Chung-chung was not at home but a daughter answered, "Mother forgotten it! Why she speaks of it every day." So yesterday we went, eight in number from outside. One of the girls—women—said, "I didn't know whether I had ever known Chung-chung or not, but when we went in and she called me by name I knew I just had to remember her."

Chung-chung had called her three daughters home and neighbors, not a few, had gathered about. The home is rather a dilapidated farm house right in the city. When I came to China the greater number of girls in the school had come from farm houses in that neighborhood.

Mrs. Zung led the meeting, distributing to all some sheet tracts with the story of the Prodigal Son and very well illustrated. The story she read and explained very well. There were other remarks, several prayers, and singing not a little.

Among those who came in from outside was a young woman with her little son. She was introduced as a Christian neighbor. Her story interested me. They, she and her husband, had a shop where cigarettes and other things were sold, among them picture frames and glass. One day a woman brought a picture of Jesus to be framed. Through this picture and the story as told by the woman the family was converted. Later the little son fell ill and they asked a band of praying women to come and pray for his recovery. They were told that in

order to be heard in prayer, they should give up selling cigarettes, which they promptly did. It interested me that in this band of praying women was the daughter of the man, long since dead, who brought Chung-chung to the school so many years ago.

After the meeting there was the usual tea, refreshments and social time. This was certainly a happy occasion for me, and so it very evidently was for the rest, Chung-chung especially.

Very sincerely yours,
SUSIE M. BURDICK.

*Grace School for Girls,
Shanghai, China,
June 18, 1929.*

AN APPRECIATION

So many old friends have passed away recently that it gives one a vivid feeling that one's own life is passing swiftly. Amongst them are Mrs. D. H. Davis, and Mrs. Marie Williams, of whom others have written, though much more might be said. We out here shall miss Mrs. Williams' most interesting letters. The loving assurances that she always remembered us in her prayers, and occasional mention that "Mr. Cossum prayed for you by name this morning," showed how warmly she was interested in us and our work, and her remarks about others showed how wide an interest she had in all of God's work. She was a remarkable woman and deserves a real biography, but I am not the one to write it.

But I have lost from earth another beloved friend, who called me "Sister Rose," one whose biography will probably never be written, and because she represents a host of women to whom my heart goes out in reverence, I want to write a word of her.

I would like to place on her grave a wreath of pansies "heart's ease" — Mate Potter. I copy from a newspaper clipping, "Mrs. Mary Louise Potter was born at West Hallock, January 10, 1863, and passed away at a Peoria hospital, January 31, 1929. She was a daughter of George W. and Emily T. Butts. She was married to George F. Potter, also of West Hallock, on December 18, 1881."

As I look back on my life at West Hallock, I always see Mate and George. She was never forward nor striving for a prominent place, though capable of filling any.

She was always in the choir with her sweet soprano voice, but never caring for particular parts or attention. Was the organist absent? She could take her place if necessary. She was always ready to do the hardest part of any work for the church, always faithful to every known duty, always helpful as a friend and neighbor, an immaculate housekeeper, a fine cook, a loving, thoughtful wife and mother, just quietly living her kindly life. It is sad indeed that her last years were clouded by disease, so that the news of her passing was received with a feeling of relief for her.

But this little word of appreciation I am writing, is not for her alone, but for the many other women, who are still living such lives as hers, the true, unselfish Christ-like lives, with no public attention being paid them, and no desire for it. May God bless them, and give them the warmth of peace and quiet joy which is his to bestow!

ROSA PALMBORG.

HOME NEWS

BOULDER, COLO.—The annual meeting of the Woman's Missionary Society was held in the church basement July 3.

In the absence of the President, Vice-President Mrs. Mina Coon took charge. After devotionals and necessary business, reports were given and officers elected. It was suggested that the secretary's report be sent for publication to the RECORDER, also any items of interest.

Owing to the School of Missions recently closed at the Chautauqua grounds, chautauqua just opening, summer schools, tourists, and other activities Boulder is quite a busy place during the summer months. A great many Texas and Oklahoma people summer here as well as people from almost all the other states.

Our society is small in numbers but we do not feel that excuses us from doing our best, and because of that fact we may feel more individual responsibility than we otherwise would.

We have had eleven monthly business meetings during the year and business transacted at three work meetings making a total of fourteen.

Present membership is twenty-five, twenty resident, five non-resident. New members

added during the year, five. Active members probably fifteen.

The officers of the past year were re-elected for the coming year. Mrs. Mary Andrews has served us continuously as president for six years, and Mrs. Lillie Ayres, our efficient treasurer, for fourteen years. The society believes in holding fast to a good thing, hence the long terms.

Our work has consisted principally of quilting, tying comforters, and food sales.

The society had their annual dinner in the church basement February 6 with a good attendance.

The questions sent out by the Woman's Board have solved the problem of our program meetings, also stimulated interest in denominational affairs, and we suspect more read the RECORDER than heretofore.

A number of letters have been received from absent members. Mrs. Coon writes very interesting accounts of the people and work in Jamaica.

Considering our numbers we feel that the year has been fairly prosperous, also we feel renewed courage for the coming year.

Owing to delay in sending this another enjoyable event may be reported. July 17 the women of our society held their yearly picnic on the chautauqua grounds with fifty present. The men were invited and several accepted the invitation. A number of the ladies of the Denver society were present as well as the David Davis family of North Loup and Miss Hazel Crandall, a librarian of Omaha, who is visiting relatives here. At 12.30 a bounteous repast was spread in the dining pavilion, after which we adjourned to the auditorium where a social time was enjoyed and our president called on visiting ladies to tell us of their societies' plans of work.

The chautauqua grounds are an ideal place for a picnic, just at the base of Boulder's famous flatiron mountain with a beautiful view of both hills and valley.

On the following Sabbath Dr. Grace Crandall and daughter, Mr. G. L. Hutchins, wife and daughter Inez of North Loup, and Miss Avelea Clement were present. Miss Clement favored us with a beautiful solo. Dr. Grace occupied the Sabbath school hour, giving a very interesting talk on conditions in China.

M. H.

YOUNG PEOPLE'S WORK

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

USING NATURE'S LAWS

Christian Endeavor Topic for Sabbath Day,
August 17, 1929

DAILY READINGS

Sunday—Law of recompense (Gal. 6: 8)
Monday—Law of increase (Matt. 25: 19-21)
Tuesday—Law of habit (2 Pet. 1: 1-8)
Wednesday—Law of love (Matt. 5: 43-48)
Thursday—Law of generosity (Matt. 7: 1, 2)
Friday—Law of faith (Mark 11: 20-26)
Sabbath Day—Topic: Making the best use of nature's laws (Gal. 6: 7; Matt. 13: 8; Mark 4: 28)

SUGGESTIONS

(From The Endeavorer's Daily Companion)

"There is a law of development. The fruit comes last, and we must patiently wait for it. It is so in the development of the divine life."

"When we discover a law of nature, it is wisdom to harness it. We use the lightning to illuminate our homes because we obey the law. We can work successfully only with and never against nature."

"Some day man will harness the power of the ocean tides, and perhaps also, the power of earthquakes. To use a law of nature, we must first understand it. Danger lies not in knowledge, but in ignorance."

"Punishment for sin is not something laid upon us from the outside (except civil punishment like imprisonment). It comes from within. It is the action of a moral law violated, and no one can escape."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

While working in a flower bed tonight, I noticed some dead leaves on geranium plants, so I picked them off, fearing they would hinder the growth of the plants and spoil the beauty of the flowers. These leaves were utterly useless, as there was no life in them. This suggests a thought which is worth our meditation. It seems to be a law of nature that dead parts of plants must be removed.

We might compare dead leaves to evil habits and sins in our lives. We often allow them to become so fixed in our lives

that they control us and almost overcome us. Their presence is a menace, for they drag us down, and it is our duty to get rid of them. We can not do this in our own strength alone, but through Christ we can do all things.

After completing this task, I took the hose and watered the plants, so they could brighten up and grow. In our Christian lives we, too, need to be watered with the living water, which we can get from God's Word. We should drink of this water often, in order that we may grow spiritually and be a blessing to the world. Let us drink from this fountain of life.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Reading (Ps. 1: 1-6)
Monday—Animal life (Prov. 6: 6-11)
Tuesday—Birds (Matt. 6: 25-34)
Wednesday—Play (Matt. 11: 16-20)
Thursday—Athletics (1 Cor. 9: 24-27)
Friday—Hikes (Matt. 12: 1-9)
Sabbath Day—Topic: Favorite hobbies and amusements (1 Sam. 16: 19-23; Matt. 11: 16, 17)

Topic for Sabbath Day, August 17, 1929

For consideration and discussion:

What is a hobby?

When is a hobby of value?

When is it harmful?

Name your favorite hobby, tell why it is your favorite and what value is derived.

SOME HOBBIES

OF MILTON JUNCTION INTERMEDIATES

I like to tear things apart and repair them and make them work. I seem to find something fascinating in the smell of gasoline and grease. Such a hobby appears to be of some value, because it is a pleasure to have things run well and they cost less to operate.

My hobby is reading. I think reading is a good pastime and amusement, provided good reading material is used. It is often instructive too.

After carefully studying my tendencies and interests, I have decided that music is my hobby. I spend a great deal of time in practicing assigned lessons, which I consider a pleasure and at times a recreation. I like to play merely for recreation and to study the lives of famous composers. It is

interesting to listen to selections being played and to notice the changes in rhythms, movements, keys, tempos, and interpretations. I like to distinguish the various instruments in a band or orchestra. It has become a habit with me to play the piano when I am tired, or waiting for someone.

Hobbies may not be for amusement only but may soon become part of one's daily routine. In this way hobbies become habits. Let's choose helpful hobbies.

My favorite hobby is raising flowers. Beautiful flowers always attract me, and to help them grow and develop as I watch them is a pleasure. This hobby not only furnishes pleasure for myself but to others, as flowers are furnished for the church or the sick room, and other places where they may be admired. God has given us great beauty in the flowers, and it is a healthful pastime to be among them.

Photography is my hobby. I enjoy photography because I enjoy the beauty of nature around me, and enjoying this beauty. I naturally like to record it with the camera. Such a hobby is liable to lead to a life work, for there is a great opportunity for photographers in the world.

There is a great deal of value in taking a trip, whether a long or short one. This is a type of recreation that can be made educational and wholesome. On a trip that covers a great deal of territory and extends over a long period of time one can get first-hand information which would be remembered longer than just from reading, as one remembers best by doing. Besides the educational value, one gets a change in his physical and mental activities. Even on short trips, one can receive the same values as on a longer trip although to a smaller extent.

I have the peculiar hobby of collecting souvenirs. It seems there could be very little of value to a person's life in doing this but I find it a great pleasure. Souvenirs help us to remember some of the happy times we have had. For example, I have in my collection a little piece of wood. To you that would seem insignificant but to me it has a great meaning. It is a piece of the propeller of an aeroplane which I saw crash into a tree on the Fourth of July. (Nobody injured.) I also have the passport that our

Sabbath school teacher had us make at one of our Sabbath school parties soon after she and her husband returned from a trip across the ocean. And so, if such a hobby gives pleasure, don't you think it must be of some value to my life?

My favorite hobby might be called "Making others happy." I am very happy when I am doing something for others and I am especially fond of working with children of the Junior age. During the past year I have been teaching a small class in Junior Christian Endeavor, and I believe I get as much enjoyment from the work as the children do. It seems to be a pleasure for the children to make booklets illustrating Bible verses, and I am always ready and glad to help each one find his pictures and then watch their happy faces as their books are being filled.

REPORT OF THE INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

REV. WILLIAM M. SIMPSON

To the Seventh Day Baptist Young People's Board:

As your delegate to the Thirty-second International Christian Endeavor Convention, which was held at Kansas City, Mo., July 3-8, I am happy to submit this report.

As the proxy of Dr. B. F. Johanson, our denomination's trustee of the International Society of Christian Endeavor, I was received as a guest delegate, which means that my hotel room was paid for by the International Society, and that I had free tickets to more banquets than I could eat.

In this connection I will present my expense account:

Registration fee	\$ 2.00
Fare—Battle Creek to Chicago.....	2.90
Fare—Chicago to Kansas City (and berth)	14.20
Transfer in Chicago.....	.50
Meals, on way out.....	.65
Two dinners with S. D. B. delegation, at 60 cents.....	1.20
Fare—Kansas City to Chicago.....	11.03
Transfer50
Fare—Chicago to Battle Creek.....	2.96
Lunch on train, returning.....	.60

Total expense

\$36.54

Received:

Registration fee	\$ 2.00
Advance on expenses (check).....	25.00
	27.00

Amount still due

\$ 9.54

I wish to say a little about the personnel of the convention. The officers of the International Society are hard working people. The president, Daniel A. Poling, as you know, is pastor of the Marble Collegiate Church, New York City, editor of the *Christian Herald*, popular conductor of radio conference, and holds numerous other offices. Although different in many respects from Dr. Francis E. Clarke, he is his worthy successor. E. P. Gates, Stanley Vandersall, Carlton M. Sherwood, and others give themselves also diligently to their tasks, as do the others whom we will not take time to mention by name. But how can we forget Paul C. Brown, W. Roy Breg, Charles F. Evans, and Dr. William Hiram Foulkes? I heard one observer remark that the Christian Endeavor movement is developing a type of field men, more or less alike. But we must admit that Ira Landrith and Rev. W. A. MacTaggart are "different."

Among the persons scheduled to speak or sing on the program, but who did not appear (for various reasons) are Senator W. E. Borah (Idaho), Mabel Walker Willebrant, and Marion Tally. But Justice Florence Allen of Ohio and Madam Schumann-Heink, whose names were not printed on the programs, did appear.

My reason for mentioning these names is just to remind ourselves of the great value to so many young people to meet and hear these and so many others whom I have not named of the notables of our own and other lands. At the last session of the convention President Poling asked those who had attended other international Christian Endeavor conventions to raise hands; then, those who were attending their first convention of this kind. I was sitting in a side gallery at that time, and it seemed to me that three fourths of the people in the audience were in their first great convention.

Some of you have already read President Poling's opening address. I read it in advance, and shared with some of you the feeling that I could not make it sound like him. But when I heard him speak it, there was no mistake; it was the same flaming evangel to the youth of the world. The "Crusade with Christ: in Evangelism, in Christian Citizenship, in World Peace" for the past two years has proved so successful,

and is still so appealing, that the same slogan is continued for the next two years. Doctor Poling challenged Christian endeavorers to a "trinity of triumph," which phrase at least one speaker revised to a "trinity of endeavor." These three subjects were the principal subjects of the convention addresses and conferences.

It seemed to me that larger place was given in this than in former Christian Endeavor conventions to leading representatives of other youth movements. Fred Ramsel of the W. M. C. A.; James Kelly (Scotland), of the World's Sunday School Association; Floyd Shacklock of the candidate committee of the Student Volunteer Movement; as well as Ramond Robbins, noted lecturer. And there were others, representing the Epworth League, the Baptist Young People's Union, etc. Still it did not seem to me that some of the Christian Endeavor leaders are quite as willing as they might be to co-ordinate their work with—the International Council of Religious Education, for instance. This opinion is based upon a spirit I thought I noticed, rather than any definite statement by any speaker or committee report.

There was some good music in the convention. I could not tell whether it was directed by John R. Jones, leader of the convention chorus, or Homer Rodeheaver, or Percy Foster. And I do not think they knew either. But Mr. Jones' chorus was fine. Some church orchestra traveled quite a distance at their own expense to furnish music for several noon-time services. A few special pieces by other individuals and organizations helped.

The Convention Hall and Shrine Temple were well suited for their purposes—the first for the larger audiences and for exhibition booths; and the second, for smaller audiences and for conference and classrooms. It was usually possible to hear from any place in a session room.

There were oratorical contests during several sessions of the convention. These were on the three phases of the Crusade with Christ. Each contest was judged and awarded separately. The orations were of a high order. And each contestant appearing in the convention represented a series of contests in his own state, so that many who did not appear in the convention had stu-

died and spoken on these three great subjects. How fine it would be if these good results could be conserved without the harmful results of competition in a movement that sets so much store upon co-operation! I was told that the Junior Christian Endeavor workers in the convention are preparing to oppose the contest craze in Christian Endeavor. There are others who believe with them.

There were sectional conferences most forenoons of the convention week from about eight to about ten-thirty. These were a good school of Christian Endeavor methods and spirit. I did not attend just one of these throughout the week, but went from one to the other to learn how well they were being conducted.

I was especially well pleased with the Vocations Conference addressed by Stanley Vandersall, and the Junior Workers' Conference led by Miss Mildred J. Haggard of Minneapolis, Minn. In this Junior Workers' Conference her outstanding helper was Miss Charlotte Babcock of our church at Milton, Wis.

Besides the group conferences, there was one "convention class" on the general theme, "Acquainting Youth with Christ," which ran through the most of the forenoons of the week. This was addressed for about twenty-five minutes each forenoon by different speakers—Rev. F. G. Coffin, editor of the *Herald of Gospel Liberty*, Bishop L. W. Kyles; and Rev. E. L. Reiner of Chicago.

The "Crusade with Christ" parade the afternoon of July 4 was a very beautiful spectacle. I did not march in this parade this year, because I wished to move about on the sidewalks to form some opinion of the effect upon the people. While there is little I can report concerning the effect upon the people, still I am glad for the study I made. The Christian Endeavor movement holds to the policy of running its international conventions over the Fourth of July, and staging a patriotic parade. It is one of its fine forms of evangelism. It is fine for so many people of a city to be impressed by the spirit of crusading Christian youth. On my way to my hotel one evening late, I stopped at a street corner just to notice the young people on the streets. Another man

on the way to the same hotel agreed with me that it is easy to notice the difference between the young people who wore the C. E. badges and those who did not; and the difference was not in the badges, but in the young people. Very few delegates did I see smoking cigarettes or appearing lax as to morals.

The convention of 1931 goes to San Francisco, although Washington, D. C. made a strong appeal for it. Milwaukee and Indianapolis are asking for the 1933 convention.

I thank the Young People's Board for this privilege of attending such a fine convention, and I hope to be of some service to the board more than merely reading this report.

Battle Creek, Mich.,
July 11, 1929.

C. E. NEWS NOTES

ASHAWAY, R. I.—On Sabbath morning, June 29, the morning service was in charge of the Christian endeavorers. Pastor Simpson had helped plan the program before leaving for Battle Creek. The worship period was in charge of Clarence Crandall and James Waite, followed by a very interesting and instructive paper on "Our Medical Mission in China," by Miss Tacy Crandall. In place of the sermon the pageant, "The Hanging of the Sign," was presented by a number of the young people.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

THOSE HE HATES

We once read: "Here is a law that never varies: No man is bigger than those he hates. When you outgrow them you stop hating them."

So the question that we must all ask ourselves is, "Whom do we hate?"

By this rule we can all judge ourselves.

Think over those whom you hate, if any, and see just how big a man or woman you really are.

Perhaps you don't stack up so well in your own judgment. If not, there is only one thing to do: Stop hating, it's a waste of time and a waste of nervous energy.

—The American Tyler-Keystone.

CHILDREN'S PAGE

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

A CHRISTMAS TREE IN AUGUST

Junior Christian Endeavor Topic for Sabbath
Day, August 10, 1929

MRS. HERBERT L. POLAN

Leader's talk—I don't know who ever thought of such a queer thing as having a Christmas tree in August. But you can all easily see two good reasons for doing this strange thing. First, we should not forget the poor and needy during the year, but help them at other times besides just on December 25, when there is such a bustle and scurry to do each for his own friends. Then second, if we have a special meeting and remember to bring gifts for the needy in August, they can be carefully selected, packed, and sent in good season to reach some distant inland mission to which mail travels slowly.

Missionary committee chairman's talk—This of course is a lesson on giving and on missionary work. I think you will feel highly repaid for getting up a Christmas tree in August when some touching "Thank you" letter comes in from some missionaries and little brown or yellow Christians living far away on some lonely island or way over the high and rugged mountains, the Himalayas, in a hot and dreary land. So some day next week we want all who would like to help the poor little heathen children, to come and help us pack up these pretty little trinkets you have placed on this tree and it will be shipped to _____.

Songs—God is everywhere. If you can not on the ocean. Anywhere with Jesus. Away in a manger.

WHY IS TRUTH BEST

Junior Christian Endeavor Topic for Sabbath
Day, August 17, 1929

Motto: Psalm 120: 2. (Place just the reference on the board after the word "motto.")

Hymns: Junior Rally Song; Be true to Endeavor. I would be true. Kind words can never die.

Object lesson—a watch. (It should be accurate and tell the truth, or it surely isn't much good. It may have a beautiful and expensive case but be a poor timekeeper—how about children?)

Topical talks:

One great man who met a hard situation and told the truth. Should one always tell the truth outright? Truthful Bible characters.

Questions:

What man in the Bible told a lie and died because he did so? Who knows when you tell a lie? What woman in the Bible told a lie and her family suffered for it? Does truth ever change?

Get a concordance and find how many times truth and true, honesty and virtue are mentioned in the Bible.

Story.—A Lie Sticks.

"Would you tell a lie for three cents?" asked a teacher of one of her boys. "No, ma'am," answered Dick promptly. "For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a hundred dollars?" "No, ma'am?" "For a thousand dollars?"

Here Dick was staggered. A thousand dollars looked like a very big sum. Oh what a lot of things he could buy for a thousand dollars! While he was thinking about it, trying to make up his mind, a boy behind him cried out, "No, ma'am." "Why not?" asked the teacher.

"Because, ma'am, the lie sticks. When the thousand dollars are all gone and the good things anyone could buy with them are all gone, the lie is there all the same."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have enjoyed the stories and letters in the SABBATH RECORDER, and when you said there were not many letters coming in I thought I would write.

Marlboro is not a town or even a group of houses. The nearest town is Shiloh, two miles away.

I have an Airedale dog whose name is Buster. He does a few tricks, and is quite intelligent anyway; he keeps the tramps away. He was a year old the first of June.

We have a pond near our house where I go in swimming almost every day except Sabbath day. People from miles around

come here for bathing. There is a sandy bottom and a gradual slope. I have been able to swim and dive for two years now. This year Buster swims with me.

I am twelve years old and will be in the eighth grade next year.

I wish I might see some letters from friends in Nortonville, Kan.

Your sincere friend,

PAUL COTTRELL,

Marlboro, N. J.

R. F. D. 1,
Bridgeton, N. J.,
July 5, 1929.

DEAR PAUL:

I surely do want more letters and so was very glad to receive yours. I like your letter very much.

Buster must be a very fine dog. Airedale dogs are usually quite intelligent. We have one next door to us and he does tricks, too. His name is Bibs. Isn't that a funny name for a dog? He likes to go to the postoffice with me and will carry letters in his mouth without soiling or wetting them.

I hope your friends in Nortonville will soon grant your wish, and I am glad you made the wish on paper.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I liked your story "The Quarrel," which mother read to me. The book I like best is "Almost Fairy Children." Do you know it? Professor Edwin Lewis wrote the stories.

My sister, Carol Ruth, has the whooping cough. I've just gotten over it.

I caught a turtle in the yard, but I let it go because I thought it wouldn't like to be shut up.

My Sabbath school teacher, Jessie Davis, is in the hospital. Mrs. Ray Polan taught our class today.

We put off two Roman candles and a lot of sparklers for our Fourth of July celebration. We ate dinner on the porch because we couldn't have a picnic on account of sister.

Do you have the "Tiny Mites" in your paper? We read them every day.

I haven't any pets, but I have a see-saw, a tricycle, and four horse shoes. Two are pony shoes. I throw those and Daddy throws the big ones.

I am six years old.

Maybe I will see you at Conference.

Your friend,

KENNETH HUGH BURDICK.

Salem, W. Va.,

July 6, 1929.

DEAR KENNETH:

I surely was glad to hear from you again, and such a good letter as it is, too. Just the kind that we RECORDER folks like to read.

Whooping cough isn't much fun, is it? So many of the children at Independence had it one summer that we could not have Vacation Bible School, and the next summer they had the mumps.

I have never seen "Almost Fairy Children." I think I'll have to get it.

We had much the same kind of a Fourth that you did, only we went to a community picnic at Independence, and finished up our fireworks in the evening by watching the firemen put out a fire on the roof of a house on the next street. The fire was caused by a skyrocket.

If you are going to Conference I expect I shall see you for I am planning to go.

Sincerely your friend,

MIZPAH S. GREENE.

SOMEBODY

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the skies the whole day long—

Was that somebody you?
Was that somebody you?

Somebody thought 'tis sweet to live,
Willingly said, "I'm glad to give";
Somebody fought a valiant fight,
Bravely he lived to shield the right—

Somebody made a loving gift,
Cheerfully tried a load to lift;
Somebody told the love of Christ,
Told how his will was sacrificed—

Somebody idled all the hours,
Carelessly crushed life's sweetest flowers;
Somebody made life's loss, not gain,
Thoughtlessly seemed to live in vain—

Somebody filled the days with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life will never cease.

—Selected.

OUR PULPIT

SIFTING FOR A JEWEL

REV. LEWIS C. SHEAFE

(Pastor of the church at Washington, D. C.)

SERMON FOR SABBATH, AUGUST 10, 1929

Text—Luke 22: 31.

ORDER OF SERVICE

CALL TO SERVICE—I was glad when they said, etc.

GLORIA PATRI

RESPONSIVE READING

PRAYER

HYMN

SCRIPTURE LESSON

HYMN

SERMON

BENEDICTION



forbidden tree was good for food, pleasant to the eye, and a source of wisdom; she was deceived, and fell into his trap. Job was confronted by the same wily foe. God's commendation of Job, "perfect and upright man, one that feareth God and shuns evil." Satan's charge against Job was that he was mercenary, that he served God because of the good things God had given him. To disprove the charge, Satan was permitted to sweep away all of Job's property and chil-

The setting sun in the earthly life of our Lord reveals in the distance the clear outline of his deep solicitude for his beloved disciples. He earnestly sought to warn and comfort them, for there were dangers ahead; that wicked one was on their track. He had a special word of warning for Simon Peter. Satan loves a shining mark. "Satan desires to have you that he may sift you as wheat, I have prayed for you that your faith fail not. When thou art converted, strengthen thy brethren." Peter says, "I am ready to go both to prison and to death." Peter, like the rest of us, did not know himself. Note, there are four things in the text for us; Peter's peril, his safety, his conversion, his work.

Peter's peril. Satan has ever been seeking to devour the chosen of God. In the garden he made the woman think that the

dren, yet Job was unmoved. Then his body was afflicted; his wife turned against him, saying why don't you curse God and die? Yet he still held his integrity. He said, "Naked came I into the world and naked shall I return thither; the Lord gave and the Lord hath taken away, blessed be the name of the Lord. Though he slay me yet will I trust him." In his great peril he clung closer to his God. To the blessed Lord Jesus came this same peril, from the same source. After the baptism and special acknowledgment by the Father, he was led into the wilderness to be tested. Did he stand the sifting? Salvation's plan with the Father's seal is the answer given to all creation.

Peter's peril came from unexpected source, at a time when he was not looking for it, and when he was among enemies, away from the Lord. It's the little foxes

that spoil the vine. For us the sifting is real. Every man is tempted when he is drawn away of his own lust and enticed; remember, your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour. We are often deceived, for Satan himself is transformed into an angel of light. The sifting process is for us all. Peter failed on his strong point; therefore let him that thinketh he standeth take heed lest he fall.

Peter's safety. I have prayed for thee that thy faith fail not. Who is it that has prayed? In the days of his flesh he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard. Surely there was safety for Peter's faith.

His prayer was not that the Father should take the disciples out of the world lest they be sifted, but to keep them from the evil one. That prayer was for all them that shall believe on him through the word of the disciples. We are sharers in that petition today. When severe judgment was imminent for Israel, Moses prayed. The Lord hearkened unto him, at that time also. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and right way. Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." The Lord Jesus said, "I know the Father heareth me, for I do always those things that please him."

Peter's conversion. Three times he denied his Lord. The Master's look of tender pity broke Peter's heart; he went out and wept bitterly. Godly sorrow worketh repentance to salvation. The Master accepted him; the broken and contrite heart he will not despise. He said, "Go tell my disciples and Peter to meet me in Galilee." How good, kind, and merciful the dear Lord is. He met Peter somewhere before he met the group of disciples. We see Peter at Pentecost, baptized and filled with the Holy Spirit, renewed, fearless and supple and pliant in the hands of the Spirit of God; surely he had been converted. Remember, that if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error

of his way shall save a soul from death, and shall hide a multitude of sins. Peter learned to put no confidence in the flesh, out of which came his sum in addition—2 Peter 1: 4-9.

Peter's work. The Master said, "My Father worketh hitherto and I work." To every man his work. One has to prepare for service. Whatever experience removes from us self confidence and conceit, better fits us for service in the vineyard of God. Peter was humbled; from then on he was to be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. It was incumbent upon him, in all things to show himself a pattern of good works; in doctrine showing uncorruptness and sincerity. The word to us is, go thou and do likewise. Take heed to the things that we have both seen and heard in him and do, and the God of peace shall keep us unto the perfect day.

GETTING A LIGHT

Never was there a time when it was so necessary to have more than one basket for your eggs. Great thriving industries are ruined overnight while others spring into existence, all due to a new invention or to a whim of fashion.

There is a great industrialist in Sweden, Ivar Krueger, who is rapidly cornering the world's match business. He deals with kings and dictators, contracting for monopolies in whole states. But he is on dangerous ground, if we may prophesy from past occurrences. The match business may flicker out like the candle business, or the ancient whale oil lamp business.

The Croats recently decided to do without matches to oppose the state monopoly, and they showed the world that it was easy. Lighters are getting pretty common already for smokers, and if they become simpler and more reliable they will increase in number. But the main danger to Mr. Krueger lies in these new electric discoveries. If we can pluck sound out of the silent air why not, in time, a light? We can't stay in the match age forever.—*The Pathfinder*.

Fundamentalists' Page

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

THE RIGHTS OF RELIGION

In the present controversy one of the fundamental issues pertains to rights. And there are at least three rights that are involved: the rights of science, the rights of philosophy, and the rights of religion. Confusion and conflict arise when these rights are forgotten.

Physical science deals with nature. It observes facts and phenomena, traces sequences and causes. It assumes continuity in all events. Science works with the principle of *causality*.

The old method of philosophic reasoning, namely, beginning with an abstract principle and from this deducing the meaning of the universe, has been practically abandoned. Modern philosophy assumes the facts and data supplied by science and experience; it begins with something given. It works with the principle of *rationality*.

Religion differs from both science and philosophy in that its supreme quest is for God and for salvation from sin. Religion above all else is a personal relationship. It seeks for comfort in sorrow, and surcease from pain. In the hour of death it seeks for light, hope and immortality beyond the grave. It feels the burden of sin and seeks deliverance. It seeks moral character conformed to that of God. It finds fullness of life and satisfaction in personal communion with God. It works with the principle of *personality*.

Now the whole radical movement of today is a flagrant denial of the fundamental rights of religion. It is time for Christian people to understand this and to make this fact perfectly clear. Modern scientific and philosophic thought have assumed such an intolerant mood and such an intellectual arrogance that many are reduced to silence, while others are so fearful that their witness to religious truth is confined to neutral things. The present day sees us living under the sway of a "scientific absolutism" that constitutes a twentieth century autoc-

racy. And this ruthless radicalism is not confined to the physical sciences. There is a persistent effort to remake the religion of our Lord Jesus Christ into the image of physical science, of biology, of historical criticism, of comparative religion, and of philosophy.

And our objection to much of this scientific effort to remake our religion lies in the fact that it does not approach the problem from the standpoint of religion. Man's religious needs are not considered. The Christian religion makes its own appeal, has its own credentials, its own criteria of truth, its own modes of verification, its own constructive principle, its own way of apprehending truth. It does not need to ask physical science for permission to carry on its work in the world. And when I speak of the Christian religion I mean the religion of which Jesus Christ is the center, and of which the New Testament is the record—not any system of thought or creed that has grown up since the New Testament was written. I mean the great realities as set forth in the records of the life, work, and teachings of Jesus Christ.

But there is a common standing ground for Christianity and modern science. That common ground can be summed up in three words: *loyalty to fact*. A sincere desire to know facts; painstaking investigation to discover facts; courage to proclaim what is clearly proved; modesty and self-restraint in refusing to go beyond the evidence; unwillingness to prejudge evidence; openness to evidence bearing upon reality of any kind—these are the marks of a true Christian and a true scientist.

I admire the true scientist in his devotion to facts, in his passion for reality, in his hatred of shams, in his desire to know and proclaim the truth at all hazards. As a Christian minister, as a defender of the evangelical Christian faith, I have not the slightest fear in raising the question of facts as touching the Biblical records. I am prepared to accept any proved facts as to those records. In the open court of sound scholarship conservative Christian faith has nothing to fear. But what I do object to, what the evangelical Christian objects to, and what we earnestly protest against, is prejudging the facts in the realm of religious and personal experience on the basis

of a world view drawn from physical science.

Now the consistent scientist sticks to his own task. He leaves religion and theology to those trained to discuss them. But it is amazing with what vehemence some modern scientists can preach charity and modesty to their theological opponents, while they practice dogmatism and arrogance in the realm of religion. I am wholly within the realm of scientific accuracy when I say that religion must be judged as a religion, not as biology, or sociology, or anything else, if it is to be appreciated and understood. The trouble is, we have a group of scientists who are not content simply to find out the truth and place the facts in evidence. They boldly enter the field of religion and try to speak with all the finality of absolute certainty. Professor W. H. Wood of Dartmouth college, in his book, "The Religion of Science," is a typical illustration. Here he tells us:

"Religion is the product of evolution. It arose and developed with the emotions."

"God is a symbol of that which faith finds beyond where science ends. Science finds no God. It affirms no creative act."

"The supernatural is excluded."

"The soul is not an independent entity which survives after death."

"Man is a higher animal of primates, closely related to the chimpanzee."

"Nature only is immortal."

Individual salvation is denied. Miracles, the inspiration of the Bible and related teachings are false. (See pages 25 to 33.)

Many of these are not scientific deductions. They are but bold, arrogant assumptions. Many of his pronouncements lie completely outside the field of science. He is but one of a whole multitude of so-called theologian-scientists.

The Old Testament records, the miraculous element in the gospels and in the life of Jesus himself are dealt with by many modern writers who have never taken the pains to find out the problems they are dealing with, many of whom betray the grossest ignorance of the Bible teachings. Another has well said: "We have a new group of teachers sitting in theological high places feeding mankind on a complete new system of doctrines out of the silver spoon of biological science."

I am not calling into question the competency of the biologist in the realm of science. But religion has rights of its own. The Christian religion welcomes every proof supplied by biology and the other sciences, but it does not get its credentials from them. Our objection is not to biological science, but to the efforts of biologists to remake Christianity in the image of biological science. The material out of which the biologist fashions his religious judgments are but remotely related to religion. That is not to say he could find no such material. But so long as evolution is defined in terms of a closed system, and all life in terms of recombinations and pre-existing forces, he can not do so. I am not unmindful of the fact that some do seek to modify the theory so as to accommodate Christian and religious facts. But such are not in the ranks of *orthodox evolutionists*.

Let me in closing quote a paragraph from the pen of Dr. E. Y. Mullins in his criticism of Conklin's book, "The Direction of Human Evolution." Says he: "From the religious point of view the fatal defect in the process of the biologist is that he has denied to religion its own rights. He has stifled its voice. He has made religion a by-product of something else. It is an incidental result of the struggle for life in the biological series. It lasts no longer than it is useful. Like any other organ it grows stunted and disappears when its function is not discharged. It is a sort of vermiform appendix to the social organism, dangerous when inflamed. A surgical operation is the only safe method. And so we have a host of biological surgeons eager to perform the operation. Professor Leuba in a recent book claims to have proved that the operation has already been successfully performed in the universities of America. I do not accept this conclusion, although the situation is serious enough.

"The most telling plea the surgeons make is that young, educated America demands that we abandon the New Testament faith for the new faith of biological science. But when the returns are all in it will be found that the demand of our youth has been created by the surgeons themselves. A particular form of culture has borne fruit. We now have a class who demand a class religion. The faith is so intellectualized as to

ignore half of man's rational nature and needs. It is as little capable of slaking the religious thirst of mankind as a snowball is capable of extinguishing the fires of Mount Vesuvius. Biological science has thus failed at a vital point. It has failed in its loyalty to fact."

After giving seven reasons for the breakdown of the religion of science, Dr. Mullin concludes: "And this is why religion enters her everlasting No. This is why religion is in revolt. This is why the modern issue is becoming so clear and also why the outcome is becoming so certain. Biology can no more reconstruct religion thus than it can make Niagara Falls flow up instead of down, than it can turn back the Atlantic tide or alter the course of the planets in our solar system."

THE KANSAS CITY CONFERENCE

DEAR DR. GARDINER:

The following is the report for the use of the SABBATH RECORDER of the Seventh Day Baptist conference held by the young people during the International Christian Endeavor Convention at Kansas City, Mo.

The Seventh Day Baptist young people who attended the International Christian Endeavor Convention in Kansas City, Mo., met in the Shrine Temple July 8 for a conference. The meeting was called to order by Rev. W. M. Simpson of Battle Creek, Mich. After a brief prayer by Rev. S. Duane Ogden of Nortonville, Kan., Lois Wells of Nortonville was elected secretary of the conference and chairman of the findings committee, with Eunice Rood of North Loup, Neb., as the other member of the committee.

A new plan of charting the growth of the Christian Endeavor societies was proposed by Mr. Simpson, which provides for the grading of the societies on the basis of what they have accomplished from month to month rather than comparison between societies. The response was very favorable toward this suggested plan. Christian Endeavor creates a spirit of brotherhood, but in a contest rivalry removes this feeling to some extent.

The departments of the SABBATH RECORDER were criticized and discussed quite freely. The "Pulpit" is thought to be a

valuable addition because of its worth to lone Sabbath keepers. The "Get Acquainted" and "Letter Exchange" departments are much appreciated for they create an interest in the SABBATH RECORDER for our children early in life. It was suggested that the "Thought for the Quiet Hour" be varied occasionally with helps for the different committees, such as the music, social, prayer meeting, and service committees, and that the "Intermediate Corner" might be improved if more material were published to be used by the leaders of Intermediate meetings.

The reaction of the conference toward the "Fundamentalist Page" was mostly unfavorable. Only one person present approved of the plan of the "Fundamentalist Page."

The new plan of the young people's activities at the General Conference met with much approval. The old plan was thought to be too strenuous upon the young people.

The problem of finding a vocation and choosing a life work for Sabbath-keeping young people was discussed feelingly on the part of the young people attending the conference. We should all be proud that we are Seventh Day Baptists, and if we have determination and stand true to our beliefs we will have little trouble in finding a vocation and keeping the Sabbath. Our denomination needs work in vocational guidance.

Charlotte G. Babcock of Milton, Wis., displayed a map of the world which the juniors of Milton had made, giving the location of all our Seventh Day Baptist churches and missions with the pastors and missionaries of each. Miss Babcock was very prominent at the convention. She had the honor of being on the Junior staff, and was one of the most outstanding Junior workers at the International Christian Endeavor Convention. We feel mighty proud that one of our Seventh Day Baptist young people was so prominent and highly honored at this great International Christian Endeavor Convention.

Very truly yours,

LOIS WELLS,

Secretary of the Seventh Day Baptist
Young People's Conference.
Nortonville, Kan.,
July 12, 1929.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

RIVERSIDE, CALIFORNIA, SABBATH SCHOOL

ANNUAL REPORT

This reports the work from January 5 to June 8 inclusive. It does not include June 15, 22, 29, due to the fact that the annual meeting, with election of officers, was held on June 15 this year rather than July 6, as usual.

During the above mentioned time there have been twenty-two sessions of the Sabbath school, all but three of which have been presided over by our superintendent, P. B. Hurley. C. D. Coon, assistant superintendent, had charge of the school on three occasions.

On March 30 the Sabbath school program was unique in that it consisted of a review in song. On April 27, the annual meeting of the Pacific Coast Association convened in Riverside, hence the Sabbath school was dispensed with, so as to give more time for the work of the association.

There are now three classes in the primary department, which is presided over by Mrs. Chas. Coon as superintendent. Mrs. P. B. Hurley and Miss Dora Hurley assist with the teaching. The junior department, which is presided over by Mrs. H. Stone, has one class. The intermediate department, in charge of Gleason Curtis, has one class. P. B. Hurley is superintendent of the adult school, which is divided into seven classes with the following duly appointed teachers: Pastor G. Hargis, N. O. Moore, Mrs. G. E. Osborn, L. P. Curtis, Mrs. Metta Babcock, E. S. Ballenger, and L. P. White.

We now have an enrollment of one hundred and seven as compared with one hundred and five last year, but the average attendance to date is ninety-nine, while that of last year was eighty. There has been a very substantial gain in Sabbath school attendance, which should be an encouragement to all. The smallest attendance at any

one session during the six months was eighty-three—the largest one hundred and thirteen.

Though we hear very little about the home department, we know that Miss Rosa Davis is "on the job."

Mr. Hurley has been assisted from time to time by the temperance and missionary superintendents.

LYDIA E. PIERCE,
Secretary.

Sabbath School Lesson VI.—August 10, 1929

DANIEL AMONG THE LIONS. Daniel 6: 1-28.

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34: 7.

DAILY READINGS

- August 4—The Plot Against Daniel. Daniel 6: 4-15.
August 5—In the Lions' Den. Daniel 6: 16-23.
August 6—The Courage of Daniel's Friends. Daniel 2: 8-18.
August 7—The Courage of Ezra. Ezra 8: 21.
August 8—Courageous Witnessing for Christ. Acts 4: 13-20.
August 9—An Exhortation to Courage. Ephesians 6: 10-20.
August 10—Security in Jehovah. Psalm 91: 9-16.
(For Lesson Notes, see *Helping Hand*)

DOES THE MOTION OF A BULLET OVERCOME GRAVITY?

The motion of a bullet traveling horizontally does not interfere with the operation of gravity. A bullet discharged from a horizontal gun begins to fall just as soon as it leaves the muzzle and it continues to fall at the same rate regardless of its forward speed. It will reach the ground just as quickly as if it were dropped from the hand at the same elevation. For the sake of simplicity the problem may be stated as follows: Suppose a gun, held exactly horizontal and at any elevation whatever, is fired over a perfectly level surface. Further suppose another bullet of the same weight and size is dropped from the level of the muzzle at the same instant the gun is fired. The two bullets will strike the surface simultaneously. A bullet fired over a level surface must do its forward traveling in less time than it takes it to fall from the gun to the ground.—*The Pathfinder*.

MARRIAGES

CHATFIELD-BABCOCK.—At the home of the bride's parents, Mr. and Mrs. M. J. Babcock, Albion, Wis., Thursday evening, June 27, 1929, by Pastor J. H. Hurley, Miss Elizabeth Harriet Babcock of Albion, and Mr. Norman A. Chatfield of Milton Junction.

CRAIG-BONHAM.—At the parsonage, Shiloh, N. J., by Rev. E. F. Loofboro, June 22, 1929, Paul P. Craig and Emily W. Bonham, Greenwich, N. J.

HARRIS-STANLEY.—At the Seventh Day Baptist parsonage, Salem, W. Va., July 14, 1929, by Rev. Geo. B. Shaw, Everett T. Harris of Shiloh, N. J., and Clara E. Stanley of Sandyville, W. Va.

JOHNSON-MILLS.—In Battle Creek, Mich., June 30, 1929, Charles E. Johnson and Miss Elma Mills were united in marriage, by Rev. O. S. Mills, father of the bride, in the presence of the bride's mother and sister, Ewell, and a few special friends. The couple will make their home in White Cloud, Mich.

DEATHS

DAVIS.—Mrs. Lillie B. Davis, daughter of Mr. and Mrs. John Tracy, Salem, N. J., was born September 4, 1866. Her mother died when she was eighteen months old. She was taken into the home of Mr. and Mrs. Albert Jones. An attachment was formed that resulted in the adoption of the child.

October 4, 1884, she was united in marriage to Warren Davis, Shiloh. To them four children were born: Lucile T. D. Ben Ali Lotta, both of Riverside, Calif.; Preston, San Francisco, Calif., and Wilson Jones, Shiloh, N. J.

Mrs. Davis died in the Bridgeton hospital after a tedious decline of health, June 28, 1928. Funeral services were conducted by her pastor, E. F. Loofboro. Many friends and neighbors gathered at her home for this farewell service. Their presence and the display of flowers gave witness to the love and esteem in which she was held.

Mrs. Davis was a great lover of nature. Birds and flowers were her constant friends.

Mrs. Davis was a member of the Shiloh Church. In her earlier years she was able to do faithfully and well her part in the usual activities of the church. Her service during the last years was rendered in a more quiet way. She spoke unkind words of no one. Hers was a sweet Christian character.

E. F. L.

THE SABBATH RECORDER

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

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Pattern five. A building standing
 In a queenly eastern town:
 Substance symbolizing spirit,
 Holy truth's material crown.
 His the first gift, thus inspiring
 Others, till erected there
 Is the happy consummation
 Of a people's faith and prayer.

—From a memorial poem honoring Jesse F. Randolph, 1841-1928, by Rev. Akva J. C. Bond, D. D.

The Sabbath Recorder

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The body of the dear one you laid away in the earth was, after all, only the bulb in which the precious soul of your loved one had dwelt. You buried it in the hope of a resurrection in a coming springtime, in a form more beautiful than ever, in the Paradise of God.

"It is sown a natural body; it is raised a spiritual body. Thou sowest not that body which shall be. . . . God giveth it a body as it hath pleased him."

There is a promise of the resurrection not alone in the Bible, but in every leaf and flower of springtime.

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