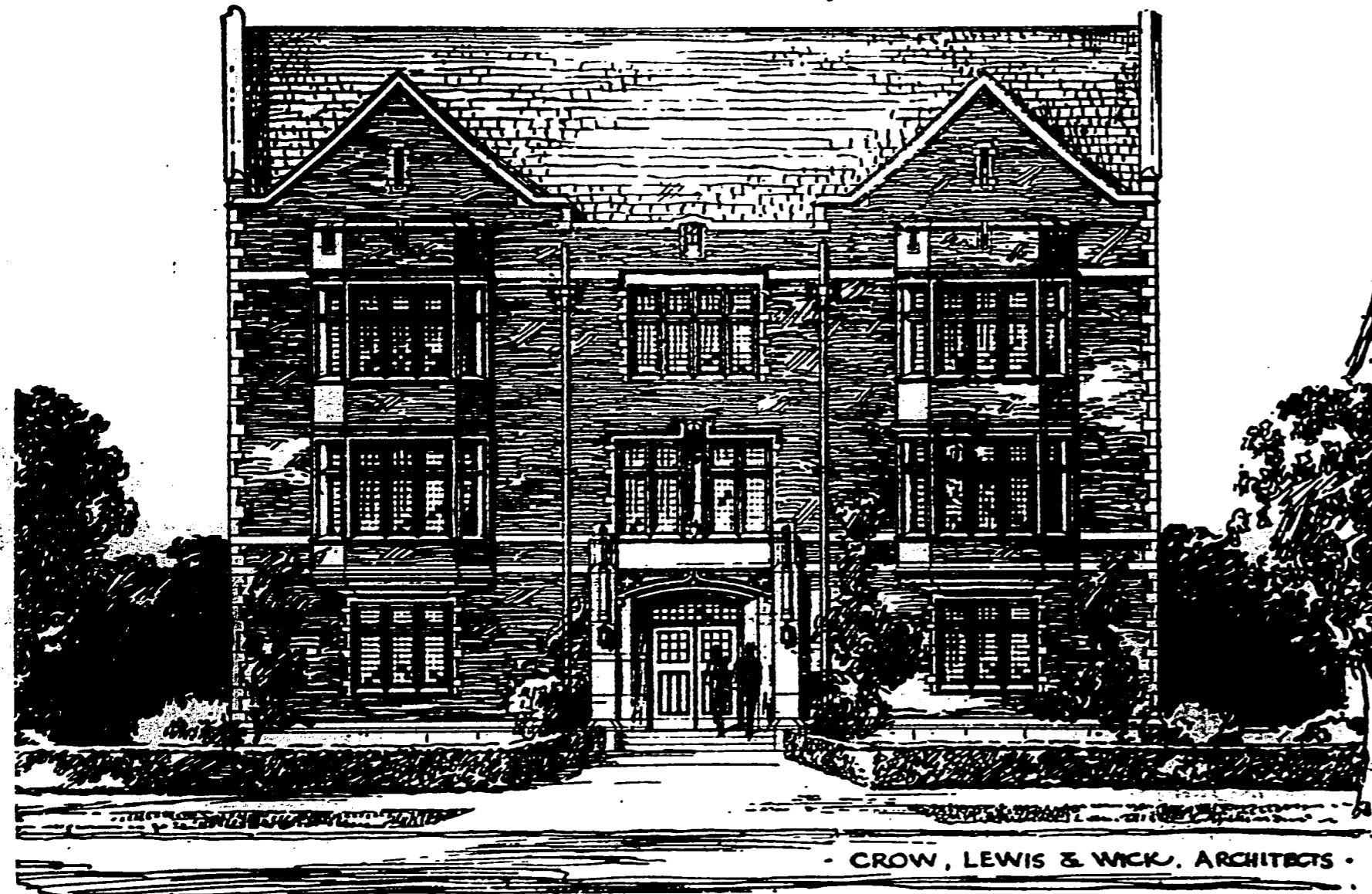


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



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

NATURE'S PRECIOUS LESSON

Have you enjoyed the beautiful lily in the springtime, the unseemly bulb of which you had buried in the earth in the fall? Ever since you buried it, you cherished the hope that after the long cold winter you should find it again in resurrected beauty which you could enjoy. And after the springtime resurrection of life and fragrance and bird songs, sure enough, you found the beautiful flower as the outcome from what you buried. As you held it and looked into its heart of gold, what a lesson it suggested from God's other book.

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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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.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
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.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Acting Corresponding Secretary—Ahva J. C. Bond, Plainfield, N. J.
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.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

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President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.
Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.
Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Northwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 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.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 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.

ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.
 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.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich.; General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Russell Maxson, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

George R. Boss, Chairman, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Huett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liuho, Ku, China; H. Louie Mignott, Kingston, Jamaica.

The Sabbath Recorder

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

VOL. 107, No. 5 PLAINFIELD, N. J., AUGUST 5, 1929 WHOLE No. 4,405

Almighty God, in whom we "live and move and have our being," whose children we are, wilt thou help us to live worthy of such a Father. May our thoughts of thee be reverent. May our conduct be worthy. Help us to be Christlike, so that our natures may be purified and made beautiful by Christ in us the hope of glory.

May we ever heed the still, small voice that speaks to our hearts from heaven. Give unto us the open and sincere mind, which earnestly waits for greater light as the days go by, and help us to be faithful stewards in thy service. In Jesus' name. Amen.

Palestine Told Me If one could visit **Two Different Stories** only the out-of-doors of the land in which the Bible was written and where Jesus spent his years of earth life, the land would still interpret the Book, and help to make clear many things in Bible story.

All the way among the hills and vales from Nazareth to Bethlehem, the heavens still "declare the glory of God and the firmament showeth his handiwork." Day unto day, in our journey, uttered speech regarding the blessed life and teachings of the Christ. We were helped to commune with him on the hills above Nazareth, on the road to Cana of Galilee, between the mountain's above Jacob's well and the field of Joseph, on the Mount of Olives, and in the fields around Bethlehem. Even in the rugged scenes between Jerusalem and Jericho, the story of the Good Samaritan received some light; and wherever we were able to study the *land* in which the gospel had its beginning we found inspiration and help.

But the moment we entered the cities and towns, with their filthy streets filled with motley crowds of every description, and with evidences of heathen fanaticism on every hand, it was difficult indeed to discover any evidences of the Christ, who had spent his matchless life trying to make them cities of the living God.

In Jerusalem, for instance, we found ourselves in a conglomeration of all sorts of

motley Arabs, and Turkish soldiers, and superstitious pilgrims paying their homage at fictitious shrines—everything imaginable excepting evidences of true Christianity—until it seemed almost impossible to think of the Christ and his true followers as ever having been there.

Greek priests in black robes and quaint stove-pipe hats, Bedouins, queerly dressed in brown and white cloaks, Jews, pale-faced and morose, Moslem women with veiled faces, standing about the streets, and peasant women with faces wrinkled and brown from sunburn, trying to sell grass and brush for fire-wood, helmeted tourists there to see the sights, and at every turn the Turkish soldiers with bayonets either trying to keep camels and donkeys and goats from trampling the multitude, or in the Church of the Holy Sepulchre to keep religionists from fighting!—All these and more were in evidence until one just had to say, "This was never Christ's city." It must be that Jesus found his disciples in country villages, or by the sea, or in God's out-of-doors rather than within these pent-up walled cities.

Let us see if we can get into the so-called Church of the Holy Sepulchre, and see what is going on there. You must run the gauntlet of a crowd of vendors of all sorts of trinkets and souvenirs, and see to it that you keep out from under the great awkward camels in the open space before the church door. Finally you are inside, and there you find fanaticism and superstition personified on every hand. You are shocked at every turn. In that one building you find at least three churches, with separate rooms, the Greek, Latin, and the Armenian, all trying to pay tribute to the Christ by alternating exercises at the supposed holy sepulchre, while Turkish soldiers stand by with bayonets to keep them from fighting one another!

Fanatics have crowded together under this one dome the identical spot of almost every important happening in Bible story, even to the showing of Adam's grave.

Among other throngs you see hundreds of Russian pilgrims who have tramped the whole long distance from their far away homes to visit this wonderful place. Poverty stricken enough, if you judge them by their appearance, and yet they file in by the hour and, kneeling by some altar, cast their coins upon it until the top will hold no more, and they slide off in a heap on the floor.

If you go outside to the ancient stones laid by Solomon for a foundation, there you see hundreds of Jews wailing and weeping over their loss. If you enter the beautiful Mohammedan mosque over the great rock upon which Abraham came near offering his beloved son, even there, where stood the sacred altar of the old temple, you are imposed upon by the stories of rabid fanatics, and must see things under the protection of Turkish soldiers.

When done with sight-seeing here, you leave Jerusalem in disgust. I do not see how any Christian can visit it without a shock which he would be glad to get rid of.

If one goes to Bethlehem, where Jesus was born, and visits the Church of the Nativity, he will find things no better there. It is the same old story of warring factions of crazy fanatics. There, too, he gets no special help regarding the interesting things of Bible story.

No, you will not see the Christ in the towns of the Holy Land. He is not there. But when you get out into the open country you will find many interesting and helpful scenes. Just outside of Bethlehem there is a landscape view which recalls many Bible scenes and tends to strengthen faith in what you have read. There, stretching down the slope toward the Dead Sea, are the fields of Boaz and Ruth and Naomi and David still bearing crops of barley, or pasturing flocks. Here, around the city of David the shepherd boy, are many flocks of sheep and goats, cared for by shepherds, as of old. Here still may be seen reapers and gleaners in fields of grain, and scenes in country life just as they were in Bible times. Though Jerusalem and Bethlehem are "trodden down of the Gentiles," until mockery holds sway in their sanctuaries, still the same fields, the hills and vales over which Jesus walked and where he taught and prayed, the vines and fig trees, and the

olives that suggested many a parable, and the flocks and herds with good shepherds—all these are still there; and no controversies or scandals or fantastic visions of dogmatic heathen can ever rob us of the hallowed memories they recall and the illustrations of Bible truth which they afford.

The Cross Towering O'er the Wrecks of Time Faith in the final victory of the Christian religion over all the nations is shown in a picture published in the *Western Recorder* of the Southern Baptists.

It came to hand after my last editorial was written, and I am not sure but it will help us to hold our faith to the abiding power of the religion of Christ which is slowly gaining permanent victories over the heathen world.

The picture is an artist's conception of Christ's conquering power in the world. There are crowded into a four-inch picture the ruins of ancient Rome, Greece, Egypt, Turkey, and Jerusalem. At the left stands the Colosseum and the Arch of Constantine, above which stands the Acropolis at Athens, Greece. Next comes the Sphinx and the great pyramid of Egypt. At the right of the picture are shown the Mosque of Omar in Jerusalem, and the domes and pinacles of the Turkish capital—all these are crowded together in close arrangement, to illustrate the ruin of the old world powers.

Then towering above them all, stands a fine, well proportioned picture of the cross of Christ, with a halo at the top from which rays of light and blessings are radiating over all the ruins.

Just below this suggestive picture stands the first stanza of a familiar song:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime."

Wherever the Christ has been accepted throughout the wide world and allowed to lead human hearts in the power of the Holy Spirit, there has been applied the only remedy for the degradation and ruin of men and nations. Had Jerusalem, Athens, and Corinth only given him a hearty welcome in the far away years when he sought to win them, there would probably be today no such ruins as we see grouped in this picture.

Men and nations have advanced in spiritual life, and the light of the world has driven away the darkness of superstition just in proportion to their genuine acceptance of the Christ as their Lord and Master. Let us hope that in his own good time the glorious victory may yet be complete.

Please Take Notice Brother Hosea **Brother Rood Needs Help** W. Rood, of Milton, Wis., chairman of the Conference Obituary Committee, in a personal letter to the editor, says: "I am undertaking to get what I can in the way of obituaries from our churches." He needs the help of pastors and church officials in all churches where deaths that should be reported at Conference, have occurred.

Please do not fail to send Brother Rood any information you may have in time for his report to General Conference. You have no time to lose.

GENERAL CONFERENCE PROGRAM, MILTON, WIS., AUGUST 20-25, 1929

MONDAY, AUGUST 19

Young People's Pre-Conference Program

- 3 p. m. Song service
Devotionals
Address of welcome
Response
Special music
Sermonette
Song
Mizpah
Luncheon
Roll call of societies
Introduction of board
- 7.30 Vesper service
Brief addresses—Crusading with Christ
Special music
Address
Music
Mizpah

TUESDAY, AUGUST 20

Morning

- 8.15 a. m. Christian Endeavor activity—round table discussion: Why I Am a Seventh Day Baptist
- 9.45 Opening service
- 10 Address of welcome Rev. J. L. Skaggs
- 10.15 Response Rev. Wm. M. Simpson
- 10.30 President's address
- 11 Report of the corresponding secretary of Conference Rev. W. D. Burdick
- 11.15 Report of Commission by its secretary Rev. W. D. Burdick
- 11.30 Formal reports, Missionary, Tract, and Education societies, Sabbath School Board, Woman's and Young People's boards, and Lone Sabbath Keepers' Auxiliary
- Announcements
- 11.50 Quiet hour Rev. George B. Shaw
- 12.05 p. m. Noon Recess

Afternoon

- 2 Opening service
Sabbath School Board program, D. N. Inglis, president, presiding

Music Congregation
Presentation of the Work and Need of the Board Dr. A. Lovelle Burdick
Encouraging Features in the Work of Religious Education Rev. E. E. Sutton

Music
Applying Biblical Teaching to Present Day Problems Professor J. N. Norwood
Jesus the Master Teacher Rev. H. C. Van Horn

4 Christian Endeavor standard social

Evening

- 7.30 Vesper service, conducted by Professor L. J. Stringer
- 8 Evangelistic service
Sermon Rev. L. D. Seager
Theme—Appreciation
Text—Chronicles 11: 18—But David would not drink of it, but poured it out to the Lord

WEDNESDAY—AUGUST 21

Morning

- 8.15 a. m. Christian Endeavor activity—Why I Am a Seventh Day Baptist
- 9 Business
- 10 Opening service
Tract Society program
Corliss F. Randolph, president, presiding
Messages from the Board
The president, Corliss F. Randolph
The editor, Rev. Theo. L. Gardiner
The treasurer, Miss Ethel L. Titsworth
The secretary, Rev. A. J. C. Bond
- 11.50 Quiet Hour Rev. George B. Shaw
- 12.05 p. m. Noon Recess

Afternoon

- 2 Opening service
Tract Society program continued
The Future Program of the Tract Society in View of Our Mission to Restore the Sabbath to the Christian Church—Discussion conducted by the president of the board Corliss F. Randolph
- Special music
Open parliament—Conducted by the leader in Sabbath Promotion Rev. A. J. C. Bond

Evening

- 7.30 Vesper service
- 8 Evangelistic service
Sermon—Rev. L. F. Hurley
Theme—Life's Supreme Tragedy
Text—Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, in as much as all men sinned (Moffatt)

THURSDAY—AUGUST 22

Morning

- 8.15 a. m. Christian Endeavor activity—round table discussion: Why I Am a Seventh Day Baptist
- 9 Business
- 10 Opening service
Missionary Board Program, Clayton A. Burdick, president, presiding
Address—President, Clayton A. Burdick
Address—Treasurer, Samuel H. Davis
Address—Missionary Secretary, William L. Burdick
- 11.50 Quiet hour Rev. Rev. George B. Shaw
- 12.05 p. m. Noon Recess

Afternoon

- 2 Opening service
Missionary Society program continued
Address—Rev. Verney A. Wilson—Home Missions as a Foundation of Foreign Missions
Address—Rev. Ellis R. Lewis—Some Problems of the Southwestern Field
Address—Rev. Lester G. Osborn

Evening
7.30 Vesper service
8 Evangelistic service
Sermon Rev. Alva L. Davis
Theme—The Pre-eminent Name
Texts—Matthew 1: 21—Thou shalt call his name Jesus; for he shall save his people from their sins
Isaiah 1: 18—Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool

FRIDAY—AUGUST 23

Morning
9 a. m. Christian Endeavor Fellowship Breakfast
Business
10 Opening service
10.15 Memorial Board interests
William C. Hubbard
10.30 Report of Committee on Systematic Ministerial Relief
Orra S. Rogers
10.45 Historical Society Program
Report of the society by the secretary
Address—The Historical Society—Its Past and Future—Corliss F. Randolph, president
11.30 Quiet hour Rev. George B. Shaw
12.05 p. m. Noon Recess

Afternoon

2 Conference business

Evening

7.30 Vesper service
8 Prayer and conference meeting led by Rev. H. C. Van Horn

SABBATH—AUGUST 24

Morning

9.30 a. m. Communion service
Rev. E. A. Witter in charge
10.30 Sabbath morning worship—Pastor Skaggs in charge
Doxology
Hymn
Responsive reading
Anthem—Blessed be the Lord, God of Israel (Matthews)
Scripture reading
Prayer
Offering—Offering for Missionary, Tract, and Education societies
Solo—Selected
Sermon—Rev. Clayton A. Burdick
Hymn
Benediction
Postlude

Afternoon

2 p. m. Young People's Board program, President Johansen presiding
Theme—The Living Savior
Music
Quiet hour
1. Christ Living as a Savior
2. Christ Living in the Home
3. Christ Living in the Church
Quartet
1. Christ Living in the Nation
2. Christ Living Among All People
3. Christ Living Tomorrow
Quartet
Mizpah
4.00 Senior, Intermediate, and Junior Christian Endeavor

Evening

7.30 Vesper service
8 Evangelistic service
Sermon—Rev. S. Duane Ogden
Theme—Omitting the vital things
Text—Luke 6: 46. Why call ye me, Lord, Lord, and do not the things which I say?

SUNDAY—AUGUST 25

Morning

8.15 a. m. Christian Endeavor grab bag
9.00 Business
10.00 Opening service
Education Society program, Edgar Van Horn, president, presiding
Can Women Make Their Way Into the Ministry? Mrs. Hurley Warren
College Youth and Religion—President Paul Titsworth, Washington College, Md.
Special music
College Professors and Religion
Rev. Edgar Van Horn
11.50 Quiet hour
Rev. George B. Shaw
12.05 p. m. Noon Recess

Afternoon

2 Opening service
2.15 Lone Sabbath Keepers' program
3 Address—That Which Satisfieth—Rev. Willard D. Burdick, general secretary of Conference

Evening

7.30 Opening service and closing business session
8 Play presented by the Woman's Board, entitled Peter the Rock, under the direction of Professor Leman Stringer

There may be, and likely will be, changes that will need to be made in this program, and if so desired I should receive corrected copy not later than August 12, Milton, Wis.

I would also like to suggest that the director of music, Professor Leman H. Stringer, has arranged special music, either solo or quartet, for the use of those preparing programs, and for the evening services, if so desired.

There are problems of great importance to us as a people that will need to be settled this year at Conference. We need a large delegation of praying people, a people that come together to help solve problems and who are willing to pray, and believe, that if God be our helper, our counselor and guide, our plans will be so laid that success will attend our efforts.

C. C. HILL,
President.

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.

MAKING A DENOMINATIONAL PROGRAM THAT WE SHALL SUPPORT

The General Conference that is to be held August 20-25 will be one of the most important that we have held in recent years. It will be preceded by the most important meeting of the Commission since the very beginning of the New Forward Movement, not alone because of the critical financial condition of the denomination, but because there are other problems that we must consider, and possibilities of enlarging our work in this and other lands.

The present state of our denominational work is such that we expect the Commission to offer several recommendations to Conference bearing on the future success of the denomination. Let us unitedly pray that God shall direct them to arrive at such conclusions as shall enable them to offer recommendations worthy of the cause and that will appeal to the people and secure their moral and financial support. And let us remember that the churches assembled in this annual business meeting of the denomination are the ones to *decide* what our program for next year shall be.

MAGNIFY THE ENTIRE DENOMINATIONAL PROGRAM

As Seventh Day Baptists we gather in the annual business meeting to make a large and well balanced program of activities for the year, not to promote a single interest to the neglect of other interests. We must catch and hold the vision of *all* of our work; we must magnify the *entire* program; we must not take a backward step in anything that is right and good.

For forty years and more I have had an increasing interest in our history and work. The unusual opportunities that I have had this year to consider with others in group conferences the work of our boards, have strengthened my belief in the value of the interests that they represent and the importance of their being maintained.

I do not think that God is directing us to abandon lines of work that up to this time we have felt he has been encouraging us to take up; I am anxious rather that these be extended, unified, and adequately and enthusiastically supported.

One of our greatest needs, it seems to me, is a vision of and interest in the entire denominational program. We are dangerously near the point of supporting *specials* to the detriment of the long established lines of our work upon which the very life of the denomination depends.

No person has a right to say that I am not interested in the *specials* that have been at the front in recent years; I am interested in them, but believing in the different lines of our work, and almost frightened because the Onward Movement budget receipts are falling off year by year with the resulting sad effects upon the interests dependent upon budget receipts, I urge upon our people gathered in General Conference to consider carefully all interests and adopt a program for the year that we can enthusiastically support at Conference and when we return to our churches.

We are glad that we are going to Conference with the long cherished desire for sufficient money to erect a denominational building realized, and the building well under way of construction.

Is it a proper time to talk discouragingly? Can we conscientiously stand for retrenchment? Rather let us prayerfully, thoughtfully, hopefully unite on a program that will prove to our people and to the world that we believe in a great future for Seventh Day Baptists.

The promises are that we shall have a large and representative gathering at Conference from our churches; let us go with the purpose of enthusiastically supporting plans for an onward-looking program for the year ahead, and then let us return to our churches to carry through to success that program.

WASHINGTON UNION ASSOCIATION

MRS. WILLARD D. BURDICK

On Friday, July 26, we drove to Washington, D. C., to attend the first session of the Washington Union Association.

We reached the church at five o'clock and

were cordially welcomed by the committee that was at the church making preparation for the evening meal.

It had been a pleasant ride through western New Jersey, across Delaware and through Maryland, but nevertheless we were tired from the heat, and cool water and a chance to wash up were very welcome to us.

One of the first things we noticed was the large poster on the church announcing the association to be held at that place, and as we stepped inside the church everything seemed to be in readiness for the coming meeting.

The church is very convenient for holding such meetings, with a good kitchen in the basement, a large room on the first floor which was used for a dining room, the study and rest rooms on the same floor, and the audience room on the floor above.

After a rest and the arrival of the pastor, Elder Sheafe, and other members of the church, also of Elder Woodson, pastor of the Charleston Church, we were seated at the table and served a delicious supper.

Following supper we gathered around the steps just outside the church door to get every bit of cool air possible, and visited as the members gathered for the evening service. Rev. George B. Shaw of Salem, W. Va., arrived just before time for that service and was welcomed by the group around the door.

As the evening was so warm, the first session was held in the tabernacle, an open building on one side of the church which they use for evangelistic and open-air meetings.

The song service led by Elder Sheafe and the words of welcome and spiritual message given by him were all hearty and inspiring. Each of the visiting ministers was asked to speak and the meeting closed with a short testimony meeting in which many expressed their love of God and joy in his service. There were forty or more present at this meeting.

On Sabbath morning at six o'clock, we had a spiritual feast in the morning prayer meeting held at the church and led by Elder Sheafe. The praise service, opening talk, prayers, and testimonies were all uplifting, while the frequent songs during the service, especially the spirituals, which were

new to us, were rich in harmony and full of expressions of praise and worship. We shall not soon forget the harmony of voices as they blended softly in the choruses of "I Love the Lord" and "Shine on Me."

Breakfasts as well as all other meals were served in the church, and we greatly enjoyed the excellent food so well prepared and attractively served by the committee that had this part of the work in charge.

The Sabbath school with the study of the lesson, and the review by the primary class was an interesting part of the morning service. The pleasing tones of the cornet played by Luther Crichlow added to our enjoyment of the music at this service and other services during the meetings. The choir furnished special music and led the congregation in the hymns.

Quite a number came in for the Sabbath services, and all welcomed the arrival of Missionary Secretary Wm. L. Burdick, who had spent the previous night at his son's home in the city but was unable to attend the meeting on Friday night.

Elder H. P. Woodson, of the Charleston Church, gave a helpful and earnest sermon on the doctrines of the church touching upon the early history of Seventh Day Baptists.

This was followed by the beautiful service of the Lord's Supper, and the setting of this added to its beauty and effect. The pulpit and altar railing were covered with white linen. Over the top of the pulpit was a scarf on which was embroidered cross and crown. In front of this white background stood the white covered table on which were the emblems, and as these were prepared and passed, one could scarcely sit and face the pure whiteness before him without thinking "Though your sins be as scarlet, they shall be as white as snow."

Sabbath afternoon brought us the woman's hour in charge of Mrs. Goode, but as you will soon have that part given on the Woman's Page I shall not speak of it only to say that several excellent papers, talks, and readings were given by the women, special music, including solos and duets were furnished by them, several spirituals being sung and led by Miss Lillian Giles.

At a short business meeting Sabbath night we listened to some very interesting

reports of the work done in the two churches, Charleston and Washington. Some of these reports will appear in the RECORDER later. After the business meeting there was a social hour in the tabernacle at which a short program of recitations, readings, and music, including cornet and vocal solos, was given, which afforded us both pleasure and rest.

If you can imagine the beginning of any of our older associations you perhaps can realize the fine points of business that had to be attended to on Sunday morning to complete the machinery of this association and arrange for its operation. The business was well conducted and the suggestions and motions showed that several had been giving careful thought to various matters necessary to a complete and perfect organization.

Other interesting reports were given at this meeting showing activity along all lines in these two churches.

After a soul-stirring sermon by Rev. Wm. L. Burdick, a testimony meeting brought out many expressions of praise and thankfulness for the help received in the meetings.

The afternoon brought us the young people's program in charge of Mrs. Chrichlow, at which Rev. George B. Shaw gave a helpful talk to the boys and girls, and the young people presented an impressive missionary pageant which brought its lesson of the power of Christ to conquer sin and the world. Although the heat of the afternoon was intense the program was well carried out, and we trust the lesson of the pageant sank deep into some hearts there.

Many visitors were present at the Sunday night meeting in the tabernacle and the rousing song service led by Elder Sheafe could be heard blocks away. Solos and other special music by the choir were given and the closing sermon was preached by Rev. Willard D. Burdick.

In a brief account as this must be, one can not picture all the events of the association nor mention the names of all who helped to make it a success. The three words that come to my mind as best describing the meetings are *happy*, *helpful*, and *hopeful*. Everybody was happy, from the little girls who furnished entertainment for us between the sessions, to pastors Sheafe

and Woodson, and including the young men who played the cornets, the singers, the pianists, those who took part on the programs, those who worked so hard in attending to all our needs, and the visitors.

The working together of the people in preparing for the meetings and in caring for the visitors was helpful.

The prayers, testimonies, songs, and talks were both helpful and hopeful. The spirit shown in everything was helpful, hopeful, and happy, and the visitors came away with refreshed spirits, hopeful hearts, and happy memories of the days spent with the brothers and sisters of the Washington Union Association.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

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

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, Theodore L. Gardiner, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, William L. Burdick, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Rev. Claude L. Hill of Farina, Ill., president of the General Conference, and Mrs. Irving A. Hunting.

Prayer was offered by Rev. William L. Burdick, D. D., secretary of the Missionary Society.

Minutes of the last meeting were read.

The regular order of business was waived in order to receive the report of the Budget Committee as follows:

AMERICAN SABBATH TRACT SOCIETY SUGGESTED BUDGET FOR THE YEAR 1929-1930

<i>Expenses</i>	
Sabbath Reform work	
Holland—"De Booschapper"	\$ 600.00
Mill Yard Church, London, Eng., "The Sabbath Observer".....	100.00
Special Sabbath Promotion work	
Rev. A. J. C. Bond—Salary	\$600.00
Expenses	300.00
Young people's work.....	600.00
	1,500.00

Appropriations for publications (in excess of income)	
"Sabbath Recorder" and "Helping Hand"	7,605.00
General printing and distribution of lit- erature	1,400.00
Life Annuity payments.....	1,375.00
Payment on indebtedness.....	1,500.00
President's expenses	200.00
Acting corresponding secretary	
Salary	\$1,040.00
Expenses, stationery, etc.....	100.00
	1,140.00
Treasurer's expenses	
Legal, clerical, etc.....	300.00
Traveling expenses of representatives to Conference, associations	300.00
Publishing house, account principal and interest equipment notes.....	1,300.00
Incidentals	200.00
	<u>\$ 17,520.00</u>
<i>Income</i>	
Income from Permanent Fund.....	\$ 4,711.00
Income from Permanent Fund, Memo- rial Fund, three quarterly payments..	2,792.00
Collections	150.00
Woman's Board	900.00
Special Sabbath Promotion work.....	500.00
Sale of books, tracts, etc.....	300.00
Publishing house, account principal and income equipment notes.....	1,300.00
Onward Movement	6,867.00
	<u>\$ 17,520.00</u>

July 14, 1929.

The foregoing report as presented was adopted.

The following communication was received:

To the American Sabbath Tract Society,
Plainfield, N. J.:

At a meeting of the committee on the Revision of Denominational Literature of the Board of Directors of the American Sabbath Tract Society, held at Alfred, N. Y., April 1, 1929, on motion of Dean Arthur E. Main, it was voted that the secretary send to the Tract Board a communication avowing the capable, intelligent, loyal devotion which the chairman of the committee, Corliss F. Randolph, has constantly maintained towards the work of the committee, at considerable sacrifice of time and energy on his part during the fifteen years of its existence.

Respectfully presented by the secretary of the committee,

EDWIN SHAW.

Milton, Wis.,
May 24, 1929.

The recording secretary reported having sent the following letter to the Y. M. C. A., as requested at the last meeting of the board:

The Board of Directors of the Y. M. C. A.,
Plainfield, N. J.

GENTLEMEN:

At the June meeting of the Board of Trustees of the American Sabbath Tract Society of New Jersey, the recording secretary was requested to express to you their great appreciation of your kindness in allowing us the use of your sidewalk on the west side of your building for an entrance to our publishing house during the erection of our denominational building on the lot next to you.

It is a great accommodation to us, and as the work progresses on the new structure, we feel the building will be a credit to the neighborhood and a worthy companion to your own fine building.

On behalf of the board,

A. L. TITSWORTH,
Recording Secretary.

July 8, 1929.

Report of corresponding secretary and leader in Sabbath Promotion was made by Ahva J. C. Bond.

He read a letter received from Mrs. Keaton of Washington, D. C., a Southern Methodist, who has read and become interested in our literature and the Sabbath. He also read a letter from British East Africa, expressing disappointment in not receiving the SABBATH RECORDER, and asking that a new edition of the postcard tract on "The Sabbath" by Rev. Geo. B. Shaw, which has been translated and printed in their language, be printed and sent them.

He also read a letter from Brother Velthuysen of Holland.

The matters of request of new edition of the tract, "The Sabbath," and sending literature and the SABBATH RECORDER to British East Africa were referred to committee on Distribution of Literature.

Ahva J. C. Bond presented and read the eighty-sixth annual statement to the General Conference, which was adopted.

The treasurer, Miss Ethel L. Titsworth, presented the fourth quarterly and annual reports of the treasurer, which had been audited, and the same were adopted.

Business Manager L. Harrison North presented the annual statement of the business manager of the publishing house to this board. The report was adopted and will appear in printed form at Conference.

Several made commendatory remarks of the faithful and efficient work of the Supervisory Committee and business manager.

Committee on Denominational Files, President Corliss F. Randolph, reported that Miss Elizabeth Bond has been em-

BUILDING COMMITTEE REPORT

July 1, 1929

Contract	\$ 65,320.00
Work done, July 1.....	12,971.00
Payment, June, 85 per cent....	\$4,200.00
Payment, July, 85 per cent....	6,825.00
	<u>\$11,025.00</u>
Amount withheld, 15 per cent	1,946.00
	12,971.00
Percentage of completion,	20 per cent
Amount of insurance to August 1, 1929	12,250.00

President Corliss F. Randolph, a member of the Committee on Revision of Denominational Literature, made report of that committee, and especially of its meeting recently held at Alfred, N. Y.

REPORT OF COMMITTEE ON

REVISION OF DENOMINATIONAL LITERATURE

To the Trustees of the American Sabbath Tract Society:

Your Committee on the Revision of Denominational Literature begs leave to report that a meeting of the committee was held at Alfred, N. Y., on Monday, April 1, 1929, with all of the members of the committee present.

There was an extended discussion concerning the work and influence of the committee during the fifteen years of its existence. As a result of the discussion, the following minute was adopted by unanimous vote:

"Although the committee has held but eight meetings, it has been in existence for fifteen years; and it feels that the board of trustees should take into serious consideration the expediency of continuing the committee; and, if so continued, under what conditions."

No other formal action was taken concerning the future work of the board; but the time was occupied in an informal discussion of matters of significant interest to the work of the denomination.

Respectfully submitted,

CORLISS F. RANDOLPH,
Chairman,

ARTHUR E. MAIN,
WILLARD D. BURDICK,
WILLIAM L. BURDICK,
EDWIN SHAW, Secretary,
Committee.

Alfred, N. Y.,
April 1, 1929.

The foregoing report was accepted, and it was ordered that we record an expression of our thanks and appreciation of the work done by the members of that committee.

The president was authorized to name a Committee on Structure and Functions for this board. He named Asa F. Randolph, chairman, William C. Hubbard, Alexander W. Vars.

Rev. Ahva J. C. Bond stated that Mr. George A. Main recently called at Plainfield, desiring a meeting with members of this

ployed four and one half weeks during June, classifying, and that the work was well done.

Committee on Teen-Age Conferences and Summer Camp. Rev. Ahva J. C. Bond made a verbal report of an interesting Teen-Age Conference conducted by Miss Bernice Brewer, and Duane Ogden at Nortonville, Kan., recently. He also mentioned the schedule for summer camp this season.

Miscellaneous:

Dr. Theodore L. Gardiner presented the following resolution of sympathy:

RESOLUTION OF SYMPATHY

Resolved, That we, the members of the Executive Board of the American Sabbath Tract Society, do hereby express our heartfelt sympathy with Brother William M. Stillman in his sad bereavement. And we pray that the grace of God may be sufficient to sustain and comfort him in his day of deep sorrow.

The foregoing resolution was adopted.

President Corliss F. Randolph stated that a large amount of clerical work and type-writing for the treasurer in connection with the raising of funds for the completion of the denominational building has been efficiently done by Miss Mackey. That Miss Mackey stated that she will donate her work thus done as her contribution to that work in which, through her association with Mr. Frank J. Hubbard, our late treasurer, and with Miss Ethel L. Titsworth, our present treasurer, she has become greatly interested.

The secretary was requested to send to Miss Mackey an expression of our appreciation for her work, the interest she has taken in that work, and for the spirit and efficiency with which it has been done.

Ahva J. C. Bond, for the committee, presented the outline of our suggested program to be given on Wednesday at the ensuing session of the General Conference, and the same was adopted.

The action of President Corliss F. Randolph in inviting President Claude L. Hill of the General Conference and Rev. William L. Burdick, corresponding secretary of the Seventh Day Baptist Missionary Society, to attend this meeting, was by unanimous rising vote commended.

Mr. Jesse G. Burdick, chairman of the Building Committee, made verbal report of progress being made in the erection of the denominational building, and presented the following data:

board in the interests of the League of Sabbath Promotion, but the holding of such a meeting was then impracticable, whereupon it was voted that we express our interest in the purpose of the league, and in its success.

President Corliss F. Randolph called upon President Claude L. Hill of the General Conference, who addressed us briefly. He mentioned the burden he felt as president of the General Conference. He has enjoyed his visit at Plainfield, and the conferences with individuals, committees, and this board. He recognizes that back of all these denominational activities or movements, there are earnest souls. That he has no misgivings as to our future. He mentioned disappointment at absence of a program and stated that we need a feeling of *worthwhileness* as a denomination. Get away from feeling of "inferiority complex."

Minutes were read and approved.

Meeting adjourned, all standing while President Hill led in prayer.

ASA F' RANDOLPH,
Assistant Recording Secretary.

HOME NEWS

CALORA, NEB.—Friends of the newly organized Sabbath interest at Calora, Neb., will be glad to know that our work here has survived its first year with increased interest and devotion to the Master's cause.

Sabbath day, July 6, Pastor Sopher had the pleasure of baptizing two young men who had found the Savior through his work. These young men were also converts to the Sabbath. We have also just received an application for membership from an elderly gentleman connected with another Sabbatarian denomination.

CARL C. CROUSE.

RIVERSIDE, CALIF.—Dear Friend: Many thanks for your gift to the auto fund. At the close of our mission study this year the class felt that it would like to do something to show its interest in the colored race. So the best thing we could think of was to start a fund to help Mr. and Mrs. Coon purchase a new car for their work.

There has been nearly \$300 contributed to date, many small gifts from many people interested. As soon as all replies seem to

have been received we plan to forward the fund to the Missionary Board for them to send on to Mr. and Mrs. Coon when it is the proper time and way to do so. We wish that the entire sum needed, \$1,500, could be secured soon by personal gifts, but that does not seem probable. We think, however, that what is done will be appreciated.

While I am writing this note of thanks, I wish to add a word of appreciation from my husband and myself to you as editor of the RECORDER; the messages it brings each week have always been of help and inspiration to us, and we like your effort to keep it a good denominational family paper. We hope to read from your pen for many years to come.

Sincerely,
A RECORDER FRIEND.

NILE, N. Y.—The First Seventh Day Baptist Church met for ordination of Mrs. Addie Skinner as deaconess, Mr. John J. Canfield and Mr. Lon Button as deacons. The program follows:

Prelude—Miss Fannie Whitford

Doxology

Invocation—Ralph L. Brooks

Call of council to order—Deacon Leroy Davidson

Hymn—The Church's One Foundation

Scripture lesson—Acts 6: 1-7—Harley Sutton

Vocal solo—Miss Katharyn Carrier

Call of the Nile Church to the candidates

Quartet—"Mother's Old Bible"

Mrs. Lyle Canfield, Church Clerk
Frank Voorhees, Jesse Burdick,
Neal Mills, Lyle Canfield

Christian experience of candidates

Mr. John J. Canfield

Mrs. Will Skinner

Mr. A. D. Button

Hymn

Ordination Sermon—"Love and Service"

Text—John 21: 16-17

Rev. Edgar D. Van Horn

Hymn

Charge to the Candidates—Rev. Walter L. Greene

Charge to the Church—Rev. Alva L. Davis

Consecrating prayer—Rev. A. Clyde Ehret

Welcome to Diaconate—Deacon Leroy Davidson

Benediction—Hurley S. Warren

Christian greeting

BERTHA W. CANFIELD,
Church Clerk.

Tramp: "Is dis all yer can gimme—a glass of water?"

Kind lady: "Of course not. You can have as many glasses as you want."

—Selected.

MISSIONS

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

RETRENCHMENT UNDER PRESENT CIRCUMSTANCES IS TRAITOROUS

The world moves on and all things are changing ceaselessly. It has always been thus, but sometimes changes come more swiftly than at other times. This is a time when transitions come with great rapidity. More things happen in one year now than in one hundred years in the days of Abraham and Noah. Nowhere are changes taking places more rapidly than in regard to Christian missions, though we are slow to recognize the fact. Thirty years past there were about one million converts in heathen lands; now there are ten millions; one generation ago the converts were confined to the lower strata of society; now they are found among all classes, the rich and the poor, the high and the low, the governed and governors; and all these, together with the countless multitudes in every land yet unconverted, have caught glimpses of a society where human personality is respected and liberty enjoyed, where plenty, education, and equal opportunities for all are the order. This seething mass of humanity, riding on the wave of ceaseless flux, has swept out into a new era, stained with sin, groaning with disease, suffering with hunger, Sabbathless, Godless, Christless, and more or less hopeless. Under these conditions the pure and simple gospel and all that goes with it is that which can save the day. This the churches of Christ have and it is theirs to give it to all the world in this generation. The obligation is theirs regardless of cost and they can not escape the responsibility any more than the Savior could the cross as he faced it in Gethsemane.

To fail in this hour means disaster to the Church, not alone in foreign lands but ultimately in the home lands as well. Christian missions are inseparably connected with the future life of every church and denomination. The Church was organized to propa-

gate Christianity, and denominations exist for the same purpose. Churches and denominations must throw themselves into this task with earnestness and efficiency or perish. All this applies to Seventh Day Baptist churches. Men talk about retrenchment. Retrenchment is nothing less than retreat before the forces of evil. There may be times when retrenchment is necessary; we can imagine such situations—times when famine and pestilence have swept over the face of the whole earth, carrying down to death large portions of the population, wasting its strength, consuming its wealth, destroying its manufactories, crippling all means of communication, and stunning all human life and institutions by the catastrophe. But such does not exist now, everything is in the hands of Christians, and Seventh Day Baptist churches have their share with others. The achievements of the ages are ours. To talk of retrenchment now is weak, it is traitorous; to plan retrenchment under these conditions is not the part of the followers of Christ. The followers of Christ have been brought to the world's throne for such a time as this. To falter is to let the world perish while we quibble over trifles and consume the trophies of the cross on ourselves. We must take Christ in earnest; we must catch the divine vision; we must get new hope; we must get renewed grace, strength, and consecration—we must, in Christ's name and for his sake, continue the work already undertaken and enter new fields each year at home and abroad!

WHAT THE RELIGIOUS CENSUS SHOWS

The final results of the 1926 Census of Religious Bodies, as lately announced by the Department of Commerce, are decidedly encouraging. According to the tabulated statistics, the total number of church members in the United States in 1926 was 54,624,976. When the preceding federal census was taken in 1916, the results showed 41,926,854 members. This means a gain during the decade of 12,698,122, an average gain of approximately three per cent annually.

The detailed tables show that the Roman Catholic membership is 18,605,003. The Jewish membership is 4,087,357. Of the remaining total, approximately 30,640,000 are Protestants. (The number is not easy

to state precisely because of the uncertainty as to whether certain small bodies should be classified as "Protestant" or not.) The remainder—slightly more than one and a quarter million—are Eastern Orthodox, Christian Scientists, Mormons, Spiritualists, and several small miscellaneous bodies.

We do not regard it as especially profitable to make spirited comparisons between Protestant and Catholic strength. We rejoice, rather, in the gain of every body of devout worshipers of God and disciples of Christ. But, since there has been so much superficial talk about the "decline of Protestantism," it may be worth while to point out that the Roman Catholic gain between 1916 and 1926 was 18.3 per cent and that during the same period the major Protestant churches gained 19.5 per cent. The figure of 19.5 per cent includes the record of the twenty-eight communions affiliated with the Federal Council, and, in addition, the two largest Protestant bodies that sustain no relation to the council, namely, the Southern Baptist Convention and the Evangelical Lutheran Synodical Conference. To make an all-inclusive statement about Protestant gains during the decade is impossible, as certain small bodies were not reported in 1916. The average of 19.5 per cent, however, is based on the statistics of nearly nine-tenths of Protestantism. Many individual denominations, of course, show a far less satisfactory situation.

For those who are eager to make comparisons, it should be pointed out that the Roman Catholic figures include all baptized persons, and therefore infants and children, while the Protestant statistics refer only to communicant members. The constant 2.8 is ordinarily used as a multiplier for equalizing the two sets of figures. The Protestant figure, multiplied by 2.8, gives a total Protestant "constituency" of about 86,000,000.

One of the striking facts disclosed by the census is that, in the case of several Protestant bodies, the number of local congregations has decreased during the same time that the number of church members was increasing. This is true, for example, of the Methodist Episcopal Church, the Northern Baptist Convention, the Congregational Church, the Presbyterian Church in the United States, the Reformed Church in the

United States, and the United Brethren. This is clearly to be explained by the distinct tendency during the last decade toward the elimination of over-churching. Time was when the Protestant emphasis was on the organization of new churches, especially on the frontier. Today, it would not be untrue to say that our concern is not for more churches but for better ones. — *The Federal Council Bulletin*.

MINUTES OF MISSIONARY BOARD

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

The members present were: C. A. Burdick, William L. Burdick, G. B. Utter, S. H. Davis, Dr. Anne L. Waite, A. S. Babcock, Robert L. Coon, Carroll L. Hill, I. B. Crandall, James A. Saunders, Rev. A. J. C. Bond, Corliss F. Randolph, Frank Hill, Edwin Whitford, Elisabeth K. Austin.

The visitors present were: Mrs. LaVerne D. Langworthy, Miss Sally E. Austin, Rev. Claude L. Hill, Miss Jennie Crandall, Mrs. Allan C. Whitford, Mrs. Nellie Grant.

The meeting opened at 9.40 with prayer by Mr. Carroll L. Hill.

The corresponding secretary presented his quarterly report which was voted received, and recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

While endeavoring to carry on the correspondence and furnish material for the Missions Department of the SABBATH RECORDER, I have spent quite a portion of the quarter just closed on the field. About ten days after the last board meeting I started on a trip through the Southwest, and visited our churches in Athens and Attalla, Ala., and Gentry, Ark. On this trip I visited, by appointment, a Baptist minister in Missouri who had been keeping the Sabbath for ten years and is now thinking of affiliating himself with Seventh Day Baptists. One week-end was spent with our church in Salemville, Pa. The most of June was occupied in attending the associations in Westerly, R. I., Leonardsville, and Nile, N. Y., and Lost Creek, W. Va. Since returning from the associations I have spoken on missions at a Sabbath morning service in Ashaway, R. I., attended the regular meeting of the American Sabbath Tract Society in Plainfield, N. J., prepared the annual report, and endeavored to look after the various other duties connected with the secretaryship.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

July 17, 1929.

Voted, that the question of giving aid to applicants from the Ministerial Education Fund be referred to the Ministerial Education Fund Committee with power to act.

Voted, that Rev. Claude Hill, president of the General Conference, be invited to participate in the deliberations of the board.

Voted, that the question concerning those who receive help from the Ministerial Education Fund returning those funds to the society when they do not continue in the ministry for a period of five years be referred to the Missionary Education Fund Committee with authority to draw up a contract concerning these points.

The Conference program committee made its report which follows:

REPORT OF COMMITTEE ON CONFERENCE PROGRAM

The committee on the Conference program would report that it has arranged the program for missionary day at Conference as follows:

Forenoon

Address—President Clayton A. Burdick
Address—Treasurer Samuel H. Davis
Address—Missionary Secretary William L. Burdick

Afternoon

Address—Verney A. Wilson—Home Missions as the Foundation of Foreign Missions
Address—Ellis R. Lewis—Some Problems of the Southwestern Field
Address—Lester G. Osborn

WILLIAM L. BURDICK,
Chairman.

Frank Hill, chairman of the American Tropics Committee, made a verbal report. He said that the committee hopes that work will soon be started on the new church at Kingston, Jamaica. His report was very encouraging.

Voted, that all funds for foreign missions be forwarded for distribution to the heads of these missions respectively.

Voted, that the sum of \$26.25 for taxes on the church lot at Kingston, Jamaica, be paid.

Voted, that the matter concerning the mortgage on church property and taxes in Georgetown be left in the hands of the treasurer with full power.

The following resolution presented by A. S. Babcock was unanimously voted:

Replying to a communication received from Mrs. Nettie M. West, dated March 21, 1929, enclosing copy of a report of a committee of the Shanghai Missionary Association, appointed March 13, 1929, and unanimously adopted by it, we have this to say:

Just as soon as our delegated missionaries, in co-operation with the Christian workers in our churches there, are able and willing to do so, and

shall express to us their desire to purchase the property which stands in the name of the Seventh Day Baptist Missionary Society, and is located in China; and, at the same time, shall have become self-supporting, relieving our society from responsibility of further sustaining by appropriated funds our missions at Shanghai and Liuho, China, the Seventh Day Baptist Missionary Board will cheerfully and gratefully consider a proposition to that end, coming from that great mission field.

And we shall rejoice that the gifts of lives and treasure dedicated to this work of three quarters of a century, have brought gratifying success.

It has been, and now is, our impression, that the Shanghai Missionary Association hitherto has worked in sincerity and with some degree of success towards this desirable result.

A multiplicity of organizations is without profit. And it may be that the association which has been so helpful can better serve our brethren in China for a while than another body would be able to do.

The treasurer presented his quarterly report. Voted that this report be received and recorded. It follows:

QUARTERLY REPORT

April 1-July 1, 1929

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand April 1, 1929.....	\$ 19,752.58
For—	
General fund	4,375.58
Home field	215.00
China field	638.00
Boys' School	321.56
Girls' School	321.56
Georgetown	81.25
Jamaica	61.50
Special for Jamaica.....	65.00
Special for Georgetown.....	30.00
Java	25.00
From—	
Income permanent funds	6,500.00
Memorial Board	1,290.01
For debt fund.....	27.00
	<u>\$ 33,704.04</u>

Disbursements

To—	
Corresponding secretary and general missionaries	\$ 840.41
Churches and pastors.....	1,459.28
China field	3,009.39
Georgetown	648.04
Jamaica	652.28
Special for Jamaica.....	65.00
Special for Georgetown.....	30.00
Holland	142.16
Treasurer's expenses	98.00
Interest on loans.....	96.24
Payment of loan.....	3,500.00

Total disbursements

Balance on hand July 1, 1929.....

\$ 33,704.04

SPECIAL FUNDS	
1. Boys' School Fund	
Amount on hand April 1, 1929.....	\$ 10,651.16
Received one year's interest.....	450.51
Amount on hand July 1, 1929.....	\$ 11,101.67
2. Girls' School Fund	
Amount on hand April 1, 1929.....	\$ 10,650.56
Received one year's interest.....	450.23
Amount on hand July 1, 1929.....	\$ 11,100.79
Total in savings and checking account..	\$ 22,202.46
Balance on hand July 1, 1929.....	23,163.24
Net balance above special funds July 1, 1929	960.78
The annual report of the treasurer was next presented.	
Voted that the treasurer's annual report be received and recorded, and become a part of the annual report of this board to the Missionary Society. It follows:	
TREASURER'S YEARLY REPORT July 1, 1928-July 1, 1929	
S. H. DAVIS	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
Cash Received	
On hand July 1, 1928.....	\$ 24,442.26
For—	
General fund	10,594.08
Home field	275.00
China field	1,980.10
Girls' School (\$321.56 interest acc't)	339.59
Boys' School (interest account).....	321.56
Georgetown	81.25
Jamaica	91.50
Special for Jamaica.....	249.00
Special for Georgetown.....	65.00
Specials	69.02
Java	51.00
Life Membership	25.00
From—	
Income permanent funds	9,500.00
Temporary loans	5,500.00
Memorial Board	2,832.23
Interest on checking account.....	16.84
For debt fund.....	132.00
	\$ 56,565.43
Disbursements	
To—	
Corresponding secretary and general missionaries	\$ 3,258.14
Churches and pastors.....	7,137.33
China field	11,032.28
South American field.....	2,587.74
Georgetown Chapel Fund.....	403.46
Jamaica	2,637.98
Special for Jamaica.....	249.00
Special for Georgetown	55.00
Specials	639.28
Holland	1,079.66
Treasurer's expenses	364.00
Interest on loans.....	458.32
Payment of loan.....	3,500.00
Total disbursements	\$ 33,402.19

Balance on hand July 1, 1929.....	23,163.24
	\$ 56,565.43
SPECIAL FUNDS	
1. Boys' School Fund	
Amount on hand July 1, 1928.....	\$ 10,651.16
Received one year's interest.....	450.51
Amount on hand July 1, 1929.....	\$ 11,101.67
2. Girls' School Fund	
Amount on hand July 1, 1928.....	\$ 10,632.53
Received during year.....	18.03
Received one year's interest.....	450.23
Amount on hand July 1, 1929.....	\$ 11,100.79
3. Georgetown Chapel Fund	
Amount on hand July 1, 1928.....	\$ 176.43
Paid during year on principal and interest on mortgage.....	176.43
Total in savings and checking account..	\$ 22,202.46
Balance on hand July 1, 1929.....	23,163.24
Net balance above special funds July 1, 1929	960.78
Temporary loans unpaid.....	7,500.00
Net indebtedness	6,539.22
REPORT OF COMMITTEE ON BEQUESTS AND PERMANENT FUNDS July 1, 1928-July 1, 1929	
To S. H. Davis, Treasurer:	
Your Committee on Bequests and Permanent Funds would submit the following report:	
Amount of property represented by real estate, notes, mortgages, bank stock, savings bank deposits, bonds, cash and other securities as per report of July 1, 1928	
	\$151,030.94
To this has been added the past year as follows:	
Washington Trust Co., one third right of stock share.....	\$ 50.00
Jessie K. Long, Annuity.....	100.00
Bequest of Mary W. Allen.....	100.00
First Evangelical Lutheran Church, purchase price of Exeland Seventh Day Baptist church	150.00
Bequest, Addie S. Witter Billins	238.00
	638.00
	\$151,668.94
These funds are invested as follows:	
Bank stock	\$ 2,450.00
Building Loan stock.....	328.00
Endorsed or collateral notes.....	525.00
Notes secured by real estate mortgage	76,550.00
Gold bonds	54,594.76
In Jamaica land.....	1,500.00
In Farina, Ill., land.....	1,000.00
Savings accounts	14,721.18
	\$151,668.94
Income	
Balance on hand July 1, 1928.....	\$ 1,491.14
Dividends on bank stock.....	107.75
Dividend's on Building Loan stock.....	48.00

Interest on deposits.....	1.30
Received from:	
Interest on bonds, mortgages, etc.....	9,657.17
	\$ 11,305.36
Disbursements	
Paid:	
S. H. Davis, treasurer, deposit in general fund	\$ 9,500.00
One year's interest on Annuities.....	777.77
Washington Trust Co., rent safe deposit box	5.00
Gaylord E. Sumner, insurance premium on Millett estate property.....	45.00
American Sabbath Tract Society, one-half 1928 taxes on Minneapolis lot..	21.98
	\$ 10,349.75
	955.61
	\$ 11,305.36
Specific Income Items	
1. Income from Ministerial Fund:	
Balance on hand July 1, 1928.....	\$ 528.62
Received interest on mortgage.....	60.00
Received interest on permanent fund	4.40
Received interest on income fund....	11.13
	\$ 604.15
Paid students	450.00
Balance on hand July 1, 1929.....	\$ 154.15
2. Income from Alice Fisher Relief Fund:	
Balance on hand July 1, 1928.....	\$ 1,023.35
Received interest on mortgage.....	400.20
Received interest on income fund....	31.82
	\$ 1,455.37
Paid beneficiaries	290.00
Balance on hand July 1, 1929.....	\$ 1,165.37
3. Income from Hannah C. Woodmansee Relief Fund:	
Balance on hand July 1, 1928.....	\$ 133.48
Received interest on mortgage.....	12.00
Received interest on permanent fund	8.08
Received interest on income fund....	5.41
	\$ 158.97
Balance on hand July 1, 1929.....	\$ 158.97
Franklin F. Randolph Memorial	
Amount on hand July 1, 1928.....	\$ 28.88
Received one year's interest.....	1.44
	\$ 30.32
Ministerial Education Fund	
Income only to be used to assist young men preparing for the ministry, as per report of July 1, 1928.....	
	\$ 2,109.36
Invested as follows:	
Washington Trust Co., savings department	\$ 109.36
Note secured by real estate mortgage, six per cent.....	2,000.00
	\$ 2,109.36

Alice Fisher Relief Fund	
Income only to be used for relief of needy ministers as per report of July 1, 1927	
	\$ 3,480.00
Invested as follows:	
Note secured by real estate mortgage, five and three quarters per cent....	\$ 3,480.00
Ministerial Relief Fund	
Income only to be used for indigent ministers, Bequest of Hannah C. Woodmansee	
	\$ 400.00
Invested as follows:	
Note, six per cent.....	\$ 200.00
Washington Trust Company, savings department	200.00
	\$ 400.00
Property of Missionary Society	
Permanent funds, invested as above....	\$151,668.94
Ministerial Education Fund	2,109.36
Alice Fisher Relief Fund.....	3,480.00
Ministerial Relief Fund.....	400.00
Franklin F. Randolph Memorial.....	30.32
Real estate and other property in China, estimated value	31,829.86
Estimated equity in Georgetown Chapel	2,500.00
	\$192,018.48
The morning session adjourned at 12 o'clock with prayer by Rev. A. J. C. Bond, to meet at 12.45.	
The afternoon session opened at 12.55 with prayer by I. B. Crandall.	
The report of the Missionary-Evangelistic Committee was read, voted received, and recorded.	
REPORT OF COMMITTEE TO CONSIDER COMMUNICATION FROM GENERAL SECRETARY WILLARD D. BURDICK	
Your committee to consider communication from General Secretary Willard D. Burdick has had said communication under consideration and would report as follows:	
1. In regard to the question as to whether the denominational budget should be decreased, it is the opinion of your committee that the denominational budget should be increased to meet the needs of the day rather than decreased.	
2. In reference to the request for suggestions regarding changes in the budget plan, it is the opinion of your committee that the time has come when the methods of denominational administration should be carefully restudied, and if thought necessary, readjusted; and in this connection your committee desires to express the opinion that it will be an advantage if in every association there is appointed at least one financial adviser to whom churches may apply for advice and personal supervision in connection with the canvass for denominational and church funds.	
Respectfully submitted,	
JOHN H. AUSTIN,	CORLISS F. RANDOLPH,
JAMES A. SAUNDERS,	CHARLES E. GARDNER,
WILLIAM S. BURDICK.	

Voted, that the following tentative budget for 1930 be adopted:

<i>China</i>	
J. W. Crofoot.....	\$1,600.00
H. Eugene Davis.....	1,600.00
H. Eugene Davis, children's allowance.....	800.00
George Thorngate.....	1,600.00
George Thorngate, children's allowance.....	400.00
Susie M. Burdick.....	800.00
Rosa W. Palmborg.....	800.00
Grace I. Crandall.....	800.00
Anna M. West.....	800.00
Incidentals.....	900.00
Boys' School.....	500.00
Traveling expenses.....	1,800.00
	<hr/>
	\$ 12,400.00

<i>American Tropics</i>	
Royal R. Thorngate.....	\$1,500.00
Royal R. Thorngate, children's allowance.....	200.00
William A. Berry.....	300.00
D. Burdett Coon.....	1,500.00
H. Louie Mignott.....	600.00
Traveling expenses.....	500.00
	<hr/>
	4,720.00

<i>Holland</i>	1,250.00
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<i>Home Field</i>	
Jackson Center, Ohio.....	\$ 500.00
Colorado field.....	500.00
Southwestern field.....	2,300.00
Detroit Church.....	500.00
Little Prairie, Ark.....	500.00
Middle Island, W. Va.....	400.00
Fouke, Ark.....	500.00
Stonefort, Ill.....	600.00
Syracuse, N. Y.....	100.00
West Edmeston, N. Y.....	100.00
Western Association.....	500.00
Iowa field.....	800.00
Northwestern Association, general missionary work.....	200.00
Salemville, Pa.....	300.00
Ritchie, W. Va.....	300.00
Daytona, Fla.....	100.00
Edinburg, Tex.....	200.00
Athens and Attalla, Ala.....	400.00
Brookfield, N. Y. (if needed).....	200.00
Traveling expenses.....	1,200.00
Emergency fund.....	180.00
Contingency fund.....	2,000.00
	<hr/>
	12,380.00

<i>Administration</i>	
Corresponding secretary.....	\$1,800.00
Clerk hire for corresponding secretary.....	400.00
Clerk hire for treasurer.....	400.00
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	2,600.00

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	\$ 33,350.00
Indebtedness for 1928.....	6,500.00
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	\$ 39,850.00

Voted, that the corresponding secretary

send a message of greeting and encouragement to the International Missionary Council which will be held at Williamstown, Mass., July 11 to 21.

Items growing out of communications were given by the corresponding secretary.

Voted, that in view of correspondence from the church at Cumberland, N. C., we request Secretary William L. Burdick to visit in person or make arrangements for someone to visit this church.

Voted, that an appropriation at the rate of \$400 be made for the churches of Athens and Attalla, Ala.

Voted, that the matter concerning the nineteen hundredth anniversary of Pentecost be referred to the Commission.

The corresponding secretary presented his annual report.

Voted, that the annual report of the corresponding secretary be adopted, and that this report with the annual report of the treasurer, be the annual report of this board to the Missionary Society.

Voted, that three hundred copies of the annual report be printed.

The minutes were read and adopted. The meeting adjourned at 4.10 p. m. with prayer by Rev. A. J. C. Bond.

GEORGE B. UTTER,
(per E. K. A.)
Recording Secretary.

MONTHLY STATEMENT

June 1, 1929-July 1, 1929

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand June 1, 1929.....	\$ 21,503.47
Memorial Board, S. P. Potter, Missionary Society.....	42.26
Charity L. Burdick.....	12.05
Utica Church, Wis.....	13.65
D. C. Burdick Bequest.....	228.33
D. C. Burdick farm.....	12.59
E. L. Babcock, Missionary Society.....	209.80
E. K. and F. Burdick.....	160.32
Harriet Burdick.....	1.39
Mary E. Rich.....	32.49
Missionary Society.....	31.48
P. M. Green, Missionary Society.....	13.13
P. R. Harbert.....	22.68
Minneapolis Sabbath school, Missionary Society.....	5.00
Haarlem Church, Holland, China mission.....	38.00
E. A. Felton, treasurer Central Association, one-third collection, Missionary Society.....	14.87
A friend, Missionary Society.....	2.00
Onward Movement treasurer, Missionary Society.....	700.00
Woman's Board, Miss Burdick's salary.....	200.00
Miss West's salary.....	200.00
Home missions.....	215.00
Pastor's salary, Fouke.....	54.00
L. R. Polan, treasurer Southeastern Association, one-third collection, Missionary Society.....	12.74

Young People's Board, account salary Dr. Thorngate.....	200.00
W. C. Cookman, Missionary Society.....	10.00
Onward Movement treasurer, Missionary Society.....	1,514.02
Rockville Sabbath school, Missionary Society.....	10.00
Rockville Church, Missionary Society.....	7.00
New York City Church, Missionary Society.....	5.00
Milton Church, Missionary Society.....	20.00
Adams Center Church, Georgetown.....	25.00
Milton Junction Church, Missionary Society.....	5.00
Milton Junction Church, Jamaica.....	5.00
Seventh Day Baptist Christian Endeavor Union of New England, native worker, Jamaica.....	20.00
Seventh Day Baptist Christian Endeavor Union of New England, Mr. Berry's salary, Georgetown.....	10.00
Memorial Board, Hornell Seventh Day Baptist Church fund.....	405.15
Southampton Seventh Day Baptist Parsonage fund.....	1.70
Paul S. Burdick, Missionary Society.....	16.67
Semi-annual meeting Northern Wisconsin and Minnesota churches, Missionary Society.....	10.21
Income permanent funds, general fund.....	4,000.00
China special account, one year's interest.....	643.12
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	\$ 30,633.12

Cr.

Wm. A. Berry, May salary.....	\$ 10.00
Special for May salary.....	10.00
Cherry Creek National Bank, account salary R. R. Thorngate.....	25.00
Royal R. Thorngate, May salary account, child's allowance, native helper and property tax.....	187.56
H. Louie Mignott, May salary.....	50.00
D. Burdett Coon, May salary and traveling expenses.....	164.38
D. Burdett Coon, special for native helper.....	20.00
Wm. L. Burdick, May salary, traveling expenses and office supplies.....	317.62
Wm. L. Burdick, clerk hire.....	33.33
C. C. Van Horn, May salary.....	41.67
Ellis R. Lewis, May salary and traveling expenses.....	190.85
L. D. Seager, May salary.....	66.67
Verney A. Wilson, May salary.....	41.67
R. J. Severance, May salary.....	41.67
Clifford A. Beebe, May salary.....	25.00
Charles Thorngate, May salary.....	16.67
Wm. L. Davis, May salary.....	25.00
Hurley S. Warren, May salary.....	16.67
Angeline P. Allen, May salary.....	16.67
E. H. Bottoms, May salary.....	16.67
Grace I. Crandall, May salary.....	41.67

Industrial Trust Co., China draft	
Dr. Palmborg, salary account.....	\$180.00
Dr. Thorngate, salary and children's allowance account.....	400.00
J. W. Crofoot, salary account.....	345.57
Susie M. Burdick, salary.....	200.00
Anna M. West, salary.....	200.00
Boys' School appropriation.....	200.00
Incidental account.....	225.00
Girls' School appropriation.....	37.50
Mabel West, salary.....	133.34
H. E. Davis, account salary and children's allowance.....	440.87
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	2,362.28

Harold R. Crandall, account Dr. Palmborg's salary.....	20.00
Industrial Trust Co., draft account salary H. E. Davis.....	50.00
Industrial Trust Co., draft account salary J. W. Crofoot.....	100.00
Washington Trust Co., payment of loan.....	3,500.00
Interest on loan.....	12.83
Gerard Velthuysen, account second quarter's salary.....	38.00
Treasurer's expenses.....	28.00
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	\$ 7,469.88

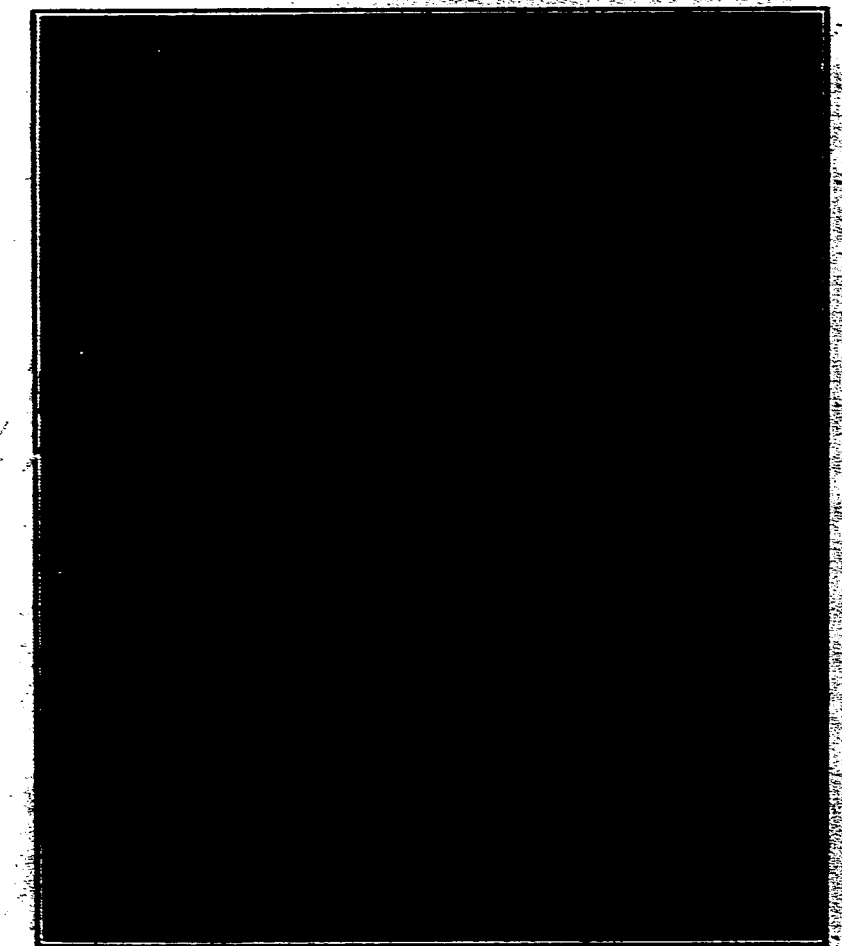
Balance on hand July 1, 1929.....	23,163.24
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	\$ 30,633.12
Bills payable in July, about.....	\$ 1,800.00
Special funds referred to in last month's report now amount to \$22,202.46; balance on hand July 1, \$23,163.24; net balance \$960.78. Indebtedness to loans \$7,500. Net indebtedness \$6,539.22.	
E. & O. E.	

S. H. Davis,
Treasurer.

A LETTER FROM JAVA

DEAR SISTER TITSWORTH AND OTHER BROTHERS AND SISTERS IN AMERICA:

Since our faithful God has finally answered our prayers by sending us help in our work, I have at last taken a little vacation, at the advice of the mission doctor, which he told me I ought to have done several years ago. But I did not think it right for me to leave the colony without proper



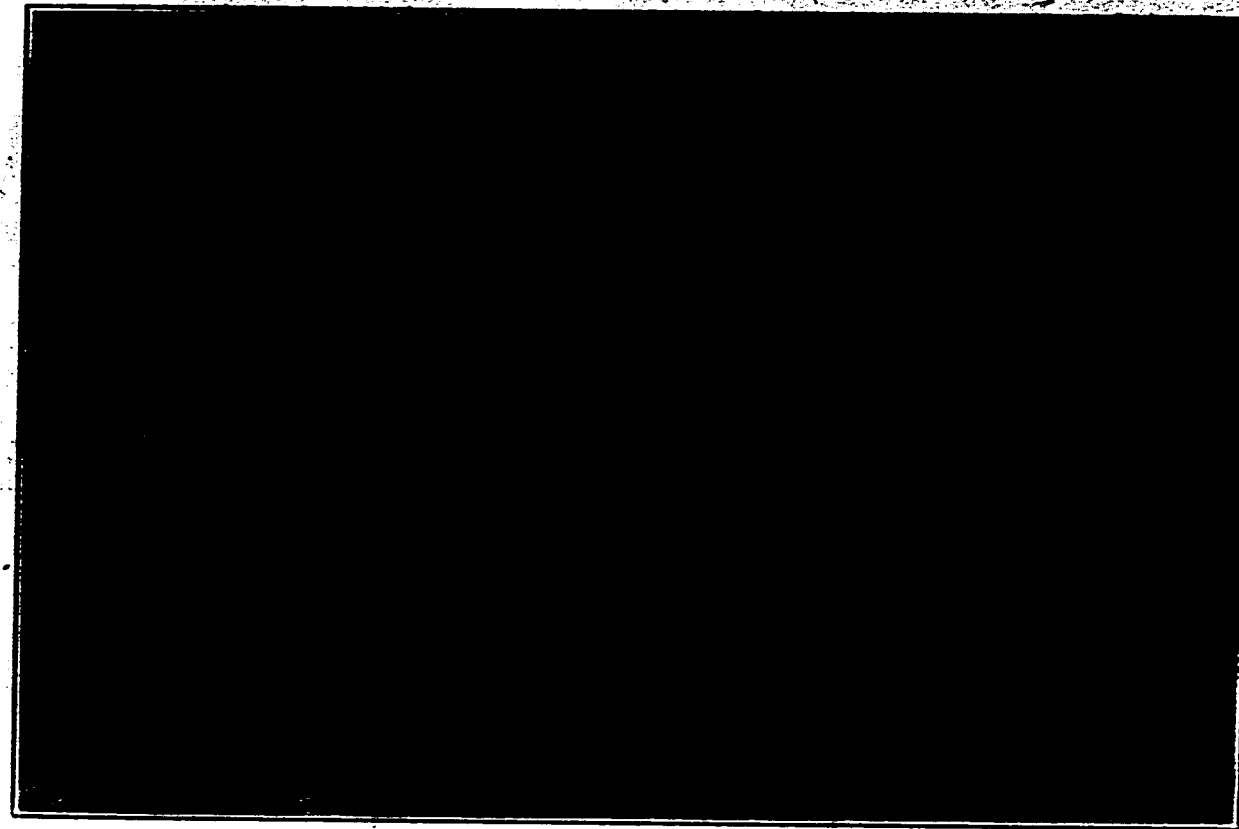
Cornelia Slagter

supervision. The natives make good helpers, but are unable to work independently. They are not very clean, and it does not do much good to teach them along these lines; for as soon as they are left to themselves they return to their former customs and filthy habits.

But all at once and unexpectedly, God sent us help in the coming to us of Mr. Vysma, an educated man who has been a manager of rubber plantations, etc.

About five or six years ago he was converted and it became his desire to work for the Lord. His first wife died, but now he is married again to a younger woman and they have one boy. He offered his services through Sister Marie Graafstal (Van der Steur). I replied that he was welcome to come but that we were Seventh Day Baptists and that I expected him to be one, that is, at least keep the Sabbath; in case he did see the light that God wants us to keep his day, that he should be willing to keep it for the good of the work here. Also that we

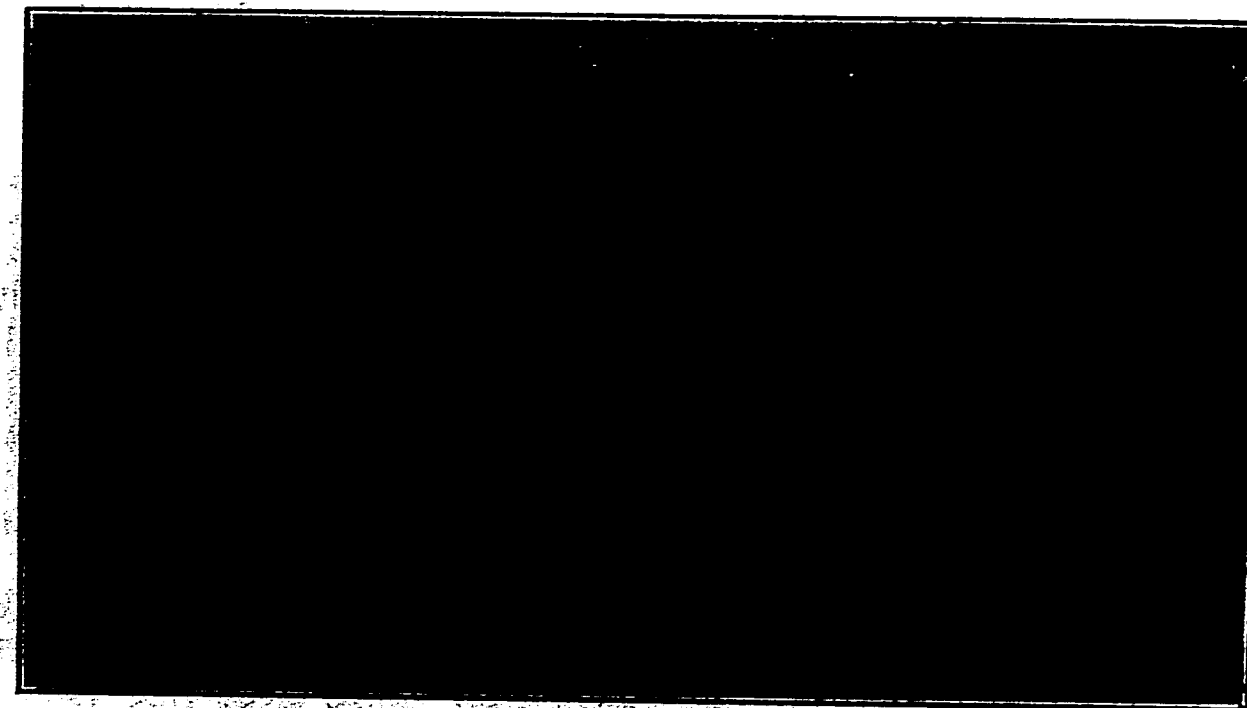
have a colony for the poor, so that he must not expect to get a salary, since we did not have the money for that; but that we must put our trust in God, who for Jesus' sake will give us what we need. He replied that he was willing to come on these terms, that keeping the Sabbath was more plain to him than Sunday, but that he did not see the light as regarding the baptism of believers. And as for salary, he said that God who took care of the birds would surely feed his children. And so they came in March and I have gone on a little vacation to Soerabaja, where my relatives live. I intend to stay here another week or so, then go to



Miss Slagter, Mrs. Vysma and son, and three deacons—children

another place for a couple of weeks, and I also hope to visit Sister Marie Graafstal and the White Cross Colony, who are doing about the same kind of work as we are doing at Pangoengsen, but on a much larger scale.

I am sending you a few snapshots of Pangoengsen and will send you some more later of Mr. and Mrs. Davids, Brother Vizjak, and myself. Would it be possible to have a few in the RECORDER? Of course the expenses will be greater now that the Vysma family is here. The needs are great and our income so very small, since the people of the world here (unbelievers) rather spend their money on themselves; and the Christians have their own work, saying, let the Seventh Day Baptists take care of it. I suppose Brother Bond has told you how few members we have (in Holland) and of course America has her own missions, so that Java, "Pangoengsen," does not get much support. Years ago, when Sister Jansz was here, the work was supported much better than now, but I suppose the



Teacher and pupils in front of Schoolhouse

work in America has enlarged too, but is the work in Java not their work too? I think it is; since we belong to the Seventh Day Baptists in Holland we also belong to America, don't you think so? May God hear our prayer and move the hearts, so that our burdens may be lightened by the gifts of love of our brethren in America and elsewhere.

May God bless you all and may his truth be spread everywhere, so that we may have real Christians and not simply large numbers.

Pray for us and this poor people of Java.
With kind regards,

Your sister in Jesus our Savior,
CORNELIA SLAGTER.

Soerabaja,
April 10, 1929.

FRANK E. PETERSON

When I heard about the death of Rev. F. E. Peterson, late pastor at Leonardsville, a long time friend of mine, I felt like saying something about him—not as a minister, for, much as I wished I might do so, I never heard him speak from the pulpit.

My personal knowledge of Frank began when he became a pupil of mine in the high school at Omro, Wis., then about seventeen years old. He came at first from his nearby farm home, but later his people made their home in the village. I soon came to like him as a student, for he was a good thinker and had a mind to learn. He was not so much given to mathematics as to civil government, political economy, and mental science. Upon these subjects he came to have ideas of his own, not always in harmony with mine or the authors of our textbooks. He was somewhat given to discussion of various points in our lessons, sometimes taking up more time than was allowed us by our program clock, while some others could not think of so much to say. His way, however, tended to stimulate thought.

There was in the community a group of people whom I may call "free-thinkers," far away from being church folks, and Frank had been led into their manner of thought. Though he and I did not often agree we were all the time very friendly. After some disagreement in class he would greet me next morning in the most agreeable and

pleasant manner—in the true spirit of the charity chapter, and so we went on until his graduation—more and more friendly all the time. It was a case of genuine friendship.

Three of our boys were drawn together into a special comradeship, Frank Tucker, Edward Stanton, and Frank Peterson. They all took a liking to public speaking, and it came to pass that they decided to become lawyers. I did not much favor their choice of life work but watched them closely to see what would come of it. One day Frank Peterson surprised me by saying he had a mind to go to Milton to college. I told him that if he did go there he would be expected to attend religious chapel exercises every day, to which he replied that he would do so, as it could do him no harm. So it came about that he came into our home at Milton, and was in a certain sense a member of the family.

Mrs. Rood came to respect him highly, finding him true and honest in every way. As I was away from home, boarding at Omro while teaching there, he was kindly helpful when he could be. After a time he began to go to church, now and then, on the Sabbath. He came to like the preaching of our pastor, Rev. E. M. Dunn, a strong sermonizer who gave him, in an original way, something new to think about.

Frank liked good literature, and he proposed to Mrs. Rood that when they had time they read something together. They took that fine book by Dr. J. G. Holland, *Gold Dust*, and as they read they found much that was uplifting and well worth talking about. It was good for them. In the meantime Frank, all unconsciously to himself, was coming into a spiritual nature. He wrote now and then to me and I could thus see the change taking place in him. He said in one letter that while there were things in the Bible he could not altogether take by faith he did not disbelieve them. He could and did believe in Christ fully. He said Elder Dunn had preached a sermon that helped him very much. He said this in that sermon: "The Bible does not say believe the account of Jonah and the whale and you will be saved, but believe in the Lord Jesus and you will be saved. The Bible does not say believe that Joshua

(Continued on Page 160)

YOUNG PEOPLE'S WORK

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

ARE MISSIONS SUCCESSFUL?

Christian Endeavor Topic for Sabbath Day,
August 24, 1929
DAILY READINGS

Sunday—A successful mission (Jonah 4: 1-11)
Monday—A home mission (Luke 10: 1-9)
Tuesday—Organizing a mission (Acts 13: 1-3)
Wednesday—Mission to foreigners (Acts 10: 1-5, 34-48)
Thursday—Mission to Rome (Acts 28: 17-31)
Friday—First mission to Asia (Acts 16: 9-15)
Sabbath Day—Topic: Are missions proving successful? (Rom. 10: 9-16)

"If success is to be measured by the saving and transforming of life, then missions have been wonderfully successful."

A SUGGESTION

From mission study books, missionary magazines, etc., search out brief stories which show conditions in mission lands, before missionaries went there and as they are today. Possibly you can have a series of "before and after" talks, taking up several mission lands.

OUR OWN MISSIONS

In considering the success of our own missions, compare some of the early reports of our Missionary Board, for example that of 1888, beginning on page 383, *Seventh Day Baptists in Europe and America*, with the last report in the *Year Book for 1928*.

FOR DISCUSSION

What do we mean by success in missions?

Have our own foreign missions been successful?

Are our home missions successful?

Should a seemingly unsuccessful mission be abandoned?

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Journeying with Jonah (Jonah 1: 1-17)
Monday—Jesus starts a tour (Matt. 8: 1-4)
Tuesday—Jesus calls companions (Matt. 4: 18-22)
Wednesday—Paul begins a journey (Acts 14: 36-41)

Thursday—A missionary with vision (Acts 10: 1-19)

Friday—Sharing Paul's dangers (2 Cor. 11: 23-33)
Sabbath Day—Topic: Traveling with missionaries (Acts 13: 1-12)

Topic for Sabbath Day, August 24, 1929

THOUGHTS AND SUGGESTIONS

In the nature of the case the missionary must travel in order to reach the people. There are different ways in which we may travel with missionaries. A companion in travel not only is useful as a companion, but he helps bear the burdens of the journey.

We may travel with missionaries mentally by reading and thinking about their travels and work. Then we may write them and let them know that our thoughts and prayers are with them, and our appreciative understanding of their hardships will lighten the burden for them.

Let several members be prepared to each lead the society in a day's travel with one of our missionaries whom he has chosen.

We may travel with our missionaries with our money. Our money represents a very real part of ourselves. Our thoughts, our efforts, our energy are represented by our money. We may travel with missionaries through our money.

A missionary collection would be appropriate at this meeting.

Then some day some of our intermediates will travel with missionaries in person. The missionaries of tomorrow are in our Intermediate societies of today. I wonder which ones will choose to travel with missionaries in person.

INTERMEDIATE NEWS

DEAR INTERMEDIATE SUPERINTENDENT:

Our Intermediate society at Battle Creek is not dead, although you have not heard from us for quite a while.

We have lost three of our members, so to speak, but we are glad for them, as they have graduated from the Intermediate to the Senior Christian Endeavor society. These members are Virginia Willis, Clark Maxson, and Richard Burdick. They held a responsibility which now the rest of us must hold, and we will try to do it gladly.

We have our new officers elected so as to start the fiscal year with the rest of the intermediates.

We are all glad to have Pastor Simpson and his family with us. We know they will

help us and take part in our meetings. Pastor Simpson is making a set of notes for study in the Intermediate society, similar to those for juniors, which I am sure will greatly help and hold the interest of the society.

Our society is buying a tract rack for use in our church, which will surely be appreciated.

We would be glad to hear from other intermediates and learn what they are doing in their societies.

Respectfully yours,

SARA DAVIS,

Battle Creek, Mich.,

President.

July 18, 1929.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A splendid missionary poster in sepia is put out by the National Child Welfare Association, 70 Fifth Avenue, New York. On it are pictures of boys and girls of the world and a poem, the words of which ask God to bless all the children of the world. This would be fine for your Junior room or for the homes of the juniors. The price is twenty-five cents.

A TESTIMONY

MARY A. STILLMAN

This testimony is given, not in a spirit of boasting, but because it may be of interest to our Christian endeavorers.

In the RECORDER of July 8 Mr. Carroll Hill states that the first Seventh Day Baptist society of Christian Endeavor was formed in Westerly, R. I. I well remember that evening when a number of young people met in the living room of my mother's home. Mrs. O. U. Whitford, wife of our pastor, was the leading spirit. She had heard of the society of Christian Endeavor in Portland, and thought something of the kind might be good for our young people. She did not know that Mr. Clark intended the society to be universal, so thought we ought not to infringe on his name. We tried to think of as good a one, without much success, but we organized.

Then Mrs. Whitford heard that Mr. Clark was willing for others to use the name, and we became a society of Christian Endeavor. We adopted the pledge, which

was a great help in holding us to attendance and participation in the meetings. Thus I was one of the charter members of the first Seventh Day Baptist Christian Endeavor society.

I was first in something else, too. At one time Mr. Edwin Shaw, who was editor of the Young People's Page, asked for volunteers to the Tenth Legion. I sent in my name and received a certificate of membership beautifully hand printed by the editor in red ink. Then he wrote an editorial saying that we now had a Tenth Legion of one member, and she was a woman. "Thank God for that!" It sounded as if he were giving thanks because I was a woman, but I suppose he meant to thank God that the Tenth Legion was started.

I can testify that tithing has always been a source of satisfaction to me. Besides denominational contributions I am able to give to the Red Cross, the Near East Relief, and other good causes. For instance, last month I had a call from the Deaconess Hospital to contribute to the fund for destitute cancer patients. From experience in my family I know how imperative treatment for cancer is, so I gladly sent what I could afford.

I can further state that nine-tenths of my income has always supplied my needs. "Thank God for that!"

MEETING OF THE YOUNG PEOPLE'S BOARD

The postponed meeting of the Young People's Board was called to order by Lloyd Simpson, who presided throughout the meeting, the president being detained for a short time.

L. E. Babcock opened the meeting with a word of prayer.

The treasurer gave a yearly report, which is contained herein.

The following bills were allowed:

Expense of Rev. Wm. Simpson to C. E. Convention	\$36.54
Expense of Mrs. Frances Sholtz, secretary Central Association	1.50
Total	\$38.04

REPORT OF TREASURER—1928-1929

Dr.	
Balance on hand, July 1, 1928.....	\$ 532.89
Received from Conference treasurer.....	995.72
Received from Conference treasurer for societies	72.00

Received from societies direct.....	15.00
Collection at Conference	19.65
Collection at Eastern Association.....	7.15
Collection at Central Association.....	7.43
	<u>Cr.</u>
	<u>\$1,649.84</u>
Board expense:	
Conference expense, awards, traveling, etc.	\$ 252.75
Corresponding sec'y, expense....	47.00
Corresponding sec'y, salary.....	82.00
"Recorder" editor, expenses.....	5.60
"Recorder" Reading Contest....	16.00
Printing	14.50
Rev. Wm. Simpson, delegate expense	9.95
Mrs. Catherine Stillman, ex- pense	40.00
Mrs. Mae Wilkinson, expense..	5.00
Miscellaneous expense	7.03
	<u>\$ 479.84</u>
Field work	256.90
Dr. Thorngate	300.00
American Tropics	25.00
Expense, delegates to regional conference	20.00
Balance	568.10
	<u>\$1,649.84</u>

Voted that the chair appoint a committee to audit the treasurer's books. Paul Crandall and Russell Maxson were appointed.

The Corresponding Secretary presented a monthly report, which was received as follows:

REPORT OF CORRESPONDING SECRETARY FOR JULY, 1929

Number of letters written—75.

Number of letters mimeographed included Junior report blanks, "Recorder" questions, annual report blanks, a letter to societies.

Annual reports have been received from Rockville, Alfred Station, (I. C. E.) Shiloh, Waterford, Ashaway.

Correspondence has been received from: Rev. C. L. Hill, Miss Doris Davis, Rev. S. Duane Ogden, Rev. L. F. Hurley, Miss Elizabeth Ormsby, Miss Eunice Thomas, Rev. J. L. Skaggs, Rev. Carroll Hill, Mrs. Lester Osborn, Mrs. C. H. Siedhoff, Rev. W. D. Burdick, Dean Nelson Norwood, Mrs. Blanche Burdick, Mr. E. P. Gates, Miss Janette Loofboro, H. O. Burdick, Morton Swinney, Rev. Hurley Warren, Miss Marjorie Burdick.

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

Correspondence was read from:

Mrs. Elisabeth Austin—the annual report of the Junior superintendent.

Morton Swinney—regarding the Conference program.

Rev. John F. Randolph—yearly report of Intermediate superintendent.

Dean Norwood—concerning the Conference program.

Mrs. Grace Osborn—annual report of social fellowship superintendent.

Mae Mudge Wilkinson—monthly report. Mrs. Blanche Burdick—report of Eastern Association secretary.

Rev. W. D. Burdick—regarding a budget for 1929-30.

A report of progress was received from the nominating committee. The chairman of this committee asked that two members be added to this committee. Voted that the president appoint. Mrs. Frances Babcock and E. H. Clarke were so appointed.

The program committee submitted a complete outline of the Conference program.

After some discussion it was moved and seconded that the corresponding secretary be authorized to secure Conference program booklets. The motion carried.

The committee appointed to revise the old activities chart reported, reading the new chart and asking for suggestions on several points.

Voted that the committee be authorized to purchase two hundred fifty copies of the new chart.

A proposition has been received from one of our young people, who is qualified for the work, in which service is offered as field representative for this board. We feel that this proposition, if accepted, should be concurred in by the Commission and the General Conference. It was, therefore, moved and seconded that the matter be laid on the table for further consideration at the next meeting. This motion carried.

Mrs. Frances Sholtz, the secretary of the Central Association, who was present at this meeting, gave a report of her work for the year.

An interesting report was given by Rev. Wm. Simpson, who acted as the proxy of Doctor Johanson at the recent International Christian Endeavor Convention at Kansas City.

Members present: Mrs. Ruby Babcock, Lloyd Simpson, Dr. B. F. Johanson, Russell Maxson, E. H. Clarke, L. E. Babcock, Glee Ellis, Helen Simpson, Frances F. Babcock, Dorothy Maxson, Frances B. Sholtz, Virginia Willis, Marjorie Maxson.

Visitors: Rev. and Mrs. Wm. Simpson, Raymond Sholtz.

Respectfully submitted,

MARJORIE W. MAXSON, *Recording Secy.*

CHILDREN'S PAGE

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

AN INDIAN VILLAGE, ANOTHER STAY-AT-HOME JOURNEY

Junior Christian Endeavor Topic for Sabbath Day, August 24, 1929

MRS. HERBERT L. POLAN

The missionary committee can easily arrange a beautiful poster representing Indian life. Use pictures of wigwams, campfire, ponies, squaws, papooses, braves, canoes, and a lake shore. Have the pastor show and explain it with his announcements.

The prayer meeting committee may fix up a sand pile in true Indian style.

The leader should be a boy and he may get several other boys to help him. They should have a committee meeting and prepare an original exercise—representing a gathering of several braves (a few hen feathers fashioned into headbands, and some blankets will fit them out easily) about a campfire (few sticks, electric light bulb, and red paper). They discuss the white people and how their mission has helped their children.

One of the older girls may play a piece of Indian music while the boys are getting ready and arranging themselves about the campfire.

Talks—

The Indian of Years Ago.

The Indian of Today.

The Opportunity of a Papoose.

An imaginary autobiography of a little Indian boy or girl who went to a mission school.

WOODS

MARY A. STILLMAN

"Oh, dear! We can't go to the woods for a picnic in such a rain as this! What can we do, Aunt May?"

The three Davis children were visiting in the country and hardly knew yet how to amuse themselves.

"As you can not go to the woods, why not think what trees are good for besides pic-

nics?" answered their aunt. "They give us beauty and shade, shelter for birds and squirrels; their roots, deep in the earth, prevent rain water from running off too quickly, and their fallen leaves enrich the soil. What else do the trees give us?"

"Fruit," said Jo; "Nuts," said John; "Wood," said Alice.

"Good," answered Aunt May. "Now see what you can find made of wood and make a list. Jo may have the dining room, kitchen, and laundry; Alice the rest of the house; and John the barn."

Off dashed the children for pencils and paper. In half an hour all were back in the dining room seated before a cheerful fire that glowed in the fireplace. Jo began. "In this room I found logs to burn, a table, sideboard, and chairs, besides picture frames. In the kitchen are furniture, a kneading board, rolling-pin, potato masher, wooden spoon, sugar bucket, chopping bowl, paper plates, and paper napkins; in the laundry, tubs, a washboard, an ironing board, a splint basket, a clotheshorse, and clothespins."

"How about the clothes wringer?" asked Aunt May.

"Oh, yes, I forgot to write that down," answered Jo.

John could hardly wait for his turn, so he was allowed to report next. "In the barn are wooden doors and window frames, stalls, stanchions, a carriage, a sleigh, barrels, a bushel basket, a peck measure, crates, peach baskets, and strawberry boxes. The barn itself is built of wood, and so is the house. Upstairs I found Cousin Tom's sled, snowshoes, and skis; also a croquet set, a baseball bat, and tennis rackets. May we use these when it clears off, Aunt May?" "Certainly," she answered. "Now, Alice."

"I will not repeat what the others have found, such as tables. In the parlor is a rosewood piano case, books on shelves, and a newspaper. In the hall is a hardwood floor, stairs, and handrail, and a hatteree. Upstairs are bedsteads, bureaus, wallpaper, coathangers, rayon underwear, and my celanese dress. In the attic are trunks, boxes, and grandma's old spinning wheel. Who would think that we owe so much to trees?"

"You have all done so well," answered Aunt May, that I shall award you all prizes. Here are nuts to crack, apples to roast be-

fore the fire, and some maple syrup to eat on the apples, all the products of trees."

"Oh, Auntie, you are a peach!" exclaimed John.

"Then she must have grown on a tree," remarked Alice.

"I did, the family tree," laughed Aunt May. "If it is fair tomorrow I think Uncle Will would like to have you help him transplant some little pines from the grove to a hillside where he wants to stop the wash." "Fine," said all the children, "we shall be glad to help make more woods."

OUR LETTER EXCHANGE

SPRING

FRANCIS PALMER

Spring is coming,
Spring time is near,
Spring is the happiest,
The best time of year.

You bring the warm
Sun back to shine.
That is why spring
Is so very fine.

The pretty birds
Sing so clear,
That I may know
Spring time is near.

[Francis is a twelve year old boy of West Edmeston, N. Y., the son of William and Mary Witter Palmer, and grandson of Deacon Joel Witter, of blessed memory. For more than three years he has been afflicted with Pott's disease of the spine. He sits up but little, spends most of the day, lying face down on his wagon that he guides about his home, and advances rapidly in his studies under a teacher who comes to his home. He is a cheery, patient, loving lad, in spite of his serious condition.]

DEAR FRANCIS:

I can not tell you just how glad I was to receive your charming little poem and I hope you will be able to send many more. I am very grateful to you and to Mrs. Peterson, who kindly sent the poem to me.

I remember your dear mother very well, but I think of her as a little girl, and it seems funny to think that she has a big boy just the age of my big girl, Eleanor. I hope some day I may be able to see and know you and all the rest of her nice family.

I think you have a very real gift, dear boy, one that you can use to make others happy. One of my old pupils used to say, "God put us in the world to make others happy." Don't you think he was right?

Sincerely your friend,

MIZPAH S. GREENE.

A HORNET'S NEST

MARY A. STILLMAN

When I was a very little girl my mother and I visited my aunt in western New York State. As I was the oldest child in the family I was accustomed to playing alone, and imagining playmates. The field where I played was surrounded by a zig-zag rail fence.

One day I played I was a mother with a very bad child. I tied this naughty individual to a corner of the fence and went off for a whip to punish her with. As all the corners looked alike I did not return to exactly the same one, but began whipping without looking very closely.

As luck would have it I whipped exactly on a big hornet's nest, with what result you can imagine. I ran shrieking toward the house, and my mother and aunt brushed off the hornets and applied mud to the aching places. (Doctors say now that mud is not a good remedy.) My uncle explained that as it was mid-day nearly all the hornets were out of the nest. This was lucky, for they might have stung me to death. As it was I was in bed a day or two, and never after that did I approve very much of corporal punishment.

RESOLUTIONS OF SYMPATHY

WHEREAS our heavenly Father has called home our dear sister, Pamela Ormsby; and

WHEREAS she was a true and faithful member of our society; be it

RESOLVED, That we extend our sympathy to the bereaved family, and also that a copy of these resolutions be spread on our minutes, a copy be presented to the family, and one sent to the SABBATH RECORDER.

SARAH J. DAVIS,

Committee.

Alfred Station, N. Y.

OUR PULPIT

CHRIST OUR RELIGION

(Sermon delivered before the Central Association)

REV. EDGAR D. VAN HORN

(Pastor of the church at Alfred Station, N. Y.)
SERMON FOR SABBATH, AUGUST 17, 1929

Text—John 14: 6.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

SERMON

HYMN

CLOSING PRAYER

ened. They have passed into the realm of the dishonored, and will in time be forgotten.

But we have before us today a man who calmly presents himself to us as both important and essential to our highest welfare and good. He says, "I am the door"; "I am the great shepherd"; "I am the bread of life"; "I am the light of the world"; "I am the way, and the truth, and the life"; "Heaven and earth shall pass away but my words shall not pass away," and many other

"I am the way, and the truth, and the life."

Somewhere, some years ago, I read a little book with the title I have selected for this sermon. I do not even recall who the author was, but the truth so gripped me that I have not forgotten it and I am indebted to the author for much that is herein presented.

We have only dislike and contempt for men who make pretentious claims for themselves and in the spirit of egoism exalt themselves to some high pedestal. Some men did that before the last great World War. They claimed for themselves the right and homage of deities and ruled their subjects with the "divine" (?) rights of kings; but they received their just reward—the pity, the ill-will, the contempt, and the scorn of those who were more enlight-

such sayings; yet we do not hold *him* in contempt and derision, but fall at his feet and worship him. We do not question his greatness and authority. We know that time and experience have proved the truth and justice of his claims, and we gladly and willingly give him our love, our allegiance, and our loyalty.

So we feel justified in making the claim that *Christ is our religion*. If we could go to all the religious people we know and ask of each of them, "What is religion?" I suspect we would get a bewildering lot of replies, for everyone would have his own idea as to what constitutes religion. Yet, if we could group these under three headings I suspect that something like the following would be the result.

RELIGION IS A WAY OF LIVING
Some people would say that religion is a

way of life—and with truthfulness too. Religion is a way of living. It is a wonderful way. We are told that religion has to do with conduct, with what we do and how we live. This class of people would say that the essential thing in religion is *morality*. And this would be true, for there can be no true religion without morality. The Old Testament prophets were always declaring this. Amos, Hosea, Isaiah were constantly calling attention to the fact and trying to get Israel to repent of their sins. "Wash you, make you clean, put away the evil of your doing," was frequently the burden of the prophet's message. For religion is a way of living. The people in those first days of the Christian Church were called the people of "the way." "The way" was the designation given before the term "Christian" came into use.

So the people who tell us that religion is a way are telling us the truth—but only a part of the truth. It is good so far as it goes, but does not go far enough.

RELIGION IS TRUTH

Another group, if you asked them what religion is, would say, "Religion is truth," is a system of truth. What marks the Christian is what he believes, what he holds to be true. There are those who say Christianity is a doctrine—this is the all-important thing. You will find in every church a considerable group of people who will give this answer and who will feel that they are defining Christianity in the highest way. One of the unfortunate controversies within the ranks of the Christian Church itself has been over this very point. Men have felt called upon to "contend for the doctrines once delivered to the saints," and they have done so with vehemence, feeling that doctrine was the all-important thing. And there is truth in the view. Religion wouldn't get very far if it did not have a belief concerning the great fundamental truths taught by Jesus, the founder of Christianity. So let us be truthful and admit that those who say religion is a truth, give a good answer, so far as it goes; but let us be equally honest again and admit that even this does not go far enough. Truth is not all there is to religion.

RELIGION IS LIFE

Then another group would say, "Religion is life." Religion is something we

have in our lives. It is a spirit, and inner experience. Paul said, "Christ in me . . . the hope of glory." Yes, this is sound doctrine. Religion is God dwelling in the soul of man. No question about that. The Bible tells us that religion is life. Christ came that we might have life and having it, have it abundantly. So there is much truth in this answer. And if I had to choose among the three I would choose this last; but that is the very thing we must not do. To take any one of these three as an adequate definition of religion would be a great mistake. For any one of these elements without the others would be woefully incomplete. They belong together. Christ put them there and they must not be taken apart. Read again the text—Christ's answer to the question, "How shall we know the way?" "I am the way, and the truth, and the life." You see he teaches us that we need more than a way, we need more than the way and truth, we need the "way," "truth," and "life." And we need them not as three separate compartment experiences, but we need them fused, blended into one experience. Jesus plainly teaches us that religion is not one but all three.

Someone has reminded us that if we take one of these by itself as constituting religion, for example, "the way," we have a very one-sided sort of religion. Some people do this. Emphasizing this idea above all others and saying that life's chief concern is with action, slighting truth and life, they are hazy as to doctrine and cold as to spiritual experience. "There is a sterility, a deadness, a self-righteousness, a lack of warmth and passion about them that renders them cold, unsympathetic, critical, and intolerant. So religion that is merely a "way" is not enough. Such was not the religion of Jesus. He had something more and we must have something more.

As there are people who look at this side of religion and put all the emphasis on morality in religion, so there are groups, and even denominations, who emphasize doctrine to the exclusion of the other two. They are so intent upon their particular little system of doctrine that they belittle moral conduct and spiritual experience. There are people who are so sure that they are the "saints to whom the doctrine had once been delivered" that they spend all

their energies defending those doctrines and even neglect the "weightier matters of the law," such as kindness and real spiritual life. They do as the Pharisees did, they put their creeds above life. They think more of "defending the truth" than they do of saving men. Jesus condemns such in no uncertain way. For in such people there is pride of opinion, bitterness of spirit, a barren dogmatism that always discredits true religion. Christianity is vastly more than this one element of religion. Truth is a part of it, but it is only a part.

Likewise a religion that denies the "way" and the "truth" and which lays all emphasis on spiritual life is also dangerous. I have seen religious bodies, so have you, who go into ecstasies and relate their experiences with shouts and hallelujahs, and then go home to abuse their families and dumb animals as though religion had nothing to do with conduct. Such a religion is shallow, unsafe, and in the end unsatisfying.

Let us remind ourselves that what Jesus said was reasonable, natural, and wholesomely true, that religion to be vital must be all three, a way of living, a system of truth, and a spiritual experience. A Christianity which is only the "way" becomes ethical culture. A Christianity which is only "truth" becomes dogmatism, and a Christianity which is only "life" becomes mysticism. Each is good so far as it goes, but does not go far enough. They are like medicine, taken separately they fail of their purpose and even may be dangerous, but compounded and blended they are a perfect cure for the world's ills. The "way," the "truth," and "life"—conduct, belief, and spiritual experience must go together or there can be no Christianity. Truth lights the way, and both will glow with new life when they are blended.

Now in Jesus these elements were blended in one perfect personality. That life was complete. It was beautiful, warm, tender, and stands out once and for all time as a perfect example of what happens when you have the "way," the "truth," and the "life" fused and blended in one perfect object of love. If we want to know the way, the path to right conduct, we may find it in him. Books on Christian ethics may help, but he at once is the supreme revelation on how to live the sympathetic, helpful life.

He invites us to "follow" him and if we do so simply, trustingly, faithfully, doing every day what he wants us to do, we shall "know of the doctrine." In him we shall find the truth about God, ourselves, and the wonderful way he wants us to travel. In him we find the fullness where we ourselves are lacking. There is nothing which will reveal to us our unholiness and his holiness. Isn't this so? In Christ we not only discover what we are but what we ought to be.

It matters not whether one is a youth with all the wonders of rich life to be explored, or whether one is passing into the shadow of death; it matters not whether one is ignorant and faltering or a ripened scholar "knowing all mysteries"; it matters not whether one is black or white, Christ is the "way, and the truth, and the life."

In him *all* may find the way of life and happiness, their strength renewed by the power within, a dear and real companionship, a life "hid with Christ in God." We may rejoice in one who gives us precepts for conduct more beautiful and useful and real than those the prophets gave. We may delight in one who gave us truth greater than any earthly authority; and more than all else, we may rejoice in one who gives us *life*, vitalized with the true friendship and fellowship of God.

Let us be very personal with ourselves and ask each of himself: "Have I found the way, or am I missing it? Have I found the truth, or am I blinded with prejudice and self-conceit? Have I found the life, or am I still in the darkness and death of my own selfishness?" If so, let us move out and up into that great *way*, lighted with his truth and full of the power of his life.

OUR PART IN THE PARTNERSHIP

Matthew 15:29-38

Jesus sets us actually free by his own transfiguring presence. With his blood he purges out the sin that enslaves. By his Spirit he kindles his own fires on the hearthstone of our hearts, and the flames burn up the bonds of selfishness and prejudice. His own presence mellows and then molds, constantly, patiently, quietly, until we are transfigured from the hurt of sin back to his own image. Our part is the full, thoughtful, habitual yielding to him.—S. D. Gordon.

Fundamentalists' Page

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

A FRANK STATEMENT CONCERNING OUR RELATIONSHIP TO THE FEDERAL COUNCIL

The whole question of our relationship to the Federal Council of Churches demands reconsideration by our General Conference. This becomes increasingly clear in the light of the present-day program of the council.

I make the above statement as my deliberate convictions, and not as a foe of the council, but as a friend of our denomination. I favored membership in the Federal Council, and voted for it. When the question of our continued relation with the council was before our General Conference at Nortonville, Kansas, in 1918, I was chairman of the committee to whom were referred various communications opposing our continued membership. The opposition then centered largely around the Sabbath.

The committee presented the following resolution, which was adopted by the General Conference:

"That the Seventh Day Baptist General Conference continue its present relation to the Federal Council of Churches of Christ in America. It is understood that this action is taken in accordance with the principle of the autonomy of churches."

Along with this action went a memorial to the Federal Council stating clearly our views upon the Sabbath and how we regarded any movement looking toward invoking the aid of civil power in maintaining the usages or institutions of the Christian Church as serious infractions of religious liberty. (For this memorial, see *Year Book*, 1918, page 61.)

Just how much influence that memorial had with the Federal Council, we do not know. But this much is certain: Our relationship to the Federal Council is far more serious today than it was twelve years ago. And for us to fail to face the facts is only to invite denominational disaster.

I am ready *frankly* to admit that we made

a mistake when we joined the Federal Council. I am willing to say publicly those three hardest words in the English language to say, namely, "*I was wrong.*" I was wrong when I voted for, and used my influence to retain, our membership in the Federal Council. The present program of the council, its changed point of view, its stressing of things which if carried out would mean denominational disaster, forces me to say this.

Specifically, there are several reasons why we can not support the present program of the Federal Council. But one will be mentioned here—that is, its program for *Church Unity*. This has become the major movement of the council, and we can not help being disturbed by it. It is folly for us to appeal, with one hand, for money to maintain our denominational work and win Sabbath converts, and with the other hand, pay out money to an organization one of whose dominant purposes is to break down denominational organizations. It is folly for us to build up our denominational machinery, and at the same time belong to an organization committed to our denominational defeat.

Don't dismiss these words by saying they are merely the words of an alarmist, or an extremist. The great Baptist body is looking upon this movement with alarm. They feel that their whole denominational existence is in jeopardy. If a great denomination, numbering millions, feels disturbed over the matter, how about the existence of our own denomination, numbering but a few thousand, with the additional handicap of the Sabbath?

If we are to continue our membership in the Federal Council, the time has come when we should make a *restatement of the limitations and reservations* inherent in our relation to the council. The coming General Conference at Milton should appoint a *carefully selected, representative committee* to study the whole question of our relationship to the Federal Council, and report at our next General Conference a clarifying statement of our relationship to the Federal Council.

IS THE BIBLE WHAT IT SAYS IT IS?

No one, I think, would seriously question the statement: The focus of Christian truth is in the New Testament. Yet, we dare not

stop with that statement. The Old Testament is an essential part of the Bible, and they either stand or fall together. They can not be divorced. There are people who believe the Old Testament, but reject the New; and there are people who accept the New Testament, but reject the Old.

I know there are Christian people today who talk glibly about being a Christian, about taking Christ as our pattern and guide in life, regardless of what the Bible is,—whether it is the inspired Word of God, or merely a record of men's opinions about God. This attempt to build up our own Christ, apart from the teachings of the Bible, is a futile attempt. The Christ of Christianity can not be separated from the Christ of the Bible. We are not worshipping a man, but a Godman; and it is the Bible that portrays the divine Christ and bids us worship him. And every effort to belittle the Bible is an effort to reduce and belittle the Christ. This effort is doomed to failure.

But there is another attitude toward the Bible that is more serious, due to the fact that it elevates human judgment above the Bible. It assumes that part of the Bible is inspired, and part not; some books of the Bible are inspired, and some are not; some chapters, or parts of chapters, or verses or parts of verses, are inspired, and some are not; some parts of the Bible are historically true and some are false. And the tragedy of this whole process of reasoning is the fact that we have no inspired Bible left. Each individual, in this school of reasoning, determines for *himself* what part of the Bible is inspired, and what is not; what part is to be believed, and what part rejected; what part is to be obeyed and what disregarded. And there is no unity among such people in regard to the Bible. What one accepts as true another rejects as false; what one considers inspired another regards uninspired.

This is no imaginary picture. I have received many letters concerning my recent series of articles on the Inspiration of the Bible. One writes me, "With your position on the inspiration of all parts of the Bible I fail to agree; many parts were written without inspiration, and many parts could have been left out." Others write: "While it is

no doubt true that a large part of the Old Testament was given by the inspiration, it is not necessary to conclude that all parts were so given." "A short time ago I read the Songs of Solomon for the first time. Do you think a love story of that kind was written by divine inspiration? I do not think the Bible is any place for such a production."

You will notice that in all these cases the Bible's claim of inspiration is ignored. It does not seem to occur to these people that if we are to maintain a doctrine of inspiration worthy of credence such must rest upon the whole Bible. Any thing less than this is not inspiration at all, for it rests upon the subjective disposition of the individual.

It is comparatively easy to believe the Bible in fragments, a bit here and a bit there. It may be easy to believe in Peter's imprisonment; in Paul's sea voyage; in Stephen's stoning; in John's death; in Mark's desertion. But when it comes to dead men coming to life; to vipers biting without deadly effect; to cripples jumping for joy; to the miracles worked by the prophets and even by Christ himself, these believers in "limited" or "fragmentary" inspiration balk at the thought of such—to them they are untrue, and hence uninspired.

In my series of studies on inspiration I tried to let the Bible speak for itself; it claims to be inspired word of the living God. And though I can not always understand it, I had rather accept it, than to put my own puny opinion above the Word.

The Bible claims to be the product of a supreme human effort, fortified and guided by a divine will. It claims to be "God-breathed" (2 Peter 1: 21). It claims to be authoritative, even an insight into men's hearts (Hebrews 4: 12). It claims that it will last throughout eternity (Matthew 24: 35). And it warns us about quibbling with its words (Revelation 22: 18, 19).

We can not escape the conviction that the gospel—the good news—which we are to preach rests upon three great pillars, all of which claim the absolute sway over our lives—God, Christ, and the Bible. No Christian can afford to spurn, ridicule, or minimize them.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

MINUTES OF SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, June 2, 1929, at 2 o'clock, the president, D. Nelson Inglis, presiding, and the following trustees being present: D. N. Inglis, H. W. Rood, R. E. Greene, J. L. Skaggs, Edwin Shaw, A. E. Whitford, G. M. Ellis, L. A. Babcock, Mrs. L. A. Babcock, A. L. Burdick, and Director of Religious Education E. E. Sutton.

Prayer was offered by Hosea W. Rood. The minutes of the last meeting were read and the secretary reported on the call for this meeting.

On the call for reports from the standing committees Rev. James L. Skaggs made a verbal report for the Committee on Field Work, which was approved. George M. Ellis, chairman of the Committee on Finance, made a report for that committee, which was approved.

The treasurer's quarterly report was presented by the treasurer, Louis A. Babcock, and was adopted as follows:

L. A. BABCOCK	
In account with	
THE SABBATH SCHOOL BOARD	
<i>Dr.</i>	
March 24—To balance.....	\$264.69
April 4—To Rev. Harold R. Crandall, Onward Movement	71.00
April 5—Interest on bond.....	15.00
May 5—Rev. Harold R. Crandall, Onward Movement	191.70
	\$542.39
<i>Cr.</i>	
March 27—Presbyterian Board of Christian Education12
Rev. E. E. Sutton, expense.....	25.00
April 3—Rev. E. E. Sutton, salary	133.00
April 22—Rev. E. E. Sutton, expense	40.00
May 3—Rev. E. E. Sutton, salary.....	134.00
	\$332.12

To balance on hand 210.27
\$542.39

Milton, Wis.,
June 1, 1929.

The report of the Director of Religious Education, Rev. Erlo E. Sutton, was presented and adopted as follows:

SECRETARY SUTTON'S REPORT

As director of religious education I offer the following quarterly report, from March 17, 1929, to June 2, 1929.

The regular work of the director, such as miscellaneous correspondence, the writing of material for the last quarter of the "Helping Hand" for 1929, and a few articles for the SABBATH RECORDER, has been carried on in the usual manner. During the quarter two special communications concerning Vacation Religious Day Schools for the coming summer have been sent to all churches where there seemed to be a possibility that such a school could be held. To these but few replies have been received to date.

During the last week in March, in company with others from this community, the director attended in Battle Creek, Mich., a conference of representatives from the colleges, denominational secretaries, college pastors, and a few others who had been invited. In connection with this meeting he attended the dedication of the Battle Creek Seventh Day Baptist church, which was held following the conference.

On April 24-26, the director attended the regular mid-year meeting of the Educational Commission and Lesson Committee of the International Council of Religious Education. At this meeting the final work was done on the lessons for 1931, both Improved Uniform and Group Graded, and the first draft made for those for 1932.

From this meeting he went to Jackson Center, Ohio, where he spent the week-end of March 27. Considerable interest was here manifest in the work of the Sabbath School Board.

In company with President Claude L. Hill and other friends, Sabbath and Sunday of May 18 and 19 were spent with the church at Stonefort, Ill. Here the director preached twice and gave an address on religious education. Much interest was shown in the work we represent and a special gift of \$10 was made the board. The director had been invited at this date as it was the time of the annual home-coming for the church. There are in the families of this church, forty-five children under fifteen years of age.

Respectfully submitted,
ERLO E. SUTTON.

A communication from General Secretary Rev. Willard D. Burdick was presented and the secretary was instructed to reply to the same.

The secretary was instructed to prepare the annual report of the Sabbath School Board to the Seventh Day Baptist General Conference.

The committee appointed to prepare a program for the Sabbath School Board's hour at the coming General Conference, presented a report which was adopted.

It was voted that Director Sutton be authorized to accept an invitation to join the "Leadership Training Publishing Association" if, in his judgment, it seems to be desirable and will not be a financial liability to the board.

It was voted to make the consideration of next year's budget a special order for an adjourned meeting.

The following resolution was presented and, after a free discussion by the members of the board, was unanimously adopted.

WHEREAS, in the opinion of the Sabbath School Board, the work that is being done by the director of religious education is the most important work that the board is engaged in, that it is distinctively a denominational work, and that to discontinue this branch of service at this time would be a great detriment to the welfare of the Sabbath school interests throughout the denomination, therefore be it

Resolved, That the Sabbath School Board continue its engagement with Rev. Erlo E. Sutton as its director of religious education for the next year under the same conditions as in the past, and that, provided the funds received from the Onward Movement treasury do not meet the budget of the Sabbath School Board, the Commission of the General Conference be petitioned to permit the Sabbath School Board to conduct a special canvass among the churches and Sabbath schools for a sufficient amount to cover the deficiency.

It was voted that when we adjourn we adjourn to meet at the call of the secretary.

It was voted that the president appoint a nominating committee. G. M. Ellis, A. L. Burdick, and J. L. Skaggs were appointed such committee.

The minutes were read and approved and after prayer by Rev. Erlo E. Sutton the meeting was adjourned.

A. L. BURDICK,
Secretary.

MINUTES OF ADJOURNED MEETING

An adjourned meeting of the Sabbath School Board was held in the Davis room, Milton, Wis., Sunday afternoon, July 21, 1929, at 2 o'clock with the following present: Edwin Shaw, H. W. Rood, J. N. Daland, Mrs. L. A. Babcock, L. A. Babcock, Mrs. M. G. Stillman, R. E. Greene, Director Erlo E. Sutton, and A. L. Burdick.

In the absence of the president the meeting was called to order by the secretary, and

Rev. Edwin Shaw was elected president *pro tem*.

Prayer was offered by H. W. Rood.

The minutes of the last meeting were read.

A communication was read from L. H. North, manager of the publishing house, containing a recommendation from the Committee on Sabbath School Publications, of the Tract Society, and suggesting a slight change in the size and shape of the "Helping Hand"—the proposed change being in the interests of economy, there being but slight decrease in the amount of printed matter, but a considerable saving in the cost of production. By vote of the board the suggestion was approved.

The treasurer presented his annual report which, having been approved by the Auditing Committee, was adopted and ordered made a part of the annual report to the General Conference.

The report of the Committee on Finance, suggesting the budget for the next year, was then called for. After a considerable discussion the following budget for the Conference year of 1929 and 1930 was adopted

BUDGET

Salary of director of religious education	\$1,600.00
Expenses of director of religious education	550.00
Membership in International Council of Religious Education	50.00
For editorial work on "Helping Hand" ..	75.00
Editorial work on Children's Page of SABBATH RECORDER	25.00
For promotion of religious education.....	1,200.00
For Sabbath School Board's portion of Year Book	75.00
International Lesson Committee expenses	75.00
Printing, postage, and other board expenses	150.00
Total	\$3,800.00

The annual report of the director of religious education was presented, adopted, and ordered incorporated in the annual report to Conference.

The secretary gave, in outline, the annual report of the Sabbath School Board to the General Conference. Upon motion the report was approved.

The following bills were presented and allowed:

From the Davis-Greene Corporation, for printing—\$3.25.

From the secretary, for postage—\$3.60.

It was voted that Director E. E. Sutton

be authorized to procure such printing and stationery as he may require.

The minutes were read and approved.
Adjourned.

EDWIN SHAW,
President pro tem.
A. L. BURDICK,
Secretary.

Sabbath School Lesson VII.—August 17, 1929
THE RETURN FROM CAPTIVITY.—Jeremiah 29: 10-14; Ezra 1: 1-11; Psalm 126: 1-6.

Golden Text: "Jehovah hath done great things for us, whereof we are glad." Psalm 126: 3.

DAILY READINGS

August 11—Judah Taken Captive. 2 Chronicles 36: 14-21.
August 12—Judah Mourns in Babylon. Psalm 137: 1-6.
August 13—The Return Prophesied. Jeremiah 29: 10-14.
August 14—Cyrus Decrees the Return. Ezra 1: 1-4.
August 15—Rejoicing in Deliverance. Psalm 126: 1-6.
August 16—Spiritual Restoration. Isaiah 35: 1-10.
August 17—Jehovah a Deliverer. Psalm 124.

(For Lesson Notes, see *Helping Hand*)

FRANK E. PETERSON

(Continued from Page 147)

caused the sun to stand still in its course and you will be saved, but believe in the Lord Jesus Christ and you will be saved." Now, said Frank, "I can believe in Christ—what lack I yet?"

There came a time when evangelistic meetings were held in Milton with a lively attendance, many professing conversion, and our Frank was deeply moved. One night when he came home from the meeting he was fully resolved to confess his belief in Christ. He did what he could. Next came the Sabbath question. After a *real struggle* he resolved to accept that too. But how about the law, the practice of which he had decided to follow? I had once heard him say that for one who could fully believe in the Christian religion there could be no nobler work than to preach it. But in order to do so acceptably one must fully believe in it. Then came another struggle. In due time he became a brother-in-law to that noble young man, Lester C. Randolph, and the two prepared together to preach the gospel, and we are sure they have come into their full reward. HOSEA W. ROOD.

THE SABBATH RECORDER

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

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 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

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

—Isaiah 2: 2-4

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