RADIATE YOUR MONEY
Money is a most useless thing in itself.
Its total value lies in what it radiates
in hopeful enterprises and noble works.
RADIATE YOUR MONEY
George Matthew Adams

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
203 Park Avenue
Plainfield, N. J.
O Lord our heavenly Father, we do thank thee for the matchless gift of Jesus Christ, thine only begotten Son, in such a marvellous and joyous manner, in the flesh, to seek and save the lost. Help us to see in him the gift of the all-wise Father-God sent in infinite cost-making to reconcile man to thee and to assure us of thine untold love.

For the blessings that have come to earth by the Cross and the grave of our sincere Thanksgiving and our joyous praise. Grant that this church and all who belong to it may be witnesses of mind and heart, and a deeper interest in thy kingdom, and to carry on thy kingdom with holy emotions and stronger purposes to do thy will, and to serve thee faithfully wherever duty calls. Heal our backslidings and renew our zeal for the welfare of thy kingdom on earth. In Jesus' name, Amen.

AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Mapledale, N. J.
Secretary—Assistant Secretary—Frank L. Burdick, Plainfield, N. J.
Assistant Recording Secretary—Ann F. Randolph, Plainfield, N. J.
Corresponding Secretary—A. J. Bond, New York, N. Y.
University Secretary—Miss Bernice A. Wanner, Normal, Ill.
Secretary of the Sabbath Recorder—Miss Ethel L. Titworth, 203 Park Avenue, New York, N. Y.

SABBATH SCHOOLS BOARD

President—William H. Stimson, Plainfield, N. J.
Secretary—Treasurer—Miss Ethel L. Titworth, Plainfield, N. J.
Recording Secretary—Willard D. Burdick, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—Frank F. Randolph, Mapledale, N. J.
Secretary—Treasurer—Miss Ethel L. Titworth, Plainfield, N. J.
Recording Secretary—Willard D. Burdick, Plainfield, N. J.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—William H. Stimson, Plainfield, N. J.
Secretary—Treasurer—Mary J. Stimson, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Corliss F. Randolph, Mapledale, N. J.
Recording Secretary—Assistant Secretary—Frank C. Randolph, Maplewood, N. J.

SABBATH SCHOOL BOARD

President—J. D. H. Gentry, Clarksburg, W. Va.
Secretary—Treasurer—William C. Hurley, Adams Center, N. Y.

SEVENTH DAY BAPTIST DIRECTORY

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

Vol. 106, No. 18
Plainfield, N. J., May 6, 1929

Whole No. 4,392
In an address recently delivered in New York City, President Hoover said that crime menaces the republic's foundations. He was not suggesting that life and property are less safe here than in any other nation, and made a strong plea for respect for law. It does not only look as if any law may be, the enforcement of that law, written in plain terms, with my mind, a debatable question. Law should be observed and must be enforced until it is repealed by law. The duty to enforce the laws rests upon every public official, and it rests upon every citizen.

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

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

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

**What Is Gained By Discounting Christ?**

It seems to me that by Discounting Christ? our Christianity must be an infinite loser if we have no divine Christ such as the gospels claim for him. I can not think of any more reliable history-torians than were the consecrated men who wrote the original gospel. If he is not our divine Redeemer he is nothing, and we are yet in our sins.

There is danger in the movements of men who claim the ability to discount the testimony of history. Any man, who, living with Christ, had intimate personal acquaintance with him, and who had the best opportunity to know just what he claimed for himself, it does seem like robbing Christianity of its most valuable asset and giving us nothing of value in its place by which to reach and save the lost.

During the ages their story of the divine Christ as Savior and Redeemer has been the one thing needed and the real message by which the Christian religion has been built up and real civilization advanced.

One great danger of our time is to be found in the theories which obscure the person and work of the incarnate Christ as the Savior of men. One reaction of the kind is to rob the world's heartache, and the sure remedy for the healing of a sin-sick people. Nothing else can make Pentecost possible. While there are the most noted disbelievers in the divinity of Jesus, the son of Mary, admits that Christ was "matchless" in character and faultless in life, it seems to me that he goes too far to be consistent when he denies his divinity. He must be a good man who would pretend to be what he is not. If Christ was "faultless" as the skeptics admit, then he must be just what he claimed to be.

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

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

THE CARD

To: DEAR DOCTOR GARDNER:

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

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

Sincerely,

MRS. F. E. PETERSON

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

A Warning Note

I suppose no Christian will From the Pulpit tian scholar would doubt the orthodoxy of Rev. Charles H.
CONFERENCE OF COLLEGE ADMINISTRATORS, BOARD REPRESENTATIVES, AND PASTORS, BATTLE CREEK, MICH., MARCH 27-29, 1929
LEADER IN SABBATH PROMOTION
J. C. BOND
A report of this conference prepared by the chairman will be found on the Educational Page in this issue of the SABBATH RECORDER.
The conference organized by electing President Paul E. Tittsworth, chairman, and Dean J. Nelson Norwood secretary. A steering committee was appointed, consisting of President A. E. Whitford, Dean M. H. Van Horn, and Pastor L. F. Hurley. This committee served also as a findings committee.
A list of questions was placed in the hands of each delegate at the beginning of the first session. These questions are reproduced below, and following them will be found the findings of the conference. Do not fail to read President Tittsworth's account of the meetings.

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

TOPICS FOR DISCUSSION
1. Should all young people be encouraged to go to college?
2. Should all Seventh Day Baptist young people who go to college attend one of our colleges?
3. On what factors in college life do character development and religious growth depend?
4. To what extent should a student be left to think out his religious problems by himself?
5. Should the professor be content to influence the student by his example and the appropriate places of influence, or should he seek to be the guide of the student?
6. How far should the college encourage the development of religious life and habits through the medium of non-denominational organizations and meetings on the campus?
7. How far, if at all, should the faculty share in the responsibility of promoting these activities?
8. What practices and attitudes on the campus interfere with character building and religious growth of students?
9. What relation has the social life and the hospitalities given students to their religious development?
10. What place has the local church (Seventh Day Baptist) in the religious life of the students?
11. How much should the church expect of the college?
12. In order to encourage constructive Sabbath keeping by our young people, how far should the college in its arrangements on the Sabbath officially set an example to the students?
13. In what way does the use of college buildings, such as library and laboratories, (a) in religious instruction, and (b) in regard to athletics?
14. What can our own young people get at a Seventh Day Baptist college that they cannot get elsewhere?
15. What is the responsibility of common sense in strengthening the faith? It is dangerous to maintain your first knowledge of infidelity from pulpits or pen, week after week, after there is danger of undermining faith rather than a chance of strengthening it. This seems too much like a habit of thought in order to show one's cleverness in answering them.
16. What opportunities are there for service, other than in religious work, which will help strengthen their faith. It is dangerous to maintain your first knowledge of infidelity from pulpits or pen, week after week, after there is danger of undermining faith rather than a chance of strengthening it. This seems too much like a habit of thought in order to show one's cleverness in answering them.

FINDINGS OF THE CONFERENCE
We believe that all three colleges have a dual function, namely (1) to provide higher education to all young people in their respective local territories, and (2) with the intellectual training thus provided to afford a wholesome and positive religious influence to students of Seventh Day Baptist homes.
These colleges were started largely under the influence of Seventh Day Baptists, without sectarian restrictions or denominational control, and for the welfare of the entire community. They have received relatively large sums of money for their purposes from local sources, and are therefore under definite obligations to home areas to receive all well prepared students who apply for entrance. On the other hand, because of the close relationship between the churches and the colleges, the denominations have a right to expect the colleges to be reasonably successful in the building of character and the enrichment of spiritual experience among our own young people in the belief that the future leaders of our churches will come from our colleges.
We believe that the position of the teacher, his personality, his philosophy of life, his religious convictions, his ease of contact with and his understanding of the younger generation, are all important factors in promoting the religious life of our students. These are in our colleges.
Accordingly we believe in the need of securing as many teachers and men and women qualified, both in constructive scholarship and in dynamic personality.
We believe that the devils work without our doing it unwittingly. Let us all exalt and magnify the gospel truths that are vital to Christian living in our colleges. Let us lift the hand of such matters. There are enough other people to do the devil's work without our doing it unwittingly.
Skeptical theories lose none of their evil tendencies when repeated by good people in the pulpits, or when related in detail in the religious papers. Let us look right on giving the wholesome food and leave all the poison out.
hundreds of others, had no money to pay for one; and a doctor will come only when his fee is first placed in his hand.

We buried her the next day—at eight o'clock in the morning, when the conditions in the tropics make it necessary to bury quickly. But before she could be buried the father had found a man who would do it for five dollars and a half. This included a cheap little casket, the little bit of ground in the cemetery and digging the grave, and two carriages to carry the family. But the father must be his own undertaker—close the casket and screw on the lid himself.

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

And so we buried little Fan and left her sleeping there, but with our hearts filled with deepest sorrow. Where did it happen? We lived in one small, ill-lighted room—not more than twelve or fourteen feet square—in a crowded, damp, unsanitary yard.

Little Fan fell ill with fever. That means malaria—malaria, one of the curses of the tropics—and malaria means infection from mosquitoes which seem to attack at any time, at any place. The father carried her to the hospital as an out-patient. Some days she would play about, for a little fever is intermittent. But one night the fever came back with consuming force, and in the early morning the spirit left the pain-racked little body and winged its way back to God. Though she did not die without love and tender care, there was no skilled physician at hand to give her tender care, or skilled physician to try to save the little life. And in the early termittent of the fever, the doctor had no money to pay for a physician.
MISSIONS

N. W. WILLIAM L. BURDICK, ASHWAY, R. I.
Contribution Editor

CARRYING THE GOSPEL TO THOSE WHO

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

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

The fact that some are more ready to accept the gospel than others presents its problems. Some are given more attention to winning to Christ those who are the easiest subjects? We should not. We who have the gospel have a duty to every class and to all people in the homeland and to all foreign lands. If Seventh Day Baptists really desire very much to win to Christ and the Bible Sabbath than are others. If Seventh Day Baptists follow the apostolic example of calling of both under these conditions they will do their best to give the message to the homeland and to all foreign lands. If Seventh Day Baptists really desire very much to win to the high and the low, Greeks and to the barbarians, both to the learned and to the unlearned, to the Jews and to the Gentiles, to those who are ready to accept Christ, to all foreign lands, and to those who are ready to accept Christ and the Bible Sabbath than are others. It Seventh Day Baptists follow the apostolic example of calling of both under these conditions they will do their best to give the message to the homeland and to all foreign lands.

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

My dear friends:

Now that we have completed the formalities necessary to our embarkation tomorrow. I want to write a few final words before we leave. You may already know that the sailing of our ship is two days later than originally announced, so that we are to sail on the twentieth of April. This we learned in Chicago but we hear plans except to stay two nights in Seattle.

It is interesting to know that there were no charges to be made on checked baggage anywhere betweenattle Creek and Shanghai.

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

Our trip from China to the United States was very comfortable. In fact, I think none of my nine previous trips across the continent has been more so. This is partly due to the fact that this time of year the weather is apt to be not very hot or very cold. I may admit, however, that the first Sabbath in April, when I spoke to our people in Chicago, was the hottest April day on record in that city; also that I took such a cold that I spent one day in bed in Milton Junction. No small part of our comfort was due to the excellent service of the Chicago, Milwaukee, St. Paul and Wisconsin, its electrically operated line through the mountains. Traffic is now very light. Not only the tourist car in which we rode but the other cars too were nearly empty—six to ten in our car.

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

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

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

As we start on our eighth trip across the Pacific it seems natural to think of those who have gone before. As we have not taken our usual trip across the continent, we have not been in the usual spots. We have not had to go through the western mountains. But we are watching the mountains now, as we start on our trip. It is our desire to see the mountains in all their splendor. We have had our experiences, but it is new to us.

We have had two bright spots in our trip. One is a rainbow which we saw and the other was a rainbow which we saw in the mountains.

We have had two bright spots in our trip. One is a rainbow which we saw and the other was a rainbow which we saw in the mountains.

Thus, though the end is near, yet if we follow the apostolic example of calling of both under these conditions they will do their best to give the message to the homeland and to all foreign lands. If Seventh Day Baptists really desire very much to win to Christ and the Bible Sabbath than are others. It Seventh Day Baptists follow the apostolic example of calling of both under these conditions they will do their best to give the message to the homeland and to all foreign lands.

I have never before lived in a place where so much missionary interest was shown as is manifested in Mount Airy, N. C. The churches and people had a plan for outreach work, and they met the first Monday afternoon of the month; this is understood and carried out. The churches and people had a plan for outreach work, and they met the first Monday afternoon of the month; this is understood and carried out.

The sectional events in my grandmothers circle have a part of Puget Sound.

The sectional events in my grandmothers circle have a part of Puget Sound.
The Presbyterian ladies have a quota as­signed to them, and they simply make pledges to raise it. The Methodists, on the contrary, do all kinds of work to raise mis­sionary money. They have pie sales and candy sales; they cater for the Old Fellows or the Young Men; and they raise two or three hundred dollars by serving dinners at the county fair; but the easiest way to do it, they find to be sponsoring a benefit moving-picture show. The committee arranges with the manager to show a good film; then they advertise it and sell tickets for a capacity house, and have half the proceeds. The Methodist Church, besides raising its quota for the denominational missionary society, supports a mission­ary in China, paying a salary of eighteen hundred dollars.

The Baptist ladies give birthday offer­ings. They have pie sales and contrivances; but, contrary, do all kinds of work to raise mis­sionary money. They have pie sales and contrivances; but, in this work, they have been successful.

Mr. and Mrs. Clarence Hunting, the treasurer, who has completed his term of office, delivered a talk to the New Market churches, and gave other information about the work of the society.

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

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

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

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

Mount Airy, N. C., April 22, 1929.
the Union County Council of Religious Education.

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

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

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

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

Respectfully submitted,
HELEN DAVIS, Secretary.

REPORT OF CHRISTIAN ENDEAVOR SOCIETIES

The Senior society, consisting of twenty-two members, has maintained its regular activity and for the leadership of Esther Vars, president, holding the regular meetings, and the work of Junior Endeavor has been carried on under the direction of Mrs. Edith Clarke, who has been serving as acting corresponding secretary.

The junior Endeavor has furnished the superintendent, Bernice Brewer, who has been serving on the work, and is assisted by Mrs. Frank Langworthy, who handles the Junior part of the work. This work has thus been held together as a unit, but separate lines of work have been followed. This work consists of the regular topics in each group, some memorization work, and visiting work. The most noteworthy of these was an evening's entertainment given by the society consisting of two plays, one by each group. The proceeds of this entertainment went to the denominational building, and $17 was realized.

Besides this $10 was given in dimes for the same object through the denominational Junior organization. Just now the intermediates are working on a Peace Declaration Contest in accordance with the New Jersey State Intermediate work. Whatever may have been their difficulties, they have held a society together with some very fine achievements.

Respectfully submitted,
HELEN DAVIS, Secretary.

SUMMARY OF THE WORK OF THE CHURCH

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

The work of the church for the year has been reviewed largely by the representatives of the auxiliary societies, and these reports have revealed a wide range of activities in which practically the whole membership has had some part. The church has lost seven members during the year, two by death and five by transfer. Whatever may have been their difficulties, they have held a society together with some very fine achievements.

Respectfully submitted,
HELEN DAVIS, Secretary.

Four new members have been added: the members of Mr. George Clarke, Mr. Mrs. Edith Clarke, and Mrs. Clarke, and Mrs. Thomas, and Mrs. Thomas.

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

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

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

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

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

AVHA J. C. BOND, Pastor.

MY PRAYER

I am speaking of these things in order that you may set forth the work of Sabbath Promotion is what brought me to Plainfield, and I desire to continue my activities along that line, since the work seems to be growing not only in scope but in importance and value.

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

PAULINE SUTTIN.
EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHERTSTOWN, MD.
Contributing Editor

THE BATTLE CREEK CONFERENCE ON RELIGION IN OUR COLLEGES
PAUL E. TITSWORTH, PH. D.
Old Washington College

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

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

This gathering was sponsored by the Tract Society directly through the efforts of Rev. A. J. C. Bond. In a sense, perhaps, it constituted the climax of a series of small conferences which has been held at strategic points for the intensive discussion of various phases of our well-fare as a church.

That sixteen busy men—and all came who were expected—men of mature and differing theological convictions—fourteen of whom represented denominational differences—and six of whom were not Baptists but were Baptists, had the opportunity of discussing the problems of the college campus represented by their institutions, is a unique and significant event in the history of Seventh Day Baptist higher education.

The purpose of the conference was to seek an understanding of the problem propounded, and differing life experiences should assemble for two who were expected—men of mature and dissimilar values.

One of the significant factors of the conference was the problem of college youth and religion. While the formal findings are published elsewhere, the results of the conference may be said to be held at strategic points for the intimate conversation of the state of religion in our college, church, and denomination.

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

The conference attained:

1. A clearer perception of the actual religious status quo at our colleges:
   - The conviction that the contemporary blur of vision, painful prevalent, in all spheres of the life of the spirit, that always attends the dissolving of one civilization into another, naturally confuses values among the unseasoned minds of students, thus creating a baffling situation for college administrations and faculties and constituting a major challenge to the best religious thought, effort, and life of our people;

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

3. The conviction that they themselves have the inescapable obligation of clarity of thought, force of the Sabbath by the vocation, warmth of spirit, and sincerity of life to grip student imagination and to challenge emulation.

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

1. Discover methods of approach to the constructive interests and the religious possibilities which exist, often under a baffling exterior, in the college men and women of today;

2. Achieve something only a little short of omniscience in perceiving how far to go along gladly and understandingly with themselves, the boys and girls of today to lose sight of the ultimate categorical imperatives of life, the "thou shalt," and the "thou shalt not";

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

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

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

LABOR AT GARWIN, IOWA
REV. E. B. HORN

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

The people of our own church have enjoyed the very little preaching for a long time, but they have shown a commendable zeal in maintaining religious services each Sabbath, which have been attended by nearly all resident members. A sermon is read at each service by someone other than the preacher. The other service on each Sunday evening, alternating between the two churches, and on my first Sunday evening, at the request of the two pastors, I preached to an audience in the Christian church, and on the following Sunday evening to a much larger audience in the United church.

The people are not only served during the year which have aided in a better understanding of our denominational interests and, at some time during the session, each member pays an offering of $2 each to the Onward Movement Fund. Altogether, I feel that this society is worthy of high commendation for the interest it has manifested and for what it has accomplished.

During the three weeks spent at Garwin, I preached on each of the three Sabbaths, and at the close of the service on the third Sabbath, we held a covenant meeting and administered the Lord's Supper, a privilege we had not enjoyed in a long time. The Christian and the United brethren were holding union services on each Sunday evening, alternating between the two churches, and on my first Sunday evening, at the request of the two pastors, I preached to an audience in the Christian church, and on the following Sunday evening to a much larger audience in the United church.

At the request of Professor Worley of the Garwin high school, I delivered an address before the senior class, of about thirty members— an occasion in the Christian church. The next day I was with another family, and paid $50 to our "shut-in" who is nearing her eightieth birthday, who is able to have the Lord's Supper, a service administered by several of the faithful band and are worthy of commendation for their zeal. It was my recent privilege to spend three weeks with the good people of Garwin, during which time I was engaged in religious labors. It was my recent privilege to spend three weeks with the good people of Garwin, during which time I was engaged in religious labors. It was my recent privilege to spend three weeks with the good people of Garwin, during which time I was engaged in religious labors.

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

Each meeting is opened with prayer by each member present and, when there is no work on hand, they spend in social intercourse and in talking over and planning matters respecting our denominational interests and, at some time during the session, each member pays an offering of $2 each to the Onward Movement Fund. Altogether, I feel that this society is worthy of high commendation for the interest it has manifested and for what it has accomplished.

During the three weeks spent at Garwin, I preached on each of the three Sabbaths, and at the close of the service on the third Sabbath, we held a covenant meeting and administered the Lord's Supper, a privilege we had not enjoyed in a long time. The Christian and the United brethren were holding union services on each Sunday evening, alternating between the two churches, and on my first Sunday evening, at the request of the two pastors, I preached to an audience in the Christian church, and on the following Sunday evening to a much larger audience in the United church.

At the request of Professor Worley of the Garwin high school, I delivered an address before the senior class, of about thirty members—an occasion in the Christian church. The next day I was with another family, and paid $50 to our "shut-in" who is nearing her eightieth birthday, who is able to have the Lord's Supper, a service administered by several of the faithful band and are worthy of commendation for their zeal. It was my recent privilege to spend three weeks with the good people of Garwin, during which time I was engaged in religious labors. It was my recent privilege to spend three weeks with the good people of Garwin, during which time I was engaged in religious labors.

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

Each meeting is opened with prayer by each member present and, when there is no work on hand, they spend in social intercourse and in talking over and planning matters respecting our denominational interests and, at some time during the session, each member pays an offering of $2 each to the Onward Movement Fund. Altogether, I feel that this society is worthy of high commendation for the interest it has manifested and for what it has accomplished.

During the three weeks spent at Garwin, I preached on each of the three Sabbaths, and at the close of the service on the third Sabbath, we held a covenant meeting and administered the Lord's Supper, a privilege we had not enjoyed in a long time. The Christian and the United brethren were holding union services on each Sunday evening, alternating between the two churches, and on my first Sunday evening, at the request of the two pastors, I preached to an audience in the Christian church, and on the following Sunday evening to a much larger audience in the United church.
it was the same way—little or none—for the doctor.

He not only married the young people, but he buried the old, and of course some of the younger ones. At one time he was asked to conduct a funeral in the region where the home of Burwell now stands. After the services a young man shook hands with father and said: "If anything should happen to me, you are to have me conduct my funeral."

With a heart of steel and the tenderness of a loving mother and father combined, he cared for his family, doing the housework, cooking, mending, and all the other matters. He was a man of tremendous force, doing nothing but harm. He said that a storm miles away might have caused this freeshet, the soil not having porous enough to hold the water back to the source if you want to remedy something and find out what is wrong, then do something to improve it.

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

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

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

MRS. E. L. LIVERMORE

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

Suddenly he thought, "I know where I came from, I know where I want to go. I shall set the guideboard in its place, and draw a word picture of an uncontrolled force—the soil not having porous enough to hold the water back to the source if you want to remedy something and find out what is wrong, then do something to improve it."

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

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

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

Milton College Students in Quarantine Meeting

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

An afternoon meeting was devoted entirely to young people, with Milton students taking charge of the program. The subject for the afternoon was "Water." A. N. Rogers, the first speaker, spoke of stagnant water. He showed that this pool of water, but dirty, still, because it is filthy, germ breeding, and explained that an outlet would remedy this. Drawing an

REV. OSCAR BABCOCK AS PIONEER PREACHER

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

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

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

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

In those days they sent for the preacher at the same time they sent for the doctor; and for thirty miles around Father Babcock went, as did Doctor Badger, into the homes of the sick and poor, and had nothing but help, encouragement, and sympathy he could, and always without remuneration on his part. Often
WOMAN'S WORK

WHEN THE SEEDS COME UP

When the seeds come up, the tiny seeds
That look so little and mean so much!
When the green shoots peep, we pluck the seeds
To leave full space for the sun's warm touch.
And the dew's soft kiss and the rocking breeze,
Our homeward journey and then about all I could remember was that I wanted to see "Pinkie," and the "Blue Boy," and that they were hanging around Los Angeles somewhere. From what I was able to tell Mrs. Stone we learned that it was the Huntington Library near Pasadena as we were to inquire, and so we started out. We had a little time in Los Angeles where we were supposed to visit the motion picture studios, but we decided to forgo that pleasure for a glimpse of the library. We could not seem to find anyone to take us on a motion picture camera upon location, and we found the experience most interesting. There were the nationally known stars in position on the theodolite, however, when we got there, it seemed like a whole new one.

When we arrived at the station where we might take a car for Pasadena and when we arrived at the station we found there were two roads that led to Pasadena and to the core of the town, and we were so sure that the other train would take us right to the library (we learned later that neither took us very close). Finally we decided to go to Pasadena and see if we could learn any more about what we should buy. But to make matters worse, it was discovered that we could not get the "Blue Boy," of which there were a number of copies, to secure cards for them. By this time it was nearly closing time of the last day of the month, and we decided that we should have the trip for that time, and hope to visit that part of the country again.

Our taxi man was very pleasant and when we asked him to drive us to the sunken gardens, he said they were on the opposite side of the city, and he would drive us through the residential districts and point out some of the beautiful homes of famous people. We enjoyed the drive and agreed with him that Pasadena is a city of beautiful homes. The only places where we could now remember were another impressive house belonging to William Wrigley, Jr., to whose support millions of children have contributed, and the former house of the creator of "Little Lord Fauntleroy."

At the entrance to the gardens we dis­missed our driver for an hour or two—until we got over our "Pinkie" fever and the admissions—and entered, expecting to enjoy the beauties of many plants new to us. But for a second time that day our plans were upset. The trees and flowers were all there and beautiful as we had expected—as far as we could see—but almost at the entrance we found a motion picture camera upon location, and we found the experience most interesting. There were the nationally known stars in position on the theodolite, however, when we got there, it seemed like a whole new one.

We had a little time in Los Angeles where we were supposed to visit the motion picture studios, but we decided to forgo that pleasure for a glimpse of the library. We could not seem to find anyone to take us on a motion picture camera upon location, and we found the experience most interesting. There were the nationally known stars in position on the theodolite, however, when we got there, it seemed like a whole new one.

When we arrived at the station where we might take a car for Pasadena and when we arrived at the station we found there were two roads that led to Pasadena and to the core of the town, and we were so sure that the other train would take us right to the library (we learned later that neither took us very close). Finally we decided to go to Pasadena and see if we could learn any more about what we should buy. But to make matters worse, it was discovered that we could not get the "Blue Boy," of which there were a number of copies, to secure cards for them. By this time it was nearly closing time of the last day of the month, and we decided that we should have the trip for that time, and hope to visit that part of the country again.

Our taxi man was very pleasant and when we asked him to drive us to the sunken gardens, he said they were on the opposite side of the city, and he would drive us through the residential districts and point out some of the beautiful homes of famous people. We enjoyed the drive and agreed with him that Pasadena is a city of beautiful homes. The only places where we could now remember were another impressive house belonging to William Wrigley, Jr., to whose support millions of children have contributed, and the former house of the creator of "Little Lord Fauntleroy."

At the entrance to the gardens we dis­missed our driver for an hour or two—until we got over our "Pinkie" fever and the admissions—and entered, expecting to enjoy the beauties of many plants new to us. But for a second time that day our plans were upset. The trees and flowers were all there and beautiful as we had expected—as far as we could see—but almost at the entrance we found a motion picture camera upon location, and we found the experience most interesting. There were the nationally known stars in position on the theodolite, however, when we got there, it seemed like a whole new one.

When we arrived at the station where we might take a car for Pasadena and when we arrived at the station we found there were two roads that led to Pasadena and to the core of the town, and we were so sure that the other train would take us right to the library (we learned later that neither took us very close). Finally we decided to go to Pasadena and see if we could learn any more about what we should buy. But to make matters worse, it was discovered that we could not get the "Blue Boy," of which there were a number of copies, to secure cards for them. By this time it was nearly closing time of the last day of the month, and we decided that we should have the trip for that time, and hope to visit that part of the country again.

Our taxi man was very pleasant and when we asked him to drive us to the sunken gardens, he said they were on the opposite side of the city, and he would drive us through the residential districts and point out some of the beautiful homes of famous people. We enjoyed the drive and agreed with him that Pasadena is a city of beautiful homes. The only places where we could now remember were another impressive house belonging to William Wrigley, Jr., to whose support millions of children have contributed, and the former house of the creator of "Little Lord Fauntleroy."

At the entrance to the gardens we dis­missed our driver for an hour or two—until we got over our "Pinkie" fever and the admissions—and entered, expecting to enjoy the beauties of many plants new to us. But for a second time that day our plans were upset. The trees and flowers were all there and beautiful as we had expected—as far as we could see—but almost at the entrance we found a motion picture camera upon location, and we found the experience most interesting. There were the nationally known stars in position on the theodolite, however, when we got there, it seemed like a whole new one.
The dedication of the Battle Creek Seventh Day Baptist church opened on Thursday evening, March 28, and closed Sunday evening, March 31, 1929. It was a happy circumstance which brought to Battle Creek at this time a number of denominational leaders, who were present to witness the dedication of this house of worship.

The dedication proper occurred on Sabbath morning, March 30. During the opening service of prayer, President A. E. Whitford, of Milton and President S. O. Bond of Salem, Oregon, who was in charge of the dedication, administered the use of the building. His address was in the inimitable way that has charmed the audience while he delivered it.

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

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

The Sabbath afternoon meeting was largely one of music, the church choir being assisted by Mr. Wm. T. Drevr, organist and director, and the quartet from the First Presbyterian Church. The speaker of the afternoon was Dean J. Nelson Wood, of Alfred University, the theme of his address being "The Possible You." In his inimitable way Dean Norwood held the audience while he urged young people to "widen their lives to the greatest possibilities in themselves.

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

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

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

At five-thirty in the afternoon the young people served a fellowship luncheon to all visitors and interested people. At eight o'clock the closing session opened: Dean J. N. Daland and Rev. J. L. Skaggs were the speakers, speaking on the topics, "The Church and Social Service" and "The Church and Its Membership." After these two splendid addresses a second
MISSIONARIES AS LEADERS
Christian Endeavor featured a Sabbath Day, May 26, 1929.

DAILY READINGS
Sunday—Leaders in teaching (Matt. 28: 18-20).
Monday—in daily work (2 Thess. 3: 7-13).
Tuesday—in healing (Acts 14: 8-18).
Wednesday—in travel (2 Cor. 11: 26-28).
Friday—in work (Isa. 5: 26-26).

Sabbath Day Topic: How have missionaries been effective leaders? (Acts 1: 6-12; 25)

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

FOR DISCUSSION
How can we help our missionaries to be leaders?

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

"The people which sat in darkness have seen great light; and to them which sat in the region and shadow of death is light sprung up." (Matt. 4: 16)

Several weeks ago I heard a very interesting and inspiring lesson in India, given by Dr. Ida Scudder, one of the world's leading women missionaries. She told of a man who came to her one day, who was completely blind. He had been caused by evil spirits, and if the person injures his body in some way, causing pain, the evil spirits will go away. Once, when this man was ill, his wife went to the priest and asked him what she could do for her husband. He told her if she would put ground glass and red hot coals into his eyes, the evil spirit would leave him. She did this, and as a result, he lost his sight forever.

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

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH


DAILY READINGS
Sunday—Moses as leader (Deut. 20: 1-9).
Monday—Joshua, the leader (Josh. 1: 1-4).
Wednesday—John, leader in love (1 John 4: 7-11).
Thursday—David the warrior (1 Chron. 22: 6-8).
Friday—Solomon, prince of peace (1 Kings 4: 22-25).
Sabbath Day Topic: Who are the world's most useful leaders? (John 15: 15)

A PROGRAM FOR THE MEETING
Opening song—"Lead On, O King Eternal!"
Lesson reading—"Teachers... Who are the world's most useful men?"
Leader's talk—Usefulness and Strength. (See below)

Special music—"I Thank Thee, Lord, for Strength"

Bible leaders—Each daily reading is an illustration of a Bible leader. Let six members be prepared each to discuss one of these. Do not read references in meeting.
Sentence prayers of thanks for the Bible and its great men.

USEFULNESS AND STRENGTH (Suggestions for the Leader's Talk)

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

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

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

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

JUNIOR JOTTINGS
ELIZABETH AUSTIN
Junior Christian Endeavor Superintendent

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

YOUNG PEOPLE'S BOARD MEETING
The regular meeting of the Young People's Board was held at eight o'clock. Mrs. Ruby Babcock offered the opening prayer.

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

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

Song—"Marching with the heroes"

Prayer by superintendent

Christian Endeavor benediction

MYSTERIES AND LEADERS

Cherished Endeavor: Feature a Sabbath Day, May 26, 1929.

DAILY READINGS
Sunday—Leaders in teaching (Matt. 28: 18-20).
Monday—In daily work (2 Thess. 3: 7-13).
Tuesday—In healing (Acts. 14: 8-18).
Wednesday—In travel (2 Cor. 11: 26-28).
Friday—In work (Isa. 5: 26-26).

Sabbath Day Topic: How have missionaries been effective leaders? (Acts 1: 6-12; 25)

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

FOR DISCUSSION
How can we help our missionaries to be leaders?

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

"The people which sat in darkness have seen great light; and to them which sat in the region and shadow of death is light sprung up." (Matt. 4: 16)

Several weeks ago I heard a very interesting and inspiring lesson in India, given by Dr. Ida Scudder, one of the world's leading women missionaries. She told of a man who came to her one day, who was completely blind. He had been caused by evil spirits, and if the person injures his body in some way, causing pain, the evil spirits will go away. Once, when this man was ill, his wife went to the priest and asked him what she could do for her husband. He told her if she would put ground glass and red hot coals into his eyes, the evil spirit would leave him. She did this, and as a result, he lost his sight forever.

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

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH


DAILY READINGS
Sunday—Moses as leader (Deut. 20: 1-9).
Monday—Joshua, the leader (Josh. 1: 1-4).
Wednesday—John, leader in love (1 John 4: 7-11).
Thursday—David the warrior (1 Chron. 22: 6-8).
Friday—Solomon, prince of peace (1 Kings 4: 22-25).
Sabbath Day Topic: Who are the world's most useful leaders? (John 15: 15)

A PROGRAM FOR THE MEETING
Opening song—"Lead On, O King Eternal!"
Lesson reading—"Teachers... Who are the world's most useful men?"
Leader's talk—Usefulness and Strength. (See below)

Special music—"I Thank Thee, Lord, for Strength"

Bible leaders—Each daily reading is an illustration of a Bible leader. Let six members be prepared each to discuss one of these. Do not read references in meeting.
Sentence prayers of thanks for the Bible and its great men.

USEFULNESS AND STRENGTH (Suggestions for the Leader's Talk)

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

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

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

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

JUNIOR JOTTINGS
ELIZABETH AUSTIN
Junior Christian Endeavor Superintendent

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

YOUNG PEOPLE'S BOARD MEETING
The regular meeting of the Young People's Board was held at eight o'clock. Mrs. Ruby Babcock offered the opening prayer.

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

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

Song—"Marching with the heroes"

Prayer by superintendent

Christian Endeavor benediction

MAN HAS WHAT HE DESIRES

The Sabbath Recorder, April 4, 1929.
WHAT WOULD YOU DO?
Now, if you should visit a Japanese home, Where there isn't a sofa or chair, And the hostess should say, “Take a seat, sir, I pray,”
How, where would you sit? Tell me, where? And should they persuade to stay there and dine, Where knives, forks, and spoons are unknown, Do you think you could eat with chop-sticks of wood?
And how might you pick up a bone? And then, should they take you a Japanese drive in a neat little “rickshaw” of blue, And you found, in Japan, that your horse was a man. Now what do you think you would do?

OUR LETTER EXCHANGE

Dear Mrs. Greene:
I am nine years old. I will be in fourth grade next year. Our school was out April 10.
I was in five books when I was in third grade—spelling, arithmetic, reading, English, and health.
My father's name is Townie Davis. I have three brothers. Their names are: Wilson Bee, who will be eight in June; Elston Leon, who will be three April 20; and Albert Gene, who will be six months old May 4.
We go to church at the Middle Island Seventh Day Baptist church. Emmet H. Bottoms preaches at our church every two weeks.

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

Sixth Child:
Now to all these children dear, Let us send a word of cheer; Tell them how Jesus now Waits with love to draw them near.
We weekly sermon to be used by pastorless churches and the American Sabbath Society.

The Christian believes that a good and benevolent God created this world in which we live. He believes, therefore, that back of it all is a holy purpose in which the destiny of man is intimately involved, and which can be worked out only as man cooperates with God in carrying out his will and purpose in the world. The Christian believes also that the ways of God are pleasantness and all his paths are peace, and that in the way of obedience is to be found true happiness both in this life and in the life to come.

In the mind of the Christian, therefore, there is nothing so important in life, and nothing so necessary to human welfare as to be in harmony with the Creator of the heavens and the earth. If man is to do the will of God there must be some way by which he can learn what that will is. Again the Christian believes that in the Bible is to be found this revelation of God which is necessary in order that we may do his will and walk in his ways. Throughout the Bible there is no truth that is set forth with greater clearness than the fact that God established the Sabbath by designating a particular day which should be observed as holy and which should be observed as a symbol of his own presence in the world. This fact holds true with respect to the Sabbath no matter what may be one's method of interpretation, if he but holds that in the Bible is to be found the revealed will of God. According to the first creation story of Genesis the blessing of the seventh day was the climax by which the institution of a spiritual ordinance crowned the creative work of God. At the beginning of the history of the Hebrew race, which had a genius for religion above all other primitive races of the earth, Sabbath keeping took to an exalted position which is strictly maintained throughout the early and for- mative years. At every time of spiritual awakening during Israel's checked career, when the people were brought to bring the nation back to God and righteousness, the Sabbath was given a place of renewed prominence in the preaching of the prophets and in the practices of the people. When Jesus came, the supreme revelation of God to man, he came not to destroy the law but to fulfill, and declared himself Lord of the Sabbath. The Apostolic Church, which was established upon the foundations that were laid by the Christ, followed its Lord in the observance of the Sabbath day.

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

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

The Sabbath, therefore, the holy seventh day divinely blessed and sanctified, is the gift of God, graciously bestowed upon man in order that it may be to him a spiritual blessing. Things are too much with us. The material forces of life, although created for our good, crowd in upon us and strangle our higher aspirations and suppress our holier impulses. God who created the earth in which he has placed us would have us care for our bodies and develop our minds. For these purposes we have a right to appropriate in every proper and legitimate way the things he has placed about us. But the infinite God must be infinitely more concerned for the proper development of the soul. He in turn is the creator of our likeness to him, and therefore are important. The physical things of the universe may minister to our spiritual growth, but not unless we rightly know how to relate them to the needs of the spirit. This we can not know if the physical bulks large in our thoughts and takes a place in our lives out of all proportion to its importance.

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

The Sabbath is an appointed means for that high and holy service.

There are certain seemingly incidental elements in the Sabbath that make it a most fitting symbol of the divine presence in the world. By its very place in the creation story of Genesis it is a reminder that God is the creator of the heavens and the earth, and that all nature expresses his love and care.

The fact that the Sabbath is measured by sunsets and not by clocks has its value in bringing to mind the God of the universe who would speak to us in the sunsets and at the holy twilight hour. The regular recurrence of the Sabbath enhances its practical worth in the development of the spirit. Coming as it does frequently and regularly, it will serve to keep us from going astray if we preserve it for the higher things of the soul.

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

"When during the week I am tempted to do something that I know..."
is not right I think, "Now, how will that seem to me next night in prayer meeting?" He was testing his life during the week by ideals developed in a prayer meeting and by a Sabbath atmosphere. Everyone of us may profit by the method of this wise though unlettered saint, and may tone up our week-day living by giving it the week Sabbath standard. Often college presidents are as wise as men who can not read. Not long since a successful college president, a man of sound learning and ripe scholarship, said to me: "I used to chafe a bit when my mother did not want me to go to the village post office and pick up my mail. That seemed to me an unnecessary restriction and altogether foolish. Now I am very glad to wait till the mail is opened for me, in order to avoid for the day all the problems that may be sealed up in those letters. I don't likely that anything in them is too urgent to wait until the Sabbath is over, and yet if I should read them I might find some matter of business that I would be unable to dismiss from my mind."

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

There are men today who seek to keep the Sabbath truth, and who apprehend what is the will of God for them with respect to his holy day, but who regard physical pleasures and material wants shut off from the joys and blessings of full obedience. Whatever gain there is in this who refuses to keep the whole law of God, and who only be temporary, often there is not even a temporary gain.

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

If the need of the race is consciousness of the presence of God and if the Bible, whose center and heart is Jesus Christ, reveals to men the truth, then have observers of the Sabbath every right in the world and all the authority of heaven to teach this truth to all men, and to bring to the conscious thought of Christians everywhere this symbol of the divine presence.

MORE ABOUT "OUR PULPIT"

Inquiries have been made lately, both through the Recorder and by letter, as to the use that will be made of the Pulpit Department which was started last November. Some eight or ten have replied, and all have expressed appreciation of the sermons, and requested that he department be continued. Some, merely that the Recorder readers are finding the new department helpful, "the Pulpit" will be continued as it has been conducted for the past few months: a sermon, order of service, and a picture of the writer each week.

In order to do this we will need the continuance of our ministers. So far we have seldom been without several sermons ahead, and that co-operation has been in evidence. This six months may be taken as typical, and we expect about two sermons a year from each one.

We feel that that will not be a burden to any person, and we are sure that the pastors will be glad to give enough of their time to make these sermons possible. So far the order of service, the pastors please keep the "Pulpit" in mind and let your Sunday month be months.

You have not yet been called on directly, it is possible that a mistake has been made, and you have been missed. We will be glad to have your sermon anyway. If you think you can not send a sermon on time for the picture please include a photograph. And your order of service, with hymns and Scripture lessons should accompany your sermon. Thank you.

Bernice A. Brewer.

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

"The Sabbath Recorder"
wrote, and in the prophets, and by his Spirit he did speak to them all things. The records of the gospels are the oracles of the Lord, pure oracles, unaltered by seven times tried. "Whoever receives these, receives my blessing."

Many of the above assertions that have recently become current, have been said to show that the Scriptures as inspired by the Creator of the world, must change to find in them all the difficulties which men are supposed to investigate the system of the universe. But God's hand is not destroyed by our ignorance on particular points. The divinity of God, speaking with authority to the hearts and consciences of men. They can not stand in part and fall in part. They are from God, who spoke them. (For the above historical data I am indebted to Dr. L. W. Munhall.)

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

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

Resolved, That copies of these resolutions be forwarded to the bereaved family, and sent to the Recorder.

Mr. D. L. Barock,
Mrs. J. B. Bliven,
Mrs. Gleason Williams, Committee.

Sabbath School Lesson VIII.—May 18, 1829

JEREMIAH CALLS TO OBEDIENCE

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

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

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

Resolved, That copies of these resolutions be forwarded to the bereaved family, and sent to the Recorder.

Mr. D. L. Barock,
Mrs. J. B. Bliven,
Mrs. Gleason Williams, Committee.

DEATHS

BALDROSE.—Kathryn Arline, youngest daughter of Mr. and Mrs. Wesley Baldridge, passed away at the St. Joseph Hospital in Chippewa Falls, Wis., April 17, 1929.

Little Kathryn, or Katsy, as she was lovingly called by her family, was born July 7, 1925, at Exeland, Wisconsin, and was baptized and confirmed at the Chippewa Falls Church. She was ill for two weeks at her home in Colfax, Wis., before being taken to the hospital in Chippewa Falls, where she died on April 17, 1929.

She was the beloved daughter of Mr. and Mrs. Wesley Baldridge, and the beloved sister of Donald and Herbert Baldridge. She is survived by her parents, two sisters, and three brothers.

Funeral services were held at the Chippewa Falls Church, with Rev. L. E. T. Townsend officiating. Interment was in the Little Chippewa Cemetery.

Memorial contributions may be made to the Little Chippewa Camp Fire Girls, 330 Main Street, Chippewa Falls, Wis., or the Little Chippewa American Legion Post 22, Chippewa Falls, Wis.

THE SABBATH PROMOTION LEAGUE

Secretary's Office: 318 Baker Street, Eau Claire, Wis., U. S. A.

Colporteurs given exclusive rights. Correspondence invited.
RADIATE YOUR MONEY

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

RADIATE YOUR MONEY

George Matthew Adams

THE DENOMINATIONAL BUILDING

Ethel L. Titworth, Treasurer

202 Park Avenue

Plainfield, N. J.