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

“There Is No Excellence Without Great Labor.”
—Quotation used in a recent sermon by the Rev. T. J. Van Horn.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—William E. Hubard, Milwaukee, Wisconsin.

First Vice-President—Mrs. Alice Fitch, Battle Creek, Michigan.

Second Vice-President—Mr. H. E. Lewis, Annapolis, Maryland.

Secretary—William C. Hubbard, Philadelphia, Pennsylvania.

Treasurer—Dr. John D. Lewis, 203 Park Avenue, New York, New York.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William E. Hubard, Milwaukee, Wisconsin.

First Vice-President—Mrs. Alice Fitch, Battle Creek, Michigan.

Second Vice-President—Mr. H. E. Lewis, Annapolis, Maryland.

Secretary—William C. Hubbard, Philadelphia, Pennsylvania.

Treasurer—Dr. John D. Lewis, 203 Park Avenue, New York, New York.

COMMUNICATIONS OF THE EXECUTIVE BOARD

The Executive Board met in Milton, Wisconsin, Monday, July 26, 1929, at 3 p.m.

SABBATH SCHOOL BOARD

President—Dr. Samuel J. Nelson, Milton, Wisconsin.

Vice-President—Mrs. Ada E. Litchfield, Plainfield, New Jersey.

Treasurer—Mrs. Ruby L. Horn, Plainfield, New Jersey.

Secretary—Dr. Horace L. Hulett, Bolivar, Missouri.

Recording Secretary—Mrs. Frances P. Tusworth, Plainfield, New Jersey.

Rev. J. L. Inglis, Milton, New Jersey.


Rev. Frank E. Ridley, Portland, Oregon.

EXECUTIVE COMMITTEE OF LONE SABBATH BAPTISTS’ AIDWORK

Chairman—Rev. Benjamin H. Harmon, Dayton, Ohio.

Members—Rev. H. C. Wright, Lebanon, Missouri; Mrs. F. C. A. Beebe, Berea, Kentucky; Mrs. Ray P. Degen, Tempe, Arizona; Mrs. C. C. Maynard, White River, Iowa; Rev. E. P. Ingraham, Snow Hill, Maryland; Mrs. A. L. Ward, Independence, Missouri.

EXECUTIVE COMMITTEE OF LONE SABBATH BAPTISTS’ VOLUNTARY COMMITTEE


Members—Rev. W. E. Commins, Tennessee; Mrs. A. F. Burdick, Plainfield, New Jersey; Mrs. H. W. L. D. Hubard, Milton, Wisconsin; Rev. E. P. Ingraham, Snow Hill, Maryland; Rev. F. C. A. Beebe, Berea, Kentucky; Mrs. J. E. Miller, Hammond, Indiana; Mrs. F. C. A. Beebe, Berea, Kentucky; Rev. A. H. Peckham, Los Angeles, California; Rev. T. H. C. Coon, Riverside, California.

Our Father in heaven, we do thank thee for the blessed Christian spirit that prevailed in our Conference and does since. Thou that hast moved so many to come forth, and plans for the good work. We render to thee thanksgiving and praise.

We pray that the inspirations revived in these Conference days may be the means of awakening interest in the Master’s work in all our dear churches. Will thou lend them all the support and aid that we have seen in the Coming year. In Jesus name. Amen.

S. A. S. T.

AMERICAN SABBATH TRACT SOCIETY

President—Carlo V. Randolph, Madison, New Jersey.


Corresponding Secretary—Mrs. Bessie R. Rice, Plainfield, New Jersey.

Secretary—Blessing H. Ashaway, Asbury Park, New Jersey.

General Secretary—Alice C. Koot, Milton, Wisconsin.

S. A. S. T.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Carlo V. Randolph, Madison, New Jersey.

Recording Secretary—George E. Utter, Wantz, New Jersey.

Corresponding Secretary—Frank E. Litchfield, Milton, Wisconsin.

Secretary—Samuel H. Davis, Wetterly, R. I.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar E. Poland, Alfred Station, New York.

Recording Secretary and Treasurer—Earl P. Sanders, Chicago, Illinois.

Corresponding Secretary—Mrs. Doris E. Degen, Alfred, New York.

Secretary—Mrs. Clara C. A. E. S. United States.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

AMERICAN SABBATH SCHOOL UNION

President—Alma B. Norton, Milton, Wisconsin.

Secretary—Miss Eliza C. Trowbridge, 530 Park Avenue, New York, New York.

Treasurer—Mrs. Clara C. A. E. S. United States.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


Members—Rev. W. E. Commins, Tennessee; Rev. H. C. Wright, Lebanon, Missouri; Miss E. M. F. A. B. M. L., Plainfield, New Jersey; Rev. F. C. A. Beebe, Berea, Kentucky; Mrs. J. E. Miller, Hammond, Indiana; Mrs. A. F. Burdick, Plainfield, New Jersey; Rev. T. H. C. Coon, Riverside, California.

Our work continues to be a grand success. We are growing to be a strong and important body in the work. We ask for your continued support and aid as we go on with our work.

The Seventh Day Baptist Recorder is published weekly by the American Sabbath Tract Society, Plainfield, New Jersey.
In this Winter Democracy which some roll lightly off the tongues as a meaningless phrase, but which is actually the most vital, living condition which this generation will have to meet, the world is turned to Sabbath, and will never come back to a worshiping Sunday. Shall we stand? Shall we at least try to stand? Shall we stand in the face of this tide, and shall we stand in the breach and save that precious jewel which God gave to the world?

Why not then do this thing—build something that will be a memorial for the generations that have gone before and that are responsible not only for your being, but are responsible also for your love of God without which you would not be a man or a woman. Build it for the next generation, that we had a faith which they must live up to. But all, build it for this generation, build it for yourselves— to stand as a memorial to the children that will be born in the future. Put your treasure in that building as a symbol of the belief we have been expressing throughout the ages. The seventh day is the sabbath of the Lord thy God.

And so I look upon the building as filling a material need, and I look upon the drive for it as a training that will crystallize us as a people, through sacrifice and striving, into a denomination that will emerge in the front rank, strong, dominant, purposeful.

Missionary Day

Thursday, morning and afternoon, from ten until four was given to the program of the Missionary Board.

There had been a busy hour for business from ten to eleven o'clock, in which several committees reported, and the delegates to the Federal Council presented their statement.

Promptly at ten o'clock, Brother Clayton A. Burdick, who were to have a part in the program of the Missionary Board, came upon the platform and entered into the work of a busy day full of good things.

Brother Charles Thorngate led in a prayer which was full of the missionary spirit. The annual reports, of thirty-four pages, were distributed and President Burdick spoke of the general outlook and opportunities of the mission fields. He said: "The church is in progress, is being made. It takes a long time, but today the opportunities for helpful work there are better than ever. Missionary labor there tells now even better than in other times. There has been a good number of baptisms this year.

Kingston and Jamaica are also doing well. We pray that God's blessing may continue to rest upon our work there.

But what of the Lowell Mission? There are too few preachers to supply all the fields where help is very much needed. Home or foreign work is all the same to me, and I long to see the work both in the homeland and in lands beyond the seas, blessed by the gospel of Christ. Time seems long, and the work goes slowly, but the Missionary Board is not discouraged. Brother Sheafe and Miss Crichelow of Washington, were on the platform with other speakers, and introduced the Missionary Address with the words: "Will the Light-house Shine on Me?" The song book he used several times was entitled, "Songs and Spirituals of Negro Compositions for Revivals and Congregational Singing," We give our readers two stanzas, the first and the last of this song:

**Will the Lighthouse Shine on Me?**

I heard the voice of Jesus say,
"Come to me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

Chorus

Shine on me, shine on me,
I wonder if the lighthouse will shine on me;
Shine on me, shine on me,
I wonder if the lighthouse will shine on me.

I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

Pastor Sheafe is a strong singer, speaking every word so in all that great audience he could hear. Two or three times during the meetings he was recalled to sing again.

At the close of this song, he really made a strong, wideawake address, full of spiritual fire. By way of introduction, he said we are all sizing up one another. People read the notices along the way; and they also read one another. They read you and you read the people, and size them up. They are doing the same by you. This is what we are doing here. The one thing most needed is the true missionary spirit. The world must see Jesus in me and in you or no good will come. Christ must be found in you. Paul said, "Christ liveth in me." Evert Paul said: "I am a child of God, a brother of Jesus Christ, a citizen of the kingdom of heaven now, not some time in the hereafter." But what do we do with? Paul and Silas were in a dungeon praying when God sent help to open the door and showed them a field for a great and good work. The kingdom was near.

It seems strange that the highest nations on earth, while reading the same Bible, worshipping the same God, and accepting the same Christ, at the same time pray for strength to kill one another! Strange indeed!

May God bless our Missionary Board in sending forth messengers for the Prince of Peace! May the blessed work be prospered in all their fields.

SECRETARY BURDICK'S ADDRESS

Brother Burdick reminded the reader that the printed annual report was in their hands to-day, and he did not propose to say much about that. He would gladly answer any questions concerning it.

No great change has taken place in regard to the work. It has been maintained during the year.

I must speak of the great needs. The entire denomination has needs, and I am interested in all our boards; I am not a partisan. I am not in the field for the Missionary Board, but am anxious for all.

One great need is consecration, spirituality, not merely sentiment. This means yielding one's self to God and saying, "Have thine own way with me." This is not always easy to say. It means "have thine own way with my life—my pocketbook. Help me to do that in all my activities thy cause and thy work shall stand first in my thoughts and plans."

Our cause must have more friends and more workers or it must soon go down. We simply can not retrench. Our schools and colleges and boards are told to "cut according to the cloth," which would mean absolute failure. We must go forward! There is no other way to succeed. It is not Christ-like to urge us to retrench; and I believe the people are going to arise and come up to our help in the great work. Everything about us shows that we are well able to supply our needs, without depending on any heavy burdens, if we only will.

We do not seek to realize how fast time flies, and how much is left undone after so many years, but we are going to follow our leaders to do. He told them to go into all the world and make disciples, and to baptize them. Yes, indeed! More than that—he told them to teach them all things pertaining to his kingdom.

And now, after many centuries, millions are drifting away to the land of the lost. We need something to bring men into fellowship with Christ; and this is a work well worthy of our very best powers.

We must prepare ourselves for such a work. We do not need trained denominational leaders—men on our boards, and in our Commission. Methods are constantly changing, and trained men are needed to study conditions and advise the best methods for successful work.

Men are needed, as well as money. We need more men to carry on in distant fields without too much dictation from boards that can not know faraway needs and conditions.

It is also our duty to furnish needed help to those who are laboring to lead others to Christ. Our pastors need help.

The Church is Christ's evangelizing agency, and any church that has lost the evangelizing spirit is a dying church, and needs renewed consecration. The live church should have a passion for bringing men of the world to Christ.

By simply having the truth will never take us to heaven. We can not reach heaven on boards of ease—on flowery beds of ease; we are to live and grow as a people we must be more efficient today than ever before.

We can not retrench now without failure. It will be, "Almost as bad Lost." The hope for us now depends on our consecration and our purpose to go forward rather than to retrench. It must succeed or be fatal with us if at this critical time we shall try to be satisfied with "Almost."
His prayer was: "O God, show me myself and help me to do thy will. Help us to pray for such as are closed up by the unthou open the young man’s eyes that he may see. May the Lord help us to feel our responsibility, and to understand that little good we can do is nothing which we can do while we are doing nothing to help them. We do have an individual responsibility, however, and we do need more such revivals. If we could have more of this work this year our next General Conference would show different results.

Afternoon With
The afternoon session was opened by Rev. C. G. Scannell, in which he emphasized the need of evangelical efforts to revive our churches. The spirit of evangelism must prevail if home missions are carried on.

The speakers before Brother Sutton, in different meetings, had said much that he had prepared to say, so he hardly knew where to begin; but he soon found himself using Christ’s words, “Go preach repentance and remission of sins, beginning at Jerusalem.”

My heart, said he, has been moved as I have seen the great need of missionary work in all the land. It is said to see such flocks of Young People in many communities where the churches are dead, and where nothing is being done to reach them.

Home missions revive among Seventh Day Baptists or we die! All along the line, scenes of genuine revival are greatly needed in this section.

We are doing nothing, or very little at most, in many fields wide open to us. We are praying in a general way for the cause of missions and for church revivals. We even pray for missionaries to be raised up. But they hesitated, and being discouraged, did not press onward. Then and there I saw the spirit of evangelism must prevail if home missions are carried on.

There was a time when Christ said, “Ye are not far from the kingdom of God.” Many are today not far from the kingdom. Whosoever lives near to the church but does not care for it must be near to the Promised Land. We can, we too are almost but not in the kingdom of God. The sad part of it all is that we are not near at hand but fails to reach the heart of the lost world, of our duty to it.

The last address on the missionary program was by Brother Sutton, in which he emphasized the need of evangelical efforts to revive our churches. The spirit of evangelism must prevail if home missions are carried on.

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This prepared the way for an excellent sermon by Rev. Alva L. Davis of little Genese, N. Y. His subject was "The Prominent Name." Text: "Thou shalt call his name Jesus; for he shall save his people from their sins." Also: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be like wool.

Brother Davis preached a strong, helpful sermon, but the stenographic report of it has failed to come to hand, so I have to be excused from reporting it here. Perhaps he will be glad to furnish it for our sermon page. I hope he will.

A Day of Important Business

Several items of business came up for settlement on Friday morning. An excellent spirit prevailed in the business. Important matters were promptly disposed of, as they came up in the annual reports.

The Woman's Board was changed from Milton, Wis., to Salem, W. Va.

The committee to whom the matter of church union was referred made the following report, which was adopted:

ON CHURCH UNION

Your committee to whom was referred the resolution concerning the question of church union would recommend:

In view of present movements toward church union, that this General Conference ask the committee on denominational administration to study the subject of church union, and to present to the next session of the General Conference a statement of our position with reference thereto.

Respectfully submitted,


Committee.

At ten-fifteen in the morning Brother A. W. Vars presented the interests of the Memorial Board. He spoke of the loyal fathers who established this board with its funds, the income of which should go on forever supporting our good causes. They set a good example for us to do something while we are living that will go on doing good after we are gone.

He presented Secretary William C. Hubbard's annual report, and read the first page as follows:

FIFTY-SEVENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

To the Seventy Day Baptist General Conference, assembled at Milton, W. Va.

Greetings:

For nearly three score years your Board of Trustees of the Seventy Day Baptist Memorial Fund has made annual reports to Conference, and enters at this time presents a complete, detailed accurate financial statement for the year just ending, and, as always, welcomes your constructive criticism.

The board recognizes and is governed by the laws of this state, safeguarding and controlling the investment of trust funds. This fund, a bulwark of strength to the denomination, is very low.

The total of the funds now in our hands is $601,830.84, and the income therefrom for the year is $86,372.70. The principal reason why the fund is less this year than last is because the Paul M. Green Bequest to Milton College was turned back to Mr. Green College, as trustee, because by the terms of the will of the late Paul failed of provision of will to give your Memorial Board proper authority of investment of the fund. See explanation by the treasurer in his report.

The board is now composed of the following members: William M. Stillman, president; Alexander W. Vars, vice-president; William C. Hubbard, secretary; Ada E. Randolph, treasurer; and Orsa S. Rogers, Edward E. Whisford, Clarence W. Spencer, Nathan E. Lewis, and George M. Clarke. The board is now composed of the following members: William M. Stillman, president; Alexander W. Vars, vice-president; William C. Hubbard, secretary; Ada E. Randolph, treasurer; and Orsa S. Rogers, Edward E. Whisford, Clarence W. Spencer, Nathan E. Lewis, and George M. Clarke. The board is now composed of the following members: William M. Stillman, president; Alexander W. Vars, vice-president; William C. Hubbard, secretary; Ada E. Randolph, treasurer; and Orsa S. Rogers, Edward E. Whisford, Clarence W. Spencer, Nathan E. Lewis, and George M. Clarke.

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The Committee on Ministerial Relief reported, and expressed the need of enlarging the fund, as it is now too small to meet the needs. After several had spoken a committee was appointed. This fund is to supplement small salaries and to aid superannuated ministers and missionaries.

All through the meetings the song, "Faith of Our Fathers," seemed to be a favorite, when the audience rested. It was sung several times during the week.

\[ \text{Total} \quad \$8,443.67 \]

\[ \text{Missions} \quad \$4,290.81 \]

\[ \text{Tract Society} \quad \$300.60 \]

\[ \text{Sabbath School} \quad 307.20 \]

\[ \text{Young People's Board} \quad 69.93 \]

\[ \text{Woman's Board} \quad 19.36 \]

\[ \text{Ministerial Relief} \quad 154.44 \]

\[ \text{Education Society} \quad 57.64 \]

\[ \text{Historical Society} \quad 19.36 \]

\[ \text{Savings Bank and Fellowship} \quad 118.68 \]

\[ \text{Total} \quad \$2,443.67 \]

\[ \text{Balance} \quad 83.86 \]

\[ \text{Total} \quad \$2,443.67 \]

\[ \text{Received this Conference year} \quad \$2,782.86 \]

\[ \text{Sabbatical Budget} \quad \$2,209.67 \]

\[ \text{Special} \quad 92.00 \]

\[ \text{Total} \quad \$3,005.92 \]

HAROLD R. CRANDALL
Treasurer.
those churches to the old Meeting House of our mother church at Newport, R. I.

2. Co-operation with churches, individual, and other agencies in promoting a development of interest in our denominational history.

3. Collecting literature and other objects of historic content or other value to our people.


It is gratifying to observe the growing interest manifested in the work of the Historical Society. This is attested by the receipt of gifts and contributions to the library and museum of the society.

It may be out of place at this time to attempt to enumerate all the benefits from the estate of the late Loisamma T. Stanton of Alfred, N. Y., of a collection of antique furniture and other objects bearing a unique denominational history. The trustees of the society have learned, informally, of other collections of objects of which we expect to present them to the library and museum.

Since the celebration of the 250th anniversary of the founding of the church, when the society drew heavily upon its slender resources to meet the expenses incident to the celebration, including the erection of a liberty tablet, the funds of the society have been carefully conserved for use in fitting up its quarters on the top floor of the new Denominational Building; and the current expenses of the society, from year to year, including the purchase of certain books, ranging from $25 to $250, have been paid from the private purse of the president of the society.

When the time approached for letting the contract for the fitting up of the new Denominational Building, and the Building Committee reckoned up the funds available for that purpose, it was found that $2,000 of the funds in hand had been contributed in the form of annuity gifts, the proceeds of which would not be available during the life-time of the beneficiaries. Of this sum, $2,000 was given to be devoted specifically to that part of the building used by the Historical Society, although the donor placed the fund in the hands of the trustees of the Tact Society. Besides, when the plans for the building were being prepared, it appeared beyond the bounds of probability that sufficient funds would be contributed within a reasonable time to complete the top floor, to be occupied by the Historical Society, believing that it would be far more economical to have the entire building completed at once than to wait until later when other funds would be available and the cost of completing the building would necessarily be much greater than now, besides the great inconvenience caused by the additional construction at a later date, to say nothing of the loss to be sustained by the library and museum by the delay; the trustees of the Historical Society, in order, therefore, to permit the award of a contract with a needed margin of safety, for a completed building, advanced funds for that purpose to the amount of $775. Possibly more may be needed before the completion of the building.

In the course of the year, the treasury has been further drawn upon for a valuable addition to the Sachse Collection. These two expenditures, aggregating $800, are the only drafts made upon the endowment fund for all the years constituting the period above mentioned.

For the Historical Society to function properly, the Sachse Collection, both book and display-cases of suitable size, is absolutely essential. Much of the needed office furniture, as well as that for certain other purposes, it is hoped will be contributed by those interested in following such articles with a denominational history. A very modest beginning of an endowment fund has already been made; and the claims of the Historical Society in that respect are presented to those who may be interested in perpetuating the work of the society. Gifts for that purpose may be made during the life-time of the donor, or by bequest.

The annual report of the treasurer is appended herewith, as a part of this statement.

EIELT L. TITWORTH, Treasurer.

Made in accordance with the
Seventh Day Baptist Historical Society.

For the year ending July 31, 1929.

To Balance on hand July 1, 1928 $203.83
Savings Account 1,000.67 $1,204.50
To Onward Movement Contributions $225.31
To Collection, Newport, R. I. 17.20
To Guaranteed Regular Benevolences 2.13
Endowment Fund 303.54
To Interest on Savings Account 0.50

By American Sabbath Tact Sociey for Denominational Building $750.00
By A. D. Barter, copy Editior, for Martyr Book for Sachse Collection 25.00
By Balance on Hand, June 30, 1929 $1,006.67

Checking Account 1,065.27 $2,114.04
Decrease during year $800.00
Increase during year 303.54
Net decrease $464.46

SEVENTH DAY BAPTIST HISTORICAL SOCIETY ENDOWMENT FUND

Gifts of Eile F. Randolph, Great Kills, N. Y., in memory of his son, Franklin F. Randolph 50.00
E. and O. E.

ETHEL L. TITWORTH, Treasurer.

Plainfield, N. J., August 12, 1929.

Examinced, compared with books and vouchers, and found correct. WILLIAM M. STILLMAN, Auditor.

Plainfield, N. J., August 12, 1929.

Submitted for and in behalf of the trustees of the Seventh Day Baptist Historical Society.

Coriiss Randolph, President.

ASA F. RANDOLPH, Recording Secretary.

Plainfield, N. J., August 15, 1929.
greatest missionary who has ever lived. Was it true that Christ came to the end of the work. When he established these, he understood. After he had lived on this earth, lived, and died—in vain? No! Jesus Christ was the founder of home missions. He was the greatest missionary who ever lived. He established mission work, and especially foreign missions—was the greatest missionary who has ever lived or will live. Those who would follow in the steps of the originator of missions, and Jesus Christ was the originator of the great work, that is going on today. In our work, when we lose sight of our goal, we have lost sight of God. We must keep our eyes on the goal that God has set before us. Two houses. Our missions may be compared with one of these houses. If they do not have firm foundations, they can not stand. Are our missions founded on Christ?
WOMAN'S WORK

If some poor burdened toiler o'er life's road, Who meets us by the way, Grows on His love in a galling load, Then life indeed does pay. If we can show one troubled heart the gain That lies always in loss, Then life has been worth while. —Ella Wheeler Wilcox.

LETTER FROM MRS. GEORGE THORNGATE

I don't believe anyone in writing up Liou affairs has ever told about our little "Ladies' Aid" society. Although it is a very tiny affair it may be of interest to some societies at home to continue it.

In the first place I'm not just what we are called Temperance, or a similar group in Shangha is. We organized a little over a year ago—a very loose organization, however. It has been an effort to get the women to do something on their own initiative, the first object being to encourage the women to do something they enjoyed doing together as Christian women. Of course our Liou ladies are very backward in the art of doing things, and for a while the thing insisted on dying a premature death every time the foreign hands were removed, and having to be wound up again. Later the ladies seemed to catch the idea and do more of the planning for themselves. We've been doing very well every other Wednesday afternoon in Doctor Palmborg's pleasant sitting room in what I call the "parish house." The buzz of the sewing women comes up from the work rooms to join our buzz. Several of the workers who show an interest in Christianity or are already church members bring their pretty cross-stitch work and sew with us. A group of eight or nine collect by degrees and Mrs. Tan, the Bible woman, is the hostess who begins to seat and brings a steaming cup of tea from the kitchenette. Some are at work on shoes (cloth, not leather), others knitting or sewing on garments. We hope some day to interest the group in work for others, but are content at present to have them derive social benefit from the meetings.

As the needles fly, the tongues wag quite as freely as in "Ladies' Aid" at Milton, or North Loop or Salem! Of course, most of the conversation goes by me, though I usually pick up my ears when the talk is about the hospital, or church work, or the children. Some of the questions they ask me are very funny and I giggle when I think how they would sound at home. And the revival is for any gathering of women in any language. I reckon. I can always tell by the leaning forward and dropping into stage whispers when two toothless old ladies get to comparing notes, even though I couldn't understand the story if I tried!

After another cup of tea accompanied by crackers or little Chinese cookies or some of Mrs. Palmborg's sponge cake. Mrs. Dzau reads a chapter from Pilgrims Progress. When I was a youngster and read under duress—Bunyan's famous book, it impressed me as nothing but tiresome reading, but not now. I love it. The progress of Christian is very real to these pioneer Chinese Christians. "Yes, yes, that's so" they will nod and declare as she reads about the Pilgrim's progress to be countered. Then they usually have stories to tell of their own experiences in struggling toward Christ, and the desire to influence the members of their families. This I always rejoice in as most worth while. Another thing the women do. They try to try on, and we find that the ladies are quite ready to learn. Some of those who can not read the precious words. We do it in true Chinese style, droning them over and over, with title cards in the untrained minds of country women—and even me. The patience of those who can read with the ones who can not, is an inspiration to me.

Mrs. West, Miss Burdick, Winthrop Dav is, our three boys, and I are occupying Miss Burdick's Mokanshan house this summer. Today we seem to be caught in the tail-end of a typhoon, with clouds running by and occasional squalls of rain. This week Miss Burdick came up and Anna West went down, both using the convenient new road from Hangchow to the foot of the hill. Earlier in the year we had Mokanshan, an "old" school girl, Miss Liu, and Miss Holway of Bridgman School with us. One week-end Doctor Davis and Doctor Thorngate came and put up the balustrading up the mountainside, to our joy. David and Stephen have had to stay at home with light cases of measles. They have little contact with other foreigners during the year. This week we older folks have attended a four morning conference concerning the "five years evangelistic program for China." We were impressed by the unity and earnestness of the group and hope that other missionary bodies were as unanimous in adopting the progress suggested by the National Christian Council, and that out of the discouragements of the past few years may grow a church more worthy of the living Christ.

The hospital at Liou has been having to turn down patients each day, but the doctors are correspondingly busy. Another year will find us prepared to care for more patients if our plans go through. A good day of work seems to be manifested in Liou and Shanghai in the proposed new cottage for tuberculosis patients. We are looking forward eagerly to September 6, when Doctor Crandall's boat is due in Shanghai.

Sincerely, Mokanshan, HELLEN THORNGATE. August 11, 1929.

Liberty—As One of the Goals of the Sabbath (Continued from Page 330)

ORTHODOX JEW; that Sunday laws are an injustice to them; and that, so far as they are active at all, they oppose them. The Roman Catholic Church is, it is generally known, claims to have originated the practice of Sunday observance; declares that Sunday observance has no biblical foundation at all; and teaches that Protestant Sunday-keeping is an obvious recognition of the religious necessities of the most ancient of the Roman Catholic Churches. Roman Catholics, however, are among the strongest opponents of Sunday laws. It is evident that Protestants, only, are demanding Sunday legislation.

Now, because this is a so-called "Protestant country," there are those who feel that Protestantism has been defeated by helpful religious legislation, and that Sunday laws are favored by practically all Protestants. To meet this argument it is therefore necessary for us to investigate and find out to what extent Sunday laws are in agreement with the beliefs and practices of Protestantism.

In our analysis of Protestantism we find four distinct groups, widely differing with respect to their attitudes on the weekly rest day and Sunday Legislation.

Group No. 1, The No-Sabbathists. This group holds that the Biblical Sabbath was done away in New Testament times, certain writings of Paul as evidence. Though some of these are nominally Sunday keepers, consistency prevents their advocating Sunday laws, and most of them are strong opponents thereof.

Group No. 2, The "One Day Is as Good as Another" Group. These Protestants disapprove of Sabbath-abrogation then hold that one day each week is a Sabbath and should be so observed religiously, but affirm that it makes no difference which day is made the Sabbath, simply one day in each seven. Their belief in the Sabbath principle to some extent lines them up with the Sunday keepers. Few of these, however, are found to be advocates of Sunday legislation.

Group No. 3, The Saturday Keepers. This group regards Saturday as a Sabbath, beginning, not in accordance with the Roman time at midnight, but extending from sunset to sunset in Old Testament Scripture. This group is opposed to all religious legislation.

Group No. 4, The Sunday Legalists. This group holds that the logical day for Protestants to observe and that it should, by stringent legislation, be
forced upon the entire citizenship, not only on
Protestants, but on Jews, Catholics, un-
religious and irreligious, alike.
This group, strange to say, has no uni-
form reason to present for either its ob-
servance or Sunday legislation on the part
of others. The Roman Catholic Church ex-
plains their institution of Sunday observ-
ance on the grounds of the divine authority
of the Church to determine the observance
of the day of the week, which began with the
apostles for the remembrance of the
sunday morning. It is also recorded with
midnight, and therefore not on Sunday at
all according to Roman time as now rec-
lized; Sunday, there are numerous refer-
cences to meetings held on the seventh day,
the day preceding the first day of the week;
therefore, this one meeting could be hardly
denied as either a precedent, and is estab-
lishing a precedent. This mention of the first
day of the week certainly presents no sound
reasons for Sunday legislation.

The first day of the week is again men-
in a letter from the Apostle Paul
directed to the new Christian Church at
Corinth, in which letter Paul suggests to
the Corinthians that the first day of the
week would be an appropriate day on which
to determine how they had prospered dur-
ing the previous week and to lay aside a
share for the worthy poor. There is not
the remotest suggestion in this verse of
Scripture of either Sunday observance or
of even a gathering of the people; on the
other hand, we are clearly informed in a
previous passage that that particular church
at Corinth held its meetings on the Sabbath,
that is, the day before the first day of the
week. There are certainly no grounds for
Sunday laws to be found in that passage of
Scripture.

Another, often mentioned, first day of the
week is the Sunday associated with the
resurrection of Christ. There are, in fact,
several instances in which those who have
acknowledged a certain amount of continued
faith in the resurrection discontinue to hold
their religious services or meetings on the
day those should observe who desire to
commemorate, each week, the resurrection.
It should be plainly noted, however, that
there is no Scriptural example set which
suggests that we should commemorate the resurrection by any weekly rest
or Sabbath legislation. If the resurrection had occurred on Sunday there
could not exist, in such a fact, any grounds for Sunday legislation.

Thus we see that this group of Sunday
legalists has no Scriptural grounds for com-
pelling others to accept their particular ideas
as to Sunday keeping; for the Scriptures
utterly fail to produce a single argument
either in defense of Sunday observance or
of Sunday legislation.

Now, in spite of the fact that the burden
of the Scriptures exists to rest with their advocates, and in spite of their in-
nability to justify these religious laws either within or without the Scriptures,
there are those who insist that Sunday
Sabbath keepers should rest with their arguments, and in spite of the
inability to justify these religious laws either within or without the Scriptures,
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nability to justify these religious laws either within or without the Scriptures,
there are those who insist that Sunday

The observers of the Sabbath Saturday
hold; that the seventh day Sabbath origi-
nated long before the first Hebrew was born,
and that the Saturday Sabbath
Sabbath cannot be said to be in any sense
exclusively Jewish; that the seventh day was
the Sabbath of the entire world until the
beginning of the Christian era; that Christ
and all his apostles observed the seventh
day Sabbath, exclusively; that they taught
its continuance and permanency; that ad-
hemerism of the day they kept failed
have continued almost, if not entirely,
without interruption since Bible times, and
that their present apparent obscurity is largely
due to opposing religious legislation; and
that consistrence demands of all followers of
Christ and the apostles the recognition of
Sabbath, as the weekly Sab-

I have here a chart of the world's lan-
guages which reveals the antiquity and uni-
versality of the seventh day Sabbath, as
perhaps nothing else can do. This chart
records the names to each of the seven
days of the week in the beginning of the
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and all the languages of the world,
should have the right to auto, golf, etc., on
Sunday without violating our laws? Or
which provide fine and imprisonment for
those who prefer to keep the laws of God
rather than the laws of men and their Sunday?

And I may say in closing that it is my
belief that in every lofty word of Lionism
the law is forgotten; that each of them has possibilities, when
thoughtfully unfolded, of great and lasting
good to mankind. And may I express the
hope that each of you, as time goes on, will
unfold other great treasures of Lionism, as
I have endeavored in the case of an unpop-
rular but eminently just cause, to pass to you
my ideas and my ideals of liberty (which is), Indeed Our Nation's Safety.

HOME NEWS

LITTLE PRAIRIE, Ark. — The Little
Prairie Church, in local terms, is "on the
此基础上 out from "the bottoms."

The farmers during these days are en-
joying a much needed leisure as and the
bayous are teeming with fish—bass, trout,
drum, carp, buffalo—"fish fries" are of common occurrence.

Last Sunday, by special invitation of our
first day friends, we attended an occasion of
this kind on Flat Lake.

There were sixty-three present, and I
felt safe in saying there were two bushels of
fish consumed.

The bath and kitchen are not finished.

Wild fowl are very plentiful in the fall
and winter, as are

WILD FOWL ARE VERY PLentiful IN THE FALL AND WINTER, AS ARE WILD FOWL.

...Our Nation's Safety.

THE SABBATH RECORDER

The definite teachings of the
commandments must be

The bath and kitchen are not finished.

Wild fowl are very plentiful in the fall
and winter, as are

WILD FOWL ARE VERY PLentiful IN THE FALL AND WINTER, AS ARE WILD FOWL.

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The bath and kitchen are not finished.
THE DEVOTIONAL LIFE

Having finished in September a series of lessons on Loyalty, we take up in October the study of the Devotional Life, a thing which is a very important and necessary way of keeping ourselves loyal. As we take up different phases of this subject, let us endeavor to emphasize their importance, and both of setting high ideals, of keeping close to God in our own prayer life, and of expressing ourselves openly, so that our experience may be a help to others.

WHO'S WHO

I have aimed to have the October topics written by at least three of our young ministers. The help for this week are written by Carroll L. Hill, student in Nortonville, Kansas; Harley Sutton of Middle Island, now a student in Alfred Seminary and pastor at Nile, New York; and Hurley Warren, who has just taken the pastorate at North Loup, Neb. Our old friend, Lyle Crandall, whom we saw at Conference on his wedding trip, will continue his helpful Quiet Hour talks.

IDEALS WORTH LIVING FOR

Carroll L. Hill

There is an extra-fare train called "The Broadway Limited" which runs between New York and Chicago. It is the "crack" train of the Pennsylvania Railroad, making the run in twenty hours. It could not do so except that other trains make way for it. At present it is the ideal of that road.

Suppose that one should try to run "The Broadway Limited" from New York to Chicago in twenty hours by using all possible sidetracks, and stopping to manipulate every switch along the line. It would be as possible as a successful life without worthy ideals. Every life needs ideals.

In the Scripture lesson Paul mentions at least fifteen ideals. They are listed below with their opposites. (List on the blackboard.

<table>
<thead>
<tr>
<th>Pauls list</th>
<th>Their opposites</th>
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<tbody>
<tr>
<td>Truth</td>
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<td>Good report</td>
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Which of these two lists would you rather see in your friends? Why?

In how far is the list that Paul gives practical for young people today? What other ideals can you think of? When is it all right to compromise with one's ideals?

What are your ideals?

YOUNG PEOPLE AT CONFERENCE

Aside from the pre-conference meetings, which were reported last week, the young people's activities were of three sorts: (1) the regular program of the Young People's Board, and the Christian Endeavor meeting; (2) the breakfast hour discussions, which were a new feature; (3) the social activities. I want to speak first of the morning discussions. Because they continued throughout Conference, and were new, and apparently very successful, I decided to discuss them.

WHY A SEVENTH DAY BAPTIST?

On Tuesday morning at breakfast in the dining hall, the topic for discussion was, "Why I am a Seventh Day Baptist.

Pastor Loyal Hurley gave his Biblical solutions for keeping the Sabbath. It is impossible, he said, to judge any institution apart from its history. The Sabbath has its historical basis in the Bible. Moreover every institution must be judged on its highest levels. The Sabbath has low levels; it has been re­ ViewController of the physical world, a holiday; but measured according to Christ it is a day wholly dedicated to God and to the good of man.

Miss Glee Ellis spoke of other reasons for Sabbath keeping: the influence of home training; the fact that the Sabbath has remained unchanged throughout the ages, conscience compelling us to follow Jesus; consistency, which will not allow us to pick out of Jesus' teachings those things that suit us, and discard others. It is as hard, she said, in these days, to keep Sunday as to keep the Sabbath.

There was not this morning for open discussions, but these questions were taken up later and discussed with great interest.

CHOOSING OUR LIFE WORK

Carroll Hill opened this discussion, Wednesday morning, by speaking on the ministry as a life work. He centered his thoughts around two questions: What is life?, and, What do you demand of life? After naming several inadequate definitions of life, he characterized it as a measured part of eternity. Life can be like a symphony, in which each part is essential to the whole. The preacher has a very high vantage, because he deals with a much neglected area of life, which is often allowed to run down, much like an overcropped farm. We need conscience, which the young people are a vital part of a constructive age, and most of them have reasons of their own, rather than merely the matter of inheritance, for Sabbath keeping.

Throughout the week a Christian Endeavor question box had been hung up in the dining hall, and on Sunday morning, the newly-elected president of the Young People's Board, produced the questions for discussion. Here are some of the gleanings:

We need more variety in our Christian Endeavor meetings to make them more interesting, and we need to stick closer to the topic.

The prayer meeting committee, if it has help from others, can work up a
We had an opportunity for quiet meditation on themes that had been placed in our hands. The hymns we sang, "We Would See Jesus," "Master Workman," "Are Ye Able?"—were such songs that gave us a clearer picture of Jesus; finally, we read in concert some of the thoughts of great men and women about the spiritual, "Lord, I Want To Be a Christian," by the quartet, and prayer.

SOCIAL ACTIVITIES

On the first day of Conference, following the afternoon session, Mrs. H. L. Polan took charge of a standard fellowship social, on the college campus. Lines had been marked out on the campus to represent the letters "S. D. B." and the young folks were arranged on these lines and a picture taken. Then we grouped ourselves according to associations, and the leader called on each one for a few words. There was some quick thinking, but some good stunts. The Southwestern Association sang, "Arkansas," the Eastern pulled off a clever stunt with Marjorie Burdick giving a realistic impersonation of a ticket agent, and others also had good ones. The Southeastern Association fell down entirely on this, as there were only three of us. The devotional part of the social was carried on in the same way, each association giving a passage of Scripture in concert, or singing a song. It was a good test of our knowledge of the Bible. The social was closed with prayer.

The social for the young people, one of the high points of each Conference, is always the fellowship breakfast, a write-up all its own, and so we are leaving it until next week.

SUGGESTIONS FOR THE LEADER

1. So plan your meeting that it will be unusually helpful, and thus answer the question of the topic.

2. The pledge should be used in every conference meeting; let us see what can be done with some new way of using it in the program.

3. A roll call is expected in a consecration meeting. Let each member be notified beforehand that he is to make one or more suggestions as to how "we may make our meetings more helpful." These suggestions may come as answers to the roll call. These suggestions should be kept by the prayer meeting committee and a picture taken of these meetings.

4. Make use of special music.

5. Attention to flowers and decorations will be helpful.

6. Preparation is the heart of a helpful meeting—a prepared program, a prepared leader, a topic studied by all, and last but not least, a group prepared to do devotional service. The helpfulness of a meeting is often determined before we come together.

A PICNIC AT LAKE GENEVA

Sunday afternoon, September 1, 1929, will long be remembered by a company of Milton Junction young people from Milton Junction and Walworth as a time of real pleasure.

For some time the young people of the Walworth Seventh Day Baptist society have been pressing the hope that it should be repeated. For this occasion, it was only curiosity that took us on the tour of Davis' beach, and most of the company had their fill of that sport. Others had their fill of kicking and throwing and catching the ball. All were good, but the people seemed most interested and energetic. The best of bathing can be had on Mr. Davis' beach, and most of the company came.

It was at the supper table, laden with a bountiful feast of the good things that tempt the appetite, that all seemed to be at their best and in their best vein. While no repartee, not forgetting to fill themselves with the dainties. Mr. Davis is a generous, genial host, and always in good form.

All voted the occasion very enjoyable, expressing the hope that it should be repeated in the future. A desire for a write-up in the Recorder was expressed, and one of their number appointed to do the writing.

Scribe.

PIONEER DAYS IN NEBRASKA

The Grasshopper Plague of 1874

[In a recent North Loyal-Loyalist, Mrs. Jessie T. Babcock, of that place, gives a vivid description of the grasshopper plague in the early days of their pioneer life there.]

Many of us remember very well the heart-rending accounts and the deep concern we felt for the loved ones we knew who had "gone out West" to establish homes. Our older readers will recall the experiences of 1874, as they read Mrs. Babcock's description. Her husband, Edwin Babcock, was the little boy called "Eddie" in this account.

It would take the pen of a John G. Neilhart to describe the grasshoppers, and yet even our poet laureate failed miserably when he attempted it. Probably that was because he was not a grasshopper. He did, can never forget that hot July Sunday in 1874. There was not a cloud in the sky; the sun glared as though he knew of the devastating hand that would grasp this blooming land. Perhaps we children wondered why the grown-ups watched the southern sky with such apprehension (for even they did not realize the coming terror), and when father came in right after dinner and announced that "grasshopper coming," it was only curiosity that took us out to view the black cloud rising over yonder, for it was not a solid storm cloud, it was a shifting, dissolving cloud, shot through with streaks of silver, like thousands of little fishes flashing in a turbid stream. It was a dark cloud, a black cloak in the old fairy tales, "shot with threads of gold and silver." The light of
the sun grew dim, as the edges of the cloud spread over it, and looking up, the sight was so full of grasshoppers that one might have thought it was a little child who will remember it as long as she lives. Think of the most beautiful snow-storm with the sun shining in it! A modern airplane could have sprayed a field of little stubs, and even the stubs finally were gone and the rows of sod were filled with holes where the roots had run. It must be a new kind of pest, as the peasants had heard of wooden handles of tools till they felt rough to the touch.

Elder Babcock's father came out on a visit during the inundation. He had heard of it, of course, and had written indignant letters to his son about his exaggerated tales. The stories, he said, could not possibly be true and it was sinful to pervert the truth in that way. He admitted the fields looked bad, but the worst of it was that the grasshoppers were not confined, by any means, to the Loup valley, but spread all over the West. Though there had been several before, this was the worst and longest, but it has also been the last. Their natural breeding grounds, out toward the Rocky Mountains, have been so changed by agriculture and weather, that the Rocky Mountains lost its worst in the near past. For a long time, people held their breath at any dark summer cloud in the west. The upper air was full of great fleecy flakes of silver, crystal, and opal turning and twisting in the sun-light. Who would ever have had time to think of the grasshopper except as one of grandpa's old stories.

This terrible visitation which lasted from two to four years was not confined, by any means, to the Loup valley, but spread all over the West. Though there had been several before, this was the worst and longest, but it has also been the last. Their natural breeding grounds, out toward the Rocky Mountains, have been so changed by agriculture and weather, that the Rocky Mountains lost its worst in the near past. For a long time, people held their breath at any dark summer cloud in the west. The upper air was full of great fleecy flakes of silver, crystal, and opal turning and twisting in the sun-light. Who would ever have had time to think of the grasshopper except as one of grandpa's old stories.

Beware of a religion that costs you nothing; that never denies any pleasure for Christ's sake, and which never makes any gift for Christ that means any loss to you.
times drift away from us, and we are ob-
glucose his tolas, for this he knew that false friends are like our shadow; they walk with us when the sun shines but de-
shorten us when we enter the shadow; and we each know that the home we have gone but true friends journey with us when our
pathways lead up hill. Well, so much for earthy and temporal friends. But there is, a dear
friend, who loves me and whom I love in return, and I want to talk to you about him. I
know this friend so well, and he knows me and he has been my friend for a long time, through ever so many busy years. He knew me and loved me before I knew him. When I was a little boy on the frontier, I worked beside great droves of cattle upon the wild and beautiful prairies, this friend knew me. I was a poor boy and I herded cattle and my feet bare and they sometimes were cold, I have frequently stood on the warm sod where some of the cattle had been lying and in this way warmed my chilly feet. When the sun shone and when the storm broke in fury, I was on the prairie with my herd. I had no shelter; I was often cold, wet, hungry and tired, but, through all those days this friend knew me and loved me, and somehow he knew me and loved me before I knew him and loved me. Other friends who walked beside me during those years he was my constant friend. He walks with me and talks with me; he loves me and he loves me and he loves me. My dear friend the world's Redemption, without being fully aware of it. I wish I could brush away all these selfish hindrances, but in this way show the needy ones just Jesus—Jesus as he really is. I wish I had the power to bring before lost men the friend as free and untrammeled as the Jesus who talked so kindly to that immortal woman whom he met at Jacob's well.

Had she knocked at some of our doors for aid, we would have driven her from our home. Satan would have swept her out her hand in my friend saw in the poor, sinning woman; sterility qualities at most smothered by sin, that would shine as diamonds in his crown, and he received her as he would receive a stranger, by dishonest dealings, by unkind remarks, by questionable, yes, sinful, practices that would shine in the Church is proving that our

schooling is alarming to note how many of these practices are sanctioned by professing God's people of our times as being harmless, which by forefathers were regarded as extremely sinful; and the evil influence that this change in sentiment and practice is exerting upon the world is smothering to him. Can

I wish I had the power to show you my precious friend placing a way all these needed; take them, the price I paid for his
to help to such, to share the friendship and love of one whom the world rejects. It may mean to lose the friendship of those who live to

It is a great pleasure to me to give you the free use of that side track. I want you to use it the same as if you owned it.

This man was an accessible friend, so too the friend of whom I am talking is ac-

cessible. I had a great need; I went to Jesus and he opened his arms of love and he gave me help, and he whispered so kindly in my list-

ening ear, "I am glad you came." He then took hold of my head, pressed it to his

feet and to his pierced side. He caused me to realize more fully the agony, sorrow, suf­

fering, and death on the cross, and said to me, "I am poor, but my friend was poorer than I.

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feet and to his pierced side. He caused me to realize more fully the agony, sorrow, suf­
The time will come when the question for many to solve will be, "What am I going to do without Jesus?" If you are debating the question, what I will do with Jesus, many to solve will be, deepened till it was lighted up only by the flames of the volcano. She shudder as she looked far down the fearful clasm and her heart where the terror roused of the waters; she ran to him, putting her little arms about his neck and wetting his cheek with her tears. She wanted to will this now.

So, too, the time will come when we each will want Jesus as our friend. May the Bible be true:

If there is truth in the values which they have believed and taught for many years. This is only to say that, men who have the true scientific spirit want critically es­ti­mated knowledge systematically arranged, so that relations and values may be seen plainly.

The position taken here is essentially what I have believed and taught for many years. However, one's conception of theChristian is being applied to every form of practi­cal life; and the following from.

"We re­side in an age of science, and readjust­ment with the sci­ence. It is already making rapid headway in the very fields which have hitherto been oc­cupied unshared by religion and ethics. Both re­ligion and ethics should welcome the tests which the scientific spirit proposes to apply to them.

The Bible has been to millions of souls in the past and is now the living and life-giving word of God. It will become increasingly so as modernism is a constructive principle, and a test against an attitude of indifference toward the things of religion and morals. Anti-slavery agitators and temperance re­formers have been destructive towards ex­isting wrongs, that men might become so­ber­ly shaped itself into conformity with the spiri­tual s­cientific spirit. The test acid test of scientific method is being applied to every form of prac­tical endeavor must be made to conform with the scientific spirit. Modern thought, whether or not it is an outcome of modern science, is rap­idly shaping itself into conformity with the spiri­tual scientific method. The test acid test of scientific method is being applied to every form of prac­tical endeavor must be made to conform with the scientific spirit. Modern thought, whether or not it is an outcome of modern science, is rapidly shaping itself into conformity with the scientific spirit.
In order to "show that intelligent Christians have a reasonable ground for concluding that the text of the Old Testament which we hold is substantially correct, and that, in its true and obvious meaning, it has a right to be considered a part of the 'infallible word of God,'" that we have in the Holy Scriptures," Professor Robert Dick Wilson, of Princeton Theological Seminary, has written a volume entitled "A Scientific Investigation of the Old Testament." He says, "I use the phrase 'Scientific Investigation' because I am trying to judge the Old Testament documents in the light of the facts made known in the documents of the nations who surrounded and influenced Israel through all its history from Abraham to Ezra.

Doctor Wilson, of all scholars, is most qualified to take up such a study, for he has spent a lifetime in investigating original sources, having mastered some forty-five ancient languages. When he speaks, other scholars on both sides of the Atlantic listen to and heed his utterances.

In speaking of his method, he states: "The method followed may be called the evidential method; because I have sought to follow the laws of evidence as applied to documents admitted in our courts of law. I propose to give the primary evidence of the documents of the Old Testament to be received as true until it shall have been proved false. I hold, further, that the evidence of manuscripts and versions and traditions of the Egyptian, Babylonian, and other documents outside the Bible confirms the prima facie evidence of the Biblical documents in general, both as to text and meaning; and further, that this text and meaning can not be corrected or changed simply in order to be brought into harmony with the opinions of men of our generation. To demand that we should verify every statement of any ancient document, pieces, idioms, or historical novels. Chronicles, Ezra, and Nehemiah have some historical matter; the rest are intended for one purpose or another, mostly to exalt the prophet and his caste.

"3. As to Hosea, Amos, Obadiah, Nahum, Habakkuk, Zephaniah, Haggai, Mala­

hus, Ezekiel, and Malachi, the conclusions of the radical critics as to authorship and date are not very different from those of the conserves. Jonah and Joel are placed after the captivity; Micah and Zechariah are divided into three parts and scattered over three or more centuries. Isaiah has a dozen or more authors, scattered over four centuries. In all the books anything looking like a prediction is ruthlessly rejected to some extent; and the whole—-the Word of God and the infallible rule of faith and practice.

In the preface he gives a statement of the conservative and radical views as to the time of the composition of the books of the Old Testament. I think it might be well to reproduce that statement here for the information of all who are interested in the study of the Old Testament. First he gives us:

"The radicals claim, in general, that the Canon was not completed till about 100 B. C., and in particular:

1. That the first six books, that is, the Pentateuch and Joshua, were composed by at least a dozen redactors or more, because there are radical critics who would give the attribution to Mayan or Greek times. As to the Psalms, most of the critics deny that David wrote any of them, and many critics put the Psalter in the first century and assigns to many of them to Maccabean times. Job is generally assigned to the sixth century B. C., and Psalms.

2. That the Pentateuch as it stands is historical and from the time of Moses; and that Moses was its real author, though it may have been revised and edited by later redactors, the additions being just as much inspired and as true as the rest.

3. That Joshua, Judges, Ruth, Samuel, and Kings were composed from original and trustworthy sources; those, in the case of Kings, they were not compiled until about 575 B. C.

4. As to the other books, the radical critics are united in declaring that the original authors were not written by Jeremiah, nor the Psalms, Ecclesiastes and the Song of Songs by Solomon. Some parts of Psalms are generally assigned to the Maccabean times. As to the Psalms, most of the critics now deny that David wrote any of them, and many critics put the Psalter in the first century and assigns to many of them to Maccabean times. Job is generally assigned to the sixth century B. C., and Psalms.

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12. That Joshua, Judges, Ruth, Samuel, and Kings were composed from original and trustworthy sources; those, in the case of Kings, they were not compiled until about 575 B. C.

The evidence in our possession has convinced me that in sundry times and in divers manners God spake unto our fathers through the prophets, that the Old Testament in Hebrew 'being immediately inspired by God' has by its singular care and providence been kept pure in all ages; and that, when the wisdom of men and the fallibility of humanity, in the fulness of time, when all the preparation was complete, God sent the Son of God, who, in the fullness of time, procure the book by all means.

We would like to quote further from the works of Professor Wilson. He has written a number of books which are scholarly and convincing. It was published by the Sunday School Times Company in 1926 and may be purchased through their book department. We would like to make a thorough study of the evidence in support of the Old Testament as it stands—let us procure the book by all means.

"God has promised to forgive the peni­
tence. He has pronounced his word that for­
giveness on his part shall follow the act of repentance on your part. The forgiveness of the prodigal was as sure and as sincere as was his repentance, "
RELiGION, THE BIBLE, THE MODERNIST

(Continued from Page 347)

in a cosmic physical and spiritual order, of which we, free and reasonable beings, are part.

But modernism and literalism do travel along different paths to reach their religious attitudes and convictions. We express our beliefs in two ways and to two kinds of people; and we do not choose the same ways and means by which we hope to gain, preserve, and multiply moral and social values. But this is not a good reason why one side should be impatient, extreme, or dogmatic, in an ill sense.

My general proposition here may be illustrated by reference to the first chapter of Genesis; the Book of Jonah; and to doctrines of the Person of Christ.

For example, many a common misconception of the modernist, in the creative story, the supreme thing is to find God as maker of all things. Modernism does not "replace the first chapter of Genesis by a theory of evolution." It does believe that evolution, development, or progressive change, is a good name for the method that our Creator chose to follow in bringing existence from the lower to higher levels. From this we may say man in his likeness and in the possession of great "dominion." One understands the story to be a literal narrative; another places the great geological periods between the first and second verses; another understands the word day in an indefinitely long period; and still another Spanish method that the account of creation is a picture story, set in the frame of a working week. Let us take the right principle to bring us to God; but we need not insist that every- body else should travel by the same path.

Whether the book of Jonah is an allegory or a literal narrative, it is a protest against narrow nationalism, a setting forth of the boundless love of God for all of his creatures, and a tender plea for foreign missions.

For instance, a theology is that Christ, who entered into the storm center, especially in the early centuries. A unique Person, called Jesus Christ, had entered into human history. Witness what the writers of the first four gospels have said were these: The Holy Spirit took the place in him of a soul; there were in him two unities. Indeed, divine natures, human and divine; he was a creature; he was just an eminently good man; and, according to one of the creeds, the Father is a Person, the Holy Spirit is a Person, and the Son is a Person, but there are not three Persons, but one.

Now the modernist believes that the word of God became flesh and dwelt among us, that God was in Christ reconciling the world unto himself. But in biology, chemistry, psychology, and theology, he may differ with the fundamentalist and with some ancient creeds.

We should distinguish clearly between long-ago creeds as finalities and religious beliefs of today.

The Apostles' Creed declares belief in the resurrection of the body.
in form a stumbling block, in spirit links the glory there with the work of the kingdom here, and confesses the eternal significance of the daily, homely, bodily life.”

In The Journal of Religion, Professor Hayden says:

“in one sense modernism is the struggle of the future to free itself from the clinging hands of a dying past; in another it is the ancient effort to adjust old values to a new era of larger knowledge and more complex activity. Sometimes, in the past, the change has come swiftly with much dread and aching of heart; more often it has been the result of a slow, unconscious drift of the generations. Today, however, all the religions of the world have been shocked into awareness of a strange and startling transformation of the problem of the planet. Modernism is now a world issue, and it should be the same for every religion, a new thing under the sun. Never before, in human history, have all religions faced the same problems, the same tasks, and the necessity of adjustment to the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science. The movement to throw off the clinging hand of the past, to infuse a religious spirit and ideal into the race, to infuse a religious spirit and ideal into the new religious consciousness for the race, a new religious consciousness for the race, a demand to meet the same science.
"There Is No Excellence Without Great Labor."

—Quotation used in a recent sermon by the Rev. T. J. Van Horn.

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