The heavens declare, the glory of God; and the firmament showeth his handiwork.

Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Salem, Va., August 19-24, 1930.
President-Edward O. Ogden, R. I.
Vice-President-Louis D. Leath, Salem, W. Va.
Recording Secretary—Paul C. Barefoot, Alfred, N. Y.
Secretary-James L. Skaggs, Milton, Wis.
WOMEN'S EXECUTIVE BOARD OF THE CHURCH
President-Mrs. Herbert C. Van Horn, Lost Creek, Mich.
Recording Secretary-Mrs. E. L. E. Ogden, Lost Creek, Mich.
EXECUTIVE COMMITTEE OF THE SEVENTH DAY BAPTIST WOMEN'S SABBATH UNION
Mrs. Ruby B. Baker, Battle Creek, Mich.
Mrs. Laura J. Mitchell, Battle Creek, Mich.
Mrs. M. H. Van Horn, Salem, W. Va.
Recording Secretary-Mrs. E. L. E. Ogden, Lost Creek, Mich.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stollman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Assistant Secretary-Clayton D. Gourley, R. I.

SABBATH SCHOOL BOARD
President—William C. Hubbard, Plainfield, N. J.
Recording Secretary—Miss Glee I. Ellis, 127 Manchester St., Battle Creek, Mich.
Treasurer—Samuel H. Davis, Westerly, R. I.

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Recording Secretary—William C. Hubbard, Plainfield, N. J.
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(The Corporation, 1916)
President—William C. Hubbard, Plainfield, N. J.
Recording Secretary—Miss Claire Coon, 107 Greenmont Ave., Plainfield, N. J.
Corresponding Secretary—Miss Ellen L. Ellis, 127 Manchester St., Battle Creek, Mich.
Financial Secretary—Miss Ethel Harris, Plainfield, N. J.
Treasurer—Miss Bernice Titsworth, Plainfield, N. J.
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log cabin and began to live. So it must be that some of your grandparents could tell similar tales of pioneer life in the “Little Hoosick country.”

Some time before the American Revolution the movement of Seventh Day Baptists westward had its beginning. This was one of the earlier sections occupied by pioneers from Rhode Island into the forest clad regions of the New World.

Several families with familiar Seventh Day Baptist names, such as Greene, Greenman, Crandall, Coon, Burdick, Stillman, and others, had settled among the hills of this romantic country, which was then known as Little Hoosick. They were indeed pioneers in the western march of the churches. As the messenger and awaited his report for a general meeting on the next day to receive Elder John Burdick’s message from the home church. At that meeting six members from Western New York, six from Farmington, Conn., and thirty-three persons from this country, were present.

After hearing the message they gladly accepted the privilege and proceeded to organize a sister church here in fellowship with the mother church.

At this meeting William Coon was unanimously chosen for the deacon post, and William Greenman was nominated for deacon, the vote for deacon to be taken later.

The report of this work was made to the mother church in the Lower Meeting house, Hopkinton, R. I., on October 27.

Some two years later Berlin requested Westerly to ordain Brother Coon to the gospel ministry with full power to administer the ordinances, which request was granted on May 20, 1783.

He took the lead in this church August 2, of that year. His ministry was greatly blessed and under his care 167 members were added. He died of cancer in the neck, January 18, 1801.

Pastor Coon was regarded as an able and successful minister. He was called upon a good deal to minister in outside denominations, and was quite universally approved.

After him his nephew, Asa Coon, who was ordained at Hopkinton in 1793, took charge here and at the request of the church moved to Berlin in 1801. That same year in October he died of fever, in the forty-fifth year of his age. This man also was greatly beloved and the church was left desolate in its loss.

In the following year Berlin’s letter to conference was addressed as follows: “Dear beloved, others and mothers in the best bonds.” Then followed words of sympathy with the home church that mourned the loss of its leader, Elder John Burdick; and this letter said, “The Lord in wisdom has removed our under-shepherds, Elders William and Asa Coon. Then the Lord has removed three of his watchmen who seemed to be main pillars in our churches.”

It was in the year 1799 that William Satterlee was moved by a revival here and joined this church. He soon became a prominent leader. On January 13, 1808; in his thirty-seventh year.

William Coon was ordained by Rev. Abram Coon and Rev. Matthew Stillman. He was then in his thirty-seventh year. He hesitated a long time about accepting the pastorate, though urged to improve his gift. An impediment in his way was his health, which seemed to stand in his way.

But the church was importunate in its request. Several calls were fast closing up. For him to say “no” when calls came, and his special gift as administrator at funerals moved many to call upon him for help.

Infirmities multiplied until he had to give up administering baptism; and finally, in 1847 he said: “My labors in the church are fast closing up. I have traveled in seven states of the Union, journeyed day and night in hot and cold weather; have visited the sick and the dying, but now I can attend to no more of these calls. . . . I am left to post my accounts for eternity. This is the most solemn business I ever undertook.”

In his eighty-seventh year he prepared an important document on the discipline and organization of the church. Brother Satterlee lingered a few years in life’s evening time before going to his reward. In 1858 the General Conference in Alfred passed this resolution:

WHEREAS our venerable brother, Elder William Satterlee of Berlin, N. Y., whose advanced age (ninety-two years) prevents his participating with us in the business of this General Conference, has forwarded to us his salutations and assured us that he would be with us in spirit, therefore be it

Resolved, That we gladly reciprocate his kind remembrance and extend to him our love and prayers that God may bless him in the closing season of life with divine presence.

Returning to the history we find that in the year 1806 Conference was held here again, and twelve messengers reported over 300 new members in all the churches. In 1808, Berlin’s letter to Conference showed a total membership for this church of 316 members. In 1812 the great revival added 102
In 1831 Conference came to Petersburg with twenty-five churches represented. It came to Berlin again in 1837 with delegates from thirty-five churches, when Joel Greene was appointed to go to London to visit the Jews living there. At that session two thousand copies of a question of church organization was offered for approval and accepted by the General Conference. Advance steps were also taken in matters of education and in Sabbath school work.

Three years before, in 1834, this church approved the denominational exposure of faith.

The Berlin Church has given several good men to the denomination and has had the watch care over several branch organizations, beginning with De Ruyter in 1806; then came Sandy Creek in Lewis County in 1809; Alfred in 1813; and one in Fox, Pa. The church records will carry the names of several prominent men who served it as pastors, beginning with Elder William Coon, Asa Coon, William Satterlee, Wm. B. Maxson, Halsey H. Baker, James L. Coon, William J. Rogers, W. C. Whitford, Gideon H. F. Cottrell, L. A. Wing.

The Berlin Church has given the following pastors to the denomination: David Davis, John Bliss, Stillman Coon, Solomon Carpenter, George P. Kenyon.

Berlin has given the following pastors to the denomination: David Davis, John Bliss, Stillman Coon, Solomon Carpenter, George P. Kenyon.

Its first meetinghouse, built in 1800, was destroyed by a tornado in 1822.

Solomon Carpenter was a member here and Elder Satterlee was able to persuade him to prepare for the ministry. Thus the very first step toward giving a Seventh Day Baptist missionary to China was taken right here.

In 1875, Elder Benjamin F. Rogers came here to be your pastor, and it was during his pastorate that you celebrated your centennial.

We have great reason to thank God for his preserving care for one hundred fifty years. In view of such a record this church ought to take a new lease of life and enjoy another Pentecost—a real old-time revival.

We may try all sorts of experiments by way of social attractions, beautiful liturgies, religious education—everything the people can think of excepting the power from on high, and yet come far short of being the light of the world as Jesus would have us be.

It was this power Christ told his disciples to wait for to prepare them to start on their mission. This power is just as accessible today as ever it was.

There is nothing that our world needs so much as a real spiritual revival of pure and undefiled religion.

If we would go forward in kingdom work the Holy Spirit must be sought to fill us with the fire of light and power and joy that has always filled the hearts of evangelists and prophets and apostles.

Friends, this would not be a very profitable celebration if the church should content itself with simply rehearsing the tales of its far-away history, and recalling the brave deeds of our fathers, if we do not emphasize the imperative need of a deeper personal present-day experience of religion in our own hearts. A receptive attitude toward the indwelling of the Holy Spirit is all essential if the Berlin Church is to have a glorious future.

We should do much more here today than to amuse ourselves with stories of old-time brave and consecrated men and women who laid the foundations of our church. Would that we might have here today a veritable Pentecost—a real revival of spiritual religion with its transforming power to lay hold on men and bring them into the kingdom of God. Without this vital God-given power we can do nothing as a people.

It is our privilege to realize the divine Presence today and to possess the power from on high which brought victory to the early disciples. God is the same yesterday, today, and forever. The sad part of it all is, too many in these days care little for revival efforts, and any mention of them brings about the opinion that the fires have gone out.

The first forward movement in a revival is to arouse backslidden professors from their misgivings and doubts as to their own salvation. All too many are living without the personal assurance that they are saved. They believe that Christ is a Saviour but some way they fail to accept the fact of their own personal salvation.

This condition of doubt and misgiving tends to weaken individual character and to diminish the power of the Church as a whole.

A man can have no power in winning souls to Christ as long as he can not testify with certainty as to his own salvation. When believers live below their blessed privilege of full assurance, they weaken their power over others, and the Holy Spirit can not use them to advance the kingdom work in the hearts of men.

IMPORTANT NOTICE TO CHURCH TREASURERS

After July 1, 1930, address all mail for the treasurer of the Onward Movement to Rev. Harold R. Crandall, Seventh Day Baptist Parsonage, Westerly, R. I.
IS THERE A BETTER APPROACH TO THE CIRCULATION JOB?

I ought to say here that in their ministerial work, the Methodists have a circulation agency which, though it works with only a minority, is yet beyond price. Traditionally, the Methodist minister is the agent of the Book Concern and the official circulator of what ever Advocate is published for his part of the country. As a matter of fact, about one-third of our ministers do actually act as our agents; another third will make a perfunctory effort to do so, and the last third do nothing at all. Even so, without ministerial cooperation we should be much worse off than we are.

The material given in the yellow broadside was intended to be distributed to the people before the morning service on the last Sunday in October. At that service the minister was asked to speak for five minutes or so in the paper's interest.

Long ago it was found that the material which would be very little used if it seemed to dictate to the minister what he ought to say. Our circulation enterprise indicates that the material on the broadside, although intended for general reading, did actually suggest to many pastors things which they were quite willing to emphasize.

If you will glance over the broadside, you will see that it carries out in all its sections the idea of a rational and non-apologetic approach to the possible subscriber. It reminds him that there is no great associated enterprise of the Church which has undertaken as an opportunity for presenting the papers in a somewhat different light. I do not, of course, that it has never been done before. It has been done many times, but spasmodically, and almost always in connection with the less effective appeals just mentioned.

In setting to work on the "literature," it was decided to make a complete break with all previous efforts which had depended on any argument except the papers' definite and positive value to the people who were to be asked to subscribe.

The first piece of printed material which was prepared was the broadside headed "The Advocate: the Church's Associated Periodical." This was for use by the ministers in their promotion work.

With each supply of the broadside was sent a postcard which played up the same idea, that the Advocate is the church's associated press. It was not a valuable work of art, but it did help to drive home the general idea.

After this material had been shipped, we undertook a campaign in the Northwestern office preparing a pamphlet, copies of which are in your hands, making a self-directly personal approach to the ministers of the territory for which the Northwestern is official. It is a leaflet, as you see, which is entitled "All Quiet on the Northwestern." Things were begun as follows.

The first was that it should be not only readable but difficult to ignore. The typography and composition were planned with care for easy reading, and the text for the arousing of reader interest.

In passing, perhaps I ought to say that the Northwestern, like any other paper, adapts itself to the general program of the organization which it seeks to serve. Every work needs or does not maintain, though by suggestion rather than command, that it is willing to emphasize.

It has been done many times is adopted, it is certain that what can be said. And yet, perhaps, it is not so unfortunate. For any attempt to use an adequate system of names for the method of getting circulation is not to be considered as merely this year's device, one among the many which have been tried for a time and then abandoned in favor of something newer.

I had heard that immediate results would be a little more evident, but I am not greatly disappointed that no great change has been observed in the attitude of our ministers or in the results of our efforts. But it does become far short of being what it needs to be, but it is definitely educational in purpose, and this is the beginning of the fact that it was with it in it no cry of "Wolf." It does not say that unless something is done, something else and quite dreadful will immediately happen. The effort has been constantly to let the minister and the people draw their own conclusions, and to act in their own interest, rather than to say, "You must be like this paper as a commercial or ecclesiastical supplier for favors."

It is well to be clear that when such a policy as we have followed in the last six months is adopted, it can not be dropped if fact had been that that was done, almost the entire effort would be lost. I shall be very well pleased if, after this year's persistent dwelling on the indisputable character of this paper, we begin to see results in a sustained though gradual upward movement of the circulation figures. At present, they are just about stationary.

What is involved is an attempt to change the general attitude of our constituency toward the church paper, an attitude which has been fixed by decades of semi-mendicant appeal. A much larger number of people
take the paper because the minister asks them to do so and the church prayer book to be encouraged, than some of us are willing to admit. Not only that, but we have a large body of subscribers who are quite unaccustomed to approach their church papers with the same sense of expectancy that they approach their farm journal or their trade papers.

Another consideration well give us pause. When the ground of subscription is shifted from the subscriber's favor to his need of what the paper offers, the editorial staff must produce something to supply that need. This imposes a burden on some of us which is not entirely borne. The necessity of making a paper which will actually be interesting to the great body of its subscribers involves the editor intelligent, industry, and technical skill which they can not meet without sweating over the job.

Another aspect of the general problem which is related to the change of appeal from favor to need is that the subscribers must become less and less propaganda organs of their denominations, and more and more journals of Christian opinion and thought. They must take the staff away for the lay and less for the ministerial mind.

It is somewhat startling to make a study of the contents of the church press over a vacation. -Gold Dust.-

RELATION OF MISSIONS TO GOD

Christian missions did not originate with man. They were instituted by the everlasting Father and God, and are his plan to make the world what he intends it to be. You go out into the starry night and look up into the heavens, and you behold multitudes of stars; but they are only a few of the worlds swimming in the infinitude of space, some of which are so far distant from us that their light, traveling with the swiftness of light, were millions of years reaching this planet. And it is an unverified truth that these stars are the suns, and many of them, inhabited, and the life of our sun is only a small part of the life of its millions of years of age. In a world so vast, there can be no doubt that these suns are inhabited, and that there are millions of races of beings, in the past, and present, and future ages, created by our God, and are His plan for living creatures against these; he attacked sin, and death. I am not a prophet, nor the great variety of directions. The soul must be helped to adjust itself in this battle, to cause rise above the evil, even the section best, and to reach a place of satisfaction.

The unification of human society is a squirming, wriggling mass of contending forces, fighting one against the other, and producing the purpose to produce a brotherhood universal, and completely good. Reconciliation with God is the Father's purpose that his children should live at home with him here on earth in love, peace, and joy; but they estrange themselves from him, and poison all their relations to him.

It is the purpose of God to bring about the unification of the forces of the soul, the body, and the reconciliation of men to him through Christian missions, and it all rests upon the reconciliation of the soul with God. There never can be peace and satisfaction within any soul until they are right with God.

A few nights ago I was traveling very late trying to the appointment for the next day. As the train was coming into a city, I heard something which sounded like the whistle of a train. I broke into song as we continued, I discovered that it was the bleating of a train load of calves on their way to the slaughter-house. I stopped the train and little girl mocked them; but my heart was touched, for I thought of them as separated from their homes, and no doubt, on the way to the slaughter-house. Then I said to myself, "Why should I be moved? They are only a few of the millions of voices heard in the world, suffering the ravages of sin, disease, and eternal death."

THE SOWER

The work of the sower is given to each of us in this world, and we fall short of our duty when we let those with whom we are brought in contact leave us without having given them a kind thought or pious impression.

Nothing is so sad as the cry, "I am useless. Happily, none need ever be so."

A kind word, a gentle act, a modest demeanor, a loving smile, are as many seeds that we can scatter every moment of our life which will always spring up and bear fruit.

Happy are those who have many around them . . . they are rich in opportunities, and may sow plenteously. -Gold Dust.

Religion has three great problems, namely, the unification of the forces within the soul of man, the unification of human society, and the reconciliation of man to God. The unification of the forces within the body is a great struggle which is going on within continually. In a general way it is a battle between the tendency to good and the impulse to evil within. The elements entering into this struggle are many and come from a great variety of directions. The soul must be helped to adjust itself in this battle, to raise above the evil, even the section best, and to reach a place of satisfaction.
Christian missions and world-wide evangelism.

II. THE RELATION OF CHRISTIANS TO MISSIONS

What should be the relation of a Christian to missions? His attitude should be the same as toward any other purpose of God. It is incumbent on the Christian that he propagate the same thing that he do God's will in anything else.

Do I hear some one saying, "It is all right for a preacher to talk this way?" I am only advocating what I tried to do before I was a preacher. When I came to this part in outlining this address, I thought I would apply the acid test, which in preaching is to outline my life from the time I became a minister, and beyond, to see if in those days I felt it incumbent upon me to propagate my religion. As a child and a youth there was an urge to lead others to my Savior, and I tried so to do. I found that whether in school, on the playground, in the lumber woods, on the farm, or with the engineering corps there was a feeling that it was my duty, as a follower of Christ, to lead others. This is the natural impulse of the redeemed soul; but it is not necessary.

There are forms of animal life that turn and destroy their young; rising a little higher, they are forms of life that bring forth young and lead them to die. There is no instinct; rising still higher, there are forms that care for their own young; rising above these, there are those that care for those other groups; and rising above all these, there are those that reach out to help friend and foe. This is the higher type of propagation of our religion. And we have every means possible to the extent of our ability, no matter where we are or who we are.

III. THE RELATION OF MISSIONS TO ORGANIZED CHRISTIANITY

Christians are organized into churches, churches into denominations, and denominations organize boards for the purpose of carrying on work for missions. Churches are formed that the disciples may accomplish by united effort what individuals cannot do alone; churches are formed into denominations that may accomplish what single churches cannot do, or cannot do so as effectively, and boards are formed that denominations may be more efficient.

There are two views of the purpose for which churches exist. Some think that they exist for those who make up their membership, and there are those who think the church is to gather in repentant men, and help them live the Christian life. It is needless to say which one of these ideas is the correct one. A church or denomination that does not reach out to others is on the road to death; it has ceased to do the higher thing. A pastor in an aristocratic town went out to visit the school's being, he must either reach out or he loses his interest. We need the impetus of new fields in a denomination, so that can be done to better the associations, the other day, some one said that the people wanted the secretaries to show the people that the boards are doing something, or the other to that effect. This means that new work undertaken is what is needed to enthuse the people. The people know regarding the things the boards are doing year after year, and unless there is something new, interest dies.

These are forms of animal life that turn and destroy their young; rising a little higher, there are forms that bring forth young and lead them to die. There is no instinct; rising still higher, there are forms that care for their own young; rising above these, there are those that care for those other groups; and rising above all these, there are those that reach out to help friend and foe. This is the higher type of propagation of our religion. And we have every means possible to the extent of our ability, no matter where we are or who we are.

IV. RELATION OF MISSIONS TO THE FUTURE

The future of the world is in the hands of Christians and the churches into which they are gathered, and missions are the means they have of shaping its destiny. This statement needs no proof before a body of Christian men and women, and I will mention only one proof in its support. It was that which has given us our present high civilization is missions. Human transformation and human advancement are the work of Christ. It was missions that transformed the Goths and Visigoths of central Europe, the Angles and Saxons of northwestern Europe; and were there time we might follow the Cross on its march from nation to nation, from hemisphere to hemisphere, through the ages; but it is not necessary.

The demand of the hour dictates that we turn our churches toward the work of showing that our present high degree of civilization is the result of the extension of Christ's kingdom, are Christian missions going to stop here, or are the followers of Christ going to complete the work of world-wide evangelization?

All the world has been awakened by Christ and his message of love, forgiveness, health, joy, and victory, and are we with the ready hand to complete the work? To put it in other words, having almost reached our goal, are we willing to stop with "almost?" is at the crossroads, and we have reached a crisis in the history of any denomination, church, or individual that stops with "almost."
tered a few of them, and failed to enter many more. Now we are facing the possibility, on account of a large deficit and a lack of workers, of having to abandon stations already established both in the home and foreign fields. The question arises, "Is it going to be 'Almost' with Seventh Day Baptists?"

Years ago we started a mission in Palestine, and after a little while gave it up. "Almost," we said. And he died, and we gave up. "Almost." We have never launched out into the sea of eternity; you live and must live forevermore, either as a glory to Christ or as a defeated soul without him. You are deciding in these days-by the way you treat Christian missions whether you will share with Christ in his glorious victory with joy ineffable, or whether it is yours to say, "Almost."

LETTER FROM MISS ANNA M. WEST

Rev. W. L. Burdick, Albemarle, N. C.

Dear Doctor Burdick:

Yesterday we had a call from a representative of the Bureau of Education of City Mission, Greater Shanghai. He came to bring some blanks that they wished us to fill out. I had been wishing for an opportunity to explain our attitude, so asked for our group of girls and we were able to receive our guests. Miss Burdick and Mrs. Z. K. decided to go a step at a time these days, but if the possibility looked so great for having to do that very thing, at least for schools not in the settlements, we began to think in terms of tomorrow. And if the thought of getting in touch with girls from the neighborhood and from other schools, it was forced upon me that even if we could not teach Christianity in the regular course we would have a group to work with, if we kept the school, who would teach much of it, and would be much better prepared and soil than any we could get by going outside. Everyone seems to agree that we can teach as much as we wish if we do it outside, especially in our homes or in the church. So, while I am not yet strong for registering, I am glad that it is a conviction that would be better to do than to close the schools, as then we could keep a group of girls together for a longer period of time and in much closer relationship than we could in any other way.

Miss Burdick and I agree that it has been several terms since we have had as delightful a group of girls as we have this term. We have none with communist tendencies, nor do any seem to be here just for a good time. In fact, practically all of them have now over their response to the evangelistic meetings that were held here over this past Sabbath. We had expected to have with us the Miss Who has already come to us several times for such work, and through whom Doctor Palmog's girls had such blessing; but she was ill and the workers in the Children's Refuge sent us a Miss Zung, another one of their teachers. The Lord certainly used our giving Bible study to us all. The girls took their problems to her privately, and her public talks were most practical and helpful. We do not yet know what it will mean in addition to the church, but feel sure that there are several who are ready for the step.

Evangelistic meetings are also being held in a big church downtown, conducted by Mr. A. Paget Wilson, prominent missionary to Japan. His messages have been mostly heart searching. Several of our girls have gone several times. At the Sunday night meeting one of our old girls who had come in was able to throw some light on a situation. One feels that one must go a step at a time to get the truth across. We haven't been able to move because we want to go the right way. We are not blockaded, one should move forward.

This letter has been too hastily written to be well expressed, but I wanted it so it could go in the morning's mail.

Yours sincerely,

Anna M. West.

Grace School for Girls,

23 Route de Zibau, Shanghai, China.

April 18, 1930.

MONTHLY STATEMENT

May 1, 1930, to June 1, 1930

S. H. Davis, Manager

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

[Table of financial details]

The Sabbath Recorder
There is not a single state in which either Jews or Roman Catholics constitute a majority of the inhabitants, but there are nine southern states in which the Protestants make up more than half the population.

The record, however, is held by Utah, where more than 82 per cent of the white people are members of the Church of Jesus Christ of Latter-day Saints.

Out of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the 18 largest white denominations, including the Roman Catholic, and more than three-fourths of the ministers of the three leading Protestant groups, not graduates of either college or seminary.

In its investigation of the training of ministers, the institute caused an analysis to be made of hitherto unpublished census returns from the 105,000 ministers of the 21 leading denominations, representing three-fourths of the churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the 17 white Protestant bodies studied, almost 25,900, or 41 per cent, did not claim to be graduates of either college or seminary, while only 33 per cent claimed to be graduates of either college or seminary.

The Roman Catholic Church, the report says, makes a far better showing, and the Negro body a far worse showing. Instead of 41 per cent falling into the group of non-graduates, only 6.6 per cent of the Roman Catholic priests were so classified.

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nor by power, but by my Spirit saith the Lord—God's Spirit.

Do you believe God answers prayer? I know he answers prayer—it has been proved again and again. Then let us seek God in prayer more often. We are taught that the more power we receive, the more we are filled with Christ's Spirit— for God is a Spirit and must be worshiped in Spirit and in truth. What is our duty as women of the Seventh Day Baptist denomination?

The Catholic denomination believes in the power of the press. When they give out their statistics in numbers, every man, woman, and child is counted, regardless of age. The wets believe in the power of the press. So let us use the press more for power. In a way, let us do as the wets have done before us. They have been filling the front pages and headlines of the press so much that never were prohibited, that never were prohibited.
JOYS AND DANGERS WHEN AWAY FROM HOME

Christian Endeavor Topic for Sabbath Day, July 5, 1936

QUIET HOUR THOUGHTS
LYLE CRANDALL

The experience of Jacob as related in our lesson this week was wonderful. He was far away from home, in a solitary place, and he had ample time for meditation. This meditation, no doubt, caused him to have his beautiful dream. What we find when away from home is what is upon the spirit of our seeking. Some find pleasure only; others find God. Jacob found God in this place, and when he resumed his journey he was a different man, for his experience had changed him. He was a stronger believer in God than he had been before.

When young people go away from home they have experiences which either "make" or "break" their characters. Those who seek for pleasure only, find the solid rock, for often they find that it does not satisfy the longings of their hearts. Those who seek for God find him, and learn that he satisfies. Whether their characters are strengthened or weakened by these experiences depends upon their home training and ability to resist temptation. If a man is firmly established on the solid rock of Jesus Christ they will be able to overcome temptations when away from home.

"The glass of which a bottle is made prevents the contents from running out and being wasted. Home influences around help to keep us firm in the wild. We tend to live up to our reputation."

INTERMEDIATE CORNER

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

Topic for Sabbath Day, July 5, 1936

JOYS OF VACATION

Do we need to name them? Everyone knows the joys of vacation time, yet we might overlook some of them. A vacation means rest, recreation, and change. Part of this is right at hand, part of it we find on bikes and longer trips.

Out-Door Life

Nature has furnished us with the greatest change, which furnishes rest and recreation — change from bare trees, snow covered ground, and chilling winds to a green landscape, the beautiful flowers, and soft summer breezes. This nature has furnished a vacation for everyone. Even if he can not go to California or Atlantic City. No greater change can be found than Nature has furnished in your own back yard, or garden. The out-door joys of vacation suggest the hoe, the fish rod, the swimming pool, the parks, the kodak, the flowers, the birds, new acquaintances, and old friends visited. Who could not add a long list?

DANGERS OF VACATION

We do not need to name these, but consider the dangers of vacation time, but we do have to think about them. They are dangers. There is danger that we think of vacation as a shifting of all responsibilities, "I'll be gone for a week;" therefore, I'll be free. This is an all too common experience. Nature is constantly changing and re-creating herself. Let us not make our vacation a burden upon others.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER V

Patricia Anderson suddenly sat up very straight, and started to talk, her voice undecorated walls of her room. She had occupied the room for three days and as many nights, but not until now had she paid particular attention to the plainness of it. She had been trying to remember just what had happened to her. She recalled the afternoon she and the other occupants of the big green sedan had stopped for lunch at a long, low, ivy-covered building Roberta Hunt had spoken of as What Cheer Inn. There had been gay awnings at the windows, gay cars in front, and gay people almost filling the great veranda.

"The room was plain," she said. "I remember the plainness of it. There had been big gay awnings at the windows. Gay cars in front and gay people filling the great veranda. The whole place was a brilliant, happy picture. I must have been a little wild.

She had come to take the place of a bride, so it will be impossible to change her at the last minute. She was a bridesmaid, so it will be impossible to change her at the last minute. She was a farthingale, so it will be impossible to change her at the last minute.

Suddenly she had felt very ill, and it had been necessary to stop at a doctor's office in the nearest town. Half a mile down the street was a motel. She had called the room of the motel, and before she had hardly realized what had happened to her, she was occupying this small room with the plainness of it. She thought she had heard the pleasant-faced doctor say something about acute indigestion and no more long trips than she could completely rest.

"We're due at a wedding five hundred miles from here Thursday. My sister is to be a bridesmaid, so it will be impossible to change our plans. She was museum, or be left here until she can go home by train. She's our guest, so of course we'll see that expenses are paid, but it's all very provoking.

"She might meet us somewhere when she's well enough to travel," Roberta had suggested. "And I reckon she'd rather go back by train. Our speed is fierce on a country girl. You know we do live in a constant whirl, Mill. I'm sorry for Pat. I didn't dare to think of the time of her life—was going to end this way."

It all came back to Patricia as she rested there among her pillows, after her eyes had turned to Roberta and her sister-in-law had evidently thought that she was asleep.

Late Monday afternoon they had departed, leaving behind a bright little house of scarlet carnations to brighten the little room. Somehow the carnations looked wilted and forlorn, perhaps because the day was so warm.

How good it would seem to be back on the hillside farm, where the old-fashioned yellow roses and white roses and pink roses had come to take the place of apple blossoms. The Dorothy Perkins roses, too, would be growing over the stone walls—a great change. Patricia had come to take the place of apple blossoms. Roberta's brief letter wouldn't worry mother too much—she would write a note herself tomorrow. And she would pay her own way home when the time came. How she had worried. And suddenly Patricia's dark eyes filled with tears, and she turned her face to the pillow to hide her emotion, as she came in and find her showing the white feather, as David used to tell Ted when
some task looked too hard for him. Poor David!

Perhaps he, too, was homesick — somewhere thing of things to do, among strange people. She wished she could find him, but that opportunity had gone with the Hunts. No, it had gone before she was taken ill—gone, she thought, without ever having ordered her to drop the detective stunts. Oh, she had been so disappointed. No, she ever accepted their invitation? What would they have to bring it to her when she would they have found? Crandall—no, a Rosalie Crandall, who lived a familiar one. There were many Crandalls and looked at the big pink Patricia the Cedarville Church had sent down South. Her things, with now and then a toy been sending five dollars a month to be used in helping the young people and children in almost see the pure white letters that stood out so clearly:

Perhaps he, too, was To see another's need; to help them and their work, when and Patricia asked it could featureily her. There she had-opened. There that was a Rose Crandall—no, a Rosalie Crandall, who lived in a little brown house down South. Her father and mother had, for many years, been home missionaries, and the young people in the Cedarville Church had sometimes sent boxes things to be used in their work. At first, the boxes had contained mostly used things, with now and then a toy for Rosalie's younger brothers and sisters. But as she became more interested in the occupants of the little brown house, and since then many gifts had been sent, she had early been sending five dollars a month to be used in helping the young people and children in and around Rosalee. Apparently the gift had been appreciated.

In the Christian Endeavor room of the little white church in Cedarville, hung a beautiful frame, with a gift of Rosalie Crandall, and now Patricia could almost see the pure white letters that stood out so clearly:

In service grant me some part: Teach me to speak the kindly word, To be a friend, a giver, too.

"If any one ever needed some one with a friendly heart, it's Patricia Anderson," said Patricia to herself. "I wish—oh, I wish that Rosalie Crandall might be here where I could feast my eyes on her. Mother and Nan and the others seem so far away. If I should write to under-it she would answer. I couldn't expect her to come—missionaries don't have the money to send their daughters off to visit strangers in a strange place, but I do want one desperately, and there doesn't seem to be any one else, at least any one near.

At that moment the nurse came in with a glass of milk, and Patricia asked for the letter she had never opened. There was a protest at first, but Patricia assured her that she would be better for having it, so it was finally placed in her hand.

Dear Patricia—the letter ran. It seems as if I haven't seen you to talk with you for ages, but I understand that your motor trip is to take you within a mile of the little brown house in Rosalee. Last night the members of the missionary committee had this, and it was suggested that you make every effort to run in on the Crandalls and come back prepared to tell us how to help them and their work.

Money has been so scarce this year some of us feel that we may have to cut down on our missionary gifts. Some insist that it would be better to spend the money for meat than for meat, but the parish house needs a new piano, and we could buy one that was not new and new. I'm glad that new club they're planning a jolly place. I wish you could have come and seen them. We put on at their last social—you'll never have known it was a church's affair. But that's not the point. Please, Patricia, see the Crandalls and come home ready to report. You haven't worked very hard for this year, you know. Hope you have the best time ever. It's the best time of the year—summer time, even if warm weather is coming on fast. Love, Jean.

"Go see the Crandalls and report whether it's best to help them and their work, when it's Patricia Anderson who needs Rosalie's help," said Crandall to her. "She's been deserted," thought Patricia. "Oh, I couldn't be an investigator or a spy. And I don't see how I can ask her to come to me now. It would look as if I suspected her. And she's only forty miles away. It's—tragic. I wish I hadn't opened that letter."

(To be continued)
How do we have any idea of what Jesus’ teaching and choosing verses which impress them as nearly completed. The days and the months passed and still the war went on. Working beyond his strength in the fields, Francois grew older and more feeble until one day he was disappointed after all?” he sighed. “Am I never going to be able to carve this most wonderful picture of my dreams?”

At last the longing to get back to his carving became so great he got one day, when he knew that the German patrol had passed and would not return for some time, he slipped quietly away to the cathedral and entering it climbed noiselessly to his platform up the long flight of stone steps. After looking carefully around to make sure that he had not been discovered, he again took up his labor of love. Oh, how happy he was to get his beloved tools into his hands once more, even though it might be at the risk of his own life. For an hour he worked as carefully and skillfully as ever and then reluctantly climbed down and succeeded in getting back to the fields unobserved. And so, day after day, insisting on into the cool days of autumn, each day growing more feeble from hunger and cold, but ever patiently trying to complete this picture face of his Christ.

One day he had scarcely strength to hold his tools, and so he laid them beside him and sank down to rest for a while, saying, “I will rest more and eat more today so that I may sustain my strength to complete this, the finest work I have ever done.”

When morning came Francois seemed too weak to rise, but he felt that he must keep his plan, so he forced himself to stand upon his feet. With picking up his tools, he finished his task with a few strokes, then he sank to the platform unconscious, and the bell of the village began to ring in the morning air and the people shouted with gladness. “Peace, on earth,” rang the bells and sang the voices.

Then, suddenly, the faithful old stone carver seemed to hear the voice of the Christ. He slowly opened his eyes and gazed upon his wonderful likeness of the Christ smiling down upon him; it seemed as if the lips of the Christ moved and that he was speaking to him. “Oh, I didn’t know it was going to be so beautiful,” he exclaimed to the other. I thank thee.” Then it seemed to Francois that he could hear the Christ say, “Thou hast loved me, Francois. I say unto thee, arise.”

Francois never spoke again and before many days he slept in the shadow of the cathedral, but the wonderful likeness of Christ still smiles down upon the people gathered within its walls, and witnesses to the loving service of the old stone carver who carved it there.

A SABBATH AT NORTH LOUP

By way of explanation:

The Sabbath begins and closes with the ringing of the sunset bell. One Sabbath does not vary greatly from another except as the weather or sickness interferes, and also during the summer months the closing half hour is devoted to a ves­ser service. The North Loup Church has never taken a vacation in the more than half a century of its existence, since the organization in 1873. This also applies to the various appointments of the day—prayer meeting, Sabbath school, and the Endeavor societies—since their separate organizations.

Prayer meeting started with singing, “Safe, through an another week,” led by several teen-age girls. Responsive reading—Steadfast in Prayer—included Scripture found in Colossians, James, Philippans, “Lead me, Savior” was sung. Bible references were read by several young women. The theme, “Pentecost and Witnessing,” was presented by Rev. W. C. Bond, and plans for the meeting followed. “Draw me nearer” closed the service. Repeated thirty-five and forty people were present.

Sabbath morning dawned clear and beautiful. The sunshine seemed especially welcome after the great deal of cloudy, rainy weather this spring. A good sized audience met for the morning service, among whom were Greenes, Davies, Rockstacks, Backs, Van Horns, Maxsons, Hutchins, Bab­cocks, and many others including a num­ber of school teachers who are home for the summer. The Rev. J. C. Bond, who has just returned from many months in Den­ver; Ald Watts, who has been in Illinois
and Wisconsin; Frank and Isabella Brown Allen and sons from Litchfield, and Erick Allen from Farina, Ill., were among the number.

At the time of announcements some time was given the committee on distribution of literature to sing the tracts on "Who Are Seventh Day Baptists." The choir, led by Mrs. Esther Babcock, with Grace Black Green and the Black Green piano, sang one of their beautiful anthems featuring an alto solo by Margaret Sayre and a tenor solo by A. D. Moulton. Pastor Warren, in his alert, earnest way, brought an inspiring message to both the children and the adults. Several bouquets of peonies and roses lent their beauty and fragrance to the morning worship.

The Sabbath school, with Deacon R. O. Babcock presiding; followed church service. There were 138 in attendance, including the Parent's Training class, taught by Professor L. O. Greene, which meets at the same hour at the parsonage. For some reason the attendance of some children was hardly up to par.

In many homes the noon hour is a time of home coming, when the children, "in-laws," and grandchildren gather at the parental home, or friends are often invited in to enjoy together the Sabbath day dinner.

The Junior society, under the superintendency of Mrs. C. W. Barber, with Lois, second daughter of Dell and Hazel In­ gerson Barber, as leader, met in the basement for the three o'clock meeting. The topic was "Gift—A Time." This was the last Junior meeting for several of the older ones who are to be promoted next Friday evening.

At the same hour the intermediates, twenty-five strong, with their superintendents, Pastor Warren, met on the rear porch. The leader was Arlene Eyerly, eldest daughter of Ford and Ethel Maxson Eyerly. The topic was "The Values of a Good Education." Here, as in Junior, there will be promotions before another Sabbath.

Senior Christian Endeavor at four o'clock, with a good attendance, also met in a circle on the rostrum. Miss Elsie Van Horn, one of the teachers who is home for the summer, led the meeting on the subject, "Pull in Prayer." A lively discussion followed.

At five o'clock was the meeting of the expert class, numbering fourteen, conducted by Pastor Warren. And so we come to the closing half hour of a busy Sabbath day with a church service arranged by Mrs. Madge Watts Fuller. Piano solo, by Merle (daughter of Charles and Madge Horns), "I want my heart made purer, Lord," "Love divine all love excelling," "Shall we gather at the river?" Devotionals by Mrs. W. J. Hemphill.

The following original verse, written and read by Myra L. Van Ford and Ethel Maxson Eyerly, accompanied by Doris Davis, daughter of E. E. and Rena Davis, is titled: "Holy, Holy, Holy."

(G. B. Hymn No. 185)

It is queer, with clouded sky blue;

The beast color of each flower Did show our Father's power.

For he is high.

Chorus:

Holy, Holy, Holy, Lord God of Hosts
Heaven and earth are full of Thee
Heaven and earth are praising Thee
Oh Lord, Most High.

And now the day has gone from you

With sunset of gorgeous hue;
The drooping flowers to sleep have gone
You hear the birds' sweet vesper song Throughout the sky.

We thank thee, God, for this bright day,

That thou hast led us all the way.

We thank thee (for the night of rest),
The velvet night with stars all dressed, Fear to defy.


And with the ringing of the sunset bell the Sabbath is at an end and the people go to their various destinations. Many topics that were brought to our ever-diminishing minds for the beginning of another busy week, or spend a friendly hour or more visiting with friends and neighbors about the crops, the stock, the weather, or whatever.

In our enjoyment of the Sabbath, we would not forget to mention the janitor.

(Continued on page 800)
today been considered the genius of Prote­
stantism standing upright. So the cry is, "Unionize!"—"Consolidate!"—"Fede­
erate." So it has come about that organiza­
tion is fundamental, and belief only incident­
al.

Once we avowed conviction, we extolled it.

The man who would stand for his con­
victions, and would suffer for his convic­
tions, is a hero. If he died for his convictions he was a martyr.

How weak we, their offspring, are!

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into the Reformation days. During

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exiled

from

Into the

sixteenth century stroll­g

Baptist churches

which came to be

from

In

the

United

Baptist

was, one of the main streams of

to it.

Regeneration

baptist keeping Baptists.

not been without the overshadowing of the

Divine Presence.

ERRORS IN REASONING

There are, at least, three fundamental

errors involved in the reasoning of the adv­
ocates of church union. First, they are laboring under the delusion that a united

Church would increase our efficiency. But it is well to remind ourselves that organic

unity is more easily obtained on the

lowest level. Of necessity, there must be

the giving up of vital beliefs, and the sur­
render of convictions. This united Church

must contain peoples of all beliefs, or no

belief.

Their second error is in their assumption

that through church union denominations

would consolidate, and thereby increase our efficiency. But this is true only of

severed denominations.

Their third fallacy is the assumption that

bigness is greatness. By which it is implied

that if only the church would combine, or

consolidate, it would become omnipotent.

Canada again found Christ. More than a year ago a Canadian minister

declared in my hearing that the united Church

was not reaching as many people as did these churches before consolidation.

But let us remember there had a united church once, save for a few dissenters. The

blackest pages of our history were written

at that time? An unanswerable tyrant, denying freedom over his kingdom, whole­

broad domain, and crushing intellect and spirit into a dead uniformity. It took Prot­

testantism to extricate us from such a church whether ruled by a pope or a bish­

op.

Do not misunderstand me. I do not oppose

church union per se. Some churches should

disappear. Let them get together of

their own free will. I f they are not standing for some vital truth, God will take care of

that. Time is the great lever. I share with

Doctor Goodchild in the sentiment: "I pity the small federated churches embracing the

inexorable Mandate of the inevitable Presby­

terian, and the inevitable Baptist, the sane

and the insane."

OUR BAPTIST HERITAGE

Baptists have a glorious history. Some feel they can trace our history back to aposto­
tic times. Certainly it can be traced back to the

baptized; his disciples were baptized. But Bap­
tists make no pretense of establishing, by

documentary evidence, an unbroken succes­
sion in name and form, as exists today. Such

a claim would be ridiculous. But from the
days of the apostles to the Reformation

time there existed small congregations, separated

from the dominant churches, and represen­
tatives of a primitive faith.

It is an acknowledged fact that such peo­
ple existed in Reformation days. During

the Reformation and later days they were

persecuted unto death by Roman Cathol­
cs and Reformers, and at the Reformers, and banished by Luthers. Not considering the

Moravians and the Waldenses, they are probably older than any other Protestant denomination.

Men, like Hubmaier, may be regarded as

our forerunners, and the exiled Separists, we find the humble

source of a definite Baptist movement, which is none of the main streams of religious history. By the middle of the sev­

eventeenth century strong Baptist churches

appeared in England, founded by returning exiles. From this movement extended to the transatlantic. The first

Baptist Church in America was planted in

Providence, R. I., by Williams, in 1639. To­
da-y, the Baptist are the largest denomina­
tion in America.

Through emigration, it entered Canada,

then all the Australian states, then South America. There are

negro Baptists in America. There are

nearly 300,000 Baptists in India; in China,

nearly 60,000. Some of the native tribes of

African, more than 70,000; and in Central

and South America nearly 100,000. A cen­
tury ago there was not a Baptist Church in

Continental Europe. Today, Albania, Greece, and Turkey are the only European countries

without a Baptist Church. The baptized,

communicant strength of the Baptist Church

(including all bodies) is 11,500,000, with a

community strength of about 40,000,000.

Comparing Baptist growth with the Roman

Catholic, Eastern Orthodox, and the Protes­
tant Church in general, we find that while

each of these bodies increased less than 200
per cent for the century 1825-1925, the Bap­
tists increased 2,216 per cent. during the

same period.

SIGNIFICANCE OF THESE FACTS

The fact of age is not a valid reason against being more or less peculiar.

It has the

historically and philosophically difficult.

Nor is the fact of persecution a valid reason

against church union. But persecution does

mean weakness. It signifies that the church is so peculiar that even Protestant authority

tried to put it down by force. And persecu­
tions have bound the church together, and

this makes the severing of ties difficult.

But persecutions mean more than that.

They mean that on the part of the perse­
cuted and sufferers, their views were so im­
portant, so deeply a part of their convictions

—of their hopes and confidences for life, and

their duties—that they were willing to stake their all on the truths as they found

them in God's Word. Like Luther, they said, "God helping us, we can not do other­
wise."

Were our Baptist forebears mistaken? Because the persecutors have long since

ceded, and are now fraternizing with Bap­
tists of their views, does it prove that our

Baptists were mistaken? If so, then the tor­
tures of those years when Baptists took

their views journeys into strange lands, and

rode in private, such as they are, from

hustling from drowning waters and burning

stales, have no message for us. They died

in vain. Were our forebears martyrs by mistake? Did they give up their lives for

things not a true principle in the Church

that can be given up, or pooled, and thus

dissolved, or lost, in the one big union? Is it

true that Baptists have no distinct beliefs

which justify their being a corporate body?

Have they no witness worth preserv­
ing by a corporate body of believers?

OUR HISTORICAL AFFIRMATIONS

What are the historic affirmations that

Baptists have proclaimed to the world?

1. LIBERTY OF CONSCIENCE.

The Baptists are the only large body of believers that have deliberately made themselves a voice for the liberty of conscience. All through our history Baptists have unalteringly pro­
claimed that every man by nature possesses the

right to determine for himself, without dictation from man, being an­
swerable to God only; and that man has the

right to hold to such religious opinions as he

believes the Bible teaches without hindrance

from any one, so long as doctrines does not inter­
ere with the rights of others.

2. SEPARATION OF CHURCH AND STATE.

Baptists have stood not only for the freedom of the will, but for complete separation of

Church and State. By that declaration they

affirmed that no organic church union with the

State should be tolerated; and that the

Church should neither ask for, nor accept

support from, civil authority.

For these bold declarations Baptists rotted in dungeons and burned at the stakes. For such

freedoms they were driven from Massachusetts and Connecticut. But no people made a more magnific­
ent contribution to the Colonial life, nor wrote more deeply their names into the

Constitution of the United States than did Baptists.

But some one says, "Liberty of conscience, freedom to worship God according to the

dictates of conscience, and separation of

Church and State, have all been won. Not at all. Baptists did not exist at all in Russia.

They exist only as a legal form in the

Balkan States. What of those in Catholic

lands? The people are strangers to these.

An even worse situation. By Day Al­
lance and her Blue Laws, has a long way to

travel before the battle is won.
If it was necessary for God to raise up this mighty people to proclaim these great truths through these centuries of stress, will we now throw down the torch, or pass it on to others?

4. Regenerate Church Membership. During all their history Baptists have stood for a regenerate church membership. "We have stood for the Christian idea, the apostolic idea of confessing Christ before men, for a church of the living Christ as Savior and Lord. Not an automatic confession of Christ at birth, or at baptism, whether infant or adult, but a public confession of Christ at birth, or at baptism, whether infant or adult, but a public confession of Christ as Savior and Lord."

5. Immersion. In the early church immersion has been the universal testimony, baptism of the new converts. For Protestants from earliest times to the present, it has been the norm. But Baptists have not been submerged by this trend. Baptists are following Christ. "Ye must be born again," the Lord Jesus command. "Ye must be born again," through the process of free choice, with a willingness, with a determination in the mind to receive Christ, to believe in Christ, to receive Christ, and to receive Christ. This will be a life-long commitment, a life-long decision. It will be a necessity to be a human, mechanical thing. And judging by the history past, I do believe that Christians can merge their identity in such a union. Baptists will surrender their liberty to sprinkle, etc. There will be a consistent absence of creeds as a standard of belief and conduct. The Episcopal Church, with her bishops and ritual, the Catholic Church, with her creeds of their church, if not surrendered.

6. The Bible, the Only Rule of Faith and Practice. While most Protestant bodies declare that belief in the Bible is one of the rules of their faith, they have not adhered to it. Nor have they yet jettisoned their historic testimony to the Bible, to the loyalty of their faith. "We believe in the Bible as the only authority for faith and practice."

7. The Sabbath. We are Baptists. The foregoing doctrines of faith we accept as Baptists. The Sabbath is our distinctive doctrine, which separates us from the great

Baptist denomination. Because of the Sabbath, we were compelled to become dissenters. We are Sabbath-keeping Baptists, and we have maintained and integrated the price of pre-existence and hardships. Will we surrender the Sabbath as the Sabbath? This subject we will discuss in a later sermon.

UNITY OF THE SPIRIT

I believe in unity, the unity of the Spirit for which Jesus prayed—that all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." For what purpose? "That the world may believe. For this Jesus came, lived, died, rose again, ascended on high, and is interceding for us today. He prays that we may be one, not as unhinging beings, not as a conglomerate of people, but in spirit, in purpose, in the name of Jesus. This spirit of oneness finds its outward expression through channels of diversified Christian fellowships who are united in faith, fellowship, love, and service.

(For much data and information in this sermon I am indebted to various Baptist reports and publications.)

HOME NEWS

DODGE CENTER, MINN. — During the month of May, Pastor Scannell has been giving lectures on the life of Christ, every Sabbath evening, with fine pictures from the life and ministry of Jesus.

The church elected Pastor Hill as their delegate to the association at Berlin, N. Y. Rev. Mr. Brothwell of the Jordan Baptist Church, who is a member of the Sabbath morning sermon in the pastor's absence.

The Christian Endeavor society held a dog roast and annual election of officers on the beach, May 2. The following officers were elected: Morton Swiney, president; Frances Booth, secretary; Thomas Fitzgerald, treasurer. As our society is so small we will only have three committees. First, the prayer meeting committee, the youth committee, and social committee. We feel that we have missed last year. We added three new active members to our roll during the past year. The president reported that he felt well pleased with the work done during the past year. During the summer the Christian Endeavor and church will hold their prayer meeting together on Sabbath eve, and will have the leadership.

Miss Miriam Shaw, who has been studying and training in Hartford, Conn., and has just recently been graduated, was last weekend guest of Pastor and Mrs. Hill. Miss Shaw addressed us in the Sabbath morning service on May 2.

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M. B.
WHAT ABOUT THE PENTATEUCH?

IV

LESTER G. OSBORN

We have now reviewed the more important arguments for and against the Mosaic authorship and historicity of the Pentateuch. We have seen that the evidences points to Moses as the author, and that the arguments advanced by modern critics are illogical and not convincing nor conclusive. This series is already too long, but it would not be complete if we did not look at the structure of the Pentateuch itself. The divisive critics say it has no integrity—that is, that it is not a unit, but a combination of fragments. Their attempts to prove this by taking isolated passages has failed. As we look at the whole Pentateuch, we shall see that there is a continuity running through the whole thing that must be due to the writing of it by one man, and that could not exist if it were the work of as many authors. The whole redemptive process which the Bible unfolds to us is foolishness without the story of the fall.

The Pentateuch is in two grand divisions:—history from Genesis 1 through Exodus 19, and legislation from there to the end. Really there is history mixed in with the legislation, for this is necessary to explain the background of and the reasons for the law. The historical section traces the steps by which Israel was brought into being and chosen to be the particular people of God. The antediluvian period (Genesis 1 to 5) gives the creation and the fall with its results, and then the story down to Seth, disposing of the apostate lines. Then the line of the pious race is traced to Noah. The next six chapters tell of the flood and the new beginning, and bring the line of the Shemites down to Abraham. Genesis 12 to 50 tell of the history of the chosen family, the separation of the other lines from that of Jacob, and the entrance into Egypt where they are to grow into a nation. This unfolding is recorded in Exodus 1:1. From there through chapter 13 we read of the preparations for the exodus: first the oppression, making them in bondage; and then the preparation of the leader, Moses; and finally the setting free by the plagues. Then through chapter 20 we read of the exodus and the march to Sinai.

At Sinai the legislation starts, and the numerous laws are recorded in the remaining books. Chapters 1 to 19 are the pronouncement of the sentence of forty years in the wilderness, which wandering is recorded in chapters 15 to 19. Special situations called for special legislation, which is recorded in these chapters. Then in the fortieth year, the journey is made from Kadesh to the plains of Moab; Moses and Aaron sin and are excluded, and to a promised land and the territory east of the Jordan is consecrated.

Deuteronomy, in the first thirty chapters, gives Moses' final address to the people, coming to their memory the leading events in their national life, reviewing the laws in detail, and urging upon them loyalty to the service of Jehovah, telling them of the blessing which will come from obedience and the curse that will follow disobedience. Then in chapters 31 to 34 there is a conclusion for the whole Pentateuch: the promotion, publication and safe keeping of the law: Moses' admonitory song; his last blessing to the tribes; and the account of his death. Moulton gives us a fine description of this conclusion: "Simple, bare prose tells the rest. The solitary ascent into the mount, the long gaze over the land of promise, the death. But no wealth of poetic imagination could have made a close for Deuteronomy more harmonious with the body of the book. The life of the lovely leader has passed out into solitude; and 'no man knoweth of his generation.'"

In this series of articles we have reviewed briefly the problem of the Pentateuch. This review is not complete, but we believe that what we have shown that we can draw some definite conclusions as to the genuineness and integrity of this portion of the Bible. We have seen that the main argument of the juggling and the hypothetic documentar- y theory will not stand. The evidence points to one man as the author, and the Pentateuch itself claims that this man was Moses and this claim is supported by the New Testament. The evidence shows that this claim is true, and that the book is genuine. If there had been no education; he had access to the documents and traditions of his own people and of Egypt, and he had been an eye-witness of the occurrences of the last four books, being himself the leading character in those events. Writing was practiced in his day, in all the tribes. He was found in the Pentateuch. Hebrew script had been in existence for over two hundred years. In short, we conclude that the Pentateuch, with the possible exception of a few interpolations, which we believe to be just as truly inspired as the main text, was written early in the history of the church, from a compilation of fragments, and is authentic history, being a true account of the events which it records.

COUNT YOUR BLESSINGS

(Continued from page 785)

among other things, brought me from the edge of beggary almost. I had always been able to keep my family in luxury and had not been able to overcome these reverse conditions acted evilly upon my spirit, and so soured my disposition that I was far from an agreeable fellow to have about.

"One day I took a walk into the country. I hurried to look through the gates of the cemetery. I asked to see the graves which passed in, in the first of which I saw a man with whom I had been well acquainted in more prosperous days. I followed in the wake of the cortege and stood with the mourners beside the grave. I learned that my old friend had lost his wife. My heart ached for him as I saw how utterly broke he was over his loss. As I turned away from that grave another funeral procession was being held. I recognized another man I had known. Again I stood with a crowd of mourners and found that this man had lost his two daughters and was now about to see them laid in the same grave.

"As I stood there I thought how much reason Jehovah had to show us our wrongs. These were the three beings that were dearest to me: my wife and my two little daughters. The thought threw me into a great dejection, and so soured my disposition that I was far from an agreeable fellow to have about. While I had my wife and my two children I was rich indeed.

"I hurried home with a light step and a thrilling happiness in my heart. From that hour my whole outlook on life was changed, and with a new courage and a spirit of thankfulness I had never felt before, I gathered up again the threads of my life. For I had counted my blessings and had found myself to be rich indeed."

—The Baptist.
MARRIAGES

DENHISON-BEE.—On June 12, 1930, at the Ritchie Seventh Day Baptist parsonage at Berea, W. Va., Mr. and Mrs. W. W. Davis, May 28, 1930, by Rev. Geo. H. Shaw, Miriam Louther Davis and Orus Henderson Bee, by marriage. Lida U. Bee of Berea was united in marriage by Pastor Clifford A. Beebe.

Hess-Davitt.—At the home of the bride’s parents, Mr. and Mrs. Earl W. Davis, May 28, 1930, by Rev. Geo. H. Shaw, Miriam Louther Davis and Orus Henderson Bee, by marriage.


MOORE-KEASY.—On the Seventh Day Baptist parsonage, Jackson Center, O., June 4, 1930, Mr. Ors Morris and Miss Goldie Leven, both of the Jackson Center, Ohio, by marriage. Geo. B. Ford of Clarksburg, and Earnest F. Smith of West Union.

SABBATH SCHOOL LESSON I.—July 5, 1930


Golden Text: “By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.” Hebrews 11: 8.

DAILY READINGS
July 4—An Overcoming Faith. 1 John 5: 1-5.

A SABBATH AT NORTH LOUP (Continued from page 792)

and his wife, Mr. and Mrs. C. W. Barber, who labor many hours with brooms and dust mops, or replacing books and chairs, (tending furnace fires in season, often as early as four-thirty on a cold Sabbath morning, while the rest of us enjoy an extra snooze) and all the extra little things, that we may enjoy our beautiful house of worship.

FERN BARBER MAXSON.