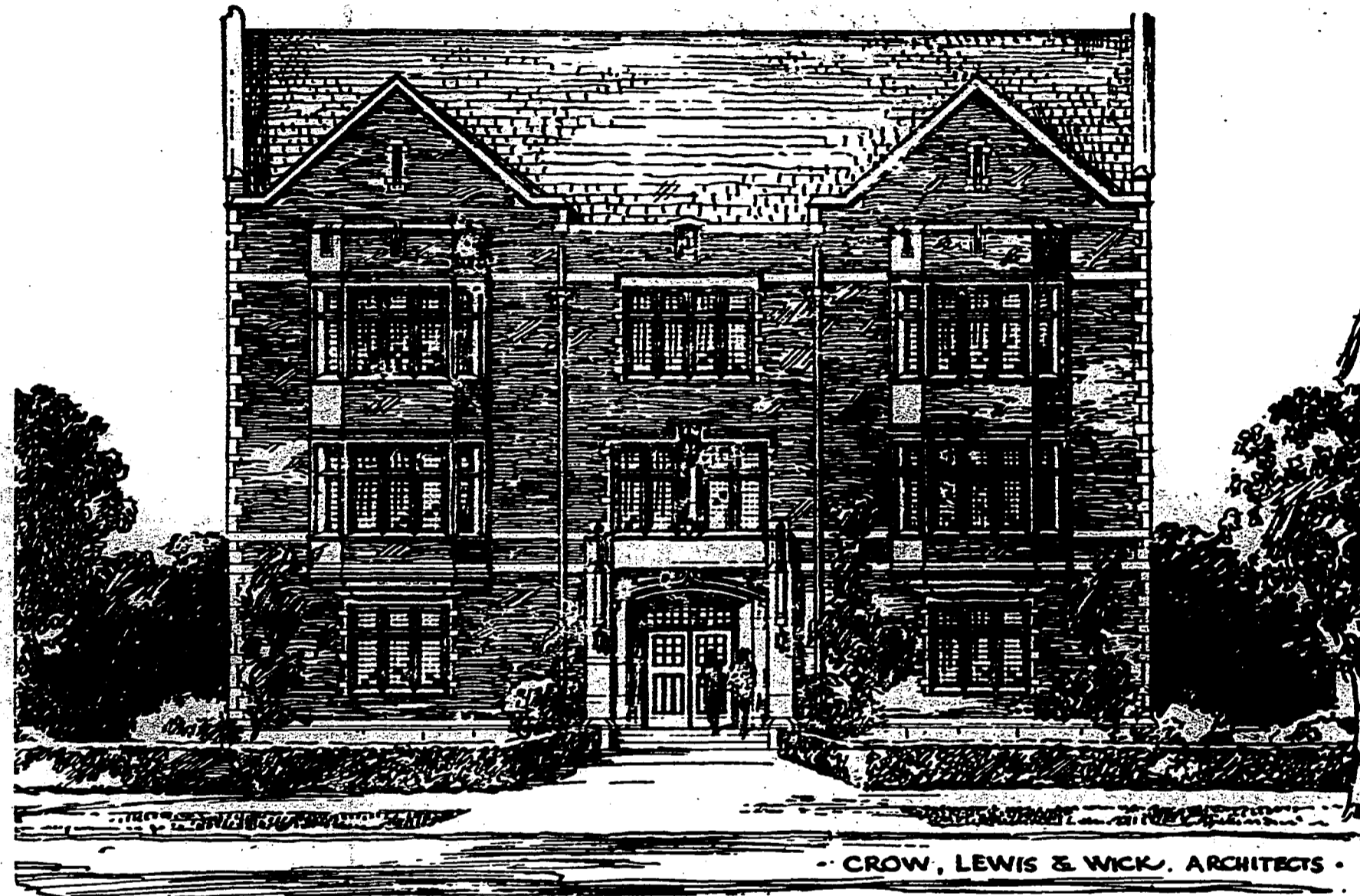


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



RADIATE YOUR MONEY

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

RADIATE YOUR MONEY

George Matthew Adams

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

THE SOUL OF AMERICA

America, your soul has not been sold
 For sordid merchandise or paltry pelf,
 And those speak false and know not your true self
 Who say your soul is bartered for base gold.
 Your heritage foretells a destiny
 Not based on gold but service to mankind;
 As in the past, oppressed still in you find
 A place where each is king and all are free.

America, you have the heart of youth;
 The spirit of romance dwells in your soul.
 Your trade and commerce rest upon the truth
 That each must live as part of a great whole.
 Reveal your soul, that all may see and know;
 Let no defamer call you base or low.

—E. Guy Talbott

CONTENTS

| | | | |
|--|---------|--|---------|
| Editorial —Our Many Burdens Freshly Borne.—What Is the Bible to Me? Read the Treasurer's Report of Building Fund | 609-613 | Treasurer's Report of Denominational Building Fund | 624 |
| Labor at Marion and Cedar Rapids | 613 | Children's Page .— Kind Words and Kind Deeds.— A Junior Christian Endeavor Fan.— Our Letter Exchange.—May | 625 |
| Missions —Food For Thought.—Letter from Elder Mignott | 614 | The Pan-American Building | 626 |
| The Public School and Community Service | 615 | Science and God | 627 |
| Woman's Work —A Grately Prayer.— Questions for May.— About the April Questions.—Minutes of Woman's Board Meeting | 617-619 | Youth and the Church | 628 |
| What Shall the Preacher Preach? | 620 | Our Pulpit .— The Church of Jesus Christ | 629-633 |
| Resolutions of Sympathy | 622 | Fundamentalists' Page —Service and Prayer.—Calendar Reform | 634-636 |
| Young People's Work —Think Things Through.— Intermediate Corner.— Junior Jottings.— Christian Endeavor News Notes | 623 | Do Young People Understand the Church? | 636 |
| | | Sabbath School —Riverside Again.— Sabbath School Lesson for June 1, 1929 | 637 |
| | | Deaths | 639 |

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

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

VOL. 106, No. 20

PLAINFIELD, N. J., MAY 20, 1929

WHOLE No. 4,394

Our Father in heaven, we thank thee for the return of these springtime days. The heavens declare thy glory and the earth is full of thee. Fields that were barren come to life under thy guiding hand. We thank thee for the flowers that assure us of coming fruit, and for the evidences that thou carest for all created things. Since not even a sparrow escapes thy care, we know that thou seest thy children, and lovest them all.

We thank thee for happy memories of other springs in which thy power to bring newness of life out of winter's death has never failed. We thank thee for the faith and hope that could wait in assurance during the bleak days of winter, for the coming of new life and for these days of untold beauty.

As thy children draw near to life's winter, we pray that each one may have the blessed hope of a promised eternal springtime where bitterness of cold and sorrows of desolation never can come.

Clear our vision, we pray thee, make our hope sure and our outlook bright with thoughts of thee, and of our heavenly home beyond life's winter. In Jesus' name. Amen.

Our Many Burdens Freely Borne

Yesterday, after three and a half hours spent in a most interesting board meeting in the church parlors, and this too after a full forenoon of committee work in the editor's office where a dozen men tussled with denominational problems, several men and women went home at five-thirty in the evening tired enough to seek a little rest.

Work of this kind is going on with at least four boards at different points in the denomination during the year by men entrusted with the various lines of kingdom work by our General Conference.

So far as the Tract Board is concerned, our meetings come on the second Sunday of every month, and some twenty persons usually attend. Several of these come from New York City, Newark, Staten Island, and New Market, paying their own expenses and devoting valuable time to the work of the denomination.

Of course all who read the SABBATH RECORDER must know what is done there, for the minutes always appear in its pages.

I am impressed with the spirit of loyalty and devotion to the cause we all love, with which these men and women serve, giving their time and energies year after year, to the work which is entrusted to them.

What is true of this board is just as true of other groups of men and women in different parts of our denomination. The work of Missions, Education, Sabbath school work, Woman's work, Young People's work, and all departments under direction of General Conference, are being conscientiously cared for by lovers of the Master, month by month or quarter by quarter throughout the year.

If the good people in all our churches could see their boards at work; if they could witness for themselves the perplexing questions that must be answered; if they could only enter into the discussions of some troublesome problems which their representatives in the boards have to settle; if they could but see just how their representatives in the Master's business are frequently put to their wits' ends—really distressed sometimes to know just what is best to be done—I am very sure that nobody could be found who would have a heart to question or criticize them for their decisions.

Seventh Day Baptists ought to be thankful that they have so many true men, loyal to the faith of our fathers, who are willing to "carry on" as best they can in bearing the burdens that belong to us all. The boards deserve the sympathy of the rank and file in all our churches. It is certainly a great source of help and strength when the boards can be assured of the loyal sympathy and support of the people for whom they are working.

What Is the Bible to Me? If I could help RECORDED readers to settle some misgivings regarding certain matters of controversy between contending factions in the religious world, by telling them just how the Bible seems to me after my sixty years of experience as student, minister of the gos-

pel, teacher, and editor, I would be glad to state my position.

But, if by trying to do so, I should make the mistake of seeming to be too dogmatic in spirit against all who do not see things just as I do; if I should lose my head enough to class with infidels all who can not agree with me regarding some ancient creed, devised by quarreling theologians two or three hundred years after the Bible was written, and so, instead of helping those in trouble, I should make bad matters worse, I am sure I could hardly find a way to forgive myself for such folly.

It seems like too great an undertaking for one article; there is so much ground to be covered, and the subject is so vital.

But some way I am impressed with the thought that, just now, RECORDER readers are entitled to a frank statement of the editor's own views upon so important a question.

Those who have been familiar with my work for more than half a century will hardly need any statement from my pen as to how I regard the Bible.

In years gone by, during eight or ten extended revival meetings, in which God has blessed my preaching to the conversion of several hundred souls in no less than six states of the Union, the Bible has been my main stay. It has meant everything to me as containing a revelation of God's will to man, and as the rule of life for all who would be Christians.

Whatever of success has come to me in my years of service is due to loyalty to the Bible as God's glad tidings of salvation for sinners. Beginning with my work as a student in theology, under the wise instruction of Doctor Williams, Doctor Lewis, and President Allen, and continuing for sixty years now, the Bible has been "a lamp to my feet and a light to my path."

But after all is said and done, under the wise influence of those godly men, I learned long ago that it does not pay to be too dogmatic regarding certain ancient *creeds*, devised by quarreling Bible students of olden time; and that there are some Bible questions which are subjects for "Reasonable Biblical Criticism."

Now, concerning the present-day controversy, it seems to me that for either side to be dogmatic in demanding the acceptance

of its peculiar views must do more harm than good. For there is a reasonable chance for honest difference of opinion—and that too upon points which after all are non-essential to real Christian faith.

I have always found enough excellent precepts and spiritual teachings in the Bible to keep me busy without spending my energies and wasting my time in quarreling over matters of man-made creeds and doctrines, which were the outgrowths of discussions and controversies by men who never did show very much of the Christ spirit.

To me there have always seemed to be strong reasons for doubting the dogmas of *verbal* inspiration, and absolute *infallibility* of the Scriptures. There was a time when the verbal dogma was demanded, and if any one expressed a doubt about a single word as to its being given by God himself, he was promptly classed with infidels and driven out of the fold.

To me the Bible has become more and more like a mine of precious, invaluable ore where pure gold is mingled with rock and clay. The ore is richer in some parts than in others, but there is gold all the way through.

Yet I am free to say that I have always found it difficult to accept in full the dogma of absolute infallibility, or of the *verbal* inspiration doctrine, which claims that every *word* between Bible covers is God's word. The fact is I find too many words there which I can not believe are the words of Jehovah God. Some of them are acknowledged to be the words of "a fool," and some are the words of wicked men.

I can see no good to come by a dogmatic insistence that certain theories are true when every instinct and sense of my being tells me they *can not be true!* If ancient theological creed-makers had exercised a little God-given common-sense, some of the dogmas would never have bothered the world, nor would they have driven so many honest men away from the Bible. Neither would they have furnished skeptics with their most formidable weapons against the Bible.

AS TO INSPIRATION

I regard inspiration in the Bible sense as the touch of God's Spirit with man's spirit—or with man's mind or conscience, and that, too, in such a way as to leave both

the human and divine element perfectly clear. Only the thoughts or principles were God-given, and the trusty men whom God had made his messengers were expected to use such words as they best knew in human language, to express God's thoughts and teachings. This has always seemed more reasonable to me than the theory that God dictated words to them as a business man would dictate to his stenographer.

To assume that every word in the Bible is a ready-made revelation, in ready-made language, sent down from heaven, with (as some say) the "very words and letters and sentences dictated," has never appealed to me; for I find too much in the Book against such a dogma.

I believe the other theory of inspiration does show how God can inbreathe his thoughts into godly men—using human minds as channels of his thoughts—and still leave his own chosen Isaiahs and Jeremiahs and Ezekiels free to find proper words of their own language—words which their fellow men could well understand and assimilate. Thus God touched the hearts of those he knew he could trust to deliver his message, filling them with his Spirit. To my mind this gives importance to both the divine and the human element in Bible making.

Of course there is much historical matter that needed no special inspiration, only a desire to tell the truth, as all good historians should. The same is true regarding the descriptions of man's work in building, or of details about the life and characteristics of scribes and Pharisees, or about the lay of the land in mountain and valley or stream.

I regard inspiration of the Bible as a fact that differentiates the Bible from all other literature. But it does not include the spelling of words and matter of punctuation.

"INFALLIBLE"

To me the Bible is given to teach our relations to God and our duty to him. Its main object is to show the way of salvation. In this respect it is an infallible guide. God would not fail to select *proper men* to do for him in his kingdom work, and to correctly record their doings. He would make no mistake in choosing a *people* through whom the Redeemer should come.

All this had to do with the giving of a Bible as our guide. In all these respects it is an infallible guide. There is ample evidence of his guiding hand over-ruling in securing a memorandum of the things his children need most to know.

In all such matters as teaching the way of salvation, I regard the Bible as an infallible guide. It is infallible in pointing men to Christ as the Savior, and in leading them to a higher and holier life. It is infallible in its teachings about *faith in God* and in his matchless love. It is a perfect guide to righteousness and moral love, and in all its teachings against sinful living.

To me this seems to be all the infallibility required in view of the real purpose of the Holy Scriptures. Therefore I feel that only harm can come from dogmatic insistence upon absolute infallibility in every little detail, and from demanding that no one shall question a single word as to whether it is from God or from man.

CHRIST'S ATTITUDE

There are many good Christians today who regard the Bible as a God-given rule of life and as containing a perfect plan of salvation, and yet who can not unreservedly say they believe in an infallible Bible of *verbal* inspiration such as is demanded by this old theological dogma.

Now what should be my attitude toward such men? Rather than summarily condemn them to the land of the lost as "infidels" with no hope, it might be better to take a look at the attitude of Christ regarding the Bible of his day. Did he believe the Old Testament, word for word? He said, "Search the Scriptures for they testify of me," but he also said concerning some things written therein: "Ye have heard that it hath been said by them of old time, love your neighbor and hate your enemy; but I say unto you, *love your enemies.*" Thus did Jesus criticize things written in the Old Testament; and some of them were the very things which some men today insist upon as the infallible words of God!

THE OLD TESTAMENT

When Jesus said, "Search the scriptures for these are they which testify of me," he referred to certain writings of the prophets; but the books had not yet been

united in a volume or Testament. And while he must have regarded ancient Scriptures as a rule of life, he also evidently regarded them as containing a *progressive revelation* of God to man, leading up to his advent as the only begotten Son of God the Father. But his own words show that Christ did not accept the doctrine that every word in the Scripture of his time was the word of God.

As for myself, I regard the Old Testament as something more than a set of precepts and commandments applicable for all time—not merely a once-for-all *complete* revelation of God's will for all time, but as a wonderful story of God's gradual schooling—or education—of the race from its infancy to its manhood. It was an education in noble living and in the gradual upbuilding of God's kingdom on earth.

To me the Old Testament shows how Jehovah trained a peculiar chosen people, rescued from debasing bondage, and watched over and led and taught, until their dross was purged away, and their crude ideas of God gradually gave place to the beautiful conception of the Father and the moral beauty of manhood in Christ Jesus.

It was indeed a long way from the sinful "first Adam" to the sinless "Second Adam"—God manifest in the flesh—but in the process of God's educative leadership, the old rule of "love thy neighbor and hate thine enemy," was replaced by the rule: "Love your enemies and do good to them that despitefully use you and persecute you."

BY WAY OF REVIEW

This is too large a subject to make perfectly clear in one article; and so at the risk of some repetitions, please bear with me while I "sum up" or review the results of my study.

1. I regard the Bible as a library made up of more than sixty small books written by men who lived in many different generations, through which runs like a golden thread, the story of man and his relation to God.

2. The more I can study this wonderful story by itself, regardless of the human theories of verbal inspiration and absolute infallibility as to details, the more it establishes itself in my own mind as being of

divine authority. As a rule of life there is a working power in the Bible which establishes it without any help from dictatorial creed makers. It does seem as though some of its most ardent advocates are losing sight of this wonderful power whenever some critic disturbs them. The one who studies the Bible through the critics or by fighting with them seems to be overlooking the very best estimate of its real worth.

3. I have found it so full of wholesome precepts for righteous living and of warnings against sinful living, that it would bring me under self-condemnation to be found trying to discount or overthrow its excellent teachings. Indeed such a course would rob me of the spiritual uplift it offers to every child of faith.

4. I see in the gospels of Christ, as God manifest in the flesh, the matchless love of a heavenly Father who was willing to come over into our lost estate, place himself along side of sinful man and endure suffering with men in order to win them to himself.

To me this does not mean that Christ, the sinless, was *punished* for sinners by an angry Father; but rather that God so loved the world that he could suffer for man even unto death in order to win him to himself.

5. The Bible assures me of the ever-present Christ as my helper and friend in every time of need. His very last command to go preach and teach was accompanied by his parting promise, "lo, I am with you always even unto the end of the world." And during all my ministry, I have found this blessed truth helpful and uplifting, a present help in time of need.

I would rather be found preaching such a helpful gospel—a gospel sorely needed in these days—than to be found wasting my talents and throwing away my time trying to prove that any one who does not believe in the doctrines of verbal inspiration or in the absolute infallibility theory is a hopeless "infidel." Even if I could carry my point as a logician, I am not sure but that it might do more harm than good.

In short, the Bible contains for me beautiful and far-reaching prophecies of the coming Savior. It has all the commandments and precepts necessary to guide me as a child of God, if I am loyal to them and obey them. It contains all necessary warn-

ings against a sinful life, and all needful inspirations to a true life in harmony with God's will.

The Bible is indeed a precious Book to me, but I can see no good to come from claiming for it things it does not claim for itself.

Read the Treasurer's Report of Building Fund On another page you will find a condensed report of the Building Fund in which you will all be interested. Miss Titworth makes a request therein which some of you may be able to answer. This would be a help to her in making a final report.

All our people are rejoicing over the splendid outcome of the canvass. We are now hoping the strike will soon be settled so the carpenters can go on with the work.

LABOR AT MARION AND CEDAR RAPIDS

REV. E. H. SOCWELL

After three pleasant weeks of labor with the friends at Garwin and Toledo; at the invitation of the Sabbath keepers at Marion and Cedar Rapids, I have just closed two weeks of labor among the friends here. Since conditions at this point may not be thoroughly understood by all readers of the RECORDER, it may be well to explain. The "Church of God," with their headquarters at Stanberry, Mo., have a neat church building in Marion and a number of members both in Marion and Cedar Rapids. For a number of years there have also been a number of Seventh Day Baptists living in these two cities. These two classes of Sabbath keepers have always worshiped together with a remarkable spirit of fellowship and unity.

At the present time there are ten members of the Seventh Day Baptist denomination and four young people, who are not church members, but who attend church services regularly. Of the "Church of God" people, there are ten members who attend Sabbath services regularly, eleven others who attend occasionally, and fifteen children who attend service, some of whom can not be present regularly. For thirty-nine years it has been my privilege to be intimately acquainted with these people, having preached for them at regular intervals for two years, and from time to time as the years have passed. This intimacy has re-

sulted in a warm friendship between us which has deepened with the passing of many years. On each of the two Sabbaths spent here, I preached to an audience composed of almost every Sabbath keeper in the community, and also enjoyed the interesting Sabbath school which convenes each Sabbath during the year.

On Sabbath afternoon, April 13, it was a great pleasure for us all to meet in the Christian church in Marion, which had been kindly offered us, and where it was my blessed privilege to lead three consecrated girls down into the baptismal waters. Reva Nelson, daughter of C. A. and Mable Nelson, a sweet spirited girl of fourteen years, was one of the candidates, and she has been recommended to the fellowship of the Milton Seventh Day Baptist Church, of which her parents are members. Elinor, daughter of Harry and Myrtle Ford, a winning and lovable girl of fourteen years, and her sister Doris, a sweet little nine year old, were the other candidates, and they will probably unite with the "Church of God." Two evenings were spent in Cedar Rapids, where I preached in Sunshine Mission. I have been acquainted with this rescue mission and its founder, Rev. Frank K. Ward, ever since the mission was organized, in 1895, and it is a pleasure for me to speak in the mission and to mingle with the consecrated workers whenever I am in the city.

At the close of my last service in the mission two transient men asked for prayers and, when I came to speak with them, I found them in earnest, and deeply impressed and fully resolved to live for Christ.

Out in life, somewhere, these two wanderers are journeying on their way, carrying impressions with them which they received at the mission, which I pray may lead them at last to the "Pearly Gates."

A woman who was living in a hotel at San Francisco hired a Chinese boy. She said, "What's your name?"

"Fu Yu Tsein Mei," said he.

"Your name is too long. I'll call you John."

"What's your name?" said he.

"Mrs. Elmer Edward MacDonald."

"Your name too long. I'll call you Charlie."—*Selected.*

MISSIONS

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

FOOD FOR THOUGHT

Both those who give and those who administer funds given for the benefit of the public will find much food for thought in an article in the May number of the *Atlantic Monthly*, under the caption, "Principles of Public Giving." The author is Joseph Rosenwald, who is a trustee of the Rockefeller Foundation, and the University of Chicago, chairman of the Sears and Roebuck Co., and identified with other public institutions.

In the first paragraph Mr. Rosenwald tells us that it is estimated that two and one half billion dollars have been given as permanent endowments to benevolent institutions in the last fifteen years. He then points out that many permanent endowments have already become useless because no longer needed for the objects for which they were given and states that it is estimated that in England there are twenty thousand such funds. The number of useless perpetual endowments is fast increasing in this country. He further shows that, many times, needy causes are allowed to languish and suffer defeat because those who might help them to attain victory by their gifts are giving their money to endow future generations in the form of perpetual endowments. He finally advocates a plan by which funds given for benevolent purposes shall be used up, principal and interest, in one generation; and he intimates that his enormous fortune is to be given on this plan, as will be seen from the following quotation:

"To prove that I practice what I preach, it may not be out of place to say that every donation that I have made may be expended at the discretion of the directors of the institution to which it is given. The charter of the foundation which I created some years ago provides that principal as well as income may be spent as the trustees think best. This year, as the management of this fund was being re-organized, I was anxious to make sure that the trustees and officers would meet present needs instead of hoarding the funds for possible future uses. I have stipulated, therefore, that not only the income but

also all of the principal of this fund *must* be expended within twenty-five years of my death. "Coming generations can be relied upon to provide for their own needs as they arise."

Mr. Rosenwald's closing paragraph is as follows:

"I believe that large gifts should not be restricted to narrowly specified objects, and that under no circumstances should funds be held in perpetuity. I am not opposed to endowments for colleges or other institutions which require some continuity of support provided permission is given to use part of the principal from time to time as needs arise. This does not mean profligate spending. It is simply placing confidence in living trustees; it prevents control by the dead hand; it discourages the building up of bureaucratic groups of men, who tend to become overconservative and timid in investment and disbursement of trust funds. I have confidence in future generations and in their ability to meet their own needs wisely and generously."

Whatever we may think of the plan Mr. Rosenwald advocates and practices, two things are clear: (1) Those contemplating perpetual endowments should endeavor to endow the most worthy causes and not create perpetuities for objects which can not endure. (2) It is our duty to supply, just as far as possible, the need of this day and generation. God has placed property enough in the hands of Seventh Day Baptists to support our missions (and other denominational causes for that matter) in a way that will make them eminently successful and we, as a people, make a fatal mistake if we hoard up for the next generation or in other ways refuse to use our means to meet the urgent need of this day and hour.

LETTER FROM ELDER MIGNOTT

*Rev. W. L. Burdick, D. D.,
Ashaway, R. I.*

MY DEAR BROTHER BURDICK:

Enclosed you will find report for quarter ending March 31, 1929. You will notice that I have not been able to accomplish much during the quarter, for the simple reason that I have been sick unto death since the last week in December and only been able to move around since the third week in March. But I am thankful unto our Father in heaven for having spared my life for the future work of his kingdom. Therefore, through all the sufferings I was never

discouraged. While on the road to recovery, I was able to enter the pulpit at Watersford and hold some stirring meetings with the brethren and visitors. The feeble efforts were crowned with spiritual success. Some who had left the church in 1923 when we became Seventh Day Baptists were reclaimed. And on Sunday, March 10, ten souls were baptized and three others were received upon profession of faith, making thirteen additions to the church; while there are seven or eight others who are to be baptized. Soon we shall have to enlarge our little church building. Since then I have visited the following places: Bowensville, at which place I found the brethren making great spiritual headway. The living Word of God is taught them; the effect is apparent. For the Word of God alone is able to build up the church. Acts 20: 32, James 1: 18-21. Brothers Lyons and Marston are doing a good work in this church.

Then I went to Albion Mountain, though not very strong physically, at which place I remained until the morning of April 1, when I returned to Watersford. At the former place, I ran a series of meetings for the brethren and the community. On March 24th a program was given by the young people under Brother Victor Taylor, who composed and directed it. On the last day of March three were added to the church by baptism. Pastor Coon preached the baptismal sermon at the river's edge while I performed the rite. Among the candidates is an old East Indian sister—Mrs. Saint Clair, who came to this country forty-five years ago, and is now of good old age. Nevertheless the Word of God has power to quicken the minds of young and old alike, (Ephesians 2: 1), so that the quickened are able to pass from their dead state to the state of life in Christ Jesus. John 5: 24, 25. This is Sister Saint Clair's experience. She had smoked tobacco all her life; but she said to me that "Jesus is now come to live in me and my body must be clean." She threw away her tobacco pipe and followed her Lord in the sacred ordinance of baptism. Brethren Williams and Wilshaw have been doing their best in holding up the standard of holy living in the church. The future outlook is encouraging.

In the evening of April 3 I arrived at Bower Wood. We had some interesting

meetings at this place. The Bog Walk brethren participated in them. The work is moving forward at this place under the leadership of Brother Robert Wilson and the church officers. And so is the Bog Walk Church under its leader, Brother Joseph Kelly. From Bower Wood I traveled to Kingston, where we planned for a week's meeting, which was warmly accepted and supported. Many outsiders joined in these meetings.

Our people were greatly encouraged and revived. Thence I came to Pear Tree River. I have been holding meetings since Friday evening with very good interest. Shall write again after returning to Watersford. I desire that you publish this letter so that your readers may know that I am still alive, and have become active in the work of the Lord who is my Lord and Savior.

kindest regards, wishing you health and length of days in the work, while I remain
Yours in the cause of truth,

H. LOUIS MIGNOTT.

*Pear Tree River,
Port Morant P. O.,
Jamaica, B. W. I.,
April 22, 1929.*

THE PUBLIC SCHOOL AND COMMUNITY SERVICE

[Nearly two years ago, the Department of Research of the National Education Association of the United States made a study of the office and activities of the elementary public school principal in this country, when one of its workers, Mr. Frank W. Hubbard, visited a selected list of forty-five such principals throughout this country, "designated by their superintendents as 'successful' in the work."

The reports on six of these principals were selected for publication as case studies in *The Seventh Year Book* of the Department of Elementary School Principals of the National Education Association. "These reports are not complete descriptions but short exposures secured by one visit. An effort has been made to set forth the distinctive quality, skill, or work of the one described." The names of the six principals described are not given; but it is understood that the following is a description

of the Fifteenth Avenue Public School, of Newark, N. J., of which Corliss F. Randolph has been principal for thirty years.

RECORDER readers will be interested to see how the president of the Tract Board spends some of his time when not at work for the denominational board.—T. L. G.]

"The school included grades from the kindergarten through the eighth with an enrollment of eighteen hundred pupils. There were fifty members of the teaching staff. The principal was assisted by a supervisor of instruction and two office clerks. The community was a mixture of many nationalities living under conditions involving many moral hazards. The principal had served in the elementary school field for more than twenty-eight years.

"The school has rendered remarkable service to the community in which it is located. Faced on every side by "Little Italy," "Little Russia," and many other racial groups, it has tried to lift the children and parents from their old nationality into the new American citizenship. To outward appearances, it is a typical, well administered city elementary school with its achievement tests, modern textbooks, special classes, lunch rooms, and other facilities. The complete effect of a school, however, must be judged by the technic of its application to the community in which it is located.

"The educational rights of children were insecure in this community where moral law has been constantly violated. Boys and girls of immature age have been permitted to drift into various forms of vice and crime. Parents have become lost in the meanness of their own status and have forgotten the possibility of providing an improved status for their children. In remedying such a state of affairs this principal has given heavily of his time and energy. The children were observed by their teachers for signs of poor health, abuse, or lack of sleep. When evidences of these were discovered the case has been followed by the principal into the home and where necessary he called upon the services of the police, juvenile court, health nurse, and other officials.

"For over two hours this man recounted story after story illustrating the opportunities which he had experienced in settling di-

voices and quarrels which threatened to divide homes. The educational rights of children had been saved in many instances. Naturally, the question arose as to whether the regular social agencies should not have been expected to do this work. The principal felt otherwise, for many of the agencies were so swamped that the necessary immediate action would not have been forthcoming. Furthermore, the interest of these agencies was largely impersonal and was concerned chiefly with the adjustment of adults. The principal on the other hand moved quickly upon a given situation with the rights of the child foremost in mind. Adjustments were made in terms of improved opportunities for children.

"One can not always select a single personal trait in an individual which has made him eminently successful in a given position. This principal had the personal wisdom and the school facilities so that he was free to devote himself to the community work. However, there was something in the way he impressed one with his absolute sincerity, tolerance of sinners, and human understanding. Such qualities of personality could only be the result of many years of experience and reflective thinking. He had taught school since he was sixteen years of age with every type of school forming a part of his total experience. While in the university Harry Thurston Peck, the brilliant teacher of classics, exerted a profound influence on his life. Perhaps in the following quotation we may find something which explains the secret of his influence:

"Life is so important that we can not overestimate its value. Everyone should make the best possible preparation for life and self-development, but in this preparation there are no short cuts."

It was her first real view of a cotton plantation with the plants all in full bloom, the endless fields of white causing her no end of wonderment. They stood spell-bound until the young lady broke the silence by remarking:

"What a wonderful crop of powder puffs! It's the first time I've seen them actually growing!"

WOMAN'S WORK

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

A GRADELY PRAYER

(These lines which "St. Martin's Review" ascribes to Teddy Ashton, are taken from a copy hanging on the wall of a country inn in Lancashire.)

Give us, Lord, a bit o' sun,
A bit o' work and a bit o' fun;
Give us aw in th' struggle and splutter
Eaur daily bread and a bit o' butter;
Give us health, eaur keep to make
An' a bit to spare for poor folks' sake;
Give us sense, for we're some of us duffers,
An' a heart to feel for aw that suffers;
Give us, too, a bit of a song,
An' a tale, and a book to help us along;
An' give us our share o' sorrow's lesson,
That we may prove heaw grief's a blessin'.
Give us, Lord, a chance to be
Eaur gradely best, brave, wise, and free,
Eaur gradely best for eaurself and others,
Till aw men larn to live as brothers.

Our schedule of sightseeing in San Francisco was so short that it left much to the imagination and more to be desired. However, having heard that half a loaf is better than no loaf at all, we broke a tiny crumb off the half loaf and found that even a morsel could be very satisfying.

Happily for me, the hotel to which we moved early in the morning after the night before stands but a short distance from the entrance to the business streets of Chinatown. While the man of the family heeded the call of business—the business that had called him to this city—I was left to my own devices, and made several sorties into those shops that are so quaintly alluring to those who are unfamiliar with them. I somehow had the feeling that the call of business was regarded as heaven sent at just the time that the shops presented themselves in their most alluring aspect. However that may be, I considered myself most fortunate to be able to spend those hours allotted to business in a business that is so innately a pleasure as well as a necessity to every woman—shopping. Of course every good student of English knows that shopping is not synonymous with buying, although this little shopping excursion resulted in the purchase of

a few little things. Two of these purchases, while not large, were too large to be packed in our bags, and were of such a shape that the paper wrappings were always slipping off and exposing the contents to the curious stare of the observer. When friend husband first saw the package, I felt, as I noted the gleam in his eye, that he had a moment of regret for the business that had called him away from that shopping excursion; but when in answer to his question of how we were to get the things home, I assured him that I meant to carry them myself, he seemed satisfied. Men are like that. I may add that he even offered to carry them off the train sometimes, but always after he had wrapped and tied them securely, so that he thought they would hold together for fifteen minutes. Men are like that too. I may say in passing that we brought them all the way home without mishap. I forgot to say that they are Chinese round hats, made of some sort of reed fiber, rather heavy and destined for lamp shades in our home.

After the completion of both our businesses we had time for one sightseeing trip around the city. So we wrapped up in as warm clothing as we had and boarded a bus for a three hour drive through the city. This trip might not appeal to everyone when I say that it took the three hours to drive thirty-five miles, that is a little slower than our speed limit back home, but we found it rather too fast in some spots even then.

One of the first stops was made at the Mission Dolores, the sixth mission founded in upper California under Father Junipero Serra. It was founded June 29, 1776—five days before July 4, 1776—the date that means so much to every American. The mission building was dedicated in October of that year. The cornerstone of the present building was laid in 1782 and it was dedicated in 1791. The building is one hundred and fourteen feet long and twenty-two feet wide with adobe walls four feet thick. Its roof timbers are rough hewn redwood lashed together with rawhide. Wooden pegs were used in the construction of the building. The Indians decorated the ceiling with vegetable colors, and some of these decorations remain; some of the original tile still remains on the roof and in the floor. We were shown through the building by one of the attendants and then were allowed to enter

the cemetery where stands an old redwood cross dating back, we were told, to the days of the Spanish fathers. An old Castilian rose planted in those early days is still cherished for its beauty. Here we visited the monument marking the grave of the first Mexican governor.

Returning to the bus, we continued our drive through interesting sections of the city. We were told that San Francisco has no slums, that the poorer sections of the city were destroyed by the earthquake and fire of some years ago. The buildings that have replaced those burned ones are modern and a credit to any city. If there are any slum districts our bus driver did not point them out to us. He did point out sections that have been rebuilt since that time. Our road led to the summit of the Twin Peaks over the famous figure eight that at almost any point gave us a beautiful view of the city below. Here, too, we had wonderful glimpses of the Golden Gate. A drive through Golden Gate park, with its flowers, its Japanese tea gardens, its Dutch windmills, its museum containing, among other most interesting articles, sections from the massive redwood trees, its ocean beach, the life-saving station and, finally, Cliff House with the Seal Rocks at a little distance. These last we recognized from having pored over them so many hours, when we were supposed to be studying geography during our school days.

On our return we drove through the Presidio, the large military reservation, which boasts that it is the largest such reservation in the United States included within the limits of any city. Here we had other beautiful views of Golden Gate, seeing it here at its narrowest point, and also, we learned, its deepest point. We were shown the location, on the opposite shore, of Battery Spencer, the highest land battery in existence, mounted here for the protection of the harbor. San Francisco Bay, we were informed, is large enough to accommodate all the navies of the world at one time.

Leaving the Presidio we drove through beautiful residential districts with great varieties of architecture set amid all the charm of California's leaf and flower.

As we rode along our guide pointed out a cross high on a neighboring hill. He said the cross marked the spot where the first

religious services in English were conducted by Sir Francis Drake sometime in the fifteen hundreds. Sir Francis Drake visited this section in 1578, so that was doubtless the year this service was held. Another cross marks the spot where the first Christian service in Spanish was held; this date was 1560.

That evening we went to the station to meet some friends who did not arrive. After that we took a long walk enjoying the novelty of our surroundings. We passed some large manufacturing establishments and stopped to read the inscription over the entrance to one of these large buildings. It sounds so hospitable that it might well be placed over the door of one's home. I think you will like it too so I am including it here.

"Who enters here with good intent
Shall welcome be, and forth with blessings
sent."

QUESTIONS FOR MAY

1. How many members were received into the churches in Jamaica during the last three months of 1928?
2. How many were converts to the Sabbath?
3. What is the plan of the women of the Shanghai Seventh Day Baptist Church for the first Wednesday of each month?
4. What does the director of religious education say is one of the best agencies for bringing children to Jesus?
5. Who becomes the head of the biology department of Milton College in September, 1929?
6. What sum did the Missionary Society receive from the Onward Movement treasurer in February, 1929?
7. What sum did the Missionary Society receive from the Onward Movement in February, 1929?
8. What is about the average per month needed to support the workers employed by the Missionary Society?
9. How many workers are being supported wholly or in part by the Missionary Society?
10. Who is the contributing editor of the Sabbath School Department in the SABBATH RECORDER?

ABOUT THE APRIL QUESTIONS

MRS. A. B. WEST

Once more we must give the place of honor to the faithful band of women of the Hammond Missionary Society. Next in rank to them is the Woman's Missionary Society of New Auburn, and they go on the roll of honor with Hammond, as they won the prize of two dollars last month, which sum is awarded to North Loup Woman's Missionary Society for April.

Not only is their percentage of correct answers higher than any of the other societies, excepting Hammond and New Auburn; they have sent us the largest number of answers of any of the societies and the largest number of correct answers, there being only seven errors in the entire list.

Very close to North Loup comes in percentage the Garwin Ladies' Aid list, and we congratulate them on their faithfulness.

We are encouraged by receiving larger numbers from some of the societies than we have received before.

When you send in your next list of answers, please tell us whether you would like to continue this work for another year.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. Edwin Shaw, May 6, 1929.

The following members were present: Mrs. A. B. West, Mrs. M. G. Stillman, Mrs. A. E. Whitford, Mrs. E. E. Sutton, Mrs. Edwin Shaw, and Mrs. G. E. Crosley.

The president called the meeting to order and led the devotions, conducting the service from the worship service leaflet for May, and led in prayer. In the absence of the secretary, Mrs. Crosley was appointed secretary *pro tem*.

Minutes of the previous meeting were read.

Treasurer's report was given and adopted. Receipts for April \$198.50. Disbursements, \$2.00.

The corresponding secretary reported correspondence from General Secretary W. D. Burdick; Mrs. Clement, North Loup, Neb.; Mrs. Hummel, Boulder, Colo.; Mrs. Earl W. Davis, Salem, W. Va.; Mrs. Elvan Clarke, Battle Creek, Mich.; and from Mrs.

W. D. Burdick, inclosing minutes of the annual meeting of the Federation of Woman's Board of Foreign Missions of North America, minutes of the Administrative Committee of this federation, and a letter from Miss McLaurin, executive secretary of the federation. She also reported a communication from The Layman Company, Chicago, inclosing some literature on tithing.

The president reported a call for the mission slides from Farina, and said that they had been sent from Adams Center, where they had been last used, to Farina where they were used at the time of the visit of Dr. Grace Crandall. After they were shown in Farina, they were sent to Waterford, Conn., for use in that church. The president also read letters from Mrs. T. J. Van Horn, asking for the slides of the southwestern field to be used in connection with an address on that field in Dunellen, N. J.; Mrs. Wardner Davis in reference to the program of the coming session of the Southeastern Association; Dr. C. F. Randolph, president of the Tract Society, asking the board to send a representative to the ceremony of the laying of the corner stone of the denominational building. By vote Mrs. W. D. Burdick was appointed as the representative of the board for that occasion. The president also read an interesting personal letter from Miss Susie Burdick giving a resume of her work for one week in addition to her regular duties as a teacher in Grace School for Girls.

The members of the board listed the answers to the April questions and awarded the prize to the North Loup society. Honorable mention again went to Hammond.

Minutes were read, corrected, and approved.

Adjourned to meet Monday, June 3, with Mrs. Crosley.

MRS. A. B. WEST,
President.
LURANA B. CROSLY,
Secretary pro tem.

Show yourself to be a Christian by suffering without murmuring. In patience possess your soul. They lose nothing who gain Christ.—*Rutherford.*

WHAT SHALL THE PREACHER PREACH?

The following is part of an article in the *Christian Century* regarding the work of the newspaper and the pulpit, by Ernest Freemont Little. We begin at the interesting sub topic:

PREACHING RELIGION

It is, I should say, incontrovertible that whenever a man stands in a Christian pulpit and delivers a message, that message ought to be distinctively religious in quality. The church is like other human institutions in that it is composed of men and women who have a fair share of human frailties. It is unlike other human institutions in that it is composed of men and women who are definitely committed to a religious conception of life. There is, or at least there ought to be, something distinctive about a church. When people go to church, they have a right to expect that they will hear from the pulpit something a bit different from what they would hear were they to go to a lecture, or from what they would read were they to turn to the editorial page of most of our daily newspapers. And when they go away from church, if what they have heard is nothing more than a lecture on political economy, they have a right to feel somewhat indignant. The persistent complaint of many an indignant layman that he does not go to church for the purpose of listening to lectures on sociology is not altogether without justification if what he is compelled to listen to when he goes to church is a discourse that is no more definitely or warmly religious than the speeches of Lenin or the writings of Karl Marx.

I should also suppose that no preacher has a right to offer advice in respect to any matter about which he is unqualified to speak. He himself would be quick enough to resent advice given by persons totally unacquainted with the peculiar problems of his own profession. Having said this, however, I should like to add that there are some preachers in the world today who are qualified to talk about something besides personal piety and domestic virtue.

QUALIFICATIONS FOR SPEECH

There are preachers, for instance, who know a great deal about the human side of industry. They have lived for years in industrial communities. They have seen with their own eyes the human effects of long hours, low wages, and seasonal employment. They know from actual first hand observation why a just judge recently declared that there can be no freedom of contract unless there is equality of bargaining power. There are preachers, too, who know a great deal about war—more, one suspects, than is known by many men who have viewed war from the safe distance of an editor's chair, or the mahogany desk of a manufacturer of munitions. They have seen war close up. They have seen what it does to the bodies of men. They have seen what it does to the souls of men. They have likewise acquainted themselves with the causes of war. They have read history, more of it than appears to have been read by the average politician.

If such preachers are bound in any way to stick to personal piety and domestic virtue, it is not because they are unqualified to talk about anything else. When it comes to purely technical questions such as industrial processes or military tactics, there is, I suppose, hardly one preacher in a thousand whose knowledge and experience would entitle him to express an opinion. But when it comes to questions of policy, questions on whose answer hangs the welfare of literally millions of people, there are, I should suppose, many preachers who are at least as well qualified to express an opinion as is, say, the editorial board of the "world's greatest newspaper."

SOCIOLOGICAL AND POLITICAL SUBJECTS

Even so, however, the question remains whether the nature of the Christian pulpit does not preclude the discussion of sociological or political themes. Well, here is a message for the preacher to which I think no exception of any kind will or can be taken. "I am determined," says Saint Paul in the first letter that he sent to the church at Corinth,

"not to know anything among you save Jesus Christ and him crucified." A preacher talking continually about Jesus Christ and him crucified—surely nobody could object to that. In Paul's own case, to be sure, it was fiercely objected to; he was beaten, stoned, and finally beheaded. But that, of course, was nineteen hundred years ago when Christianity was first being presented to the world. Now that Christianity has become the professed faith of probably a third of the human race, the whole situation is very different. Almost nobody would refuse to acknowledge that a Christian preacher has an indisputable right to talk about Jesus Christ and him crucified.

But now let us begin to consider where—unto a continuous discussion of Jesus Christ and him crucified might conceivably lead. You will remember that, according to the testimony of a very distinguished editor and publisher, a modern newspaper has an undoubted right to offer "columns of advice on health, investment, radio, law, love, complexion, corsets, cooking, good manners; substantially all subjects that interest the general public." It is interesting to observe that in this selfsame letter in which Paul announces that he is determined not to know anything among those Corinthian Christians save Jesus Christ and him crucified, he proceeds to offer chapters of advice about litigation, marriage, wedlock, falling in love, personal liberty, the exercise of personal gifts, the length of women's hair, the veiling of women in the churches, and the taking of a collection. When Paul had finished the writing of that letter, he might have reflected, "I have covered substantially all subjects in which our Christian folk at Corinth are vitally interested."

Was he, then, insincere in his announcement that he was determined to know nothing among them save Jesus Christ and him crucified? Who could seriously allege that he was? Of whom was Paul thinking when he wrote to these Corinthians, "Brothers, for the sake of our Lord Jesus Christ, I beg of you, to drop these party cries"? Or when he wrote, "The foundation is laid, namely Jesus Christ,

and no one can lay any other"? Or when he wrote, "You are not your own, you were bought with a price; then glorify God with your body"? Of whom was he thinking when he wrote, "Love is very patient, very kind. Love knows no jealousy; loves makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful"? Or when he wrote, "O death, where is thy victory? . . . Thanks be unto God who giveth us the victory through our Lord, Jesus Christ"? Or when he wrote, at the close of this letter, "The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus"?

Would it be going too far to say that quite literally Saint Paul was always thinking of Jesus Christ? His thought began and ended with Christ. He had only one ambition in this world and that was to exalt the Lord Jesus Christ. Not only the matter of his discourses but even the manner of their delivery was dictated by his thought of Christ. And would it be an unwarranted conclusion that *therefore* he felt constrained to talk about any and every matter that was of vital interest to his converts? He would have them look at all matters through the eyes of Christ. He would have them measure everything by the standards of Christ. He would build up in every one of them the mind of Christ. In all their relationships to God, to one another, and to the world at large, he would have them express the faith and the spirit of Christ.

FOLLOWING THE PAULINE EXAMPLE

Now, suppose that some modern preacher were as profoundly convinced as Saint Paul was that there is but one true and abiding foundation on which human life may be built, namely, Jesus Christ. About what would such a preacher feel constrained to talk when he stood in his pulpit? Personal piety, domestic morality? Of course. He would be eager to have men think of God in terms of Christ. When men wonder, as they sometimes do, what is the meaning of life, or whether indeed life has any meaning, any purpose, or goal, he would have them feel able in their heart of hearts to believe that the

meaning of life is Christ, that the hidden source from which life comes and the hidden goal toward which it is moving are most fully revealed in Christ. And in all their most intimate relationships to those who dwell with them under the same roof, he would have them express the spirit of Christ.

But would this modern preacher with Saint Paul's conviction about Jesus Christ be content to stop there? Would he feel that he had any right to stop there? After all, men are something more than husbands, or brothers, or fathers, or sons. Men are brick-layers, or plumbers, or walking delegates, or contractors, or industrial executives, or bank directors, or physicians, or teachers, or ambassadors, or governors. If, therefore, a modern preacher sincerely and even passionately believes that Jesus Christ is life's one true and abiding foundation, is it not only natural and right that he should plead with men to build upon that foundation, not only their personal and domestic life, but their business life, their industrial life, and their political life? Might not such a preacher announce to his congregation that he was determined not to know anything among them save Jesus Christ and him crucified, and then proceed to preach on industrial or international relationships viewed through the eyes of Christ?

PREACHING THE CROSS

This determination to build the message of the Christian pulpit about Jesus Christ and him crucified has another implication that is highly significant. To Saint Paul, Jesus Christ, and especially Jesus Christ the crucified, was something more than a human ideal. In the thought of Paul, the cross of Christ was a revelation of the heart of God. It was even more than that. It was the very deed of God. God was in Christ reconciling the world unto himself. In that pathetic, tragic figure of the man of Galilee hanging upon a cross, God was suffering for men—suffering in order that by his suffering men's eyes might be opened, their consciences stabbed broad awake, their vision cleared, and their wills enlisted for

a noble cause. In this present connection—the essential message of the Christian pulpit—let it never be forgotten that in the thought of Saint Paul, and in the thought of Christian preachers through nineteen hundred years, what we have to deal with is a universe that is on the side of Jesus, a God who is supremely revealed in the crucified Christ.

But if that be true, if the universe is on the side of Jesus, if God is like Christ, is there not something which may and should be said from a Christian pulpit about the conduct of business, and the organization of industry, and the acts and policies of government? This assertion that what we all have to do with—men in low position and men in high position—is a universe that is making for Christ-likeness, is, if true, nothing less than tremendous. For what it means is that no kind of business can hope permanently to succeed in this world, no kind of industrial organization can hope permanently to prosper in this world, and no nation, no civilization, can hope permanently to endure in this world unless it takes practical account of the principles of Christ.

Is it not, then, the indisputable right and duty of the Christian pulpit to try and speed the coming of the day when the whole world will behold Jesus Christ and begin to realize that what he stood for all men must stand for, not only in their personal or in their domestic life, but in all their public activities?

RESOLUTIONS OF SYMPATHY

Whereas our beloved sister in Christ, Frances Clayton, has departed this life, be it Resolved, that the Syracuse Seventh Day Baptist Church deeply feels the loss of one of its most faithful members. Her strong Christian character and sacrificing devotion commended her to our highest esteem.

Resolved, that copies of these resolutions be sent to her children and husband, and for publication in the SABBATH RECORDER.

EDITH SPAID,
MARION PARSLow,
CLARA CROSS.

YOUNG PEOPLE'S WORK

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

THINK THINGS THROUGH

Christian Endeavor Topic for Sabbath Day,
June 8, 1929

DAILY READINGS

Sunday—Behold the ant (Prov. 6: 6-8)
Monday—Thoughtlessness (Prov. 22: 3)
Tuesday—Look to the end (Mark 8: 36)
Wednesday—Shallow impulse (Luke 9: 57-62)
Thursday—Nehemiah's survey (Neh. 2: 11-18)
Friday—"We are able" (Matt. 20: 22, 23)
Sabbath Day—Topic: Thinking things through
(Luke 14: 28-30; Prov. 16: 22-25)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The first thought which came to me after seeing our subject for this week, was that of having visions of possibilities for the future, and thinking through those possibilities before starting the task. It is very important for one to try to visualize a project before he attempts it. We who are members of the Battle Creek Church, realize the truth of this statement. For many years we have longed for a church home, and at last our hopes are realized. Before we started the great task of building a church, we thought things through very carefully. We considered the project from every angle, thinking of what our church will mean, not only to us, but to those who come after us. As one of the speakers at our dedication service said, "We built for future generations." The accomplishment of such a task requires a vision and careful forethought.

I often think that in our daily life we are too busy to stop and think. We go at our work in a careless manner, without stopping to plan, and we do not accomplish much. This should not be true. Let us plan our work carefully and prayerfully, so we can render the best service to others.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, June 8, 1929

DAILY READINGS

Sunday—Basis of success (Josh. 1: 8)
Monday—A successful leader (1 Sam. 12: 1-4)

Tuesday—Partial success (Deut. 34: 4-6)
Wednesday—Successful living (Acts 20: 17-27)
Thursday—Successful preaching (Acts 2: 41-42)
Friday—Abraham's success (Gen. 13: 1-4)
Sabbath Day—Topic: What is success (2 Tim. 4: 1-8; Col. 2: 8-10)

SUGGESTIONS FOR THE PROGRAM

Let the leader work out a program and give out parts at least one week in advance. The following suggestions may be helpful. Suggested songs:

Forward Be Our Watchword.
Stand Up, Stand Up for Jesus.
Work For the Night Is Coming.
Faith Is the Victory.
We Have an Anchor.

A service of prayer by intermediates. Closing prayer of the meeting by the Intermediate superintendent.

Questions for general discussion, one being prepared in advance to lead each question.

- 1.—What is financial success?
- 2.—What is character success?
- 3.—What is social success?
- 4.—What is political success?
- 5.—What is Christian success? How many of the above may Christian success include?
- 6.—Which one of the successes, 1-4, is most important and which least important?

Address by a business or professional man invited to speak on the topic: What is success?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

One society is commencing at the top of the Junior chart and going down it working on the different parts. This is the Salemville society. They have gone "over the top" several times in past years. I don't expect any one society to undertake every line of work outlined on the chart. The chart is just a guide or a goal toward which you are to work. If there are other lines of work which you think your society needs, then that is the work for you to do whether or not it is outlined on the chart. Let's give our juniors as much training in the different lines of Christian Endeavor work as possible, for this will better fit them to carry on their church and Christian work when they are older.

CHRISTIAN ENDEAVOR NEWS NOTES

MARLBORO, N. J.—The Christian Endeavor society of Marlboro has not been heard from for some time, but we are a live society. We hold a standard social the first Tuesday night of each month. Our regular meetings are held at three o'clock, Sabbath afternoon, at the church.

For the Christmas vacation, Fisher Davis returned from Salem College and Roscoe Lawrence from Alfred University.

In February, we observed Christian Endeavor week by the young people taking charge of the morning service and by having charge of a class in Sabbath school.

On the sixth of March, the Marlboro Christian Endeavor entertained the Local Union, which is composed of the Christian Endeavor societies of Friesburg, Roadstown, Shiloh, and Marlboro. At this meeting, it was urged that all who possibly could should attend the state convention in Bridgeton, N. J., next October 9-12.

The society has recently completed the study of "Sabbath History, I" by Rev. A. J. C. Bond.

Roscoe Lawrence was home for the Easter vacation.

Our April monthly business meeting and social was held at the home of Ella Tomlinson on the evening of April 8. The educational feature of the evening was a game in which sides were chosen and questions as to the names of the pastors of the different churches were asked. This created quite a little fun as well as interest. Visitors present were Rev. E. F. Loofboro, Janette Loofboro, and Lester Massey.

Yours truly,
PRESS COMMITTEE.

TREASURER'S REPORT OF DENOMINATIONAL BUILDING FUND

The total of the subscriptions to the Denominational Building fund received to date is **\$82,775.32**
In which amount there is a special Annuity Gift of\$2,000.00
To be used for the furnishing of the Historical Society rooms, and other Annuity Gifts amounting to 900.00 2,900.00
Which leaves\$79,875.32

This wonderful total has been made possible through the loyal interest, co-operation, and self sacrifice through the years of the hundreds of consecrated people of this denomination who have realized and are realizing that this project stands for increased spiritual strength, and represents the tying up of the past with the present and the present with the future value of the denomination.

We especially appreciate the response made by the people since March 25, which has resulted in raising more than \$10,000.

New churches contributing since the last published report:

- | | |
|---------------|------------------------|
| Scott | Salemville |
| Hebron Center | Attalla |
| First Hebron | Edinburg |
| Battle Creek | Gentry |
| Cosmos | White Cloud |
| Detroit | Washington, D. C. |
| Stonefort | Nieuwe Pekela, Holland |
| Greenbrier | Rotterdam, Holland |

The next listing will show the analysis according to churches of the entire amount raised for the *new building*.

These contributions began coming in July 1, 1924, and if you are a lone Sabbath keeper and have contributed to this *new fund*, and will advise us your church affiliation it will be of great assistance to us.

If you are a church treasurer, and happen to know of any L. S. K. members of your church who have contributed to this *new fund*, and will advise us it will be appreciated.

We are desirous that this list shall indicate as nearly as possible the participation of each church in this project which has been so close to our hearts during these years.

ETHEL L. TITSWORTH,
Treasurer.

Plainfield, N. J.,
May 15, 1929.

MY CONFIDENCE

I know the shrinking and the fear,
When all seems wrong, and nothing clear;
But now I gaze upon his throne
And faith sees all his foes o'erthrown,
And I can wait till he explains,
Because I know that Jesus reigns.

—F. R. Havergal.

CHILDREN'S PAGE

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

KIND WORDS AND KIND DEEDS

Junior Endeavor Topic for Sabbath Day,
June 1, 1929

Place this old verse on the blackboard:

Kind words are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Or arrange the verse on a white card and place pictures instead of the last words of each line, so there will be something to figure out. As a previous week preparation, ask about five of the girls each to tell about some kind word spoken in the Bible. Ask five boys each to tell of some kind deed done in Bible times. Ask a Boy Scout to tell of "good turns" he has known of being done. Ask a Girl Scout to give instances of "good turns" girls can do.

Let the leader prepare his own set of verses for a Bible Hunt for "kind," "kindness," "good," "encourage," "help," etc. Let all the blue-eyed boys read the first verse, all the brown-eyed girls the second, all the brown-eyed boys the third, all the blue-eyed girls the fourth, and so on.

Suggested songs:

- Kind words can never die.
- Do something for others.
- Savior, thy dying love.
- Angry words, oh, let them never.

BLACKBOARD TALK—LEARNING HOW TO SPELL JOY

Talk about how to spell joy. Ask a very young junior to spell it. As he does, write J O Y in large letters a little distance apart. Now print "esus first" after the J, "thers second," after the O, and "ourself last," after the Y.

Now all spell "joy." Juniors all read in concert. Is that the way to spell it?

Select about three good short stories about kind deeds to be told by juniors.

A JUNIOR CHRISTIAN ENDEAVOR FAN

Topic for June 8, 1929
LEADER'S TALK

You all know, do you not, that a baseball fan is not the player who strikes out, but someone who is enthusiastic over the game enough to try to help along a game that is in progress by words or shouts of encouragement. It is as if he held a fan to blow into flames the dying embers of a fire.

So we as juniors are to be as one who seeks to urge into activity, as by waving a fan, the great and good cause of Christian Endeavor. Now here you see I have a big old-fashioned palm leaved fan, the best kind to make a real breeze, the kind that feels good on a sultry day.

I want you to help me fan Christian Endeavor by thinking of the kinds of things juniors do to keep Christian Endeavor blazing brightly.

(Have ready some strips of tinted paper and a bright colored crayon to write down ideas. As these are given, write them and place them on the fan with pins—fan-shaped. When the fan is completed, the leader fans and all juniors stand and repeat the pledge. Suggested words are taken from the verbs of the pledge, as this is really a pledge and consecration meeting: "Trust," "promise," "strive," "do," "pray," "read," "be present," "take part.")

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am ten years old, and live in Dunellen, N. J. I have two brothers and two sisters. I go to the Seventh Day Baptist church in New Market.

We have a very pleasant time at Sabbath school. Our minister is Pastor Van Horn. He is very good to us and we all love him. He gave us a nice party at his home last winter.

Mrs. Van Horn gave a beautiful pageant in our church one evening this spring.

I like to read the Children's Page.

Yours truly,
HARRY M. WHITFORD.

Dunellen, N. J.,
May 7, 1929.

DEAR HARRY:

I don't need to tell you that I was very glad to hear from a New Market church boy, for Dunellen was my home once upon a time and I went to the New Market church. I have good friends there and if I am not mistaken your father and mother are among the number. I am glad they have such a nice family of children.

I am glad you like the Children's Page and hope you will write for it often.

You do not speak of your pets but no doubt you have some, at least a kitty or a dog. I want to tell you about a new kind of pet I saw in Washington, D. C., this spring, in the zoological gardens. This was a baby gorilla, about six months old I should think, named N. G. He played very much like a human baby, only of course he is very much larger, and I found it very amusing to watch him, as did many other people, for there was a large crowd around his cage most of the time.

On one side of N. G.'s cage was a swinging platform on which he liked to play and on the other side was a platform on which was his bed. He had all sorts of playthings; all kinds of balls, dumb-bells, tops, bells, and I do not know how many more. He liked best to lie on his back and balance a football or dumb-bell, first on one hand and then on the other, and like any baby, he was fond of sucking his toes.

One day someone gave him a doll thinking he would like to play with that, but he was very much afraid of it. He went to the farthest corner of his cage, hid his head, and cried as hard as he could. After a time he stopped crying, and sat and looked at the doll for awhile. When he saw that it did not move he began to creep towards it, and at last got near enough to touch it with his foot, then hurried back out of its reach. He kept getting bolder and bolder, and finally began to slap the doll. As soon as he found it would not slap back, he grabbed it with both hands and began to wipe the floor with it. At last he pulled it all to pieces, as much as to say, "I am a boy, and I don't play with dolls."

He drinks milk and water out of a nursing bottle, and when his bottle does not come at the proper time, he begins to cry at the top of his voice, just like any hungry baby.

How would you like such a pet? I know

you would enjoy seeing him play. I had all I could do to get my girls away from his cage, and they still talk about N. G.

Sincerely your friend,
MIZPAH S. GREENE.

MAY

M. S. G.

The robin in the cherry tree,
Chirping her cheery melody,
Lifts up her head and seems to say,
"Get busy, dear, for it is May."

"Get out your scrub brush and your broom;
Clear out the dust from ev'ry room;
Open each door and window wide;
Maytime is here, let her inside."

Then off she flies to seek her nest
Under the high church eaves, where rest
Two wee blue eggs. Oh, hear her say,
"Just look, it's May, dear; it is May."

THE PAN-AMERICAN BUILDING

MARY A. STILLMAN

The Pan-American Building has been called the gem of Washington architecture. It belongs to the Pan-American Union, whose object is to promote friendship, understanding, peace, and better financial and trade relations between the twenty-one American republics.

It is a surprise to me that there are so many republics in America. They are: Argentina, Bolivia, Brazil, Chili, Columbia, Costa Rica, Cuba, Dominican Republic, Ecuador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Salvador, United States, Uruguay and Venezuela. Many of these countries have been visited by Colonel Lindbergh in the "Spirit of St. Louis," which bears upon its side the painted flags of all the countries visited.

The Pan-American Building was erected in 1910, at a cost of one million and one hundred thousand dollars. Of this the republics furnished one hundred fifty thousand, and Mr. Andrew Carnegie eight hundred fifty thousand. This includes the cost of the five acres of land it stands on, and of the Annex at the rear.

The building is constructed of white marble with a roof of dark red tile. It is built in Spanish fashion around a central patio or court. To the right of the grand entrance

is a marble statue representing North America, and to the left, one of South America.

The central court is open to the sky in summer, but has a glass roof which can be closed by electricity in cold weather. The floor is of tiling, inlaid with bronze figures copied from Aztec and Incan temples. In the center is a yellow marble fountain covered with carving; eight reptile heads protrude from it, monsters never seen on sea or land, except in Aztec imagination. Wild birds fly in and drink at the fountain, while gold fish swim in the basin.

Around the sides of the court are tropical shrubs and trees of all descriptions. The banana leaves are a yard or more long, waved at the edges; the palm leaves are cut to the center, and there are all kinds between these two extremes. Two cockatoos in brilliant red, blue, and yellow feathers sit unconfined on perches and scream at passers-by.

Beyond the court is the exhibition hall. Transparencies of scenes from Argentina line its sides, and depict the exterior and interior of buildings, schools, streets, parks, etc., giving one a good idea of this up-to-date country. Some of her exhibits are seeds in bottles, nitrate and oil.

Mexico shows wonderful drawn-work as fine as lace, flax and its products, weaving, pottery and hats; besides little figures modelled in wax, to illustrate native types of dress. Cuba has a large case of stuffed birds, and Guatemala sends her national bird, the green Quetzal. The Dominican Republic exhibits silk, cotton, woods, tobacco, and beeswax. Ecuador shows minerals, ornaments and combs made of nuts, tortoise shell, bone, and mother-of-pearl; also carved wooden figures of Indians in native costume. Haiti shows a huge block of log-wood. In general there are coins of all the republics, and brilliant butterflies, some of whose wings extend for ten inches or more.

In the next hall is a large relief map of South America, and a stuffed condor, the South American bird. Upstairs the flags of all the republics are on display, and there are assembly halls and offices.

Between the main building and the annex is a beautiful sunken garden, and a pool where the lotus and water lilies grow. The figure presiding over the pool represents

Xochipilli, the Aztec god of flowers. The annex is suitably built in Spanish architecture.

To carry out its ideals the Pan-American Union holds a convention once in five or six years. This has met at Washington, at Mexico City, at Rio de Janeiro, at Buenos Aires, in Chili and in Cuba.

Anyone visiting Washington should not fail to see their beautiful and representative building.

SCIENCE AND GOD

Science is developing so rapidly that one can not keep up with the progress in his own field, let alone with the advance in general. The more one knows about what is being discovered, the more he is appalled at the extent and intricacies of the universe.

The Greeks knew about astronomy and named many of the planets and suns. They knew Mars, calling it Ares. Back of Mars, or Ares, was another sun, which they called Antares, or the rival of Ares. How little they knew about solar distances and planetary sizes when they named this sun the rival of Mars! Mars is 4,000 miles in diameter and is comparatively close to us; but Antares is 400,000,000 miles in diameter and is 360 times 6,000,000,000,000 miles away. In other words, it takes a ray of light from Antares 360 years to reach us. If our sun were as far away as this star we could just barely see it on a real clear night. There are a billion suns visible through the telescope on Mount Low. All of them are larger than our sun and some millions of times larger. No mind can comprehend this vast universe.

But this is not all: The microscope reveals wonders quite as astounding as the telescope. Prof. Slosson tells us something about the electron, the smallest particle of matter or energy. He says it is so small that it takes 6,000,000,000,000 laid end to end to make an inch. Dr. Milliken has discovered a new ray that will penetrate four feet of lead. An X-ray penetrates less than two inches.

Science has given us so much information about the varieties in nature. There are more than 50,000 species of moths and butterflies in the Field Museum alone.

There seems no end to the varieties of nature.

All of this vast fund of information is perplexing to the average person. If your children have not heard what is herein set down, they will hear about it when they get away to school. They may be somewhat perplexed when they do hear about it. There is no way to stop this growing fund of knowledge; we would not stop it if we could, but the question is: "What are we going to do about it?" There is no use to spend our time in saying it is not so. Nothing can be accomplished by denying it. We shall have to make the best of it.

The first thought that enters into people's minds is, what is to become of God? Is science not doing away with him? To me, this sounds like a very foolish question. It is almost absurd. Does not every new and wonderful thing discovered by the scientist prove more about the wisdom of God? Is not the world far more complicated than we once thought it to be? Does it not reveal far more wisdom than we once thought? The Psalmist said: "The heavens declare the glory of God, the firmament showeth his handiwork; day unto day uttereth speech and night unto night showeth knowledge." If these things showed knowledge and power of God, how much more do the revelations of science show his wisdom and power? If it required a God to run the universe of my childhood, with its little solar system, how much more power and wisdom is required to run the universe of science? Every new discovery reveals more and more of the wisdom and power of God. Upon this subject let our hearts rest at ease. We must expand our souls to meet the requirements. The sensible man will try to do this. —*Arthur W. McDavitt in Wisconsin Agriculturist.*

YOUTH AND THE CHURCH

Did you ever see a boy who was born of poor parents, ignorant, hard-working folk, who had deformed their hands by toil, and turned their nights into day, to clothe him and feed him and warm him and send him to school? . . . He became, let us say, a polished and a brilliant lawyer; he lived in a large world, among well mannered and

sophisticated and highly intelligent people. And he forgot his old father and mother. . . . They couldn't do very much for him now, and he didn't want to be identified with them. Did you ever see such a boy? What would you think of him?

Well, the Church is your mother. She has transmitted the hope of the race, the belief in the indefectible worth and honor of human nature, the vision of the good and gracious God. She saved, in her monasteries and churches, the remnants of the ancient learning in the awful wreck and break-up of great empires. She kept the torch of truth alight and made life tolerable and decent in the turbulent and decentral-ized days of feudalism. She sent her missionaries to our savage ancestors. She founded our schools and colleges, and created and organized our philanthropies, and herself sowed the seeds of democracy. . . .

She is an ancient and venerable mother. She is slow to change, and she is conservative in temper, and she does demand great things of us, and sometimes we have to have patience with our ancient mother. But when there are great moral issues on, and fights to be won, and sacrifices to be made, again she gathers up her ancient strength and lifts her gray head, and still she goes ahead, and still men come after her. Shall we rail at her, laugh at her, desert her, be ashamed of her? Or shall we stand by her, as she has ever stood by our fathers and by us?—*Albert Parker Fitch.*

In looking back over an active life which in the course of nature must be nearly over, my deepest feeling is intense thankfulness to the Providence which, as I believe with entire conviction, has taught me from my youth up until now. My second is the humiliating reflection how much happier I should have been, especially in the early part of my life, if I had laid to heart the precept of the Sermon on the Mount: "Be not anxious about the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." It is the troubles that never come which prevent us from making the best of the real blessings of life.—*From "Labels and Libels," by Dean Inge (Harpers').*

OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS

THE CHURCH OF JESUS CHRIST

REV. BOOTHE C. DAVIS

(President of Alfred University, Alfred, N. Y.)

SERMON FOR SABBATH, JUNE 1, 1929

Text—Matthew 16: 18.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

(Dedicatory sermon of the Battle Creek, Mich., Seventh Day Baptist Church, delivered March 30, 1929.)

The dedication of this beautiful Ella Eaton Kellogg Memorial Seventh Day Baptist Church at Battle Creek, Mich., is "Red Letter Day" in the history of this Seventh Day Baptist Church. It marks a new epoch in the life of the church, and in the progress of the kingdom of God in this city in the Seventh Day Baptist denomination, and in the world.

The event calls forth our heartiest congratulations to the members of the church and to the many friends of the church whose united efforts and sacrifices have made possible this beautiful structure as a fitting

memorial to a consecrated, noble Christian woman, whose earthly ministries touched so many lives with comfort, inspiration, and spiritual uplift.

It was my good fortune to know Mrs. Kellogg and her family for more than forty years, and it is a privilege and pleasure to pay personal tribute to her high Christian character, lofty ideals, nobility, and self-sacrificing service to humanity.

This event furnishes us a unique opportunity and a high incentive to evaluate anew the Church of Jesus Christ in its mission in the community and in the world. The text which I have chosen as a basis for the dis-

cussion of the theme, "The Church of Jesus Christ," is Christ's first recorded mention of the Church in his incomparable utterances regarding the kingdom of God. Only one other mention of the Church is to be found in all his recorded sayings. That is found in the eighteenth chapter of Matthew, where he was discussing the procedure to be followed by Christians in the case of an offending brother. "Go and tell him his fault between thee and him alone. If he hears thee, thou hast gained thy brother. If he will not hear thee, take with thee two or three others. If he will not hear them, then tell it unto the Church; and if he will not hear the Church, then let him be unto thee as a heathen man and a publican."

These two uses of the word Church as found in the text, and in Christ's instructions in regard to discipline, just quoted, constitute our Lord's only uses of the word as recorded in the Scriptures. In the writings of the apostles, however, we find Christ's two uses of the word Church richly supplemented, showing that the term came into general use in the New Testament times.

Christ's first use of the word Church found in this text has been the occasion of much controversy throughout Christian history. "Upon this rock I will build my church" is the proof text of the Roman Catholic Hierarchy for the dogma of the papacy. The "Rock" is interpreted by Rome to be Peter, to whom this conversation of Christ's was addressed. By this interpretation Peter was made the first primate or pope of the Roman Catholic Church. All popes are considered by Rome direct successors to Peter, the first pope.

Protestants, however, do not forget that a little later in the same chapter, in the twenty-third verse, Jesus said to Peter, "Get thee behind me, Satan; for thou art an offence unto me; for thou savourest not of the things which be of God, but those that be of men." It was the same Peter who was soon to deny his Lord and swear with an oath that he never knew him. It was the same Peter who, after he had denied his Lord, returned again with other disciples to his old trade as a fisherman and from which Jesus called him a second time in connection with the miraculous catch of fishes, and sent him forth again with a new three fold command—"Feed my sheep." Protestant theology, therefore, interprets the "Rock" to be not Peter the man, but "Petros," the *rock of faith*. The confession of the faith that "Jesus is the Christ, the son of the living God," which Peter had boldly proclaimed, *is the rock* on which Jesus declared his Church should be built: and that the "gates of hell shall not prevail" against that Church, builded as it is, upon the foundation stone of faith in him, namely, that he is "the son of the living God," the Savior and Redeemer of the world.

I would have you now study in some detail the nature and function of the Church and its ground of hope for ultimate triumph.

I. THE NATURE OF THE CHURCH

The word "Church" is a translation of the Greek word "ekklesia" which means the "called out." The Church is, therefore, the body of those who are called out. In the New Testament it was used of the assembly of believers: those who were called out or apart from the ranks of the Hebrew or pagan world, and who acknowledged Jesus Christ as Lord and Savior. This Church of the "called out" was built upon a confession of faith in Christ, that he is the Son of God, Lord and Savior of all that believe on him. Such a church develops relationships, organizations, denominations, and national and international groups.

Common usage applies the term church to communities of Christians organized for public worship and other religious activities, and to groups of such churches organized into denominations.

There is a restricted use of the word church which applies it to the structure or building set apart for the meetings and public worship of the local church organization. We are now dedicating this edifice as the house of worship of the Seventh Day Baptist Church of Battle Creek. In that sense this house of worship is a church.

But in the theme of today, I am using the word Church in a broader sense than just a house of worship, or a local group of believers, or even a single denomination. I am using the term as I think Christ used it: to apply to the whole body of believers, of whatever name or creed, who are called out from the world into his service.

In discussing the nature of the church, therefore, we must bear in mind this broader meaning. So considered the Church becomes inseparable from the kingdom of God. It is the battle line of the kingdom. It is the motive power through which the spiritual dynamic becomes effective for righteousness.

The Church is the point of contact between the forces of light and the powers of darkness. The gates of hell make assault against the Church as the outposts of the kingdom. The only impregnable defense of the Church is its Gibraltar of faith, its "rock" of confession that "Jesus is the Christ, the son of the living God." Against that rock the gates of hell shall not prevail.

II. THE FUNCTION OF THE CHURCH

Jesus came to "seek and to save the lost." This was the ministry of his earthly life among men. It was the commission which he gave to his Church. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world."

This is the challenge which the Master gives to his Church; and if he is with it to the end of the world, how shall the gates of hell prevail against it?

Jesus came, "not to judge the world but to save the world," and he graciously chose the Church as his ally and agent in this glorious mission. The world includes all races of mankind, Jews and Gentiles, Chinese and Hindoos. It includes also the whole of human environment.

The prophetic vision of a redeemed world is one where, "Instead of the thorn, shall come up the fir tree, and instead of the briar, shall come up the myrtle tree: where the wolf and the lamb, and the calf and the lion shall dwell together, and a little child shall lead them."

A Christian civilization is sending missionaries to every land. It is also reclaiming the wilderness. Arid plains are now made green with corn and deserts are visited with life giving water. Regions uninhabited and desolate are made into beautiful and fertile fields by the enlightened skill of Christian education.

Christian philanthropy finds its way into city slums, and builds parks and play grounds, where damp cellars and wretched garrets have once been the abode of suffering and neglected humanity.

Consecrated medical science and the spirit of service have built great hospitals, like the one under whose shadow this Memorial Church is erected. Here in the spirit of love and brotherhood, and by the aid of the finest Christian scholarship, the great healing ministry of the Church is carried on side by side with its spiritual ministries, and this Church is now giving up its beloved pastor to go again to China, bearing the good news of salvation through faith in Christ. So it is that the redemption of the physical environment and of the human

body become channels for the redemption of the souls of men, through the widening interpretation of the kingdom of God and the increasing efficiency of the Church of Jesus Christ.

Among the many aspects of the function of the Church, I wish to stress today two in particular, namely: the teaching function and the service function.

First. The teaching function of the Church was doubly urged in Christ's great commission: "Go teach all nations."

First of all, the Church must *teach men the truth about God and his will*, and then how to adjust their lives to that truth in the age in which they live.

Jesus gave the world a new conception of God as *Father*, who loves his children and is constantly seeking to establish in them conscious relationships of love, trust, and service. Only the foundation stone of a faith proclaimed by Peter can establish that relationship, namely, that Jesus is the Christ revealing his Father, God, to sinning men who may be united in Christ as God the Father and Christ the Son are united in one.

Men must be taught of God's love, pity, and forgiveness, and it is the mission of the Church to teach these truths about God. This is why we are sending Brother and Sister Crofoot again to China.

Jesus said, "I come to do the will of him that sent me." The Church must not only do the Father's will as its master did, but it must teach men how to know and to do the Father's will. Christian education is one of the means by which the Church can teach men how to know and to do the will of God.

This is why we establish mission schools in heathen lands, and build colleges and universities in the homeland to train mission workers for foreign fields as well as Christian leaders, preachers, and teachers for the homeland.

God, to us as human beings, is just as much as we can know and conceive of his infinite truth, love, and reality. The measure of our understanding of the truth of God, and of the direction of our lives by that truth, is the measure of our progress in enlightenment and in religion. It is a measure which is always imperfect and incomplete, but which should ever be growing.

In chemistry and electricity and psychology and medicine, we find no fixed status of truth, because our knowledge of these subjects is continually growing. We say that these sciences are daily becoming more complex and wonderful.

In reality it is our perception of these sciences that is changing. The laws of matter and force and life are constant in the universe. They are a part of the eternal thought of God but we change in our conceptions of them, and in our attitude towards them, and so we say *they* change.

We require new text books, new methods of teaching, new apparatus for demonstration and for the treatment of diseases. In the same sense there is change and progress in our perception of spiritual truth and in our methods of presentation of religious truth.

A man's education, the age to which he belongs, its prevalent notions, prejudices, or superstitions, are his apparatus for observation. Difference in the apparatus, makes all the difference of his understanding of the object viewed.

The science of the middle ages we reject. The theology of the middle ages we question. The instruments men used were crude. They reported badly, as compared with the better apparatus and equipment of our day.

Anselm's theology, in his "Cur Deus Homo," few men can believe or would teach today. Giant strength or vindictive wrath no longer seem to us God-like. Love is more dynamic than hate. When men love, labor, serve, suffer, forgive, they seem most like Jesus Christ; and Jesus Christ was God revealed in the flesh.

The world is hungry for such a conception of God, and the Church of Jesus Christ has that knowledge of God to give to a sinning, sorrowing, ignorant, and superstitious humanity.

The Church has today vast resources of spiritual truth with which to satisfy that hunger. We have at hand the world-wide and age-long religious experiences of humanity. We know the impact which Christianity has made for nearly two thousand years, and is making today as never before, on the ignorance and superstitions of retarded and benighted races. We know the new self assertion, and resilient nationalism

which modern Christianity has engendered, in mission lands. There is the "Youth Movement," too, with its challenge. These challenge the Church to meet the new day with the new resources: new instruments, new methods, and new applications of eternal principles to the current tasks of our day, tasks so new and challenging that antiquated knowledge methods or machinery will fail to meet or solve them.

The hope of the Church lies in her ability to be a teaching Church; to keep in the front ranks of her generation in knowledge of God and of his will; and in ability to teach that knowledge to all the world, at home and abroad, and in this twentieth century, with its new sciences, its expanding democracies, and its up preachings for self-expression, both personally and nationally.

Second. The service function of the Church finds in the life, example, and teaching of Jesus, its highest source of authority and inspiration.

His life was a ministry of service to the people of his day. The suffering, the sorrowing and the sinning, found in him a friend, a comforter, and a Savior. The ministry of service, like that of teaching, loses its point and its power when it is not adapted to its day and the needs of its time. Lepers and beggars frequented the high-ways of Palestine and found lodging and shelter in old tombs and in the caves of mountains. Jesus befriended these outcasts and gave them healing and comfort. Our service must be in the same spirit, but differently applied as changed conditions and new needs challenge the Church. We have no lepers living in old tombs, but we have social injustice and inequality of opportunity.

We sometimes hear people proclaiming specific solutions as universal solvents, of constant problems. Socialism or Bolshevism will solve the social problems of the unequal distribution of wealth. Democracy or dictatorship will solve the problems of government. Modernism or fundamentalism will solve the problems of religion and of the Church, and so on indefinitely.

No; such universal solutions for fixed problems do not exist, either in sociology, or in government, or in religion. When men tell us that there is a social science that will correct all social abuses; or a political

science that will insure perfect government; or a religious formula, whether modernism or fundamentalism, that will perfect religion, they speak ignorantly and blindly.

Life, and society, and government, and religion are not static. We are in the stream of time and all things are in flux. They take on new shapes and new aspects daily.

In the sense in which I am speaking there is no fixed formula for solving problems in any of these fields, for the simple reason that there is no unchanging problem, and no unchanging solution. There is no science of government adequate for all people and all time. There is no final social science. There is no modernism, and there is no fundamentalism with a fixed formula for the solution of our religious problems.

Furthermore, there is no religious problem, in the sense that there is a something that can be mathematically solved and settled once and forever.

In this stream of life, which is ever moving and changing, we meet new challenges every day and every year, with new experiments, the best that our enlightenment, our spiritual insights, and our courage can devise. When we have met the challenges of our day, with the best experiments we can devise, we pass along the incomplete results, with the accumulating challenges of the next generation to be met by it, with its best experiments. That is progress; and that is what I mean by the Church's "Function of Service," in its largest and fullest sense. This function of the Church must maintain if it is founded upon the "Rock of Faith" in Jesus Christ. If it does this the gates of hell shall not prevail against it.

III: THE TRIUMPH OF THE CHURCH

The basis of hope for the ultimate triumph of the Church is the final word of optimism which I must include in this dedicatory sermon.

A church built upon the solid rock of faith that "Jesus is the Christ, the son of the living God," and functioning as a *teaching* church and as a *servant* church, has its master's promise of complete and final triumph. "The gates of hell shall not prevail against it." What a fortress of hope and defense is that promise. How precious it should be to us when we build and dedi-

cate a new church. How that promise lifts the gloom when the tasks seem hard and the progress seems slow.

One hundred years ago there were twelve Protestant Church members in each one hundred of the population. Today there are twenty-six Protestant Church members in each one hundred of the population of our country. That is more than double the percentage of one hundred years ago. Seventh Day Baptists have had a substantial share of that percentage of gain in the century, notwithstanding the apparent slowing down in gains in recent years.

Numbers are not the final test of strength or of victory. Other factors and changed emphasis have to be included in any survey of progress.

But Seventh Day Baptists are a part of the kingdom, a sector of the Church as a whole. Along our battle line there are important truths to teach and defend, and if we do our duty on this battle line, we need have no fear of the assaults of any enemy. God will see to it that the forces of error or the gates of hell do not prevail against his Church. God challenges us to keep our feet on the rock of our defense, and to keep marching forward, holding aloft the banner of our Lord.

So we dedicate this house of worship. We name it a Memorial to Ella Eaton Kellogg. We enshrine in memory and in history, the name of one of God's faithful children whose manifold ministries have endeared her in the love of the thousands who have known her. Here stands henceforth a unit of the Church of Jesus Christ.

Teaching, rendering service, and built upon the rock of faith, the gates of hell shall not prevail against this Church.

"Motor-car, you are beautiful, swift, and powerful. Do not abuse your beauty, speed, or power. Have consideration for your inferior brothers, the dog, the horse, and the pedestrian. The dog fears your tires, which may crush him. The horse dreads your explosions and the fumes you throw out. The pedestrian is evidently the one for whom you have the least consideration, but all the same have pity on him. Perhaps tomorrow he will be a motorist himself." Translated from a poster recently exhibited in Tokio.

Fundamentalists' Page

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

SERVICE AND PRAYER

RALPH H. COON

Mr. S. D. Gordon, who has traveled all over the world giving those "Quiet Talks" so well known to Christians, has said, "The breakdown in the church and in Christianity as represented by the church is complete. It is unmistakable." This indeed is a strong statement but we must admit that even our own denomination is being affected. Many of the young people are leaving the church or becoming inactive and very, very few are dedicating their lives to any form of gospel ministry. When one looks at the situation from a human point of view he can not avoid being a pessimist. Mr. Gordon is not a pessimist for he looks at things from the Lord's side, or from the Bible point of view. Anyone who has read his little book "Prayer Changes Things," or any of the "Quiet Talks" books knows he has a wonderful faith in God. I wonder if the trouble with our churches is not that we fail to look at things from God's viewpoint.

Mr. C. G. Trumbull, editor of the Sunday School Times which is perhaps the most widely read interdenominational religious paper of today, was asked what form of heresy he thought was doing most harm in the church today. Without hesitation he replied that it was our tendency to emphasize what man can do for God and minimize what God has done and will do for man. If we believe in prayer we must believe that God is waiting for man to ask great things of him. It is God's plan that mountains are to be moved in answer to man's prayers. God loves us so much that he wants us to work with him. If it were not for this plan to use man through his submission to God and through prayer God would have long since sent his angels to tell the gospel story to the world.

Jesus, himself, accomplished his mission through prayer and absolute submission to God to let him speak and work through him. "The words which I speak unto you I speak

not of myself but the Father that dwelleth in me, he doeth the works." John 14: 10.

Perhaps all this failure of man to do what he tries to do is God's plan to bring us back to complete submission to him in effectual praying. It was necessary for the Lord to bring the disciples to the point where they could see what absolute failure must result when they resolved to do great things for their Master in their own strength. We have sworn allegiance to Jesus as Peter did. "But he spake more vehemently, If I should die with thee, yet will I not deny thee in any wise. Likewise also said they all." Matthew 26: 35. After Peter had denied his Lord he was so humble that he even hesitated to say how much he loved the Master. The experience was not peculiar to Peter. The other disciples had made the same declaration and they completely forsook Jesus. We have all had the same experience of failure when we have tried to do things in our own strength. I believe that when we are ready to admit our own failures and submit completely to God that he will pour out his Holy Spirit upon us as he did upon those humble disciples on the day of pentecost.

We need to emphasize prayer because it is the prayer of humility that makes it possible for the Holy Spirit to fill us and use us. Let us each say, "Lord, my efforts all end in failure. Now I am going to let you do your work in your way and I am ready to be used by you. I am waiting for your leading. I know that when you are doing things through me failure can not possibly result, for you are the One that is doing whatever is done." If we could just have this idea of prayer and service held up before us all the time, I think God would be able to use more and more of us in spreading the gospel. I think if these teachings of the Bible were emphasized more in our Young People's societies and Bible schools more of our young folks would enter the ministry, and more would be ready to throw their lives into God's hands to be used in holding up Jesus in our churches, in our homes, and in all walks of life.

Let us hear your ideas about prayer, how we should pray, how your prayers have been answered, and how to start a revival along this line.

2334 Spaulding Ave.,
Berkeley, Calif.

CALENDAR REFORM

[The following article, clipped from the *Signs of the Times*, concerns a matter so vital to Sabbath keepers that we are glad to give space to it in this department.—A. L. D.]

Recently Congressional hearings were held at Washington regarding proposed changes in the calendar. Men of influence in the business world advocate a simplified calendar with "blank" days, whereby a uniform relationship would be established between months and weeks. However, such tampering with the calendar would destroy the continuity of the seven-day cycle, which, like a golden thread, spans the warp and woof of time,—an eloquent reminder of creation week.

Much that is of interest transpired during those hearings, but there was one outstanding, unusual, amazing feature about them. While Seventh Day Adventists, Seventh Day Baptists, and Jews were there to maintain the integrity and stability of their Sabbath, there were no representatives from Sunday-keeping Protestants or Catholics to shield their Sunday from threatening exile. For, it should be understood by all, the reform calendar, if accepted along the proposed lines, would make wandering comets alike of Sunday and Saturday.

It would, therefore, seem most peculiar that, while the seventh-day Sabbath had its enthusiastic and zealous guardians, Sunday advocates were conspicuous by their absence. Have not Sunday keepers, by most elaborate arguments, with pen and voice, endeavored to convince others and themselves that Sunday is the Christian Sabbath? Why, then, do they manifest no concern when the first day of the weekly cycle is threatened with banishment, and by their silence assent to the outlawing of their holy day? Why was there such tender regard, solicitude, and affection shown by Sabbath keepers for the seventh-day Sabbath, and none by Sunday keepers for the first-day sabbath?

In order to appreciate the reason for the difference of feeling manifested by seventh-day and first-day observers, we wish to refer the reader to an interesting episode in the life of King Solomon, which is right to the point. The inspired record tells us that

on a certain occasion two women came for the wise man to settle a dispute. They brought a child before the king, and each vehemently claimed to be its mother. The king listened to their evidence. Each seemed equally earnest in claiming the babe as her own. How was Solomon to decide which of the two was its rightful parent? As he prayed for divine illumination, a plan ripened in his mind. Commanding one of his servants to bring a sword, he decreed that the child be cut in two, and that each claimant be given one half. One of the women consented to the slaying of the child, saying, "Let it be neither mine nor thine, but divide it," but the other cast herself at Solomon's feet, and, with the ardency of a mother's love, volunteered to surrender her baby to the other woman, if only its life could be spared thereby. "Her bowels yearned upon her son," the Scripture says, and she would rather yield her child to her competitor than see him die. The wise judge quickly discerned that she was the true mother of the child, and by his decree it was given into her loving arms.

There is a peculiar parallel between this incident and the strikingly different attitudes of seventh-day and first-day observers toward the threatened abuse of their respective Sabbaths. The first woman could not possibly have a great burden for the child, because it was not her own; no more can Sunday keepers feel much concern and anxiety about Sunday, for they know it is not their rightful sabbath according to the Scriptures. Why should their "bowels yearn" over a day that has never been sanctified and blessed by a "Thus saith the Lord"? They may look on with calm indifference as Sunday is being slighted, for, according to the Bible, the first day is merely one of "the six working days" (Ezekiel 46: 1), and is therefore not entitled to special privileges.

Vastly different is the case with the seventh-day Sabbath. If Seventh Day Adventists, Seventh Day Baptists, and Jews manifest such ardent love for the seventh-day Sabbath, it is because it has become flesh of their flesh and bone of their bone. They know it has been blessed and sanctified by the Creator as "the Sabbath of the Lord thy God," to be observed as a witness to his power to create and to redeem; and

they call the Sabbath "a delight, the holy of the Lord, honorable" (Isaiah 58: 13), and would shield it from encroachment. Their "bowels yearn" for the integrity of the Sabbath, even as that mother's "bowels yearned upon her son," and they would save the Sabbath of the fourth commandment from the sword of calendar reform.

Just as surely as Solomon was quick to recognize the true mother of the child, so many wise, God-fearing men and women will draw the only right conclusion from these hearings on calendar reform. As they contrast the utter indifference of seventh-day observers, they will discern striking evidence that "the seventh day is the Sabbath of the Lord thy God." Exodus 20: 10.—*Samuel Kaplin in "Signs of the Times."*

DO YOUNG PEOPLE UNDERSTAND THE CHURCH?

Much has been said about the church not understanding her young people. The result of this discussion has been good; because the church has set herself to the task of understanding the mind, the heart, the will, and the ideals of her own boys and girls, young men and young women.

While engaged in this important task, however, the church has paid too little attention to the interpretation of the church to the young people. While the church has been trying to understand them, they have not always understood the church. The next decade will, I believe, see more emphasis placed upon the task of seeing that every young person really knows the purpose and problem of the church in both her local and world-wide program. For example, here are four lessons which youth should learn.

1. That the church ministers to persons of all ages, and, therefore, can not fully and completely provide for any specific age. Failure to appreciate this fact often gives rise to complainings because the "church does not do anything" for its adolescents, or young mothers, or its men. Truth is, of course, the church is always doing something for all its people. But it is literally impossible fully to "please" all. This means that each group in the church must be sympathetic, not expecting too much, and being

willing to share the blessings and ministrations of the church with all other groups.

2. That the work of the church is of the reforming and transforming type, and is apt, therefore, at times to be painful to the individual. People do not like to be "made over." Yet the church is always "making people over." Always the church says "come up higher," "lay aside your sinful ways," "think less of self and more of others." Such work naturally has in it a distasteful element. Young people should understand this fact. They should be taught frankly, yet in love, that the church does and must make demands of them. They are to "give up" to the church rather than expect the church to give up to them.

3. That the church depends wholly upon voluntary gifts, attendance, and good will. The church has no real authority which is not first granted to it by the individual member. If a member chooses to "quit" he can do so. If he refuses to "pay," he can do so. If he does not attend the services, there is no authority which can "make" him come. The church, then, makes its appeal to the higher qualities of character. It depends wholly upon its members to do what they "do not have to do," but upon what they want, and will, and desire to do out of their love for God, for their fellowmen, and their own need for the help of the church. A faithful church member is always a person of high grade because he does his church work voluntarily, not as a result of compulsion. In a sense, then, one's attitude toward the church is a very reliable index to his character.

4. That the messages of the church have eternal as well as present value. The church preaches and teaches ideals which will serve the individual as well at sixty as at sixteen. It is simply impossible for a person to outgrow his need for the church unless that person chooses to have his spiritual capacities atrophy and his heart grow unresponsive. This is, perhaps, the greatest argument for asking the loyalty of youth. As long as they live, they will need the church. As long as they live, the church will need them. And the messages and influences of the church will be taken by them on into eternity. This generation of ministers has been accused of paying too little attention to

(Continued on page 638)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

RIVERSIDE AGAIN

In the RECORDER of April 8 I had in this corner some interesting matter sent to me from the Riverside Sabbath school. Now I have something more from there. It came from Mrs. Bertha Osborn, to tell about a special review program of the lessons of the months of January, February, and March. Since the people there, both young and old, are singers, they put this review in the form of a song service. It proved to be so interesting to all that Mrs. Bertha was led to suggest to other schools to undertake the same kind of review. Their printed program shows that the songs they sang were appropriate for the occasion. She says that, being on the Easter Sabbath, the closing hymn they sang, "I Know That My Redeemer Liveth," was the inspirational climax of the service.

The following is a copy of the program given:

SABBATH SCHOOL, 11 O'CLOCK

- Our Heavenly Father*—Sabbath, January 5
Child of a King Congregation
Like as a Father Pitieth His Children Quartet
- Sin*—Sabbath, January 12
A Clean Heart Miss Ethlyn Davis
Blessed Male Chorus
- Christ, the Savior*—Sabbath, January 19
Dear to the Heart of the Shepherd, Duet
 Clara and Dora Hurley
That's Why I Love Him So Primary
- The Holy Spirit*—Sabbath, January 26
Spirit of God, Descend into My Heart Choir
Come, Spirit, Come Male Chorus
- The Holy Scriptures*—Sabbath, February 2
The Bible of Our Fathers } "Come-Join-
Get Back to the Bible } Us" class
- Repentance and Faith*—Sabbath, February 9
Lord, I'm Coming Home Congregation
My Faith Clings to Jesus Male Chorus
- Prayer*—Sabbath, February 16
In the Garden Marion Hargis and
 Maleta Curtis
Secret Prayer Male Chorus

- Christian Growth*—Sabbath, February 23
Have Thine Own Way Quartet
- The Christian Church*—Sabbath, March 2
Onward Christian Soldiers "Live-Wire" class
- Baptism and the Lord's Supper*—
Happy Day Sabbath, March 9
Old Rugged Cross Congregation
 Choir
- The Christian Sabbath*—Sabbath, March 16
Sabbath Hymn Congregation
Remember the Sabbath Day Choir
- Stewardship and Missions*—
Take My Life Sabbath, March 23
The Whole Wide World for Jesus Congregation
 Male Chorus
- The Future Life*—Sabbath, March 30
Open the Gates to the Temple Mrs. Maleta Curtis
Closing Prayer Pastor

Prayer. This was the topic of lesson number seven of the quarter thus reviewed at Riverside. This was the Golden Text: "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." Under the head "The Main Thought," Marian Hargis read this paper before the class:

This centers in the words of the Golden Text. What is meant by the words: "abiding in us"? By our knowing them, believing in them, remembering them, and persevering in the observance of them? The effect of his words abiding in us is first to purify us, second to bring forth fruit in us.

We have a direct assurance of answer to our prayers if we truly abide in Christ, because we then ask according to God's will. 1 John 5: 14-15 gives this promise.

Sir Walter Raleigh one day asked a favor of Queen Elizabeth, and she said, "Raleigh, when will you leave off begging?" He replied, "When your majesty leaves off giving." Let us learn to pray and ask great things of God, expecting every time an answer.

The story has been told of how the captain of a small vessel was suddenly taken very ill one night, and, though the cure was in the ship's medicine chest, he had no knowledge or skill of how to compound it. Only one hope came into his mind—how to find a doctor. He set the wireless to work. North, south, east, and west went the call, and lo! across hundreds of miles came the

answer. The doctor had been found, the prescription given, and the man's life saved. Newspapers called it a miracle of power.

The striking difference between the operator of the wireless and the man who prays fervently to God is this—the first desperately *hopes* to get an answer; the second *knows* that he will, if the word of God abides in him, receive an answer.

Sabbath School Lesson IX.—June 1, 1929

LATER EXPERIENCES OF JEREMIAH.—Jeremiah 20: 1-6; 37: 1 to 38: 28; 43: 1-7.

Golden Text: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." Matthew 5: 11.

DAILY READINGS

May 26—Later Experiences of Jeremiah. Jeremiah 20: 1-6.

May 27—Jeremiah in the Dungeon. Jeremiah 38: 1-6.

May 28—Zedekiah's Interview with Jeremiah. Jeremiah 38: 14-23.

May 29—Daniel Persecuted. Daniel 6: 1-9.

May 30—The Apostles Persecuted. Acts 5: 33-42.

May 31—The Early Church Persecuted. Acts 8: 1-8.

June 1—Persecuted for Christ's Sake. Matthew 5: 3-11.

(For Lesson Notes, see *Helping Hand*)

DO YOUNG PEOPLE UNDERSTAND THE CHURCH?

(Continued from page 636)

the fact that youth can think in terms of eternal things, that youth is conscious that "death does not end all." There may be some truth in the accusation.

At any rate, we know that whenever a youth really understands "what the church is driving at" he surrenders his will and loyally espouses her cause. Is not this sufficient reason for our making added efforts to interpret the church to the young people? Many of them, when once they see that the church is the Pearl of Great Price, will give all that they have for her, and for her glorious cause.—*Samuel R. Braden, Ph. D., in Western Recorder.*

The visitor was examining the class.

"Can any little boy tell me what a fish net is made of?" he inquired.

"A lot of little holes tied together with strings," smiled the never-failing bright boy.—*Wesleyan Advance.*

THE VICTORY

Now is Christ risen from the dead and become the first fruits of them that slept. . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. — 1 Corinthians 15: 20, 55-57.

She had come from Indianapolis and was a student at the Moody Bible Institute. It was Christmas night in a Chicago hospital. Several times during the day she had said that she knew she was going and that she would be glad to go.

"I have been studying to know the Word," she said, "and now I am going to see the WORD."

She was never delirious, but conscious to the last.

Just before death came her face brightened, and she said:

"Why, there's Mother!"

In a moment, she added:

"And Grandmother, and Minnie!" (Her sisters say that she had never seen either of them in life.)

She named one after another who had passed away, and then she seemed to see others whom she could not name, adding:

"I wonder who those boys are? I don't know them."

And she was gone.

What is it that can explain a beautiful death-bed experience like the above? There is nothing of which we know other than the glorious truth resting on that historic fact revealed to us in that Holy Scripture quoted from Paul's First Epistle to the Corinthians.

Thanks be to God who giveth us the victory!—From the *Moody Bible Institute Monthly.*

Teacher: "John, why are you late for school today?"

John: "I didn't have time enough to get ready."

Teacher: "That's funny; I always have plenty of time."

John: "I know, teacher, but I always wash."—*Selected.*

DEATHS

ACKERMAN.—William C. Ackerman was born at Plainfield, New Jersey, November 12, 1877, and died in the Santa Monica Hospital, at Santa Monica, California, April 5, 1929.

He was married to Lulu G. Davis, of New Market, N. J., on September 12, 1900. Their home for ten years was in New Jersey. They came to California in 1910. They soon made their home on a fruit and nut ranch near Riverbank. At that place his life companion passed away, on January 30, 1924.

He was an expert machinist, and had been employed in the Santa Fe railroad shops at Riverbank for twelve years.

He united with the Methodist Church in Plainfield, when a young man. He led an upright, manly life, and he was a man with many friends. He will be greatly missed by his home community, as well as by his relatives.

He leaves three children in bereavement: Mrs. Genevieve Simmonds of Santa Monica; Arloine and Clifton Ackerman of Riverbank, and a granddaughter, Doris Simmonds. He also leaves four sisters and one brother, and many friends in New Jersey as well as many friends in the West.

The farewell services were held in Santa Monica. Interment was in the Forest Lawn Cemetery, in Glendale, by the side of the remains of his departed companion.

G. W. H.

BOWLER.—Frances Julia Jordan Bowler was born in Richburg, N. Y., December 16, 1851, and died at her home in Little Genesee, N. Y., May 3, 1929, aged 77 years, 4 months, and 17 days.

At an early age she came with her parents to Little Genesee, where she has since resided with the exception of twenty-two years when she lived in Boston, Mass.

On September 16, 1878, she was united in marriage with William F. Bowler. To this union two children were born, Mrs. Charles Day, of Tulsa, Oklahoma, and William G. Bowler, of Boston, Massachusetts.

Sister Bowler was a member of the Seventh Day Baptist Church, having joined the church on July 28, 1866. With her death there remain but two living members, who joined the church at an earlier date.

Besides the children mentioned above, she is survived by her husband, William F. Bowler; by three granddaughters and a grandson; and by her mother, Julia Jordan, who is in her ninety-ninth year.

Farewell services were held from the Seventh Day Baptist church, May 5, conducted by Pastor A. L. Davis. Burial was made in Wells Cemetery.

A. L. D.

SANFORD.—Albert Carroll Sanford was born in Potter County, Pa., February 28, 1854, and died at his home, after a brief illness, April 30, 1929, at the age of 75 years, being the last surviving member of a family of twelve children born to Mr. and Mrs. William Sanford.

His early life was spent in Pennsylvania. At the age of 18 he came to Little Genesee where he has since lived. For two years he attended a select school taught by Miss Maria King. During a series of special meetings conducted by Rev. A. H. Lewis he was converted, and on May 25, 1878, united with the First Genesee Seventh Day Baptist Church, of which he remained a faithful and consistent member until called home by death.

On January 1, 1878, he was united in marriage to W. Selina Barber. To this union were born five children: Mary Beth Farley of Phoenix, Ariz.; John Albert of Little Genesee; Laura Agnes, who died April 21, 1918; and Mark Rowland of Little Genesee. His wife and mother of his children died April 18, 1920. On October 24, 1921, he was married to Mrs. Grace Clark Coon, who survives him.

Brother Sanford was a hard-working man, an energetic farmer, having bought and cleared the home farm where now one of his sons lives. He was a faithful attendant at the church service, and interested in all things pertaining to community betterment. He was a man of strong convictions, and of clean personal habits. A good man has left us; and, as he often expressed the desire, he fell in active service. The community mourns his going.

Funeral services were held from the Seventh Day Baptist church, May 2, 1929, conducted by Pastor A. L. Davis. Burial was made in Wells Cemetery.

A. L. D.

GERMAN LINER BURNT

The new forty-thousand-ton Europa, built to be queen of the German transatlantic service, burned in its dock at Hamburg. Tons of water poured into the vessel in an attempt to save it caused it to finally sink after the interior had been practically consumed. The loss was estimated at \$5,000,000, besides the loss of business for the four months necessary to replace the ship. The fire started simultaneously in several parts of the vessel and was believed to have been of incendiary origin.—*Selected.*

"I suppose your husband is quite prosperous in business."

"Oh, yes, he's taking in a lot of money. Last night he told me that a receiver was to be appointed to assist him."

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westery, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school, Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. James H. Hurley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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The Sabbath Recorder

MEMORIAL DAY

A day of tender memory,
A day of sacred hours,
Of little bands of marching men,
Of drums and flags and flowers.

A day when a great nation halts
Its mighty, throbbing pace,
It pays its meed of gratitude
And love with willing grace.

A day when battles are retold,
And eulogies are said,
When dirges sound, and chaplains read
The office for the dead.

A day when fairest, sweetest blooms
Are laid upon each grave,
And wreaths are hung on monuments,
And banners, half-mast, wave.

A day to keep from year to year
In memory of the dead,
Let music sound, and flowers be laid
Upon each resting bed.

—Emma A. Lent.

CONTENTS

| | | | |
|---|---------|--|---------|
| Editorial. — Sabbath Rally Day in Plainfield.—Federal Council Studies the Problem of Unity.—Right Ideas Needed About "Personal Liberty."—People Will Work for What They Really Want.—Back At Work At Last | 641-643 | Golden Wedding at Jackson Center, Ohio | 657 |
| Seventh Day Baptist Onward Movement.—Our Bulletin Board.—"A Richer Spiritual Life" | 644 | Plans for Eastern Association | 658 |
| Loyalty | 645 | Treasurer's Quarterly Report, American Sabbath Tract Society | 659 |
| Missions.—A Day of Superlative Needs.—A Letter From Jamaica | 647-650 | President Mullins on "Inspiration" | 660 |
| Rev. Frank Peterson | 650 | The New Memorial Day | 660 |
| Bible Data Regarding the Sabbath | 651 | Children's Page.—Our Bible Friend—David.—Our Letter Exchange | 661 |
| Woman's Work.—The Bonfire | 652 | Befriending the Birds Pays Well | 662 |
| Home News | 653 | Our Psalm.—The Church of God | 663-666 |
| In Memory of Rev. Frank E. Peterson | 655 | Fundamentalists' Page.—How God Feels About Sin | 667-669 |
| Young People's Work.—Voluntary Service.—Intermediate Corner | 656 | Walking in Him | 670 |
| | | Deaths | 671 |
| | | Sabbath School Lesson for June 8, 1929 | 671 |