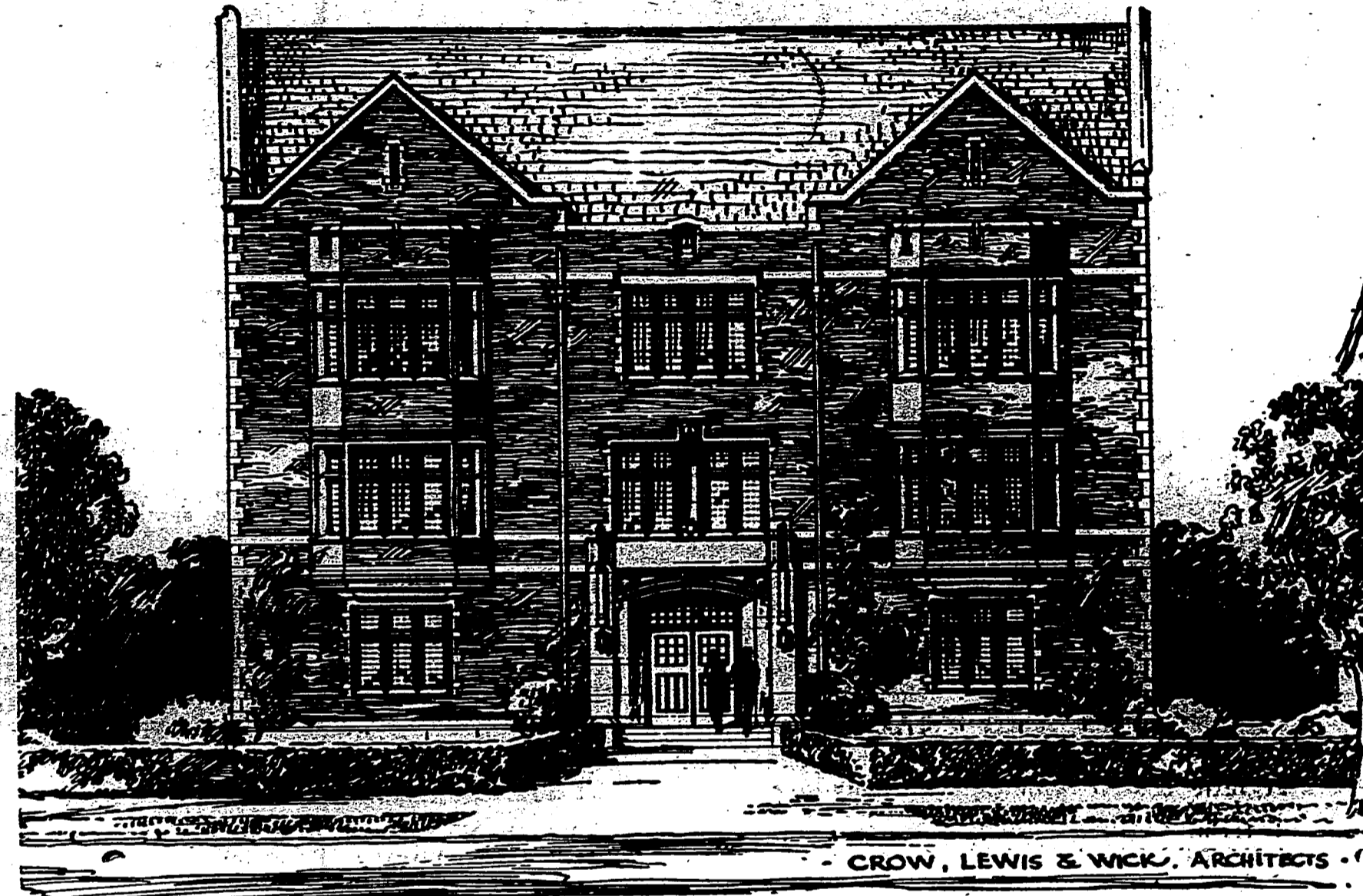


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



Ambassador Debuchi said with regard to the meetings of the World's Engineering Congress in Japan in 1929:

"May we not hope that this meeting will mark . . . the beginning of construction work of a spiritual nature which will bridge the Pacific with materials even more enduring than the granite and steel which have gone to the building of those magnificent structures . . ."

May the erection of the Denominational Building mark a new beginning in construction work of a spiritual nature with materials more enduring than those which have gone into its making.

THE DENOMINATIONAL BUILDING

Ethel L. Titworth, Treasurer

203 Park Avenue

Plainfield, N. J.

The Sabbath Recorder

Seventh Day Baptists need to watch, it seems to me, lest we offer to the Church and the world an unspiritual and unethical Sabbath, part Christianity and part that Judaizing legalism against which the Apostle Paul protested so vigorously. Such sabbatizing on any day will lead to dead formalism or to desecration—two of today's spiritual dangers. But the Sabbath of Genesis and of Jesus is universal, Christian, free.

The Sabbath, with all Christian obligations and privileges, belongs to the sphere of love and gospel liberty, a rule for character and conduct that is at the very heart of Paul's remarkable letter to the Galatians.

This Christian freedom, Paul teaches, establishes law by taking believers out of the realm of statutes into the sphere of principles of action, and by finding the ground of Christian obligation and the source of Christian privilege not in Pharisaic legalism as Paul himself once essayed to do, but in the loyalty of a faith that works by love. Love fulfills law not as a feeling or sentiment, but as a moral dynamic in the soul that compels one to do justly and to love kindness and to walk humbly with our God.

—Dean Arthur E. Main.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Claude L. Hill, Farina, Ill.
Vice-Presidents—Miss Ethel Rogers, New Market, N. J.; Hurley S. Warren, Nile, N. Y.; Lester G. Osborn, Verona, N. Y.; Clifford A. Beebe, Berea, W. Va.; Ellis R. Lewis, Gentry, Ark.; James R. Jeffrey, Los Angeles, Calif.

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Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.

General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE
Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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

Terms expiring in 1931—Claude L. Hill, Farina, Ill.; George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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 Royal Crouch, Centerline, Mich.
Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

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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. 25

PLAINFIELD, N. J., JUNE 24, 1929

WHOLE No. 4,399

Our Father in heaven, we thank thee for the revelation of thy matchless love through thy dear Son our Savior. Wilt thou help us in our efforts to be like him as the years go by. Give us the needed wisdom and grace for the work thou hast committed to our hands. Raise up faithful leaders who will gladly accept the responsibility and faithfully carry the burdens of true leadership.

Give us clear visions of truth and justice and help us to work together in true unity of spirit for the highest welfare of our fellow men.

May we have courage to stand true, and to openly witness for thy kingdom. Endow us with the faith that overcomes fear and that rises above sorrow. Lead us to thy glory while we live, and give the full assurance of an abundant entrance into the heavenly kingdom through Christ our Savior. Amen.

Off for Another Association After two days at home to complete the copy for the RECORDER regarding the Eastern Association, the editor was off for the next one, to be held in Leonardsville, N. Y.

The trip up the Hudson by rail is always fine, with its variety of scenery of both land and water, and its lessons of engineering in railroad making. The constant dodging in and out of tunnels; crossing bayous where river waters make little lakes to be bridged, stretching into the rock-bound shore; the groves of fine forest trees now and then; and the far-stretch of the water scenery along the Hudson—where in any land can be found a more inspiring and interesting half-day's journey?

Then after a night in the city of Utica, there was a modern bus ride of three hours through the rich farming region of central New York, with several quiet villages nestling among hills and surrounded by farms with newly planted fields, and flocks of dairy cows quietly grazing in far-stretching pasture lands upon the "beautiful hills." All this combined to make a most enjoyable outing.

On arriving at Leonardsville, it did not take long to reach the home of Brother and

Sister Irving Crandall, where once again I was to be entertained and given a quiet place for my work.

Leonardsville is in a beautiful valley, and at this time of year the scenery is truly charming.

Rev. W. D. Burdick and wife are home companions here also, having arrived by auto from New Jersey a few minutes before my arrival.

So we are well fixed for the work of the association.

Central Association On Thursday evening, June 13, the Central Association convened with the First Brookfield Church in Leonardsville, N. Y. The theme chosen for this session of three days was: Increased Spiritual Power, "I can do all things through Christ which strengtheneth me." Philippians 4: 13.

There was a good congregation for the opening session. Some came over the hill from the Second Brookfield Church. The president called the meeting to order, and Rev. Lester Osborn of Verona led the praise service. After the song, "Lord with glowing heart I'll praise," he read from Jeremiah where God said, "Jeremiah, what seest thou?" and sent him forth on his mission. After an excellent prayer by the leader, the congregation united in the Lord's Prayer, and the meeting was open for business.

The letters from five churches were full of interest. We give our readers the gist of them here:

ADAMS CENTER

Adams Center graciously acknowledged God's goodness and expressed thanks to God for the faithful services of their pastor in carrying the good work along.

The attendance on Sabbath services has been unusually good during the first half of the year, but sickness in several homes hindered the work somewhat during the last half.

If giving for the work of the kingdom is a sign of interest in spiritual matters, we feel that progress is being made. Besides increasing the

pastor's salary \$200.00 we have tried to be liberal toward the Onward Movement and the denominational building funds.

Resident membership 110, nonresident 42, total 152.

BROOKFIELD

Rev. Herbert L. Polan is Second Brookfield's new pastor. Interest seems to be growing better. Sabbath services are better attended. Young people and Sabbath school are doing well. The hope for our future lies with them. Our women's societies are active in good works and a great help in maintaining the church.

Property for a parsonage has been recently purchased for the use of the pastor's family, and the old parsonage has become the "Parish House." This is a good move.

They are hoping for a renewal of interest on the part of their members.

DE RUYTER

This church sent hearty greetings to the association. They have had no pastor since the first of April, but are maintaining the regular church services. Either they secure a supply preacher or use the SABBATH RECORDER "Pulpit" on Sabbaths. De Ruyter is happy over the prospect of having Rev. Harold R. Crandall as minister from the middle of July until Conference. He and Mrs. Crandall will spend the summer vacation there. The Missionary Society is aiding in the matter.

De Ruyter has 56 resident members and 13 nonresident, making 69 in all.

WEST EDMESTON

This church is hopeful, and trusting God for strength to carry on in the coming year. It reluctantly gave up its pastor, Mrs. Crofoot, last fall, after nine years of faithful service.

Recently West Edmeston has united with Leonardsville in securing Rev. Paul Burdick as joint pastor.

The membership numbers 33, of whom 19 are nonresident.

VERONA

The Verona Church reports the attendance as having been unusually good, especially during the winter, having an average of 60 each Sabbath during the three worst winter months.

The church enjoys the loyal preaching of Pastor Osborn. A personal prayer and study group is doing good work.

The workers have been divided into groups so that every member of the church and society has a place in some group. The head ones of the groups make a pastor's cabinet that meets every month for consultation.

Once a month there is a layman's service in which denominational problems are considered in papers specially prepared for the consideration of all.

Verona's total membership is 100, of which 20 members are nonresident.

LEONARDSVILLE

The First Brookfield Church welcomes the association this year. With sadness it mentions the death of its pastor, Rev. F. E. Peterson. We shall always appreciate the influence of his Christian

life as he labored among us for nine years. The good results of his life and that of his faithful wife will live on as the years go by.

The Methodist pastor has supplied the pulpit very ably. Our hearts are made glad by the coming of our new pastor, Rev. Paul S. Burdick, and his family. They have already endeared themselves to us, and we feel like taking on new courage. We are hoping for much help from these meetings.

Our present membership is 62 resident and 27 nonresident, making a total of 89.

SYRACUSE

This church has passed through dark days, owing to the tragic death of the pastor's wife. They are thankful for the grace that has sustained him. Short finances cause a shortage in the Onward Movement funds. Some signs of new members. Membership, 15 resident and 3 nonresident.

After the letters were read Rev. Mr. Potter, the Methodist pastor who has been preaching for our people during their pastor's absence, sang the following song as a solo. It did seem good to hear a song, every word of which was so distinct that you could understand it all. We give it here:

"Weak and unworthy tho' I be,
Yet Christ the Savior died for me;
And I shall see his blessed face,
For I'm a sinner, saved by grace.

Chorus

"In glory I shall see his face;
In glory I shall see his blessed face;
For I'm a sinner saved by grace.

"Weary of sin, to him I came,
And asked for pardon in his name;
He heard, and now in his embrace,
I live, a sinner saved by grace.

"Tho' fierce temptations press me sore,
I'll leave my Savior nevermore;
In heaven he has prepared a place
For me, a sinner saved by grace."

The sermon by Pastor Paul S. Burdick was from the text, "What is that in thy hand?" the question asked of Jeremiah the prophet. The strong points were regarding the future prospects for Seventh Day Baptists as a denomination. To continue to lose our young people means death to our denomination. We should do our best to check the movements that cause losses.

Seventh Day Baptists should take stock of our resources, and make careful use of what we have.

The cause for our future rests in the hands of this generation and what use we make of our resources. There are, first, men of wealth and ability among us. It will

be hard to make a full estimate of the help that came to us in years gone by, through men of wealth who kept their business so that our young people could get work and be true to the Sabbath. Such help today would do much toward holding our boys and girls true to the faith of our fathers.

Then much can be done by private business, of the one man kind. The matter of choosing a life work is all important. There are many lines of good work and several professions wherein the Sabbath can be kept and our young people remain true.

It may be that too often they are not willing to take a second choice in work for the sake of being true to God. Indeed it would be better to remain on the farms than to forsake Sabbath for other lines of business. Farmers as a rule do as well as they could do in some other lines. And it is a good, healthful business. The farmer can be independent where others can not be.

Friday at Leonardsville This was a busy day at the Central Association. The audience was small but the work was carefully attended to.

After an excellent devotional meeting the president, Mr. Raymond Sholtz of Verona, took charge and conducted the business session.

The treasurer's report was presented by Brother A. E. Felton of West Edmeston. Then came the reports of the committee on obituaries, the committee on ordinations, and the missionary committee.

Delegates from sister associations came next in order. These were Rev. George B. Shaw from Southeastern Association, Professor Edwin Shaw from the Northwestern, and Rev. Edgar D. Van Horn from the Western Association.

The sermon of the morning was by Delegate George B. Shaw—one of his live practical sermons, always helpful.

MEALS

The dinner hour found the ladies all ready for their guests in the basement of the church, where there are excellent arrangements by way of a kitchen and dining room.

Every noon and evening, meals were served here at a very reasonable price, and excellent opportunities for visiting and renewing acquaintances were found here.

TRACT SOCIETY'S HOUR

The first hour after devotions in the afternoon of Friday was given to the representatives of the American Sabbath Tract Society. Brother W. D. Burdick spoke of the general work, and the editor spoke of the publishing house and the denominational building movement. The hour was all too short for a full presentation of all the interests. The policy of the SABBATH RECORDER was presented and a condensed history of denominational papers, including the *Sabbath Register* and the *Protestant Sentinel*, and the need of such papers for a small, widely scattered people with a common faith.

EDUCATION SOCIETY

The interests of our schools were presented next, with Rev. Edgar D. Van Horn presiding. Edwin Shaw was his helper, and a clear presentation of the conditions in the colleges and their tasks was given. Brother Shaw read a strong article, which we hope to be able to give our readers in this issue. If it does not reach the RECORDER in time for this week, you can look for it soon.

A kind tribute was paid to Doctor Daland and Rev. William C. Whitford of blessed memory as presidents of Milton College. The excellent influence of our denominational schools, Alfred, Milton, and Salem, was cause for thanksgiving.

The desirability of having candidates for the ministry educated together, where they can come to understand and love each other, was well presented. There was a plea for united prayers by our people for the Lord to raise up young men for the ministry.

Such men are greatly needed. There is not enough strong conviction upon this important matter. Too few boys are hearing God's call, and we must do more to inspire them, and impress this duty upon them.

PRAYER MEETING NIGHT

There was a good sized congregation on Sabbath eve, and Loyal Hurley opened the services with a lantern picture of Christ at the door. It was fine and quite in keeping with the well known picture seen in so many of our homes. The song, "Behold a stranger at the door," was most appropriate to begin with. There was an unusual harmony between the picture and the sentiment of the music.

Brother Polan preached a brief but impressive sermon on the *will* to do for Christ, from the text, Matthew 20: 15—"Is it not lawful for me to do what I will with mine own?"

He emphasized "*If we will*"; spoke of the wilfulness that keeps men from Christ, and urged more willingness to heed the call. It means something to "will to do the Master's will." No man can compel us to do right. We must do it ourselves. It requires effort to do well; but we can do all things through Christ which strengtheneth us.

The testimony meeting was very good. Forty-seven persons gave voluntary testimonies, and the meeting closed with the song, "Come into my heart Lord Jesus."

SABBATH DAY AT LEONARDSVILLE

We had a beautiful Sabbath morning. The weather was cool, and everything was favorable for a large attendance. From all the churches automobile loads came in until the churchyard was crowded with cars, and both rooms in the church were well filled.

Pastor Paul S. Burdick had charge, and the first thing was a brief memorial service in honor of Brother Peterson, the late pastor of this church. Four of his old-time friends took part in this service. These were the two Shaw brothers, George and Edwin, Willard D. Burdick, and Brother Polan.

Then came the sermon by Editor Gardner. It was a plea for the higher and better life—not only for ourselves, but for the good of our children, our families, the church and the community. Life means more than this brief span between the cradle and the grave. The outcome depends on how we live here. Our life here helps to settle the question of the outcome for our children and our friends and neighbors, who come under our influence.

So our life means much to ourselves, our homes, our church, our community. Sometime I will give this sermon in full in the RECORDER.

In the afternoon of Sabbath day, the main address was by Secretary Willard D. Burdick. It was a stirring appeal for people to rally around our Onward Movement in the few days left us before the Conference year closes, and save the boards from having to close the year in debt.

Friends, there is very great need that this call should be heeded. The next few days after this paper reaches you will settle the question as to whether the boards can go on with the work or whether they will be obliged to close up some of it for want of funds. A hearty response now—within a week or so—would be wonderfully encouraging to our leaders.

THE CHILDREN'S MEETING

Mrs. Polan had charge of the children's meeting in the session room, and they must have had a good time. There were thirty-three children in attendance—from Verona, eight; West Edmeston, three; Leonardsville, eight; Brookfield, nine; De Ruyter, one, and there were four visitors. Fourteen adults attended this meeting, making forty-seven in all at the children's service.

YOUNG PEOPLE'S MEETING

At three o'clock on Sabbath Rev. Loyal Hurley led the young people's meeting. I think arrangements are made by the young people to write up this meeting for the RECORDER.

In the Sabbath school hour Edwin Shaw made a little talk and read three questions which he did not try to answer, but left them for the people to think about.

1. Is not the Sabbath school more fundamental to our cause than either the Tract or Missionary boards?

2. How is this board related to the Education Society? Our work is a strong plea for religious education.

3. Shall we publish a children's paper? He spoke briefly of some objections, such as cost, and the difficulty in securing proper authors for such a paper.

On this matter the editor of the RECORDER would like to know why it would not be well for the Sabbath School Board to take hold of the Sabbath School Department in the RECORDER and try to make that something worth while for the children. The only cost I can see in this would be the personal effort of the board to secure authors for the Sabbath School pages.

EVENING AFTER SABBATH

The Young People's Board put on a most interesting and attractive program for this evening session. Mrs. Raymond Sholtz, Verona, N. Y., had charge.

Another Bible picture—that of Christ and the rich young ruler—made the keynote of this session, and the young people of Leonardsville had an earnest discussion, in the form of a dialogue by four young people, regarding things suggested by the picture. After the dialogue Brother Hurley threw the scene upon the screen adding some words of explanation. It was an interesting meeting that every one seemed to enjoy.

The music of this hour was especially good. It began with a fine praise service led by Mrs. Sholtz. A mixed quartet sang, "Lead me, Savior lead me, lest I stray."

The songs that melted many hearts were sung by the old quartet boys who came together here as a double quartet. There were the two Shaws, Brother Polan, W. D. Burdick, Brother Hurley, Brother Edgar Van Horn, Paul S. Burdick, and Lester G. Osborn. Most of the boys are getting gray, but they do sing the dear old songs as well as ever. They sang two this time, one immediately following the other.

When they struck out on "Come, Spirit come, with light divine," it did seem good to hear it again. But when they followed with "The Old Wayside Cross," many hearts were touched and eyes were filled with tears. It recalled tender memories of other days when congregations were stirred by that song, and seeking souls found the Savior. This is their full program.

YOUNG PEOPLE'S BOARD HOUR

Piano solo—Miss Iris Sholtz, Verona
Hymn—"Jesus Calls Us"
Hymn—"Softly and Tenderly Jesus Is Calling"
Duet—"Abide with Me"—Rev. and Mrs. Paul Burdick
Scripture—Mark 10: 17-22—Miss Bernice Maltby, Adams Center
Quartet—"Savior, Lead Me Lest I Stray"—Rev. H. L. Polan, Miss Iris Sholtz, Mr. and Mrs. Raymond Sholtz
Prayer—Rev. Loyal F. Hurley
Male chorus—"Come, Spirit, Come"
"The Old Wayside Cross"
Drama—"The Cost"—Muriel Polan, Jessica Brown, Jean Rogers, and Ellison Corbin—Brookfield Juniors
Picture—"Christ and the Rich Ruler" (by Hoffmann)—Remarks—L. F. Hurley
Piano—"Almost Persuaded"—Iris Sholtz
Benediction—Rev. George B. Shaw

This good meeting made a happy ending for a beautiful Sabbath of spiritual meetings.

Between the sessions everybody seemed to enjoy the social part of the gatherings. They had come from Adams Center, Verona, Brookfield, West Edmeston, De Ruyter, and Utica—friends of many years—and it seemed to many like a real home gathering.

Last Day at Leonardsville On Sunday morning, June 16, the association opened at ten o'clock for business.

Brother Osborn is a good leader of devotional services, and this morning the praise service opened with what seemed to be one of his favorite songs, "If Jesus goes with me."

"It may be in the valley where countless dangers hide;

It may be in the sunshine that I in him abide;
But this one thing I know—if it be dark or fair—
If Jesus is with me I'll go anywhere."

The following resolutions were quite carefully considered and approved by the association:

1. We believe that religious education is of exceedingly great importance, and we commend our Sabbath School Board for its purpose and efforts to promote in all our churches throughout the denomination an interest which shall unify and co-ordinate all the teaching agencies of the church into a definite program of religious education.

2. *Resolved*, That we reaffirm our traditional attitude of loyalty to our government and our opposition to the liquor habit and to the traffic in intoxicating drinks.

It was nearly eleven o'clock when the discussion ceased—much interest was manifested in the first resolution—and the missionary hour began a half hour late. Secretary William L. Burdick made a strong plea for missions on *general* principles and made application of those principles to our own mission fields. He said, Christian missions always include *evangelism*. This is God's plan for saving the world. It is not *man's* plan, it is God's. The One who created the vast universe is the same One who ordered Christian missions, as a plan to make our world what it ought to be. Its purpose is to overcome the evil and to establish the good. Jesus Christ gained the victory over disease, sin, and death. His plan included the helping of enemies as well as friends.

It is our business to propagate our reli-

gion. For this purpose the church exists. It is to do the work of God. The church that does not believe in mission work is doomed. And whenever a church becomes indifferent toward missions, it is on the way to death. If we do not support the work, that very attitude is a sign of death. The only hope for the future of our old world lies in missions.

We, as a people, have allowed several missions to die for want of help. There must be a change in our spirit toward such work, or other missions too must be given up to die. Friends, something *must be done*.

I am afraid that too many of our leaders have been sleeping over this question. A revival of the spirit of missions would bring us victories at home and abroad.

In the afternoon meeting, Brother Burdick held a brief open parliament upon this subject, with opportunity for asking questions. He assured us that our need of workers is very great, which adds much to the troubles confronting the Missionary Board.

Conditions in British Guiana are quite encouraging. There are still some great problems to be solved in our China field.

As this missionary hour closed Professor Corliss F. Randolph, president of the Tract Board, who had arrived today, made some kind and helpful remarks. He extended hearty thanks for the interest taken in our work, and especially for the widespread interest in our denominational building matters.

At the close of this hour the association commended the good work of the Missionary Board, and urged all the people in our churches to rally promptly and help to raise the money to pay the debts.

CHANGES

The corresponding letter was read and approved. It showed some changes that had come in the Central Association.

Mr. Polan had come to the Brookfield Church as pastor, and Paul S. Burdick has become pastor at Leonardville and West Edmeston. Brother Harold Crandall and wife are to spend the summer with us in helping pastorless churches. Pastor Peterson has passed away. Mrs. Alonzo Crofoot has resigned as pastor of West Edmeston.

Brother Clayton is sent as delegate to sister associations, with Brother Polan as alternate. Brother Osborn was appointed as delegate to the Southeastern Association in 1930.

The letter also expresses interest in the progress of the denominational building.

Rev. Edgar D. Van Horn preached the closing sermon of the association. The general theme was, What is Religion? It was an excellent sermon, and since he has promised it, in full for the RECORDER I refrain from trying to report it here. Look for it and be sure to read it when it comes.

The closing song in this association was, "Jesus I my cross have taken." The meetings have all been good; and many people go home feeling helped and strengthened for the good work.

God's Promise of Help As I go around **In Times of Trouble** among the dear friends of other years, I am deeply impressed with the changes that have come to them. Some homes have been broken up. Friends and loved ones have heard the "last call" and left their homes desolate, and many faces must carry marks of sorrow to the end.

In several cases I have been deeply impressed with the signs of Christian resignation and of subdued, abiding trust in the heavenly Father who has promised to be a present help in trouble. Evidently the everlasting arms have been underneath and afflictions have proved to be blessings in disguise. Like poor old Job's troubles, ours too have worked together for good. Many lives and characters have been uplifted and better prepared for heaven by those things we call troubles. Sorrows have melted hard hearts and subdued selfish spirits until many souls can say with David of old, "It is good for me that I have been afflicted."

Dear friends, a life all sunshine would not be as well for us as is a life with a divinely appointed share of sorrows and even some storms of trouble.

What would perpetual sunshine do for this old world in which we live? It would be a most unwelcome gift. The earth would become parched and vegetation would disappear. There could be no good fruits or beautiful flowers. The cattle on a thousand hills would perish; and suffering humanity

could not endure the glare of an endless noonday sun. Nothing could be more welcome than a storm of rain from overhanging clouds.

How suggestive of what life would become to the soul, if we were allowed to dwell in luxury and ease, having our own way, and increasing in wealth until, like the rich man Jesus spoke of, we might say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

It would be far worse for us to be permitted to live so free from affliction that our souls would lose the flowers and fruits of grace and trust so essential for peace with God and a home in heaven.

It was trouble that made Job say, "He heareth the cry of the afflicted." Isaiah was blessed with the assurance that the Lord "will have mercy upon the afflicted." Paul taught that if they were afflicted, it was for their good.

Indeed, the afflictions and crosses and sorrows of God's children are the rainy days that come to help them, as the storms help the flowers and fruits of earth to put on greater beauty and to become more useful.

It is blessed that in times of bereavement and trouble God's children can trustfully abide in the assurance that the loving Father never allows his child to shed a needless tear, in preparing them for everlasting life with him. When sorrows do come the heart can say, "Dear Lord, I am thine; let thy will be done."

Our cross is often too heavy for us to carry alone, and our hearts seem crowned with thorns; but the help of God has always been provided. My heart is always touched when I see evidences of Christian growth and trustful assurance in the faces of friends who have been called to mourn.

AMERICA'S GREATEST STEAMSHIP OPERATOR'S VIEW ON PROHIBITION

Captain Robert Dollar is perhaps the foremost foreign steamship owner and manager in America. Though eighty-five years old he is full of vigor and vitality. While attending the Foreign Trade Council at

Baltimore, Captain Dollar said to a staff representative of the *Manufacturer's Record*:

"When I took over a fleet of twenty ships, five years ago, any number of persons, all kinds of people, told me I could not run them successfully unless I served liquor on board. Not a drop of liquor ever has been served on one of those ships—and, they are running still, and the passenger list always is filled. If ever I have to turn bootlegger or serve liquor on my ships, I'll give up or go broke—I won't do it. And, what kind of man would I be if I carried liquor on my ships and at the same time said to my officers and men, 'Any one of you who takes a drink of liquor will be fired instantly?' No, sir; my ships never have carried liquor and never will.

"I was banished from my home—from Scotland, my native land, at the age of thirteen, by liquor. Our family had a sad experience with liquor and at thirteen I left home, and I vowed then and there that never would I touch a drop of liquor, and I never have. In my long life in the lumber business and the shipping business, I have seen hundreds of young men—fine young fellows, with every prospect for fine, useful lives—absolutely destroyed by liquor. Young fellows who started with me, but took to liquor, went into the gutter. All my life, from boyhood, I have seen closely the wretchedness that liquor causes.

"Prohibition has been a Godsend to this country, and above all to the poorer people. And, most of all, it has been of indescribable value to the women and children of the country. It is the women and children who suffer most, in the end, from the evil effects of liquor on the men, and prohibition has spared the women and children an indescribable amount of suffering. Under prohibition, money which went to the saloon and the liquor seller goes to the stores for clothing for the women and children; it goes into the savings bank by hundreds of millions of dollars each year; it is invested in automobiles and other recreations. Prohibition is a Godsend to this country." — *Manufacturer's Record*.

"Religious fanatics are more dangerous to the progress of civilization than knaves."

MISSIONS

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

"EXCEPT THE LORD BUILD THE HOUSE"

There is great need of instruction regarding the right way of living, as is seen from the fact that the conception as to what constitutes proper human conduct is often very low, but the greatest need is not instruction, as great as that may be. Far above this men need to have their desires to do the highest and best things fanned into flame. There is a difference between knowing the best and doing it. There is in every heart an inner light pointing the way; there is also an impulse to do the noble thing, to follow the inner light, and this impulse should be stirred until it becomes the ruling passion of the soul.

Nothing can do us any good in the long run that is not in harmony with the Father's will. He who adopts a course, feeling that it is not in accord with the Savior's purposes, will sooner or later regret it. Nothing can prove a genuine success which is not in accord with the inner sense of right. "Except the Lord build the house, they build in vain that build it." All this applies to missions. Because of the mighty forces against which the Church contends, there will be failures enough in missions if missionaries, boards, and churches put themselves entirely in God's hands; but there is no possibility of success unless his work is thus divinely directed.

It is not always easy to yield our wills to the Father's, but it is much more difficult to hold ourselves completely submissive to him. Temptations are constantly coming in the most subtle ways to break away from the inner light, and we have to continue the struggle to hold ourselves in full accord with God's will. "Ne'er think the victor won." The submission of yesterday will not do for today. We need to hold ourselves submissive as the days come and go. The Father is merciful and will forgive us for having resisted his will in the past if we will yield completely to him now.

It is in the attitude of complete submission that the soul may receive divine illumination and the guidance of the Holy Spirit. Pastors and missionaries, churches and boards and other denominational organizations are not going to solve their problems and settle their great questions by arguments, much less by criticisms. We must come to recognize our lack of wisdom and yield ourselves completely to the Father's will. Then the Master can direct us in solving the problems of the work and use us in the triumph of his cause.

It is not enough that a few individuals let God have his way with them. The situation of the hour demands that churches, boards, Commissions, and General Conferences should be yielded completely to the Father's will. "Except the Lord build the house, they build in vain that build it."

LETTER FROM DR. PALMBORG

DEAR HOME FOLKS:

I feel that I would like to tell you a little about a visit I made to Nanking a short time ago.

Nanking was once the capital of China. The name means "Southern Capital," as Peking means "Northern Capital." Now as you know, the new government has again made Nanking the capital.

As it seemed necessary for me to take a little rest, I thought to combine it with increase in knowledge, so wrote to Mr. Fu, the man who obtained the money for the beginning of my industrial work, and asked him if there was some house on Purple Mountain where I could rent a room for the nineteen days I planned to stay there. He had several times invited me to come and visit them, as he is general manager of the Sun Yat-sen Memorial Park, which includes Purple Mountain, being about fourteen miles in circumference. I have been much interested in his work and was anxious to see something of it.

Mr. and Mrs. Fu were pleased to have me come. There are several Liuho people besides themselves up there, and they all came in a new auto truck belonging to the park, to welcome me at the station, a distance of ten miles away. It was a jolly party. The fine automobile road running through the park to the new tomb of Sun Yat-sen, where his coffin is to be placed on

June 1, had just been finished the day before. This was also the case with the little house in which I was to have a room, and which is an adjunct to the summer residence prepared for President Chiang and his wife and her sister, the latter being the widow of Sun Yat-sen.

This house is just a few steps from the one in which Mr. Fu's family live, as well as others having business in the park. I ate my dinners and suppers with them, Chinese food, of course, and got my breakfasts in my room. The buildings are in connection with the finished part of the park, which is really very pretty with some fine landscape gardening and, I should think, several thousand potted plants as well as many flower beds, trees, and lawns. As I love flowers intensely, that in itself seemed a good enough vacation!

But Mr. Fu, though very busy, kept me in mind all the time, and whenever there was a vacant seat in a car going about the outlying parts of the park, he always managed that I should occupy it, as well as arranging several excursions to points of interest, like old temples, etc.

My first trip was to see the new tomb, which really ought to be spelled with a capital letter, I suppose, for it is being made a shrine for all of China; and Sun Yat-sen, though a professed Christian himself, is in danger of being made a god!

The tomb, with the hall of offerings in front of it, is certainly beautiful and impressive in its simplicity combined with fine taste, and its solidity and durability. The double roof of blue porcelain tile is supported on brass rafters. The outside walls are of granite from Soochow, and inside they are lined with dark grey marble from Italy. On panels of this are carved and inlaid with gold, quotations from Sun Yat-sen's writings and some writings of others about the ideals of the republic. (If only all the war lords and others would be willing to follow those ideals, there might be peace and prosperity for China, but the outlook is doubtful.)

In the room are a number of pillars about six feet in circumference made of black stone from Tsing-tan in Shantung Province, and the ceiling is in figures of mosaic, around a central great, white star in a blue field, the flag of the republic in mosaic. The

grounds about the tomb and building are laid out beautifully and planted with hundreds of trees, arranged most tastefully. This was Mr. Fu's especial work on the place. Perhaps a long description would weary you and still not enlighten you much, but one thing can be easily comprehended, and that is the approach to the tomb, which is part way up the mountain.

It consists of eleven flights of stone steps, (altogether 345 steps) and as near as I could judge, the whole approach of steps was eighty feet wide. The automobile road mentioned before is one hundred feet wide, and for a long distance extends perfectly straight in front of the tomb, so that the latter can be seen for some time while approaching it as a white area on the mountain side.

To me the most interesting thing about it is that the building itself was planned and built and all the beautiful surroundings arranged entirely by Chinese people, no foreigner having anything to do with it, except as these Chinese had been educated either abroad or by foreigners in China, and that the whole compares favorably with anything I have seen. It seems to me a clear evidence of the ability of the Chinese in any line of endeavor.

My first auto trip was in company with Mr. Fu, Mr. Tau, principal of a Rural Normal School, and Mr. Tsu, an architect in charge of the building work in the park. They were deciding on locations for seven rural schools in the park for the children of the original owners of the land, who still live on it, and work on it, for a very small rent, until their land is to be developed into a real park, for much of it is still undeveloped. Mr. Tau is a graduate of Columbia University. I was immediately impressed with his zeal and sense, and his tact in managing an old woman who had built a temple which he wanted to use for a school temporarily. These schools are to be built of sun-dried mud bricks, very cheap, and are for practice teaching for his normal students. Mr. Fu told me of his school, and Mr. Tau gave me an urgent invitation to visit it, which I did later.

One day I went to a temple to see some "mau-tan" flowers, like peonies except that the plant is a bush which grows from year to year. These were over sixty years old,

and carefully tended. They were about six by eight feet and about five feet high and covered with great pink, fragrant peonies. At their blossoming season many go to this temple to see them. This time I was in a fine seven passenger car from the city, used by a gentleman who is a road commissioner for the park. He is a graduate of Yale, also very enthusiastic over his work of road building. With us was an electrical engineer, graduate of the University of Illinois. My idea in mentioning all these American schools, is to show what an influence American education is having in the development of the new China.

One evening I took supper with Mr. Fu and a gentleman from the northwest, developing commerce up there. Mr. Fu introduced him to me as a "real" Christian. He was a graduate of Harvard. He said to me simply, "I am sure that without a real Christian faith I could not live in that part of the country. Mr. Fu himself is not a professing Christian, though he approves of and really practices the principles of Christianity. He is not in the least proud, though happy and pleased, with what he has been able to do, simple, straight-forward and honest, wearing common clothes always, kind to all in need, and generous to all. About four hundred to five hundred people are employed in the development of the park, most of them very poor people, many of them beggars previously. Heads of different departments are, of course, educated men, and many of them of fine qualities. Some are from Liuho and its neighborhood.

One visit I made was to the back side of the mountain, to see the work done there. The man in charge of that particular sub-station was a Mr. Io, from a little village about two miles from Liuho. He was evidently delighted to see me, and delighted too, that I happened to come on a day when he could take some time off to show me around. The chief business is planting of trees on the mountain and education of the people about the value of this work. The mountains there are bare, except for the trees that have been planted, literally millions, I understand. I saw pines in all stages of growth, from little fuzzy balls a few inches high, to trees with trunks the size of my arm, and a few really old trees,

the latter around temples only. There is a large nursery in the park from which Mr. Fu gave me as many specimens as I wanted, also gave me seeds of pine, juniper, and locust, which he told me how to plant, asking that I utilize a little ground on the hospital premises and later distribute the young trees wherever acceptable, about Liuho.

But this is getting away from my visit to Mr. Io. He showed us some of the work of his place, after giving us dinner. (Another Liuho visitor, a gentleman, was with me.) Then he went with us to visit an experimental silk worm culture station, in charge of a wide-awake, intelligent, young man (with a beautiful wife and baby), who had received his special education in France. The millions of silk worms were just hatched from their eggs, little black specks feeding on the chopped up mulberry leaves prepared by white-aproned young ladies, students from surrounding schools, who were specializing in this work. The worms of the best quality are raised, and the eggs hatched from the moths are distributed to the farmers in the region about, with instructions as to their care and culture. It was all very interesting, especially as evidence of the work the government is doing in trying really to better the condition of the people, who in that region seem very poor.

Mr. Io also took us by boat through a shallow lake, a ride of about forty-five minutes each way, to visit a public park on a sort of peninsula extending into this lake. It was rather uninteresting as it was so very inferior in every respect to the Memorial Park. The part that interested me most about that was that by no means were we able to pay any of the expenses of the trip, Mr. Io insisting that we were his visitors from so near his home town he should be the host in reality. He promised to come and see me, sometime, in return. There was a model school in this park, the rooms of which from the windows, looked interesting. I was sorry it was closed.

One day Mr. Fu made a picnic to a famous temple, with his family and members of the staff, and some young women teachers in government schools. They had as good a time together as a bunch of college students at home might have had. We had to start very early and go on the train some

distance after the truck ride of the ten miles to the station. The men had brought along a lot of cooked rice, some bread and canned meat, and had a jolly time standing around eating their breakfast. We were all in a third class coach, where one could be very informal!

After the train there was a mile walk through pretty scenery, to the temple situated in a sort of small, round valley amongst the low mountains, high enough however when we came to climb the one called, "The Thousand Idol" mountain, where idols were carved out of the stony sides of the irregular mountain. It was especially interesting because of the old stones connected with it and the engravings in the rocks of the writings of ancient worthies, which are often taken off on thin paper by those who want them and can do it.

On this trip, however, the most interesting thing to me was a visit to a rural normal school in charge of a Mr. Waung, who could not speak English. He was also very enthusiastic over his work of educating the four hundred students in his charge. Here the students were all taught to work at different trades, especially agriculture and carpentry. They were obliged to do all the work of the place, even their own cooking, supervised of course by a cook. They cooked a special dinner for our crowd. Here everything was free to the students except their bedding, clothes, and books. The buildings were very ordinary with brick floors.

On the way back Mr. Fu took me into the grounds of the Nanking Agriculture College, where he was principal for three years. The grounds were charming in their neatness and evident care, with well kept beds of all sorts of growing things and some of masses of flowers, especially pansies which were in their prime and very large and beautiful. Mr. Fu, of course, felt an especial interest here. He was specially educated in a Manila Agricultural College; then was at the head of the agricultural department of the Southeastern University in Nanking; then principal of this school, then for a few years engaged with General Feng (usually called "the Christian General") in his work of colonization in the northwest, and from that to the manage-

ment of the development of this park, which he has had for several years.

In the first summer of my life in China I met a Mr. Bailie, then a missionary in Nanking, who rendered me a great kindness in a time of need. Interest in the welfare of others is his specialty. He procured from the government at that time a part of the back side of Purple Mountain, on which he settled a colony of beggars and refugees, importing fruit trees and other things for them, teaching them to build their own little stone huts and to till and plant the ground. He has long since left this scene for other spheres of usefulness, but I have often wondered how the scheme had worked out. On my visit to Mr. Io at the back of the mountain, I asked him, and he said he thought it had been about eighty-four per cent successful. On the road we met a neatly dressed old man with a donkey, smiling and respectful in his greeting, who, Mr. Io said, was once a beggar, but now had his little home, a wife and child, a donkey, and a comfortable living. I was very glad to have my interest satisfied thus.

One of my most interesting experiences was my visit to the normal school of Mr. Tau, which did not occur till the last Sunday of my stay. Mr. Tsu, who was the architect in company with us on my first ride about the place, mentioned in the beginning of this, came with a carriage and took Mrs. Fu and me to the school, about fourteen miles from the park. The horse was the usual over-worked animal of that kind in Nanking, and by his evident weariness detracted a little from the pleasure of the trip. But aside from that it was delightful. Mr. Tsu had built the buildings of the school, eleven in number, without charge to his friend and schoolmate, Mr. Tau. He had evidently worked out his own ideals here, and I was surprised at the beauty of the architecture. At a distance, situated as they were on low hills at the end of a broad valley, with high hills as a background, they looked more like a pretty summer resort. Mr. Tau is carrying on his work independently to work out *his* ideals for the education of the masses, especially the rural population, and has only a little help from the government. The students pay for their board and books but have tuition free. All work as well as study.

The apparatus in the science laboratory was mostly made by them, the specimens in the biological laboratory prepared by them, the land is planted by them, furniture used is made by them, the buildings kept in order by them, etc. The model day school was just being cleaned by the children in the noon hour, one of them being the son of Mr. Tau himself. The kindergarten room with its circle of little stools, baby organ, playhouse, home-made rocking horse, little artificial garden and pretty paper decorations made by the children, was as good for its purpose as any such room anywhere, though the floor was of mud, plaster, and stone concrete, the walls of plastered sun-dried brick, and the roof of grass thatch. All the buildings were made of these materials, most of the expense being in labor, which is much needed by the poor population. Quite a number of college graduates were studying there to "get the idea." As Mr. Tau, not expecting us, was absent, we met a young man going out to teach the art class, which he was also doing without remuneration, on Sundays, in his free time, to help Mr. Tau in his fine work.

Teachers, students, and laborers lived alike, on the same food, and worked together at everything.

I have told in detail about all these things to show (what is a great delight to me) that the idea of *labor* in connection with education is gaining ground in China, to push out the idea that an educated man must *do* nothing with his hands, and that labor is degrading. Also to show that these men who have had their chance, have ability and zeal and personality to attract others to their ideals.

Mr. Tsu, our host for the day, had not been abroad but spoke English well. His earnestness, frankness, and common sense combined with idealism made a very favorable impression on me, and I would like to know how his future work works out. He is now twenty-seven only, my age when I came to China.

He treated us to a delicious Chinese dinner at a restaurant, then took us to a most beautiful place, a rocky promontory extending into the Yangtse River, giving a view of the whole southern shore in that region, with its hills and plains, with good roads wind-

ing about them, and the never failing beauty of water with its numerous sailing boats and land in the distance, too.

Mr. Tsu used up a ten dollar bill on the trip, I am sure. I wanted to pay part of it, as I had wanted to make the trip, but he insisted that he do it, saying, "You are our guest, and many of my nationals visiting America are treated with the same courtesy there by your people," showing also his fine sense of appreciation amongst his other good qualities.

Mr. Fu also would accept nothing from me for my board and other conveniences and pleasures while there, saying he felt he owed that much to me for my work in Liuho, for his people. I tried to repay a little by helping to lift his wife out of her despondency over the recent loss of their eldest girl by meningitis, now so prevalent, and by medical treatment and in other little ways, but still feel much in his debt—most of all in debt to him for the opportunity to meet the people I have written of, and others too, who made me feel that our work on the whole is not in vain. I had opportunity also to talk with many about Christ and China's need of him, and found nowhere a spirit of antagonism, but rather a high respect for Christianity. I think what pleased me as much as anything in the experience was the way I was accepted by them all as just like one of themselves, rather than as a "foreigner." I never before have felt so nearly a complete absence of any *racial* distinction, which I, on my part at least, considered a compliment. I was just a friend amongst friends almost as I am in America.

This is a very long letter and I hope it will interest you as much as it has interested me to write it.

Sincerely your friend,
ROSA PALMBORG.

Liuho, Ku,
China,
May 16, 1929.

A double mind is in itself a failure. In order to do anything well a man must be ready to give himself wholly to the doing of one thing at a time. Two brand-new locomotives pulling in opposite directions would be worth less as a motive power than one lame mule.—*Henry Clay Trumbull.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ALFRED UNIVERSITY

Ninety-Third Commencement

(Compiled from the "Alfred Sun" and "Flat Lux," by Professor Cortez R. Clawson)

DEGREES CONFERRED UPON NINETY-NINE SENIORS

Dignity and impressiveness marked the Ninety-third Commencement of Alfred University held on Wednesday, June 12. Beginning with the traditional academic procession through the pines, continuing through the musical selections to the class oration, the doctor's oration and the president's address, the program carried out the spirit of commencement. The processional, "Grand March," from Aida by Verdi was rendered by Mrs. Helen Heers at the piano, Professor H. O. Borass on the cello, and Lawrence Goldin on the violin. The invocation was offered by President B. C. Davis, thus formally opening the exercises of the morning. The "Hungarian Dance No. 5," by Brahms, rendered by the above trio, was followed by the senior oration on "War-Guilt," an oratorical success given by J. Enfield Leach. A duet, "Come Mallika," from Lakme by Delibes, was given by Edith Sickinger and H. Elizabeth Swain. The doctor's oration was a forceful and interesting paper on the "Romance of Business."

On the recommendation of the board of trustees, honorary degrees were presented Mr. Guyne, Doctor of Laws; Orra S. Rogers, Plainfield, N. J., president of the board of trustees, Doctor of Laws; Nathan E. Lewis, Plainfield, N. J., consulting engineer of Babcock and Wilcox, New York City, and member of the board of trustees, Doctor of Science; George A. Bole, Columbus, Ohio, president of the American Ceramic Society and former professor of Alfred University, Doctor of Science.

SERMON BEFORE THE CHRISTIAN ASSOCIATIONS

REV. RICHARD E. LENTZ

The thirty-seventh annual sermon before the combined Christian associations was delivered Sabbath morning in Union church by Rev. Richard E. Lentz, pastor of the Christian Temple at Wellsville.

Mr. Lentz chose as his theme, "Christianity, the Religion of Youth," and selected his text from Luke 10: 18. "And he said unto them, I beheld Satan as lightning fall from heaven."

The speaker referred to the contagious optimism of youth and the growing adequacy among the younger generation to cope with religious problems of today. "More than ever before, we find our young men and young women turning away from the pitfalls of the past and gazing forward to a glorious future of faith and achievement. The opportunity for youth to interpret the profound truths of the Scriptures has been given an impetus by the efforts of modern scholars—the newer Biblical version expresses more accurately the words of Christ as he spoke them, than the Bibles of Wycliffe, Luther, and Huss. The lure of Christianity is exemplified in the earnest questionings of youth. Active participation in the application of divine precepts indicates a wholesome religious-mindedness on the part of our present-day younger groups."

Miss M. Elizabeth Swain gave a vocal solo, "He Shall Feed His Flock," from the Messiah by Handel, and Miss M. Elizabeth Swain, Miss Edith G. Sickinger, Henry E. Peters, and J. Wilbur Carr, assisted by the choir, rendered an anthem, "Festival Te Deum," by Dudley Buck.

Kenneth M. Erwin, president of the Y. M. C. A., and Miss Helen H. Hamilton, president of the Y. W. C. A., conducted the service under the auspices of the united Christian associations. Ushers were Lee Armstrong, Stockton Bassett, Milton Burdick, and Gene Crandall, of the Y. M. C. A.

ANNUAL CONCERT

The annual concert of the department of music was held the evening following the Sabbath at Alumni Hall. The program is as follows:

Piano Duet—"Hungarian Dances," Nos. 2, 5

Brahms

Prof. Helen Heers, Prof. Paul Schroeder

- Vocal Solos—
 "Elegie" *Massenet*
 "The Violet" *Mozart*
 "Now Welcome, My Wood" *Franz*
 M. Elizabeth Swain
 Vocal Duet—"Song of India" *Rimsky-Korsakoff*
 M. Elizabeth Swain, Edith G. Sickinger
 Vocal Solos—
 "Invictus" *Huhn*
 "Morning" *Speaks*
 "Give a Man a Horse He Can Ride" *O'Hara*
 Prof. Ray W. Wingate
 Trios—
 "Serenade" *Drigo*
 "Swing Song" *Barns*
 "Spanish Dance No. 1" *Moszkowski*
 Lawrence Goldin, Violin, Prof. H. O. Borass,
 Cello, Prof. Helen Heers, Piano
 Vocal Solos—
 "Faites-lui mes aveux" from Faust *Gounod*
 "By the Waters of Minnetonka" *Leurance*
 Edith G. Sickinger
 Vocal Duet—"The Gipsies" *Brahms*
 M. Elizabeth Swain, Edith G. Sickinger
 Piano Duet—"Spanish Dances," Nos. 3, 5
Moszkowski
 Prof. Helen Heers, Prof. Paul Schroeder

BACCALAUREATE SERMON

PRESIDENT BOOTHE C. DAVIS

The baccalaureate sermon given Sunday evening by President Boothe C. Davis sounded the note of progress and inspiration rather than of farewell. The address, "Life's Work and Its Measure," was taken from the text, "Every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire; and the fires shall try every man's work of what sort it is." I Corinthians 3: 16.

The president developed his subject to illustrate, first, the prerequisites essential to any life which will leave its mark, and then, the standards by which such a career is judged. Spiritual knowledge which teaches reverence, consistent development, and vicarious service are the three principles which characterize the personality of such an individual. In closing, President Davis expressed the hope that the four years of college life would have helped to prepare each senior "to live fearlessly in the light, to act nobly in the present, and to exercise self-control constantly."

The sermon follows:

THEME: LIFE'S WORK AND ITS MEASURES

Text: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Corinthians 3: 16.

St. Paul has just been telling the people of Corinth that men are laborers together with God. He uses the figure of a building, and the erection of a super-structure upon the well laid foundations. Moreover, men may build gold, silver, precious stones, wood, hay, or stubble into the building; but every man's work shall be tested as by fire. If it is destroyed, it is worthless. If it endures the tests it has value. So he reaches the conclusion that endurance is the measure of man's work.

In choosing the theme, "Life's Work and Its Measure," for this baccalaureate sermon, I wish to suggest some of the qualities of enduring work, and to point out some of the tests for which good work must surely stand.

I. The Spiritual Element in Enduring Work

College men and women are getting ready for life's work. This preparation includes body, mind, and spirit. Life's work taxes all these elements of our nature, and no one can be overlooked or neglected without discounting the quality of work.

Physical development increases the resources with which mind and spirit work. So the college takes the physical into account, and seeks to increase its power and efficiency. The intellect is sharpened and trained for action by the pursuit of learning. The spirit is taught reverence for truth and law, justice, righteousness, and love. It is charged with motive power by the infusions of divine energy which pulsates in the soul with the enlarging visions that come through knowledge, insight, faith, and moral purpose.

So college fits men and women for work more incisive, intensive, accurate, and effective than is possible for the average man or woman without it. But the spiritual is the highest end of that training. We learn to appreciate nature's mysterious and delicate forces, to stand in reverence before an energy and a wisdom operating in nature, which often baffles human insight and scientific research. The reverent scholar brings to his work the consciousness of the divine. He works as in the presence of the Infinite.

He discovers the life processes, animal and vegetable, can go on only so long as each individual cell is surrounded by a fluid containing nutriment. Biology can teach us that. But it has not been able to tell us how a large tree, on a hot dry day, can lift sixty

or a hundred gallons of water to one hundred or even two hundred feet in height, reaching to its topmost leaf. Root pressure or osmosis has been measured in the rise of sap in the springtime to many feet in height. But on the dry hot days in summer, when there is the most evaporation in the tree, there is no rise of sap.

Neither will our present knowledge of physics answer the question. Capillary attraction will not solve the mystery. Water rises in a capillary in proportion to the fineness of the tube.

Capillary attraction with tree material will not lift water to the height of even a moderate sized tree.

The force that lifts water in the tubes of a tree seems to be a pull from above. But a suction pump, operated under our known laws of physics in lifting water, is limited by an atmospheric pressure of fifteen pounds to the square inch at sea level, and refuses to operate in lifting water beyond thirty-three feet, while the tree lift carries its supply five or six times as far. A tree not only carries its food to its lips, high in the air, by unknown forces, but it manufactures its food direct from the earth and the air, a thing which the animal can not do. And though the tree has no lungs, it feeds life's constant fires by taking in oxygen night and day.

Here in this simple illustration of the life processes of a tree, are mysteries before which the real scholar stands in reverence. He knows that only divine energy in nature can account for these phenomena. Compare any theory, statement, book, teaching, or influence—any work, of such a scholar with the irreverent, materialistic, dogmatic utterances of men who have failed to get the larger spiritual view of the mysterious wisdom and power of the Creator's infinite insights, adjustments, and provisions in this marvelous world in which we live; and you will have the first measure essential for determining the value of work, or its enduring quality, namely, spiritual insight.

Men who build gold, silver, and precious stones into the structure of their life work, must have spiritual vision to give it permanence.

In no respect is it truer than in this spiritual vision that every man's work shall be

manifest, of what sort it is, for the day shall declare it.

The aeroplane opens up boundless opportunities, but it also threatens limitless perils. All depends on whether spiritual forces keep pace with material gain.

Unless physical invention is paralleled by moral progress, the aeroplane, like the automobile, makes dissipation more disastrous and crime more efficient. On the possession of spiritual insight and moral will depends the answer to the question whether our material achievements shall be a blessing or a curse—a good or a calamity—permanent or temporary. The enduring work has the seal of the spiritual. The material is but temporary. The only things that abide are the spiritual insights.

II. The Growth Element in Enduring Work

Paradoxical as it may seem, the enduring thing is the growing thing. Truth is eternal; and yet truth is a progressive enterprise. Every generation sees truth in a new setting, with new terminologies, and new borderlands of discovery. Every scientific laboratory points to new discoveries and to widening regions of knowledge. It is this outreaching quality of truth that makes education an enduring thing.

Once let education or religion be something to be accepted, and not created, and education and religion have begun to die.

Whenever education or religion is finished, it has ceased to be gold, silver, or precious stones; and has become wood, hay, and stubble, ready to be burned up and destroyed in the onrushing fires of progress.

We are living in an age of propaganda. Ready made opinions are labeled education or religion, and are dispensed to unthinking multitudes in patent medicine doses. When educational creeds, or political creeds, or religious creeds become fixed they produce the closed mind, and individual thinking and individual responsibility cease to exist. When you tell men what to think, you tell them not to think.

Take away the independent judgment of a generation and you have mass manipulation, and are approaching chaos and death. This is why life means growth. Enduring work in education, in citizenship, in religion, must show its life by its growth. It must meet new conditions with new adjustments.

When a civilization has outgrown one

spiritual ideal it must create a greater one or perish in decadence and barbarism. Greek art, Roman law, and the ethics of Jesus have endured, only because they have living and growing elements of power within them.

The liberty of the founders of our republic ceases to be liberty when it loses its expansive and adaptive power and solidifies in the mold in which it was born.

Enduring history is a process by which humanity expresses a progressively elevated inner life in current forms and institutions. So it is that the element of growth becomes a characteristic of endurance.

III. The Element of Vicarious Service or Benevolent Ministry

I must call your attention to still another measure of life's work which can not be omitted in any study of work that endures. It is the element which is commonly called service. I want to underscore it by making it vicarious service or benevolent ministry.

To be remembered, respected, and loved, one must combine ability with service to humanity. No great name in history has lived in the affections of his fellows unless he has shown self-sacrificing service.

"He that would be the greatest among you shall be your servant," was the philosophy of Jesus.

"Whosoever will save his life loseth it, and whosoever will lose his life shall find it," is another expression of the same philosophy. He put it in still another way when he said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die it beareth much fruit."

The permanent, abiding, beneficial things are those which require sacrifice, and which find their satisfaction in the fact that labor, privation, and pain have been endured for others' sake. All that is heroic has this element in it. Men who, like Jesus himself, would have their work meet all tests, must measure it by this standard also: "Is it a ministry for the sake of others?" "Is it a work of creative, self-forgetting love?" "Is it vicarious?" "Is it a ministry?"

When Jesus Christ carried his cross to Calvary it was vicarious; it was for others. No other work has equaled it in enduring worth. When Luther and Melancthon and Knox and Roger Williams preached reform and freedom of conscience, their work be-

came imperishable because it was for others.

Washington and Lincoln and Roosevelt made lasting contributions to patriotism and State craft, because they were ministering to their countrymen, in building for the future.

William C. Kenyon and Jonathan Allen, pioneer presidents of this college, toiled for years, with little compensation, to lay the foundations of a college and secure its privileges to future generations. Every man who gives thought, labor, or money to enrich the service of a college has built a lasting work into civilization because it has been a vicarious service, and a benevolent ministry. This is the spirit which makes men's work immortal.

College men and women who go out from Alfred to do work which shall live and endure the testing fires, must not only be men and women of faith and spiritual insight, of growing and expanding perspective, but they must also be men and women whose aim is to make a better world for other people to live in; to make better living conditions for their fellows; and to increase human happiness by what they do and by the condition in which they leave the world when their work is finished.

Other elements of enduring work for the college graduate might be included in this baccalaureate sermon; other measures might be enumerated; but if the three elements which we have now considered, namely, the spiritual, the growing, progressive, or adaptive; and the human service elements exist and abide, the work which you shall perform can not prove valueless or temporary. It will not be consumed by fires which destroy wood, hay, and stubble; but will endure as gold, silver and precious stones endure while transient and perishable things pass away.

IV. Tests by Which Work Must Be Measured

1. "For the day shall declare it." It is significant that the first test mentioned in this text, written nearly two thousand years ago, is the test of light, the light of day.

We are now living in an age of unprecedented publicity. The modern press, with its accessories, rapid transit, the telegraph, and telephone and the radio, exposes every man's deeds, and almost his secret thoughts, to the light of day.

Business ethics have forced a public accounting. The bigger the business the more insistent is the public that it turn on the light and reveal both its policies and its profits. Reforms in politics come as rapidly as the acts of public officials are opened to the light. So it is that light is as much a purifier of moral and political life as it is of physical life.

Disease germs can not endure the light. Sunlight is a remedy not only for tuberculosis, but for many other ills which breed in the dark foul places of poverty and crime.

There is a remedy in light for sin, selfishness, greed, passion, and lust. There is no moral purifier like the light of day. There is no revealer of the acts of men more certain, more merciless, more exacting, than the light. "The day shall declare it."

There is still another sense in which the day shall declare the worth of men's acts. It is in the adaptability of work to meet the needs and uses of its own day and time.

In my boyhood days we used ox-teams for drawing heavy loads: logs, lumber, and hay, and often for plowing and cultivating the land. I prided myself on skill in handling ox-teams. But ox-teams are seldom seen today. I had skill in handling a grain cradle, and cutting by hand wheat and oats. Modern reapers do that work today.

I have a saddle that for my first twenty years residence in Alfred had constant use, for I had one, and sometimes two saddle horses. But for the last fifteen years I have used an automobile, and my saddle hangs useless and almost forgotten.

There are modes of thought and concepts of duty as antiquated and as much relics of the past as are ox-teams or grain cradles, and that are as useless as my saddle is, in the day of automobiles.

If a man is to live and serve in this second quarter of the twentieth century, he must be working with the tools of today. He must be familiar with current modes of thought, and he must be alive to present day needs and present day standards of ethics. His religion must grip present day experiences in the sight of new sciences and modern civilization. So it is that the day shall declare your work of what sort it is.

2. "And the fire shall try every man's work!"

Besides the tests of light there are the

tests of fire. You sometimes hear men say, "The fear of hell fire has been outgrown." "The figure of the Gehenna fire, outside the walls of Jerusalem, consuming the wastes of the city and its slaughter pens, no longer represents ethical conceptions of punishment." That may be true. But the fire of which the text speaks is not the fire that consumes men, but the fire that consumes men's work. The fires which make your labors fruitless and temporary; which consume the things you do and leave them ashes in your hands: the fires which rob you of power, of self-respect, of the consciousness of integrity, of a clear eye and an honest face, are not the fires of any future world, or of any Gehenna outside a city wall. They are the fires that rage within the walls of our own personality; fires of self-indulgence, selfish greed; lust of place or power, or animal passion. The fire that tries a man's work of what sort it is, is first of all the fire that burns within his own breast.

There are other fires, namely: environment, external difficulties, opposing forces, and such like; but the determining fires, the disastrous fires, the fires which no one else can control for you, are within your own body and soul and mind.

Work which can stand the strain of these fires is the enduring work. Here is where the gold shines, and the silver, and the precious stones. Here is where the wood, hay, and stubble show how little worth they have, and how empty any life is that has built nothing but cheap tawdry things of selfishness, pride, greed, and animal passion.

My young friends of this senior class, four years of college training have given you fine opportunities for forming estimates of values. You know more of the qualities of abiding work than you could have known without these inestimable privileges. You are better fortified against the disasters of poor work than you could have been without these years at Alfred.

The measure of life's work has been pointed out to you from many angles. You have chosen to make the necessary sacrifices for your college training. You have successfully accomplished it.

It now remains to correlate the essential qualities here made available, namely, the spiritual, the growing, and the service elements, into constructive, successful living.

The tests of successful living you can not escape. If college life has helped you to correctly apply these tests so that you can live fearlessly in the light, act nobly in the present, and control the fires of your own natures, you have gained a possession of incalculable worth.

Your Alma Mater sends you forth in the belief that your four years in Alfred have made this achievement possible. Our interest, our pride, and our love will follow you into life's work. We pray that the measure of your work may be large and full, and that the years may prove it to be good work, well done: gold, silver, and precious stones wrought into patterns of lasting beauty and enduring service.

God bless you and keep you in his infinite love and gracious care.

(To be continued next week)

PROGRAM FOR SOUTHEASTERN ASSOCIATION

FIFTY-SIXTH ANNUAL SESSION

(To be held at the Lost Creek Seventh Day Baptist Church, June 27-30, 1929)

GENERAL THEME: LOYALTY TO CHRIST AND TO THE TASK HE LEFT US.

THEME TEXT: GO YE.

Thursday, June 27

Morning Session

10.30 Praise Service Flo B. Van Horn
10.50 Address of Welcome, Rev. H. C. Van Horn
11.05 Response Rev. C. A. Beebe
11.20 Business:

Report of executive committee
Appointment of committees

Anthem—Emanuel Selected

11.40 Quiet Hour
President S. O. Bond (Salem College)

12.10 Noon recess

Afternoon Session

1.30 Praise service H. D. Bond
1.50 Reports of delegates:
Eastern Association, Rev. George B. Shaw
Central and Western Associations
A. L. Davis

Northwestern Association
Rev. Edwin Shaw

Missionary Board Rev. W. L. Burdick
General Conference Secretary

Rev. W. D. Burdick
Tract Society and Young People's Board
Miss Bernice Brewer

3.20 Hold Thou My Hand Male quartet

3.30 Sermon Rev. E. J. Bottoms

4.00 Adjournment

Evening Session

Young People's Program
Miss Greta Randolph

7.30 Praise service Flo B. Van Horn
Scripture and prayer Miss Vilma Davis

7.50 Radio conference Rev. H. C. Van Horn
Young people's work:

Problem of Our Board
Miss Greta Randolph

Local Activities Program Anita Davis
Putting It Across Mrs. C. A. Beebe

Anchored Special chorus
Address Miss Bernice Brewer

Friday, June 28

Morning Session

9.45 Praise service Rev. W. L. Davis

10.15 Business:
Committee reports
Recommendations of executive committee

10.45 Conferences:
Sabbath Conference Rev. A. L. Davis

11.20 Special music Salemville Church

11.30 Onward Movement Rev. W. D. Burdick

12.10 Noon recess

Afternoon Session

1.30 Recreational Program

Committee: { H. O. Burdick,
T. Edward Davis,
O. B. Bond.

Evening Session

7.30 Praise service Flo B. Van Horn

8.00 Sermon Rev. George B. Shaw
Representative of Eastern Association

Anthem—"Blessed Gospel"
Conference meeting Rev. George B. Shaw

Sabbath Day, June 29

Morning Session

10.00 Worship service

Moderator's address W. Burl Van Horn
Anthem—"Hark! Hark! My Soul," Shelley

Sermon Rev. Edwin Shaw
Vocal solo

11.15 Sabbath school Urso B. Davis
Noon recess

Afternoon Session

1.30 Praise service Flo B. Van Horn

1.45 Evangelistic Appeal Through Sabbath
School Work and Religious Day
School Mrs. W. D. Burdick

2.10 Religious Education and Leadership
Training Rev. Edwin Shaw

2.30 Vocal solo Miss Alberta Davis
Discussion: Turned Aside from the Ministry. Why? Professor H. O. Burdick

3.30 Adjournment

Sabbath Evening Session

7.15 Vesper service

7.30 Pageant
Women of Lost Creek Seventh Day Baptist church

Directed by Mrs. Marcella R. Bond

Sunday, June 30

Morning Session

6.00 Excursion to Laurel Park
7.00 Breakfast, Laurel Park Miss Lotta Bond

8.00 Program at Laurel Park:

Music
What My Society Has Done for Me
(Two minutes, by a representative from each society)

What Can I Do for My Society? (Two minutes by a representative from each society)

Address—How Can I Serve Where I Am
Miss Bernice Brewer

Address—Call of Christ to Youth
Rev. H. C. Van Horn

Song—We Young Folks Are Seventh Day Baptists

Morning Session at Church

10.00 Business

11.00 Worship service
Scripture lesson

Vocal duet { Miss Margaret Trainer
Mr. Aubrey C. Morrison

Sermon Rev. W. L. Burdick
Secretary Missionary Board

12.10 Noon recess

Afternoon Session

1.30 Unfinished business
Letter to sister associations by corresponding secretary

2.30 Vocal solo Miss Velma Davis

2.40 Conference—Tract Society
Miss Bernice Brewer

3.10 Anthem—"Calvary"

3.30 Conference—Mission Work
W. L. Burdick

4.15 Adjournment

Evening Session

7.30 Vesper service

8.00 Worship service
Sermon W. D. Burdick
Secretary Onward Movement

Special music

9.00 Adjournment

FIRST COMMENCEMENT REPORT, DEPARTMENT OF BUILDINGS AND FINANCE

To the Board of Trustees of Salem College.

DEAR FRIENDS:

Mr. M. Wardner Davis, treasurer, has received my books for the following sums of money raised and turned over to him during the first school year, September 1-May 31, of my work with you:

Endowment fund\$ 2,541.38

Library building fund 2,067.51

Student loan fund 5,108.18

Current expenses 3,352.96

Physical education program .. 805.69

Music building fund 208.05

Total in cash\$14,083.77

This does not include the work which Mr. Swiger and I did toward collecting a \$450.00 bad debt; several checks collected

for athletics; sixty new books given by the American Baptist Publication Society; the furniture donated by Mr. and Mrs. George H. Trainer; helping get the \$180 College Aid debt paid; and the solicitation in many states for new students.

During the larger portion of the school year I was assisted by either Mr. Ottis F. Swiger, President S. O. Bond, or Mr. George H. Trainer. I wish here to thank these and other gentlemen for their timely assistance.

We have named this year "the year of beginnings" and your attention is called to the fact that three new funds have been started:

The Student Loan Fund, a new Library Building Fund, and a new Music Building Fund. The interest in these three enterprises is beginning to increase rapidly.

I have carefully guarded giving out information about future prospects, and have taken no pledges or subscriptions. But it is fair to say that already on the horizon are beginning to appear some prospects for larger gifts; and many who have contributed this year have indicated that they will do more in better times. So I feel that if the friends and alumni will assist during the next year or two some definite things can be accomplished.

It is my thought to continue the program we are now working until 1930; then set some special goal—probably the library building—before our students and friends; and as quickly as possible secure the funds. Then to keep one or more building funds growing always until Salem has the many needed buildings—always working on the Endowment Fund and Wills, of course!

Salem College has a good name!

All the Clarksburg business and professional men whom we have solicited have said the kindest words of appreciation; and in all the twenty states where I have been, friends appreciate and support Salem College.

Your attention is called to the fact that four of the funds which we have started this year contribute their interest annually to the College Current Expense Fund, making all our funds, while accumulating, serve as endowment.

Respectfully submitted,
ORLANDO PHINEAS BISHOP.

YOUNG PEOPLE'S WORK

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

THE SABBATH—WHAT FOR?

Christian Endeavor Topic for Sabbath Day,
July 13, 1929

DAILY READINGS

Sunday—Christ and the Sabbath (Luke 6: 1-10)
Monday—The Sabbath for worship (Heb. 10: 24, 25)
Tuesday—For exhortation (Acts 13: 14-44)
Wednesday—For soul culture (Ps. 1: 1-6)
Thursday—Lest we forget (Isa. 58: 5-10)
Friday—For rest (Exod. 20: 8-11)
Sabbath Day—Topic: The Sabbath—What it is for, and why (Luke 4: 16-22)

"Like a rudder to a ship is the Sabbath in the life of every Christian who devotes its sacred hours to God. To hold one steady to his Christian course; to direct his perilous way amid the storms of life; to bring him back to the charted path if a sudden tempest has driven him aside; all this and more, can the Sabbath do for any conscientious observer of the holy day." — *L. F. Hurley.*

"Keeping the seventh day of the week free from secular pursuits, and observing it as a holy day of rest, brings one into harmony with the expressed will of God as revealed in the holy Scriptures. Where this is a fixed and settled custom, there may be the joy always of conscious obedience to the Word of God, and the satisfaction of being in harmony with the practice of Jesus and his apostles. The Sabbath ever beckons the Christian on also to a deeper and more joyous experience in a richer fellowship with Jesus Christ who is Lord of the Sabbath." — *A. J. C. Bond.*

"Jesus Christ honored the Sabbath not according to the literal teaching of Moses but according to the liberty of the gospel. That is to say, in his frequent discussions with the Pharisees about the Sabbath, the question raised was not about the perpetuity of the Sabbath but concerning its right and wise use. He taught very plainly that the Sabbath was made for man, for the sake of benefiting him, not to increase his

burdens. If we neglect to follow Christ in this estimate of the Sabbath principle and of the day that guards it, the loss will be ours." — *A. E. Main.*

HER WEDDING RING

Be sure to read again this little story by Mrs. T. J. Van Horn. It will be helpful if it is read aloud in the meeting with an appropriate setting of Sabbath Songs.

WE BELIEVE

"We believe that the seventh, that is, the last day of the week, is the supreme time symbol of our holy religion, and that it is the one sacred means of restoring and preserving the Sabbath idea, supported, as it is, by the authority of the Bible, by the authority of the life and teachings of Jesus.

"We believe that the Church and the world stand in great need of the Sabbath of Christ as a medium of imparting divine truth and blessing, and never more so than at the present time. Jesus himself said the Sabbath was made for man, and not man for the Sabbath.

"Therefore believing as we do, in face of these simple, plain facts, we are impelled by the power of loyalty and love of God, to Jesus Christ, and to the Bible, to live and to labor for the seventh day—the Sabbath."

INTERMEDIATE CORNER

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

Topic for Sabbath Day, July 6, 1929

DAILY READINGS

Sunday—Law-abiding patriots (Rom. 13: 1-8)
Monday—Outspoken patriots (Amos 7: 10-17)
Tuesday—Patriotic love (Rom. 9: 1-5)
Wednesday—Patriots in exile (Ps. 137: 1-9)
Thursday—A bribe-taker (2 Kings 5: 20-27)
Friday—A warrior-patriot (Judges 7: 10-25)
Sabbath Day—Topic: What is true patriotism? (Ps. 24: 1-10. Consecration meeting)

FOR COMPARISON AND DISCUSSION

Law-abiding.—Compare a common working man who respects the law of the land with a man in high office who boasts that the Eighteenth Amendment can be evaded in the United States.

Outspoken.—Will a patriot uphold evil practices because his country is involved, or will he try to help his country right those evils?

Love of country.—"England, with all thy faults I love thee still." An Englishman thus expresses his love for his country. Does

he imply that he loves her faults? Is not the opposite strongly implied?

In exile.—The story is told of Lord Kitchener, who met the great singer, Melba, in Australia. He said to her, "Madame, I have been away for eight years. Will you sing a verse of 'Home sweet home'?" When she finished, he kissed her hand, and tears rolled down his cheeks.

Read, "The man without a country."

A bribe-taker.—I have heard of those who loaned money to the government in time of need and would not collect in return. Compare with one who betrays his country's interests for personal gain.

War.—He who gives his life for the preservation of his country has made the supreme sacrifice for his country. Is not he who gives his life to the establishing of peace and good will among nations as truly working for the preservation of his country? Remember, war may sometime abolish any particular government.

Topic for Sabbath Day, July 13, 1929

DAILY READINGS

Sunday—Jesus' use of the Sabbath (Luke 4: 16-21)
Monday—A day of prayer (Acts 16: 14-18)
Tuesday—A day of worship (Rev. 1: 10-20)
Wednesday—A day of rest (Exod. 20: 8-11)
Thursday—Church attendance (Heb. 10: 19-25)
Friday—A day of service (Isa. 58: 13, 14)
Sabbath Day—Topic: How can we make the best use of the Sabbath? (Matt. 12: 1-13)

MARY THORNGATE

All of us Seventh Day Baptists and, I think, the majority of other people, know that the seventh day of the week was set aside and hallowed as the Sabbath and therefore a day of rest. A great many people who also recognize this belief as being correct do not accept it, not because they do not agree with us, but because it makes it inconvenient for them and they prefer following worldly ways.

As I said before, we have accepted this belief and we endeavor to regard the seventh day as the Sabbath, but sometimes, even though we do profess to keep the Sabbath, we really aren't doing all in our ability to make it a day of rest.

Quite often in the average domestic life it is found that the ordinary routine carried out on Sabbath day is like this: Naturally dad does not arise at his customary hour of

six in the morning; mother wishes to sleep as late as possible too. Their children Bessie and Willis, since school is not in session, arise at five-thirty in the morning or soon after, because they simply have to get at their playing, which they had left over from last Sabbath. Then "Sport" is let in; consequently, much laughter from the children and barks of gladness from the dog disturb dad's sleep; so he calls out in a thick, sleepy voice for those children to stop the racket. Now, mother just can not go back to sleep again and decides to get up and get the breakfast, although she hasn't any idea what to prepare because she couldn't possibly make Willis go down town for fruit yesterday; dad had forgotten bread on his way home from work, and there wasn't a speck of coffee in the house; besides the milkman hadn't come around yet either. Well, by the time she has fixed up their meager meal, dad is spouting because he can not find a clean shirt and one of his socks has a hole in the toe. The children are all tired out now. Bessie is crying because Willis will not play with her since Jimmy came over, and besides they punched the eyes out of her new doll.

By the time they finally reach the church, they are a nervous, tired-out family, and are in no frame of mind to receive either the sermon or its moral willingly.

After they get home and dinner is over, dad is engrossed in his paper; mother is comfortably reading about and commenting on the latest Parisian fashions. But they are both interrupted by the children when they return from Junior. Willis is teasing to join his gang, who are going swimming; however, Bessie is persuaded to stay home, with the hopes of going to the talkies that night.

At sundown, when the Sabbath is over, the whole family feels more tired out and irritable than if each had gone through a strenuous day of manual labor.

My topic was meant to tell how we could make the best use of the Sabbath. The before-mentioned example of realistic life does not seem to me to be an ideal manner of carrying out every Sabbath, but such is found often to be the case, especially in many homes where the parents have been absent from church influences. Nevertheless, it does not seem to me that the Sab-

bath was supposed to be a day used in carrying out our favorite pastimes. Does it to you?

Exeland, Wis.

INTERMEDIATES, GET ACQUAINTED

DEAR LURA MAY:

You do not know how pleased I was to get your letter. I wish as much as you do that you could visit Alfred. I enjoyed hearing about your Sabbath school. Our Sabbath school is "peppy" too. We have socials often and have just raised money enough to buy a bulletin board for the church. We are planning to have a picnic, which will be furnished by the losing side in a contest which we had this winter.

We have had an addition to the school-house since you left. We have a large gymnasium as well as a library, three new classrooms, and a domestic science room. The old part has been remodeled also.

Although it has been rainy, the weather is almost like summer today. When the weather is like this we have loads of fun going on picnics to the woods. Imogene Moman, whom I believe you know because she came from Texarkana, and I are planning for a picnic tonight on Pine Hill.

I must now close as the space is short, but perhaps we may correspond personally this summer.

Your friend,
ROBERTA CLARKE.

*Alfred, N. Y.,
May 25, 1929.*

MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board convened at the Seventh Day Baptist church, at eight o'clock. Mrs. Ruby C. Babcock led in the opening prayer.

The minutes of the previous meeting were read.

The report of the corresponding secretary was received as follows:

Number of letters written—12.

Number of letters mimeographed—100.

Correspondence has been received from: Mrs. Blanche Burdick, Mrs. Elisabeth Austin, Miss Greta Randolph, Miss Helen Maxson, Rev. W. D. Burdick, Rev. C. L. Hill, Rev. J. F. Randolph, Mr. E. P. Gates, Mr. Corliss Randolph.

FRANCES FERRILL BABCOCK.

Correspondence was read from:

Miss Helen Maxson—an excellent report of work done in the Waterford society.

Corliss F. Randolph—acknowledgment of the receipt of the group picture.

The corresponding secretary reported some progress on the Conference program.

The nominating committee reported progress.

The committee on the revision of the activities chart reported in detail, discussing a number of changes and additions to the old chart.

Voted that the following bills be allowed:

Mrs. Catherine Stillman, work in children's department of the L. S. K. Auxiliary, \$20.00.

Lloyd Simpson, for two group pictures of the board, one for placing in the corner stone of the denominational building, one for publication in the RECORDER, \$1.00.

Miss Dorothy Maxson gave an interesting report of the trip to the churches of the Eastern and Central associations.

Voted that the board extend Miss Maxson a vote of thanks for this report.

Voted that the July meeting be postponed one week, the meeting to be held on July 11 instead of July 4.

Members present: Dr. B. F. Johanson, Mrs. Ruby C. Babcock, Dorothy Maxson, Glee Ellis, Mrs. Frances Babcock, Geraldine Maxson, Lloyd Simpson, Virginia Willis, Mrs. Helen Simpson, Russell Maxson, Marjorie W. Maxson.

Respectfully submitted,
MARJORIE W. MAXSON,
Recording Secretary.

*Battle Creek, Mich.,
June 6, 1929.*

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

How many societies are doing the Bible reading work? I have not had a complete report as yet this year. The juniors were to read the books of Genesis, Exodus, 1 Samuel, and Daniel this year. Those who have not started still have time to enter. Pledge cards will be sent all juniors, and any children of junior age who write for them. When the prescribed work is done, the Junior society presents those who have read the four books with a small copy of the Psalms, neatly bound.

CHILDREN'S PAGE

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

STORIES ABOUT WRITERS OF THE BIBLE

Junior Christian Endeavor Topic for Sabbath Day, July 13, 1929

MRS. HERBERT L. POLAN

The leader of the meeting may, with the help of the pastor and his library, arrange for some biographies to be written and read in the meeting. Great Bible authors such as Paul, Moses, David, Peter, and John may each be taken by one of the older juniors, who will write the biography himself, telling at the close about the writings and the dates as nearly as we know of these things.

Assign to another group of juniors the following topics to be told in story form:

1. Moses receives the Ten Commandments.
2. The Call of Isaiah.
3. Peter attempts to walk on the sea.
4. John of the Mount of Transfiguration.
5. Conversion of Paul.

Ask one of the teachers or one of the older juniors to arrange a "quiz," the questions to be concerning the writers of the various books and the writings. Close your meeting with several songs about the great Book:

"Holy Bible, Book Divine."

"Break thou the bread of Life."

"Blessed Bible, how I love it."

THE QUARREL

(Continued)

M. S. G.

Dorothy slowly held out her hand for the apple, looking straight into Betty Lou's eyes; then suddenly she threw her arms around the smiling little girl and cried, "Oh, Betty Lou! I am so glad you are not mad at me any more. I am sorry I told Miss Hall on you. Truly, I thought you were a minute late, but I didn't really know because I was not looking at you when the bell rang. I am sorry, too, that I said you were going to scorch me. I thought you were at first

when you raised the poker above your head, but when I stopped to think I knew you couldn't burn me with a cold poker. I started to tell Miss Hall so, but you looked so cross that it made me very angry, so I just shut my mouth up tight and scowled back at you. Then I wanted to make up with you after school, but you wouldn't give me a chance. But what did you mean, Betty Lou, by saying my face would scorch?"

"I meant that your face would burn with shame for telling a wrong story; but it was unkind for me to say that when you didn't mean to tell an untruth. I'm sorry for all the cross things I said," answered Betty Lou.

"It wasn't kind, either, to try to get you into trouble," said Dorothy. "Now let's hurry to school and tell Miss Hall all about it. I'm sure she'll take off your tardy mark."

Hand in hand, the two little girls hurried off to school. It was fully ten minutes before the ringing of the five minute bell, so they found Miss Hall alone in the school-room. After they had told her all about their quarrel, and how very sorry they were, she was very glad to erase the tardy mark after Betty Lou's name, and two happy girls slipped quietly into their seats as their schoolmates came filing in.

When they were all in their seats Dorothy asked permission to whisper to her teacher and then stood up bravely before them all and said, "Betty Lou was not late yesterday, I was mistaken; and she didn't mean she was going to burn my face with a poker. She meant that my face would burn with shame for telling an untruth." Then she pressed her hands against her hot cheeks and continued, "Don't my cheeks look red as if they had been scorched?"

"My cheeks feel scorched, too," cried Betty Lou, popping up suddenly beside her seat, "because I said such cross, unkind things to Dorothy."

"Let us give three cheers for Dorothy and Betty Lou," suggested Miss Hall, "because they have settled their quarrel so happily," and all the children cheered with a right good will; so that was the end of the quarrel.

Soon all the children were busy studying, and no one was more industrious than Betty Lou. The room was very quiet for

a time; then suddenly the little girl heard a teasing whisper in her ear:

"Red head! Red head! No wonder you can scorch. Red head! Red head! Your curls are like a torch." It was Bobby Smith in the seat behind her, the worst little tease in the room.

Betty Lou's eyes flashed, and she was just ready to whisper back a spiteful answer, when a voice seemed to say, "When Jesus was reviled, he reviled not again." She shut her lips and did not even look at the teasing boy. Then she began to study her spelling lesson as hard as she could, for said she to herself, "When I am studying I can not talk back to anyone."

That night she could say proudly to mother dear, "I haven't reviled anybody today."

Nor did she lose her temper even once the next day, although she had several temptations, and she began to find it really fun to see how long she could go without talking back, and oh! how hard she studied her spelling. She had always been a poor speller, but had promised mother that she would do her best to improve.

About an hour before school closed that night, Miss Hall said with a smile, "Don't forget the May party at Dorothy's tonight. How many are going?"

Every hand in the room went up. "Now we will have a spell down," continued Miss Hall. "Betty Lou and Bobby may choose sides. The winning side is to choose the May queen."

In a short time two long lines of children were standing ready to spell. A blue eyed girl nodded at a black eyed boy as much as to say, "My side is sure to win"; while the black eyes seemed to flash the message, "We'll see about that."

Now Betty Lou did not expect much of herself for as we know she was not a good speller; but an amazing thing happened. She did not go down with the other poor spellers on the easy words. Then Miss Hall began giving out hard ones; but still she did not miss. At last she and Bobby were the only ones left on the floor.

"Reviled," pronounced Miss Hall with a smile.

"R-e-v-i-l-e-d," spelled Bobby, but he could not tell what the word meant, although he thought and thought. At last he said,

"I don't know what it means," and went to his seat.

"Do you know, Betty Lou?" asked Miss Hall, laughing.

"It means to say very unkind things to people," answered Betty Lou, flushing. "When Jesus was reviled, he reviled not again."

"Betty Lou's side wins," said Miss Hall, and then how the children did cheer.

As Betty Lou took her seat, Bobby, the tease, said in a stage whisper which made even Miss Hall laugh, "Say! whose cheeks are scorching now?"

"Whom do you choose for your queen?" asked Miss Hall of the winning side, and to the great surprise of one little girl they shouted, "Betty Lou! Betty Lou!"

A very happy little girl went home after the party that night, and when mother tucked her into bed a few moments later she said with a sigh of content, "I am so glad we moved to this town, mother; and our school is the nicest in the whole world."

TAKING JESUS INTO OUR HOMES

"And Levi (Matthew) made him a great feast in his own house."—Luke 4: 27.

Jesus has always had a great influence over men, when they came in contact with him. You remember about the call of this man Matthew, who afterwards wrote the story of Jesus' life. Matthew was engaged in his ordinary business as Jesus one day passed along and said to him, "Follow me." And the strange thing about it was that Matthew left all and followed him. That is the only way that any man can follow him—by leaving *all*. Matthew's business was not one that made him popular. There were plenty of opportunities for graft in it, and perhaps he may have taken advantage of some of them. He may have been making money, but in his soul he was not satisfied. Money can not buy friendship, or the respect and good will of one's fellow men. And when Jesus said, "Follow me," it was a relief to Matthew, to have done with a business that made him hated and friendless.

And then Matthew did a thing that required a good deal of courage—he took Jesus home with him. It may require courage to take Jesus into your business with

you, and to introduce him to your friends and associates there. But it calls for more to take him into your home with you for the first time, and to introduce him to the folk there, who have often heard of him, but have never really met him. Imagine the modern man, who has been too busy getting money to give any thought to religion, going home from his office some afternoon in company with Jesus, and calling the family together and saying, "Wife, children, I want you to meet Jesus. I have invited him to come home with me to dinner. He visited me in my office today, and I am giving up my work to follow him. We may have to give up this house and live in a smaller one, and get rid of our cars, and do with cheaper and less fashionable clothes. Following him will mean that I shall not make a great deal of money, for a while, at least. But for the first time since I was a carefree boy, I am really happy, and my heart is singing with joy."

We know nothing of the scene in Matthew's home on that day when he took Jesus there with him and declared his decision to follow him, or how his family reacted to the decision. We can imagine the scene in the home of the modern Matthew, under similar conditions.

We can also imagine something of what the family might say. The boys and girls are pretty well grown up. They have had little or no religious training, and no acquaintance with Jesus, and they can not, therefore, enter into this new experience of their father. Indeed the father is almost a stranger to them. He missed his opportunity of leading his children to Jesus when they were young and easily influenced, and now he is reaping the results of his neglect.

I fancy that the wife and family of Matthew, the publican, may have been glad for the change that came into their lives. The publican was hated by the Jews, and he and his family were ostracized and treated as dogs, and unclean. They had few friends. Their neighbors shunned them.

Theirs was an isolated, lonely life, full of dark shadows. No man lives his life unto himself. And the money that he makes through dishonest methods, or from an evil business, has a strange way of cursing and blighting all the members of his family. Matthew's family could not escape the stig-

ma and odium that his business of being a publican brought upon him, and it is safe to assume that a brighter and happier day dawned for Matthew's wife and family, as well as for himself, when he left all to follow Jesus.

Matthew did not stop with taking Jesus to his home and introducing him to his wife and family. He went further and made a beautiful and really Christian gesture toward his few friends who, like himself, were despised and outcast publicans: he made a feast and invited them to it to meet Jesus. From his own experience he knew their great need of such a friend as Jesus. We ask our friends to our homes, but how often do we ask them there to meet Jesus? If we are Christians, too often when we make a feast and invite our friends, we ignore Jesus, and leave him out of it altogether. His presence might prove embarrassing. But Matthew felt that he was conferring a favor on his friends in asking them to his house to meet Jesus. He knew what it meant to be hungry-hearted, and he was doing what he could to feed their heart-hunger. And he treated Jesus as a distinguished and highly honored guest, and in doing so, helped to commend him to his friends.

Matthew left all, he gave up his business to follow Jesus. It was not a losing proposition for him. He gained greatly in the things which count—happiness and a satisfied life are things of priceless value. Matthew must have found them worth infinitely more than his old business, for he never went back to it. And in addition to what he gained in the effect on his life and character, he won for himself an immortal fame, and through the life of Jesus, which he wrote, has helped countless thousands to make the acquaintance of the Son of God, and through him to find salvation and the satisfied life.—A. R. Reynolds in "The Expositor."

Maid: "Neighbor wants to borrow your set of Shakespeare, mum."

Mistress: "Can't she borrow a volume at a time?"

Maid: "No, she wants four volumes to elevate a bridge-table."—*Louisville Courier-Journal*.

OUR PULPIT

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

THE UNCROWNED KINGS

DR. C. A. HANSEN

Pastor of the church at Boulder, Colo.

SERMON FOR SABBATH, JULY 6, 1929

Text—Revelation 1: 5-6.

ORDER OF SERVICE

HYMN

RESPONSIVE READING

SCRIPTURE

PRAYER

HYMN

OFFERING

SPECIAL MUSIC

SERMON

HYMN

BENEDICTION

mind of God we are kings, and that in due time we are to have dominion, the same as Adam was given, except that we shall never have our dominion taken away from us.

What a strange inspiring thought it is that we are constantly mingling with and doing business with a set of future kings and queens where pomp and glory do not matter so much as the precious inner virtues, such as grace, kindness, love, helpfulness, and especially the greatest virtue of all, that of self control. Real religion consists of these things. Our kingship rests not on "blue blood" in our veins, nor on any special lineage, such as the House of Stuart

in England, but on our connection with Christ, who is the King of kings, and whose life in us forms the true basis of everlasting kingship.

THE WORLD KNOWETH US NOT

It is only those whose eyes have been opened by the Holy Spirit that can see or understand, the true position of a humble child of God today. The world, it is clearly stated, knoweth us not. The real follower of Christ can not be judged by this world's standards or ideals. We could not judge poultry by cattle standards, or the thoughts of a grown man by the mind of a child, neither can we expect the world to form a proper estimate of the man that is governed by the laws of a higher world. The world

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and priests unto God and his Father; to him be glory and dominion for ever and ever." Amen.

My topic for this day is "The Uncrowned Kings." We shall study this interesting theme of kingship as it is related to the spiritual realm. It is too bad that in the hearts of many dear followers of Christ, there is a despondency, there is a feeling that it is a terrible cross to be a Christian, that ours is the gloomy lot. This is the greatest mistake that a follower of Jesus could ever make. The fact is that in the

knows our names, our places of business, but they seldom guess what runs in our souls. Little do they know of the soul longings for Christ and his peace and riches. They can not understand our desires to see the work of God finished, and God's dear people gathered beyond the realm of sin and sorrow, yet as a company of kings and queens these things are very real to us.

HOW TO BE A KING

Our conception of a king is that he is a ruler. He must be an ideal in character and experience. He should love his fellow men, and seek their good always. He should always be an example to his subjects and a true leader. If a Christian is a king, we ask, over what does he rule? Where is his throne? What is his uniform? We answer, he must first of all rule over himself. He must conquer every known sin and rule it out of his life. He must be able to say no to the dearest things of life for the cause of Christ, otherwise he is neither a spiritual king nor a ruler. His throne is the throne of grace in the human heart, a very exalted station indeed. His uniform is the fine linen which the Revelator tells us is the righteousness of saints, thus he has the essentials of a king, but he is not yet crowned. He will not be crowned until this world becomes the kingdom of our Lord and his Christ. Revelation 11: 15.

EARMARKS OF A KING

Every king is made to feel the importance of his position; his bearing must be one that demands respect; he must never forget for one moment who he is and what place he occupies. In his voice there is commanding power, and he speaks with authority. Even so, every one of us that is called with that heavenly calling has been given dominion over this world, its besetments and sins, through Christ, and to rule thus is considered greater in God's sight than to be able to win in the battle field. Does not God say that "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Proverbs 16: 32.

Has not the poet well spoken when he marks out our ambition in the words, "King of our lives, by his grace we shall be"?

Perhaps it is beginning to dawn on our

minds, just now, what a vital topic this is we are studying, and maybe there is beginning to form in our minds the question, am I a real king? Have I the traits of a king, and do I rule my behavior? Can I make myself do things that the natural man does not like to do? Can I say no to the show when I should be at the prayer meeting?

Do I rule my temper when things go wrong, and can I refuse to tell that bit of gossip that promises a thrill if I will pass it on? Do I rule out of my life filthy habits, slang, and filthy communication, and evil thoughts? If we can look ourselves over and say yes, it should fill our hearts with thankfulness to Christ that he has thus caused us to be victors over the devil, but if not, how important it becomes that we seek new grace to overcome every wicked thing that God shows us in ourselves. If we do not rule our own lives, we shall never reign with Christ. He overcame and then was exalted, and the same path to glory remains for us.

AMONG SEVENTH DAY BAPTISTS

I have met with some kings and queens in my intercourse with Seventh Day Baptists. What a joy it is to meet with men and women who measure up to the king's standard. Let me tell you of a case. While I was pastor at Riverside, a member of that church came to me and told me the story of his beginning in that city. He made his way there with a sick wife, and but little money, and with the handicap of being a Sabbath keeper. He found it difficult to find employment, but he and his faithful wife promised God they would not waver; they had to seek shelter in a small upper room, and at times they were reduced to one meal a day, but they held on, and finally they were able to open a place of business and build their own home, and now they are well known in the city. I told my wife when this man left that night, there is one of God's kings, and could I have said anything better of him?

HONOR OF EARTHLY KINGS

I was present at a notable event in Canada at the close of the World War. It was the occasion of the presentation of a Victoria cross to a Canadian hero at Winnipeg by the Duke of Connaught, who represented

the king, George the Fifth of the British Empire. This scene was one never to be forgotten by those who witnessed it. Early in the morning, people began to gather in the streets, on the roofs, and in windows until every foot was covered with anxious people. The military band began playing patriotic hymns, and the soldiers were drawn in a perfect square, in the center of which was a large platform built for the occasion. Slowly from one side of this structure, in the presence of fifty thousand people could be seen the coming of the duke, while on the opposite, we could see the father of Mr. Clarke, for the hero was dead in France. These two persons met at the center of the platform, and under a breathless stillness, the king's representative said in substance, "Mr. Clarke, His Majesty, King George the V. of the British Empire desires to confer upon you, for valiant service rendered by your son, the great honor of a Victoria cross." While he pinned the medal on Mr. Clarke's coat, the crowd cheered so it could be heard for miles. Many wept, and I myself felt a thrill that I had never felt before. But that was only an earthly scene of a passing show.

A GREATER DAY

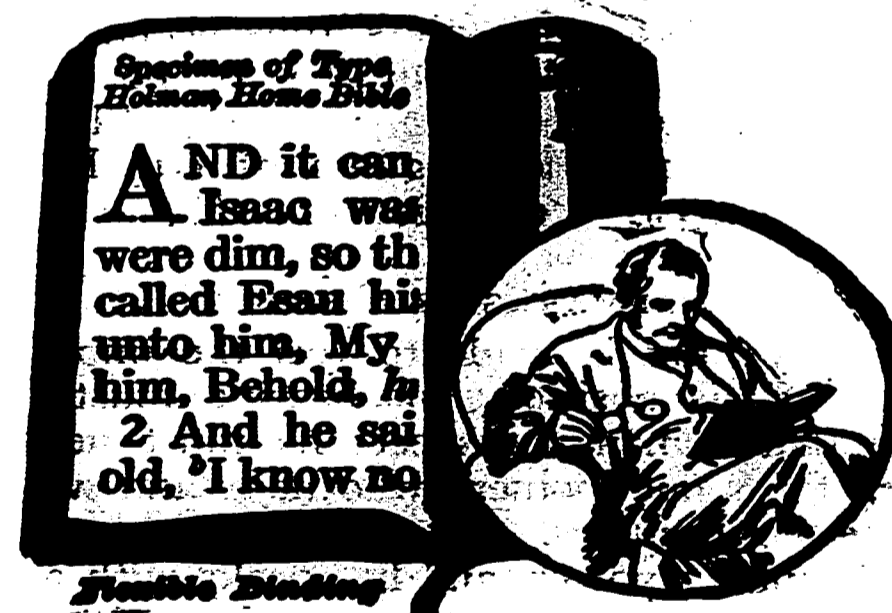
The Scriptures declare in many passages that a day will come when Jesus our King will return to earth in wondrous glory, and that before him shall be gathered all nations, and especially his dear saints, who have had a hard time in this life, whose good works have not received much notice here, but Jesus will not forget their valiant service in the warfare against Satan, and it will give him great joy to bestow honors on his soldiers. It will not be a Victoria cross, but a crown. Says the poet: "'Tis he whose hand presents the prize before thine aspiring eye."

There will be in that throng the numberless blood bought souls for whom Jesus died. Abraham will be there, with Isaac and Jacob. Adam and mother Eve, and righteous Abel. There will be millions of martyrs who under the frown of the world yielded up their lives and all they held dear, but now they are to become kings and priests of God.

I can imagine there will be shouting of triumph, there will be cheering that will

echo around this old world. I can see there the poor washer woman who was not much in this life, but she is shining brightly in that hour. I see those who could not hold great places in this world because they were determined to keep the Sabbath, but oh, the joy that now comes to them, when Jesus announces that they have been faithful over a few things, and that he will now make them rulers over many things. This is the glad crowning day of God's people, their tears are dried up forever. This is the great home-coming of all the ages and Jesus will be the center of attraction. How sweet it is to know in this our day of woes, that Jesus sees it all, and will not forget to give a great reward. Again let us ask, are we real kings, do we act like royal personages, have we learned to rule over ourselves? If so you shall be crowned when the Master appears. Strive, my dear friends, with all your might to become a king in that glad day of days.

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Fundamentalists' Page

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

TESTIMONY OF THE NEW TESTAMENT CONCERNING ITS INSPIRATION

Believers in verbal inspiration teach that the whole Bible, not a part of it, is the Word of God, being written under the divine guidance of the Holy Spirit. They believe that God so directed the human authors of the Bible that without destroying their individuality, literary style, or personal interests, his thoughts and purposes for man were accurately recorded for our instruction and our salvation. We believe this because the Bible itself makes that claim, and we are willing to take the Bible at its face value.

The evidence thus far introduced for the inspiration of the Old Testament is overwhelming. We do not see how any one can reject this evidence without rejecting the Bible.

If that can be said of the Old Testament, certainly we can say as much for the New Testament. The New Testament is a later Book, and for that very reason may be regarded as the more important revelation of the two (if mortal man has any right to judge of their relative merits). If the Old Testament is inspired, it *must be* true of the New Testament. The opening verses of Hebrews would indicate as much:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1: 1, 2). "Therefore, we ought to give the more earnest heed to the things which we have heard" (Hebrews 2: 1).

This inference is rendered even more conclusive by the fact that the New Testament (a) sometimes explains the Old Testament, (b) sometimes proves, and (c) sometimes even repeals ordinances of the Old Testament. We will here cite but a single illustration of each.

(a) "Now all this was done that it might be fulfilled which was spoken of the Lord

by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son," etc. (Matthew 1: 22, 23.)

(b) As an illustration of this, see Acts 13: 19-39, where Paul after recounting a long chapter of their history, concludes by saying: "By him all that believe are justified from all things, from which ye could not be justified by the laws of Moses."

(c) This is well illustrated in Galatians 5: 6. Here we read: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

Certainly these statements would not be true if the New Testament were not of equal, and in a sense, of greater authority than the Old. And this is in perfect harmony with believers in the inspired Word of God, in all ages—the Old Testament is the Word of God—the Old Testament as interpreted by the New.

Certainly, the New Testament writers had as high and holy a mission as those of the Old. They were sent forth by Christ as he had been sent by the Father (John 20: 21), and they were sent not to a single nation but were to go into all the world (Matthew 28: 19).

THE ATTITUDE OF JESUS AND THE APOSTLES

Jesus and his apostles have not left us in doubt as to how they regarded the Old Testament Scriptures. No stronger argument can be produced for the inspiration of the Scriptures than the relation which Jesus bears to them.

(1) In the first place, he declares that he himself is inspired, even as to his words. It is spoken of Christ, in prophecy, "I (God) will raise them up a prophet . . . and I will put my words in his mouth, and he shall speak . . . all that I shall command him" (Deuteronomy 18: 18). This limitation Jesus everywhere recognized. He says: "As my Father taught me, I speak these things" (John 8: 28); "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12: 49, 50); "Now ye seek to kill me, a man that hath told you the truth, which I have heard of God" (John 8: 40);

"The words that I speak unto you, they are spirit, and they are life" (John 6: 63).

(2) Still more impressive is the relation of the Holy Spirit to this God-man. "And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives. . . . And he said, 'This day is this scripture fulfilled in your ears'" (Luke 4: 17-21); "He through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1: 2); "The revelation of Jesus Christ which God gave unto him (Jesus) to show unto his servants things which must shortly come to pass" (Revelation 1: 1).

Another has well said: "If the incarnate Word needed the unction of the Holy Spirit to give to men the revelation he received from the father in whose bosom he dwells; and if the agency of the same Spirit extends to the words he spake in preaching the gospel to the meek, how much more must these things be so in the case of ordinary men when engaged in the same service? With what show of reason can one contend that any Old or New Testament writer stood, so far as his words were concerned, in need of no such agency?"

(To be Continued)

BAPTIST BIBLE UNION

It was my privilege to spend the greater part of two days at the seventh annual convention of the Baptist Bible Union of North America, held with the First Baptist Church, Buffalo, N. Y., May 14-17, 1929. The church with which the convention was held has a membership of some six hundred, with an able pastor, a young man of about thirty-five years.

I have never attended a more helpful convention. It was inspirational, worshipful and restful. The addresses were scholarly and reverent. The building would seat six or seven hundred people, and was practically packed at every session. When a great body of people meet together for a common purpose, relying upon the Holy Spirit, with their whole program built around the Bible and its great message of salvation through the shed blood of Christ,

an atmosphere is created which is better felt than described.

Aside from the fine, inspirational, worshipful, and helpful services, two or three other things were very marked in the convention.

1. In a large sense, this was a young people's convention, under able, experienced leadership. Fully seventy-five per cent of those in attendance I would judge to be under fifty years of age, and better than fifty per cent under thirty-five. This is the best answer possible to the charge so often made that fundamentalists are largely old people who are unable to change their views to harmonize with modern thought. This was a fundamentalist convention, largely made up of young ministers and students.

2. I was impressed with the evident seriousness of the convention. They came with their Bibles and note-books, and they used them.

3. Business was reduced to the minimum. Des Moines University, recently taken over by the Union, brought a large problem before the convention. It was handled, not at all in the sensational method as pictured by the press. The board of trustees had dismissed from their employ the president and every member of the faculty, effective June 4. Those wishing to remain in the employ of the university were requested to file a new application, and if retained, be required to sign a definite approval of policy and creed. The convention unanimously approved of the action of the trustees. There is a determined policy to make the institution fundamentalist in fact as well as in name.

No denomination is suffering more keenly from inroads of modernism than are the Baptists. Some twenty-five or thirty churches are now practicing "open membership"—that is, baptism, in any form, is held to be a non-essential. Candidates are admitted to membership either by sprinkling, or immersion, or without any baptism whatever. Scores of other ministers believe and teach the same thing, but are not yet able to swing their churches into line. Just why such churches should retain the name "Baptist" does not appear, unless it be financial. Such churches, however, will not long retain the name. Two large churches have recently dropped the name "Baptist."

But no denomination is doing more to meet and thwart the ravages of modernism than are the Baptists. "The World's Christian Fundamentals Association has at its head, Dr. W. B. Riley, an able Baptist. Thousands of Baptists are identified with this organization. It is interdenominational. "The Fundamentals Committee within the Northern Convention" was organized about ten years ago. It has done, and is doing, a great work through their published literature, and their pre-convention conferences and forum meetings. It is a growing affair. The "Baptist Bible Union of North America" is a large and growing organization with many state unions, and holds its annual conventions apart from the regular conventions. More than two thousand pastors are members of this organization. There are several smaller independent organizations, and many independent Baptist churches. They publish several fundamentalist papers.

RESOLUTIONS PASSED AT THE EASTERN ASSOCIATION

To the Eastern Seventh Day Baptist Association:

Your committee on resolutions would present the following:

1. The commission of the Church of Jesus Christ is to make disciples, it may be through preaching; it may be through teaching. We believe that it is much more in accord with the Master that souls be won while in their youth.

We recognize that the object and aim of religious education, as conceived by our Sabbath School Board, is to bring boys and girls into the kingdom of heaven. We recommend the board for its high ideals and purposes. We urge upon our people everywhere the importance of this work. We would remind them of the necessity of one to give time and thought and to lead and direct in this great work. We commend to their earnest consideration the need of funds for the maintenance of this work. We would urge upon the Sabbath School Board the necessity of continuing a director of religious education, and we urge upon the Commission of our General Conference the intense desirability of working out plans

with the Sabbath School Board whereby the continuance of this important branch of our work shall be insured.

Your committee recommends that a copy of this resolution be forwarded to the SABBATH RECORDER for publication and that copies be sent to the Commission and the Sabbath School Board.

2. The Eastern Seventh Day Baptist Association now in session in Westerly, R. I., with great pleasure gives friendly Christian greeting to our brethren of the Society of Friends of New England in session in this city in the same hour.

We gladly unite in prayer and praise and Christian service with you, recognizing the large work which your society has been able to do in the building of strong New England Christian character.

We pray our Father's continued blessing in all our future labor in his name.

3. The friends of the Pawcatuck Church have again demonstrated their cordiality and efficiency in providing for the comfort and well-being of their guests in a way conducive to the enjoyment of the rich spiritual blessings which we have experienced. Those who have planned and rendered pleasing and helpful music; delicious meals; and those, who have arranged the richly colored flowers for decoration in artistic beauty and harmony, merit the unanimous and hearty thanks and appreciation of the delegates and visitors from other places and we hereby express our grateful appreciation.

Respectfully submitted,

REV. HAROLD R. CRANDALL,
MISS MARJORIE BURDICK,
MR. ALBERT S. BABCOCK.

Sabbath School Lesson I.—July 6, 1929

THE STORY OF EZEKIEL.—Ezekiel 1: 1-3; 2: 1-3, 27; 8: 1-4; 11: 22-25; 24: 15-24; 33: 30-33.

Golden Text: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezekiel 33: 11.

DAILY READINGS

June 30—Ezekiel's Call. Ezekiel 2: 1-7.
July 1—Ezekiel's Preparations. Ezekiel 3: 4-11.
July 2—Ezekiel's Vision. Ezekiel 1: 4-14.
July 3—Ezekiel's Message. Ezekiel 2: 8-3: 3.
July 4—Ezekiel's Responsibility. Ezekiel 3: 16-21.
July 5—Hearing and Obeying. Matthew 7: 24-29.
July 6—Jehovah a Preserver. Psalm 121.

(For Lesson Notes, see *Helping Hand*)

DEATHS

BARBER.—Mrs. Clarinda Barber, ninety, died at the home of her daughter, Mrs. Clark Saunders, at Alfred Station, Thursday, May 30, 1929.

She was born January 10, 1839, the oldest and last of the five children of Silas and Phoebe Barber. She married Byron Barber, who died almost thirty years ago.

She was a faithful and earnest worker and member of the Seventh Day Baptist Church of Scott as long as her health permitted, and took great comfort in her religion. She is survived by two sons: Ellery H. and Ernest L., besides the daughter Clara, with whom she lived for the past two years; grandchildren: Nettie Chrysler, Clarence Barber, and Harry Saunders of Scott; Edith, Earl, Olin, and Clyde Saunders of Alfred Station; great-grandchildren: Herbert and Winfred Chrysler, and Miss Mary Avery of Homer.

The funeral was held at Beard's Undertaking Parlor in Cortland, conducted by Rev. Walter Vie Vier of Borodino at ten o'clock Sabbath morning.

M. B.

BURDICK.—Miss Anna Burdick, daughter of Earl D. and Blanche Merritt Burdick, of Ashaway, R. I., was born November 23, 1912, and died May 19, 1929.

Anna was a bright and promising child. At the proper age she entered the public school of Hopkinton. At the age of thirteen she was baptized and joined the First Hopkinton Seventh Day Baptist Church during the pastorate of Rev. Alva L. Davis, and remained a faithful member.

On account of failing health the last few years of her life, she had to be out of school a part of the time. However, she kept up her studies at home to a remarkable degree. And she was also faithful to Sabbath school, Junior Christian Endeavor, and the last two years, Intermediate Christian Endeavor.

Anna was the only child of Mr. and Mrs. Earl D. Burdick, and the only grandchild of Mr. and Mrs. Daniel Burdick, who survive her. These and other relatives have the sincere sympathy of a host of friends. Many gathered at the family's home on Tuesday afternoon, May 21, for farewell services, which were conducted by her pastor, Rev. William M. Simpson. Burial was made in Oak Grove Cemetery, Ashaway.

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 38, 39.

W. M. S.

THE SABBATH RECORDER

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

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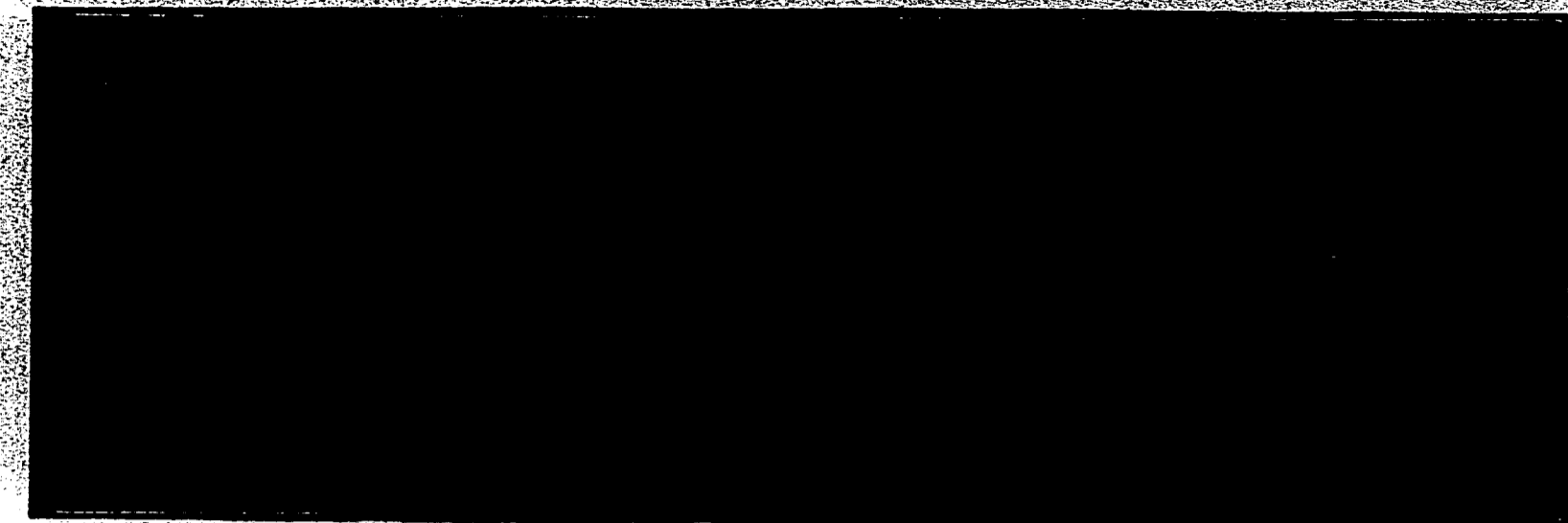
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Pattern five. A building standing
 In a queenly eastern town:
 Substance symbolizing spirit,
 Holy truth's material crown.
 His the first gift, thus inspiring
 Others, till erected there
 Is the happy consummation
 Of a people's faith and prayer.

—From a memorial poem honoring Jesse F. Randolph, 1841-1928, by Rev. Ahva J. C. Bond, D. D.

The Sabbath Recorder

All Christendom is distressed because of the present popular disregard for Sunday and the danger of a loss of the Sabbath spirit from the Christian Church. Frantic appeals are made for legal, statutory protection for the sacredness of the day. In this uncertainty and distress, which is the inheritance of this generation from past centuries, augmented by changed economic and social conditions, the Church, with fasting and prayer, is crying to God for a practicable and effective deliverance. The sanctions of human nature must be re-enforced by the sanctions of religion and revelation.

The Sabbath of which Jesus is Lord, has these sanctions and offers to Christians of all churches new visions of Sabbath truth by which in their own churches, and in their own way, they shall rise to greater blessings and greater power. No loftier mission can command the best talent and holiest consecration of the disciples of Christ in any church, than is to be found in this field of Sabbath promotion.

But it must be a religious and voluntary adherence, and not coerced and legal. The goal of this mission is not a sectarian goal, but it will be found in a willingness to see people accept and practice the truth of the Sabbath within the fellowship of their own churches.

—President B. C. Davis.

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