

The Sabbath Recorder

TESTIMONY OF SUNDAY KEEPERS

There has been almost a revolution in the attitude of many persons toward Seventh Day Baptists and the Sabbath doctrine, as the following expressions show. "It was a distinct loss that the seventh day, or Jewish Sabbath, gradually fell into disuse; for it represented the commemoration of the creation of all things by God, when God rested from his work which he had created and made—a point of attachment to the natural order, in keeping with the Catholic purpose."—Allen's "Christian Institutions." "I would rather keep Saturday"; "I am sorry the Church left the Sabbath and baptism"; "Without doubt the Bible is on your side"; "If not a Seventh Day Baptist I am at heart a Seventh Day Presbyterian. The Sabbath ought to be a rallying point for all who believe in the Word of God. What added power would come to the appeal of the Church on behalf of Sabbath keeping if that appeal were based upon the Bible."

So it seems to us, the weekly and divinely appointed religious rest day is a better symbol of religion, and a better basis for Christian union than, for example, a common mode of baptism, an open communion table, or open church membership, however desirable we may think these to be.

—Dean A. E. Main

POOR PRINT IN ORIGINAL

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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.

Recording Secretary—Paul C. Saunders, Alfred, N. Y.
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.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Acting Corresponding Secretary—Ahva J. C. Bond, Plainfield, N. J.

Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen B. West, Milton Junction, Wis.
Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

Recording Secretary—Mrs. James L. Skaggs, Milton, Wis.

Treasurer—Mrs. Alfred E. Whitford, Milton, Wis.
Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Harold R. Crandall, Yonkers, N. Y.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. Charles D. Coon, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

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.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.

Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Mrs. Marjorie W. Maxson, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 329 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, R. 5, Battle Creek, Mich.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Miss Elsie Van Horn, North Loup, Neb.
Miss Vivian Hill, Farina, Ill.

Royal Crouch, Centerline, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

General Secretary—Mrs. Ruby Coon Babcock, Battle Creek, Mich.; **General Secretary**—Mrs. Alice Fifield, Battle Creek, Mich.; **Henry N. Jordan**, Battle Creek, Mich.; **Russell Maxson**, Battle Creek, Mich.; **Mrs. Angeline Abbey Allen**, Edinburg, Tex.; **Mrs. George H. Trainer**, Salem, W. Va.; **Miss Lois R. Fay**, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

George K. Boss, Chairman, Milton, Wis.; **Richard C. Brewer**, Riverside, Calif.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **August E. Johansen**, Chicago, Ill.; **Gael V. Simpson**, Battle Creek, Mich.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulett**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Rosa W. Palmborg**, Liuhoo, Ku, China; **H. Louie Mignott**, Kingston, Jamaica.

The Sabbath Recorder

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PLAINFIELD, N. J., JULY 8, 1929

WHOLE No. 4,401

Our dear Father in heaven, we love thee because thou hast first loved us. Wilt thou help us to think of all thy goodness and to rejoice in thee as our bountiful benefactor. Help us to remember that thou art near to us in all our troubles and cares. Give us, we pray thee, a deeper sense of thy bounty and grace, and help us to listen to thy voice calling us nearer to thee. Thou knowest our needs better than we, and understandest all our troubles. We would cast them all upon thee, remembering thy promise to be a present help in trouble. Wilt thou help all who are heavy laden to seek thee for the help they most need.

Wilt thou inspire every needy heart with the divine power of truth, and may the hungry soul be fed. Lead us from darkness into light that we may see thee as thou art, and trust thee more perfectly.

Bless, we pray thee, every home into which the SABBATH RECORDER goes. Help fathers, mothers, and children to be courageous and true to the right. May thy kingdom come and thy will be done in all of our churches. In Jesus' name. Amen.

Sabbath Day At Nile Of course Sabbath was the great day in the Western Association. So it is in all of them. The Nile Church had charge, and the choir corner to the left of the pulpit was packed full.

There were two services at ten-thirty. The main one was in the audience room, and there was a fine children's service in the basement.

After a stirring praise service led by the choir and the invocation by Rev. Walter L. Greene, Pastor Warren led in the responsive reading, which was about the vine, the branches, and the husbandman. Then followed the song, "All hail the power of Jesus' name," and Rev. A. L. Davis read the Scripture in the sixteenth of Matthew where Jesus spoke to Peter of the rock upon which his Church was built.

The song, "My faith looks up to thee," was very appropriate after that Scripture lesson. Then came a fervent prayer by Edgar D. Van Horn, and the large congregation was well prepared to listen to Secretary Willard D. Burdick's address on the On-

ward Movement. Brother Burdick was once a loved and honored pastor of this church, and it was natural that he should recall some cherished experiences of other days as he began his talk. Many happy memories were briefly touched upon, among which was one about how a revival began in one of the associations.

His text was, "Go ye therefore and teach all nations." The purpose of Christian missions is to seek and save the lost. For instance, Brother D. B. Coon and wife are carrying out this great commission in their work today. It means not simply to make converts, but also to teach them the way to go.

There are many millions who have no gospel and no interest in Christianity and no religious literature. I fear we are neglecting to give them both. Sin is causing the world trouble today, as of old, and the text reveals the remedy.

The serious question is, how to reach the sixty-five millions who never attend any church. They do not go to any religious meetings, and if they are ever reached the pastors and all of us must go after them where they are. We do need to be revived to a sense of our duty; that is to seek and find the unsaved and teach them the way of life.

It is all right to stress the idea of educating the children, and of bringing them up in the "nurture and admonition of the Lord"; but what about the old men and women who are grown-ups and past the age for school advantages? They must not be left out in our efforts. Some way of revival must be found to reach them. But we should need to experience a revival in the hearts of Christians before much progress can be made in this great work. This is the purpose of our Onward Movement. It is a move toward a renewal of spiritual life in all our dear churches.

Then, too, the Onward Movement is to aid the ministers in their old age. We ought to do this by all means. We should raise

money for such a purpose. This would help the good cause. We have made some progress in this line, but the end is only partially realized.

In these years when we have a pleasure-mad world and a world crazy to get rich, we do greatly need a higher, enriched spiritual life—a life that will inspire young men to enter the service, and also furnish the assurance, by an endowment, that they shall not be left to come to want when they have worn themselves out in the ministry.

Other denominations are feeling the stress and strain along these lines.

Look at our shortage in the Onward Movement this year. It is significant that we are so badly behind. It will require \$10,000 before Conference if we come up to our last year's budget. This ought to be a banner year, but our debts are growing heavy. The Sabbath School Board and the Missionary Board are both in distress. The coming few days before the Conference year closes will settle the question. A strong spiritual uplift would prompt many hearts to liberal giving for God's good work. If our hearts were interested and full of love for the cause, we could easily go over the top before this Conference year closes.

Seventh Day Baptists have something the world sorely needs, and we must stand together and be true. The real Sabbath idea and principle is fast disappearing in these years. And a sabbathless world greatly needs our help in order to keep alive the spirit of true Sabbathism. It is a great thing to be a Seventh Day Baptist Christian. God has placed great responsibility on us.

Dear friend, can unsaved men and women look to you for help to be saved? If they do look, will they find it?

After this live sermon the congregation united in singing, "A charge to keep I have, a God to glorify."

Then came the noon hour in which the Nile friends had their hands full to feed the multitude.

After lunch I strolled around the yard, where nearly one hundred autos had been parked. Most of them had come well loaded with people.

SABBATH AFTERNOON

After dinner every one seemed happy and the spirit of sociability took possession of

old and young. Loss of hearing makes it quite difficult for the editor to chat with people in these days, and so he strolled off to the old cemetery and dreamed around there for some time. It is the old burying ground adjoining the first church ever built in Nile. Mrs. Whitford's home now stands where the old church did. Many people who have lived years in Nile will have no recollection of that old weather-beaten meeting house; but it stands out clearly with me in a memory picture of Nile seventy-six years ago. A man by the name of Clarke lived in it, who had a son, Almeron, about my age.

Of course the old "churchyard" was, years ago, practically abandoned when the Mount Hope at Friendship was established; but that very thing made it interesting for an "old-timer" to stroll around among the memorials of his old childhood friends and neighbors. I do not need to tell you that I found this an interesting hour. Recollections of many happy scenes, and the story of some good deeds and kind words came with the sight of many names on those old tombstones. Thus the very stones at the head of graves do keep alive for years the good or the bad in the lives of those whose bodies lie beneath them.

At the association, this noon hour was well improved. It was a time of renewing acquaintances with many and a pleasant meeting of family groups. In the house, more than a dozen good singers made a live male chorus, and entertained the company in a beautiful way.

Friends from Portville and Alfred, Independence, Little Genesee, Richburg, and other places, seemed glad to see each other, and the noon hour—or two hours—seemed all too short.

Promptly at two o'clock the meeting was called to order; and songs like "Rescue the perishing" and "The morning light is breaking" and "O Zion haste, thy mission high fulfilling" with its chorus, "Oh! publish glad tidings," all helped to prepare hearts and minds for the good strong message of Secretary William L. Burdick on the subject of *Missions*.

After the reading of an appropriate lesson from the Prophet Isaiah by Pastor Hurley Warren, and prayer by President Davis, Brother Burdick delivered one of

his strongest appeals for the cause that lies so near to his heart.

He said: "You already know about the work through the SABBATH RECORDER." After a brief reference to the various lines of work he spoke of the board's perplexity over the deficit which causes a heavy debt. He was not discouraged; for they do hope for a generous response from our people before the Conference year closes. Now is the important time to act.

After all, he feels that our need of workers is even greater than our need of money. We must do more to produce workers. Most of our ministers and missionaries have come from the smaller churches. We sorely need a renewal of earnest prayer and efforts of consecrated energy in the work of God's kingdom. Christian missions originated with God to overcome sin, disease, and spiritual death, and it is our mission to meet them all. Christ fought all three. God proposes to find the cure through Christian missions. A soul can never be satisfied while sin and good contend in the heart. God will gain the victory in his own good time.

The responsibility of bringing men from darkness to light is placed upon Christians. Let us join whole heartedly in co-operating in such a blessed work. Whenever I turn against Missions I turn against God. We should always feel the duty to bring others to the Christ. If we do not feel it we are against him. Let us in the Christ spirit reach out to all—enemies as well as friends—as Jesus did. As a rule those who do not believe in *foreign* missions do not believe in *any*.

What if the little company in Christ's time had said, "We are a small people, and can not do much," where would we be now?

If we do not try to promote missions we are no longer followers of Christ. Indeed, to follow him was included in our baptismal vows. Our churches were not organized simply for the benefit of the members, but for the good of outsiders; and if not interested in any but the members, the church is doomed. It can not live long if it is not interested in outside people.

Of course it is ours to support the churches and boards and our organizations; but we must not stop there. Indifference is the curse of the church. Altogether too

many fail to get the true vision of the real work of the church.

The future of our world rests in the hands of missions. If we fail, the world has no hope. So the future conditions in regard to the kingdom of God do depend upon the interest the churches take in missions.

The board can not go on if we neglect it in its time of need. There is danger in being satisfied with "*almost*," but almost is not enough. Almost is ruining us. We tried Africa and Palestine and other places where we *almost* did it—and *failed entirely*.

If we are sincere and whole-hearted in the Master's work, time will bring victory, and our efforts will succeed. Let us awake and arise in Christ's name. We *must* do this or die.

After Brother Burdick finished his excellent appeal, the quartet followed with the song, "Come Spirit come," which was in full harmony with the sermon.

THE YOUNG PEOPLE'S WORK

Miss Elizabeth Ormsby, secretary of the association, had charge of the young people's services.

After the song, "Onward Christian soldiers," the reading of John 15 and several prayers, the song, "Nearer my God to thee," struck the key note for the services. Five brief addresses followed. Their subjects were Responsibility of Youth: (1) In the Home; (2) In the Church; (3) For Active Service and Liberal Giving; (4) In the Community; (5) In the World.

These papers are all to appear in the Young People's Department of the RECORDER. These young people seem to be alive to the idea of preparing to fill the places left vacant when the dear old people are gone.

Brother Alva L. Davis made a plea for the organization of a Young People's Seventh Day Baptist Christian Endeavor Union, to promote loyalty to our good cause. Groups from our different churches might get together for inspiration and help in such a movement. He recommended an Associational Union. The song, "Take the name of Jesus with you," closed this good service.

THE LAST DAY AT NILE

The last day of this association opened with blessed songs of hope and trust led

by Rev. Edgar D. Van Horn. The Scripture lesson was John 12: 20-32, beginning with Philip's desire to see Jesus, and ending with Christ's words, "And I, if I be lifted up from the earth, will draw all men unto me."

The Vacation School leadership training led by Walter L. Greene had its usual work this morning as on two other days of the association.

The sermon was by Rev. Paul Burdick. It is promised for our paper.

"THE INCREASING CHRIST"

In the last session the program makes the theme announced as the general subject for the meeting, the closing theme of the last session. One of Miss Margaret Davis' stirring song services prepared us for what was coming in three addresses: (1) by Mrs. Dora Degen on The Increasing Christ in the home. Her outlook was hopeful, and she will send her paper to the Woman's Department.

THE INCREASING CHRIST IN THE SCHOOL

Dean J. Nelson Norwood showed that there were different ideals of beauty in different sections of the country. The same might be said regarding the increasing Christ life in schools. His outlook is very optimistic and hopeful. We all enjoyed what he said, but I must ask you to wait for it until it appears in the RECORDER. The dean believes that on the whole there is an increasing Christ spirit among students in college life.

IN CHURCH SCHOOLS

Rev. Walter L. Greene spoke the last words of the association on "The Increasing Christ in the Sabbath Schools." Among the signs of such an increase, he called attention to the fact that great throngs of Christian workers come from the ends of the earth to promote interest in Sabbath school work. The blessings from religious education do not appear so much in outside things as in the inner man. Better results year by year, of late, come from religious training in the church schools. We need religion in education to secure best results in character.

After Brother Greene's good words, and the closing prayer by Pastor Edgar D. Van Horn, the association adjourned to meet with the Second Alfred Church in 1930.

This dear old Nile Church will receive a

blessing in more ways than one from these good meetings. And we hope the delegates from the other churches will carry home such a spirit of the "increasing Christ" that all their home church people too, may be helped to a higher spiritual life.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met on June 16, 1929, in adjourned session from June 9, owing to the meeting of the Eastern Association occurring at the time of our regular meeting.

The board met in the Seventh Day Baptist church, Plainfield, N. J., at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Asa F' Randolph, Ethel L. Titsworth, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Harold R. Crandall, Frank A. Langworthy, Theodore J. Van Horn, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors—Mrs. Esle F. Randolph, Mrs. Theodore J. Van Horn.

Prayer was offered by the board uniting in the Lord's Prayer.

Minutes of last meeting were read.

REPORT OF THE ACTING CORRESPONDING SECRETARY

Calendar Account:

Number of calendars sold.....	1,219
Cost of publication.....	\$235.93
Postage	24.14
	<hr/>
Amount received for calendars.....	\$260.07
	<hr/>
Deficit	\$ 57.84

There is still due on calendars sold—\$5.40. There are still quite a good many calendars on hand. These will be shipped to Milton for distribution at the General Conference.

Literature:

Number of Tracts sent out..... 786

In harmony with the action of the board at its last meeting a complete set of books has been sent to Rev. Ithamar Quigley, pastor of Mt. Zion, a Sabbath-keeping congregation at Elizabeth, N. J. For this gift Mr. Quigley has made grateful acknowledgment to the board.

The following books were sent to Miss Lucile Prentice, Nortonville, Kan., in exchange for a copy of "The Great Test": "Sabbath History I";

"Letters to the Smiths"; "Seventh Day Baptist Missions in China"; "The Abiding God in His Holy Day."

Sold:

One copy of "A Manual of Seventh Day Baptist Procedure"—\$1.00.

Representatives at the Associations:

The Tract Society has been or will be represented at the June associations as follows:

Eastern Association, Westerly, R. I., June 6-9—Rev. A. J. C. Bond.

Central Association, Leonardsville, N. Y., June 13-16—Dr. T. L. Gardiner.

Western Association, Nile, N. Y., June 20-23—Rev. W. D. Burdick.

Southeastern Association, Lost Creek, W. Va., June 27-30—Bernice A. Brewer.

Doctor Gardiner is attending all of the Associations as editor of the SABBATH RECORDER.

Teen-Age Conference:

Miss Brewer, who is on her vacation and who has been attending commencement at Milton, Wis., will go from there this week to Nortonville, Kan., to assist Rev. S. Duane Ogden in conducting a Teen-Age Conference, June 21-23. An unusually strong and interesting program has been arranged for this conference, which we believe will mean much to a fine group of young people beyond the Mississippi. Miss Brewer will return by way of Lost Creek to attend the Southeastern Association.

A. J. C. BOND,

Acting Corresponding Secretary.

Voted that the remaining two hundred fifty calendars for 1929 be forwarded to Milton, Wis., for free distribution.

Voted that the communication from Secretary Willard D. Burdick be referred to the Budget Committee.

Voted that the treasurer be authorized to pay the bill for expressage on literature sent to Jamaica.

Voted that our support of the publication by Mr. Mignott be continued for the balance of the Conference year.

The Treasurer, Ethel L. Titsworth, reported on the balances and conditions of the various funds.

The following expression was ordered embodied in the minutes:

"The board learn with deep appreciation of the most generous gift of Dr. Theodore L. Gardiner to the denomination in the form of an annuity of \$1000, the income to go toward the maintenance of the new denominational building."

The Teen-Age Committee reported that the sessions for girls at the summer camp will be held from July 10 to July 30, and for the boys from August 1 to August 14.

Chairman Jesse G. Burdick, of the Building Committee, stated reasons for the apparent delay on the new building, due to the carpenters' strike and securing necessary material, but the work is now progressing favorably. We wish you all might see the work as already completed.

The recording secretary was requested to express to the Y. M. C. A. the gratitude of the Building Committee and the Society for the use of their walk as a temporary entrance to the publishing house.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

LAST CALL FOR LEADERSHIP TRAINING SCHOOL

A few weeks ago a notice concerning the possibility of holding a leadership training school just before Conference was published in the RECORDER. A few replies have been received, but not enough to justify the Sabbath School Board in going to the expense of such a school. However, there is time yet if those who see this notice will notify the director of religious education at once of their intention to attend.

For the sake of our teachers, the board is anxious to put on such a school. The courses offered, if it is possible to put on such a school, would be *Administration of Elementary Work, Adolescent Materials and Methods, Adolescent Administration, Old Testament*.

If it is not possible to hold the school, a class or two might be held, for example Administration of Elementary Work, and Old Testament. Two credits can now be earned in a five day school if full time is given to the work. But to hold either a school or classes the director *must know at once*. The date of either a school or class would be August 14-19.

ERLO E. SUTTON,
Director of Religious Education,
Milton Junction, Wis.,
July 1, 1929.

MISSIONS

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

MONTHLY STATEMENT

May 1-June 1, 1929

S. H. Davis

In account with

The Seventh Day Baptist Missionary Society

Dr.

Balance on hand May 1, 1929.....	\$ 19,127.33
First Hebron Church, Missionary Society.....	10.00
Mrs. A. S. Thayer, missions.....	5.00
Onward Movement treasurer, Missionary Society.....	740.16
Second Alfred Church, Missionary Society.....	.50
Adams Center Church, Georgetown.....	56.25
Adams Center Church, Jamaica.....	25.00
Milton Circle No. 1, Missionary Society.....	5.00
Verona Church, Missionary Society.....	10.00
Seventh Day Baptist Christian Endeavor Union of New England, native worker, Jamaica.....	20.00
Seventh Day Baptist Christian Endeavor Union of New England, Mr. Perry's salary, Georgetown.....	10.00
A friend, Java mission.....	25.00
Everett C. Hunting, treasurer, one-third collection Eastern Association, 1928.....	19.69
Income permanent funds, General Fund.....	2,500.00
	\$ 22,553.93

Cr.

Wm. A. Berry, April salary.....	\$ 10.00
Special for April salary.....	10.00
Royal R. Thorngate, April salary account, child's allowance, native helpers, and taxes.....	213.82
Cherry Creek National Bank, account salary R. R. Thorngate.....	25.00
H. Louie Mignott, April salary.....	50.00
D. Burdett Coon, April salary and traveling expenses.....	167.86
Special for native worker.....	20.00
C. C. Van Horn, April salary.....	41.67
Ellis R. Lewis, April salary and traveling expenses.....	151.75
L. D. Seager, April salary.....	66.67
Verney A. Wilson, April salary.....	41.67
R. J. Severance, April salary.....	41.67
Clifford A. Beebe, April salary.....	25.00
Charles Thorngate, April salary.....	16.67
W. L. Davis, April salary.....	25.00
Hurley S. Warren, April salary.....	16.67
Angeline P. Allen, April salary.....	16.67
Grace I. Crandall, April salary.....	41.67
E. H. Bottoms, April salary.....	16.67
D. Burdett Coon, special for Mr. and Mrs. Coon.....	5.00
Alfred Loan Association, account salary H. E. Davis.....	12.00
Treasurer's expenses.....	35.00
	\$ 1,050.46

Balance on hand June 1, 1929..... 21,503.47

\$ 22,553.93

Bills payable in June, about.....\$ 4,000.00

Special funds referred to in last month's report now amount to \$21,301.72, balance on hand June 1, \$21,503.47, net balance \$201.75. Indebtedness to loans \$11,000. Net indebtedness \$10,798.25.

S. H. Davis,
E. & O. E. Treasurer,

OUR DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

DEAN ARTHUR E. MAIN

Several weeks ago the writer was invited to meet with the board of managers and make such report of the past year's work and such suggestions for the future as might seem best. The invitation was heartily appreciated. This article is based on what was said and done at that meeting.

There were twelve students last year: one college teacher; four college students, two of them being young Methodist preachers; and seven Seventh Day Baptists. There is good reason to expect that eight will register next year besides such college students as may elect subjects in this department. A teacher in Houghton College wishes to complete the requirements for the degree of Bachelor of Divinity.

The following were our instructors: Rev. Walter L. Greene, Rev. Edgar D. Van Horn, Mr. Neal D. Mills, and the writer. An interesting addition to the work of these teachers was a course of four lectures by G. Chapman Jones, D. D., of Hornell, N. Y., on the History, Doctrines, and Polity of Methodism.

It may safely be said with certainty that a large majority of our people believe that we ought to have a Seventh Day Baptist School of Theology—a school that will be in essential harmony with the ideals of the fathers and founders. It is my earnest desire and purpose, with the co-operation of the trustees and the denomination, to do all in my power to bring this to pass.

The ordinary and regular courses in theological education cover three years. It has been suggested that we should undertake to give only two years, with the idea of having the third year's work done in some other school. Something may be said in favor of this plan; and at first I myself leaned favorably toward it. But after no little investigation and thought I am fully persuaded that that would not be a wise method of procedure, as a rule. It is my firm conviction that with rare and reasonable exceptions we should give here a full three years' course. This would require one additional teacher.

The following are some of my reasons:

1. The feeling of fraternal fellowship that grows out of associated school life can

not easily be over estimated. As a rule those who study together for three years form enduring friendships that will make them true fellow-workers in the after years.

2. While, of course, we teach general Christian doctrines, it is our duty and purpose to set forth also denominational beliefs and practices. This is an important part of education for our ministry, that, of course, other schools will not do.

3. We also teach general Christian and Church history; but there are rich and inspiring stores of denominational history and biography with which our ministers should become familiar; and which, naturally, they are not likely to hear about in other schools to a desirable extent.

4. However scholarly and well equipped, theological schools can not parallel one another in their courses and methods. I am told that this principle holds good in other professional schools. Leaders in education must be expected to have definite ideas and ideals as to curricula. One school prefers a unit of three semester hours; another four. One requires for graduation a thesis of not less than ten thousand words for which no credit in hours is given; another requires not less than six thousand words for which credit is given toward graduation; another requires no thesis at all.

For such reasons as these I am convinced that it would be wise for our students for the ministry to complete a three years' course at Alfred. Then let them be encouraged and helped to do graduate work in some other school or schools in subjects that are of special interest and value. This supplementary knowledge and preparation can be obtained in summer schools or at other times. Again and again is this graduate work being done by teachers of Alfred College.

The phrase religious education is coming, and justly, to have a growing importance in the judgment of educators. But in our thoughts and plans we should clearly distinguish between religious education and theological education. The former means education in the things of religion from boyhood and girlhood on to adult years. The latter means the special training of young men and women for the Christian ministry.

It is reported that a lawyer said that the "law" would recognize no distinction be-

tween "religious education" and "theological education." This seems to me to show a failure to apprehend the difference between these two lines of education.

In my small library there are about sixty books on religious education; and I do not believe that one word could be found in them to justify this attitude.

Our conception or ideal of religion in all human life and relations measures our conception of religious education. Our conception or ideal of the Christian ministry is the measure of our conception of theological education.

The field of religious education, in our modern mind, is larger than that of theological education, because it includes all ages, classes, and conditions of men, especially children and youth; while the direct purpose of theological education is to help young men and women prepare for a special and very high calling, that of the Christian ministry.

"The object of this society shall be the promotion of education in such a manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary; likewise the support of all institutions under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination."—Article II of the Constitution of the Seventh Day Baptist Education Society.

Let us be true to those whose liberal gifts and much labor made possible our Department of Theology and Religious Education at Alfred University.

In Yale Divinity School, students for the ministry can elect subjects in religious education. In Hartford, there are three religious schools: one a school of missions, another a school of religious education, and another a school of theology. Persons who have the ministry in view can elect some work in the school of religious education, but can not register there. The Colgate-Rochester School of Divinity is appealing for funds to establish a department of religious education in order to meet the increasing opportunity and demand in that line of Christian education.

In conclusion, permit me to make the following appeals to our churches:

1. Supply our treasury with funds necessary to increase our teaching force.

2. Honor and exalt the ministry by word and deed. The faithful and efficient pastor is well worthy of better moral and financial support. He can not do his best work without such support.

3. Let standards of requirement for this holy calling be raised higher and higher. The best young men and women are not too good or gifted for the tasks and opportunities.

4. When large denominations and those generally considered conservative are inviting young women to enter the ministry, surely democratic Seventh Day Baptists can well afford to do the same.

5. Let there be fervent, unceasing, and believing petitions to the Lord of the harvest for laborers to enter the harvest fields that are so full of promise. The grain is ripening.

Alfred, N. Y.,
June, 1929.

TRAINING AND SUPPORT OF THE MINISTRY

[The following from a report of the recent convention of the Northern Baptists, in Denver, published in *The Baptist*, might well be read as a postscript or supplement to my article on Our Department of Theology and Religious Education. — ARTHUR E. MAIN.]

J. F. Vichert, professor in Colgate-Rochester Theological Seminary, spoke on "Training the Ministry." Every church wants the best minister it can get; and every church needs the best minister it can get. Why is not the best available? Look at the situation and discover the answer. The Northern Baptist Convention and the state conventions have adopted standards for the ministry, but many in the exercise of their Baptist independence cast these aside and ordain to the ministry any good and orthodox man irrespective of adequate training. No greater injury can be done to an ill-prepared man than to ordain him. A broad culture is needed as a foundation for ministerial training. As in the early days, so now, the minister should be the best educated man in the community. He must be a truth-seeker, one who is unafraid to face facts. These are stubborn and upsetting

things, but they can not be argued out of existence. Why not welcome new learning in religion as well as in other realms? Every fact of theology was once new. At present the most disturbing facts are found in the physical sciences; but more and more is science verging toward religion. The speaker declared that he wanted no man trained as a modernist; neither did he want any trained as a fundamentalist. What is desired is training in all that is best in both. It was the Apostle Paul who said, "Prove all things, hold fast that which is good." The minister needs to be trained in a knowledge of the Bible, in the lessons of history, in the interpretation of life, and in practical work. Such a trained and competent ministry is needed by every church.

Supporting the ministry was the subject assigned to George L. White, associate secretary of the Ministers and Missionaries Benefit Board, New York. Support is different from fees or salary, since it is based not on profit but on mere livelihood. The minister is not a hireling. Any church that talks of hiring a minister prostitutes a high calling. The church should furnish sufficient support to enable the minister to carry on his work without financial harassment and worry. The proper question is not what is the least which a minister can afford to accept, but what is sufficient to meet the demands made upon him. He and his family are expected to dress well, to have a home presentably furnished, to be hospitable in entertaining, to keep a conveyance for pastoral work, and to head every subscription list which is sent around. On the other hand, the minister to expect adequate support must render a worthy service. Mere goodness is not the only mark of a physician. He must have knowledge and trained ability, and so with the minister. In the matter of support regard must be had for provision for old age. Therefore provide a pension in the Ministers and Missionaries Benefit Board for those who serve well.

A bore had been talking for hours about himself and his achievements.

"I'm a self-made man, that's what I am—a self-made man!" he said.

"You knocked off work too soon," came a quiet voice from the corner. — *Epworth Herald*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

CONDENSED ANNUAL REPORT OF PRESIDENT DAVIS, ALFRED UNIVERSITY

Commencement, 1929.

For the tenth consecutive year there has been a steady increase in enrollment in the college and ceramic school, this year totaling five hundred four individuals, an increase of eight over the previous year.

The health of the student body has been generally good; no death has occurred among the students. One death has occurred in the faculty, namely, Helen Isabelle Ellis, instructor in biology.

Two members of the board of trustees have passed away, Dr. Herbert L. Wheeler and Mr. Frank L. Greene.

REGISTRATION

Registration in all departments of Alfred University for the academic year 1928-1929 has been as follows:

College of liberal arts	336
Ceramic school	168
Agricultural school	63
Department of music	104
(65 being college students)	
Department of theology and religious education	12
(4 being college students)	
Summer session	150
(59 being college students)	

Total

833
Of this total 128 are duplicates, leaving a total registration for the year 705 individuals, which is an increase of 40 over the total enrollment of the previous year. The graduating class numbered 99.

FACULTY OF THE COLLEGE OF LIBERAL ARTS

Two changes will occur in the faculty of the college during the coming year. Mr. Wendell M. Burditt, M. A., of Columbia University, has been elected assistant professor of English and dramatics to fill the vacancy caused by the resignation of Mrs. Harriet L. Pawley.

Miss Ruth P. Greene, of the present senior class, has been appointed assistant librarian to fill the vacancy caused by the resignation of Mrs. Maybelle Warren.

SUMMER SCHOOL

The growth of the last summer school was about 9 per cent over the previous year. The enrollment was 150.

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

During the past year the faculty of the department of theology and religious education has remained as last year except that Mr. Neal D. Mills has been added as a part time teacher.

NEW YORK STATE SCHOOL OF CLAY WORKING AND CERAMICS

The enrollment in the New York State School of Clay Working and Ceramics reached the past year 168, a small gain over the previous year.

The application of the board of managers for an additional building for the ceramic school to cost \$175,000 was approved by the State Education Department, but the item was not included in the governor's budget for this year. The request will be repeated and it is hoped that it may be included in the budget of the governor for 1930.

NEW YORK STATE SCHOOL OF AGRICULTURE

Professor H. L. Smith of the department of animal husbandry in the school of agriculture, has been appointed director of the Delhi State School of Agriculture for next year, and his position has been filled by the appointment of Mr. Paul Orvis, a graduate of the State Agricultural School at Alfred in the class of 1921.

THE CLAWSON INFIRMARY

The second year of the Clawson Infirmary has given added proof of its importance and usefulness to the university. The extent of its increased service is indicated by the fact that there have been 1,278 student office calls as compared with 800 last year. Ninety-nine students have been bed patients as compared with 72 last year, and the number of days that beds have been occupied by students this year is 393, as compared with 278 last year.

This year completes the two year agreement of Doctor Clawson to pay the salaries

of the superintendent and assistant nurse. That cost must hereafter be assumed by the university.

The president calls attention to the generosity and wisdom of Doctor Clawson in establishing the Clawson Infirmary, and maintaining its nurse service at his own private expense for the past two years.

UNIVERSITY PHYSICIAN

There has been an increase in student office visits to the university physician of from 265 last year to 451 this year, and an increase of house visits from 163 last year to 351 this year.

The health service for our students has never been so well provided for as it is under our present arrangement. The expense of its maintenance, however, seems likely to require more income than the proposed student fee, of \$10 per student for this purpose, will provide.

IMPROVEMENT TO THE CENTRAL HEATING PLANT AND DISTRIBUTING CONDUITS

During the summer vacation extensive repairs were made on the central heating plant and conduit system under the direction of the committee on heating equipment and operation, of which Mr. N. E. Lewis is chairman. The committee employed Mr. Frank Sutton of New York City as consulting engineer, and laid a new conduit tunnel from the central plant to Ladies' Hall, and one from the central plant to Babcock Hall.

A new pump room was erected adjacent to the power house, and a new pumping system was installed. This improvement was made at a cost of about \$24,000, and has resulted in much greater heating efficiency.

THE TRACK HOUSE

The building was dedicated and opened for use with the beginning of the second semester. It is a very creditable and valuable addition to our university plant. Its cost has exceeded \$50,000. It furnishes an excellent equipment for the money expended. It lacks, however, some important features for a gymnasium. It has no swimming pool. A second basket ball court should also be provided, so that girls may practice at the same time that the other court is being used by the men.

BABCOCK HALL

On February 19 Babcock Hall of Physics was completely destroyed by fire, the cause of which is unknown. Babcock Hall housed the Babcock Professorship of Physics, and the George B. Rogers Professorship of Industrial Mechanics. It also provided class rooms and laboratories for these departments; a classroom for mathematics and one used interchangeably by other overcrowded departments. Emergency and temporary arrangements were made for these departments in other already overcrowded buildings on the campus. In justice to these departments and to our standing as a college, it is impossible to continue these temporary arrangements through another year. A portion, at least, of Babcock Hall must be reconstructed and ready for use by the time college opens, the middle of September.

For economy and to reduce fire hazard our architects, Childs and Smith, recommend that the shops be constructed separate from the main building, in a fire proof annex, one story, factory type, and that the main building of Babcock Hall be rebuilt on the old rectangular foundation, omitting the front projection and the rear projection. It is estimated that \$50,000 would be required to replace Babcock Hall with the old construction and architecture. The building was cheaply built and poorly designed for modern uses. It would be a waste of money to reproduce it at that cost.

With the addition of \$25,000 or at a total cost of \$75,000 it is estimated that a main building on the old foundation can be erected two stories above the basement, and a shop annex the same length, namely, 116 feet long by 38 feet wide, on the basement level, can be built in factory type, separated from the main building by an alley 12 feet, so that Babcock Hall and shop annex would double the capacity and efficiency of the old building, and make the whole of fire-resisting construction and good architectural design. This site is adapted to this enlarged program, and no other place on the campus is so well fitted to our uses as this location.

The trustees have voted to proceed at once with the building of the shop annex, and to let the contract for the main building as soon as the contribution of additional funds will warrant.

DIRECTOR OF RELIGIOUS ACTIVITIES AND PASTOR OF THE STUDENT OR UNION CHURCH

Mr. James McLeod has been appointed director of religious activities, chaplain and student pastor for the coming year. His support will be jointly by the university, the Union Church, and co-operating denominations which have representation in the student body.

Mr. McLeod was born and reared in Buffalo. He received his college education at Middlebury College, Vt., and is just graduated this month from the Yale Divinity School. He is highly recommended as a man and a scholar, and his personality seemed to the executives of the college and of the church to fit him well for this position.

TRUSTEE ASSISTANCE OF FACULTY MEMBERS FOR GRADUATE STUDY

The trustees made an appropriation of \$1,000 available in July, 1928, for the assistance of faculty members to the extent of \$200 each for graduate study. Five members of the faculty availed themselves of this assistance during summer school of last year. The appropriation is to be repeated for the coming year, and five members of the faculty will avail themselves of this assistance for graduate study during the coming summer vacation.

CURRENT FINANCES

It is gratifying to report that for the nineteenth consecutive year the current revenue of Alfred University has been sufficient to meet the budget of the year without a deficit in current expenses. This is the more gratifying when we recall that there is an increase of \$15,000 over the preceding year. The total budget for this year is over \$286,000.

THE CENTENNIAL PROGRAM

The burning of Babcock Hall gives a new emphasis and a somewhat changed program in the conduct of the Centennial Fund campaign. No one will question the advisability of including the rebuilding of Babcock Hall on improved lines and with fire-resisting construction in the centennial program, and this must be pushed with all possible effort.

About \$6,000 has now been subscribed toward the rebuilding of Babcock Hall.

ACKNOWLEDGMENT OF GIFTS

The president takes pleasure in announcing the following as a list of gifts received by the university during the past year, most of which is applicable toward the Centennial Program Fund of one million dollars, which is to be completed in 1936.

GIFTS TO THE UNIVERSITY FOR THE YEAR 1928-29
Cash and Securities

Loisanna T. Stanton estate.....	\$ 14,500.00
Kate C. Coats (Annuity).....	10,000.00
Burdet B. Brown (Annuity).....	3,000.00
Frances R. Biggs.....	2,000.00
A friend.....	2,000.00
Stephen C. Rosebush.....	2,000.00
Charles P. Cottrell.....	1,500.00
Horace B. Packer.....	1,500.00
Minnie A. Davidson (Annuity).....	1,000.00
Angie C. Tullar.....	1,000.00
William R. Clarke.....	800.00
Susan H. Ames.....	750.00
B. Frank Langworthy.....	600.00
Waldo E. Rosebush.....	500.00
George L. Babcock.....	400.00
Orra S. Rogers.....	400.00
A friend.....	312.08
Charles P. Rogers.....	300.00
Grace M. Henderson.....	250.00
Dr. A. S. Burdick.....	200.00
Ira B. Crandall.....	200.00
Dr. Winfred L. Potter.....	200.00
Elizabeth F. Randolph.....	200.00
Herbert L. Wheeler.....	200.00
Women's Student Government.....	200.00
Henry M. Maxson.....	150.00
Mr. and Mrs. Starr A. Burdick.....	140.00
Jumph Injury Fund.....	100.30
Hannah P. Brown.....	100.00
Charles F. Binns.....	100.00
Mrs. A. E. Bowler.....	100.00
Anna McConnell Brown.....	100.00
Shirley E. Brown.....	100.00
Robert I. Davidson.....	100.00
Leonard W. H. Gibbs.....	100.00
Tajamul Husain.....	100.00
D. F. McLennan.....	100.00
Eva B. Middaugh.....	100.00
Evelyn T. Openhym.....	100.00
George Openhym.....	100.00
J. A. Steele.....	100.00
Carl A. Sutliff (Annuity).....	100.00
Norman J. and Mildred Whitney.....	100.00
Other cash gifts less than \$100 each...	3,589.20

Total\$ 49,491.58

Balances unpaid on 1928-29 subscriptions to the Centennial Fund

Angie Cobb Tullar.....	\$ 6,000.00
Class of 1929.....	5,000.00
A friend.....	3,000.00
Mr. and Mrs. Harry Bradley.....	1,000.00
Florence W. Hatch.....	1,000.00
Ernest Casini.....	450.00
Harry C. Greene.....	450.00
Leonard W. H. Gibbs.....	400.00

Susan H. Ames	250.00
Boothe C. Davis.....	200.00
Eva L. Ford.....	150.00
Curtis F. Randolph.....	100.00
George W. Smith.....	100.00
Pres. and Mrs. Paul E. Titsworth....	100.00
O. L. Warren.....	100.00
Balances of less than \$100 each.....	1,015.00

\$ 19,315.00

Total cash and securities received during 1928-29 and unpaid balances of subscriptions received during 1928-29..\$ 68,806.58

FOR CONFERENCE DELEGATES AND VISITORS

EDWIN SHAW

Chairman of General Committee

The arrangements for entertaining the General Conference this year do not differ very much from the arrangements of former years. Two changes, however, may be noticed. First, there will be a registration fee of *fifty cents*, with the understanding that the amount for any one family does not exceed one dollar. This arrangement, of course, will not be rigidly enforced to the exclusion of anyone from attending the meetings, especially in case of those who are present for only one or a few sessions. The purpose of the fee is to provide a sum to help pay the expenses of the Conference, especially in paying for the programs and the simple badges which are to be given all. Second, breakfasts, as well as the other meals, will be served in the Conference dining hall, and it is hoped that delegates and visitors will rather insist on taking their breakfasts in the dining hall instead of in the homes where they are being entertained for the night. This arrangement is intended to give opportunity for the local people to attend the forenoon sessions of the Conference.

No charge is to be made for rooms anywhere, in private homes, in the dormitories, or in tenting places.

All who are planning to be in attendance should send names to the chairman of the entertainment committee, Dr. A. L. Burdick, Milton, Wis., stating time of arrival, and whether by automobile or by train. Those coming by way of Chicago by train should purchase tickets to Milton Junction, Wis., where they will be met by automobiles and taken to their places of entertainment.

SALEM COLLEGE

Mr. M. Wardner Davis, treasurer of Salem College, and Rev. O. P. Bishop, department of buildings and finance, Salem College, were in Plainfield on Monday and Tuesday on college business, and reported that during this year over \$15,000 in cash has been raised on the "1929 Program," and that many new friends are being found.

They told also of a new cafeteria just opened for the students with new equipment throughout, much of which was donated to the college by Parsons-Sonders of Clarksburg, the Vitrolite Table people of Parkersburg, and by Mr. and Mrs. George H. Trainer of Salem.

Mr. Davis and Mr. Bishop are returning from an extensive trip in seacoast states during the last three weeks. They announced a nice check from Mr. John W. Davis, of New York City. Mr. Bishop on this trip preached in Shiloh and Marlboro, in New York City, in Westerly, and in Ashaway.

A SONG OF OUR FLAG

A bit of color against the blue;
Hues of the morning, blue for true,
And red for the kindling light of flame,
And white for a nation's stainless fame.
Oh, fling it forth to the winds afar,
With hope in its every shining star!
Under its folds wherever found,
Thank God, we have freedom's holy ground.

Don't you love it, as it floats
From the schoolhouse peak, and glad young throats
Sing of the banner that aye shall be
Symbol of honor and victory?
Don't you thrill when the marching feet
Of jubilant soldiers shake the street,
And the bugles shrill, and the trumpets call,
And the red, white, and blue is over us all?
Don't you pray, amid starting tears,
It may never be furled through age-long years?

A song for our flag, our country's boast,
That gathers beneath it a mighty host;
Long may it wave o'er the goodly land,
We hold it free 'neath our Father's hand.
For God and liberty evermore
May that banner stand from shore to shore,
Never to those high meanings lost,
Never with alien standards crossed,
But always valiant and pure and true,
Our starry flag: red, white, and blue.

—Margaret E. Sangster.

YOUNG PEOPLE'S WORK

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

CHURCH AND NATION

Christian Endeavor Topic for Sabbath Day,
July 27, 1929

DAILY READINGS

Sunday—By its gospel (1 Cor. 2: 1-5)
Monday—By its ideals (2 Cor. 6: 14-18)
Tuesday—By its transforming power (Rom. 12: 1, 2)
Wednesday—By its faith (Rom. 10: 12-18)
Thursday—By its benevolences (2 Cor. 8: 1-5)
Friday—By its inspiration (2 Cor. 5: 14-21)
Sabbath Day—Topic: How the Church is making our nation better. (Matt. 13: 31-33; Luke 4: 18, 19)

What would be the condition of our nation if there were no Church influence here?
What has the Church accomplished in the past?

What is it doing today?

What are some tasks still awaiting it?

Apply these questions to the individual church and community, as well as to churches in general and the nation.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, July 27, 1929

DAILY READINGS

Sunday—A call to repentance (Jonah 3: 1-10)
Monday—A mission to bless (Gen. 12: 1-3)
Tuesday—Transforming a city (Acts 8: 5-8)
Wednesday—Transforming a life (Gal. 1: 11-24)
Thursday—Before and after (Tit. 3: 3-7)
Friday—The purifying message of love (1 John 3: 1-3)
Sabbath Day—Topic: How missions make life better. (John 10: 10; Luke 10: 2-9)

NELLIE GRACE LEWIS

Suggested hymns: Bring Them In,
Send the Light, Oh, Zion, Haste, Rescue
the Perishing.

For discussion: What are missions? What are the prevalent conditions in the China field? How have missions served to better conditions? Name three other foreign mission fields where Seventh Day Baptists have mission stations. Name three home fields.

That missions do better lives, not only for those to whom we go as missionaries, but also for those who go, is an undoubted fact. Just how is another matter. These are some of the ways: The gospel is preached, a better form of worship is taught, a more sane and orderly manner of life, and in most cases social purity and civic righteousness are associated with better sanitary conditions in the home.

To many, the greater attraction will be the farther lure of a foreign land; but none have the right to so aspire who have not first proved their ability on the task at hand.

Missions are of as great importance as bringing souls to Christ, because *that is exactly their purpose*. No higher aim could possibly be found.

Missions better any community into which they go. There is an amazing change, noticeable in the faces of the people as we study their expression, in their relations with each other, and above all in their attitude toward life. Jesus in the heart and life could not do otherwise.

So in a brief way we may say that missions make life better in exactly the degree to which they bring Jesus into the lives of others.

Gentry Ark.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

What suggestions have you for Junior work next year? These are always welcome especially at the beginning of a new year of work. Plans that work in Rhode Island may not be as practical in some ways out in California; a society in West Virginia may have tried something this past year that a society in Nebraska might like to use this coming year. All plans sent in will be exchanged with the different superintendents. Won't you feel it your duty to help the rest of us?

CHRISTIAN ENDEAVOR NEWS NOTES—LITTLE GENESEE

DEAR RECORDER FRIENDS:

No, we are not dead as a society, but the RECORDER reporter is the one dead.

We observed Christian Endeavor week

in February. At the Friday night prayer meeting talks were given by different members of our society. Sabbath day, Mr. Davis preached a young people's sermon, which was very good. At the Christian Endeavor meeting topics were given out for a few special talks. Several poems were read. We next went upstairs where we found a cake with candles, and lighted candles on the table. The pledge was read. Sentence prayers were given by everyone present. We sang our Christian Endeavor prayer song, and closed with the Mizpah benediction. The meeting was felt to be a success.

LETHA CRANDALL,
RECORDER Reporter.

HOME BUILDING

MRS. L. E. LIVERMORE

Were you to build a home, what would you do? You would carefully choose an architect, and select your material as he suggested, would you not? You would wish it straight and knotless, in short, perfect.

You may say, "I never shall build a house!" Does it ever occur to you you are building one for eternity? Without hammer or nails, there is one in progress. Everyone is building a house. Who is your architect? There are but two.

What material are you furnishing, and to whom do you send it? Where is your home located? Every day you are sending material somewhere. Where do you send it? What country do you send it to?

There are homes being built in a land of "blackness and darkness," where you would be envired by horrid neighbors and pain and sorrow will infest the land.

Were there a large place walled in, and on the inside there were idolaters, drunkards, liars, thieves, murderers, and unclean people of every kind, how would you feel to "enter in" and dwell there—*forever*? There is such a place! And, unless we make ourselves acquainted with the Master Builder, and send our material to him, our home will be erected there.

Who is your builder? According to what you send, and whether it be up or down, there will your home be built.

The great Builder has "gone to prepare a place for you," but you must send him the

material for your "mansion." He only accepts that suited to make the best of homes.

He will build it "without money and without price," "where moth and rust doth not corrupt, or thieves break through and steal" — a home where sin, sickness, or heartache will be unknown, in a "land of pure delight!"—a place where "we shall be satisfied," and our homes will not deteriorate, but be "eternal in the heavens!"

Pause and ask yourself, who is your architect, and what kind of material are you sending to eternity? Jesus was a home-lover. He was a carpenter with his earthly father, building homes, before he went about his "Father's business." Then, when we hear of his appearance at the marriage of Cana of Galilee, there he united two hearts to make a home and, when in agony for us on the cross, he arranged to leave his mother and John, no doubt to make a *home*.

Can we refuse such a one as he offers, bought with his blood? He has gone to "prepare a place for you."

Permit me to copy from my husband's diary, and I echo his words. "It shall be my constant prayer, Lord, spare us, until we are fully prepared to enter the 'mansions' thou art preparing for thy children."

ON STRIVING

I mean to set before me
The highest goal, and best,
In thought, in word, in action,
And pursue it with a zest!

I mean to set before me
The lovely and the true;
And aim to emulate them,
As wisdom prompts me to!

I mean to set before me
The sacred and the right—
The goal of worthy striving
And the diadem of light!

I mean to set before me
The perfect—nothing less—
And by a cross if need be,
Attain to holiness!

And yet I know how useless
Our best must ever be
Unless Almighty Goodness
Imparts himself to me!

—William Wood in
"Boston Transcript"

CHILDREN'S PAGE

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

OUR NATIONAL FAMILY

Junior Christian Endeavor Topic for Sabbath
Day, July 27, 1929

MRS. HERBERT L. POLAN

Advertise your meeting—a large poster in bright colors—one white man, one brown man, one Chinaman, one Negro, and one Indian. In large letters—The Creator's color scheme—five skin shades.

The leader may ask some good citizen of your town who was born in the old country to come to your meeting and tell about his impressions on arriving here and how he feels about America now.

Assign to several juniors various nationalities of whom there are large numbers in our country. Let each tell where his kind of people live, their habits of life, and what is being done for them along the line of religion. Each child may be in costume and use the first person in his talk, and make up a name for himself.

Suggested nationalities:

Indians, Negroes, Japanese, Italians, Hungarians, Polanders, Russians, Slavs.

Questions:

Who are true Americans?

Name three great American explorers.
Their nationality?

Name three great American statesmen.
Their nationality?

Name three great American inventors.
Their nationality?

Name three great American authors.
Their nationality?

See United States histories.

Sing "Jesus loves the little children," and
"We've a message to tell to the nations."

OUR OWN AMERICA

M. S. G.

The world has many nations,
And all are great and wise;
They win our admiration,
Their splendors charm our eyes.

But to our hearts the fairest
Is our own America;
The dearest and the rarest
Is our own America.

We cross the distant mountains
And over sea and plain;
We visit famous fountains,
But soon come home again,
To show our adoration
For our own America,
That well beloved nation,
Yes, our own America.

We give a friendly welcome
To the strangers in our land;
To them we offer freedom
And a work for heart and hand,
And as they earn promotion
In our own America,
They join in our devotion
To our own America.

We'll wave on high our banner
With loyalty and pride,
And e'er uphold our standard
For honor and for right,
For God and for our nation,
For our own America,
Be high or low our station
In our own America.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am out of school now. I got my promotion card Sabbath eve, June 21, 1929. There was a big crowd because it was the seventh and eighth grade commencement day. I was in the fourth grade and was promoted into the fifth grade. My teacher was Mrs. Straight.

I was out back of the house the other day. I sat down on the grass and a chipmunk was sitting on a stone a little way off. In a few minutes he came a little nearer; then he got bolder and bolder, and finally came up to within a good two inches; then he picked up an apple core that was there and ran. His nose was long and pointed, and his back was brown with black and white stripes.

Your friend,
KIRWIN D. GOODWIN.

Alfred, N. Y.,
June 24, 1929.

DEAR KIRWIN:

I am glad you were so fortunate as to pass for fifth grade; but then of course I knew you would for you are a RECORDER boy, and RECORDER boys and girls are the

passing kind. Our little niece, Jeane, has also just passed for fifth grade. Last Tuesday afternoon she took the boat from New York, to her home in Cristobal, Canal Zone. We miss her very much and are wishing she could come back to us again.

Your chipmunk must have been very cunning. I wonder if you have not been making a sort of pet of him to make him so tame, or did you charm the little fellow? When I lived in Alfred some years ago the little girl next door made such friends with the birds that many of them would eat out of her hand. It was fun to watch them.

I was very much pleased to receive another letter from you and hope you will write often.

Sincerely your friend,
MIZPAH S. GREENE.

STORY OF THE AMERICAN FLAG

In June, 1776, just before the signing of the Declaration of Independence, a committee composed of General Washington, Robert Morris, and Colonel George Ross, called upon Mrs. Ross, the widow of a nephew of Colonel Ross, to have a flag made. Now during the years of trouble with England, all sorts of queer flags had been designed, first by one colony and then by another, each of a distinctive pattern but not necessarily of similar design or even color. The idea of representing the thirteen colonies by thirteen stripes had been tried out, but so had the thirteen stars in a blue field. These stars had generally been five pointed, and the committee agreed upon the thirteen stars in a blue canton, but Washington, in his drawing of the new flag, made the stars six pointed, because, so the story goes, he wished the stars different from those in his own coat-of-arms, which as it happened were five pointed. It is sometimes stated that the design for our flag was copied from the Washington coat-of-arms, but as there were a number of flags about this time showing a combination of thirteen stripes and thirteen stars and as Washington never by word or letter suggested such an idea, it can safely be said that he had no idea of drafting his coat-of-arms onto the flag of the country. Some time later in his life he wrote concerning the flag:

"We take the stars from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

Washington and his self-appointed committee then went to Mrs. Elizabeth Ross with the design for a new flag. Mrs. Ross was a very attractive young widow, twenty-four years of age, when this first flag was made, and was living at a little house at what is now 239 Arch Street, Philadelphia. She supported herself by carrying on an upholstery business; was immensely popular and was known to everybody as Betsy. Now Betsy was a famous needlewoman and it was only natural that she should be sought as the maker of the new flag. The committee headed by Washington called upon her and showed her the pattern. She glanced at it, saw the six-pointed stars, and picking up a pair of shears, folded a piece of paper and with a single clip of the shears cut a five-pointed star.

The committee were delighted with her deftness and explained that they wished the flag to be made up of thirteen red and white stripes, with the red stripes at top and bottom, which would make seven red and six white stripes. The canton was to be a blue square, extending from the top of the flag down over seven bars and stopping at the eighth, a white stripe. In this blue field was a circle of thirteen white stars. In spite of the fact that Washington had shown a design of the six-pointed stars, Betsy Ross had her way and to this day the stars on the flag have been five-pointed. There being no end to a circle, they hoped the new nation for which the flag was designed would also be without end, would last until eternity.

So Betsy Ross with her nimble fingers, while she had little to do with the actual design of the flag, followed the instructions of Washington and his committee and made the first flag of the United States of America. She did this work so well that she was employed in making all the official flags for ten years or longer, and because of her painstaking efforts her name has passed into history along with the great men who sought her skill.

The little house where she lived is still preserved as when she lived there alone af-

ter the death of her husband. It is called the "Betsy Ross House" and is preserved as a memorial.

The flag was not approved by Congress until after many other designs had been submitted, but finally, after about a year, on June 14, 1777, the flag planned by Washington's committee and made by Betsy Ross was adopted. So the fourteenth day of June, being the day on which the first United States' flag was adopted, is now known and celebrated as Flag day. — *James William Bryan in the "National Republic."*

IN OLD AGE

DEAN A. E. MAIN

Cast me not off in the time of old age;
forsake me not when my strength faileth.

Even to old age I am he, and even to hoar
hairs will I carry you; I have made and I
will bear; yea, I will carry, and will deliver.

It is vanity to desire to live long and not
to seek to live well.—*Thomas à Kempis.*

It is not growing old we have to fear, but
growing callous, blind to new opportunities
which come with the ripening purpose of
God, deaf to the voice of praise and the call
of enthusiasm, out of touch with the pati-
ence of God. He to whom ripening years
can bring a wider view than youth affords,
together with a childlike faith, may leave the
questions of strength and opportunity to
God, and rest in him, assured that all things
work together for his good.—*I. O. R.*

The gospel message wears well. It is to
the eyes of the aged that God's Book seems
freshest and most inexhaustible.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

Let winds that blow from heaven refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

And if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

Be near me in mine hours of need
To soothe, or cheer, or warn,
And down these slopes of sunset lead
As up the hill of morn!

—*John G. Whittier.*

The maturity of wisdom rests at last in
faith like that of a little child.

PRAYER

O God, our heavenly Father, whose gift
is length of days, help us to make the noblest
use of mind and body in our advancing
years. According to our strength apportion
thou our work. As thou hast pardoned our
transgressions, sift the ingatherings of our
memory, that evil may grow dim and good
may shine forth clearly. Grant us new ties
of friendship, new opportunities of service,
joy in the growth and happiness of children,
sympathy with those who bear the burdens
of the world, clear thought, and quiet faith.
Teach us to bear infirmities with cheerful
patience. Keep us from narrow pride in
outgrown ways, blind eyes that will not see
the good of change, impatient judgments of
the methods and experiments of others. Let
thy peace rule our spirits through all the
trial of our waning powers. Take from us
all fear of death, and all despair or undue
love of life; that with glad hearts at rest in
thee we may await thy will concerning us,
through Jesus Christ our Lord. Amen.

HOW TO BE BEAUTIFUL

Psalm 90: 10-17

"Let the beauty of the Lord our God be
upon us." Billy Sunday has told the story
of the little girl in the Sunday school, of
whom the superintendent asked the ques-
tion, "Which would you rather be, beautiful
or good?" The little girl, after proper
thought, gave this shrewd reply: "I think
that I'd rather be beautiful—and repent."

That superintendent's question was quite
wrong. He should have said, "Which
would you rather be, good and beautiful or
wicked and ugly?" There would be no
doubt about the answer; the little girl would
not need to debate the question with her
perfectly natural desire to be good-looking.

How often is beauty ruined by an ugly
disposition! The prettiest face is spoiled
by a frown, or a sneer, or a vain smirk. On
the other hand, when purity, truth, and good-
ness shine in a countenance though the fea-
tures may be plain, the face is the face of
an angel.

If the beauty of the Lord our God is a
permanent possession, it grows ever more
lovely with the years.—*Amos R. Wells.*

OUR PULPIT

"YE ARE NOT YOUR OWN"

Sermon delivered before the Eastern Association.

CARROLL L. HILL
Pastor of the church at Waterford, Conn.

SERMON FOR SABBATH, JULY 20, 1929

Text—First Corinthians 6: 19, 20.

ORDER OF SERVICE

HYMN—O God, Beneath Thy Guiding Hand

LORD'S PRAYER

RESPONSIVE READING

HYMN—I am Thine, O Lord

SCRIPTURE LESSON—Romans 12

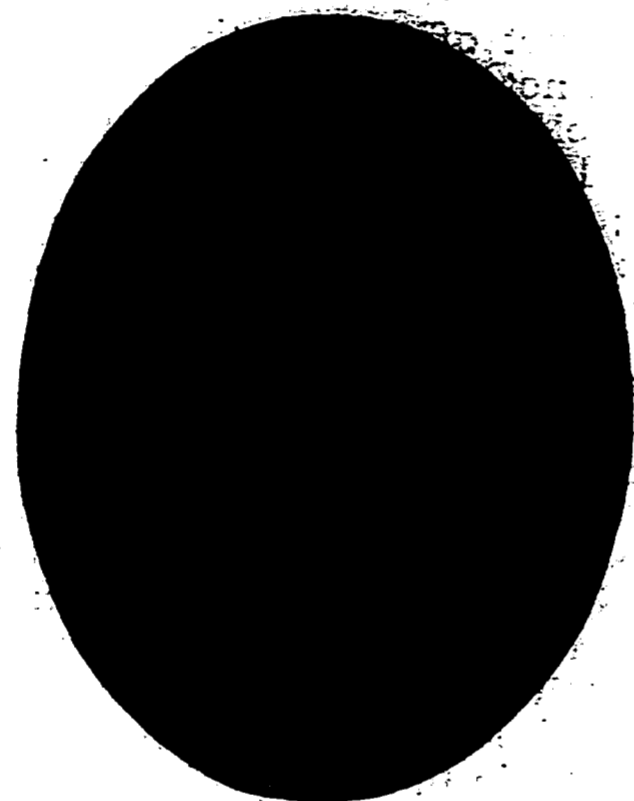
PRAYER

OFFERING

SERMON

HYMN—Faith of Our Fathers

CLOSING PRAYER



The unwritten preamble of the typical church constitution of fifty years ago seems to have been, "We the people believe that children should be seen and not heard." Little, if anything, in church life, was arranged for the benefit of children or young people. Churches were for adults; prayer meetings were for adults; and so was nearly everything else. Young people and the "grown-ups," in the eyes of the Church, were like the two rails of a railroad track, always just so far apart. But the passing of the last fifty years has given the observer of today a vantage point, and as is always the case in looking at railroad tracks, these two rails seem to meet in the distance. In fact they have met, and the church of the

present provides for all ages of individuals, from the cradle roll to the oldest one among us.

This did not take place all in a day or a week or a month, but over a period of years, and I propose that we should turn back a few of the pages of our denominational history and review some of the steps involved.

"The conservation and direction of the energies and enthusiasm of the young people of the Church was the unsolved problem

which faced the pastors and leaders of five decades ago. Among our own people, the attempt at solution was made by a man who was known as a progressive leader, and who afterwards proved himself, by his generous gifts to our educational institutions, a true friend to young people—Mr. George H. Babcock. He worked out the idea of a young people's society which should be identified with church work, at the same time giving place for social enjoyment and literary activity. This society was called the Excel Band, and through his influence was instituted in many of our churches about the year 1881. It had a pledge, and in purpose, if not method, was quite parallel to the Young People's Society of

Christian Endeavor, which began in the Congregational Church at about the same time."—(S. D. B. in Europe and America.)

As we all know, Rev. Francis E. Clark organized the first Young People's Society of Christian Endeavor in February, 1881, in his church in Portland, Maine. "It was in October, 1884, three years after the original society was organized, that the first Seventh Day Baptist Young People's Society of Christian Endeavor was formed in Westerly; this was followed by Waterford, Ashaway, West Hallock, and Alfred, within the year, so that the close of 1885 found us with five societies having two hundred nineteen members." There is a membership mark that our New England Union, with five churches, could use as a goal. If we could equal the membership of those first five societies, we could feel that we had done a good work.

The Christian Endeavor movement interested our young people in church and denominational affairs, till in 1888 the General Conference changed its time of meeting from September to August, in order not to conflict with the school year. Since that time there has been an ever increasing attendance of young people at our Conferences.

Also in 1888 a committee was appointed by the Conference to consider the matter of denominational organization of the young people. The next year, 1889, the committee was made permanent. This committee, which later became the Young People's Board, pledged the support of a missionary evangelist, who gave special attention to young people's societies. Two years later the committee pledged half the salary of Dr. Rosa Palmborg, medical missionary to China. Individual societies have taken up special projects ever since. "In 1892, six young men, students at Morgan Park Seminary, went out to spend their vacation in evangelistic work. They were L. C. Randolph, G. B. Shaw, T. J. Van Horn, F. E. Peterson, D. B. Coon, and W. D. Burdick." Three of these "young men" are with us tonight, while the New England Union helps one of the others by furnishing him a helper in Jamaica. Their enlistment, perhaps, grew out of the young people's movement.

We could go on naming many others who have gone out from our Christian Endeavor societies, and who have done a great work, but we do not have time for all of them. But let us not forget that we Christian endeavorers of today must watch ourselves very closely if we are to keep the pace of those who began our denominational Christian Endeavor movement.

In the years that preceded the movement for young people's work in our churches, there was a great movement westward in this country. Wagon trains, and finally railroads carried thousands of people toward the Pacific coast. These people were pioneers who went to claim new fields and new fortunes. I heard, the other day, of a family living on the Pacific coast, whose fathers had toiled all the way across the continent in a wagon train. This family is very proud of its pioneer ancestors, but one is forced to wonder if those hardy men would be as proud of that family, which is content to bask in a halo of glory which it did not win. One would like to say to them, "Is this the end, or is it a stage on the journey?" Has the new territory been put to its best use, or is there not even more to be done now?

As we think of our Seventh Day Baptist Christian Endeavor societies, we will not have to stretch this illustration very far to get its meaning. Is this the end, or is it a stage on the journey? Is it time to settle down and talk of our great men of the past, or is it time to redouble our efforts? We are proud of them, and I wonder if they are proud of us.

I can imagine all of those who have gone before us, standing here tonight, pointing their fingers at us, and saying, as Paul said to the early Corinthian Christians, "Ye are not your own, for ye were bought with a price." We may well be proud to be indebted to the noble group of Seventh Day Baptist men and women who have paid so dearly for the privileges we now enjoy.

How hopelessly in debt we are. The very creation of the universe, and our existence, as the crowning handiwork of God; the Savior who lived, loved and allowed himself to be crucified; the homes from which we come; a thousand things would fairly scream at us, if we were not too much preoccupied to listen, "Ye are not your own."

I know a young man who was in every way qualified to be an athlete. He was strong, rugged, good-natured, and well-liked. He had natural ability and was the star of his team. But his success was his undoing, and he took up one form of vice after another. Finally he took up drink and today the liquor he drinks literally says to him, "Ye are not your own, for I have bought you. You're mine."—and at what a price—the price of health, of honor, respect, of self, and friends! He has sold out, bag and baggage, to a thing that ruthlessly demands ever-increasing payments. He is not his own.

In each of us is material for a rogue, and perhaps for a gentleman. Everyone of us has the power to be an honest, upright, self-respecting and respected Christian man or woman; and it is also true that each of us may, if he so wishes, sell out to any one of a host of unworthy things. Which of these two things we will do depends on ourselves alone. We can not avoid the issue. It will be one or the other, and whichever it is, we will be no longer our own, for we shall have given up ourselves to something else. No matter how paradoxical it may seem one must lose himself before he shall find himself; and he will not find himself unless he lose himself among the forces of righteousness. Choose ye now whom ye shall serve.

There was a time when mothers were proud to name their boys Judas, but none of us would like to have that name today. The name "Judas" was once honorable, but now it is spoken with disrespect. One man has blackened that name forever.

Today we're proud to be called Seventh Day Baptists, and may no one in any way lessen the respect due that name. That name cries out to every one who bears it. "Ye are not your own." That name stands for a people who are Christian. That name is respected, not just because it is a name, but because of the character that stands back of it. It must have been part of the vision of our fathers that that name should be spoken with trust and reverence. There is no magical power in the name, but there is a world of possibility wrapped up in the people who bear it. We may well take careful account of ourselves to see if we are living up to what our name implies.

I have attended Christian Endeavor societies, as perhaps all of us have, where there seemed to be a feeling of boredom. No one had any enthusiasm, and everyone was waiting for the other fellow to do something. One might almost call them poverty stricken for want of something to do. When people feel that way, they can not exert a very great influence on anything, except to make everyone feel bored. It is a kind of unnecessary poverty. And I think it's surprising, the number of unnecessary poverities there are to be found in people's lives. The man or woman, boy or girl, who sees boredom outside his life, who can not find anything interesting enough to be worth while doing, undoubtedly has an equal amount of boredom within his or her own life. Within self there is probably little that is worth while. And when any society feels that way, it is time to get a new enthusiasm and a new interest, for there is too much for us to do to be killing time that way. I owe a great debt to Paul in this regard, and I am going to speak of it here.

There was a time in Paul's life when he could not find anything better to do than to persecute Christians. He simply went around wherever they were and made life just as miserable for them as he could. But one day on the road to Damascus he had a wonderful experience. Something happened to him. Perhaps he did not always tell of it in just the same way, but he told it all his life. From that time on he talked of Jesus Christ. People who had known him before this thing happened to him, were sometimes a little skeptical when he related his experience, but he never ceased to speak of Jesus. He made a complete surrender. He went back to the experience of the Damascus road many times and always he gained a new courage and a new inspiration. From that time, to the end of his life, Paul was a new man.

A peculiar thing, in the lives of men and women, is the regenerative effect of lining up in a minority cause. Christianity was not altogether popular in Paul's time, but enlisting as a Christian made him over. To be a Seventh Day Baptist may not be a very popular thing, as the world goes, but it has recompenses in proportion to its demands. Have you had Paul's experience? Have you met the Christ? Do you tell it where-

ever you go? Do you go back to that experience again and again?

Seventh Day Baptists will rise or fall because of what they are. The future is going to demand much of us who are young. Just how do we measure up?

I have a typewriter, which I use occasionally, but I never learned to use it systematically. Often I make mistakes. I may hit an "i" when I want an "e." Then, if I go back and pound an "e" down on top of the "i," I have both and it looks bad. I can make a pretty good "e" out of an "o," but not out of an "i" and so on. Our typing shows up every mistake. We can not bluff here. We just have to erase or start over.

Living is a great deal like typing. If we make mistakes, we just have to erase and start over. But it is far better to avoid mistakes. Now is the time to learn to avoid them. There is too much at stake to run the risk of a poor job later on.

If I had the ability to paint pictures, I would paint some here tonight, and let them say to you what I am trying to say. If I were to paint a picture of the worst kind of misery I can imagine, I would do it as follows. I would paint the picture of a home, not very well furnished but with the necessities of life. It would be the home of a mother, whose husband was gone, and who was spending long hours each day bending over a wash tub, that she might send money to her only son who was away at school. I would try to show the courage and love of that mother. But away at school the son is wasting his time and spending his money on things worse than useless. While mother is patiently and heroically scrubbing day after day, the son is thoughtlessly and foolishly wasting one of the greatest privileges that comes to anyone, that of education for skill in living. What greater sin can one commit against his mother? And I would like to paint a second picture, different only in showing that boy doing his level best.

And then, what greater sin could one commit against a church that has labored for fifty years to provide for its young people, than to ignore all these opportunities utterly?

We are laboring in a minority cause. The future may not seem bright, but it is chal-

lenging. Our history is rich in consecration and sacrifice and loyalty. Right now is the time for young people to take hold willingly. I am not pessimistic. I believe that we will stand the test, for we were bought with a price. We are not our own.

RESUME OF FORTY-FIRST ANNUAL COMMENCEMENT SALEM COLLEGE.

BRUCE HORTON

(Student Publicity Writer)

Activities of the forty-first annual commencement at Salem College (Salem, W. Va.) were culminated Thursday morning, June 6, with the address made by Rev. Charles S. Poling, of the Westminster Presbyterian Church, of Bloomfield, N. J., and the graduation of ninety students from various departments of the college.

More than one thousand people assembled in the college auditorium to attend the graduation ceremonies. The senior class was composed of thirty-nine A. B. graduates, seven of whom received degrees in elementary education. The standard normal class had forty-eight candidates for diplomas. A diploma in voice and a certificate in violin were granted, and the degree of Doctor of Divinity awarded Rev. Mr. Poling made the total graduating class number ninety persons. Both the certificate in violin and diploma in voice were awarded to students who live in Salem. President S. O. Bond announced that Salem College is planning to enlarge its activities in the field of music.

"The Crucible of Life" was the topic used by the commencement orator in his address to the students. He stated that life's crucible is one of sacrifice, of adversity, and desire. This entire address may appear in the columns of the RECORDER at a later time.

The degree of Doctor of Divinity was conferred upon the Rev. Mr. Poling by President Bond upon the recommendation of the board of directors of the college.

The commencement program opened with the processional played by the Salem College orchestra, Clark H. Siedhoff, directing. Prayer was offered by Rev. Charles G. Stater, of the Clarksburg First Methodist Church. After the instrumental selections two numbers were given by the Salem College men's glee club, special requests being made for the appearance of that club.

Previous to President Bond's annual statement he introduced Dr. O. P. Bishop, of the college department of buildings and finance, who has been doing excellent work since assuming duties here at the beginning of the school year now ended. Dr. Bishop has collected \$14,000 in cash for various college funds.

Mrs. Huffman, widow of the late Dr. John L. Huffman, who is referred to as the first president of Salem College, although in reality he refused the presidency but acted as head of the institution during its first year, was present for the ceremonies and at the instance of President Bond arose for introduction. Everyone present stood to pay tribute to the wife of a man who gave so much of interest and effort in the early development of Salem College.

In opening his address President Bond paid grateful tribute to the memory of two distinguished men who served the college so faithfully in years gone by. They were Jesse F. Randolph, whose life and works were so vividly brought to mind by speakers on the memorial program, and Dr. S. Lafayette Maxson, the first man to be appointed president of the college.

The forty-first annual commencement at Salem College was opened Sunday morning, June 2, with the annual sermon before the Christian Associations delivered by Professor H. O. Burdick. His address concerned the student today and the study of sciences as a factor in clearing away bigotry and as a means of preventing undermining morals.

Rev. O. P. Bishop delivered the baccalaureate sermon Sunday evening, using for his topic, "The Heritage of the Graduates of American Colleges in 1929." He spoke of the many great inventions which have been made to promote progress and which are ready for the use of graduates as they shall carry on.

"And Mary Did" was the name of the sparkling comedy presented Monday evening by the standard normal class. The production was staged and produced under the direction of Miss Nannie Lowe, of the department of English and dramatics.

The memorial program honoring Jesse F. Randolph (1841-1928) was one of the most inspiring events of its kind ever held on the Salem College campus. Miss Nelle Howard Randolph, a granddaughter of the ben-

efactor, played a selection on the piano presented to the college by Mr. Randolph to open the ceremonies. A biographical sketch was given by President Bond. Jennings Randolph, a grandson of Mr. Randolph, spoke of his family life. Dr. George B. Shaw, of the Salem Seventh Day Baptist Church, spoke of his church activities. His business and public life was discussed by Lucian D. Lowther, a local business man. George H. Trainer, of Salem, for many years intimately associated with Mr. Randolph on the college board and in business transactions, appropriately discussed his principles. His service to Salem College as president and member of the board of directors was reviewed by Charles A. F. Randolph, present president of the board of directors. Dean M. H. Van Horn told of him as a promoter of student interests. M. Wardner Davis, college treasurer, reviewed his service as a donor to college needs. The memorial poem, composed especially for the occasion by Rev. Dr. A. J. C. Bond, of Plainfield, N. J., was a classic bit of art and was delivered in a striking manner by the composer.

Hon. M. M. Neely, former United States Senator, of Fairmont, W. Va., delivered the memorial address. He spoke in eloquent terms of the great work done by Mr. Randolph. The program was one of the gems of the commencement schedule.

The recital by the department of music Tuesday afternoon and the annual commencement concert Tuesday evening were both excellent programs and were well attended.

The senior gift presentation and farewell ceremonies Wednesday morning preceded the alumni meetings, which were held that afternoon. The senior gift to the college was remodeling and modernizing the electric lighting system in the college auditorium. New fixtures were installed and a dimming system incorporated in the switchboard.

More than one hundred alumni attended the banquet Wednesday evening, and the annual senior play that night drew a large crowd. The presentation was Shakespeare's "The Taming of the Shrew."

Throughout the commencement program pastors of local churches and of Clarksburg churches took part in the devotionals. The program was one of the best ever held here.

THE ROMANCE OF BUSINESS

DOCTOR'S ORATION, ALFRED UNIVERSITY

COMMENCEMENT

(By Charles Thomas Gwynne, Vice-President
New York State Chamber of Commerce)

I have been asked to speak to you with special reference to business. I understand that, while at the commencement exercises held at your university in the past men have spoken on the various sciences or the professions, few thus far have represented business.

The fact of all others which qualifies me to appear as the representative of business is that I have completed this year thirty-five years of service with the New York Chamber of Commerce. The New York Chamber celebrated its 161st anniversary in April last, and is the oldest organization of its kind in the world. While it is true that there have been trade guilds in Europe for three or four hundred years, and while there have been in France since the sixteenth century organizations which are known as Chambers of Commerce, those organizations have always represented a part of the government and are not independent, volunteer organizations such as we understand Chambers of Commerce to be today. The New York Chamber is, therefore, the oldest of its type. It was organized in 1768 before the Revolutionary War and has had a continuous existence ever since.

The New York Chamber of Commerce has several features which are unique in the general field of commercial organizations but none more so than the fact that it has a limited membership and a waiting list. Its membership is individual and not by groups and firms, and may truly be said to represent the highest type of men prominent in the commercial, financial, and industrial interests, not only of New York City and state, but in a large measure of the entire country.

With this little introduction let us proceed to consider the question of Romance in Business.

It is doubtless a fact that up to a comparatively short time ago the business man did not occupy a very high position in the social or political affairs of the country in which he lived. There are many reasons for this, the underlying one of which probably dates back to the earliest days of the

human race. At that time, when our ancestors lived in caves and rude dwelling places in the woods, their chief occupations were hunting and fishing. Only able-bodied men were able to take part in these activities. When a man became too old for active service, or was incapacitated by wounds or otherwise and compelled to remain at home with the women and children, he was only able to maintain life for himself and his dependents by making instruments of war or the chase, or, possibly, by tanning the skins which were brought in by the hunters, or by some other like occupation. The warriors and expert hunters were regarded as being at the very top of the social scale but the old and incapacitated men, who afterward developed into the trader, or workman or business man, were originally at the bottom of the scale and were not regarded very highly. That, possibly, is one of the reasons why for so many years the business man or trader was under a social stigma.

In the later development of the race and its progress toward civilization, the warrior again, and the ruler with his attendant chieftains or noblemen, occupied the highest places in society while the artisan or trader still remained on the lower scale. There was no business done in those days as we now understand that term. Capital was concentrated in the hands of a few. The mass of the people would have been unable to purchase much of anything had there been business men to supply their needs. Consequently business had a very small part in the life and development of the people. The trader or artisan was often the prey of the invading army or clan. Aside from those who held the castles and lands few people owned anything that might be seized, but the artisan and trader frequently had a stock of weapons and ornaments and such few articles of manufacture as were known in the locality. These were apt to be pottery, hides, etc. They were invariably taken from him by the conquerors. All of these things tended to keep the only man of business which the community knew on a low scale, socially and economically. As the years went by and the nations became more and more civilized it became apparent that there was a very real and vitally important place for business in the affairs of the world. The

traders and artisans became groups with certain powers which they exercised. They banded together in guilds or associations and became factors in the life, not only of individual nations but in the intercourse of one nation with another.

During the period of the Crusades and later during the periods of exploration and discovery when men from Europe went eastward and learned of the wealth and luxury of the Indies, or west westward and found many new and previously unknown products, a new kind of business developed. While in some instances missionaries followed close on the heels of the discoverer, it was usually the trader. In this general movement we trace the beginnings of international trade. It is true today that those nations which have pushed their trade with other countries are the ones who have succeeded financially and thus afforded their citizens the many advantages that resulted therefrom.

In early periods of the world's history certain cities and countries developed commercially and when, for a time at least, the merchant and trader occupied a relatively high place. This was true in varying degrees in Carthage, Phoenicia and Venice, but until the last century there seems to have been an almost universal feeling that the business man was devoid of high ideals and of knowledge of, or interest in, the arts and sciences and literature. Napoleon, you will recall, referred to England, the pioneer in trade and industry, as "a nation of shop keepers." The business man was supposed to be a money grabbing individual who looked only to the accumulation of wealth. Within about the last one hundred years, however, the business man has come into his own and has been able to point with pride to his calling. As new avenues of contact between countries have become more and more available, business has come into its rightful place, and today there is hardly a nation that does not count among its greatest achievements the business it has developed and among its greatest men the leaders of its business life.

As business itself has become more and more highly organized its possibilities have become more apparent, and many of the best minds now see therein a means for accomplishing their ideals and ambitions. Today

the great leaders of business, including the so-called "merchant princes" occupy the very highest status both socially and otherwise in their respective countries, and nations vie with each other in pointing out the great captains of industry who represent them in the world of commerce.

But what of the romance of business? We are apt to feel, I think, that there is little romance left in the humdrum of every day living. Kings and noblemen are rapidly disappearing. There is no more glory and adventure in war. The time is gone when war means bands of music, flying banners, brilliant uniforms, spirited horses, and spectacular display; it no longer presents great romance and adventure in charging across the open field into hand to hand encounter with the enemy. The business of war today is an unromantic, dreadful sort of an affair where they are attacked, not by the old methods of war, but by deadly chemicals and gases, by bombs dropped from the skies, and by submarines which blow up vessels in which they are sailing. No—there is little of the romantic left in war.

The romance of living in this age comes in an entirely different way. We are stirred as we think of the achievements in science, in manufacturing, in industry. The stories of how the simplest of our household commodities and necessities come to be marketed form a chapter as entertaining as any Arabian Nights' tale. We include in the reading lists of our adolescent hero-worshipers, the stories of successful business men and their struggles for success; and these stories supply the same thrill of adventure which previously came from reading of the warrior, the knight, and the adventurer. We tell with interest the stories of business methods and practices which indicate the growth of an ethical ideal in the relations of people and nations.

Think of the opportunities which business presents for discovery, adventure, risk, as opposed to professions. Practically all of the older professions, because of their age, customs, and precedents, are averse to the idea of any changes or innovations in their practices or methods. The very training and traditions are against violent change. Not so in business. No custom or tradition prevents a man from putting into practice an idea which may seem revolutionary. Pro-

vided there is a chance for practical results a business man will take a risk. Certainly because an idea is new, it is not scoffed at, rather it is seized upon with avidity. As an illustration of what a simple notion may develop into let me tell you a story that happened during the war in a naval training camp. Some of the men were fooling with a fire extinguisher when one of them suggested that the fluid smelled like a well-known cleaning fluid. They promptly tried it on their uniforms and found that it worked most satisfactorily. Fire extinguishers were thereafter in demand for keeping uniforms in order. One of them, more enterprising than his fellows and perhaps with more imagination, wrote to the extinguisher company and told of the discovery. The result was that he not only received adequate remuneration at the time but a very good position when he was released from service.

There are two or three more instances which may be of interest in this connection. Many years ago a man whose business necessitated many trips between New York and Boston was asked by some of his associates to convey back and forth letters and small parcels. As these requests began to grow he made a slight charge for this service. The practice continued to grow and he employed other men to assist him. From this small beginning grew the great express companies whose ramifications extend all over the civilized world.

Then there was the man who, in England a good many years ago, was asked to make arrangements for a railroad excursion for several hundred school children. He found that by taking a number of persons considerable saving was effected in the railroad fare, hotel accommodations, and other expenses. He gradually developed this idea until there evolved the first of the great tourists' agencies with whose operations we are all familiar. As another example, there was the man in the northern part of our own state, an employee of a store handling a variety of commodities. One day he found a number of articles which had been on the shelf for some time and for which there appeared no ready market. He went to his employer and suggested that these articles be placed on a special table or counter in the store, with a sign indicating that

any of them could be purchased for a nominal sum—the same amount for each article. This proved such a success that it developed later, although he had many setbacks, into the great five and ten cent stores which now play so great a part in our business life. The lasting memorial to the originator of this plan is found in the famous building sometimes known as "The Cathedral of Commerce."

Consider next some of the great developments in business during the last few years, and their effects upon our economic life. There is Henry Ford's standardization of production and his method of large volume of sales with small profit per sale. To name all of the results of this phase of business would be impossible but one of the most important and far-reaching is the enormous increase in the mileage of good roads in this country, making possible for freight and passenger alike, quick and easy transportation. When the automobile first became practical for use it was owned almost exclusively by the wealthy group, which, with all its wealth, had no power to bring about reform in road conditions. It was only when Mr. Ford turned out his well-known car at so low a price that almost anyone could own one, that the farmers and small landowners throughout the land, having purchased these cars, found they were of little use unless good roads were obtained. That made them willing to vote for bond issues and taxes to build these roads. We doubtless would have had good roads in time, but we should probably have waited for them many more years had it not been for the enormous production and sale of the low priced car.

Then, there is the development of the chain store, the mail order business, and system of installment buying. All these systems have been subjects of much criticism and controversy. On the whole there is probably as much of value as of harm in their economic results. They have combined to work a great revolution in the business development of this country. Thousands upon thousands of people have been enabled to purchase some of the necessities and even of the minor luxuries of life which might otherwise never have been available to them. The chain store has lowered the cost of commodities because of quantity buying and

standardization; the mail order business has supplied the farmer and his wife with the necessities of everyday living and makeshift; the system of installment buying has brought privileges which otherwise might have been denied because the incentive to save over a long period of time is often absent.

I could tell you many romantic stories of the rise to wealth and fame of poor boys and of their success in the business world. Of the men who have served as presidents, while I have been with the Chamber of Commerce, only two were born into families of wealth or even more than ordinary comfort. The very fact that these men became presidents of the chamber is evidence of the fact that they are accepted by the commercial world as leaders and men of power. One of them, the son of a widow who had a small farm, worked his way through college. After spending his week-ends at home he returned to college carrying with him a supply of vegetables and other articles of food to last him through most of the week.

It has often been discussed as to which man deserves the more credit—the man born without any advantage of wealth or position, who by his own efforts has succeeded in carving out a place for himself, or the man born to great riches and with every luxury who did not content himself with merely enjoying his luxuries and living a life of ease but who turned his talents and advantages toward useful ends and developed and increased the power that had been left him. Many think the latter deserves the more credit because the incentive which prompted the poor man is lacking in the case of the wealthy one. One man with the vision of a great rail and ship terminal which would reduce transportation and distribution costs in a large city, had not only the faith in his vision but the will power to proceed against all opposition to the completion of his plans. Then I know of a poor boy who, starting to work in an insurance office, at an early age, with comparatively little schooling, because of his will power, application, and ambition, rose through the years from one position of trust to another until he holds one of the most important offices in his particular field. These are but two of the many interesting stories I might tell you.

There is also the question as to which man is entitled to the greater credit—the inventor who originates some device or method and, after having demonstrated that his plan is workable, is unable to do anything with it, or the practical business man who, seeing the adaptability of the invention, takes hold of it and makes it a success. Certainly all will agree that, wherever the credit belongs, both the inventor and the man who makes the invention a practical and financial success should be properly recompensed. It is probably true that thus far our economic situation has not progressed to the point where the inventor always receives his due. There are few men like Thomas A. Edison, who are able to combine with inventive ability the genius to develop and market the products of their brains.

I should like here to pay a tribute to the public spirit, the civic consciousness, and the high ideals of the business man of today. I believe that the experience of thirty-five years justifies my tribute. When one reflects that all the cultural, charitable, and humanitarian elements of our community life today—hospitals, charitable institutions, museums, libraries, universities, all are supported in large measure by the business man, one must attribute to him the appreciation, at least, of a high ideal of living.

I am quite sure that the public at large would be amazed if it knew how many of its great leaders of business, whose names are household by-words, freely give a great amount of time and thought to matters of public interest in which they certainly have no hope of direct personal benefit, nor have they any wish to receive publicity or self glorification in performance of this duty. I have been secretary or member of many committees, boards of directors, or boards of trustees, and know a great number of men who have not only attended many meetings called to discuss civic matters of interest, municipal, state, or national, but who have taken an active personal interest in the subjects to be discussed. I believe that there is no group of men who so willingly give of their time and strength to public concerns as do men of business.

(Continued next week)

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
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TESTIMONY OF THE NEW TESTAMENT CONCERNING ITS INSPIRATION

III

1. JESUS' USE OF THE HOLY SCRIPTURES (Concluded).

In our previous article we showed that even those portions of the Bible that modernism rejects as unreliable, mythical, or which it regards as "historic and scientific impossibilities," *Jesus regarded as truth*. In this list we considered the Flood, the destruction of Sodom, the pillar of salt, and Jonah and the fish—those most objectionable to the pseudo-scientists.

We likewise considered Jesus' attitude toward the writings of Moses as revealed in the temptation in the wilderness: His attitude toward the Ten Commandments and other ordinances as revealed in the Sermon on the Mount; and also his attitude toward the Sabbath.

In all this study, it is evident that Jesus was teaching in perfect harmony with the Old Testament law and the prophets; he never criticised the Scriptures, but he did say, "Search the scriptures." Jesus criticized the Jewish traditions and customs that hedged the law about; he criticised unmercifully their method of keeping the *letter of the law*, while the *spirit* of the law was trampled upon with impunity. Jesus' attitude toward the Sabbath was identical with his attitude toward the *whole law* and the teachings of the prophets (the Scriptures).

The facts are, Jesus declared in *very positive* language his whole attitude toward the law and the prophets. It ought to settle the whole matter, and forever settle the carplings of Biblical critics. He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5: 17, 18).

This language constitutes a prophecy, the time of which is projected far into the fu-

ture. The testimony of the prophets sweeps far away into the future, and, passing the glory of the kingdoms of this world, contemplates the transcendent glory of the kingdom of God. The scenes of this world's history are all in the past. This oath of Jesus confirms the law as more permanent and perpetual than the world itself.

The death penalty

Much thoughtless criticism has been launched against the Bible because of the death penalty. This criticism takes two forms: (1) The Bible is a very human book, or else no such summary punishment would be meted out for the violation of the laws and ordinances as found in the books of Moses; (2) A God, such as we today worship, would never have inflicted the death penalty for violations of his commandments and precepts.

Such criticism is thoughtlessly made; it ignores the whole plan of salvation. The law and the prophets, in their disciplinary justice, were prompt in the administration of the death penalty. All the Ten Commandments, as well as other ordinances, were enforced by the execution of the transgressor. "The law was given by Moses, but grace and truth came by *Jesus Christ*." (John 1: 17.)

When John introduced Jesus to the world that day as "the Lamb of God which taketh away the sin of the world," there began a new administration characterized by mercy and grace. The Ten Commandment law was not annulled. The forbearance of God stayed the final execution of offenders until the great day of judgment. "For we must all appear before the judgment seat of Christ; that very one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5: 10).

The Sure Penalty

Yes, the final execution of God's justice is deferred. In the meantime, grace appeals to the sinner to be reconciled to God. The penalty for transgression of God's holy law is stayed until the close of human probation, but it is none the less sure, if we neglect the great provisions God has made for our salvation. Sin is transgression of law, and "The wages of sin is death." Let us get that—"The wages of sin is death"—~~death—death—DEATH.~~

This is the way it appears in Hebrews: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2: 2, 3).

Let us make a free translation of this passage—possibly, it might be better to say, let us try to interpret this passage. Any way, it means something like this: If our every transgression received a just recompense of reward—under the law and the prophets—how shall we escape—who now live under the administration of grace—if we neglect so great salvation—that is, if we reject terms so much more liberal treatment under the terms of grace, "which at first began to be spoken by the Lord"—by the Lord who said, "Think not I am come to destroy the law or the prophets"—by the Lord who said, "I am come that they might have life, and that they might have it more abundantly." And these words of Christ were "confirmed unto us by them who heard him" (the apostles).

Let us remember: The law is none the less binding and the penalty is none the less sure, *under grace, than under law*. The time of execution is deferred, that's all—deferred while mercy pleads to lost sinners, "Be ye reconciled to God." Until Jesus came, the sinful world was appealed to by the execution of the sinner at the behest of justice. But when Jesus came the sinful world is appealed to by the love and mercy of God—execution of justice is reserved until the judgment day.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). Jesus took upon himself the sin of the world. He took our place before the law—dying for us—to save the lost. It would seem that if God could have repealed the law he would have done so. Certainly he would have done so had it been best, instead of requiring his Son to die for the perpetuity of the law.

The cross, then, becomes God's pledge of pardon for every repentant sinner. If not so, then his Son died in vain. "How shall we escape if we neglect so great salvation?"

"If the righteous scarcely be saved, where shall the ungodly, and the sinner appear?" (1 Peter 4: 18.)

A FINAL WORD

For weeks we have been discussing the Bible, especially as to its inspiration. For a time, at least, we bring this series to a close. Yet we have scarcely begun the subject. Many subjects (Biblical) are yet to be covered in a complete survey of the subject of inspiration. Among these are: The attitude of the apostles, the unity of the Bible, miracles and prophecy. Some time later we hope to take these up.

This briefly is our thesis: The uniform declaration of the Bible is, *that it is the Word of God*, and inspired in every part.

All the Old Testament prophets, Jesus our Lord, and all the New Testament writers substantiate this thesis. They all bear testimony to the inspiration of the Bible. Not a single word can be found in any of their writings or teachings contrary to this. Every declaration of Jesus concerning the Old Testament shows his belief in it as the Word of God. In all his utterances he never criticised the Scriptures, but he constantly appealed to them as His Father's Word, authoritative and final.

But enough has been said. Would God that such an attitude as Jesus had toward the Bible might be manifested by all his professed followers. To every question of criticism, or exegesis, let us return the answer, "What sayest the Scriptures?" "How readest thou?" "It is written!"

Let us cease to deride, or make light of, the most sacred, time-honored belief the Apostolic Church has left us—the inspiration of the Bible. And may we, with the Psalmist say: "Oh, how I love thy law." "Thy word have I hid in my heart that I might not sin against thee."

With such an attitude as this on our part, God's Holy Spirit will again visit his Church in mighty power, and God himself will open the windows of heaven and pour out upon us a blessing, such as "there shall not be room enough to receive."

God hasten that day.

It is the duty of the heads of government to remain in their places even if the waves wash the deck and the crew talks mutiny.—*Foreign Minister Stresemann of Germany.*

MARRIAGES

BARBER-NICHOLS.—At the home of the bride's parents, Mr. and Mrs. Edward H. Nichols, of MacSparran Hill, South Kingstown, R. I., June 22, 1929, by Rev. Clayton A. Burdick, of Westerly, R. I., Hiram William Barber, Jr., of Westerly, R. I., and Catherine James Nichols of South Kingstown, R. I.

DANIELS-LANGWORTHY.—At Community Church, Thirty-fourth Street and Park Avenue, New York City, June 28, 1929, by Rev. Leon Rosser Land, Frank J. Daniels of Denver, Colo., and Dorothy Langworthy, daughter of Mr. and Mrs. LaVerne D. Langworthy of Westerly, R. I.

DAVIS-JENNINGS.—At the home of the groom, in Salem, W. Va., June 18, 1929, by Rev. Geo. B. Shaw, Chesley G. Davis and Emma Jennings. G. B. S.

DAVIS-NEWCOME.—Mr. Lorain J. Davis of Battle Creek, Mich., and Miss Marguerite Newcome of Lakewood, Ohio, were united in marriage on June 11, 1929, at the home of the officiating minister, Rev. Henry N. Jordan. They will make their home at 15 University Ave., Battle Creek, Mich.

EBERSOLE-DAVIS.—At the parsonage, Salemville, Pa., March 27, 1929, by Pastor W. L. Davis, Ruth Eunice Davis, and Jacob Edward Ebersole, all of New Enterprise, Pa.

HUNT-WOODEN.—At the home of the bride's parents, Mr. and Mrs. George R. Wooden, at Lambertville, N. J., June 29, 1929, Miss Mildred Niles Wooden and Mr. Earle Radcliffe Hunt were united in holy wedlock. The ceremony was performed by the bride's pastor, Rev. A. J. C. Bond of Plainfield.

RING-DAVIS.—At the Pawcatuck Seventh Day Baptist church, Westerly, R. I., June 17, 1929, at seven o'clock P. M., by Rev. Clayton A. Burdick, D. D., Ernest Harvey Ring of New Haven, Conn., and Ruth Victoria Davis, of Westerly, R. I.

SUTTON-WILSON.—At the parlor of the Gore Hotel in Clarksburg, W. Va., June 19, 1929, by Rev. Geo. B. Shaw, Harley H. Sutton of Blandville, W. Va., and Madge J. Wilson of Pennsboro, W. Va. Mr. Sutton is a student in the theological school at Alfred, N. Y., and is pastor elect of the Nile church. G. B. S.

DEATHS

BAKER.—Chester H., son of Maxson and Barbara Baker, was born at Troupsburg, Pa., July 1, 1852, and passed away at his home near Nile, N. Y., June 17, 1929, in the seventy-seventh year of his age.

The first half of his life was spent in the vicinity of Rixford, Pa. For twenty years Mr. Baker lived in Ceres, Pa. The last twenty-one years have been passed in the town of Wirt.

Mr. Baker's father and mother were members of a Seventh Day Baptist Church.

He is survived by nine children: Mae Faulkner, Portville; Joseph M., Belvidere; Violet A. Spring, Belvidere; Grace E. Lilly, near Richburg; Henry D., Belvidere; Paul C. and Raymond J., Friendship; Evelyn G. Derr on mission field, East Africa; and Leslie J., Belvidere; twenty grandchildren and three great-grandchildren; two brothers and one sister: Phineas, Farmers Valley; James, Rixford; and Delilia, Duke Center, Pa.; and many friends.

One of the greatest contributions a citizen can make to his country is a family of law-abiding and respectable sons and daughters. In his quiet and unassuming way Mr. Baker has made such a contribution.

"The high esteem in which the departed was held was demonstrated by the large attendance at the funeral. He was a most accommodating man, generous in charities, and ever ready to assist any who might be in need of help."

Farewell services were conducted from the home by Rev. Hurley S. Warren, Nile. Interment was in the family lot, Woodlawn Cemetery, Wellsville. H. S. W.

BEEBE.—Carrie Ellen Chapman Beebe was born December 27, 1872, at Broughton, Clay County, Kan. Her early childhood was spent on the old homestead taken up by her parents, Mr. and Mrs. Dwight L. Chapman, who were pioneers in that part of Kansas.

When she was about eight years of age, the family moved to Clay Center in the same county and lived there till 1894. Then her father died and the family moved to Escondido, Calif.

Carrie had one older brother who was accidentally killed while quite young, and three younger brothers, two of whom survive her, being Glen and Clyde Chapman of Riverside. She was enough older to be almost like a mother to these brothers, especially after their mother died in 1916.

She was graduated from the high school in Kansas, and taught school two or three years before coming to California. She confessed faith in Christ and became a member of the Baptist Church while in her early teen years and was a member of this denomination until her marriage. For many years she has been a devoted student of God's Word and believed implicitly in its veracity and authority.

She was married in Santa Ana, Calif., on November 3, 1901, to Edward S. Beebe, with whom she was a loving companion until her untimely death. With him she became a member of the Seventh Day Baptist Church and has been a faithful member of the Riverside congregation for about twenty-seven years.

Though Mrs. Beebe has had no children of her own she has had a true mother's heart and for many months cared for her brother's children, after their mother died, as though they were her own. This loving service will always make itself felt in the lives of these children, and the memory of her loving service as wife, as friend, as foster mother to her brother's children in their time of need, will always be remembered by those whose lives she touched so beneficently. In everything she undertook in life she was true and faithful.

Farewell services were held in Preston's Funeral Chapel in Riverside on June 20, in charge of Pastor G. D. Hargis, assisted by Pastor E. S. Ballenger. The body was laid to rest in the family plot at Santa Ana, Calif.

G. D. H.

FITZ RANDOLPH.—Alexander Fitz Randolph was born July 4, 1844, on the old Randolph homestead on Randolph Road in Plainfield, N. J., where is now located the Muhlenberg Hospital. He died at the home of his son Orson in New Market, N. J., June 14, 1929.

He was married January 20, 1877, to Miss Jessie Witter of Alfred, N. Y. To this union were born four children, all of whom with their mother still survive. The children are Mrs. Elfreda Stout of Philadelphia; Bryant Fitz Randolph of Plainfield, N. J.; Mrs. Margaret Archabald of Atlanta, Ga.; and Orson Fitz Randolph of New Market, N. J.

Mr. Randolph was baptized 1858 at the age of fourteen years, and joined the Plainfield Seventh Day Baptist Church. At the time of his death he was the oldest member of the church in which he had held membership for seventy-one years. He was a member of Mt. Zion Lodge 135, F. and A. M. of Metuchen.

Mr. Randolph came of sturdy and honorable stock, and throughout his long life exemplified the family traits of health of body and strength of character. He was a hard worker but a sane liver, and before his last illness no one thought of him as approaching eighty-five. Practically all his life was spent on the farm, in which occupation he was very successful. But more than making a living, he lived a life. He was honest and upright, he was cheerful and kindly, a man whom it was a pleasure to know.

Mrs. Randolph, faithful companion for more than fifty-two years, had the privilege of ministering to him to the peaceful end, surrounded by their children who beautifully supported her and who did all that appreciative children could do.

Pastor Ahva J. C. Bond conducted the services at the home, and the Masons had charge at the grave. Interment was in Hillside Cemetery.

A. J. C. B.

JORDAN.—Mrs. Julia A. Jordan, daughter of Christopher and Amy Wilbur, was born in Courtland County, N. Y., July 12, 1831, and died at the home of her son-in-law, William F. Bowler, in Little Genesee, N. Y., May 25, 1929, aged 97 years, 10 months, and 13 days.

She was united in marriage to Isaiah A. Jordan at Bolivar, N. Y., June 12, 1848. To this union were born four children, all of whom died in infancy except Mrs. W. F. Bowler. In April, 1861, Mr. and Mrs. Jordan came to Little Genesee to reside. The day following their arrival here, they prepared and served a farewell dinner to the first twelve soldier boys who left this section for the South to join the Union Army.

Mr. Jordan died November 17, 1908. Since his death she has made her home with her daughter, Mrs. William F. Bowler, whom she survived three weeks. Sister Jordan had been an invalid for some time, due to infirmities of old age. On May 19, she fell in her home and broke her hip, which hastened her death, six days later.

Mrs. Jordan was baptized May 28, 1887, and united with the Seventh Day Baptist Church of Little Genesee, of which she remained a member till her death.

Mrs. Jordan's friends were many. Her jovial disposition endeared her to all. In her earlier years she was always ready and willing to assist others in need. Her tendency always to look upon the bright side of life was a benediction to her friends.

The funeral was held from her late home May 27, 1929, conducted by Pastor A. L. Davis. Interment was made in the family lot in Wells cemetery at Little Genesee.

A. L. D.

MAXSON.—Mary Elizabeth Coleburn Maxson, daughter of Archibald and Charity Blare Coleburn, was born in Nunday, N. Y., January 24, 1837, and passed from this life at her home in Walworth, Wis., June 13, 1929, being 92 years, 4 months, and 19 days of age.

She came to Wisconsin in early life, with her parents. She was married to Francis Maxson in 1861. She was converted and baptized by Rev. C. M. Lewis in 1863. For reasons satisfactory to herself she never united with the church. She was always a loyal and generous supporter of the church, which she greatly loved. She lived a continuous and daily Christian life.

In her death she leaves one sister, quite a number of nieces and nephews and a host of other relatives and friends to mourn their loss.

Her husband passed on in the fall of 1887, since which time she has lived in her widowhood.

Aunt Mary, as she was tenderly called by nearly everyone, was a frequent and generous contributor to benevolent institutions, such as the Children's Home and Aid Society, of Milwaukee, the Lincoln Memorial University, of Harrogate, Tenn., and many other societies that were carrying on a work of relief for the suffering, and improvement of the condition of those who were dependent. She was one who did not let her left hand know what her right hand did in deeds of charity. None can know the extent of her generous giving, but

all should realize that many, scattered abroad, will rise up and call her blessed because of her generosity, whenever they hear the name of Aunt Mary mentioned.

The church with which she was associated will greatly miss her thoughtful support, and will speak of Aunt Mary with bated breath.

In her friendly life and generous giving she has erected a monument that will exhale a fragrance in the hearts of those who knew her as the flowers of her attractive home garden gave forth sweetness and beauty to passersby. Burial services were had the afternoon of June 16, 1929, conducted by Pastor E. Adelbert Witter, who spoke from John 13: 7. Interment was in the Walworth cemetery.

E. A. W.

MAXSON.—Susan Adelaide Maxson, the youngest of a family of seven children, daughter of Daniel L. and Susan Dennis Crandall, was born in Ceres, Allegany County, N. Y., June 11, 1865, and departed this life June 15, 1929, at her home in Los Angeles, Calif., at the age of 64 years and 4 days.

At the age of eleven years she gave her heart to her Savior and was baptized by Rev. John L. Huffman, and joined the Seventh Day Baptist Church at Portville, N. Y. Ever since that change in her life, she has been deeply interested in religious work, especially in evangelistic lines. She was a fine singer, and worked in evangelistic meetings with her brother-in-law, Rev. Judson Burdick. She also worked with other evangelists.

She joined the W. C. T. U. at the age of sixteen years. She was an earnest worker, and an official in various departments for a long term of years, especially in the Loyal Temperance Legion.

The early part of her education was acquired in the public schools of Portville. Later she attended Alfred University. She was unable to complete her university course, on account of the failing health of both her father and her mother. After her mother's death, she took her father into her own home and cared for him for seventeen years. For about twenty-five years of her life she was a nurse.

On her birthday, June 11, 1887, she was married to Bert L. Maxson at Portville, N. Y. They lived for some time in Buffalo, N. Y.; also in Alfred, N. Y. They located in Los Angeles, Calif., in November, 1920. She transferred her membership to the Los Angeles Church of her faith, in which she was an earnest worker until the close of her life.

She leaves in bereavement, her devoted husband, Bert L. Maxson; her son, Everett, and his life companion, Charlotte Maxson, with their three children, Lois, Robert, and Earl; also her sister, Mrs. Herman Pieters, of Alfred, N. Y., the only surviving member of her father's family; and many other relatives and friends, both East and West.

The farewell services were held in the Ruppe Mortuary, in Los Angeles, and were conducted by her pastor, Rev. Geo. W. Hills, assisted by Rev.

Wm. Robinson, of Glendale, Calif. The interment was in the beautiful Forest Lawn Cemetery.

"Servant of God, well done!

Thy glorious warfare's past.
The battle's fought, the race is won,
And thou art crowned at last."

G. W. H.

STILLMAN.—Elizabeth Atwood Stillman, wife of William M. Stillman, died at her home in Plainfield, N. J., June 28, 1929.

Mrs. Stillman was a member of the Presbyterian Church, but attended regularly the Sabbath services of the Plainfield Seventh Day Baptist Church of Christ, and was always reckoned a loving and loyal member of the congregation.

Brother Stillman has the heartfelt sympathy of the church and of a multitude of friends in the community which he has served as a Christian, Sabbath-keeping lawyer for fifty years.

Services in memory of Mrs. Stillman were held in the home, conducted by Rev. J. J. Moment of the Crescent Avenue Presbyterian Church of Plainfield, assisted by Rev. A. J. C. Bond of the Seventh Day Baptist Church. Interment was made in Hillside Cemetery.

A. J. C. B.

STILLMAN.—Lydia Janette Burdick was born in Lincklaen, Chenango County, on June 21, 1848—eighty-one years ago last Friday. She was the daughter of Phineas and Lydia Coon Burdick.

Her youth was spent in Lincklaen. At the age of sixteen she was baptized by Elder James R. Irish and joined the Lincklaen Center Seventh Day Baptist Church. At about this time she attended De Ruyter Institute and taught several years in rural schools.

In 1872 Janette Burdick was married to George T. Stillman, going immediately to Verona, N. Y., taking her church letter and joining the First Verona Seventh Day Baptist Church. After five years at Verona the family moved to De Ruyter, taking their church letters and joining the De Ruyter Seventh Day Baptist Church, which has since been her church home.

To this union were born three daughters, all of whom are living: Mrs. Nina E. Lidell, De Ruyter, N. Y.; Mrs. Leona Kinney, De Ruyter, N. Y.; and Mrs. Lillian Burdick, Syracuse, N. Y.; also one granddaughter, Miss Velma A. Lidell, De Ruyter, N. Y.

[The above was written by Mrs. Stillman and was found in her Bible after her death.]

During her years of invalidism she has been tenderly cared for in the home of Mr. and Mrs. Lidell. On June twenty-second, as a perfect June Sabbath was drawing to a close, her spirit slipped away and quietly went "home."

Funeral services were conducted by Pastor Lester G. Osborn of Verona, at the home, and the body was laid in the old Lincklaen Center cemetery, amid the graves of many staunch pioneers of the Seventh Day Baptist faith.

L. G. O.

WHAT CHRIST SAID

I said, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers but a crown."

I said, "But the sky is black,
There is nothing but noise and din."
But he wept as he sent me back;
There is more, he said, there is sin.

I said, "But the air is thick and clouds are veiling
the sky."

He answered, "Yet hearts are sick, and souls in
the dark undone."

I said, "I shall miss the light and friends will miss
me, they say."

He answered, "Choose tonight! if I am to miss
you or they."

I pleaded for time to be giv'n;
He said, "Is it hard to decide?
It will not seem hard in heav'n
To have followed the steps of your guide."

I cast one look at the field—
Then turned my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into his hand went mine,
And into my heart came he,
And I walk in the light divine—
The path I had feared to see. Amen.

"If there were four flies on a table, and
I killed one, how many would be left?"
"One," answered a bright boy: "the dead
one."—*Selected.*

Sabbath School Lesson III.—July 20, 1929

EZEKIEL'S VISION OF HOPE.—Ezekiel 47: 1-12.

Golden Text: "Of the increase of his govern-
ment and of peace there shall be no end." Isaiah
9: 7.

DAILY READINGS

July 14—Ezekiel's Vision of Hope. Ezekiel 47:
1-10.

July 15—Blessings of the Kingdom. Psalm 72:
12-20.

July 16—Triumphs of the Kingdom. Isaiah 25:
1-12.

July 17—Permanence of the Kingdom. Psalm 72:
1-10.

July 18—Glories of the Kingdom. Revelation 22:
1-7.

July 19—The Universal Invitation. Isaiah 55: 1-5.
July 20—Praise to Jehovah. Psalm 100.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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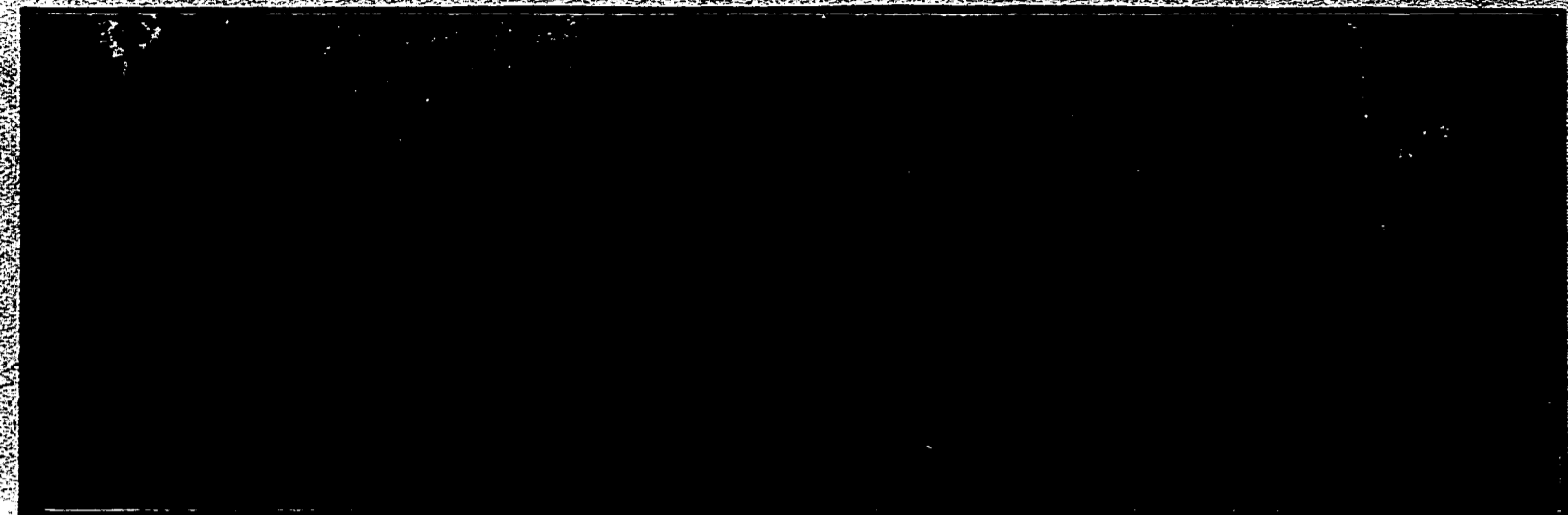
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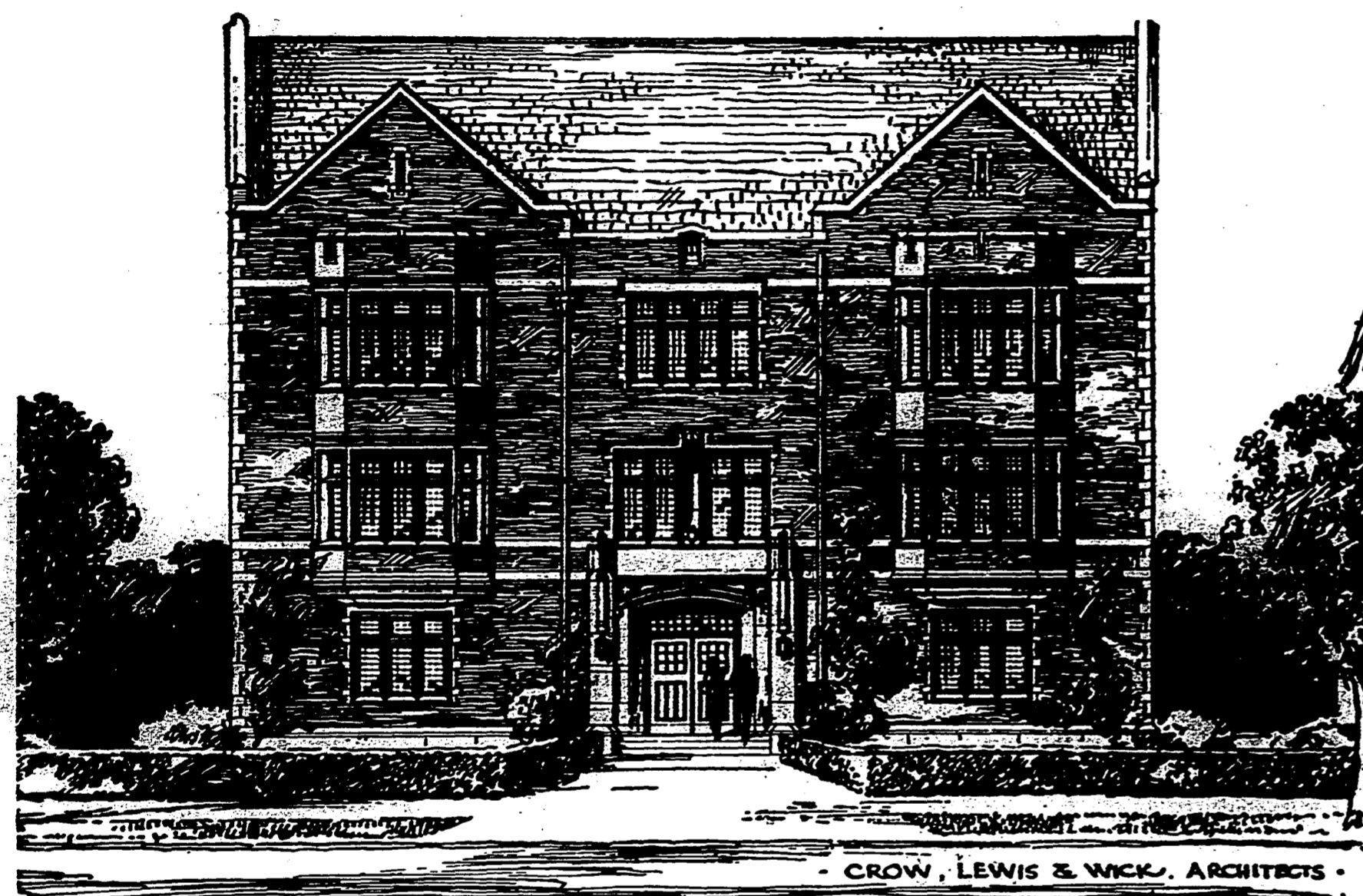
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Pattern five. A building standing
 In a queenly eastern town:
 Substance symbolizing spirit,
 Holy truth's material crown.
 His the first gift, thus inspiring
 Others, till erected there
 Is the happy consummation
 Of a people's faith and prayer.

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

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PLAINFIELD, N. J., JULY 15, 1929

WHOLE No. 4,402

Our heavenly Father, we thank thee for all the evidences of thy presence with thy people, in the four associations recently held in different parts of the land. We are thankful for the spirit of Christian fellowship that characterized them all, and for the assurance that thy children in the churches do love thy cause and long to do what they can to build up thy kingdom on earth, and to advance thy truth in the hearts of men.

Wilt thou endue all the dear churches with power from on high. Save thy people from being overcome by the world, from coldness of heart toward one another, and from indifference to the interests of our good cause. Help us all to keep the unity of the spirit in the bonds of peace. In Jesus' name. Amen.

Once More Among The West Virginia Hills The journey from Friendship, N. Y., by way of Youngstown, Ohio, and Pittsburgh, Pa., to Lost Creek, W. Va., took a day and a night. I was glad to get a lower berth from Pittsburgh to Clarksburg, so I was pretty well rested from the work at Nile and ready to begin anew.

There had been some heavy showers which relieved us from the burning heat that had wilted everything during the Central and Western Associations, and as I looked out upon the beautiful hills around Clarksburg, washed so clean and looking so fresh and green, the scene under the morning sun made one think of paradise. Really that bright sunny morning was more charming than my pen can describe, and it made me feel as good as new.

Then came one restful day at my daughter's quiet farm home on the hillside, and my old pen was rested enough to begin the work of one more association.

Thursday morning was bright and cool, and the multitude from far and near, in automobiles, began to arrive at the "Brick Church" quite early. By ten o'clock the yard was well filled with autos and a large congregation in the house awaited the opening of the session.

This association began in the morning and held three sessions on the first day,

while the others began on Thursday evening in each case.

The Lost Creek friends had their hands and hearts full feeding their guests. Both mid-day lunches and evening dinners were served at the church, and the recesses between the services were improved faithfully in visiting. Thus we had three sessions in church and two picnics outside every day. There was no charge made for the meals.

The yard and grove outside were filled with autos, and I felt rather sorry for the only horse in all the crowd. There was just one horse, hitched to an old-fashioned buggy and tied to the fence in the corner, and she did look lonesome.

The opening session was larger than at the last two associations in New York State. After a characteristic praise service by West Virginia young people, and a cordial welcome by Pastor H. C. Van Horn, Rev. C. A. Beebe made an appropriate response to the welcome. Pastor Van Horn assured us that the chickens were all killed and ready to be eaten; and he thought he saw signs that we already began to feel at home with the old "Brick Church" people. He welcomed us to the beautiful hills, and hoped we might be able to say, "I will lift up mine eyes unto the hills, whence cometh my help." "We welcome you to an interesting historic country; we plan to take you to Jackson Park, to 'Uncle Sammie's' old-time home, to the famous Indian grave, and to things of interest which remind us of Civil War times."

He told of the man who ploughed out a bomb shell after the war and used it for an anvil. After some time he became suspicious of it and threw it in a burning log heap. The end was a great explosion.

The pastor was glad to welcome us to a live church which was organized one hundred twenty-five years ago. This is the seventh generation of direct descendants.

Our Woman's Board was organized at General Conference in this church. Here was the home of President Davis of Alfred;