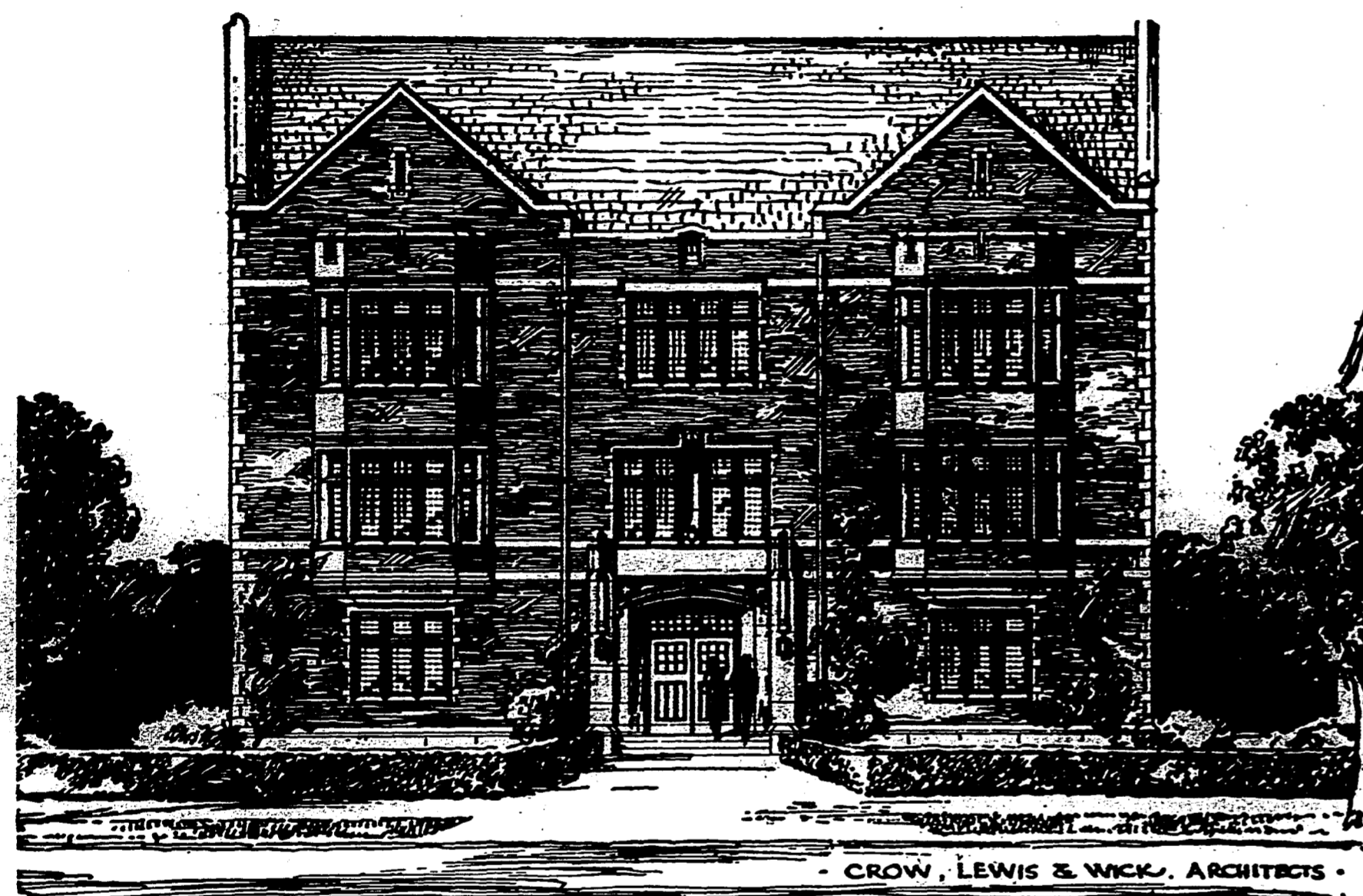


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



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.

The Sabbath Recorder

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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;

President Bond and Dean Van Horn of Salem; and many good teachers have gone out from the Lost Creek Church.

Thus all the visitors were welcomed to the blessing and spiritual uplift awaiting those who do the King's business.

The theme for the program of the association was announced, and we were welcomed to the work of promoting, "Loyalty to Christ and to the task he left." The text which followed the theme was "Go ye." Matthew 28: 9.

Rev. C. A. Beebe made a pleasant response to this welcome, and assured the pastor that we are all here to help build the kingdom of God.

After a little time in minor business matters, the letters from the churches were read. Salem reported no loss by death, asked for the association in 1930 provided the General Conference does not come there at that time.

The other churches made favorable reports showing that the good work of the Master is being cared for.

In the Quiet Hour, led by President S. O. Bond, there was a plea for the Spirit's presence to give power from on high. Brother Bond told the story of Jacob's quiet hour at Bethel, of Jesus' quiet hour in the garden, and of John's at Patmos. Between these stories the young people sang, (1) Let the Savior in, (2) Nearer my God to thee, (3) 'Tis midnight on Olive's brow, and (4) I hear thy welcome voice. This good service closed by the entire congregation singing, "I am thine, O Lord, I have heard thy call."

This was a very effective hour of devotion greatly enjoyed by all.

THE NOON HOURS

Free lunches and dinners were served each day to all who came. Three to five hundred meals were handed out every day at the church, so all could spend the entire day right there, from ten in the morning until after the evening meetings. This gave two long picnic socials, and three services each day for four days.

Some of my readers may think this was too much, but West Virginians are used to such things and they do seem to enjoy them. They come from their homes among the hills, from far and near, and make a busi-

ness of renewing acquaintances and enjoying one another's company. It is really interesting to see groups of old people here and there talking over old times when this country was new.

I am greatly impressed with the changes that have come within a few years. Sixty or seventy fine automobiles fill the church yard every day now. Where once we found horses, under the saddle, and their riders well plastered with mud, now we see scores of bright clean autos filled with passengers as spick-and-span clean as when they left their parlors.

In the afternoon, following the song, "What a friend we have in Jesus," and just before Rev. W. D. Burdick was to speak, the choir sang the following beautiful stanzas:

A friend I have, called Jesus,
Whose love is strong and true,
And never fails, how'er 'tis tried,
No matter what I do;

I've sinned against this love of his,
But when I knelt to pray,
Confessing all my guilt to him,
The sin clouds rolled away.

When sorrow's clouds o'ertake me,
And break upon my head,
When life seems worse than useless,
And I were better dead;

I take my grief to Jesus then,
Nor do I go in vain,
For heavenly hope he gives that cheers
Like sunshine after rain.

CHORUS

It's just like Jesus to roll the clouds away
It's just like Jesus to keep me day by day,
It's just like Jesus all along the way,
It's just like his great love.

The delegates from sister associations were listened to with a good deal of interest. This has always been the case in the West Virginia meetings. Rev. W. D. Burdick appeared to represent the Eastern Association; Rev. Alva L. Davis stood for the Central and Western; Rev. Edwin Shaw spoke for the Northwestern Association; and Rev. William L. Burdick represented the Southwestern Association.

He also made a plea for our missionary interests, showing a diagram of the southwestern fields in order to give an idea of the location of the small churches in it, and to help us understand the conditions and needs of each.

He explained clearly the financial distress of the Missionary Board and said that they could not go on with the good work if our people do not respond to the call for money.

He spoke of the need of more men for the work. The need of men is as great as the need of funds. Something is wrong with the churches when they do not furnish men for the ministry.

Rev. Willard D. Burdick spoke of the general work, making a strong appeal for the budget, which is far behind this year. The Conference year closes in a very few days and we are \$10,000 behind last year's payments.

Miss Bernice Brewer spoke for the young people's work, and the editor spoke a few moments in behalf of the Tract Society and the new building.

THE SERMON

Pastor E. J. Bottoms of Middle Island Church, a student in Salem College, preached from the text, "Go ye into all the world and preach the gospel." This was the command of Jesus. God gave us language as a means of understanding one another. As our method of communication it is our duty to use it to teach and to preach. God gives us the ability to raise up men to do his work and we are duty bound to do it. Jesus called his disciples from the humble walks of life. There was not a king or a governor or any high official among those whom Christ called to preach the gospel.

He took some of them up into a mountain and made them feel for the entire world—not for any one people but for "all the world." We must have that same spirit if we obey Christ. They were to go, not merely to Jerusalem, but to Judea, the land beyond Jordan, and wherever they could find unsaved men, "to every creature."

To fail to do the work Jesus gave us to do, is to desert Christ. Thus neglect means disloyalty to him. Though we do feel unworthy and weak we must be true to our commission. Laymen can bring men to Christ as well as the ministers. We can all help one another. While I refused to do this work for my Master I was unhappy; but when I obeyed I became very happy.

THURSDAY EVENING

The young people's program was the main thing on the first evening of this association, Miss Greta Randolph had charge.

The attendance was large and there were interesting reports made by several of a recent Y. M. C. A. convention held in Grafton, W. Va. Mention was made of the address by Dr. Paul Titsworth in that convention. It was a plea for world-wide brotherhood, and help for the less fortunate.

Pastor Van Horn gave an inspiring talk about the interesting groups of young people from all parts of the state, who were filled with the spirit of evangelism and alive to the work of missions.

Miss Mary E. Jackson, president of the West Virginia Christian Endeavor Union, was present and made an enthusiastic address concerning the increase of Christian work in the state. She is an enthusiastic general Christian Endeavor worker, but not specially interested in our denominational matters.

Bernice Brewer, assistant corresponding secretary of the Tract Society, helping Secretary A. J. C. Bond, was the next speaker. She spoke of some of our problems as young people, and said that the fathers and mothers too had hard problems to solve.

It is our business to make others happy. Several things call for our best efforts, and as young people we must be true. She will probably give our readers, in the RECORDER, some of the good things which were appreciated by her audience here.

This young people's meeting was one of the strong outstanding services of the association.

Two Conferences Friday morning started **On the Program** in with a heavy thunder storm, with heavy wind, quite early, which hustled everybody to close windows and doors, and to protect things that rain would injure. There were two such storms before eight o'clock, which is quite unusual. But people who had prayed for rain for many days, could not dictate as to God's way of answering them. So everyone seemed to take the storm as a matter of course, and the association business went right along, even though the audience was much smaller.

Two conferences were on the program for the forenoon: one on the Sabbath question, led by Rev. Alva L. Davis, and the other upon the Onward Movement, led by Rev. Willard D. Burdick.

At the proper moment the house was filled with the inspiring strains of "Majestic sweetness sits enthroned upon the Savior's brow." Then came "Take time to be holy," and responsive reading, and a prayer by W. D. Burdick and several others.

Some business matters were attended to, one item of which was a resolution asking to be excused from sending a delegate to the Northwestern Association this year, owing to the stress of finances with the churches here.

There was a solo by Rev. W. L. Davis, "His eye is on the sparrow," two stanzas of which we give our readers here:

HIS EYE IS ON THE SPARROW
Why should I feel discouraged,
Why should the shadows come,
Why should my heart be lonely,
And long for heaven and home,
When Jesus is my portion?
My constant friend is he;
His eye is on the sparrow,
And I know he watches me.

CHORUS
I sing because I'm happy,
I sing because I'm free,
For his eye is on the sparrow
And I know he watches me.

Let not your heart be troubled,
His tender word I hear,
And resting in his goodness,
I lose my doubts and fear;
Tho' by the path he leadeth,
But one step I may see;
His eye is on the sparrow
And I know he watches me.

SABBATH CONFERENCE

A very interesting and helpful Sabbath conference was led by Rev. Alva L. Davis. He spoke of the Sabbath as being given by God, its author. We adorn or make beautiful the good when we adorn the doctrine of God. We try to make the Bible beautiful and so to adorn the Word of God. What we do—how we live—should adorn the truth we hold.

We do try to adorn our creeds and to show our beliefs. They all testify to our faith. We must so live that our deeds will show what we stand for and hold to be truths. So it is our duty to adorn, or *re-enforce* the Sabbath truth. We believe the Son of Man is Lord of the Sabbath and we should exalt, magnify, and make beautiful the Sabbath of our God. The Sabbath is *fundamental*, and we must not be worldly

in our living or forgetful of our obligation to God on his holy day. The Sabbath is essential and fundamental to us as a people. We do try to honor God by keeping it holy.

We sometimes hear of "converts to the Sabbath." We also speak of converts to the church. I am sure that the one great revival most needed today among our churches is a revival among Seventh Day Baptists on *Sabbath keeping*. This must come or we die as a people! Too many act and talk as though the Sabbath were not very essential and more than half imply that Sunday will do as well. Do we believe that God means what he says about its importance? Does he not mean for us to keep it loyally and to make it practical?

Our grandfathers spoke of Friday as "preparation day." They were loyal to the Sabbath day. Do you think we can be loyal to God and ignore the one sign he has given of his presence with us? His "This do in remembrance of me" is quite significant. We greatly need the real worshipful spirit the Sabbath is given to promote. It is intended to bring God near. It should be "a delight," and then we will not seem anxious to have it over. Our parents settle the question of our attitude toward the Sabbath while we are quite young.

After this introductory talk several bore testimony by giving their own experiences. It was as good a Sabbath conference as I have witnessed in a long time.

God wants us to do in the spirit of true loyalty, on the Sabbath, those things that honor him.

There is a saying that Sabbath keeping is a matter of the heart, and that one may keep it in the heart while at work or seeking after pleasure. But how can our neighbors know what is in our hearts in any other way than by what they see us doing? No matter how well you think you respect the Sabbath in your heart, if your deeds are not in harmony with your belief on that question all your influence is against the Sabbath.

A sabbathless world is a godless world. If our church fifty years hence is to witness for the Sabbath of Jehovah, true to the faith of our fathers, we of this generation must be true. Everything depends upon us.

At the close of this conference Rev. Willard D. Burdick and wife sang the following beautiful song:

"Walking with God when sorrow is rife,
Calm and serene in the midst of earth's strife;
Walking with him I am free from all dread,
Filled with his spirit, Oh! softly I tread.

CHORUS

"Walking with God, Oh! fellowship sweet,
Thus to know God, in him be complete;
Walking with him whom the world can not know,
Oh! it is sweet through life thus to go.

"Walking with God in sorrow's dark hour,
Soothed and sustained by his infinite power;
Oh! it is sweet to my soul thus to live,
Filled with a peace which the world can not give.

"Walking with God, Oh! may my life be
Such that my Lord can walk always with me;
Walking with him, I shall know day by day,
He is my Father, and leads all the way."

Sabbath Day There was a large congregation for the prayer and conference meeting Sabbath eve in this association.

Editor Gardiner was requested to preach, and Brother George Shaw of Salem led the after meeting. The text was from Revelations about Christ knocking at the door; 1. Christ outside and the door shut; 2. the door opened and Christ within, the peace and blessing he brings when we make him welcome and give him freedom to every room in the mansion of the soul.

After the sermon Brother Shaw took charge and led one of the best testimony meetings I have witnessed in many a day. Fully a hundred persons took part, bearing voluntary testimony to their love for the Master.

SABBATH MORNING

The house could not hold all the people on Sabbath morning. After the introductory exercises, all united in the following responsive Scripture reading:

RESPONSIVE READING

Leader—I was glad when they said unto me,
let us go into the house of the Lord.

People—The Lord is in his holy temple, let all the earth keep silence before him.

Leader—I will bless the Lord at all times; his praise shall continually be in my mouth. Oh, magnify the Lord with me; and let us exalt his name together.

People—Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

Leader—And he said unto them, the sabbath was made for man, and not man for the sabbath.

People—Therefore, the Son of man is Lord also of the sabbath.

Leader—Remember the sabbath day, to keep it holy.

People—Six days shalt thou labor and do all thy work.

Leader—But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates.

People—For in six days the Lord made heaven and earth; the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

Leader—If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

People—Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Leader—Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

All—Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

Just before the offering was taken these words were spoken by the leader "Ye are my friends if ye do whatsoever I command you"; also, "Go ye into all the world and preach the gospel to every creature."

The day was cool and pleasant after the rains, and everyone seemed happy as the crowds of friends assembled for worship.

I was deeply impressed with the signs of passing years upon many, many friends and loved ones of other times. It was difficult to be reconciled, in a moment, with the changes that have come to such a host of people whom I knew so well years ago as young people or men and women in middle life. Old Father Time and his help-mates, Toil and Care, have carved the tell-tale lines on many a cheek and frosted the head of scores with a white crown of age.

The West Virginia young people can still fill a house as full of excellent music in song service, as in days of old. There was a crowd of them present, and the songs were inspiring and helpful.

After 124 years of church life, Lost Creek, though not large, is a live church.

Salem sent a large delegation to lend aid in all the services of these days.

The moderator opened with a few words about the unfinished *world*; the unfinished *home*, the unfinished *church work*. The Church is Christianity in the building process. It must be a growing active church. The unfinished church can neither live nor grow without you and the help you can give. It has lived in the most progressive historical times the world has ever known and has witnessed many things. The unfinished church must grow in order to keep up.

Our young people must help in this good work. We all live for one another, and there is something more for us than to insist upon certain doctrines and creeds. We must *do* something.

Religious education is needed to prepare you for the Master's work. This was a practical appeal for a more active, *do-something*, growing, but unfinished church.

Rev. Edwin Shaw preached from the text, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matthew 7: 12.

It was a good sermon on the law of love applied to practical life.

I am hoping Brother Shaw will furnish this sermon for the SABBATH RECORDER.

Before he began his sermon he invited us all to attend General Conference in Milton, in August. After the sermon the great congregation sang, "Faith of our fathers," and the Sabbath school was called, without any intermission. Erso Davis was superintendent, and the exercises were general and very interesting.

Twenty-five children marched to the stage and sang, "Wonderful words of life." They recited the Scripture lesson in concert, and after a season of prayer for a better life in the faith of our fathers and loyalty to Christ, several short addresses on the lesson followed, concerning the Prophet Jeremiah, who stood alone in the faith.

THE DINNER HOUR

There was a host to be fed at noon and at evening on Sabbath day. The Lost Creek people could make no charges for food to their guests so everybody enjoyed the social meal-time hours right on the church grounds. People live so far apart it was impossible to go to the homes for

meals. Not less than fourteen hundred meals were served in this way at the church during the association.

SABBATH AFTERNOON

There was a good program for this afternoon. Mrs. Flo Van Horn led a lively praise service. Mrs. W. D. Burdick read an excellent paper on "Evangelistic Appeal Through Sabbath School Work and the Religious Day School."

She will furnish this for the SABBATH RECORDER.

Religious Education was the general topic of this hour. Edwin Shaw spoke on the subject of leadership training.

Professor H. O. Burdick's address on why young men are turned aside from the ministry as a life work was listened to with a good deal of interest. We give you his outline of the address here.

A few reasons and excuses are listed below for discussion:

I. THE HOME

1. Lack of religious atmosphere and devotion.
2. Paucity of religious literature.
3. "Roast Preacher."
4. Parents do not talk of ministry as a possible profession.
5. Discouraging remarks about finances.

II. THE CHURCH

1. Leaders fail to suggest ministry for promising boys.
2. Too little consistent presentation of needs.
3. Youth not put to work in religious activities.
4. Youth trained (?) by untrained leaders so that religion does not seem to be a vital issue.
5. Conflicts between ministers.
6. Conflicts between congregation and minister.
7. Some young men feel they would be hypocrites to preach only what congregation wants when they themselves hold different views.
8. Salary.
9. The church has no place for trained workers.

III. THE COLLEGE

1. Few personal contacts with Seventh Day Baptist students by men and women prepared for that service.
2. Too little presentation of denominational needs by denominational men to college students.
3. The embryo minister, once started, allowed to shift alone.
4. College students are taught the possible dangers of authority and the desirability of the investigating attitude. This affects early religious teachings.
5. While in college find many outlets for *service*.

6. Many teach school to commence college education. Find teaching interesting and lucrative.

IV. THE INDIVIDUAL (Not all fitted to be ministers)

1. Development of an inferiority complex.
 - a. As a Seventh Day Baptist—need feeling of pride.
 - b. Personal problems.
2. Recognition of ministry as a profession, and feels he is not big enough.
3. There was a time when the minister was the most educated man in the community. Not necessarily true now.
4. Marriage.
5. Support of family.

After the address several in the congregation took part in the discussion.

In this session a strong plea was made for the Sabbath School Board on account of its being distressed for funds. The good work can not go on without money. The board will have to dismiss its secretary and stop the good work if our churches do not respond to the call for money. It will not go on in debt. The case is really very urgent. What will the churches do about supporting this good work?

Woman's Work The evening after the **In Southeastern** Sabbath was devoted to **Association** the Woman's Board, with Mrs. Ivy Van Horn Davis presiding.

The reports show a good year's work. Regrets were expressed over their inability to do much for the denominational budget, owing to the demands in the home work.

The main feature of this evening was in a pageant conducted by Mrs. Marcella Bond. The great question throughout this pageant, asked over and over as there appeared some one from other nations who had come to find a home here, was: "*Have You Found Christ in America?*"

The first one to enter and take a place was a lady representing the Goddess of Liberty bearing a lighted torch. As she entered, "Columbia the gem of the ocean" was being played. Then Columbia with torch in hand and looking afar off, said:

How far doth the torch glow? Its gleam has spread over the seas. From land to land its light has passed. American missionaries have carried it to all nations. Before it the glow of tapers burning on the altars of bondage has paled. How far doth the torch glow? As far as our Bible-laden ships have sailed through harbors dotted

with strange flags; over inland seas; wherever our pathfinders have made their way, braving plagues and death—so far doth the torch shine today.

But, back over our great cities and into our mountains, and over our prairies—how far doth the torch shine? Do alien eyes beneath it behold its beauty, near and glorious? Ye dweller beyond the seas, its light has lured you to our land. Ye have come, not one by one, now and then, but two every minute, day and night, until millions are living beneath the light of the torch today.

Come, children of other lands, dwellers now on our shores, how brightly doth the torch shine before your eyes? Have you found the Christ in America?

Then there came in, walking slowly down the aisle, a Chinese girl, first of all, and the following dialogue took place:

Columbia: Tell me, dainty maid, from the world's newest republic, have you found Christ in America?

Chinese girl: I thought it would be easy to find your Christ in America. Before I left China, I had known one of your missionaries whom I admired. In this land I expected to find all women like her, so loving and so brave, so eager to tell me of the Christ, who came to save the world. I entered one of your universities. At the first reception I attended, many talked to me of our queer manner and customs, but no one spoke to me of Christ. I thought that they were waiting for me to ask to be taught, and so I said to one of the teachers, "Tell me more about Christ; I have heard only a little." Her face flushed and I saw that I had blundered. "We do not speak of these things in a social gathering," she answered.

Columbia: Afterwards, I suppose, she came and talked with you alone in some quiet place?

Chinese girl: No, she did not mention the subject again.

Columbia: Did not the other teachers and students speak to you of Christ?

Chinese girl: Not one.

Columbia: But in our churches you learn of him?

Chinese girl: I did not go to church. No one asked me to go. There was a lecture on the "Beauty of Hinduism" by a famous Swami which my professor of philosophy advised me to attend, but I knew how wicked the Swami's life was in his own land and I did not go.

Columbia (slowly): No one invited you to go to a Christian church in America?

Chinese girl: Does it seem incredible? Wu Ting Fang was ambassador from China to America. He came to your country with the intention of accepting the first invitation to a Christian Church. For years he lived in Washington, your nation's capital, but not a man, woman, or child invited him to church. He had started back to China before the first invitation was received from a Chinese Christian pastor to a service in New York.

Columbia: Then, you have not found Christ in America?

Chinese girl: Yes, I was invited to spend my

last holidays in a Christian home. It was not hard to find Christ there. I found him in the life of each member of the family. I found him each day as we prayed and read his Word. I found him in the church to which we went together. The light is shining now, in my heart, and I am going to carry it across the seas to China. But my heart yearns for many thousands of Chinese who are in America. You have done much for many of our people in your land, but to many of them no message of your Christ has come. I tremble when I think of the influence which will be exerted against your missionaries, by the thousands of Chinese who are returning to China without Christ. We are sending every year to your colleges scores of young men and young women.

O America, with the torch uplifted in your hand, you have been slow in sending light bearers to our land. Today we offer you thousands of messengers who speak our language, who know our people and our customs, who will bear the message entrusted to you for us, if you will give them Christ in America.

But you have not given us the Christ, who alone can make us free. We beg you to let the torch of Life shine for us in America.

Let it pierce the darkness of your forest camps, and your mines where we slave to make your country great. Give us the Christ of America, in America.

After the representative from China, eight other nationalities, beginning with Japan, came upon the scene, one after another, and practically the same question was asked in each case, receiving a very similar answer to that given by China.

Our space would not be sufficient to give all the long replies to the one question as to whether they had found Christ in America, since coming here to live. The answer given by the resident Chinese gives you a fair sample of all the replies.

The nations represented were: China, Japan, Hungary, Poland, Italy, the Jews, Indians, Negroes, Armenians and Hindoos.

After all these had appeared before the Goddess of Liberty, there came in a poorly dressed American girl of the mountains, and Columbia spoke to her as follows: "Tell me, ye alien dweller in my soil, what seek ye?"

Then followed the following reply:

No alien am I. In your Southern Appalachians are three million people of the mountains, descendants of soldiers of the Revolution, in whose veins flows the purest Anglo-Saxon blood in America. Yet you leave us without schools, without churches, the most untaught of all the dwellers in your land. Give us the Christ in the land in which our forefathers fought for liberty.

To this Columbia responded: "I have

given you liberty. To all of you of every race, from every land, I have given liberty."

Then all the girls kneel together and sing:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring."

As the girls ceased singing, a boy and a girl entered the door and came slowly down the aisle bearing the United States flag. As it drew near the platform, all the nations exclaimed in concert: "I pledge allegiance to my flag and to the republic for which it stands: one nation, indivisible, with liberty and justice for all."

As this was spoken all the girls united in saluting the flag.

Then came the closing scenes. There appeared a spokesman for all the nations saying: "The liberty we crave is the liberty alone which can make us free in Christ. The justice we seek is the justice which will deliver to us the message of Christ's love entrusted to you for us."

Then came the song:

"Hail, America, fair land of Promise,
We are standing with flags all unfurled,
On your soils all the nations are gathered,
Here at home give your Christ to the world.

"In the years when our feet, all unquiet,
Are delaying a while on your soil,
We are learning the ways of your people,
We are bearing the brunt of your toil.

"In your mines we are driven and herded;
By your millwheels our children are whirled;
In your cities we sweat and we labor;
Here at home give your Christ to the world.

"You are sending us preachers and teachers,
Yet we live in your cities untaught,
In all lands you are building your missions,
Show us here the Christ we have sought."

As this song was completed a procession entered, singing, "We've a story to tell the nations." Then Columbia appealed to the Church, that stands for Christ, urging it to send the gospel wherever the Stars and Stripes are raised. At this point, representatives of all the nations stood and sang, "Oh! Zion, haste, thy mission fulfilling." As this was sung, in came a girl bearing a Christian banner which she raises above Columbia's head; and the Chinese girl points to it saying, "This is the banner for

which the world waits," and pleads with America to improve its God-given opportunity. Then they all pledge loyalty to the flag and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and love.

Then they all march out singing, "Oh! beautiful for spacious skies," followed by Columbia with lighted torch.

Delegates From There were seven or
German Seventh eight visitors from the
Day Baptists Ephrata German Seventh
Day Baptists present in the Lost Creek Association, who seemed much interested in our work. On the evening after the Sabbath one of our leaders called the attention of the great congregation to their presence and gave them a glad welcome and a pleasant introduction to the people. Then Brother King, one of them, responded with good words and hearty good wishes, expressing the hope that a closer connection might be made between the two denominations. In harmony with the good spirit manifested, the song that followed was, "Blest be the tie that binds."

The Last Day On Sunday morning at
of Southeastern six o'clock about fifty
Association young people went to Laurel Park for an outing and good time together. There they enjoyed a seven o'clock breakfast, after which the following was in order: several short speeches on "What My Society Has Done for Me"; and on "What Can I Do for My Society?"

Then came an address by Miss Bernice Brewer, "How Can I Serve Where I Am?" Pastor H. C. Van Horn spoke on, "The Call of Christ to Youth," and this outing session ended with the song, "We young people are Seventh Day Baptists." This proved to be a very enjoyable meeting.

AT THE CHURCH

Ten o'clock was the time for meeting in the church. After some business matters were disposed of and some special music was enjoyed, Rev. Alva L. Davis preached a very good sermon from the text in Luke: "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to

the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4: 18-19.)

This text was read by Christ in Isaiah sixty-first chapter, in his first sermon in Nazareth, his childhood home. And as he closed the book he said, "This day is this Scripture fulfilled in your ears."

The Spirit of the Lord came upon Jesus to preach the gospel to the poor, and "So send I you" is the import of his teachings to his disciples. We are literally *sent*. The ministry is a divine calling. Paul said, "Woe is me if I preach not the gospel."

Preaching to the *poor* was something new in Christ's day. Both the spiritually and financially poor need the gospel, and Christ knew no rich or poor, but came as a Savior of *men*. He made no distinction as to class. To Jew and Gentile alike he offered salvation. Like the sunshine and the rain to the earth, so the gospel is for all.

Jesus was sent to bind up the broken-hearted—to make people whole. We are sick in mind and heart. The gospel is the only remedy. Christ preached the recovering of sight to the blind. Sin blinds men, but salvation opens the sight, gives light instead of darkness. Salvation is illumination. Those who follow Christ do not walk in darkness. Christ sets at liberty them that are bound. Indeed it is the glory of our gospel that Christianity can rebuild a broken life, and make a man new.

Christ preached "the acceptable year of the Lord." We are living in the gospel age, and we must preach it. "Though your sins be as scarlet they shall be white as snow."

I am glad to come home to my native state after so many years and tell you the story of the gospel—the glorious gospel that removes sin from us, "as far as the East is from the West."

This was a good sermon, which we hope will be like good seed sown on good ground.

Secretary William L. Burdick set forth the conditions on various fields, and the needs of the Missionary Board in his usual forceful manner, using a map to aid him in describing the fields. He spoke of the home fields, and of the appeals constantly coming to the board for help. We are all familiar with Brother Burdick's strong pleas for

missions and his appeals for workers. I can not go into details here. But there is one thing I must emphasize. The churches ought to lay it to heart and come to the rescue.

The Missionary Board is in deep distress! Do you hear? The secretary says, "We've got to the limit." "We don't know what to do." This is the one thing to which we should give attention. Our churches can easily lift this load of debt if they really lay it to heart. Friends, from Maine to California, you have it in your power to bring relief to our Missionary Board. Will you do it?

In the Tract Society hour Miss Bernice Brewer gave an interesting and helpful talk about our work and the faithfulness and loyalty of the men to whom the work is entrusted.

She spoke of our literature being sent out and of some answers received from it. Her plea for stronger home influences regarding the Sabbath if we expect our children to remain true, was well made and to the point.

Her description of our books, tracts, and papers was listened to with close attention. Her work among the young people must result in much good. She also spoke highly of the camp life for young people and the good that should result from that.

The twelve sessions of this association have become history. I hope that great good may come as a result of the good work done. Indeed, I do hope that the good seed sown in more than forty Christian meetings in the four associations, may bring forth fruit to the glory of God.

Brother Stillman's Bereavement Saddens Many Hearts Many friends all over our land were shocked when they saw in the last SABBATH RECORDER the notice of the sudden death of Mrs. William M. Stillman. Brother Stillman has, for many years, been widely known, from Rhode Island to California, and from our northern churches to the friends in Florida; and a host of friends will sympathize with him in his sad bereavement.

Mrs. Stillman had been convalescing from a serious case of pneumonia, and for some time she had been unable to sleep well. In the early morning of June 28, her maid, who slept in the next room, found her bed empty, and a search proved that she was nowhere in the house, and a general search was begun.

She was finally found dead in the little park back of her home. Evidently she had dressed herself—coat and all—to go out into the fresh morning air. She had suffered some from heart trouble. In their little park garden was a summer house where she and her husband had enjoyed sitting during the summer evenings, and she was evidently headed for the quiet sitting place in that, when the heart failure laid her low only a few steps away.

Mr. and Mrs. Stillman were married in 1887, and had enjoyed life together more than forty-two years.

Elizabeth Atwood was born in Massachusetts, the daughter of Mr. and Mrs. Isaac Atwood, who were also old residents of Plainfield. Her husband is the only immediate relative now living. He has the sympathy of this entire city where he has served in the interests of both church and state for more than half a century.

QUICK SUCCESSION OF JOYS AND SORROWS

As clouds and sunshine follow each other in quick succession these summer days, so do the joys and sorrows of life's day fairly chase each other in human experience. Only nine days before this deep sorrow came upon Brother Stillman, a large company of Plainfield's leading men—lawyers, ministers, and business men—held a banquet in the Park Hotel under the auspices of the Lions' Club, to celebrate the fiftieth anniversary of his graduation from Columbia Law School, and his fifty years of faithful and honorable service as an attorney in Plainfield.

Many beautiful testimonies were there given regarding the high esteem in which Brother Stillman is held in this growing city after fifty years in it as a practicing Christian lawyer.

His services in the interest of the Seventh Day Baptist Church, Memorial Board, and Sabbath Tract Society as a trusted trustee, were also highly commended.

ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

WASHINGTON UNION ASSOCIATION

The Washington Union Association will convene with the Washington Church July 26, at 8 o'clock p. m., continuing to July 29. The church is located at Tenth and V Streets, N. W., Washington, D. C. The pastor's residence is at 1509 Fifth Street, N. W.

TREASURER HAROLD R. CRANDALL RECEIVED IN JUNE

Denominational budget\$5,353.63
Specials 277.00
Total receipts 5,630.63

ONWARD MOVEMENT TREASURER'S RECEIPTS YEAR BEGINNING JULY 1, 1928

Denominational budget\$24,968.93
Specials 2,810.56
Total receipts 27,779.49

The following churches paid, or overpaid, their quotas:

Los Angeles, New York City, Plainfield, Little Prairie, Richburg, Riverside, Scott, Waterford, White Cloud.

Eleven churches sent no money for the budget or for special objects.

The following statement shows the amounts called for in the Onward Movement budget for the various denominational interests, and the amounts Treasurer Crandall received and forwarded for these interests:

Missionary Society
Amount called for in budget... \$ 22,000.00
Paid from O. M. budget receipts\$8,628.29
From specials 1,361.90
9,990.19

Tract Society
Amount called for in budget... 6,850.00
Paid from O. M. budget receipts\$2,691.34
From specials 586.09
3,277.43

Education Society
Amount called for in budget... 1,500.00

Paid from O. M. budget receipts\$ 559.67
From specials 103.54
663.21

Sabbath School Board
Amount called for in budget... 3,800.00
Paid from O. M. budget receipts\$1,488.04
From specials 124.19
1,612.23

Woman's Board
Amount called for in budget... 4,200.00
Paid from O. M. budget receipts\$1,648.22
From specials 436.34
2,084.56

Young People's Board
Amount called for in budget.. 2,200.00
Paid from O. M. budget receipts\$ 862.46
From specials 62.00
924.46

Scholarships and Fellowships Fund
Amount called for in budget .. 1,200.00
Paid from O. M. budget receipts 470.01
Historical Society
Amount called for in budget... 500.00
Paid from O. M. budget receipts 195.16
Ministerial Relief Fund
Amount called for in budget... 4,000.00
Paid from O. M. budget receipts\$1,569.63
From specials 150.79
1,720.42

General Conference
Amount called for in budget... 6,800.00
Paid from O. M. receipts....\$2,659.60
Preferred claims 3,984.65
From specials 11.00
6,655.25

Contingent Fund
Amount called for in budget... 450.00
Paid from O. M. receipts.... 186.57

STATEMENT ONWARD MOVEMENT TREASURER JUNE, 1929

Receipts
DENOMINATIONAL BUDGET
Adams Center\$ 56.50
Alfred, First 199.47
Alfred, Second 54.00
Andover 5.10
Berlin 21.00
Brookfield, First 98.20
Brookfield, First, Sabbath school.. 10.00
Carlton 5.00
Carlton Sabbath school..... 10.00
Carlton Golden Rule class..... 2.50
Denver 10.00
DeRuyter 92.00
Dodge Center 55.45
Edinburg 15.50
Farina 371.00
Farina Christian Endeavor society 10.00

Farina Ladies' Aid society.....	25.00
Friendship	35.00
Genesee First	74.00
Hammond	75.00
Hebron, First	35.00
Hebron, Second, Mr. and Mrs. J. W. Hemphill	15.00
Hopkinton, First	219.00
Hopkinton, Second	17.00
Independence	20.00
Los Angeles	51.50
Lost Creek	230.00
Marlboro	46.19
Milton	371.55
Milton Junction	277.90
Milton Junction Ladies' Aid society	50.00
New Auburn	36.00
New York City	69.51
New York City Woman's Auxiliary Society	14.00
North Loup	37.50
North Loup Young Women's Missionary society	20.00
Nortonville	151.00
Pawcatuck	450.00
Piscataway	127.05
Plainfield	482.25
Richburg	95.00
Riverside	463.00
Salem	177.00
Scott	53.00
Shiloh	206.96
Shiloh Sabbath school.....	39.00
Shiloh Ladies' Benevolent society	108.50
Verona	106.00
Walworth	10.00
West Edmeston	25.00
Mrs. Clara E. Wiard.....	25.00
Dr. Rosa Palmberg.....	20.00
Miss Reta I. Crouch.....	15.00
Miss Ozina M. Bee.....	5.00
	<u>\$5,353.63</u>

SPECIAL

Adams Center	
For Sabbath School Board.....	\$ 25.00
For Georgetown	25.00
Friendship	
For denominational building....	5.00
Hopkinton, First	
For Young People's Board	25.00
Milton	
For Ministerial Relief Fund	\$ 10.00
For Tract Society	20.00
For Missionary Society	20.00
Milton Junction	
For Woman's Board	\$ 5.00
For Missionary Society	5.00
For Jamaica	5.00
New York City	
For denominational building	\$ 45.00
For Milton College	10.00
For Missionary Society	5.00
	<u>60.00</u>

Rockville		
For Missionary Society		7.00
Rockville Sabbath school		
For Missionary Society		10.00
Walworth		
For Woman's Board.....		10.00
Walworth Helping Hand society		
For Woman's Board.....		15.00
Seventh Day Baptist Christian Endeavor Union of New England		
From—		
General treasury	\$ 1.50	
Hopkinton, First, seniors	8.00	
Hopkinton, First, intermediates	1.00	
Hopkinton, Second, intermediates	1.50	
Pawcatuck seniors	7.00	
Pawcatuck juniors	2.00	
Rockville Christian endeavorers	3.00	
Waterford Christian endeavorers	6.00	
For native worker, Jamaica..		20.00
For Mr. Berry's salary, Georgetown		10.00
		<u>\$ 277.00</u>
Denominational budget	\$5,353.63	
Special	277.00	
Balance June 1, 1929.....	30.65	
Total	<u>\$5,661.28</u>	

Disbursements

Missionary Society	\$2,214.02	
Specials	107.00	
		<u>\$2,321.02</u>
Tract Society	\$ 689.73	
Specials	70.00	
		759.73
Sabbath School Board.....	\$ 382.29	
Specials	25.00	
		407.29
Young People's Board.....	\$ 221.30	
Specials	25.00	
		246.30
Woman's Board	\$ 422.67	
Specials	30.00	
		452.67
Ministerial Relief	\$ 402.75	
Specials	10.00	
		412.75
Education Society	\$ 151.30	
Special	10.00	
		161.30
Historical Society		50.08
Scholarships and Fellowships		120.57
General Conference		684.34
Contingent Fund		45.23
Total	<u>\$5,661.28</u>	

HAROLD R. CRANDALL,
Treasurer.

81 Elliott Ave.,
Yonkers, N. Y.,
July 1, 1929.

MISSIONS

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

TWO WAYS—HAVING A PROGRAM OR DRIFTING

The Commission on Evangelism of the Federal Council of Churches for several years has done valuable service in promoting evangelism among the churches of many denominations. On it are representative leaders from about thirty denominations and among the things it has been doing is to formulate, each year, a program for all the churches to follow in the matter of evangelism. These programs are prepared with great care, and while they are not binding on any denomination, and much less on any church, there are thousands of churches that adopt and follow them more or less closely.

There are two ways of running the church: One is to make out a program each year on bended knee and follow it with vigor and enthusiasm; the other is to drift along through the year without any special plan for accomplishing the things Christ would have it accomplish. It has been said that "The soul that drifts will be ruined without any positive vice." This statement is as true regarding churches as individuals. The church that drifts regarding its evangelistic program is headed for decline and extinction.

Our evangelistic programs should begin immediately after Conference, at least, for then two months of the Conference year will have already passed. Below will be found the evangelistic program outlined by the Commission on Evangelism for the ensuing year, and the writer commends it to all our pastors and churches. No church may be able to follow it in all its details, but its study will be suggestive and the adopting and following of some program should be a great help. You will notice that the program has especial reference to the nineteen hundredth anniversary of Pentecost. This anniversary is supposed to fall in 1930. More will be said about it later, and

it will be sufficient to note here that for three years several denominations have been hoping and planning that this event may be celebrated in the Christian Church in such a way as to give to humanity another Pentecost, not only in Jerusalem but over all the world. The program sent out for the coming year is as follows:

A PROGRAM OF EVANGELISM

In unity of action there is effectiveness. Evangelism is the major work of the Church and can best be done by all of our churches co-operatively through their Commission on Evangelism. The following interdenominational program of evangelism for the autumn of 1929, and the early months of 1930, closing with Pentecost, June 8, is suggested with the earnest prayer that it may be a helpful guide and stimulus to interdenominational simultaneous preparation and effort in the first business of the entire Church.

The commission heartily invites the churches of Canada, the Y. M. C. A., the Y. W. C. A., the International Council of Religious Education, the World's Sunday School Association, the Christian Endeavor, the Young People's Society of Epworth League, the B. Y. P. U., the women's missionary organizations, and all kindred organizations, to share with us the plan of work.

We deeply appreciate the favorable consideration given our previous program by state, city, and town federations, and crave their helpful co-operation again this year.

I. The Fall Program

1. A visitation of the entire Bible school enrollment and membership of the church one week preceding Rally day to secure attendance.
2. The observance of Rally day, October 6, in the Bible school and the church.
3. A survey of the entire community covered by the parish or parishes concerned.
4. A continued emphasis on church and Bible school attendance until New Year's.
5. Attention given to unattached members seeking to secure their affiliation with some local church where they reside.
6. Exaltation of the Lord's Supper, through enrichment of the communion service, better understanding of its divine purpose, and a greater loyalty in attendance by the membership.
7. The observance of a Decision day at Thanksgiving time or Christmas, or both.
8. Creation and distribution of evangelistic literature.
9. An autumn ingathering, using every available practical method for securing evangelistic results.
10. Giving attention to the constant care and culture of the new converts.

II. New Year's to Easter

1. Observance of the Week of Prayer during the first week in January.
2. Emphasis placed on the value of individual and family devotions during the entire period.

3. Instruction of boys and girls for church membership.

4. The wide use of the Fellowship of Prayer.

5. By the "home visitation" plan, revival meetings, and pastoral evangelistic work and preaching to win every possible person to Christ and his Church.

6. Observance of Passion week by—
Holding noon-day theater meetings.
Using the devotional booklet "His Last Week."

The observance of the Lord's Supper on Thursday or Friday as each church may desire.

Holding an Easter sunrise prayer meeting.
Special services each night in every church.

7. An ingathering during this period that shall be worthy of every local congregation.

III. Easter to Pentecost

Easter in 1930 falls on April 20, Pentecost, fifty days following, comes on June 8. It is the great desire of the commission that Pentecost and not Easter be made the climax this year. On Pentecost, June 8, the nineteen hundredth anniversary of Pentecost and the nineteen hundredth birthday of the Church will be observed. The united program suggested for all our Protestant communions is as follows:

1. A church attendance crusade that shall seek to have every member of every church in America in church services somewhere.

2. The reading of Luke and Acts simultaneously, a chapter daily.

3. That all the Protestant ministers of America be requested to preach on the same subject each week. (This list of subjects to be worked out by a special committee and printed by January 1.)

4. That during the ten days preceding Pentecost a series of "Upper Room" union prayer meetings be held in churches, homes, shops, offices, and stores, in every community throughout the nation. (A committee has been appointed to work out a list of prayer topics and provide the program. This series will be printed by January 1.)

5. That in addition to the Easter ingathering this period be used for a united community and also local church effort in soul winning by whatever method may seem most advisable so that the nineteen hundredth Pentecost may be as the first Pentecost—a time of great ingathering.

REVIVAL AT BERE A, W. VA.

Ever since last October we had been trying to make arrangements for Pastor W. L. Davis to come here and help us in revival meetings. For various reasons it was postponed several different times, until we finally began the meetings April 3. I believe the will of God was in the postponement, as it gave a long period of preparation and anticipation, and I believe better results came because of it.

We secured the co-operation of the Methodist Protestant minister at Auburn, who preaches here occasionally, in holding a union meeting, and also the help of Elder Wallis of Harrisville, a little man but a powerful preacher who struck some mighty blows at the devil in our community. Brother Davis took charge of the music and built up a fine choir; every one of the members who was not a Christian, made a profession during the meeting. The music was a great factor in the meetings.

We held the meeting at the church for three weeks. There were conversions almost from the start, and attendance and interest increased right along, with conversions almost every night. Our own young people and children were first, and then a number of backsliders and indifferent church members made a new start, and a number who had never confessed Christ. Some of the ringleaders in the sins of our community were among them, some who had scoffed at religion, some moralists. While there are many yet to be won, there was such a turning to God as this community has not seen for many years. A severe hailstorm during the meeting, and the burning of a home, were used of God to win souls to him.

After the close of the meetings at the church Brother Davis and I held a week's meeting at the Upper Otterside schoolhouse, five miles from Berea. An intense interest was shown there, resulting in five conversions, in addition to some thirty in the meeting at the church, and in the organization of a branch Christian Endeavor society at the schoolhouse, with nineteen active members. Some of these are our young folks, some first day Baptists.

We administered baptism to eight, near the close of the meeting, and there are others now awaiting baptism, besides several who expect to unite with the Baptist Church of Auburn, and be baptized there.

As is the case, I suppose, in all revivals, with some the interest wears off and they soon fall away; but in most cases these conversions seem to be genuine and lasting, and the devil severely crippled. Praise the Lord for his power to save.

"Jesus is mighty to save,
From the uttermost to the uttermost,
Mighty to save."

C. A. BEEBE.

LETTER FROM J. W. CROFOOT

Some things that I have observed since my return as well as some recent happenings may be of interest to RECORDER readers.

In the Boys' School I find that there is a student self government committee which seems to be doing some worth while things. Just at present they have an anti-fly campaign on. Perhaps this is more needed than formerly even, but when the filling of the canal to the south of us with garbage is finished it is to be hoped that flies will be much less numerous.

Mr. Feng, the vice-principal, tells me that feruling and giving of demerits which detract from the pupils' standing are "not done" any more, but that the discipline has been good throughout the present term. In fact one impression I get is that affairs have done much in the past year in the way of going "back to normalcy." That, of course, has its good and bad points. One thing that struck me was that on the first occasion that I went to chapel Mr. Feng was talking to the boys about spitting, in much the same old way. Do I mean that he was talking in the same old way or that the boys were spitting in the same old way? Both!

Week day curriculum Bible study is no longer given in the Boys' School but attendance at church and at morning chapel is required, and the Bible classes on Sabbath morning are also well attended. A difference that may be a straw showing which way the wind blows is that at chapel I notice that Mr. Feng, in giving out the passage of Scripture to be read, not only announces the chapter and verse but also the page of the Bible on which it is to be found. There seems to be little or no objection to the requirement of church and chapel attendance and the spirit of the school seems good—quite a contrast to that of eighteen months ago I am told. It is not strange that the school has had hard times; but it is markable that it has kept going at all.

The joint building committee of nine, mentioned in my letter of May 12, is working on the problem of new school buildings. The committee organized by the election of Doctor Davis as chairman and Chang Tong Ming as secretary. The outstanding action is the decision to recommend that the new buildings be put up in Shanghai. A sub-com-

mittee is now working on plans. This committee consists of Mr. Lieu, an alumnus of our school who is now a building contractor, Miss West, and me.

We three foreign missionaries all fear that it is short-sighted to build our new buildings here, for both the land and the buildings must be so inadequate. But we believe more responsibility should be put on the Chinese, and they all seem to feel that it is uncertain whether we should get city pupils to go to Da-zang. Chinese as a rule like to be where it is busy. Some of them also feel that Shanghai is a safer place, as do some of the members of the Missionary Board, I presume. And besides all this if we were to build at Da-zang, we should probably be obliged to register our school at once, and we have not yet received the permission of the Missionary Board to do that.

It is interesting to note in passing that the Chinese government is requiring all hospitals to register and to send in semi-annual reports according to a prescribed form.

Another reason for giving the choice of place for present building to Shanghai, is that if in ten years we find we have made a mistake, we can still sell a part of our land and buildings here and move to Da-zang then. But if we should build in Da-zang now and want to come back later we could not rectify that kind of mistake, for land here is already beyond our reach as to price.

Shanghai,
June 14, 1929.

A NEW FUND FOR SALEM COLLEGE

Mr. and Mrs. Winfred R. Harris of Plainfield, N. J., have contributed the first \$20 in cash and have given a larger subscription, payable later, starting a fund to purchase some new property for Salem College, and to erect on that property a memorial building to Dr. Theodore L. Gardiner, the beloved former president of Salem College. Several people have indicated to me that they would be glad to join in a movement like this. Checks and contributions may be sent to my office at Salem College.

REV. O. P. BISHOP.

"The glory of religion is its spirit of charity and tolerance toward its foes."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ANNUAL STATEMENT OF MILTON COLLEGE, 1929

PRESIDENT A. E. WHITFORD

These exercises mark the close of the sixty-second scholastic year since Milton College was chartered in 1867, and the eighty-fifth year since the institution was founded by Joseph Goodrich in 1844. Instruction has been given continuously from the earliest beginning. In all these years Milton has had its full share with other schools in sending out strong men and women who have been leaders in their several professions and who have contributed much to the bettering of society. There has been on the average steady progress during this long period in the number of buildings and material equipment, in the number of persons in the faculty and in their professional attainment, in the quality of the work done in classroom and laboratory, in the number and the intellectual achievements of the graduates, and in the influence and value of the institution as a college. It is a remarkable record of growth and achievement when one considers the very limited means available. It certainly is a striking record of devotion and sacrifice on the part of teachers and benefactors who have made this significant day possible.

If the number of graduates sent out with the bachelor's degree is any criterion of growth and usefulness, then our record is one to cause satisfaction. In the last decade two hundred and sixteen graduates have gone out from this campus, while in the previous ten year period the number was eighty-seven. The present graduating class is no exception to the upward tendency of the curve of growth, for it is equal in number, excepting one, to the largest class to receive diplomas at any commencement exercises.

The registration of one hundred and eighty-one in the college department alone

during the past year was the largest in the history of the institution. The freshman class was much larger than usual, having eighty-six members. However, the mortality in the freshman class was also larger than usual, so that the net result of the year was a student body which averages well with those of recent years. In spite of some unfortunate incidents during the year which have had to do with the loss of an unusual number of freshmen, the record of the year in quality of work is high and ranks equal to that of previous years and in some departments is gratifyingly higher than the average. The prospects for a continued growth in the number of students, or at least the maintenance of our present enrollment, are encouraging. Under the able promotional work of Professor J. F. Whitford large numbers of young people in the near-by high schools as well as those most distantly situated are already applying for entrance next fall.

With two exceptions the present faculty will continue their work next year as teachers in the institution. One of the main reasons for the permanence of the institution and the high quality of teaching in Milton College is the continuity of our teaching force. There are few changes from year to year. Our teachers come here to give themselves enthusiastically to working with students over a period of years, not merely to hold jobs and use them as stepping stones to more promising and lucrative positions. Consequently, in my opinion, the average of good teaching and personal force in our faculty is high.

When it was decided one year ago that the president should be relieved of all teaching for one year in order to devote himself to the financial campaign, Miss Fannie Hopkins was secured as instructor of mathematics for this year as a temporary appointment. Miss Hopkins came to us from the University of Wisconsin where she had been assistant in the department of mathematics there in connection with her graduate work. She has proved herself to be a very thorough and competent teacher and has done very successful work. Since the president will again take up his teaching duties next year, Miss Hopkins' services will not be needed. We are indeed sorry that she is leaving the institution. She will

be missed. The cordial good wishes of the faculty go with her in her future work.

Professor W. N. Keck has now completed three years of outstanding service as the head of the biology department. It is noteworthy that the high standard of excellence in this department built up by Dr. F. G. Hall, now at Duke University, has been fully maintained by Professor Keck. He is an enthusiastic scientist and a successful teacher. Now he is resigning his position, having secured a fellowship in the University of Chicago for further study toward his doctor's degree. Professor Keck has won a warm place in the hearts of students and faculty. He has been unflinching in his loyal support of our program in Milton College and has given his colleagues wise and willing co-operation in the faculty administration of the institution. We are sorry to lose him, but we wish for him the high degree of success and achievement in his work elsewhere which he deserves.

I am happy to announce that his place will be filled next year by Professor Harold O. Burdick of the class of 1919, now head of the department of biology at Salem College. Professor Burdick has his master's degree from the University of Wisconsin, and has done considerable additional work toward his doctor's degree. With him in the faculty the college will have the benefit of his inspiring personality and his ten years of successful teaching.

As I have intimated, I have been relieved during the past year of all immediate administrative responsibilities for the purpose of devoting my time to the development campaign. In consequence of this the executive work of the college has been ably carried on by Dean John N. Daland, to whom I want to give this public expression of gratitude and appreciation for his loyal effective leadership and administration, which I know in addition to regular teaching has taxed his strength.

I want to say a brief word in commendation of the program and effectiveness of the Christian Association on the campus. The success of any institution in molding Christian character and in the development of spiritual culture depends in large measure on the voluntary religious living and expression of the students individually and collectively. The Y. W. C. A. and Y. M.

C. A. afford excellent opportunities to students to find play for their religious aspirations and for working together to give the Christian interpretation to all phases of college life.

I should say a word also concerning the success of our graduates in the teaching profession. For years the opportunities for teaching in high schools have attracted a large proportion of Milton men and women, and they have established an enviable reputation by their records for their Alma Mater. This is especially true in the schools of Wisconsin, and it has created an open door to our graduates to secure teaching positions. Already nine members of the present class have signed contracts for teaching jobs for next year, and other applications are pending. In comparison with other colleges, and especially the University of Wisconsin, the proportion of placements of graduates is very gratifying indeed and is due in no small measure to the enthusiastic promotional work of Professor J. F. Whitford as head of the department of education.

Each year the college devotes at least one day to the improvement of the campus. The students and the faculty unite in a program of labor. During Campus day, on April 16, a goodly amount of valuable work was done on the athletic field, and much clay was placed upon the tennis courts. As there is no regular tennis fund, the large expense of putting the courts in shape has to be distributed in the form of labor over several years. In addition to the student volunteer work of Campus day, the Milton Tennis Club deserves recognition for the time, labor, and money which the club has expended in still further improving the college tennis courts.

During the year we have lost by death two members of our official college group. On February 11, Dr. Clarence D. Royse, vice-president of the college and director of our development campaign, suddenly passed away on a street in Indianapolis. He had been in precarious health during the early winter, but was optimistic concerning his recovery. His death has produced a serious loss in the leadership of our financial development. Doctor Royse was a very sincere, aggressive, successful man. His outstanding qualities were his devotion to duty, his tireless energy in promoting the cause

which he was serving, and his contagious optimism in a difficult task. He was remarkably successful in directing our campaign for \$100,000 in the Milton community, and if he had kept his health would have carried us far on our whole program. He believed thoroughly in the mission and the future of Milton as a Christian college, and he did his utmost for his adopted Alma Mater. Those of us who were closely associated with him admired and respected him. He was a congenial companion and a loyal friend.

And then I wish here to pay my tribute of respect and admiration to J. Nelson Humphrey, class of '79; who died in his home in Whitewater in the last month. Mr. Humphrey was an honored member of the board of trustees, and had given devoted service as trustee to his own college since 1903, a period of twenty-six years. He was during this past year the honorary president of the alumni association. He was a generous supporter of the college. The institution will miss his vision, his energetic efforts, and his thoughtful planning for his Alma Mater.

Two notable gifts in the way of equipment have been made during the year. Through the generous interest of two friends in Plainfield, N. J., Mrs. Florence P. Sheppard and Mr. Nathan E. Lewis, two hundred copies of a very suitable hymn book have been provided for the use of the students in chapel exercises. The other gift is to be presented by twelve members of the senior class. The gift consists of an appropriate new speaker's desk for the chapel and beautiful new chairs for the platform. The other sixteen members of the graduating class have already made generous pledges to the development fund.

Leading educators and college financiers have reached the conclusion that in these years when money is cheaper and more plentiful, when college education is looked upon as a desirable preparation for a business career, each college student should pay in tuition fees a larger share of the total cost of his education. He should pay because the parents of most college students are able to pay. Whereas twenty-five years ago the tuition fees were less than one-third of the cost, the other two-thirds being supplied by income from endowment,

today the student should pay at least half the cost. The result has been that practically all privately endowed colleges have materially increased their tuition charges. These charges range from \$150 to \$300 per year. The tuition fee in Milton College for the last two years has been \$120. The trustees have voted to increase the charge next year to \$150, making a \$30 increase for each student. It is very necessary that we do this because the additional income is greatly needed. But in making this increase the trustees are conscious of the fact that not a small number of worthy students will need aid to meet their bills. Several scholarships are already provided which pay \$50 toward the tuition charge. But loan funds are greatly needed. Juniors and seniors especially can make wise use of loans to help them finish their courses. Several years ago Mr. H. T. Plumb, '96, established the Enid Plumb Loan Fund for girls, in memory of his daughter. This has proved a great help to many girls. It has been available to seniors and occasionally to juniors.

Now I am happy to announce that a loan fund of \$1,000, to be known as the Barker Memorial Loan Fund, has been established by Dr. F. M. Barker, '98, of Detroit, Mich., in memory of his parents, Thomas Oscar and Mary Ann Needham Barker. The loans are to be made at the discretion of the faculty, but the founder desires that "as far as possible the participants in the loans from this fund be in scientific lines of study."

I hope this gift will be a suggestion to others who want to do something directly to encourage young people to help themselves in getting an education. I know of no more practical and immediate need in Milton College than the finding of several thousand dollars which will be available for loans for worthy students.

The progress of the development campaign, which was begun three years ago, is of vital interest to every loyal friend of Milton. I think many of us are convinced that this movement is not one of a short time or even of three years. It must be a continuous and continued effort. A large proportion of our funds will come from bequests and from larger gifts. These take time to develop. The results of the past year therefore do not appear to be as large and as tangible as they really are. The

death of Doctor Royse of course has delayed some of our plans, and it is to be hoped that arrangements may be made soon to find a suitable man who can give his undivided efforts to the promotion of our financial program.

As a result of a visit to our friends in the East in the autumn, something more than \$7,000 was secured in cash and pledges to our endowment fund. At the present time approximately \$195,000 has been raised toward our \$300,000 endowment fund. However this does not include a considerable number of bequests concerning which we happen to have definite knowledge. It is betraying no confidence, I am sure, when I announce that so far as we know, something over \$70,000 additional will come to Milton College as the result of provisions made in wills. I know of other bequests that are being considered.

And now as I bring this statement to a close, I am led to ask what are the fundamental aims of Milton College? In the first place, in the minds of the trustees Milton will continue to be what it has always been—a Christian college. It will find its standards of personal worth and social good in Jesus' way of life. It will exalt the practice of the golden rule, and the estimation of all good and all greatness in terms of service.

In the second place, Milton College will continue to be a liberal college. It will stress intellectual freedom. It will strive to develop in its students open minds and the honest and earnest searching for truth.

And in the third place, it will keep constantly in mind that primarily it is training persons, *not* teaching subjects. It is personality-centered. Its fundamental aim is not the extension of human knowledge as such, but the development and enrichment of the personality of the student. It desires that its graduates, as they commence the serious business of living, shall without pretense and insincerity, honestly and fearlessly cultivate nobility of character, strive for continued intellectual achievements, and render service to the limit of their abilities to their fellow men.

June 12, 1929.

"Life is like a mirror. You get back just what you put into it."

THE ROMANCE OF BUSINESS

(CONTINUED FROM LAST WEEK)

DOCTOR'S ORATION, ALFRED UNIVERSITY
COMMENCEMENT

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

There is growing up, too, a higher ethical standard which is due to the growth of ideals in business. We read in the business literature of the first half of the nineteenth century stories of one man or a group of men taking advantage of their fellow business men. It was the kind of thing men looked for in business transactions and they were taught to believe it the usual procedure. I do not mean to say that all men were unscrupulous then or that today none are, but one incident which could probably not have happened fifty years ago will illustrate the kind of development I am thinking of.

A large concern which handles a household product known the world over, formerly mined their product in a very inaccessible place in the West. Several years ago the officers of the company were waited upon by a prospector who had found traces of their commodity in another location. He stated that he had staked out the ground in his own name and was prepared to file a claim in the Federal Land Office. He asked them if they would be willing to make an offer for his rights. The company sent out their experts who reported that the location was much better suited for their purpose and that the article was of a much higher grade than they had been getting. The company therefore asked what the prospector felt was a fair price, and he quoted \$30,000. This was agreeable to the company's lawyers who went with him to the Federal Land Office to see that the claim was properly entered. It was then found that he had made a mistake—the land was state and not federal land. The State Land Office was over a hundred miles away from the town where the Federal Land Office was located. Perhaps in the old days, many of us would have expected the company to rush their men off at once to the state office to file a claim before the prospector could do so, thereby depriving him of his rights. In this instance they suggested that he go with them and proceed as originally agreed. This was done and the prospector received the \$30,000. The news of this fair treatment

spread abroad, and the president of the company assures me that since that time they have been able to dispense with their corps of scientific investigators for they are always informed if any prospector finds traces of their commodity anywhere in the county. This is a practical illustration of what fair dealing will accomplish.

Another illustration may be found in what has become the almost universal custom on the part of the public to have faith in advertising. There was a time when few believed in the promises made by those who advertised and, unfortunately, for some time those fears were well grounded. Of late, however, due to the higher standards of business practice the public has come to feel that they can, in the main, trust to the claims made by the advertisers. As a proof of this, reflect for a moment on the enormous business built up by the great mail order houses. The goods are purchased and the money for them sent in advance with the full confidence of the purchaser that he is going to receive what he has been led to believe.

My subject is such a large one and possible of approach from so many angles that I have of necessity only covered a small portion of it, but I can not resist, before concluding, suggesting that there remains yet one field for the business man to discover and conquer and one in which he may find romance and adventure of quite a different kind but none the less romantic and adventurous. I refer to the field of politics.

I believe that we may never hope to have anything nearly approaching a common sense handling of our local, state, and national affairs until we first persuade the business man that government is his job; until we see to it that business men predominate in the governing bodies of our cities and other local political subdivisions, and in the government of the country, as a whole. It is quite certain that no group of business men would knowingly and willingly bring about any condition which would tend to cause business depression or a lack of prosperity. One thing the business man, be he manufacturer, or wholesaler, or retailer, wishes above all else is that every man, woman and child in the country shall have money to spend not only upon the necessities but upon the luxuries of our modern life.

The business man is not more altruistic than the men of other callings, and, in common with most of the human family, he is anxious to secure as much as possible for himself. On the other hand, however, he realizes perhaps more fully than others that business can only prosper when the entire country is prosperous. If our local and national affairs could be centered in the hands of business men I believe there is no question but our affairs would be handled in a practical manner. Personally, I believe the day will come when business men will realize that the business of government should also attract their individual attention, and when that does take place we can look for better results than we are getting today.

Perhaps some of you young men and women, as you go out into the business world and assume the burdens of economic life, may be called upon to take your parts in the political life as well. If you do, I hope that you may find in it some of the romance which I can vision in such a career. If you follow the regular paths of commerce and finance, I hope that you will all experience in one way or another some of the romance which is undoubtedly there, so that business may be for you not merely a drudgery and burden but an adventure as well—a romantic adventure in which you will find satisfaction and success.

A MOONLIGHT REVERY

R. A. C.

Is my Father preparing
A home for me and you?
In that glorious land
Beyond the blue?

Will we meet and know our loved ones,
Who long have gone before?
Will we live with them in heaven
Forever more?

My home is built of jasper
And wondrous things untold;
Will I e'er be fit to walk
The streets of gold?

Oh, yes, my Lord will cleanse me
And make my ways like his,
For Jesus died to save me
From all sin.

So I'll praise his name forever,
For I know the Bible's true
And I'll meet him and my dear ones
Beyond the blue.

YOUNG PEOPLE'S WORK

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Contributing Editor

GOD'S LOVING CARE

Christian Endeavor Topic for Sabbath Day,
August 3, 1929

DAILY READINGS

Sunday—Immortal love (John 3: 16)
Monday—Minute care (Luke 12: 4-7)
Tuesday—Absolute confidence (John 19: 8-11)
Wednesday—Conscious of God (John 8: 16, 29)
Thursday—Praying for care (John 17: 13-17)
Friday—Trusting to the end (Luke 23: 46)
Sabbath Day—Topic: Jesus' teaching on God's loving care (Matt. 6: 26-32. Consecration meeting)

How is God's care manifested?

Have we any responsibility in receiving his care?

Should we expect God to do what we can do for ourselves?

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

"Be not dismayed, whate'er betide,
God will take care of you."

A few days ago I was asked to go and see a good old lady who lies on a bed of sickness, suffering intense pain. In talking with her and her daughter, the daughter said, "Mother is trusting in the Lord, and she knows everything will be all right." This may be the last sickness of the dear old mother, yet she has implicit faith in her Master, and knows that he cares for her. The faith of such a Christian is wonderful.

A lady told me once, that one day when she and her sister were riding with a horse and buggy, the horse became frightened and ran away. She thought they would be killed, but she said they just realized that God was with them and their lives were spared.

Jesus teaches that our heavenly Father cares for us just as he cares for the lilies of the field. We should realize this fact not only in times of adversity, but at all times. Let us praise him for his loving care.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, August 3, 1929

DAILY READINGS

Sunday—Prayer for God's care (Matt. 6: 9-13)
Monday—Jesus' trust in God (Luke 23: 46)
Tuesday—Peter's lesson in trust (Matt. 14: 22-33)
Wednesday—Jesus' call to trust (John 14: 1-4)
Thursday—Trust in danger (Matt. 10: 28-31)
Friday—Trust and pray (Matt. 7: 7-12)
Sabbath Day—Topic: Learning from Jesus to trust God's loving care (Matt. 6: 25-34) (Consecration meeting)

TRUST

Jesus taught trust in God in three ways: by word of mouth, as in our lesson reading; by example, for he trusted God himself as well as asking others to do so; and by experience, for he put his disciples in a position to experience trust in God.

DON'T WORRY

He said, "Don't worry." "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.—Behold the birds of the heaven—your heavenly Father feedeth them. Are ye not of much more value than they?" Don't worry, trust God.

He taught his disciples to pray, "Our Father." We all know the interest of parents in their children and when we have learned truly that God is "Our Father," the ideal parent, we will have learned great trust.

EXAMPLE

Jesus trusted God's care. He did not need riches but he had his daily bread. He trusted God in temptation and did not fall. He trusted God when in danger for his life, saying, "Thy will be done." When death came on the cross he said, "Into thy hands I commit my spirit," trusting God for the future life.

EXPERIENCE

He let his disciples learn trust by practical experience. He sent them out to preach two by two and told them to take no money with them. When they came back he asked them, "Lacked ye anything?" "No," they replied.

We might well learn trust in God by practical experience.

THE RESPONSIBILITIES OF YOUTH IN THE HOME

LETA CRANDALL, LITTLE GENESEE
(Young People's Hour, Western Association)

The responsibilities of youth in the home are many. I am afraid that we, as young people, forget our responsibilities, and leave it all up to our parents. Perhaps we are forgetting the mission of the home which, as a certain philosopher says, "Is to teach the value of the ideal combined with the practical and to cultivate the heart."

Co-operation is one of the biggest responsibilities. We are a part of the household and we should co-operate to help make it a home. There are many ways to accomplish this. I shall tell you but a few.

How happy we would make our mothers if we gave them a cheerful greeting at night when we come home from our daily tasks! How it would swell mother's pride for her girl or boy who gave her a cheery smile! When our mothers work hard all day, as most mothers do, nothing would please them more than to have us show our appreciation for what they have done, by praising them for their willingness to work for us. Visualize a girl coming in a yard with a scowl on her face, kicking the door open violently, rushing in upon her mother, scolding because supper isn't on, fretting because it is so hot in the stuffy old kitchen, and flying in a temper just because everything goes wrong. Then notice the difference in the girl who comes into her home with a cheery smile on her tired face. She goes to her mother, kisses her, and tells her to sit down while she finishes supper. We all know of girls just like these two, and we know which girl will succeed in life. Cheerfulness will give the home atmosphere a peaceful and restful feeling.

We as young people must be gentle and thoughtful in our homes. Doing little thoughtful tasks for mother, and the rest of the family, adds happiness to the home. We must always be willing to help one another. If our work is done and that of someone else is not, why not help to finish the other member's work? Would it not make that one happy? There is nothing, I believe, that could bring the family in closer companionship than to be willing to help one another in whatever task they may

have. This reminds me of a little poem I once heard:

"Help one another," the maple spray
Said to its fellow leaves one day;
"There's need of shade, you'll surely own,
But one leaf can't do it alone,
But I'll help you and you help me,
Then what a splendid shade there'll be."

Why not apply this to our own lives? We can not make it home alone, and to make the best kind of home every one of the family must help.

Co-operation in making the home attractive will be just another added interest in which the whole family will have a part. Nearly everybody likes to plan and figure out what can be done to make it a place to be proud of. Of course this does not necessarily mean that thousands of dollars have to be spent to beautify it. Just a few small things done about the homestead will be an interesting and helpful task. This is just another way for us young folks to help make the home ideal.

Pleasant and uplifting talks by all the members of the family should be a help to bring all of them in closer harmony with each other. So the young people must be willing to take part in the conversation and bring new interesting subjects before the family.

It is our responsibility to help solve the problems that might arise within the family circle.

We should be willing to sacrifice. Think how often our parents have sacrificed to be able to give us pleasure, education, or what ever it may be. In return isn't it up to us to sacrifice for them? We must learn to be unselfish and let our parents have pleasures that they would be willing to give up for us.

Love is another great responsibility for the making of an ideal home. We must begin while children, and through obedience we can show our love. Let us as young people so shape our lives that we will honor our fathers and mothers in the days of our youth.

IT ISN'T A HOME

There are homes full of splendor and homes that are plain;
There are homes filled with gladness and homes filled with pain;
But no matter how rich or how humble they are,
'Tis the people that live there who make or who mar.

There are homes in which kindness seems ever to stay,
There are homes in which selfishness has her own way,
But whether 'tis kindness or self holds the key,
The people who live there choose which it shall be.

There are hundreds who travel o'er mountain and plain,
In search of a joy they seem never to gain,
For in mansion or hovel, it matters not where,
The happiness rests with the folks who are there.

Oh, it isn't a home, you know very well,
Unless love has come o'er its threshold to dwell,
Tho' it may be a palace of gold by the sea,
Or a snug little nest in the top of a tree.

THE RESPONSIBILITY OF YOUTH IN COMMUNITY LIFE

EDWARD CRANDALL, INDEPENDENCE
(Young People's Hour, Western Association)

Young people have the same responsibility in community life as grown-ups as far as their judgment and opportunity permit. The nature of this responsibility is determined by the ideals of the home and community.

I can not imagine the young people of Independence throwing stones at the windows of any vacant building. Yet, two miles from us is an entirely different community with different ideals and environment. Recently we drove through there and noticed the windows of the schoolhouse covered with heavy iron grating in order to keep them whole; this schoolhouse is in use all the year, too.

Often the morale of a school is determined by the stand a few of the leaders take. There is no limit to the influence a few young people can have over children, as the latter look up to them as patterns, often use the same language, play the same games, copy their modes of dress, and form the same habits, whether good or evil. Then, is it not youth's responsibility to set an example of which he is not ashamed? I have never heard of a school where all of the responsibility was taken away from the young people, and hope I never shall, although I often wish someone else could take my examinations for me.

There is a certain school in the West where the slogan among the students was for years, "No religion." Year by year its field of influence lessened; year by year the enrollment diminished until in a very run

down condition, the state refused to appropriate money for its continuance. About five years ago a man with high ideals was found to analyze the situation and head the institution. Gradually the sentiment has changed. An effort has been made to get young people from Christian homes, both as students and teachers. In five years this school has grown from about eighty to an enrollment of nearly five hundred. Last year the state appropriated nearly two hundred thousand dollars for improvements and maintenance of this institution.

Christian Endeavor societies and similar organizations are dependent upon youth for their life and existence. I think some times the responsibility is taken by older people which the young people would be glad to assume. Young people should not simply feel satisfied to attend a meeting, but if asked to take some part, to do so. Had I not believed this I should not be here tonight.

Young people often think it the duty of older ones to visit the aged and "shut-ins" when they actually bring greater joy to them than any other class.

The "pep" and enthusiasm of youth is often a great help in making local improvements. I could name a number of such instances in our community where the young people have had a big part in such improvements.

There are many things which are intended to encourage young people to assume the responsibilities of youth. Rather an unusual example of this was brought to my attention by my pastor, Walter L. Greene, called the Leopold Schepp Foundation. Several of the boys of Independence have taken this pledge.

MY PLEDGE

Desiring to share the benefits of the Leopold Schepp Foundation, I hereby pledge my best efforts to be worthy of the aid and encouragement which it offers.

First—To remember my accountability to my Maker, and endeavor with God's help to keep his commandments and daily seek his favor.

Second—To be loyal to my country, to obey the laws of the land which I live in, or in which I may sojourn.

Third—To honor my parents and all to whom honor is due.

Fourth—To be honest in all my dealings and endeavor to observe the rule: "Whatsoever ye would that men should do to you, do ye even so to them."

Fifth—To abstain from all intoxicating drinks and harmful drugs.

Sixth—To avoid the practice of gambling in any form.

Seventh—To shun evil companions and avail myself of such moral and religious influences as are within my reach.

Eighth—To cultivate those manly qualities which will fit me for good citizenship and for an honorable life.

If I am prospered in my career I shall count it a duty and a privilege to return to the foundation what it has expended on my behalf, in order that it may extend like privileges to other deserving boys.

So if we young people do faithfully and consistently those things which are required of us, may we too be found deserving of the tribute paid our Master in his early years, that we are growing in wisdom, in stature, and in favor with God and man.

"AN AFFRONT TO PUBLIC SELF-RESPECT"

[A friend sends us this clipping from the *Alfred Sun*, taken by the *Sun* from the *Christian Science Monitor*. The mayor in question was a former Alfred student.]

LYNN, MASS.—The strong, nation-wide sentiment against blatant advertising of cigarette-smoking girls has found expression here in an official warning by Mayor Ralph S. Bauer to the operators of certain billboards in this city that such pictures will not be tolerated.

Without expressing any personal opinion about women smokers, Mayor Bauer made it plain in his letter that advertising which was obviously intended to carry the suggestion that cigarette smoking among young women was a customary and accepted practice was an affront to public self-respect and a dangerous influence among the youth of the country.

In case the bill-posting company refuses to act Mayor Bauer has intimated that he might "get a ladder and either paste paper over the posters, or paint out the objectionable features."

The Mayor's letter to the bill-posting concern says:

"As mayor of Lynn, I am censor of all publicly displayed pictures, both in the theaters and outside of the theaters, within the city of Lynn.

"I notice you have posted on Broad Street one of the so-called 'Lucky in Love' posters, which pictures a young girl and a sailor with their heads close together, both of them smoking cigarettes. I wish to ask you to see that this poster is covered over within one week from the receipt of this letter, and that no other similar posters are displayed anywhere within the limits of the city of Lynn.

"It was the bold and brazen poster advertising of the manufactures of intoxicating liquors that did more to turn the whole people against the proposition resulting in its adoption of the Eighteenth Amendment than any other single factor. Now, if the cigarette people are going to use the same publicity tactics that the liquor people did before the Eighteenth Amendment, their finish will be just the same, as these posters in so far as they link up girls smoking cigarettes, are generally repulsive. They are an affront to public decency and have a tendency to lower the moral standards and destroy the charm of young girlhood for modesty and good breeding, and are a public insult to the general conception of the sweetness and high morality of our girls.

"Therefore I am asking you to remove these posters or blank them with other material within one week from the receipt of this letter. There will be no further correspondence on the matter at all."

CHRIST IS ALL

Thou, Christ, art joy in darkest night,
Thy love to me a radiant light;
And step by step my way I see
For thou art light and joy to me.

Thou art my rest, on thee I lean,
My peace art thou, my soul serene
In trial, calm and still may be
Since thou art rest and peace to me.

Thou art, O Christ, my hope and song,
Thy tender mercies 'round me throng;
A trustful heart I bring to thee,
Thy grace sends hope and song to me.

My rock, my strength, thou wilt defend;
My Savior thou and changeless friend;
My home, my heaven, I find in thee,
For thou, O Christ, art all to me.

—Martha S. Clingan.

Los Angeles, Calif.

OUR PULPIT

REMEMBERING THE YEARS OF GOD'S FAVOR

Sermon delivered before Eastern Association
at Westerly, R. I.

REV. T. J. VAN HORN

Pastor of Piscataway Church, New Market, N. J.

SERMON FOR SABBATH, JULY 27, 1929

Text—Psalm 77: 10.

ORDER OF SERVICE

INVOCATION AND LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

OFFERING

HYMN

SERMON

HYMN

PRAYER

In my scrap book I found this traffic sign:

"If you're on the gloomy line,

Get a transfer;

If you're inclined to fret and pine,

Get a transfer;

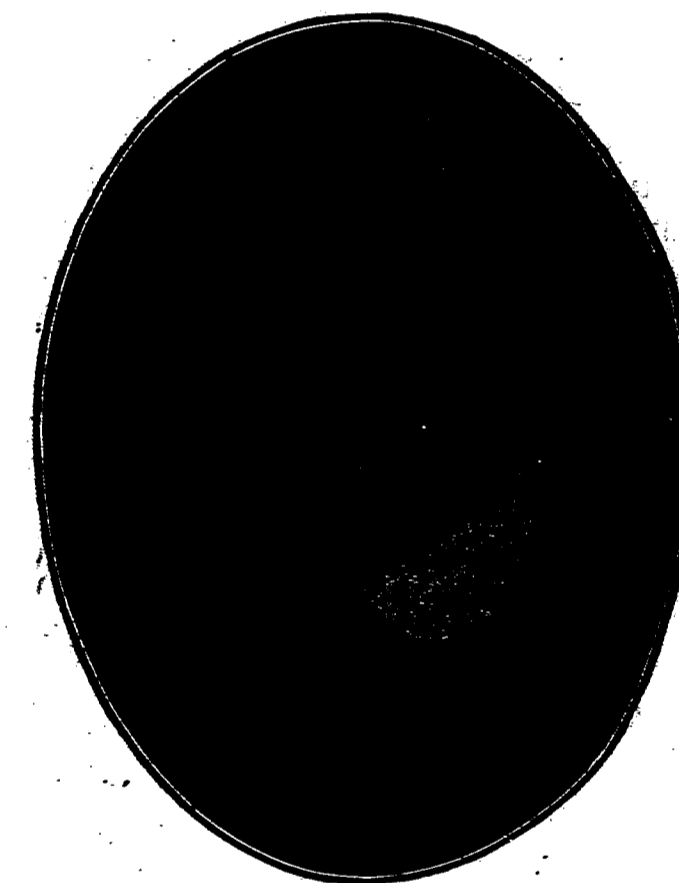
Get off the line of doubt and gloom,

Get on the sunshine line—there's room;

Get a transfer."

I have chosen a text that I want to submit as a contribution to the good cheer that I trust will be cultivated here. "And I said, this is my infirmity; but I will remember the years of the right hand of the Most High."

Here was a man who thought he was having a hard time. And he complained bit-



"And I said this is my infirmity; but I will remember the years of the right hand of the Most High."

In the old Book of Esther we are told about a law that allowed no one to come into the court of the Persian monarch wearing sackcloth. This place, I am sure, is as sacred as that Oriental court. I trust that there may be no occasion for wearing sackcloth here, or any other token of gloom at this meeting of the Eastern Association. For I apprehend that the purpose of our program makers is that while here we shall be inspired with hope and good cheer. Let us pray that this meeting may be an exhilarating experience for everyone.

terly of his condition. "Thou holdest mine eyes waking: I am so troubled that I can not speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I communed with mine own heart, and my spirit made diligent search. Will the Lord cast off forever? And will he be favorable no more? Is his mercy clean gone forever? Does his promise fail forever more? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?"

Now I have found, on diagnosis, at least one dangerous symptom in the case of this hypochondriac. He says, "I communed with my own heart." There was too much

introspection. That is bound to spoil the disposition of any man. It is folly to spend much time in communing with your own heart, when that category of great themes is placed before us in the language of that great optimist, the Apostle Paul. "Whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report, think on these things." Why should anyone commune with his own heart when, in God's sky, there is this constellation of luminaries to brighten the gloom about us?

This poor man was getting morose, and the darkness of doubt was beginning to settle about him. He thought God's promises were failing, and his people were being forgotten.

Then we find at this point in the psalm a mark, "Selah," that indicates a wise pause in this unhappy reverie. And abruptly he turns to a wise resolution. "And I said, this is my infirmity. The trouble is not with God but with myself." And in these days of advanced psychology, our philosophers are just catching up with this man. Shakespeare's Cassius uttered the truth when he said, "The fault, dear Brutus, is not with our stars, but with ourselves, that we are underlings." And the fault with Brutus and Cassius, and the fault with us is, that we are thinking too much about ourselves. We can never go beyond if our thinking stops at that center. A thought of God caught this man in our text from falling to the bottomless pit of despondency. "I will remember the years of the right hand of the Most High." Doubtless this will be one of the clear notes struck by others in this meeting.

Not long ago I was told that there is a growing tendency to depression among Christian people, and that it is extending to some of our leading Seventh Day Baptists. Is that epidemic spreading amongst us? We may well doubt it, but it is well for us to be on our guard. We are here to get a wider view of things and a truer perspective. But no matter how wide or extended the vision, the focus of attention must be God. If there is one danger more menacing than another in this day, brilliant with material achievement, it is the tendency to push God so far away that he does not appear, excepting as a dim figure on the horizon of the circle of our activities. We

need as much as they the admonition that came to those Hebrew Christians long ago, "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside the weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus.*" We have not advanced so far that the old story of the brazen serpent in the wilderness of Israel's wanderings has lost its lesson for us. There is still "Life for a look at the Crucified One." That was a great and wise resolution that is recorded by the man in the sixteenth Psalm—"I have set the Lord always before me."

One of the lessons suggested by the words of the text is that time, according to our reckoning, is of small consequence in God's plan. Said the Psalmist, "A thousand years in thy sight is but as yesterday when it is past." We grow impatient with the slow, evolving processes during which God's plans come to maturity. We get absorbed in our temporal plans, and our schemes of reform must be fulfilled within the compass of our day, or we grow restive and discouraged. But God is never in a hurry. God thought more of Jonah and the people of Nineveh than he did of Jonah's gourd. That ephemeral plant grew up in a night, and then wilted and died in the burning sun of the next day. But it took a lifetime of experiences for a character to spring up in Jonah that could stand the disappointments that the passing years brought to him. A worm caused the death of Jonah's gourd in a night, but it took the discipline of a lifetime to eradicate the worm of selfishness and egotism from the heart of Jonah.

Let the thought of God grow large and luminous in our lives and we will see that he is not a local Deity. God's work is going on outside our own neighborhood, and far beyond the sphere of our knowledge. Out in the infinite stretches of his universe God is at work. Scientists have recently made the announcement that out yonder that spiral nebula in the direction of the constellation Andromeda, is not a system of stars like our solar system, but a system of universes like this of which our solar system is only a part. As we struggle with this thought, our mental limitations overwhelm us with a sense of our own insignificance. How can God care for us

while he is busy with those other universes, millions of light years distant from us? But scientists tell us, also, that the atom that we were taught long ago to believe was the ultimate thing in matter, has been analyzed, and that it is made up of an infinite number of electrons, and that these electrons are relatively as far apart as the members of our solar system are distant from one another. A popular writer told us not long ago that a bird shot multiplied ten billion times would be as large as this earth; and that an *atom* multiplied ten billion times would be a little less than three feet in diameter; that the *nucleus of an atom* magnified ten billion times would be as large as the point of a pin, and that within that nucleus 384 electrons move freely about one another. Now I am an agnostic. I do not know about these statements. But I do know that to believe the most astounding miracle in the Bible records would be a pleasant recreation as compared with what these scientists expect us to believe.

But these reflections illuminate for us the truth that if God thus operates out yonder in those stellar spaces, distant far beyond the wildest flights of our imagination to conceive, and that he works by infinite skill within the nucleus of an atom so far in the opposite direction that it baffles our imagination to grasp, then somewhere between these extremes God has a thought of us.

While he is not exclusively a local God, he has shown infinite care for this world of ours. He loves it, and gave his Son to save it. And I, somehow, reason from the infinite expanses of the universes, and the microcosms of the atom, to the blessed conclusion that God cares for his spiritual realm in which we are here today included. Is he not looking with the deepest tenderness of a father upon that body of Christian people represented by this little company before me? And I know that he is planning glorious things for every man and woman, every boy and girl, confiding in the love of father and mother.

Yes, my friends, God loves so much that he has revealed himself here in this precious volume of the Bible. And he is so anxious to have us understand how he feels towards us, and what his character is, and to convey to our limited understanding what he is like,

that he sent his Son to teach us and to show us these things.

James Stalker said, a good many years ago, that the nearer we draw to our fellow men, the more sensible do we become that they are worth all that we can do for them. And I am sure that the nearer we draw to God the more we shall see that he is able to do for us all that is worth while.

And so here today, as we recall "the years of the right hand of the Most High," we will grow strong in the faith that he has infinite resources on which we may draw for the accomplishment of the work he has assigned to his servants. And so may we, with renewed confidence, take up the task that at times seems so utterly hopeless. It now looks as if we were a great distance from the millennium. There remains yet much land to be possessed. The enemy must be routed from many a stronghold before victory is assured. Besides doing our part in proclaiming the gospel to all the world, we have laid upon us the message of the Sabbath which the world so much needs. Now all this calls for more than human strength and wisdom. It will take the patience that only the God who works through the millenniums can give. It will take the courage born of the Spirit of the omnipotent God. Courage of that origin says, as David said, "Whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

It was that kind of courage that stimulated the hearts of our first missionaries to China, as they braved the terrific storms on that famous voyage to Shanghai. It emboldened the heart of Peter Velthuysen to undertake that mission to the Gold Coast. And we can confidently face all the dangers that threaten, because our courage is born of the faith in him who said, "Lo, I am with you always, even unto the end of the world." We believe in the inherent power of the truth.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies among her worshippers."

As long as we are confident that we are doing his work, we are sure that we are in league with the omnipotent forces of the universe. "My God shall supply all your need according to his riches in glory, by Christ Jesus."

Another look at our text leads us to ask what is the meaning of the phrase—"Years of the right hand of the Most High"? Was not our author thinking, when he used that suggestive phrase, of those years of history when God's favor was more distinctly apparent? Those were years of reliance upon his mighty, promised power. They were the years when men were saying: "The eternal God is our refuge, and underneath are the everlasting arms." They were the years when men "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Were they not the years that produced the John James, the Peter Chamberlens, the Trasks, the Mumfords, the Tacy Hubbards, the Burdicks, the Wards, the Utters, the Lewises? And we are sure they were years when it was not easy, but hard, to be a Christian and a Seventh Day Baptist—a time when spiritual fiber was toughened, and an all-round moral character was built up out of a hostile and austere environment.

Those were inspiring addresses we heard last night. We were glad to be reminded of our work in common with all other Christians of bringing the rebellious world to the feet of our King, Jesus. But we were also stirred by the challenge of the more difficult task God has set us for especial work. And I am sure that thinking of these difficulties that we must meet in the fulfillment of our special mission, we shall sense our deepest need, not greater endowments for our colleges, and that need is urgently great; not better educational facilities, although we can not well over-emphasize every advantage for the secular training of our young people; not a higher grade of social culture, although we see plenty of room for improvement in manners and morals; *not* more material prosperity, for I submit that we are having more of that than we are using wisely. But the crying need of this time is a better acquaintance, and a consequent greater love and consecration toward our God. If, as we heard last night, Seventh Day Baptists have been clearer visioned than other Christians during these "years of the right

hand of the Most High," it is because they have stood nearer to him. The nearer the heroes of faith in every age have stood to God the clearer their vision of him has been, and the greater and more enduring has been their power for good. You have only to recall Moses, Elijah, David, Isaiah, to be assured of this.

And in closing, I must remind you that our children, one hundred years from now, will be in just as great need of the stimulus that our acts of consecration can give them, as we are in need of the examples of those great characters we love to talk about in this meeting. The story of George H. Utter, declining an invitation to attend the reception tendered to the governors of states by the President of the United States, Roosevelt, because that reception was on the Sabbath, has been of lasting inspiration to me. Will our children of the coming day be thrilled by reading of similar acts of devotion on our part? Let us not fail *them*.

Our work calls for heroism of the highest grade. And God is supplying abundant material for the building of heroic characters today. Standing near, obedient and loyal to him, the work can not fail. For in the language of Washington Gladden:

And tho' long the fiends may fight,
And tho' long the angels hide,
We know that truth and right
Have the universe on their side.

Sabbath School Lesson IV.—July 27, 1929

THE STORY OF DANIEL.—Daniel 1: 1-21; 2: 13-19; 4: 19; 8: 15-18; 9: 20-23; 10: 1-19; 12: 9.

Golden Text: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12: 3.

DAILY READINGS

- July 21—Daniel Taken to Babylon. Daniel 1: 1-9.
July 22—Daniel's Temperate Living. Daniel 1: 10-20.
July 23—Daniel Praying for Understanding. Daniel 9: 15-23.
July 24—Daniel Interpreting the King's Dream. Daniel 2: 36-45.
July 25—Daniel Honored. Daniel 2: 46-49.
July 26—The Last Times Foreseen. Daniel 7: 9-14.
July 27—Jehovah Our Refuge. Psalm 46.

(For Lesson Notes, see *Helping Hand*)

Fundamentalists' Page

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

PAUL'S FOUR GREAT FIGURES OF THE CHURCH

REV. LESTER G. OSBORN

Introduction

There are three senses in which the word "church" is used. We speak of certain buildings, dedicated to the worship of God, as churches. We use the same word when we wish to designate the group of people who own and meet in the building. And we talk of the Church of Christ, meaning the sum total of all his true followers. This last is the inclusive New Testament sense. This is what is meant in the Apostles' Creed by the phrase "the holy catholic Church." It is the Church universal, the fellowship of all those who belong to Christ. Paul and the apostles divided the world into two classes, those in the Church and "they that are without." How sad it is to contemplate the latter class, for truly, as Dr. Griffith Thomas says, it is a blessed thing to be "inside" the fold and to enjoy the fellowship provided by Christ. It is in this latter sense that we will consider the Church this morning, as it is sometimes called "the invisible Church."

I suppose that Paul had more to do with the early history of the Church than any other one person. He organized, built, helped, and advised individual churches. Most of his epistles are directed to one or the other of these. He has left us in his letters four great figures of the Church, besides some lesser ones, which we will study in this article with a view to finding our duty as members of this great universal Church of Christ.

I. Pillar and Ground of Truth—Source— I Timothy 3: 15

In writing to Timothy, Paul speaks of "the Church of the living God, the pillar and ground of the truth." God is the source of the truth, and he has revealed it to the Church, which he established. The Church, then, becomes the witness by whose testi-

mony the truth is established. Paul thinks of the Church as sustaining and upholding the truth as a pillar supports the roof, or as a foundation the building. And truly, as we look back through history's pages, the Church has been the pillar and ground of truth. What a witness she has been to men and to nations! She was born amid the darkness of heathenism and all manner of false religions. The great miracle is not that the Church has grown to the extent of the present day, but that she ever lived at all. But in spite of persecution she grew and thrived. Wherever she went the darkness was dispelled. Down through the ages she has been working at proclaiming the truth until today all sound governments and other institutions of the world are based on the principles which she has set forth.

The precious gem of truth—the truth—has been entrusted to the Church by its founder, God. This truth the Church is to support at all times, in every land, by every means at her command. This truth is, in the words of Jesus, *himself*, for he said, "I am the way, the truth, and the life." The Church is to sustain and uphold Jesus and his claims. It is through the Church that the knowledge of God, and of Jesus Christ, and of salvation is to be conveyed to men everywhere.

II. Temple—Make-up—I Corinthians 3: 16

Another of Paul's figures we find in his letter to the Corinthian Church. "Ye are . . . God's building," he tells them. And in his writings he develops this thought. In Ephesians he says that the Church is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye are builded together for a habitation of God in the Spirit."

Did you ever stop to think why a brick has so many sides? It is for companionship with other bricks. One brick does not make a wall, neither does a hit-or-miss pile of bricks form a building. It is when the bricks are laid side to side, and cemented together, that they become a strong structure. Every believer is to be a brick in God's temple. Everyone must be built in carefully, so that the companionship is close; they all must be cemented together by the

love of God. Every believer is to be a living stone in this building of God. And more than this, every member is a builder. All are "laborers together with God," building up his household.

This household is being built for the occupancy of the Spirit, "whose temple ye are." Men and women in Paul's time—especially the Jewish Christians—knew the temple as a sacred place. Nothing must pollute this holy edifice. No unclean person or animal or thing was allowed in it. It was the especially appointed place for the meeting of God with his people. It is just as necessary for our present-day temple, the Church of Christ, to be free from all unclean contacts.

III. *Body of Christ—Work and Unity—Romans 12: 5*

Paul's favorite figure, the one which he used more than any other, is that of the Church as the body of Christ. And it is the best analogy possible. The soul is the light of the body. Without the soul the body is nothing but a marvelously formed mechanism of water and chemicals—"dust of the ground." Without Jesus Christ the Church is no better than a dead body. Christ is the light of the Church as the soul is of the body.

Christ is "the head of the body, the Church," Paul tells the Colossians, and should have the pre-eminence in all things. The believers are members of this body. Some are hands, reaching out to lift the fallen. Some are fingers to point the way to the Savior. Others are feet, carrying the good tidings far and wide. Others are eyes, looking for a chance to help, or ears, listening for the call of need. Still others are arms, holding the children, or restraining those who would go astray.

The Church should serve Christ, its head, as the body serves the soul. There is no sadder sight than a person whose body will not respond to the bidding of the brain, or whose members do not co-ordinate in carrying out this bidding. My aunt was afflicted with palsy—her hands shaking so that, no matter how she concentrated, it took her long tedious minutes to do the work of seconds. Days and days were consumed in the writing of a letter, which was then almost illegible. Go to a hospital and see there on beds and in wheel chairs, entirely

or partially paralyzed bodies, whose brains are active, but who do not respond—who can not carry out the will of the brain. Truly, as someone has said, the body is the prisonhouse of the soul unless the soul can use it. How sad this is. And how sad when the members of Christ's body do not respond to the bidding of the Head, when they are paralyzed by worldiness, or by indifference, or by any other spiritual disease, so that Christ can not accomplish his purpose with his Church. For the Church is in a very real sense the second incarnation—Christ in the Church, filling the world as he never could in his fleshly body. He is living again in the Spirit in the Church, and his mission is the same, "to seek and to save that which is lost."

Paul does not neglect to speak of the relation of the members to each other. If when you attempt to do something, one hand will not co-ordinate with the other, your effort is a failure. Locomotor ataxia is a disease in which the movements of the body can not be co-ordinated. The Church at Corinth was seriously afflicted with this disease—there was party spirit, and jealousy, and seeking for supremacy. The Church was in a serious spiritual condition, and Christ could not use it. Paul wrote to correct this situation. It is true of churches today. If the members are not working together in harmony—if every member is not fulfilling his own function and fitting his efforts to those of the other members, then the church is not accomplishing anything. It is a sad thing to see a person with locomotor ataxia trying to execute some task. How much sadder it is to see a church which is torn by jealousies, ill-feeling, and internal strife. Such a church will never accomplish that for which Christ has sent it, because it is not capable of responding to the directions of the Head.

IV. *Bride of Christ—End—II Corinthians 11: 2*

The most beautiful figure of the Church used by Paul or any other Bible writer is that of the Church as the Bride of Christ. There is no more sacred human relationship than that between husband and wife—a relationship established by God himself. What husband would not die for his wife? And such love, Paul tells us in Ephesians, Christ had for the Church who "also loved the

Church, and gave himself up for it." And not only that, Paul says that Christ wishes to sanctify the Church, that he may present it to himself holy and without blemish. He also wished to nourish and cherish it. In fact, there is no loving act of the husband for the wife, which Christ does not perform for the Church.

The ultimate end of the true Church, the invisible Church, the fellowship of all those who belong to Christ, is the claiming of the bride by Christ, at the time of the consummation of all things. It will be such a joyous time for the Church that only the happiness of the bride and of the wedding day can be used to express it.

Conclusion

These are Paul's four great figures of the Church. She is the "pillar and ground of the truth," "God's temple," "the body of Christ," and the "bride of Christ." In discussing the Church as the "pillar and ground of truth," Paul reveals the source of the Church as God. When he speaks of it as a "temple" he tells of its make-up. When he turns to the figure of the body of Christ he sets forth its work and unity. When he thinks of the final destiny of the group of believers it is as a "bride adorned for her husband."

What do these four figures tell us of our duty as a part of this church, for in every individual church we find the same elements, and the same figures will, in a measure, apply. What must we do to be true to these ideals?

As the "pillar and ground of truth" it would seem to be our duty to proclaim the truth, to witness to Jesus Christ. This is our duty as a church and as individuals, and is to be done not alone by our living, but by our words also, backed up by our living. As "God's temple" it behooves us to strive after holiness that "God's building" may be fit for his occupancy. As the "body of Christ" it devolves upon us to work—to obey his bidding—to let him use us in accomplishing his great purpose for the world of mankind. And the church that is not doing this is on the downward grade just as surely as the body which does not exercise. As the "bride of Christ" it is our duty to love him with all our hearts, and to be faithful to him, even as the bride to her husband.

Truly it is a blessed privilege to be "inside," and a sacred duty is involved in this privilege. May God help us to be loving, faithful, holy, obedient witness-bearers for Christ, who is the way, the truth, and the life.

Verona, N. Y.,
June 22, 1929.

A DEATH NOTICE CORRECTED

DEAR DOCTOR GARDINER:

My attention has several times been called to an error in SABBATH RECORDER of May 13 in the death notice of my father, W. H. Hurley. In that issue the date of passing is given as April 29, whereas it should have been April 1.

Also no mention was made of the fact that he was born of loyal Seventh Day Baptist parentage and was at all times a consistent Sabbath keeper and a firm believer in the tenets of the church. He had been a member of the Riverside Church for many years.

His life was an open book known and read of all men, and he was always ready to give a reason for his faith.

He and my mother always maintained a truly Christian Sabbath-keeping home, and their influence in any community was uplifting.

I feel that this tribute is due those whose lives were so true to the faith and who have passed on to their reward.

The SABBATH RECORDER has always been in our home. My father watched the growth of pledges for the denominational building, and often wished he might be able to add to its growth.

Thank you,

ETHELYN HURLEY HOLIBAUGH.

Talent, Ore.,
June 29, 1929.

A young minister went in his younger days to preach in a certain Lancashire town. At the close of the service, an old lady came up and said: "Well, young man, you've done very well and you'll get on." "Thank you so very much," he replied; "it is very good of you to say so." "Not at all," came the unexpected rejoinder; "I allus says it to all the young men as comes 'ere."—*London Inquirer*.

MARRIAGES

JORDAN-BROWN.—At the home of the bride's parents, Ischua, N. Y., June 28, 1929, by Rev. Hurley S. Warren, Mildred Stout Brown and Darrell E. Jordan, Friendship, N. Y., the new home to be at Friendship.

MCCREA-SAUNDERS.—At the home of the bride's parents, Richburg, N. Y., July 3, 1929, by Rev. Hurley S. Warren, Winnifred A. Saunders and Lloyd M. McCrea, Bolivar, N. Y., the new home to be at Richburg.

DEATHS

PLACE.—Katherine Maxson, daughter of Horatio W. and Sarah Carr Maxson, was born December 1, 1866, on a farm near Milton Junction, Wis., and died at Memorial Hospital, Edgerton, Wis., June 13, 1929.

Her mother died when she was sixteen years of age, and for the next nine years, until 1891, she kept house for her father.

On November 17, 1891, she was married to T. I. Place. They lived in the Crosley house on College Street, Milton, until 1898, when they moved to the apartment at Main Street and College Street, where they have lived until the present time.

For more than twenty-five years Mrs. Place has spent much time with her husband in their store, and she found a great deal of satisfaction in sharing the responsibilities of the business.

She was a charter member of the King's Daughters, and years ago she was an active member of a community Shakespeare Club.

She became a member of the Seventh Day Baptist Church in Milton in 1888, and throughout her life she has maintained her membership with much interest. She was very regular in church attendance until prevented by failing health.

She was a woman of many fine Christian qualities. And having lived all her life, since her marriage, in Milton, she is well known to the entire community, and leaves a great many friends who deeply feel their loss in her death.

She is survived by her husband. To him is extended very deep and sincere sympathy in this time of sorrow and loneliness. She is also survived by one brother, William Benjamin Maxson, Milton, and by a number of cousins, nephews, and nieces.

The funeral was held from the Milton Seventh Day Baptist church on the afternoon of June 15. The service was conducted by Pastor James L. Skaggs. Mrs. Walter E. Rogers presided at the organ and a male quartet sang two appropriate selections. Burial was made in the Milton cemetery.

J. L. S.

THE SABBATH RECORDER

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

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The Sabbath Recorder

There is no form of selfishness so private as not to be a matter of public social concern. A physician may lock himself up in a room where apparently he can injure no one but himself and get dead drunk. But while he is drunk there may be an accident in which six men lose their lives because he is not on hand to give them the surgical aid that would have saved them. A soldier who indulges in private vice which lessens his alertness at the time of a great drive, sins against the members of his company, his officers, and the great cause for which the army is fighting.

In God's great drive for an unselfish civilization any private vice which lessens a man's alertness is a sin against God and civilization. A man who assents to methods of doing business, or to political measures that operate against the trend toward an honest and friendly world, is bad. Assent to anything that blocks the way to something high and good is a form of badness.

—Edward I. Bosworth.

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