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

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

George Matthew Adams

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
202 Park Avenue, Plainfield, N. J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL MEMORIAL


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

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

It seems to me that one undertaking for one article; there is so much ground to be covered, and the subject is so vital. But some way I am impressed with the thought that just now, the Bible has been entitled to a frank statement of the editor's own views upon so important a question.

Those who have been familiar with my work for more than half a century will hardly need any statement from my pen as to how I regard the Bible. In years gone by, during eight or ten extended review meetings, in which God has blessed my preaching to the world of the Bible as containing a revelation of God's spirit and a light to my own feet, and a lamp to my path.
united in a volume or Testament. And while he regarded ancient Scriptures as a rule of life, he also evidently regarded them as containing a progressive revelation of God to man, leading up to his own advent as the Second Adam, the new God of the Father. But his own words show that Christ did not accept the doctrine that every word in the Scripture of his time was the word of God.

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

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

It was indeed a long way from the sinful "first Adam" to the sinless "Second Adam"—God manifest in the flesh—but in the process of God's educative leadership, the old concept of the Father and the moral beauty of God in Christ Jesus.

The Bible shows how the Second Adam was not to be a great working power in the Bible which established the beauty of manhood in Christ Jesus. Indeed such a course would rob every time of need. His very last command was replaced by the rule: "Love your enemy," and he must have regarded ancient verbal inspiration and absolute infallibility as to details, the human story by itself, regardless of the human theories of verbal inspiration and absolute infallibility as to details, the more it establishes itself in my own mind as being of divine authority. As a rule of life there is a working power in the Bible which establishes the beauty of manhood in Christ Jesus.

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

The Bible as a book of divine authority. It is a working power in the Bible which establishes the beauty of manhood in Christ Jesus.

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FOOD FOR THOUGHT

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

In the first paragraph Mr. Rosenwald tells us that it is estimated that two and one half billion dollars have been given as permanent endowments to benevolent institutions in the last fifteen years. He then points out that many permanent endow­ments have already become useless because no longer needed for the objects for which they were given and states that it is esti­mated that in England there are twenty thousand such funds. The number of use­less perpetual endowments is fast increas­ing in this country. He further shows that, many times, needy causes are allowed to languish and suffer defeat because those who might help to attain victory by their gifts have been deterred from making future generations can be relied upon to endow the most worthy causes and not cre­ate perpetuals for objects which can not be endured.

Whatever we may think of the plan Mr. Rosenwald advocates and practices, two things are clear: (1) Those contemplating perpetual endowments should endeavor to endow the most worthy causes and not cre­ate perpetuals for objects which can not be endured, (2) It is in our duty to supply, just as far as possible, the need of this day and generation. God has placed property enough in the hands of the brethren to endow the churches and to help the work of the Lord who is my Lord and Savior. We may not have the position of the rich benefactor, but we may have this same spirit of generosity.

My dear Brother Burdick:

Enclosed you will find report for quarter ending March 31, 1929. It is in the nature of a progress report as I have not been able to accomplish much during the quarter, for the simple reason that I have been extremely sick since the last week in December and only able to move around since the third week in March. But I am thankful unto our Father in heaven for being permitted to test the future work of his kingdom. Therefore, through all the sufferings I was never discouraged. While on the road to recov­ery, I was able to enter the pulpit at Waters­ford and hold some stirring meetings with the brethren and visitors. The feeble efforts were crowned with spiritual success. Some who had left the church in 1923 when we became Seventh Day Baptists, were reclaimed. And on Sunday, March 10, ten souls were baptized and three others were re­corded. This was the result of faith, making thirty­three additions to the church; while there are seven or eight others who are to be bap­tized. Soon we shall have to enlarge our little church building. Since then I have visited the following places: Bowensville, at which place I found the brethren making great progress, and three others were placed on the books. God is taught them; the effect is apparent. For the Word of God alone is able to build up the church. Acts 20: 32, James 1: 18-21. Brothers Lyons and Marston are doing a good work in this church.

Then I went to Albion Mountain, though not very strong physically, at which place I remained until the morning of April 1, when I returned to Watersford. At the former place, I ran a series of meetings for the church and the surrounding community. On March 24th a program was given by the young people under Brother Victor Taylor, who composed and directed it. On the last day of March Brother H. W. Hubbard was added to the church by baptism. Pastor Coon preached the baptismal sermon at the river's edge while I performed the ceremony. Among the candidates was an old East Indian sister—Mrs. Saint Clair, who came to this country forty-five years ago, and is still alive, and have become active in the work of the Lord who is my Lord and Savior.

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

H. Louis Mignott.

THE PUBLIC SCHOOL AND COMMUNITY SERVICE

[Nearly two years ago, the Department of Research of the National Education Asso­ciation undertook the study of the office and activities of the elementary public school principal in this country, when one of its workers, Mr. Frank W. Hubbard, visited a selected list of forty­five such principals throughout this country, “designated by the superintendent as ‘successful’ in the work.” The reports on six of these principals were selected for publication as case studies as “Case in Point: The Development of Elementary School Principals of the National Education Association. “These reports are not complete descriptions but short exposures secured by one visit. An effort has been made to set forth the dis­tinctive quality, skill, or work of the one described. The names of the six principals described are not given; but it is under­stood that the following is a description
of the Fifteenth Avenue Public School, of Newark, N. J., during the days that F. R. Ran- dolph has been principal for thirty years. Recorders readers will be interested to see how this board of Trustees pays its bills; the Tract Board spends some of his time when not at work for the denominational board.—T. L. G.)

The school included grades from the kindergarten through the eighth, with an enrollment of eighteen hundred pupils. There were fifty members of the teaching staff. The principal was assisted by a supervi- sor of instruction and two office clerks.

The community was a mixture of many na- tionalities living under conditions involving moral, mental, and physical problems. The principal had served in the elementary school field for more than twenty-eight years.

The school has rendered remarkable service to boys in which it is located. Faced on every side by "Little Italy," "Little Russia," and many other racial groups, it has tried to lift the children and parents from their old nationality into the new American citizenship. To outward appearances, it is a typical, well adminis- tered, elementary school with its achievement tests, modern textbooks, special classes, lunch rooms, and other facilities.

The grades of a school, however, must be judged by the technique of its applica- tion to the community in which it is located.

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

"For over two hours this man recounted story after story illustrating the opportuni- ties which he had experienced in settling di- vorces and quarrels which threatened to divide homes. Thousands of personal rights of children had been saved in many instances. Naturally, the question arose as to whether the regular social agencies should not have been expected to take up this work. The prin- cipal felt otherwise, for many of the agen- cies were so swamped that the necessary immediate action was not forthcoming. Furthermore, the interest of these agencies was largely impersonal and was concerned chiefly with the adjustment of adults. The principal on the other hand moved quickly upon a given situation with the rights of the child foremost in mind. Adjustments were so made to the improvements of their own status and have for- gotten the possibility of providing an im-}
ABOUT THE APRIL QUESTIONS

MRS. A. B. WEST

Once more we must give the place of honor to the faithful band of women of the Hammond Missionary Society. Next in rank to them is the Woman's Missionary Society of the Belgian church, and they go on the roll of honor with Hammond, as they won the prize of two dollars last month, which sum is presented to Mrs. B. W. L. W. D. Burdick, inclosing minutes of the annual meeting of the Federation of Woman's Board of Foreign Missions of North America, minutes of the Administrative Committee of this federation, and a letter from Miss Maclaurin, secretary of the federation. She also reported a communication from The Layman Company, Chicago, inclosing some literature on tithing.

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

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

Minutes were read, corrected, and approved.

Adjourned to meet Monday, June 3, with Mrs. Crossley. MRS. A. B. WEST, President.

LURANA B. CROSLEY, Secretary pro tem.

Show yourself to be a Christian by suffering without murmuring. In patience possess your soul. They lose nothing who gain Christ.—Rutherford.
WHAT SHALL THE PREACHER PREACH?

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

PREACHING RELIGION

It is, I should say, incontrovertible that whenever a man stands in a Christian pulpit and delivers a message, that message ought to be distinctly religious in quality. The church is like other human institutions in that it is composed of men and women in a fair share of human frailties. It is unlike other human institutions in that it is composed of men and women who are definitely committed to the origin of Christianity. There is, or at least there ought to be, something distinctive about a church. When people go to church, they have a right to expect that they will hear from the pulpit something a bit different from what they would hear were they to go to a lecture or a politician; or what they might read were they to turn to the editorial page of our daily newspapers. And if they go to church, what they have heard is something more than a lecture on political economy, they have a right to feel somewhat indignant. The persistent and impatient cry of many an indignant layman that he does not go to church for the purpose of listening to lectures, is not altogether without justification if what he is compelled to listen to when he goes to church is a discourse that is no more definitely or warmly religious than the speeches of Lenin or the writings of Karl Marx.

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

QUALIFICATIONS FOR SPEECH

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

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

SOCIOLOGICAL AND POLITICAL SUBJECTS

Even so, however, the question remains whether the nature of the Christian pulpit does not preclude the discussion of sociological or political themes. Well, here is a message for the preacher to which I think no exception of any kind will or can be taken. "I am deter-
meaning of life is Christ, that the hidden source from which life comes and the hidden goal toward which it is moving are most fully revealed in Christ. And in all their modern utterances to those who dwell with them under the same roof, he would have them express the spirit of Christ.

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

PREACHING THE CROSS
This determination to build the message of the Christian pulpit about Jesus Christ and him crucified has another implication that is highly significant. To Saint Paul, Jesus Christ, and especially Jesus Christ crucified, was something more than a human ideal. In the thought of Paul, the cross of Christ was a revelation of God. In the thought of Paul, the crucified was even more than that. It was the very essence of God. God was in Christ reconciling the world unto himself. In that pathetic, tragic figure of Galatians 6:10, hanging upon a cross, God was suffering for men—suffering in order that by his suffering men's eyes might be opened, their consciences might be awakened, their vision cleared, and their wills enlisted for a noble cause. In this present connection—the essential message of the Christian pulpit—let it never be forgotten that in the thought of Paul, and in the thought of Christ, there goes something more than a human ideal. In the thought of Paul, the crucified was even more than a human ideal. In the thought of Christ, there goes something more than a human ideal.

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

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

RESOLUTIONS OF SYMPATHY
Whereas our beloved sister in Christ, Frances Clayton, has departed this life, it is resolved, that the Syracuse Seventh Day Baptist Church deeply feels the loss of one of its most faithful members. Her strong Christian character and sacrificing devotion commended her to our highest esteem. Resolved, that copies of these resolutions be sent to her children and husband, and for publication in the SABBATH RECORDER.

EDITH SPAID,
MARION PABLOW,
CLAIRA CROSS.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BANOCHE
P. F. D. 6, BOX 165, BATTLE CREEK, MICH.
Contribution Editor

THINK THINGS THROUGH

CHRISTIAN EDUCATION FOR SABBATH DAY,
JUNE 8, 1929

DAILY READINGS:
Sunday—Behold the ant (Prov. 6: 6-8)
Monday—Thoughtfulness (Prov. 23: 3)
Tuesday—Look to the end (Mark 8: 36)
Wednesday—Shallow impulse (Luke 9: 57-62)
Thursday—Policies of the wicked (Prov. 12: 11-15)
Friday—We are able (Matt. 20: 22, 23)
Saturday—Doining things through (Luke 14: 26-30; Prov. 16: 22-25)

A THOUGHT FOR THE QUIET HOUR
LYNDE CRANDALL

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

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

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH
Interim Superintendent, Milton Junction, Wis.
Topic for School Day, June 5, 1929

DAILY READINGS:
Sunday—Basis of success (Josh. 1: 8)
Monday—A successful leader (1 Sam. 12: 2-4)
CHRISTIAN ENDEAVOR NEWS NOTES

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

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

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

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

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

Roscoe Lawrence was home for the Easter vacation.

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

Your truly, 

PRESIDENT COMMITTEE.

TREASURERS REPORT OF DENOMINATIONAL BUILDING FUND

The total of the subscriptions to the Denominational Building fund received to date is $82,775.32.

In which amount there is a special Amity Gift of $4,000.00.

The use for the furnishing of the Historical Society rooms, and other Amity Gifts amounting to 900.00 2,900.00

Which leaves $79,875.32.

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

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

New churches contributing since the last published report:

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

The next listing will show the analysis according to churches of the entire amount raised for the Building fund.

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

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

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

ETHEL L. TITTSWORTH, Treasurer.


MY CONFIDENCE

I know the shrinking and the fear,
When all seems wrong, and nothing clear;
But now I gaze upon his throne
And faith sees all his face ever-bright,
And I can wait till he explains,
Because I know that Jesus reigns. —F. R. Haweis.

A JUNIOR CHRISTIAN ENDEAVOR FAN

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

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

I want you to help us fan Christian Endeavor by thinking of the kinds of things juniors do to keep Christian Endeavor blazin' brightly.

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

OUR LETTER EXCHANGE

DEAR MRS. GREESE:

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

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

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

I like to read the Children's Page. Yours truly,

HARRY M. WHITFORD.

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

CHILDREN'S PAGE

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

KIND WORDS AND KIND DEEDS

Junior Endeavor News, Sabbath Day, June 3, 1928

Place this old verse on the blackboard:

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

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

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

Suggested songs:

Kind words can never die.
Do something for others.
Savior, they're dying low.
Angry words, oh, let them never.

BLACKBOARD TALK—LEARNING HOW TO

SPELL JOY

Talk about how to spell joy. Ask a very young junior to spell it. As he does, write J-O-Y in large letters a little distance apart.

Now print "easus first" after the J, "thers second," after the O, and "ourslast," after the Y.

Now all spell "Joy." Juniors all read in concert. Is that the way to spell it? Select about three good short stories about kind deeds to be told by juniors.
In

found it would not slap back, he stopped crying, and sat and looked at the farthest corner of his cage, hid his head, then, in the platform on which he liked to play and cage for a baby gorilla, about six months old I should of pet I saw in Washington, D. C., this dog. I want to tell you about a new kind such a nice family of children.

DEAR HARRY:

How would you like such a pet?

I' am glad you like the Children's Page and not mistaken your father and

beginning to creep towards it, as he went to the

was a large crowd around his
time. To the hundred fifty thousand.

doll, and

bottle, and

day someone gave him a doll think-

Two wee blue eggs. On her hear her head;

"Just look, it's May, dear; it is May."

THE PAN-AMERICAN BUILDING

Mary A. Stillman

The Pan-American Building has been called the gem of Washington architecture. It belongs to the Pan-American Union, whose object is to

many exhibitions are held in wax, to illustrate native birds, and Guatemala sends her national bird, the green Quetzal. The Dominican Republic exhibits silk, cotton, woods, to-

the republics are on display, and there

Haiti shows a huge block

of our sun and some millions of

was erected of one

is a marble statue representing North America, and a model of South America.

The central court is open to the sky in summer, but has a glass roof which can be closed by electricity in cold weather. The floor is of tile with bronze figures copied from Aztec and Incan temples. In the center is a yellow marble fountain covered with reptile heads pro-

trude from it, monsters never seen on sea or land, except in Aztec imagination. Wild horses by and drink at the fountain, while gold fish swim in the basin.

Around the sides of the court are shrubs and trees of all descriptions. The bulbous trees are a yard or more, long, waved at the edges; the leaves are cut to the center, and there are all kinds be

the two extremes. Two cockatoos in lily red, blue, and yellow feathers sit unconsoled on perches and scream at pass-

Beyond the court is the exhibition hall. Transparencies of scenes from Argentine line its sides, and depict the exterior and interior of buildings, schools, streets, parks, etc., giving one a good idea of this up-to-

country. Some of her exhibits are seeds in bottles, nitrate and oil.

Mexico shows wonderful drawn-work as fine as lace, flax and its products, weaving, pottery and hats; besides little figures mod-

day; Maytime is here. let her

The Greeks knew about astronomy and many of the planets and suns. They knew Mars, calling it Ares. Back of Mars, or Ares, was another sun, which they called Antares, or the rival of Ares. How little they knew about solar distances and planetary sizes when they named this sun the rival of Ares. Mars was 4,000 miles in di-

the telescope. The microscope

Science is developing so rapidly that one can not keep up with the progress in his own field, let alone with the advance in general. The microscope has been the most recently discovered, the more he is appalled at the extent and intricacies of the universe.

The Greeks knew about astronomy and many of the planets and suns. They knew Mars, calling it Ares. Back of Mars, or Ares, was another sun, which they called Antares, or the rival of Ares. How little they knew about solar distances and planetary sizes when they named this sun the rival of Ares. Mars was 4,000 miles in di-


diameter and is comparatively close to us; but Antares is 400,000,000,000 miles in diameter and is 360 times 6,000,000,000,000 miles away. In other words, it takes a ray of light from Antares 360 years to reach us. If our sun were as far away as this star we could never see it even with the largest telescope.

There are a billion suns visible through the telescope on Mount Lowe. All of them are larger than our sun and some millions of times larger. No mind can comprehend this vast no.

But this is not all: The microscope reveals wonders quite as astounding as the telescope, and one of the things which about the electron, the smallest particle of matter or energy. He says it is so small that it takes 6,000,000,000,000 of these to end to make an inch. Dr. Milliken has discov-

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

CHICHEN ITZA AND ITS RUINS

Sincerely your friend,

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

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

—Arthur W. McDavitt in Wisconsin Agriculturist.

YOUTH AND THE CHURCH

Did you ever see a boy who was born of poor parents, ignorant, hard-working folk, who had deformed their hands by toil, and turned their nights into day, to clothe him and feed him and warn him and send him to school? I have seen, let us say, a polished and a brilliant lawyer; he lived in a large world, among well mannered and sophisticated and highly intelligent people. And he forgot his old father and mother. They couldn't do very much for him now, and he didn't want to be identified with them. Was he such a boy? What would you think of him?

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

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

—Albert Parker Pitch.

In looking back over an active life which in the course of nature must be nearly over, my deepest feeling is intense thankfulness to the Providence which, as I believe with entire conviction, has taught me from my youth up until now to stand by her. The second is the humiliating reflection how much happier I should have been, especially in the early part of my life, if I had laid aside the infidelity of the Sermon on the Mount: "Be not anxious about the morrow, for the morrow shall take care of the things of itself. Sufficient unto the day is the evil thereof.

But to the subject: "Be not anxious about the morrow, for the morrow shall take care of the things of itself. Sufficient unto the day is the evil thereof.

It is the troubles that never come which prevent us from making the best of the real blessings of life. —From "Labels and Li­bels," by Dean Inge (Harpers).
These two uses of the word Church as found in the text, and in Christ's instructions in regard to discipline, just quoted, constitute the word's uses as recorded in the Scriptures. In the writings of the apostles, however, we find Christ's two uses of the word Church richly supported, showing that the term came into general use in the New Testament times.

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

Pope, however, do not forget that a little later in the same chapter, in the twenty-third verse, Jesus said to Peter, "Get thee behind me, Satan; for thou savourest not of the things which be of God, but those that be of men." It was the same Peter who was sent to deny his Lord and swear with an oath that he never knew him. It was the same Peter who, after he had denied his Lord, returned to his old trade as a fisherman and from which Jesus called him a second time in connection with the miraculous catch of fish, and sent him forth again with a new three fold command—"Feed my sheep." Protestant theology, therefore, interprets the "Rock" to be Peter the man, but not the rock of faith. The confession of the Church that "Jesus is the Christ, the son of the living God," as thereby professed, is the rock on which Jesus declared his Church should be built: that the gates of hell shall not prevail against it that Church. There are no other galaxies, no other names or creeds, who are called out believers, or even a single denomination. Ibid, is interpreted by Rome to be Peter the man, but not the rock of faith. The confession of the Church that "Jesus is the Christ, the son of the living God," as thereby professed, is the rock on which Jesus declared his Church should be built: that the gates of hell shall not prevail against it that Church. There are no other galaxies, no other names or creeds, who are called out believers, or even a single denomination. There is a restricted use of the word Church which applies it to the structure or building set up for the meetings and public worship of the local church organization. We are now dedicating this edifice as the house of worship of the Seventh Day Baptist Church. In that sense this house of worship is a church.

In discussing the nature of the church, therefore, we must bear in mind this broader meaning. So considered the Church becomes inseparable from the kingdom of God. It is the body of Christ. The word Church is simply defined by Jesus as the foundation stone of faith in him, namely, that he is "the son of the living God," the Savior and Redeemer of the world.

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

I. THE NATURE OF THE CHURCH

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

II. THE FUNCTION OF THE CHURCH

Jesus came to "seek and to save the lost." This is the commission of his earthly life among men. It was the commission which he gave to his Church. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world." This is the challenge which the Master gives to his Church; and if he is with it to the end of the world, how shall the gates of hell prevail against it?

Jesus came, "not to judge the world but to save the world." He had chosen the Church as his ally and agent in this glorious mission. The world includes all races of mankind, Jews and Gentiles, Chinese and Hindus. It includes also the whole of human environment. The prophetic vision of a redeemed world is one where, "Instead of the thorn shall come up the fir tree, and instead of the brier, shall come up the myrtle tree: where the wolf and the lamb, and the calf and the horse, and the lion, and the ox, shall lay down together, and a little child shall lead them.

A Christian civilization is sending missionaries to every land, everywhere preaching the word of the Lord. It is also reclaiming the wilderness. Arid plains are now Sister Crofoot's mission to reach the neglected humanity of the world. "Go teach all nations." The Church must teach men how to know and to do the Father's will. Christian education is one of the chief functions of the Church; it teaches men how to know and to do the will of God.

This is why we establish mission schools in heathen lands, and build colleges for foreign workers in foreign lands as well as Christian.
In chemistry and electricity and psychology and medicine the facts of spiritual truth, because our knowledge of these subjects is continually growing. We say that these sciences are daily becoming more complex and we see from time to time that the older conceptions of them, and in our attitude towards them, and so we say they change.

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

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

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

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

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

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

The Church has today vast resources of spiritual truth with which to satisfy that hunger. We have at hand the world-wide and age-old beliefs making today as never before, on the ignorance and of retracted and heightened races. We know the new self assertion, and resilient nationalism which modern Christianity has engendered, in mission lands. There is the "YOUTH MOVEMENT" for this challenge. These challenges the Church to meet the new day with the new resources: new instruments, new methods, and new applications of eternal truths. We see the need of knowledge of our daily tasks so new and challenging that unaided knowledge methods or machinery will fail to meet or solve them.

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

Second. The service function of the Church finds in the life, example, and teaching of Jesus, its highest source of authority and inspiration. This is the Church's "Ponct of Service."

His life was a ministry of service to the people of his day. The suffering, the sorrowing and the sinning, found in him a comforter, a minister, a Savior. The ministry of service, like Christ's, the Church must lose its point and its power when it is not adapted to its day and the needs of its time.

Lepers and beggars frequented the highways of Palestine and found lodging and shelter in old tombs and in the caves of mountains. Jesus befriended these outcasts and heals them. Our service must be in the same spirit, but differently applied as changed conditions and new needs challenge the Church. We have no lepers living in old tombs, but we have social injustice and inequality of opportunity.

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

No; such universal solutions for fixed problems do not exist, either in sociology, economics, government, or in religion. When men tell us that there is a social science that will correct all social abuses; or a political science that will instate perfect government; or a religious formula, whether modernism or fundamentalism, that will perfect religion, they speak ignorantly and blindly.

Life, and society, and government, and religion are not fixed; they are in the process of change. The laws of time and all things are in flux. They take on new shapes and new aspects daily.

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

Furthermore, there is no religious problem, in the sense that there is something that can be mathematically solved and settled or adapted.

It is in this stream of life, which is ever moving and changing, we meet new challenges every day and every year, with new experiments, the best that our enlightenment, our spiritual courage can devise.

When we have met the challenges of our day, with the best experiments we can devise and pass along the incomplete results, with the accomplished challenges of the next generation to be met by it, with its best experiments. That is progress; and that is the function of the Church's "Ponct of Service."

This function of the Church must maintain if it is founded upon the "Rock of Faith." To do this the gates of hell shall not prevail against it.

III: THE TRUMP OF THE CHURCH

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

A man can build upon the solid rock of faith that "Jesus is the Christ, the son of the living God," and functioning as a teaching church and as a serving church, has its years, and is not the final triumph. "The gates of hell shall not prevail against it."

What a fortress of hope and defense is that promise. How precious it should be to us when we build and dedicate a new church. How that promise lifts the gloom when the tasks seem hard and the progress seems slow.

One hundred years ago there were twelve Protestant Church members in each one hundred of the population. Today there are twenty-six Protestant Church members in each one hundred of the population. That is more than double the percentage of one hundred years ago.

Seventh Day Baptists have had a substantial share in that percentage of gain in the century, notwithstanding the apparent slowing down in gains in recent years.

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

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

So we dedicate this house of worship. We name it a Memorial to Ella Eaton Kellogg. We enshrine in memory and in his actual building hands that have known how to build for the Church, hands whose manifold ministries have endeared her in the love of the thousands who have known them. We stand hereunto a unit of the Church of Jesus Christ.

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

"Motor-car, you are beautiful, swift, and powerful. Do not abuse your beauty, speed, or power. Have consideration for your inferior brothers, the dog, the horse, and the pedestrian, for whose protection your engine may crush him. The horse dreads your explosions and the fumes you throw out. The pedestrian is evidently the one for whom you were built, and it will be a motorist himself. Translated from a poster recently exhibited in Tokyo.
Fundamentalist's Page

SERVICE AND PRAYER
RALPH H. COON

Mr. S. D. Gordon, who has traveled all over the world giving those "Quiet Talks" so well known to Christians, has said, "The breakdown in the church and in Christianity as represented by the church is complete. It is unmistakable. This indeed is a strong statement. I trust that many of you who represent your own denomination are being affected. Many of the young people are leaving the church or becoming inactive and very, very few are dedicating their lives to the work of the Lord."

When one looks at the situation from God's viewpoint, anyone who has ever experienced failure would realize that he must have a pessimist for he looks at things from the Lord's side, or from the Bible point of view. He can not make what he must make, and he would realize that he can not do it on his own strength.

"I am going to let you do your work in your own strength, and I am ready to be used by you. I am waiting for your leading. I know that when you are doing things through me failure can not possibly result, for you are the One that is doing whatever is done."

CALFEND REFORM

[The following article is excerpted from the Signs of the Times, August 5, 1965, and published by Sabbath keepers who are fighting to give up space to it in this department.]

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

"Much that is of interest transpired during those hearings, but there was one outstanding enactment that will be remembered by all Sabbath keepers. When Seventh Day Adventists, Seventh Day Baptists, and Jews were there to maintain the integrity and stability of their Sabbath, they presented to Congress representatives from Sunday-keeping Protestants or Catholics to shield their Sabbath from those who would clip it off to just six days. The amendment had been fought for by David Davis, President of the Seventh Day Adventist Church.

"It would, therefore, seem most peculiar that, while the seventh-day Sabbath had its enthusiastic and zealous guardians, Sunday advocates were conspicuous by their absence. Have not Sunday keepers, by most elaborate arguments, with pen and voice, endeavored to convince others and themselves that Sunday is the Christian Sabbath? Why, then, do they manifest no concern when the first day of the week is given to the devil's Sabbath, or worship, and by their silence assent to the outlawing of their holy day? Why was there such tender regard, solicitude, and affection shown to the lives of the Sabbath keepers in holding up Jesus in our churches, in our homes, and in all walks of life.

"Let us hold our prayers and strongly pray, how we should pray, how your prayers have been answered, and how to start a revival along this line.

"2355 Telegraph Ave., Berkeley, Calif.

On a certain occasion two women came for the wise man to settle a dispute. They brought a child before the king, and each vehemently claimed to be its mother. The king asked them to try to produce evidence. Each seemed equally earnest in claiming the child as her own. How was Solomon to decide which of the two was its rightful parent? As he consulted the Bible, he would have known of a plan ripened in his mind. Commanding one of his servants to bring a sword, he decreed that the child be cut in two, and that each claimant be given half. One of the women consented to the slaying of the child, saying, "Let it be neither mine nor thine, but divide it." But the other, in self-sacrifice, in the mother's love, volunteered to surrender her baby to the other woman, if only its life could be spared thereby. "Her bowels earned upon her son," the Scripture says, and she would rather yield her child to her competitor than see him die. The wise judge quickly realized that she was the true mother of the child, and by his decree it was given into her loving arms.

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

Vastly different is the case with the seventh-day Sabbath. If Seventh Day Adventists, Seventh Day Baptists, and Jews manifest such ardent love for the seventh-day Sabbath, it is because it has become flesh of their flesh, blood of their bone. They know it has been blessed and sanctified by the Creator as "the Sabbath of the Lord." It is observed as a witness to his power to create and to redeem; and
they call the Sabbath "a delight, the holy of the Lord, honorable." (Isaiah 58:13), and would shun anything to entail exclusion from it. Their "bowels yearn" for the integrity of the Sabbath, even as that mother's "bowels yearned" that they might save the Sabbath of the fourth commandment from the sword of calendar reform.

Just as surely as Solomon was quick to recognize the true mother of the child, so many are ready to discern the unperverted, unadulterated Sabbath among the many. While the church has always "made people over," Always the church says "come up higher," "lay aside your sinful ways," "think less of the world," "think more of others." Such work naturally has in it a distasteful element. Young people should understand this fact. They should be taught frankly, yet in love, that the church does and must make demands of them. They are to "give up" to the church rather than expect the church to them.

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

4. That the messages of the church have eternal as well as present value. The church teaches and teaches ideals which will survive the individual as well as sixty or as at sixteen. It is simply impossible for a person to outgrow his need of the church. The person chooses to have his spiritual capacities atrophy and his heart grow unresponsive. This is, perhaps, the greatest argument for the joy of youth. As long as they live, they will need the church. As long as they live, the church will need them. And the values and influences of the church will be taken into eternity.

This generation of ministers has been accused of paying too little attention to

(Continued on page 638)

THE SABBATH SCHOOL

DO YOU UNDERSTAND THE CHURCH?

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

While engaged in this important task, however, the church has paid too little attention to the problem of the church in both its local and world-wide program. For example, here are four lessons which youth should learn.

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

2. That the work of the church is of the reforming and transforming type, and is apt, therefore, at times to be painful to the individual. The people do just like to be "made over." Yet the church is always "making people over." Always the church says "come up higher," "lay aside your sinful ways," "think less of the world," "think more of others." Such work naturally has in it a distasteful element. Young people should understand this fact. They should be taught frankly, yet in love, that the church does and must make demands of them. They are to "give up" to the church rather than expect the church to them.

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

4. That the messages of the church have eternal as well as present value. The church teaches and teaches ideals which will survive the individual as well as sixty or as at sixteen. It is simply impossible for a person to outgrow his need of the church. The person chooses to have his spiritual capacities atrophy and his heart grow unresponsive. This is, perhaps, the greatest argument for the joy of youth. As long as they live, they will need the church. As long as they live, the church will need them. And the values and influences of the church will be taken into eternity.

This generation of ministers has been accused of paying too little attention to

(Continued on page 638)
THE VICTORY

Now is Christ risen from the dead and become the first fruits of them that slept. (1 Cor. 15:20.)

DO YOUNG PEOPLE UNDERSTAND THE CHURCH?

(Continued from page 636)

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

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

The visitor was examined the class.

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

"Western Advance."
SPECIAL NOTICES

THE SABBATH RECORDER

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

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

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

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

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