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

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

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

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

THE DENOMINATIONAL BUILDING
Ethel L. Titusworth, Treasurer
263 Park Avenue
Plainfield, N. J.

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

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

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

—Dean Arthur E. Main.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church, Milton, N. Y., June 26, 1929.

President—Claude H. Hill, Farmington, III.

First Vice-President—Harold R. Babcock, Milton, Wis.


Secretary—Mrs. Roland M. Babcock, Beloit, Wis.

Treasurer—Mrs. Burton L. Babcock, Beloit, Wis.

GIFTS or BEQUESTS for any denominational purpose are received with the wishes of the donors.

The Assistant Secretary, Miss Bernice Bailey, will act as the Financial Agent of the Denomination.

Conventions are held with the Treasurer or Secretary for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Charles C. Babcock, Plainfield, N. J.

Recording Secretary—Mrs. Hazel M. Babcock, Plainfield, N. J.

Treasurer—Miss Elsie E. Tittmarsh, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY

President—Curtis F. Babcock, Maplewood, N. J.

Recording Secretary—Arthur L. Tittmarsh, Plainfield, N. J.

Assistant Recording Secretary—A. A. Babcock, Plainfield, N. J.

Assistant Corresponding Secretary—Alva J. Bond, Plainfield, N. J.

Assistant Corresponding Secretary—Miss Bernice Bailey, Plainfield, N. J.

Northern Corresponding Secretary—Miss Ethel L. Tittmarsh, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—Benjamin F. Johnson, Battle Creek, Mich.

Recording Secretary—Mrs. Marjorie W. Mason, Battle Creek, Mich.

Treasurer—Mrs. Frances P. Babcock, Battle Creek, Mich.

Treasurer—Elvin H. Clarke, 239 N. Washington Ave., Jacksonville, Fla.

The theme chosen for this session of three years was to be held in Leonardsville, N. Y.

The trip up the Hudson by rail is always fine, with its variety of scenery of both land and water, and the near-by towns and villages, in their increasing interest in railroad making. The constant doping in and out of tunnels; crossing bayous where river waters make little lakes to be bridged, small canals and small creeks; along the right-of-way, the groves of fine forest trees now and then; and the far-stretch of the water scenery along the Hudson—where in any land can be found a more inspiring and interesting half-day's journey?

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

On arriving at Leonardsville, it did not take long to reach the home of Brother and Sister Irving Crandall, where once again I was to be entertained and given a quiet place from which to write.

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

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

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

Central Association On Thursday evening the Ninety-third Session of the Central Association convened with the First Brookfield Church in Leonardsville, N. Y.

The theme chosen for this session of three days was "In the Fullness of Time," Rev. 11:2, "I can do all things through Christ which strengtheneth me." Philippians 4:13.

There was a good congregation for the opening session. Some came over the hill from the Second Brookfield Church.

The president called the meeting to order, and Rev. Donald R. Newby led the praise service. After the song, "Lord with glowing heart I'll praise," he read from Jeremiah 29:11, "For I know the thoughts that I think," and sent forth him on his mission.

After an excellent prayer by the leader, the congregation united in the Lord's Prayer, and the meeting was open for business.

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

ADAMS CENTER

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

The attendance on Sabbath services has been unusually good during the first half of the year, and it is hoped that progress is being made. Besides increasing the
parson's salary $200.00 we have tried to be liberal toward the onward movement and the denominational building funds.

Resident membership 110, nonresident 42, total 152.

BROOKFIELD
Rev. Herbert L. Polan is Second Brookfield's new pastor. The membership numbers 33, of whom 19 are resident, making 69 in all.

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

The church enjoys the loyal preaching of Pastor Osborn. A personal prayer and study group is doing good work. The workers have been divided into groups so that every man has a place in the church and society.

The heads of the groups make a pastor's cabinet that meets every month for conferences.

Once a month there is a layman's service in which papers specially prepared for the consideration of the church are presented. Verona's total membership is 100, of which 20 members are nonresident.

LEONARDSVILLE
The First Brookfield Church welcomes the association this year. With sadness it mentions the death of Rev. F. E. Peterson, who passed away this year. We all miss him. We always appreciate the influence of his Christian life as he labored among us for nine years. The good results of his life and that of his faithful successor will be on us for years to come.

The Methodist pastor has supplied the pulpit very well. Our hearts go out in sympathy to the coming of our new pastor, Rev. Paul S. Burdick, and his family. They are a good family. We have welcomed them to us, and we feel like taking on new courage. We are hoping for much help from these meetings.

Our present membership is 62 resident and 27 nonresident, making 89 in all.

SYRACUSE
This church has passed through dark days, owing to the tragic death of the pastor's wife. They are thankful for the grace that has sustained him. Short finances cause a shortage in the onward movement funds. Some signs of new membership, and the membership, 15 in number.

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

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

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

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

"Thou' fierce temptations press me sore, I'll leave my Savior nevermore. In heaven I'll find a place For me, a sinner saved by grace."

The sermon by Pastor Paul S. Burdick was from the text, "What is that in thy hand?" this being the 7th day of the month. A hand is the symbol of the prophet. The strong points were regarding the future prospects for Seventh Day Baptists as a denomination. To continue to lose our young men to the world is a threat to our denomination. We should do our best to check the movements that cause losses.

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

The cause for our future rests in the hands of this generation, and what use we make of our resources. There are, first, men of wealth and ability among us. It will be hard to make a full estimate of the help that came to us in years gone by, through men of wealth, and we will rely on these men. We trust that our young people could get work and be true to the Sabbath. Such help today would do much toward holding our boys and girls. We have been making a small start of building movement. The hour was too short for a full presentation of all the interest of the movement. We shall Re­ corder was presented and a condensed his­ tory of denominational papers, including the Sabbath Register and the Protestant Senti­ nel, and the need of such papers for a small, widely scattered people with a common faith."

EDUCATION SOCIETY
The interests of the Education Society were pre­sented next, with Rev. Edgar D. Van Horn presiding. Edwin Shaw was his helper, and a clear presentation of the conditions in the colleges and their tasks was given. Reading Shaw read a strong article, which we hope to be able to give our readers in this issue.

For the week that reached the Recorder in time for this week, you can look for it soon.

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

The desirability of having candidates for the ministry educated together, where they can come to understand and love each other, was presented.

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

The business meeting was called to order by Dele­ gate George B. Shaw—one of his live prac­tical sermons, always helpful.

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

The evening meal was served here at a very reasonable price, and excellent opportunities for visiting and renewing acquaintances were found here.

TRACT SOCIETY'S HOUR
The first hour after devotions in the after­noon of Friday was given to the represen­tatives of the American Tract Society. Brother W. D. Burdick spoke of the general work, and the editor spoke of the publication house and its building movement. The hour was all too short for a full presentation of all the interest of the movement. We shall Re­ corder was presented and a condensed his­tory of denominational papers, including the Sabbath Register and the Protestant Senti­ nel, and the need of such papers for a small, widely scattered people with a common faith.
Brother Polan preached a brief but impressive sermon on the will to do for Christ, from the text, Matthew 20: 15—"Is it not lawful, for me to do what I will with mine own?"

He emphasized "If we will;" spoke of the willingness that is needed for Christ, and urged more willingness to heed the call. It means something to "will to do the Master's will.

"Now do we compel you to do right. We must do it ourselves. It requires effort to do well; but we can do all things through Christ which strengtheneth us.

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

SABBATH DAY AT LEONARDSVILLE

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

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

Then came the sermon by Editor Gardner. It was a plea for the higher and better life for ourselves, and for the good of our children, our families, the church and the community. Life means more than this brief span between the cradle and the grave. The outcome depends on how we live here. Our life here helps to settle the question of the outcome for our children and the children of our neighbors, who come under our influence.

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

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

Friends, there is very great need that this call should be heeded. The next few days after this paper reaches you will settle the question as to whether you will go on with the work or whether they will be obliged to close up some of it for want of funds. A hearty response now will make forty-seven in all at the children's service.

Mrs. Polan had charge of the children's meeting in the session room, and they must have had a good time. There were thirteen children in attendance from Verona, ten from Leavittsburg, three from Leonardsville, eight; Brookfield, nine; DeRuyter, one, and there were four visitors. Fourteen adults also came together making forty-seven in all at the children's service.

Young People's Meeting

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

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

1. Is not the Sabbath school more fundamental than either the Post or Missionary boards?
2. How is this board related to the Education Society? Our work is a strong plea for religious education.
3. Shall we publish a children's paper? He spoke briefly of some objections, such as the cost, and the securing proper authors for such a paper.

On this matter the editor of the Recorder would like to know why it would not be well for the Sabbath School Board to take hold of the Sabbath School Department in the Recorder and publish something worth while for the children. The only cost I see in this would be the personal effort of securing proper authors for the Sabbath School pages.

EVENING AFTER SABBATH

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

Another Bible picture—that of Christ and the rich young ruler—who made the keynote of this session, and the young people's experience was without discussion, in the form of a dialogue by four young people, regarding things suggested by the picture.

Mrs. Sholtz threw the scene upon the screen adding some words of explanation. It was an interesting meeting that every one seemed to enjoy.

The music of this hour was especially good. It began with a fine praise service led by Mr. Raymond Sholtz, who sang a solo, mixed quartet song, "Lead me, Savior lead me," with tears. It recalled tender memories of the One who came to gather the young people together here as a double quartet. There were the two Shaw brothers, W. D. Burdick, Brother Hurley, Brother Edgar Van Horn, Paul S. Burdick, and Lester G. Osborn. Most of the boys are getting gray, but they do sing the dear old songs as well as ever. They sang two this time, one immediately following the other.

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

Young People's Board Hour

Piano solo—Miss Irwin Sholtz, Verona
Hymn—"Jesus Lived Here"
Hymn—"Softly and Tenderly Jesus Is Calling"
Duet—Rev. W. D. Burdick and Mrs. Raymond Sholtz
Scrip. Mark 10: 17-22—Miss Bernice Malby, Adams Center
Quartet—"Savior, Lead Me Least I Stray"—Rev. Burdick and two girls.
Prayer—Mrs. Raymond Sholtz
Male chorus—"Come, Spirit"
Drama—"The Call of the Missionary Field"—By Miss Delia Polan, Jessica Brown, Jean Rogers and Ellison Corbin—Duration 30 minutes.
Picture—"Christ and the Rich Ruler" (by Hofmann)—Remarks—L. F. Hurley
Piano—"Almost Persuaded"—Iris Sholtz
Benediction—Rev. George B. Sholtz

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

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

Last Day at Leonardsville

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

Brother Osborn is a good leader of denominational affairs. He is the morning speaker. The praise service opened with what seemed to be one of his favorite songs, "If Jesus goes with me,"

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

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

1. We believe that religious education is of exceedingly great importance, and we commend our Sabbath School Board for its purpose and efforts in this direction.

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

It was near eleven o'clock when the discussion ceased—much interest was manifested in the first resolution—and the missionary hour began a half hour late. Secretary William L. Burdick made a strong plea for missions on general principles and made application of those principles to our own mission fields. He brought out the fact that Christian missions always include evangelism. This is God's plan for saving the world. It is man's plan, it is God's. The One who writes the book is the One who ordered Christian missions, as a plan to make our world what it ought to be. Its purpose is to overcome the evil and to establish the good. Jesus Christ gained the victory over disease, sin, and death. His plan included the helping of enemies as well as friends.

It is our business to propagate our reli-
tion. For this purpose the church exists. It is to do the work of God. The church that does not believe in the want of help, that does not believe in the dooms of a church becomes indifferent toward missions, it is on the way to death. If we do not support the work, that church is on its way to death. The only hope for the future of our old world lies in missions.

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

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

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

Mr. Polan had come to the Brookfield Missionary Board, who had arrived today, made the money to pay the debts.
It is in the attitude of complete submission that the soul may receive divine illumination and the guidance of the Holy Spirit. Pastors and missionaries, churches and boards and other denominational organizations are not going to solve their problems and settle their great questions by arguments, much less by criticism. We must come to recognize our lack of wisdom and yield thoroughly to the Father's will. Then the Master can direct us in solving the problems of the work and use us in the triumph of his cause.

It is not enough that a few individuals let God have his way with them. The situation of the hour demands that churches, mission boards, and churches put themselves entirely in God's hands; but there is no possibility of success unless his work is done directly by him.

Nothing can do us any good in the long run that is not in harmony with the Father's will. He who adopts a course, feeling that it is not in accord with the Savior's purposes, will sooner or later regret it. Nothing can give a genuine success which is not in accord with the inner sense of right. "Except the Lord build the house, they build it vainly; and the labor thereof is in vain, that came not of him." There is in every heart an inner light pointing the way; there should be stirred until it becomes the ruling passion of the soul.

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

One evening I took supper with Mr. Fu and a gentleman from the northwest, development commissioner, who introduced me to his "reality" Christian. He was a graduate of Harvard. He said to me simply, "I am sure that without a real Christian faith I could not live in that part of the country. Mr. Fu himself is not a professing Christian, though he approves of and really practices the principles of Christianity. He is not in the least proud, though happy and pleased, with what he has been able to do."

I was delighted to see me, and delighted to hear of his place, after giving us supper in his beautiful wife and baby), who had received his special education in France. The million worms which are hatched from their eggs, little black specks feeding on the chopped up mulberry leaves prepared by his widow, and the fourth grade students from surrounding schools, who were specializing in this work. The worms of the best quality are raised, and the eggs hatched from the eggs are distributed to the farmers in the region about, with instructions as to their care and culture. It was all very interesting, and proof of the work the government is doing in trying really to better the condition of the people, who in that region seem very poor.

Mr. Io also took us by boat through a shallow lake, a ride of about forty-five minutes. We passed several parks and cells, one sort of peninsula extending into this lake. It was rather uninteresting as it was very much like every other in the interior of the park. The part that interested me most about that was by no means were we able to pay any of the expenses of the trip, but there was quite a sight to take in the quietness and neatness of the country. He promised to come and show us around. The chief business is planting of trees on the mountain and education of the people by showing them the value of this work. The mountains there are bare, except for the trees that have been planted, literally millions, I understand. I saw pines in all stages of growth, from a little button a few inches high, to trees with trunks the size of my arm, and a few really old trees, the latter around temples only. There is a large nursery in the park from which Mr. Fu gave me some seeds of pine, juniper, and locust, which he told me to show to plant, asking that I utilize a little ground on the hospital premises and later distribute the young trees wherever acceptable, about Liuhoo.

But this is getting away from my visit to Mr. Io. He showed us some of the buildings of his place, after giving us supper in his little home, a wife and child, a donkey, and a comfortable living. I was very glad to have my interest satisfied thus.

One of my most interesting experiences was my visit to the normal school of Mr. Tsu, which did not occur till the last Sunday of my stay. Mr. Tsu, who was the architect in charge of us on my first ride about the place, mentioned in the beginning of this, came with a carriage and took us to Mr. Fu and Mr. Tau. He said Mr. Fu and Mr. Tau had for several years. -

On the way back Mr. Fu took me into the grounds of the Nanking Agricultural College, where he was principal for three years. He was very kind to me and very much interested in my visit. The grounds were charming in their neatness and evident care, with well kept beds of growing things and some fruit trees. The buildings were very ordinary with brick floors.

On the way back Mr. Fu took me into the grounds of the Nanking Agricultural College, which he was principal for three years. The men had brought along a lot of cooked rice, some bread and canned meat, and had a jolly time standing around eating their breakfast. We were all in a third class coach, where one could be very informal.

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

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

The grounds were charming in their neatness, and really old trees, teaching them to build their own little stone huts and to till and plant the ground. He has long since left this scene for other spheres of usefulness, but I have not had the privilege of visiting it since.

On my visit to Mr. Io at the back of the mountain, I asked him, and he said he thought it had been about eighty-four per cent successful. We met a neatly dressed old man with a donkey, smiling and respectful in his greeting, who, Mr. Io, said, was once a beggar, he now had his little home, a wife and child, a donkey, and a comfortable living. I was very glad to have my interest satisfied thus.

One of my most interesting experiences was my visit to the normal school of Mr. Tsu, which did not occur till the last Sunday of my stay. Mr. Tsu, who was the architect in charge of us on my first ride about the place, mentioned in the beginning of this, came with a carriage and took us to Mr. Fu and Mr. Tau. He said Mr. Fu and Mr. Tau had for several years. -
The apparatus in the science laboratory was mostly made by them, the specimens in the biological laboratory prepared by them, the land is planted by them, furniture used is made by them, the buildings kept in order by them, etc. The model day school was just being cleaned by the children in the noon hour, one being the son of Mr. Tau himself. The kitchen room then with its circle of little stools, baby organ, playhouse, home-made rocking horse, little artificial garden and pretty paper decorations made by the children, was as good for its purpose as any such room anywhere, though the floor was of mud, plaster, and stone concrete, the walls of plastered sun-dried brick, and the roof of grass thatch. All the buildings were made of these materials, sand being in labor, which is much needed by the poor population. Quite a number of college graduates were studying Chinese to get the idea." As Mr. Tau, not expecting us, was absent, we met a young man going out to teach the art class, which he was also doing without remuneration, on Sundays, in his free time, to help Mr. Tau in his fine work.

Teachers, students, and laborers lived alike, on the same food, and worked together at everything.--I have told in detail about all these things to show (what is a great delight to me) that the idea of labor in connection with education is being put into practice in China, to push out the idea that an educated man must do nothing with his hands, and that labor is degrading. Also to show that these men who have been there a long time, not only the ability and zeal and personality to attract others to their ideal.

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

He treated us to a delicious Chinese dinner at a restaurant, then took us to a most beautiful place, a rocky promontory extending into the Yangtze River, giving a view of the whole river and valley, with its hills and plains, with good roads winding about them, and the never failing beauty of water with its numerous sailing boats and land in the distance, too.

Mr. Tau used up a ten dollar bill on the trip. I was just as much surprised at this as I was to be told that I should pay off of it, as I had wanted to make the trip, but he insisted that he do it, saying, "You are our guest, and many of my national visitors treated with the same courtesy there by your people," showing also his fine sense of appreciation amongst his other good qualities.

Mr. Fu also would accept nothing from me for my board and other conveniences and pleasures while there, saying he felt he owed that much to me for having introduced us to Lhuo, for his people. I tried to repay a little by helping to lift his wife out of her despairing state. One of his eldest girls by meningitis, now so prevalent, and by medical treatment and in other little ways, but still feel much in his debt—most of all in debt to him for the opportunity to meet the people I have written of, and others too, who made me feel that our work on the whole is all in all. I had opportunity also to talk with many about Christ and China's need of him, and found nowhere their interest so great as here.

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Vocal Solo—
I. Corinth 3: 16.

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

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

I. The Spiritual Element in Enduring Work

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

Physical development increases the resources which man might call upon. So the college takes the physical into account, and seeks to increase its power and efficiency. The intellect is sharpened and trained for action by the pursuit of learning. The spirit is taught reverence for truth and law, justice, righteousness, and love. It is strengthened by the precious experiences of divine energy which pulsates in the soul with the enlarging visions that come through knowledge, insight, faith, and moral purpose. The religious element which we live; and you must show its life by its growth. It must

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

—Men who build gold, silver, and precious stones; and have become wood, hay, and stubble, ready to be burned up and destroyed in the onrushing fires of progress.

We are living in an age of progress and inspiration rather than of farewell. The address, "Life's Work and Its Measure," was taken from the text, "Every man's work shall be manifest; for the day shall declare it, and the end of every man's work shall be according to his deed in the body."

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

THEME: LIFE'S WORK AND ITS MEASURES

Text: "Every man's work shall be made manifest; and the end of every man's work shall be according to his deed in the body."—I Corinthians 3: 16.

or a hundred gallons of water to one hundred or even two hundred feet in height, reaching to its topmost leaf. Root pressure or osmosis has been measured in the rise of sap in the springtime to many feet in height. But on the dry hot days in summer, when there is the most evaporation in the tree, the bread shall be dry. In that case, if it is destroyed, it is worthless. If it endures the tests it has value. So he reaches the conclusion that the endurance is the measure of man's work.

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

The liberty of the founders of our republic was based upon the idea that when the man loses its expansive and adaptive power and solidifies in the mold in which it was born. Enduring history is a process by which humanity expresses a progressively elevated inner life in current forms and institutions. So it is that the element of growth becomes a characteristic of endurance.

III. The Element of Vicarious Service or Benevolent Ministry

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

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

"Whosoever will save his life shall lose it, and whosoever will lose his life for my sake and the gospel's, shall save it. For the Mae of the Son of Man shall be as the light of the world. In the morning it shines, and the fire that tries a work is a purifier. The fire of God's world is the enduring work. Here is where the gold shines, and the precious stones. We have, in the fire, a reliable revealer of the species of work."

IV. Tests by Which Work Must Be Measured

1. "For the day shall declare it." It is significant, and it is a test to prove if it is a work of creative, self-forget ting love? Is it vicarious? "Is it a ministry?"

When Jesus Christ carried his cross to Calvary it was vicarious; it was for others. No other work has equaled it in enduring worth. When Luther and Melanchthon and Knox and the great teachers of freedom, and conscientious work, their work became imperishable because it was for others. Washington and Lincoln and Roosevelt made lasting contributions to patriotism and State craft, because they were ministering to the needs of their countr ymen, in building for the future.

William C. Kenyon and Jonathan Allen, perhaps the most talented of our men of letters in this generation, have left no stone unturned for the future. William C. Kenyon and Jonathan Allen, through the flare of their pens, through the fires of their spirit, must create a greater one as the arts of public official are opened to the light. So it is that light is as much a part of the moral and political life as it is of physical life.

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

There is a remedy in light for sin, selfishness, greed, passion, and lust. There is no moral purifier like the light of day.

There is no revelator of the acts of men more certain, more merciless, more exacting, than the "Test of the Day." There is still another sense in which the day shall declare the worth of men's acts. It is in the adaptability of work to meet the needs and uses of its own day and time. In my boyhood days we used ox teams for drawing heavy loads; logs, lumber, and hay, and plowing and cultivating the land. I prided myself on skill in handling ox teams. But ox teams are seldom seen today. The farmer is handling a grain drill, and cutting by hand wheat and oats. Modern reapers do that work today.

Other elements of enduring work for the college graduate might be included in this discussion, but perhaps the first twenty years residence in Alfred had constant use for one or one, and sometimes two saddle horses. But for the last fifteen years I have used the saddle and the saddle laugh useless and almost forgotten.

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

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

2. "And the fire shall try every man's work, as the gold to the fire, and the precious stones endure while transient and perishable things pass away."

Business ethics have forced a public accounting. The bigger the business the more insistent is the public that it turn on the light and reveal both its politics and its present day conditions. If he comes as the public officials are opened to the light. So it is that light is as much a part of the moral and political life as it is of physical life.

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2. "And the fire shall try every man's work, as the gold to the fire, and the precious stones endure while transient and perishable things pass away."
The tests of successful living you can not escape. If college life has helped you to correctly apply these tests so that you can live fearlessly in the light, act nobly in the present, and control the fires of your own natures, you have gained a possession of incalculable worth.

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

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

(To be continued next week)

PROGRAM FOR SOUTHEASTERN ASSOCIATION

FIFTIETH ANNUAL SESSION

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

GENERAL THEME: LOYALTY TO CHRIST AND TO THE TASK WE LEFT US

Theme Text: 60 yr.

THURSDAY, JUNE 27

Morning Session
10.30 Praise service
Flo B. Van Horn
10.50 Address of Welcome: Rev. H. C. Van Horn
11.00 Response
Florence A. Beebe
11.20 Business
Resolution of executive committee
Appointments of committees
Rev. W. L. Davis
11.40 Noon recess

Evening Session
7.30 Praise service
Flo B. Van Horn
8.00 Sermon
Rev. George B. Shaw
8.40 Conference meeting
Rev. George B. Shaw
9.00 Missionary Board
Rev. W. L. Burdick
9.30 Sabbath Day, June 29
10.00 Worship service
Moderator's address
W. B. Vail Horn
Antiphon-Hark! Hark! My Soul!" Sermon
Rev. Edwin Shaw
Vocal solo
Professor Seidhoff, of Salem College
Benediction
Sabbath school
Urso B. Davis
11.15 Noon recess
Antiphon-Emmanuel
11.40 Quiet Hour
President S. O. Bond (Salem College)
12.10 Noon recess

Afternoon Session
1.30 Praise service
H. D. Bond
1.50 Reports of delegates:
- Eastern Association, Rev. George B. Shaw
- General Conference, Miss Bernice Brewer
- Reverend H. D. Bond
- Miss Bernice Brewer
- Mrs. W. D. Burdick
- Miss Ada Davis
- Mrs. W. L. Burdick
- Reverend H. D. Bond
- Miss Ada Davis
- Mrs. W. L. Burdick
- Miss Bernice Brewer
3.20 Hold Thon My Hand
- The Music Makers quartet
3.30 Sermon
Rev. E. J. Bottoms
4.00 Adjournment

Young People's Program
Miss Greta Randolph
6.00 Excursion to Laurel Park
7.00 Breakfast, Laurel Park

11.00 Business
11.30 Worship service
Scripture lesson
Vocal solo
Miss Margaret Trainer
Recitation
Mr. Aubrey C. Morrison
Sermon
Rev. W. L. Burdick
Address--Call of Christ to Youth
Rev. H. C. Van Horn
Session--We Young Folks Are Seventh Day Baptists
Morning Session at Church
12.00 Noon recess

Afternoon Session
1.30 Unfinished business
Letter to sister associations by corresponding secretary
2.30 Vocal solo
Miss Velma Davis
2.40 Conference--Tract Society
3.10 Anthem--"Calvary"
3.30 Conference--Mission Work
4.15 Adjournment

EVENING SESSION

7.30 Vesper service
8.00 Missionary Board
Sermon
W. D. Burdick
Special music
9.00 Adjournment

FIRST COMMENCEMENT REPORT, DEPARTMENT OF BUILDINGS AND FINANCE

To the Board of Trustees of Salem College.

DEAR FRIENDS:

Mr. Mr. Swiger and Davis, treasurer, has received my book for the following sums of money raised and turned over to him during the first school year, September 1-May 30, of my work with you:

Endowment fund . . . . . . . . $ 2,541.38
Library building fund . . . . . . . 2,067.51
Student loans paid . . . . . . . . 5,108.18
Current expenses . . . . . . . . 3,352.96
Physical education program . . 805.69
Music building fund . . . . . . . 208.05
Total in cash . . . . . . . . . . . $14,083.77

This does not include the work which Mr. Swiger and I did toward collecting $450.00 bad debt; several checks collected for athletics; sixty new books given by the American Baptist Publication Society; the furniture donated by Mr. and Mrs. George H. Trainer; helping get the $180 College Aid paid debt; and the solicitation in many states for new students.

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

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

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

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

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

Salem College has a good name!

All the Clarksbury business and professional men in their work have served us and the school with interest. We have been, friends appreciate and support Salem College.

Your attention is called to the fact that four of the funds which we have started this year control and are held by the College to the College Current Expense Fund, making all those funds, when accumulating, serve as endowment.

Respectfully submitted,

ORLANDO PHINNAH BISHOP.
**THE SABBATH—WHAT FOR?**

**Christian Endeavor Topic for Sabbath Day, July 6, 1928**

**YOUNG PEOPLE'S WORK**

**MISSIONARY CORNER**

**INTERMEDIATE CORNER**

**REV. JOHN FITZ RANDOLPH**


**FOR COMPARISON AND DISCUSSION**

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

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

Love of country.—"England, with all thy faults I love thee still." An Englishman thus expresses his love for his country. Does he imply that he loves her faults? Is not the opposite strongly implied?

In exile.—The story is told of Lord Kitchener, who met the great singer, Melba, in Australia. He said to her, "Madame, I have been away for eight years. Will you sing a verse of 'Home sweet home'?

When she finished, he kissed her hand, and tears rolled down his cheeks. Read, "The man without a country."

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

Wednesday—Patriots in exile (2 Kings 5: 20-27)

Thursday—A bribe-taker (2 Kings 5: 20-27)

Friday—A warrior-patriot (Judges 7: 10-25)

Saturday—Christ and the Sabbath (Luke 6: 1-5)

Topic for Sabbath Day, July 6, 1928

**Monday—A day of prayer (Acts 16: 14-18)**

**Tuesday—For exhortation (Acts 13: 14-44)**

Wednesday—For soul culture (Ps. 1: 1-5)

Thursday—Last word (Isa. 58: 5-10)

Friday—for rest (Exod. 20: 8-11)

Sabbath Day—Topic: The Sabbath—What is it and why should we observe it? "Like a rudder to a ship is the Sabbath in the life of every Christian who devotes his sacred hours to God. To hold one steady to his Christian course; to direct his perilous way amid the storms of life; to bring him back to the charted path if a sudden tempest has driven him aside; all this and more, can the Sabbath do for any conscientious observer of the holy day."—L. F. Hartry.

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

Jesus Christ honored the Sabbath not according to the teachings of Moses, but according to the liberty of the gospel. That is to say, in his frequent discussions with the Pharisees about the Sabbath, the question arose whether the strict observance of the Sabbath was treated by Jesus concerning its right and wise use. He taught very plain that the Sabbath was made for man, for the sake of benefiting him, not to increase his burdens. If we neglect to follow Christ in the estimate of the Sabbath principle and of the day that guards it, the loss will be ours."—A. E. Main.

**THE SABBATH RECORDER**
MEETING OF THE YOUNG PEOPLE'S BOARD

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

The minutes of the previous meeting were read.

The report of the corresponding secretary was received as follows:

Number of letters written—12.
Number of letters of membership—100.
Number of letters of dismission—3.
Correspondence has been received from: Mrs. Blanche Babcock, Mrs. Elizabeth Austen, Miss Carlotta Randolph, Miss Helen Maxson, Rev. W. D. Burdick, Rev. C. L. Hill, Rev. J. F. Randolph, Mr. E. F. Gates, Mr. C. Babcock, Mr. 功P. Babcock.

Correspondence was read from:

Miss Helen Maxson—an excellent report of work done in the Waterford society.
Corliss F. Randolph—acknowledgment of the receipt of the group picture.

The corresponding secretary reported some progress on the Conference program.

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

Voted that the following bills be allowed:
Mrs. Catherine Stillman, work in children's department of the L. S. K. Auxiliary, $20.00.
Lloyd Simpson, for two group pictures of the board, one for placing in the corner stone of the building and one for publication in the Recorder, $1.00.
Miss Dorothy Maxson gave an interesting report of the trip to the churches of the Eastern and Central associations.

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

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

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

Battle Creek, Mich., June 6, 1929.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

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

“And Levi (Matthew) made him a great feast in his own house.”—Luke 5: 27.

Jesus has always had a great influence over men, when they came in contact with him. You remember about the call of this man Matthew, who afterwards wrote the story of Jesus’ life and career, and no acquittance with Jesus, and they can not therefore, enter into this new experience of the strange. Indeed the father is almost a stranger to the family, and the opportunity of leading his children to Jesus when they were young and easily influenced, and now he is reaping the results of his neglect.

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

There was an isolated, lonely life, full of darkness. No man lives his life unto himself. And the money that he makes through dishonest methods, or from an evil business, has a strange way of cursing and blighting all the members of his family. Matthew’s family could not escape the stigma and odium that his business of being a publican brought upon him, and it is safe to assume that a lighter and happier day dawned for Matthew’s wife and family, as well as for himself, when he left all to follow Jesus.

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

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

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

Mistress: “Can’t she borrow a volume at a time?”

Maid: “No, she wants four volumes to elevate a bridge-table.”—Louisville Courier Journal.
WEEKLY SERMON TO
—
ever and ever." Amen.

It is too bad that in the
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Father;
made us

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theme of kingship as it is related to the

It is only those whose eyes have been
opened by the Holy Spirit that can see or
understand, the true position of a humble
child of God today. The world, it is clearly
stated, knoweth us not. The real follower
of Christ can not be judged by this world's
standards or ideals. We could not judge
poultry by cattle standards, or the thoughts
of a grown man by the mind of a child,
neither can we expect the world to form a
proper estimate of the man that is governed
by the laws of a higher world. The world
knows our names, our places of business,
but they seldom guess what runs in our
soul longings for Christ and his peace and riches.
They can not understand our desires to see
the work of God finished, and God's dear
people gathered beyond the ken of sin and
sorrow, yet as a company of kings and
queens these things are very real to us.

HOW TO BE A KING

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

EARMARKS OF A KING

Every king is made to feel the import
ance of his position; his hearing must be
one that demands respect; he must not
forget for one moment who he is and what
place he occupies. In his voice there is
commanding power, and he speaks with au
thority. Even so, every one of us that is
called that heavenly calling has been
given dominion over this world, its beset
ments and sins, through Christ, and to rule
them, such as grace, kindness, love, helpfu
ness, and especially the greatest virtue of
all, that of self control. Real religion con
sists of these things. Our kingship rests
not on "blue blood" in our veins, nor on any
special lineage, such as the House of Stuart
in England, but on our connection with
Christ, who is the King of kings, and whose
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the king, George the Fifth of the British Empire. This scene was one never to be forgotten by those who witnessed it. Early in the afternoon, I was in the streets, and in the roofs, and in windows until every foot was covered with anxious people who had gathered to gaze on these scenes, to listen to patriotic hymns, and the soldiers were the most beautiful sight in the world because they were determined to keep the Sabbath, but oh, the joy that bound them all together. Then Jesus announces that they have been faithful over a few things, and that he will now make them rulers over many things. This is the great crowning day of God's people, their tears are dried up forever. This is the great home-coming of all the ages and Jesus will be the center of attraction. How sweet it is to know in this our day of woes, that Jesus sees it all, and will not forget to give a crown. We believe this because of the wondrous glory, and it will not be a Victoria cross, but DOW.' the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son," etc. (Matthew 1: 22, 23.)

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

There will be in that throng the numberless blood bought souls for whom Jesus died. Abraham will be there, with Isaac and Jacob. Adam and mother Eve, and righteous Abel. There will be millions of martyrs who under the crown of the world yielded up their lives and all they held dear, but now they are to become kings and priests of God. I can imagine there will be shouting of triumph, there will be cheering that will echo around that poor washer woman who was not much in this life, but she is shining brightly in the next. For I see those who could not hold great places in this world because they were determined to keep the Sabbath, but oh, the joy that bound them all together. Then Jesus announces that they have been faithful over a few things, and that he will now make them rulers over many things. This is the great crowning day of God's people, their tears are dried up forever. This is the great home-coming of all the ages and Jesus will be the center of attraction. How sweet it is to know in this our day of woes, that Jesus sees it all, and will not forget to give a crown. We believe this because of the wondrous glory, and it will not be a Victoria cross, but...
But no denomination is doing more to meet and thwart the ravages of modernism than are the Baptists. The World’s Christian Fundamentalists Association has at its head, Dr. W. B. Riley, an able Baptist. Thousands of Baptists are identified with this organization; this is an international association. "The Fundamentals Committee within the Northern Convention" was organized about the time it had done, and is doing, a great work through their published literature, and their pre-convention conferences and forum meetings. It is a growing affair. The "Baptist Bible Union of North America" is a large and growing organization. It has many state unions, and holds its annual meeting apart from the regular conventions. More than twenty thousand pastors are members of this organization. There are several smaller independent organizations, and many independent Baptist churches. They publish several fundamentalist papers.

RESOLUTIONS PASSED AT THE EASTERN ASSOCIATION

To the Eastern Seventh Day Baptist Association:

Your committee on resolutions would present the following:

1. The commission of the Church of Jesus Christ to the meek. They showed them their Bibles and note-books, and they used them.

2. Business was reduced to the minimum. Dr. Moir of Moir University, recently taken over by the Union, brought a large problem before the committee. It was handled, not at all in the sensational method as pictured by the press. The board of trustees had dismissed from their employ the president and controller of this institution. They were sorely missed by the board of trustees. It is a large and growing organization.

3. The friends of the Pawcatuck Church held a special session in the same city in the same convention. They came with plans for the maintenance of the church, and the school connected with it. The school has a membership of some six hundred, an able Baptist. The enrolment is some six hundred, or New Testament paper writer, stood so far as his words were concerned, in need of no such agency?"

(Baptist Bible Union

It was my privilege to spend the greater part of two days at the seventh annual convention of the Baptist Bible Union of North America, held with the First Baptist Church, Buffalo, N. Y., May 14-17, 1929. The church with which the convention was held had a membership of some six hundred, an able pastor, a young man of about thirty-five years, who has attended a more helpful convention. It was inspirational, worshipful and restful. The addresses were scholarly and reverent. The building would seat six or seven hundred people, and was practically packed at every session. When a great deal of work was written, a letter for a common purpose, relying upon the Holy Spirit, with their whole program built around the Bible and its great message of salvation through the shed blood of Christ, an atmosphere is created which is better felt than described.

As side (2) from the fine, inspirational, worshipful, and helpful services, two or three other things were very marked in the convention.

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

2. I was impressed with the evident seriousness of another body of people. They were holding their Bibles and note-books, and they used them.

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4. Those wishing to remain in the employ of the university were requested to file a new application, and if retained, be required to sign a declaration of policy and creed. The convention unanimously approved of the action of the trustees.

There is a determined policy to make the institution fundamentalist in fact as well as in name.

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

Respectfully submitted,
Rev. Harold R. Chandler, Miss Marjorie Burdick, Mr. Albert S. Babcock.

Sabbath School Lesson 1—July 6, 1929

This lesson is for last Sunday—1: 13; 2: 1-3, 7; 8: 1-4; 11: 22-25; 24: 15-24; 33: 30-33.

The Lord is upon me, because he hath anointed me to preach the gospel to the meek, how much more will a non-essential. Candidates are admitted to membership either by sprinkling, or immersion, or without any baptism whatsoever. Scores of other ministers believe and teach the same thing, but are not yet able to swing their churches into line. Just why such churches should retain the name "Baptist" does not appear, unless it be financial. Such churches, however, will not long retain the name. Two large churches have recently dropped the name "Baptist."

LORDS BLESSING THE SABBATH SCHOOL,

We commend the B.S.B. Board to the Eastern Convention. They came with plans for the maintenance of the church, and the school connected with it. The school has a membership of some six hundred, or New Testament paper writer, stood so far as his words were concerned, in need of no such agency?"

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DEATHS

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

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

She was a faithful and earnest worker and member of the Seventh Day Baptist Church of Scott as long as her health permitted, and took great comfort in her religion. She is survived by two sons: Elly M. and Byron S., both of Hopkinton, and two granddaughters: Nettie Chrysler, Clarence H. and Ernest L., besides the daughters, Darina B. and N. Olin, and William M. Barber, and Miss Mary Avery of Homer.

The funeral was held at Beard's Undertaking House today, with Rev. Byron H. Saunders of Scott; Edith, Earl, Olin, and Clyde Saunders of Alfred Station; great-grandchildren: Herbert and Winsted Chrysler, and Miss Mary Avery of Homer.

The funeral service was held at 2 o'clock this afternoon, with Rev. Byron H. Saunders of Scott in charge.

The burial was at the Old Cemetery, Hopkinton.

Of the friends, many were gathered to pay their respects to this most faithful and earnest worker and member of the Sabbath Recorder, Plainfield, N. J.

THE SABBATH RECORDER

THEODORE L. GARDNER, D. D., Editor

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

—from a memorial poem honoring Jesse F. Randolph, 1841-1928,
by Rev. Alva J. C. Bland, D.D.