

The Sabbath Recorder

"The goal is gained. Then look for one still unattained;
 Our records point the course we take
 To greater records we can make
 For hope springs not from what we've done
 But from the work we've just begun."—*National*

THE DENOMINATIONAL BUILDING
 Ethel L. Titworth
 203 Park Avenue Plainfield, N. J.

A SIMPLE CREED

What this troubled old world needs
 Is less of quibbling over creeds,
 Fewer words and better deeds.
 Less of "Thus and so shall you
 Think and act and say and do."
 More of "How may I be true?"
 Less of shouting: "I alone
 Have the right to hurl the stone."
 More of heart that will condone.

Less of dogmas, less pretense,
 More belief that Providence
 Will sanctify our common sense.
 More of chords of kindness blent
 O'er the discords of dissent.
 Then will come the great content
 "Just to be good, and to do good."
 Simple, plain, for him who would—
 A creed that may be understood.

—Wilbur D. Nesbit.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

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

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

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

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Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurlley, Adams Center, N. Y.

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

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

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BOARD OF DIRECTORS

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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

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

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

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

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Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.

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

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

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

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Mrs. Marjorie W. Maxson, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Babcock, 510 West Michigan Ave., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

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

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

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

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

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Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Frances B. Sholtz, Oneida Castle, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.
Miss Vivian Hill, Farina, Ill.
Royal Crouch, Centerline, Mich.

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

Southwestern—Mrs. Alberta S. Godfrey, Texarkana, Tex.

Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

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

The Sabbath Recorder

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WHOLE No. 4,366

CHRIST'S PRAYER FOR US

Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. John 17: 20.

Another Boyhood Friend Has Passed Away

On another page of this RECORDER we publish from the Alfred Sun, an account of the passing of Horace D. Witter of Gentry, Ark. Horace was the last one of a group of Nile boys who were special friends of mine nearly seventy years ago. With him and his brother Orson, I spent many happy hours. Our Sabbaths were made happy by our friendly meetings. We sat together in the "boys' seats" at church, were in the same Sabbath school class, and many a social gathering and holiday outing was made more enjoyable for me if Orson and Horace were there. Many Sabbaths after church, either they would walk home with me to dinner, or I would go over on the other hill with them to dinner, and the memory of those friendly visits has been a source of pleasure to me during all the years.

Horace and Orson were true brothers and loyal friends upon whom one could always depend.

Mrs. Witter was also among the younger class of young people of that day. May the Lord comfort her in these days of sorrow.

Why This Outcry Against Politics in the Pulpit? It seems to me that this clamor against the ministers who speak on political issues is rather out of place and uncalled for. Seldom, if ever, do we have

a political campaign in which there is no important moral issue involved. And when such far-reaching, human welfare questions are at stake, as we find them in this campaign, it seems to me the ministers of the gospel are just the ones to lift up a voice for the higher welfare of their fellowmen.

Ministers should stand among the most loyal citizens in support of every measure that makes for the good of our country, and they should speak out against any evil that may be involved in politics.

This year we have involved a great moral evil, which directly affects the homes and interests of the people, and which is the worst enemy of the Christian Church, and it does seem to me that every pulpit in the land should cry out against any movement that threatens prohibition of the liquor traffic.

Yes, "Prohibition Has Failed" But in What Sense? There is one prominent sense in which it may be truly said "Prohibition has failed." It has utterly failed to produce the evils which its enemies have predicted.

The best evidences of this failure may be found in official reports made by the government regarding present day conditions. These show that commitments to prison for drunkenness have been less than half what they were under license, and that the average of deaths from liquor under prohibition has been reduced from 5.1 per 100,000 to 1.8 for the dry years. This is a decrease of more than eighty per cent. Ninety out of a hundred of the inebriate asylums which depended on drink addicts have had to close for want of patients since prohibition came in.

Indeed all government reports and present day business conditions and reports of college presidents show that prohibition has failed to produce the evil results prophesied by its opponents.

You See the Distress We Are in We are sorry not to be able to use all the copy sent us as fast as it comes. But the RECORDER forms can not be stretched, and something must wait. For some departments there is enough copy in hand for the next four weeks, so we are compelled to decide what to leave out. Of course we are sorry to disappoint any one, but to use all that is sent us would sometimes require a paper of sixty-four pages instead of thirty-two. Enough death notices are now in hand to make three or four pages, if all go in. We are always sorry to have such items crowded out, but coming last in the make-up, there seems to be no other way but to let them wait. Sometimes these notices seem longer than necessary.

Denominational matters and home news should have right of way in whatever department the copy may belong.

THE BUSINESS OFFICE

The publishing house has recently installed a new model 8 linotype, replacing a model 3 which has been in use in this office since about 1904.

The old machine was giving considerable trouble, and since it was an obsolete model it was decided best to put in a modern machine instead of paying out any more for repairs.

The model 8 carries three magazines which are quickly interchangeable with any magazine in the plant.

Our present equipment consists of three linotypes, models 5, 8, and 14.

The hand composition department has also acquired a complete series of new type, ranging in size from six-point to thirty-six point, in the Kennerly roman, Kennerly italic, Kennerly bold, and Kennerly bold italic. A new labor saving cabinet has been installed to care for this type.

L. H. NORTH.

A FURTHER GLANCE AT THE SHOP

Our fine workshop is indeed a busy place. Even though a good deal has been written about it and several pictures have been published, still you can not fully realize what a great forward movement has come to our good cause during these years, until you have seen the shop itself, with its

two great presses—the Cottrell and the Miehle automatic feeder—and our four small presses—two of which are also automatic feeders—the two folders, two wire stitching machines, a large cutter, a power punch and a perforator, besides the three linotype machines mentioned above by Brother North.

When these machines are being run by fifteen workers, including the proof reader and the mailing and shipping clerk, we do have a busy shop.

Those automatic self feeders are wonderful machines. They seem almost human.

Aside from all this there are several cases for hand type-setting work with all necessary tables and equipment for up-to-date business.

In the front offices you will find Mr. North, the business manager; the editor; the general secretary of the Tract Board and his assistant; and three lady clerks, all busy with their parts of the work.

Our people from far and near who visit us and come to see things as they are, go away enthusiastic over the denominational building movement now in progress here.

T. L. G.

PACIFIC COAST STILL ON THE MAP

MRS. G. E. OSBORN

It would seem, from the lack of news from the Pacific coast, that Conference finished the little church at Riverside, but that is far from the facts. We are still very much alive. True, the month of August was full of vacations, but the church doors were open every Sabbath. Rev. Erlo E. Sutton gave us two stirring sermons and led the prayer meeting. We hope he will come again when the pastor is here to work with him.

Ralph Coon, and family, of Berkeley, lingered with us a few weeks, and, by their deep consecration and earnest talks, stirred us to greater activity. The Riverside Church licensed him to preach the gospel, and he is just waiting the Lord's call before he gives up his work as a teacher in the San Francisco schools and enters on a life of work for the Master. God bless you, Ralph. Oh, that more of our young men would surrender fully and give their lives to service!

It was hard to lose Bernice Brewer and Lucile Hurley Stillman, but God can use them wherever they are.

Mr. and Mrs. Gleason Curtis drove the little Ford to the Atlantic coast, visiting friends and relatives all the way across the continent. A reception was given them on their return, at which time they told us many interesting things from "back East."

The quarterly church business meeting was preceded by a bountiful "pot-luck" supper served in the church basement. This took the time of the regular monthly church "family night." Pastor Hargis led in a short devotional service and later presented a plan, the slogan of which was "every member busy." He suggested several committees, some of them with their chairmen as follows: evangelistic, Rev. E. S. Ballenger; educational, W. R. Rood; citizenship, Dr. H. M. Pierce; missionary, Mrs. Lydia Pierce; visitation, Mrs. G. E. Osborn; music, Ethlyn Davis; church, G. E. Osborn; buildings and properties, C. C. Babcock; press, L. P. Curtis; religious education, P. B. Hurley. The church adopted this plan, as presented, for the coming year.

The weekly prayer meetings are increasing in interest and numbers. A young people's choir featured the last one. We are praying for, and looking forward to, a revival within the year.

Mr. and Mrs. Crosby of Denver, have been in Riverside since Conference, but returned to their home this week.

To say that Riverside enjoyed the Conference of 1928 would be expressing it mildly. Seldom does anything of the kind come to us. To meet so many of our own was one of the joys, to have the pleasure of serving them was a greater joy, but the spiritual inspiration gained from every service will linger with us through the coming years, and we pray it will result in greater service in California and on the Pacific coast.

HORACE D. WITTER

Horace D. Witter, who died suddenly in Gentry, Ark., on October 9, 1928, was born in the town of Wirt, near Nile, N. Y., July 9, 1845, the son of Squire Porter and Mary Ann Bowler Witter. He was the eighth in

a family of eleven children. Mrs. James Burdick of Wellsville is the only surviving member now of this once large and sturdy family. Mr. Witter was married January 1, 1866, to Jennie Mulkin, and to them was born one child, Jennie Belle Witter, who lives in Tampa, Fla. He was a most devoted husband and father. Mrs. Witter died in March, 1893.

Mr. Witter lived all his early life in and near the vicinity of his birthplace. He worked and lived in Bolivar and Richburg during the first oil excitement, coming back to Friendship later, where he and his daughter lived until his marriage to Mrs. J. L. Huffman in 1900, when they went west, where he has since resided. He became a member of the Nile Seventh Day Baptist Church when a young man, and has kept the faith, a conscientious Christian.

He leaves to mourn their loss his wife, Mrs. Witter; one daughter, J. Belle Witter; a sister, Mrs. James T. Burdick of Wellsville; and many nieces and nephews, all of whom loved him dearly.

He was a man of excellent character, a loving father, brother, and uncle, a kind and sympathetic friend.

Services were held in the Nile Seventh Day Baptist church, conducted by the pastor, Rev. Hurley Warren, assisted by Dean Main of Alfred. Many old-time friends were there, gathered to pay their last respects to this dear old man. Among the relatives were his sister, Mrs. James Burdick of Wellsville; Mr. and Mrs. Elie Fenner, Richard Fenner, Mr. and Mrs. George Smith, Miss Bernadine Smith, Mr. and Mrs. Emmett Witter, Mr. and Mrs. Jay Wilcox, Mr. and Mrs. Henry Allen, Mr. and Mrs. George Coon of Alfred; Mr. and Mrs. Percy Burdick of Niagara Falls; Mr. June Burdick of Buffalo; Dr. and Mrs. Virgil Kinney, Miss Eleanor Kinney of Wellsville; Mr. and Mrs. Arthur Babcock, Newell and Harold Babcock, Mrs. Maud Turner of Nile; Mrs. Mark Slade of Genevieve; and Mr. and Mrs. Witter of Petrolia. —*The Alfred Sun.*

I have often said that most of the sins of youth spring from inability to use rightly the leisure hour.—*F. A. Atkins.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

November is the month designated by the General Conference for the churches to make the annual canvass for the Onward Movement budget.

A conference to consider the plans and work of the denomination will be held at Salem, W. Va., beginning at ten o'clock on Thursday, November 8, and continuing through Friday. It is hoped that all of the churches of the Southeastern Association will be well represented.

THE NEW ENGLAND GROUP CONFERENCE

October 18-19, 1928

REV. PAUL S. BURDICK

The conference of ministers and laymen of the New England Churches was held in the historic First Hopkinton church at Ashaway, in the setting of a beautiful autumn landscape. The spirit of the meetings was forward-looking and hopeful, while those who attended seemed keenly interested in the questions which affect the future of our denomination, and indicated by their presence an increasing loyalty, on the part of the churches they represented, to the denominational program.

Those from away attending the conference were the general secretary, Rev. Willard D. Burdick; his wife, who acted as recording secretary of the meetings; Rev. Harold R. Crandall, pastor of the New York City Church and treasurer of the Onward Movement; and Rev. Claude L. Hill of Farina, Ill., president of the General Conference. The New England churches were all represented by their pastors and other delegates. Considerable help in the discussion of denominational problems was rendered also by the presence of Rev. Wm. L. Burdick, general secretary of the Missionary Society; Rev. Clayton A. Burdick,

its president; and Mr. Frank Hill, president of the last General Conference.

The attendance at the meetings ranged from fifteen or twenty to over fifty at the Thursday evening meeting. The attendance on Sabbath evening would probably have been much larger but for a very hard rain storm, occurring about the time of the meeting.

The first meeting opened with a devotional period and the singing of several hymns. Rev. W. D. Burdick defined the purpose of these group conferences to be that of information and inspiration and especially to bring a knowledge of the work of the denomination to the lay members of the churches and to stir them to more interest in, and activity for, God's work. The remark was made that even some of our ministers are not sufficiently informed on these matters, and that until we all come to a more thorough understanding of what we are trying to do, there can not be the loyalty there should be to the denominational program.

Following this introductory discussion, the report of the Commission of the General Conference was up for consideration. The points in that report upon which interest was especially centered were those which had to do with the simplified calendar, the matter of the proper adjustment of the quotas of the churches, the new plans for entertaining Conference, and the present status of the theological seminary in its relation to Alfred University. Under a discussion of the plans for printing the *Year Book* it was pointed out that an effort was being made to cut down the cost and to publish it earlier in the year.

The discussion of the work of the Missionary Society brought out the need for more workers for the home and foreign fields—at least twelve for the home and four for the foreign. Yet added to the difficulty of finding men to serve these fields is the lack of funds to support these workers if they could be sent, especially in view of the deficit which the board is facing.

In China there is an increase in giving on the part of the native Christians, so that their gifts compare favorably with the amount we are giving in support of the work there. Native leaders are being developed, and the favorable impression given

by the young Chinese men who attended Conference at Riverside was remarked upon.

The work of the Tract Society was ably presented on Thursday evening. After a discussion of the history and objects of the society, the purpose of the RECORDER and other publications, and a description of the work of the print shop, Rev. Harold R. Crandall presented in masterful fashion the need for a completed denominational building and described the plans for it. He emphasized the "nots," including "Not to begin further building operations until sufficient cash and pledges are in hand to cover the full amount."

We were reminded that including the cost of the land and the shop already constructed, and the amount now raised toward the completed structure, our initial task is about three-fifths done.

Friday morning was given over to a discussion of the work of the Education Society and the Sabbath School Board. Matters of particular interest in connection with the work of the latter were the questions of new helps for junior and intermediate grades in the Sabbath school, and the continuation of the work of the director of religious education. The attempt to define the relation of religious education to evangelism led to an interesting discussion.

The objects and accomplishments of the Historical Society were brought out in such a way as to make Seventh Day Baptists feel that they have much in their past to inspire them to noble living in the present and greater accomplishments in the future. The work of the Woman's Board was also ably presented.

In the evening of the Sabbath, we took up the work of the Young People's Board, and were made to feel that our young people in their plans are both forward-looking and constructive. Especially interesting is the plan to appeal to young people for the Christian stewardship of time and talents as well as money.

The evening meeting closed with a summing up of the whole discussion by means of written answers to certain questions submitted by the general secretary. These questions bore upon the greatest present needs of the denomination, and some of the answers follow:

"More consecration."

"Recruits for the ministry."

"Our duty with respect to the tithe."

"Private devotion and Bible study."

"Less absorption in material blessings."

"An opportunity for full time Christian service for young women."

"More responsibility to be assumed by the laymen of the denomination."

THE MARK OF THE BEAST

J. A. DAVIDSON

(Article 9)

In reading the book of Revelation, it must be apparent to every one that the mark of the beast is in direct contrast to the seal of God. Read Revelation 13: 11-18 and 14: 1-7.

Now as this beast blasphemes God (verse 6) and puts to death all those who will not worship his image (verse 15), this beast must be a representative, if not the authorized representative of the great arch enemy of God. Therefore we will not deal with the representative, but with him whom he represents, the devil. Now, whatever this mark of the beast is, it is the mark of the devil.

We heard not long ago from the Merrington pulpit that there were two Gods—one the rightful occupant of the throne and the other a "would-be" usurper, which is the devil. To substantiate this statement let us read Isaiah 14: 12-14, where we find these words: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." In other words, he claims to have the sun as his throne room. "I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High." Here we find this fallen angel aspiring to rule the heaven and the earth, and to set up his throne above the stars or in the sun. Hence his worshipers set their worship towards the sun, and it is called sun worship.

Now read carefully the eighth chapter of Ezekiel, and note the different abominations mentioned; worship of "the image of

jealousy," worship of "creeping things and abominable beasts," "weeping for Tamuz," and "greater abominations than these," "behold, at the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

Now why is sun worship more abominable in God's sight than the worship of beasts, serpents, and the other things mentioned? Was not the sun the most beautiful thing in creation? By it the day was made bright and the cheerless winters were driven away. By it we have life, health, and happiness. Why should it be such an abominable thing to worship the most beautiful and bright of all God's creation? Simply because the arch enemy claimed to set his throne there, and sun worshipers were really turning their backs upon the Lord who created the heaven and the earth. They were worshiping the great would-be usurper of God's throne.

Now turn to Exodus 20: 4 and read the commandment beginning "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath," etc. Here we read that the Lord is a jealous God. What would God be jealous of but one who was trying to usurp his rights? Thus he is warning his people against the worship of this great arch enemy who so often appears as an angel of light (that is, from the sun). 2 Corinthians 11: 13, 14. We see that this would-be usurper is going to imitate the Most High, and make men believe that he is the God to be worshiped, and it is astonishing to what an extent people are deceived.

He established his system of worship as sun worship, the sun being the one object in the universe most likely to draw the admiration of the people, and therefore liable to be the most successful.

The Lord of the heaven and earth and the sea chose the seventh or last day of the week as the sign of his authority, Ezekiel 20: 20; so the enemy, to be like him, chose the first day of the week as the sign of his authority, and it was called the day of the sun.

Now if you will turn to Exodus 32, we

read that on that day which has been proved to be a Sabbath day, Aaron proclaimed to the congregation of Israel, saying, "Tomorrow is a feast to the Lord." Now this lord that they were going to worship on the morrow was the golden calf, the Egyptian sun god, "Apis," and on the morrow they all rose up at break of day and worshiped the sun. The first day of the week is called Sunday because dedicated to the worship of the sun.

Now we have the sign of Jehovah's authority, the seventh day or Sabbath, and the sign or mark of the arch enemy's supposed authority, the first day, or Sunday. If we degrade the sign of Jehovah's authority and exalt the sign of the arch enemy's authority, what are we doing? Are we not committing high treason against the Most High? We surely are.

It is held by the governments of Great Britain and the United States of America, that the greatest crime that can be committed in their respective countries is high treason, and it is punishable with the severest penalty. Likewise Jehovah reckons this crime to be the greatest that can be committed against the King of kings, and has likewise given sentence of the most severe nature that could be bestowed on any man. Revelation 14: 9-12. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Reader, what are you going to do? Will you turn your back on Jehovah and trample the very seal of his authority under your feet and exalt the sign of the enemy's authority? Or, will you be among those who do his commandments, and be blessed by having the right to partake of the tree of life and enter in through the gates to the city? Which shall it be?

(Note.—If one were a stranger in a city

and saw two mansions, one displaying a British flag and the other a German flag, would he not assume that the occupants of the one house were British subjects, and those of the other, German subjects? They might not be, but judging by the signs he would be justified in his conclusion. Now in the spiritual realm if one is seen displaying the sign of the kingdom of heaven, the conclusion is formed that that person is a citizen of that kingdom. And if he displays the sign of the kingdom of darkness, one concludes that he is a citizen of that kingdom. He might not be, but I hardly think that a true citizen of the kingdom of heaven would knowingly trample the sign of that kingdom under his feet, and raise aloft the sign of the kingdom of darkness.

Before I was converted I was a citizen of the world. I followed the world. I did as the world did. I kept the world's great rest day. But when Christ came into my life, I put away worldly things. I then became a citizen of the kingdom of heaven. I then followed Christ and tried to do as he did. I kept the commandments of God and the faith of Jesus. I was converted from keeping the world's rest day to keeping God's great rest day, the sign of the kingdom of heaven of which I am a citizen, a new creature in Christ Jesus. "Old things are passed away; behold, all things are become new.")

TRACT SOCIETY TREASURER'S REPORT

For the quarter ending September 30, 1928

Ethel L. Titworth, treasurer
In account with the

American Sabbath Tract Society

Dr.	
To cash on hand July 1, 1928:	
General Fund	\$ 1,813.94
Denominational Building Fund	7,533.27
Maintenance Fund	45.88
	\$ 9,393.09
To cash received since as follows:	
General Fund	
Contributions:	
July	\$ 500.00
August	99.69
September	142.41
	742.10
Collections:	
August	\$ 67.29
September	12.53
	79.82
Income from invested funds:	
July	\$ 1,804.01
September	15.41
	1,819.42

Receipts from publications:		
"Recorder"	\$ 508.60	
"Helping Hand"	809.37	
"Junior Graded Lessons"	36.00	
"Intermediate Graded Lessons"	12.40	
Outside publications	6.60	
Tract depository	36.70	
Calendars	45	
		910.12
Interest on daily bank balances		11.00
Refund account traveling expenses advanced, young people's work		16.89
Contributions—Special Sabbath Promotion work		125.01
Loan, from Denominational Building Fund		1,500.00
Denominational Building Fund		
Contributions:		
July	\$ 397.00	
August	16.00	
September	102.50	
		515.50
Income:		
Interest on daily bank balances	\$ 22.00	
Interest on loan to publishing house	11.25	
Interest, Plainfield Savings Bank	2.07	
		35.32
Refund account loan to publishing house, on cutting machine		300.00
Maintenance Fund		
Rent from publishing house	\$ 375.00	
Interest on daily bank balances	3.96	
		378.96
		\$15,827.23

Cr.	
By cash paid out as follows:	
General Fund	
Sabbath Reform Work:	
G. Veltjema, Holland "De Boord-schapper"	\$ 150.00
Mill Yard Church, London, Eng.	25.00
H. Louise Mignott, Jamaica B. W. I.	25.00
Special Sabbath Promotion work:	
A. J. C. Bond—salary	150.00
Stationery	6.47
Stenographer	25.00
Young people's work	
Teen-Age Conferences	79.50
Lewis Summer Camp	
Salaries of directors and helpers	130.00
Board	140.00
Incidental expenses	36.23
Traveling expenses	58.05
	\$ 825.20
Expenses of publications:	
"Recorder"	\$ 2,845.58
"Helping Hand"	436.96
	3,282.54
General printing and distribution of literature:	
Reports to Conference	\$ 95.91
Tract depository	367.68
Two tract racks	7.50
Display cards for use at Conference	2.64
	473.73
Miscellaneous:	
Editor's expenses, Conference and Northwestern Association:	
Traveling	\$ 294.54
Reporter	35.00
President's expenses:	
Stationery, etc.	16.75
Legal expenses:	
Rent safe deposit box, to July 1, 1929	10.00
Treasurer's expenses:	
Stationery, etc.	13.80
Clerical assistance, etc.	65.00
	435.09
Corresponding secretary:	
Salary, W. D. Burdick—two months	\$ 100.00

Expenses to Conference.....	250.00	
Salary, assistant corresponding secretary—September	87.00	437.00
Life Annuity payments.....	\$ 627.30	
Printing, etc., special canvass—		
Denominational Building Fund...	187.13	
Payment account indebtedness.....	500.00	
Interest on same.....	8.50	
	2,195.02	
	\$ 6,776.49	
Denominational Building Fund		
Transfer of funds to savings account \$ 5,000.00		
Architects' fees—on account.....	2,500.00	\$ 7,500.00
Maintenance Fund		
Removal of ashes from building.....	1.60	
	\$14,278.09	
By balance on hand:		
General Fund	\$ 241.81	
Denominational Building Fund	884.09	
Maintenance Fund	423.24	
	1,549.14	
	\$15,827.23	
E. & O. E.		
	Ethel L. Titsworth,	
	Treasurer.	
Plainfield, N. J.		
October 11, 1928.		
Total indebtedness General Fund—\$1,500.00		
Examined and compared with books and vouchers, and found correct.		
	Irving A. Hunting,	
	F. A. Langworthy,	
	Auditors.	
October 13, 1928.		
Denominational Building Fund		
Dr.		
To total amount contributed, and income, to July 1, 1928.....	\$28,629.89	
To contributions received during the quarter	\$ 515.50	
To income—interest on loans, etc.....	35.32	
	550.82	
	\$29,180.71	
Cr.		
By expenses of canvass for funds, 1926	\$ 141.73	
By architects' fees—on account.....	2,500.00	
By loan to publishing house account cutting machine, \$2,009.60; less amount repaid, \$1,409.60.....	600.00	
By loan account equipment notes, \$7,000.00; less amount repaid, \$1,058.61	5,641.39	
By loans on bond and mortgage (for details see annual report).....	9,000.00	
By Liberty Loan Bonds.....	1,100.00	
By loan to General Fund (from savings account)	1,500.00	
	\$20,796.62	
By balance on hand:		
Savings account	\$ 7,500.00	
Checking account	884.09	
	8,384.09	
	\$29,180.71	

Summer Boarder—"But why are those trees bending over so far?"

Farmer—"You would bend over, too, miss, if you wuz as full o' green apples as those trees are."—*Outlook*.

IS IT REASONABLE?

N. O. MOORE

I once heard a sermon by a prominent Seventh Day Baptist minister, one who is still living and active. It was a good many years ago and I do not recall text or theme. But I do recall most clearly the effect on my mind. The sermon said to me, in effect: Believe nothing unless it is reasonable to your mind; accept no revelation, or miracle, unless it seems reasonable to you; don't take everything blindly just because the Bible says it, but use your God-given thinking and reasoning powers to test and analyze, and accept only what is reasonable.

Now maybe that is not just what the preacher meant to convey to his hearers. I do not know. I never asked him about it. But that is the sum and substance of his sermon as I grasped it and carried it away in mind. And I found it very satisfactory, because it relieved my mind of some difficulties that worried me. There were some things in the Bible that did not seem quite right to me; there were some I could not in the least understand; there were some miracles that seemed pretty hard to swallow; and some things seemed quite unreasonable. I had not known what to think about them; but now, after that sermon, everything seemed clear and simple: my reasoning powers would settle everything. Whatever my mind could approve of as reasonable, that I would believe, and other things I need not worry about.

Now this may be far from what the preacher intended, but it is exactly what he caused me to think.

But slowly I found it necessary to change my mind; and now, years later, I think that preacher was entirely wrong, or at least I was entirely wrong in thinking as I did. I have come to believe that that sermon (if I understood it correctly) was a very harmful one to me, and perhaps to others. I no longer think that it is safe or sound to accept or reject miracles, doctrines, revelations, etc., as found in the Bible, on the basis of whether they seem reasonable or unreasonable to my mind. In short, I have come to believe the Bible just as it is, without trying in my own power to weigh and decide on the basis of reasonableness, what I ought to believe and what I may reject.

Why have I changed my mind? For

several reasons, largely because I found I was constantly accepting, believing, using, and profiting by things that were utterly unreasonable to my mind. Electricity, even in its simplest manifestations, is unreasonable and unexplainable. To the untutored mind, knowing nothing but candle or oil light, it would seem foolish nonsense for me to say, "With a snap of my fingers I can flood this room with brilliant light"—yet it is a simple thing to do—a snap of a switch does it, but neither I, nor any one else, can really explain it. But without trying to understand or explain it, we use and enjoy it. Is it reasonable to suppose we can produce something that we can not see, hear, taste, smell, or explain, and set it to working for us with inconceivable power? Not reasonable, but fact, nevertheless, and we have no difficulty in believing.

At the time I heard the sermon referred to, radio broadcasting was unknown, not even thought of, at least by the ordinary unscientific mind. It would have seemed perfectly ridiculous if some one had said, "I'll take this bit of wire, attach one end to a telephone receiver at my ear, and hold the other end up in the air and hear what the President is saying in Washington. I'll move it about in a semi-circle, and hear a band playing in New York, a politician talking in Milwaukee, the crowd cheering at a football game in California, and even listen to Byrd as he flies over the Antarctic ice." What foolishness that would have seemed—how unreasonable to suppose—how could it be? Well, as a matter of fact, no one knows even now how it is possible, yet we know it is possible, and we are doing it. A few nights ago I sat in California and listened to Senator Borah speaking in North Carolina. He finished, and a voice spoke from New York, then one in Chicago, and then one in California. Oh yes, I believed it all, though when I stepped outdoors under the starry sky there was no sound or motion to indicate that the air was full of voices and music. I went in and turned a knob slowly through a half circle. What a medley! A burst of music—a torrent of words from some spellbinder—some one praying—more music—singing—talking—why, the air was crowded with sounds and voices from all over the land. It doesn't seem reasonable; I can not explain it; shall

I deny it, and say "I do not believe it"? No, I will accept it, use it, enjoy it, benefit by it, even if it is beyond the power of man to explain.

But if, standing out under the stars in the stillness of a calm night, hearing no sound, I know that the silent, invisible air is full of music and speech, why should I hesitate to believe too that it is full of prayers, songs, devotion, that the Creator of all is hearing? If I accept the fact that a central power house in Los Angeles, Chicago, or New York, is sending out invisible waves that any one may intercept and transmute into intelligible sounds, why should I refuse to believe that the Creator can and does broadcast that which enters into man and changes lives? Is one any more unreasonable than the other? And if I believe such unreasonable things as radio and television—modern miracles—why hesitate at Bible miracles?

So I find myself no longer in accord with the idea that things must seem reasonable before I accept them. In fact, I am glad that the Bible, God, the Holy Spirit, Jesus the Son of God manifest in the flesh, his death for sinners, his resurrection, etc., are unreasonable; for if they were all reasonable, clear, and plain to my human intellect, they would be no better than my intellect. If my intellect could grasp and explain them, there would be nothing superhuman or supernatural about them. A God that I can comprehend and explain is no higher than my own mind. I am thankful we have a God that we can't explain or comprehend, but can believe and trust.

There are still lots of things in the Bible that I can not explain or understand. I can not explain or understand God, or how he deals with men as he does; my reason fails me in these things. But I believe. Is it unreasonable to believe?

Claiming that the condition of the feet is indelibly stamped on the face California chiropodists advise people to take care of their feet and their faces will take care of themselves. Wrinkles on the face, they point out, are merely misplaced footprints, written by corns, bunions, ingrowing toe nails, etc. Pretty shoes that pinch, fallen arches and other foot troubles have expressions all their own.—*Selected*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDOGRAPHS

A TEACHER'S PRAYER

O Lord of Learning and of Learners, we are at best but blunderers in this godlike business of teaching. Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays when we should have been guides into unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been laboring to free their minds.

Give us to see that a student's memory should be a tool as well as a treasure chest.

Help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life.

May we know how to "relate the coal scuttle to the universe."

Help us to see that education is, after all, but the adventure of trying to make ourselves at home in the modern world.

May we be shepherds of the spirit as well as masters of the mind.

Give us, O Lord of Learners, a sense of the divinity of our undertakings.

G. F.

MY TRUST

I am a teacher—
And trusting, childish eyes
Look unto me confidingly,
Their little hands in mine,
To follow me, to anywhere.

Be my way on high or middle ground
They follow.
Oh, let me feel
What mighty trust is mine!

I am a teacher—
And ardent, restless, longing youth
Look unto me expectantly,
Fulfillment of their dreams to aid.
As I lead they follow.
Oh, let me take the upper road
Leading to the heights
And they must follow.
A mighty trust is mine!

One there was
Known throughout the ages
And over all the world—
The great Teacher,
Who leads forever to the light.
His name I bear.
Oh, wondrous thought
That challenges my highest, best.
I am a teacher.

—Unknown.

I AM YOUTH

I am boundless in health, dauntless in courage, restless in energy.

On the threshold of life I stand, face-front with my future.

I crave nutriment for my dreams, inspiration for my heart and hand and brain.

Within me slumbers a spirit of industry, a desire for leadership, a will for service.

I turn to education to waken me—to summon forth my hidden powers—to steady my impulses—to safeguard my ideals—to ripen my judgment.

Fortified by education's strength I may find my sphere, do full service to myself, my country, and my God.

In education I invest my *today's* and live in anticipation of my *tomorrows*.

May the "God of Learning" grant me guidance!

WHAT I WANT

I am one of thousands for whom the church has made enormous investments. And I want to tell you some things that I—a type of other students—want in the church college.

I want my institution in good repair, lawn carefully kept instead of looking like a hay stubble, up-to-date blackboards, bulletin boards, electric clocks and bells, arm chairs for note taking, and such small, large

items as tell that the church has pride in its college.

I want my school to be so progressive that the church will invest in it whatever sums are needed, recognizing that appearance is not a riot of extravagance but is essential to efficiency. I want my school to have the buildings it needs, of the kind that will let me hold my head high when I compare them with other colleges.

I want my college to have confidence in me, not considering me a child to safeguard. I want it to count me a learner who seeks the best and who welcomes guidance because I do not claim to know the right way. I want to wrestle with responsibility. We students rally to it in studies, in leadership, and in general worthwhileness. Moreover, we usually justify ourselves when we have it.

I want a college whose president I respect for his scholarship and manhood, who talks often to us simply and unafraid, who knows the lure of letters, is at home on the platform, has influence with folks, and sympathetic understanding of students—one who knows how to be a real president!

I want teachers so equipped that other colleges want their services, but so generously compensated that my college can keep them; teachers who are nobody's leftovers, but familiar with research and scholarship, knowing the technique of their work and possessed by the lofty relation of teaching to life.

I want their scholarly records to attest their academic attainments. But that is not enough. They should glow with the passion of teaching; be old enough to know, but young enough at heart—I don't care how old they are by the calendar—to want to be friends with us; to see things sometimes as we see them, to understand us and offer us truer guidance than class-room contact can afford.

I want a college with adequate laboratories, where we can specialize, knowing that the church is putting the best of modern resources at our disposal. I want the church to be unafraid to do this and very much afraid not to do it.

I want my college to teach the Bible, with a professor who is familiar with the imposing sweep of modern thinking, and who thrills with reverence for the Book of

books. I do not want him held up as a heretic every time he tells us what scholars of today say in Biblical interpretation.

When I have finished English Bible I want to feel that I have been led freely along lines of masterful, Christian interpretation. I do not want to be hedged about lest I believe what somebody somewhere may not want me to believe, and all but forced to accept certain creeds and dogmas. I must be free to accept and reject for myself.

I want the curricula of my college standardized according to the best educational needs. I want Greek and Latin available, science, modern languages, interpretations of history and its philosophy, of governments and their policies, of economics and the out-reachings of sociology—all these things which I must know if I am to be my best in my world in my day. In faculty and finances, too, my college must be standard. But I do not want it embarrassed or annoyed at the whims of overstandardizing agencies which appear to attempt the whip-hand in the educational world these days.

At my college, I want social life that satisfies, that gives me a modern good time, and makes me glad when students from other colleges spend a week-end on my campus. I want social life that is cosmopolitan, not provincial; dignified, bright, and beautiful. My college can not afford that which is out of date. How I wish the church could see that social provincialism loses out with the student world!

I want my college to lead in debates and other forms of platform appearance that teach me to think on my feet clearly, and without embarrassment, and develop me in ways valuable and vital. Debating is not out of style. It needs cultivating—that's all. I wish my college would be the cultivator.

I want my college to exemplify the best in religion. That is the only reason why the church school exists. Some colleges offer an emotional religion that most young people today neither want nor will accept. The trustees and the president and the preachers sometimes wonder what is wrong. This is it. Students want the religion that is a great transforming light and life and power in the world—but not the emotional

kind, that thrives on hackneyed phrases and stereotyped feelings.

I want my college so to teach Jesus Christ that our intellects will be satisfied, our sense of law and its divine operations left unstultified; so that he becomes our most potential Friend. I want my college so wisely to set him forth that after four years of seeing him face to face upon the campus, meeting him in science, literature, language, ethics, philosophy and history students will go out from the old halls of my college worthily to represent him who has become real and essential to us.

—*Christian Education.*

OTHER FRUITS

REV. AUGUST E. JOHANSEN

II.

There are two distinct methods of dealing with the Bible. Both methods are perfectly legitimate, and both methods must be employed if the Bible is to be used intelligently and profitably.

The first method asks the question, "What are the contents of the Bible?" This is the procedure of simple investigation. It involves the laying aside of all preconceived notions in order to discover what is actually contained in the Bible. It is a quest for facts, and the discovery of fact is the sole motive for the quest.

The second method of approaching the Bible asks the question, "What is the significance of the contents of the Bible, either when considered as a whole or in any particular?" This is the process of interpretation and evaluation. It undertakes to pass judgments upon the material thus empirically discovered. It formulates convictions about this material, convictions which are very often influenced by previously formed beliefs about the Bible. It seeks to use the material for theological or religious purposes. This is the most common approach which is made to the Bible. It is the practical method of dealing with the Bible. It is the method used when the Bible is appealed to in support of doctrinal or religious teachings.

My purpose in thus contrasting the two methods of using the Bible is not to prove that they are mutually exclusive, or to exalt

one at the expense of the other. As I have already said, both methods are necessary and legitimate. But my purpose is to show that the very differences which the two approaches present make it imperative that they be sharply distinguished. Let no one suppose, on the one hand, that when he is making an impartial and critical investigation of the contents of the Bible, he is using the Bible religiously, or that he is making the highest and fullest use of the Bible possible. True enough, in so far as he makes the contents of the Bible better understood and more intelligible, he contributes to the practical religious value of the Bible, but he is not using the Bible in a religious way when he is engaged in that process. He is performing the thankless though highly essential task of holding a proper check on those who too easily disregard facts in the interest of theological presuppositions or practical religious ends. The scientist who makes a chemical analysis of milk is not making the highest possible use of that article, but he is certainly making a highly essential contribution to the use of milk as a food. On the other hand, there are those who practically limit their dealings with the Bible to the second type of approach. For them the Bible is a source book of theological teaching and inspirational preaching—a perfectly proper attitude, to be sure. But because this is obviously the highest use which they can make of the Bible, it is the only use which they make of it. And through a habitual use of the Bible in this fashion, they become unwilling or unable to suspend, even temporarily, their theological and religious interests and presuppositions in order to deal impartially and objectively with the bare content of the Bible. What point is there in dealing with the Bible at all, they ask, unless it be to discover the truth, that is, the doctrinal and religious truth, the "saving truth." The consequence is that critical study of the contents of the Bible is either completely rejected as destructive, and as inimical to the proper use of the Bible, or else is so completely subordinated to the interests of theological discussion as to be virtually abandoned. There is a vast difference between searching the Scriptures to find proof-texts which will substantiate a theological position, and searching the Scrip-

tures to discover the most obvious content and meaning which the Biblical writers were endeavoring to convey. And it is this difference which I am seeking to emphasize.

I am further interested in contrasting these two methods of dealing with the Bible because of the present day appeal for "simple acceptance of the Bible." Instead of meaning acceptance of the contents of the Bible with the intention of carefully and impartially ascertaining what is there, this expression means acceptance of certain beliefs and presuppositions with regard to the Bible. Our fundamentalist brethren assert earnestly that they are engaged in a defense of the Bible. What they mean, of course, is that they are engaged in a defense of certain convictions and presuppositions which they hold regarding the Bible. It is a perfectly proper, and indeed a highly valuable study, to consider and evaluate the position which fundamentalism takes in respect to the Bible. But this study I shall not undertake here. I shall not undertake it because I feel that there is a task which is even more important, more important because it is more elemental and basic. This task is to get back of these presuppositions—to suspend, temporarily, all discussion about these presuppositions—in order to face frankly the question of what is really to be found in the Bible.

Such an approach to the matter is in harmony with the first, or investigative, method of dealing with the Bible. It will, to be sure, have very important implications as to the beliefs which we shall hold regarding the Bible. It will, no doubt, run counter to certain fundamentalist tenets regarding the Bible. It will lead us to say something later in the discussion regarding the religious use of the Bible. But the purpose I will have in making such an approach to the Bible will be neither to discredit one set of beliefs nor to maintain an opposite set. In a specific Bible study which I hope to make in my next article, my purpose is solely that of open-minded investigation. The study will be designed to answer a question as to the content of the Bible on certain points, and not to establish a position I have previously dogmatically accepted. I shall inquire to know, and not to prove.

Of course, I realize that such a method

of treatment immediately arouses suspicions in the minds of some. It inevitably meets with the accusation of "tampering" or "tinkering" with the Scriptures. Those who undertake to deal with the Bible in this fashion are charged with all kinds of bad faith. They are said to be willful destructionists. They are suspected of desiring to cheapen the Bible and to play into the hands of the professional enemies of religion. They are accused of trampling rough shod and with malicious glee over the pages of a sacred book. They are condemned for irreverent and impious inquisitiveness—"prying." They are accused of seeking to make the Bible more consistent with their own pet theories, and with the vain and vicious inclinations of human nature at its worst. In reply to these suspicions, I can only answer that I believe that my treatment of the Biblical material in my next article will demonstrate that its motive is not destructive, but honestly and humbly inquiring; that it is based on the conviction that the very importance of the Bible and of the Bible's claims upon the attention of man demands that it be taken with *intelligent earnestness*; and that this treatment is prompted by a desire, not to make the Bible consistent with preconceived notions and vicious human inclinations, but to make our treatment of the Bible consistent with its own nature and content. It is an effort to discover facts, that in our dealing with those facts we may be true to them.

After I shall have made this objective study of certain Biblical materials, I will, in a later article, attempt to estimate the deeply religious value of the facts which I shall point out. I think I shall be able to make it quite evident that these facts, so frequently ignored or combated, greatly enhance the religious and spiritual worth of the Bible, and enrich the vital meaning of God in human life. We will see, I believe, that the results of such an investigation are in reality gloriously constructive and stimulating to religious faith.

I have, in the preceding paragraph, given some indication of the interpretation which I shall place upon the facts which we are to consider. I have done this in order to make even more emphatic the warning I desire to give to my readers. I am not making the enthusiastic, and, as I believe,

constructive interpretation which I shall place upon these facts an argument for the acceptance of those facts. For the facts must stand or fall by themselves. If the conclusions I reach as to what are the facts are to be accepted, they must be accepted solely because the evidence is convincing, and not because I am able to place an appealing interpretation upon those facts. For in this entire article, the thing I am pleading for is the acceptance of facts, for their own sake and on their own merits only, and regardless of the religious or theological interpretation which those facts may accommodate. The one thing I condemn as being vicious above all other things in the study of the Bible is the appeal for the acceptance of certain facts (real or supposed) because those facts make it possible for one to believe that which he desires to believe.

Insistence that both methods of dealing with the Bible—the method which asks, "What is the content of the Bible?" and the method which asks, "What is the significance of these contents?"—shall be given equal prominence in Bible study; and insistence that thorough and impartial investigation of the contents of the Bible must not be sacrificed to either theoretical or practical interests or presuppositions, however important or even precious those interests and presuppositions may be supposed to be, is, as I understand it, one of the cardinal principles of modernism. And to this principle I heartily subscribe, not because it bears the stamp of modernism, but because I believe it to be both reasonable and necessary to a proper treatment of the Bible. I welcome it as one of those "Other Fruits" of modernism, to which I made reference in my first article.

ORDINATION SERVICES AT NILE, N. Y.

On October 13, 1928, the council consisting of delegates from churches of the Western Association was called to order by Rev. E. D. Van Horn, chairman of the ordination committee of the association. Mrs. Lyle Canfield, clerk of the church, was appointed clerk of the council.

Music—instrumental trio, "Night in June," Professor and Mrs. Fred Whitford, C. L. E. Lewis.

Mr. Hurley S. Warren, pastor of the

church, gave a statement of his Christian experience and decision to enter the ministry.

It was voted that the statement was satisfactory and that the council proceed to the ordination.

Ordination sermon—Dean Arthur E. Main.

Consecrating prayer, with laying on of hands by the ministers present—Rev. E. D. Van Horn.

Charge to the Candidate—Rev. W. L. Greene.

Charge to the Church—Rev. A. L. Davis.

Welcome to the Candidate—Rev. A. C. Ehret.

Vocal duet—"One Sweetly Solemn Thought," Mr. Neal Mills, Mr. Everett Harris.

It was voted that the clerk of the council be requested to report this meeting to the corresponding secretary of the General Conference and ask the Conference to recognize this ordination.

Benediction—Rev. Hurley S. Warren.

Following the benediction Rev. and Mrs. Warren and his mother were invited up front, and the congregation went forward to welcome them.

Many people have difficulty in distinguishing between a "majority" and a "plurality" as these terms are used in connection with elections. A majority is more than half of all the votes cast for the candidates seeking a particular office. Suppose 100,000 votes are cast in an election for a member of Congress. One candidate receives 60,000, one 30,000, and the other 10,000. The one receiving 60,000 gets a majority of all the votes cast—namely, more than one-half. A plurality is the difference between the number received by the one who gets the most and the number received by the one receiving the next highest number. Suppose again 100,000 votes are cast for three candidates. One receives 40,000; one 35,000, and the other 25,000. The leading man wins by a plurality of 5,000 votes—the difference between his vote and the next highest man. The winner under such a condition would be called a minority official, because his vote was less than half the votes cast.—*The Pathfinder*.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS
Contributing Editor

AN OLD PRAYER STILL GOOD

(Here is an interesting old prayer in verse, which dates from the eighteenth century at least. It is of English origin, but its author is unknown. It is as appropriate today as when written, as a petition for divine help in living a happy, healthy, and useful life here on earth.)

Give me a good digestion, Lord, and also something to digest.
Give me a healthy body, Lord, with sense enough to keep it at its best.
Give me a healthy mind, good Lord, to keep the good and pure in sight.
Which seeing sin, is not appalled but finds a way to set it right.
Give me a mind that is not bound, that does not whimper, whine, or sigh.
Don't let me worry overmuch about the fussy thing called I.
Give me a sense of humor, Lord; give me the grace to see a joke.
To get some happiness out of life and pass it on to other folk.

—*The Churchman (New York)*.

A trip from Wisconsin to Arizona to visit a saw mill would seem rather like a long and needless flight. However, early in the afternoon after leaving Flagstaff, we found ourselves on the station platform at Williams, Ariz., with nearly two hours to wait for a train to Grand Canyon, and a little distance away stood a saw mill in good running order. After a hasty lunch we walked out to the edge of the little town where the mill is located and asked if visitors were allowed. We were told that we might visit the plant but that we should have to walk some distance farther to the other end of the grounds to find the office and some one who could give us official permission to enter the buildings. The distance, in the heat of the early afternoon seemed long, but when I attempted to estimate in terms of miles or fractions thereof Friend Husband reminded me that when it comes to measuring distances, the measuring hand of the circle of my vision is somewhat elongated, so I gave up the attempt and will not discuss the question of distance further than to say it was a "goodish piece."

When we entered the office, the superintendent courteously gave us permission to go through the plant and, taking his hat, said he would go with us and get us started. He not only got us started but he went all the way with us. His interest seemed to deepen when he learned that we were from Wisconsin and that we had never been shown through a saw mill. He said he was from Michigan and had lived in Williams three years. It may be that he felt that we were old neighbors, however that may be, he was most pleasant and neighborly to us.

In traveling through our own Wisconsin north woods we have often seen logs being floated down the rivers to the saw mills built along the rivers. Here we saw no rivers. The logs were brought to the mill on trains or trucks. We watched the men rolling immense logs into a large pond, where other men poled them around until they were at last on an inclined moving track that carried them up into the building. Here other moving tracks carried them to and through hand saws where they were sliced into thick boards. We followed the progress of these boards with much interest. The good ones were carried on movable tracks straight to the lumber piles, but most of these boards had poor spots or were of very uneven shape; these followed more circuitous routes, losing here a section from one side, there a section from the other side, or perhaps a sizable section from the length, before they were ready to join the wider boards in their passage over the tracks that ran above the last saws on the way to the lumber piles. These last saws were very fascinating and we stood for a time watching them operate. There was room on these tracks for several rows of boards to pass at one time, and as they passed along suddenly little saws, like little fingers, shot up from below and almost immediately the board was cut across. A bit farther down the track another finger shot up and the process was repeated, then the bad part that had been cut out fell away into the discard, and the good boards rode triumphantly along to the lumber pile. I watched the process some little time before my attention was directed to the man across and a little above the tracks, who controlled the lever working all these saws. It seemed to me that his eyes must suffer from the

strain of continually watching that mass of moving boards. It seemed that he could never lift his eyes to rest them for fear that some board would get past that had no business among the good boards. He seemed very particular while we watched, maybe because the manager was there, but I would rather think that he was just following his ordinary routine and that his mill always puts out good lumber. Now if I ever see a board with a bad spot in it I am sure that I shall think that some man's eyes became tired and he let them rest a moment too long, however these boards are all inspected before they leave the plant, so these saws may have another chance if any poor material is sent through.

Remember what Shakespeare said about finding "sermons in stones"? I found quite a preachment that day in the way those last saws worked. Suppose, just suppose, that each of us could spread out her life where all the habits, good and bad, would pass before her eyes, and that she might work a lever strong enough and fast enough for her fingers to fly and cut out the bad habits, and that these bad habits might fall into the discard while the good habits could be carried on into usefulness. How many little habits of criticism, faultfinding, selfishness, and kindred habits we might find in this scrutiny, and how much pleasure we might find in cutting them out! Each board was cut without reference to the board next to it, and there was no dallying; either the board was good and passed along or there was a bad spot and it was cut out.

We were taken to the shops where the saws are sharpened. Each day all the saws that were used the day before are sharpened; each point on these saws receives individual attention from the sharpening machine, so that on the morrow the saw will be ready to meet a new run of logs.

I was interested too in watching the disposal of the finished lumber. Trucks equipped with clamps drove over low piles of lumber, and the clamps were lowered and fastened themselves around the pile, and away they went, trucks and lumber and all. If all homes were equipped with as many labor saving devices as was this saw mill, a woman's work would sometimes all get done. I believe it. You know it was a long time ago that some one said that "Woman's

work is never done." Many labor saving devices have appeared since then.

We had not seen many forests as we rode through the country near Williams, so we asked the superintendent where they found their logs. He replied that they were long-leafed pine trees from the National Park, and that only those trees are cut that the forest rangers mark for cutting. While the plant employes four hundred men, and they are cutting a hundred thousand feet a day, it is estimated that they have enough timber in sight to last eighteen years at the same rate they are cutting now.

About train time we found our way back to the station and had time to collect our baggage before the train arrived, although we did not have much time to spare, did not have time to walk through the main street of the town, but took the shortest way we could find to the station.

REPORT OF TREASURER OF WOMAN'S BOARD

Mrs. A. E. Whitford		
In account with		
The Woman's Executive Board		
For three months ending September 30, 1928		
Dr.		
To cash on hand June 30, 1928.....	\$	30.23
H. R. Crandall, Onward Movement.....		749.49
H. R. Crandall, Albion Home Benefit Society..		35.00
H. R. Crandall, Hartsville Ladies' Aid.....		20.00
H. R. Crandall, North Loup Woman's Missionary Society.....		75.00
H. R. Crandall, Verona, N. Y.....		15.00
H. R. Crandall, Walworth—"Helping Hand" ..		27.00
H. R. Crandall, White Cloud, Mich.....		25.00
General Conference collection.....		19.65
Riverside, Calif.; Mrs. Metta Babcock.....		5.00
Milton, Wis., Circle No. 3—Dr. Crandall's expenses to Northwestern Association.....		20.00
Milton, Wis., Circle No. 3—Mrs. C. C. Van Horn.....		30.00
Glenn Ranch, Calif., Mrs. Lucy E. Sweet—Jamaica.....		5.00
	\$	1,056.37
Cr.		
Tract Society.....	\$	500.00
Prize—Ladies' Aid, Garwin.....		2.00
Davis Printing Company, treasurer's and secretary's reports.....		10.52
Programs for Conference.....		2.00
Mrs. G. C. Cook, treasurer General Federation of Woman's Boards.....		10.00
Dr. Crandall—Expenses to Northwestern Association.....		20.00
Mrs. C. C. Van Horn—Little Prairie.....		30.00
Mrs. Edwin Shaw, corresponding secretary.....		5.00
	\$	579.52
Balance on hand, September 30.....		476.85
	\$	1,056.37

WORKER'S EXCHANGE

THE EVANGELICAL SOCIETY OF ALFRED, N. Y.—The members of the Evangelical Society of Alfred send greetings to the sister societies of the denomination.

The year just past has been a busy one for us, and perhaps your members would like to know about some of our activities.

We had a sale of aprons and other articles on February 22, 1928, and realized from it \$108.85. We are preparing another sale in 1929—same date.

Our contribution for the Onward Movement through the Alfred Church was \$150—our pledge was for one hundred only.

We gave \$50 for the denominational building and five for Elder Coon's typewriter. We sold calendars and denominational books, raising a small sum and with it furnished the SABBATH RECORDER to several families unable to subscribe for themselves. A thank-offering is solicited each year from our members; last November it amounted to \$35.85.

Each year we send Christmas greetings to our absent members and to all "shut-ins" in the community. Flowers are also sent in case of the illness or death of a member.

A request came from the Bible Society of New York for old, worn out, or unused Bibles, to be repaired by them and put in use. We collected and sent fifty Bibles.

We sent a large box of clothing to the Near East Relief.

A committee was appointed to look over the Jessie B. Whitford home for theological students and it found certain repairs necessary. The society hired the papering done and the committee met and repaired shades, curtains, rugs, etc., and arranged the furniture. An appeal was sent out for furnishings—either to be given or loaned—and such a generous supply was sent in that the first floor, consisting of parlor, living and dining rooms, kitchen, and two bed rooms, are well and comfortably furnished.

This year four theological students, none of them married, are occupying the house and are very proud and pleased with their surroundings. They are doing their own cooking, and keep the rooms in excellent order.

A reception was given at the house at the beginning of the college year and sixty-seven people came and inspected the rooms. One of the things of interest was the pantry shelves, where the canned fruits, jellies, pickles, etc., were stored, which they had put up themselves for winter use.

Please remember, dear sisters, when you compare this with your own work, that we have two church societies in Alfred, each doing its own line of work.

Yours for the good cause,

L. A. R.

Alfred, N. Y.,

October 12, 1928.

REPORT OF CONFERENCE COMMISSARY COMMITTEE

To the Seventh Day Baptist Church of Riverside the Commissary Committee makes the following report:

Meals were provided at the cafeteria of the Polytechnic High School during Conference with the exception of the supper on Tuesday of Conference week, which was served at Fairmount Park.

Because of the method of serving meals and the failure of our cash register to function some of the time, we are unable to report the exact number of meals served. We do, however, submit the following estimate, which is approximately correct.

Average daily number of meals served	380
Average daily number of meals served to helpers	48
Average cost per meal	37½
The exact receipts and expenditures follow:	
Total from sale of food at cafeteria and park	\$866.50
Total expenses	801.48

Balance on hand

\$65.02

HARRISON M. PIERCE, M. D.,

Chairman Commissary Committee.

Washington is very strict about proper treatment of the flag—for some. William Rheubottom, aged colored man, innocently used a thrown-away flag as a danger signal on the rear end of a rickety wagon and was fined \$25 or 25 days in jail for his error. On the other hand, the government ignores flag regulations to drape the Stars and Stripes in unethical manner over stands and monuments, and has even flown it upside down on the White House, without anything being done to the persons responsible.

—The Pathfinder.

YOUNG PEOPLE'S WORK

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

REMEMBER GOD

Topic for Sabbath Day, November 24, 1928

DAILY READINGS

Sunday—Remember God early (1 Sam. 3: 1-10)
Monday—Remember God's goodness (Ps. 103: 1-13)
Tuesday—Remember God in temptation (Matt. 4: 1-11)
Wednesday—Remember God judges (2 Cor. 5: 10)
Thursday—Remember to imitate God (Eph. 5: 1, 2)
Friday—Remember God in business (Luke 12: 13-21)
Sabbath Day—Topic: Remember God! (Eccl. 12: 1; Ps. 103: 1-5)

PRAISE FOR GOD

I thank thee for the stars that shine
Supreme among the heavenly host;
But thou dost lead the golden line,
And for thyself I thank thee most.

I thank thee for the loveliness
That decks the wood, the field, the coast;
But thou, of all that thou dost bless,
Art fairest, and I praise thee most.

I thank thee for majestic mind,
The thought that seers and sages boast;
But thou dost lead thy creatures blind,
And for thyself I thank thee most.

I praise thee for man's mastery,
Each gain another starting-post;
But all he finds in finding thee,
And for thyself I praise thee most.
—Amos R. Wells.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, November 24, 1928

DAILY READINGS

Sunday—Thankful for prosperity (Deut. 16: 10-11)
Monday—For spiritual blessings (Ps. 103: 1-5)
Tuesday—For daily bread (Acts 2: 46, 47)
Wednesday—For life's little blessings (Phil. 4: 6)
Thursday—For Christian fellowship (Acts 28: 15)
Friday—For knowing God (Matt. 11: 25, 26)
Sabbath Day—Topic: What have I to be thankful for? (Ps. 103: 1-13. Thanksgiving)

SOMETHING TO DO

Spend a week deliberately trying to make some definite persons thankful that you are alive. Tell of your experiences in this meeting.

MY WORK TODAY

Let me do today something that shall take
A little sadness from the world's vast store;
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience
say,
Because of some good act to beast or man—
The world is better that I lived today.
—Selected.

WHAT I AM THANKFUL FOR LURA MAE FITZ RANDOLPH

There are many things that each of us has to be thankful for, and if you try to think of as many of these as you can when blue, you can not imagine how it will cheer you, or how it will bring back the smiles.

I have so many things to be thankful for that I am ashamed of being blue when I start thinking of them.

I have a Christian home, loving parents, and many friends. I can be thankful that I know about the true God, and about the loving Jesus, who died on the cross to save us all from our sins. I can be thankful for the influence of loving Christian parents and friends.

I can be thankful for my health, and I am truly thankful for all my sisters and brothers, and for their health and happiness.

How can I be downhearted when I think of all these blessings and many others?

"Count your blessings, name them one by one," and see how quickly the frown is chased away from your face, and the "blues" give way to joy and sunshine.

GET ACQUAINTED

The following extracts from a letter to the superintendent are of value for "Get Acquainted" purposes:

DEAR COUSIN JOHN:

If I am not mistaken you are the Intermediate superintendent of the Seventh Day Baptist churches. If you have no objections, would you please send an efficiency

chart to me for use of our society? We just reorganized yesterday afternoon.

I am going to junior high school this year, and am taking algebra, English, botany, and Latin. You did not know that we had another musical instrument since you saw us a year ago, did you? Before school began this year mother bought me a 'cello. I am going to play in the Sabbath school orchestra a week from next Sabbath. Next year I hope to play in the high school orchestra.

Your friend,
SARA DAVIS.

161 Champion Street,
Battle Creek, Mich.,
October 7, 1928.

To Miss Venita Kenyon,
1087 N. Edgemont,
Los Angeles, Calif.

DEAR VENITA KENYON:

At Intermediate Christian Endeavor last week we planned who should write to the different people from certain Intermediate corners. I was chosen to write to you, so I will try to tell something about our corner.

We meet every two weeks on Sabbath afternoon. In the other weeks we have the "All endeavor" at night. Each family brings some food to help for supper. Then we have singing of hymns, prayers, and later, games. It is very interesting, I think. Not very many have attended the "All Endeavor" as yet, but we are hoping more will come soon. Our Intermediate Christian Endeavor has from sixteen to eighteen present, usually, at each meeting. Lloyd Burdick is our president and Lilah Millard secretary. Mrs. E. D. Van Horn is our superintendent. We choose leaders for each meeting and take our topics from the SABBATH RECORDER.

I am fourteen years old and in the second year in Alfred High School.

Your Christian Endeavor friend,
RENA CLARKE.

Alfred Station, N. Y.,
October 13, 1928.

ADDRESSES

Here is one new name to add to our list. Are you keeping a list of all the names that appear in the "Get Acquainted" column?

If you do not know yet about our "Get Acquainted" column see RECORDER September 17, page 380, and October 8, page 472.

INTERMEDIATE CHRISTIAN ENDEAVOR
SUPERINTENDENT.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was called to order by the president, Mrs. Ruby Babcock, opening the meeting with prayer.

Minutes of the previous meeting were read.

The treasurer gave a report for the quarter. A bill of \$5 for postage was allowed the corresponding secretary. The treasurer's report follows:

TREASURER'S REPORT FOR QUARTER ENDING SEPTEMBER 30, 1928

Dr.	
Amount on hand July 1, 1928.....	\$532.89
Onward Movement for June.....	354.56
Onward Movement, North Loup.....	25.00
Onward Movement, North Loup Christian Endeavor.....	10.00
Riverside Christian Endeavor.....	15.00
Onward Movement for July.....	20.55
One-third Collection at Conference.....	19.65
Onward Movement for August.....	8.22
	\$985.87

Cr.

Mrs. Marjorie Maxson, advance Conference expense.....	\$175.00
Conference awards.....	28.75
Corresponding secretary, supplies.....	8.00
Corresponding secretary, salary.....	20.00
Expense of two delegates to group meetings, Milton.....	20.00
R. R. Thorngate, American Tropics.....	25.00
Balance September 30, 1928.....	709.12
	\$985.87

The report of the corresponding secretary was received as follows:

REPORT OF CORRESPONDING SECRETARY, SEPTEMBER, 1928

Number of letters written—40.
Bulletins have been mimeographed from Mrs. Grace Osborn, Mrs. Mae Wilkinson, Mrs. Frances Babcock.

Correspondence has been received from Rev. G. D. Hargis, Miss Elsie Van Horn, Mrs. Grace Osborn, Mrs. Elisabeth Austin, Mrs. C. L. Hill, Miss Fucia F. Randolph, Morton Swimney, Rev. J. F. Randolph, Royal Crouch, Miss Vivian Hill,

Miss Alberta Simpson, Rev. A. L. Davis, Dean J. Nelson Norwood, Mrs. Frances E. Babcock, Carroll Hill, Rev. William Simpson.
Activities charts were sent out.

FRANCES FERRILL BABCOCK.

Correspondence was read from the following: Rev. John F. Randolph, Mrs. Frances Sholtz, Mrs. Grace Osborn, Miss Fucia F. Randolph, Miss Vivian Hill, Miss Elsie Van Horn.

The delegates to the Associational Group Meetings at Milton, Wis., Mrs. Ruby Babcock and Mrs. Marjorie Maxson, reported briefly.

The chairman of the field committee discussed some questions which have come before that committee.

The committee on board activities announced a standard social for board members and their families.

The superintendent of activities tendered his resignation, which was accepted.

Moved that Russell Maxson become activities superintendent to fill this vacancy. This motion carried.

Members present: Dr. B. F. Johanson, Mrs. Ruby Babcock, E. H. Clarke, Mrs. Frances Babcock, Russell Maxson, Glee Ellis, Virginia Willis, Lloyd Simpson, Mabel Hunt, Mrs. Marjorie Maxson.

The minutes were read and corrected and the meeting adjourned.

Respectfully submitted,

MRS. MARJORIE MAXSON,

Recording Secretary.

Battle Creek, Mich.,

October 4, 1928.

ENJOY ANNUAL PARTY

The annual party of the Young People's Board of the Seventh Day Baptist denomination was given last evening at the home of Mr. and Mrs. Russell Maxson, Eldred Street at Bechman Avenue. Thirty-five were in attendance, including members of the board and their families. The program included a variety of stunts and several short travel talks. Mr. and Mrs. Maxson told of their motor trip to Riverside, California, where they represented the Young People's Board at the annual General Conference of the denomination. Light refreshments were served, after which brief devotionals brought the meeting to a close.—*Battle Creek Moon-Journal.*

OBSERVATIONS ENROUTE

H. D. CLARKE

Introductory to the subject, permit me to say, I have been having a two months' "hike" into Minnesota and Iowa and many visits with old friends and also relatives of my late wife. On the path enroute I came across many of the orphan wards I placed years ago, and enjoyed delightful welcomes they gave me, and viewed with much satisfaction their growing families. It will interest sympathetic people to know that as the world views citizenship and "doing well," eighty-seven per cent of all I placed in homes have done well. A good many availed themselves of an education or were helped to it; there is a larger percentage who went through high school and entered college than is the average in the United States. For this "there's a reason."

One of the proud experiences of this visit was at East Dubuque, where "one of my boys" is now a promising and well-loved pastor of a Wesleyan Methodist Church, and where I preached one Sunday morning on his invitation. I have also met successful housekeepers among the girls—the greatest known art—stenographers, bookkeepers, teachers, nurses, and other professions. Some of the "boys" served in the World War.

While at Des Moines, Iowa, I spent a week among them and made headquarters with Brother R. G. Davis, retired minister of the gospel. We attended, one Sabbath, the Seventh Day Adventist church, a live one with wonderfully increasing growth. They had received into the church this year to date over one hundred converts to the Sabbath. And more were considering the matter seriously, one visiting Brother Davis and myself at his home.

I am led to "observe" what Brother Davis said to me, that if Seventh Day Baptists had had on the ground or in the city a live evangelist, who believes the Sabbath of the Lord is a most important matter and related to salvation as it is, we might have had now a good beginning there and a church that is destined to *live*. The field is ready for the harvest with no laborers and too little interest among us in what we profess to be our mission. Our friends of the "Advent faith" have trained their young people thoroughly to work and sell litera-

ture and to do real mission work there. Some of us may have our prejudices and belittle their efforts, but we can learn a great lesson from them in matters of zeal and consecration. With all of their errors as we view it, it is far better to have a hundred converts to the Sabbath of the Bible and immersed Christians than to see them drift about as unbelievers. *For one, I rejoice in it.*

Our own college students do some good work, but too many stop half way while in training for life's work, and too few turn their attention to spiritual efforts. Physical laboratory work is good, but spiritual laboratory work is far better. Knowledge gained through study is to be sifted through experience, and only that which "comes through clean" is worth while.

Let our young people be of a type that is equipped to go out with minds set to a purpose and with nerves, minds, muscles trained for immediate use in God's harvest field. While the home field is as important as the foreign, let us not forget that in the Far East are fully ten million boys and girls of school age in ignorance of the gospel, and that is a boy and girl for every inhabitant in the United States. Are *our* schools really Christian schools, having the purpose of sending out fully equipped men and women as the "salt of the earth" and "light of the world" to win it to Christ? Or are we just having in view intellectuals and worldly, ambitious ends to "get a living" and "be a worldly success"? Just see the hosts of Sabbath-keeping young people who have little care or interest in the great mission of our people, who are going away to join the ranks of unbelievers in a race for the world's goods. It is a pity and a crime. To be sure we want to make "good citizens according to the best standards of this enlightened age," but we also want to make good useful Christians who will consolidate the gains made by our churches and preserve and instruct a natural increase therein.

Shall we not truly have schools that make great effort in every possible way to send out educated disciples of Jesus, in every profession of life, educated in all the essentials of real Christian living?

Many good people are beginning to doubt the existence of such schools. We want

teachers (we may have some) who are themselves transformed by the power of the living Word, believers in a divine authoritative Book, full of zeal to help make Christian character and active workers among us. Such investments pay heavy dividends. But only devout teachers, praying men and women who take hold on God's promises, can do the work our schools pretend to do. They must be men and women believing and living the fundamentals of God's revelation to man.

Seventh Day Baptists are looking now and praying for such schools and helpful influences for the boys and girls they send away from home to study to make themselves approved of God. Schools that do not show such results will ere long be rejected by the "common people." When Seventh Day Baptists really consecrate themselves to their God-given mission and *live* the lives of such, they will turn out men and women capable and actually leading hosts to the truth we believe. Our churches will then increase in grace and numbers, and new churches will spring up having the revival spirit that brings sinners to Jesus Christ and salvation. Will that be, my brethren, or will God take away our light and work and give it to another?

TO A MOUNTAIN VIOLET

Wee, modest, little violet,
With face like heaven's blue!
You get God's sunshine, violet,
And feast on sparkling dew.

They put the color in thy face,
Upturned to greet the eye;
Thou art all purity and grace—
A hope for those who sigh.
The weary pilgrim sees thy look,
Then brightens up his eye,
And heaven seems quite near the nook,
Where thou dost bloom and die.

I would that men would do as thou,
With gifts that they receive;
For, chances that they let go now,
They never can retrieve.
They might show forth a Savior's love,
And learn to do his will;
Reflecting smiles from skies above,
The world with sunshine fill.

—E. P. Jots.

There is no sex in politics.—Mrs. Ruth Hanna McCormick.

CHILDREN'S PAGE

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

DEAR CHILDREN:

With the exception of the fine letter from Loren Osborn, last week, no more letters or stories have come from you, and really I am beginning to get worried. Those who have already written surely can continue the good work, and besides, there must be many other children who have never helped to fill the Children's Page who can also write some very interesting things. Nearly every day someone tells me, "Oh, how I do enjoy the children's letters in the RECORDER! They are all so good."

Come one, come all, and cheer us all up by writing just as soon as you possibly can. You had some fine times during your summer vacation; please tell us all about it. Perhaps you write little stories for your English work in school; give us the pleasure of reading them in the RECORDER. Tell us in your own words some favorite story of yours; write a story about some favorite picture; write us about some of the interesting things that happen to you at home or in school; oh, there are so many things you could write about and that we should enjoy reading. Don't wait for me to urge you any more but write today.

I know you will all enjoy the story Miss Mary A. Stillman has kindly sent us this week. We surely owe her a vote of thanks for the interesting letters and stories she writes for us. And, aren't Miss Alice Annette Larkin's poems fine? To her, also, and to all of our grown-up friends who write so entertainingly for us, we owe our thanks, do we not? We hope that others will help us make our page interesting.

Sincerely your friend,
MIZPAH S. GREENE.

NED'S TRAPPING

MARY A. STILLMAN

"Something is carrying off my potatoes," remarked mother at the breakfast table. "Every night a few small ones disappear."

"I heard what sounded like a potato rolling around the shed attic," answered Ned. "You did!" said father, "then we must set the rat trap up there." So the trap was baited with a pumpkin-seed and carried up-stairs.

The next morning the seed was gone but the trap was not sprung. "Must have been a dainty rat to carry off the seed and not get caught," said father. That day when Ned opened the big door of the woodshed a little red apple almost dropped on his head, through a knot hole in the floor above. Then there was a great scampering of little feet.

Mother was cooking and set out a panful of apple cores and parings; when she went to empty them every seed was gone! "Ned," she said, "please take those peach pits from the step and plant them." "Which step? I can't find any." Every peach pit was gone too!

"If that animal likes peach pits we will wire one into the glass trap and see if we can not catch him, whatever he is. We can not have him wintering in the attic." So the glass trap was set, and next day the culprit was caught—not a rat nor a field mouse, but a bushy-tailed red squirrel.

"Oh mother," begged Ned, "don't drown him. See his bright eyes! Let me take him off into the woods and let him go."

"It will have to be a long way then, more than a mile or he will come back. How would the oak grove do? There are plenty of acorns there, and he can make a nest in a hollow tree. You may invite two boys to go with you after school, and perhaps you can find some nuts while you are out."

So Mr. Bushy-tail was carried to the grove a mile and a half away. He seemed very glad to be released from his glass prison. The chestnuts trees had all been killed by blight, but the boys came home with their pockets full of beech nuts just in time for a hot supper.

The picnickers were obliged to cross a railroad track in reaching the place where they were to have lunch, and little Bobby, going ahead, saw a train approaching. Eagerly he shouted to his father, who was still on the track: "Hurry, daddy, or else give me the lunch."—*Progressive Grocer.*

OUR PULPIT

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

THE ETERNAL VISION

REV. HURLEY S. WARREN

(Pastor of the churches at Friendship and
Scio, N. Y.)

SERMON FOR SABBATH, NOVEMBER 17, 1928.

Text—Acts 26: 19. (Twentieth Century.)

ORDER OF WORSHIP

DOXOLOGY

PRAYER

RESPONSIVE READING—Psalm 19

HYMN—All Hail the Power of Jesus'
Name

OFFERING

SCRIPTURE LESSON—Isaiah 6: 1-8

PRAYER

HYMN—Jesus Calls Us

SERMON

HYMN—O Zion, Haste

CLOSING PRAYER

"My life, then, from youth upwards, was passed, from the very first, among my own nation, and in Jerusalem, and is within the knowledge of all Jews; and they have always known—if they choose to give evidence—that, in accordance with the very strictest form of our religion, I lived a true Pharisee. Even now, it is because of my hope in the promise given by God to our ancestors that I stand here on my trial—a promise which our Twelve Tribes, by earnest service night and day, hope to see fulfilled. It is for this hope, your Majesty, that I am accused—and by Jews themselves! Why do you all hold it incredible that God should raise from the dead? I myself, it is true, once thought it my duty

Paul, an apostle, tells the story of his life as he stands before King Agrippa. Let us hear the Scriptures as Paul speaks:

Turning to Paul, Agrippa said, "You are at liberty to speak for yourself."

Then Paul stretched forth his hand and began his defense.

"I have been congratulating myself, King Agrippa," he said, "that it is before you that I have to make my defence today, with regard to all the charges brought against me by Jews, especially as you are so well-versed in all the customs and questions of the Jewish world. I beg you therefore to give me a patient hearing.

to oppose in every way the name of Jesus of Nazareth; and I actually did so at Jerusalem. Acting on the authority of the Chief Priests, I myself threw many of the People of Christ in prison, and, when it was proposed to put them to death, I gave my vote for it. Time after time, in every Synagogue, I tried to force them by punishments to blaspheme. So frantic was I against them, that I pursued them to towns even beyond our borders." Acts 26: 1-11. (Twentieth Century.)

Paul, called Saul, was present at the stoning of Stephen. That great deacon, who was also a great preacher, was the first

one appointed in the Apostolic Church. He had been arrested and brought before the council on false charges. As he made his defense and as they listened to what he was saying, "the Council grew frantic with rage, and gnashed their teeth at Stephen. He, filled as he was with the Holy Ghost, fixed his eyes intently on the heavens, and saw the Glory of God and Jesus standing on God's right hand.

"Look," he exclaimed, "I see Heaven open and the Son of Man standing at God's right hand!" At this, with a loud shout, they stopped their ears and all rushed upon him, forced him outside the city, and began to stone him, the witnesses laying their clothes at the feet of a young man named Saul. And they stoned Stephen, while he cried to the Lord: "Lord Jesus! receive my spirit!" Falling on his knees, he cried out loudly, "Lord, do not charge them with this sin"; and with these words he fell asleep. Saul approved of his being put to death."

"On that very day a great persecution broke out against the Church which was in Jerusalem; and its members, with the exception of the Apostles, were all scattered over the districts of Judaea and Samaria. Some religious men buried Stephen, with loud lamentations for him. But Saul began to devastate the Church; he entered house after house, dragged out men and women alike, and threw them into prison." Acts 7: 54—8: 3.

Again listen to the apostle as he tells the king of the crisis.

"It was while I was travelling to Damascus on an errand of this kind, entrusted with full powers by the Chief Priests, that at mid-day your Majesty, I saw right in my path, coming from the heavens, a light brighter than the glare of the sun, which shone all around me and those travelling with me. We all fell to the ground, and then I heard a voice saying to me in Hebrew—'Saul, Saul, why are you persecuting me? By kicking against the goad you are punishing yourself.' 'Who are you, Lord?' I asked. And the Lord said: 'I am Jesus, whom you are persecuting; but get up and stand upright; for I have appeared in order to appoint you a servant and a witness of those revelations of me which you have already had, and of those in which I shall yet appear to you, since I am choosing you

out from your own people and from the Gentiles, to whom I now send you to open their eyes, and to turn them from darkness to light, and from the power of Satan to God; so that they may receive pardon from their sins, and a place among those who have become God's people, by faith in me.'" Acts 26: 12-18.

Saul was a man of promise as the world mind viewed it. He was successful in his mission of relentless persecution, and no doubt had hopes of becoming a high authority himself later. This Saul was bound for Damascus, that city which had been added to the list of the doomed ones, when the vision came to him. A light, at midday, brighter than the glare of the sun, came from the heavens and stripped the persecutor of all his power. He was helpless because he had met his Lord.

Friends, there may be some one whom you know who has determined to be done with sin, because he has seen Jesus, and who is absolutely helpless, groping for light, but needs to be shown the way. Paul became blind for a time and had to be guided by a friend.

The turning point had come in Saul's life. Only a crisis, and *this crisis*, could have melted him and molded him for the Master's work. He who had been vigorously pursuing and putting to death could not have been stopped in any other way. Oft-times today, only a crisis in the life of an individual will turn that person to God.

The result of Paul's experience was an unbounded effort for his Master. His zeal is evident even in the presence of governors and kings, and indeed his persuasion is impelling as his words glow with the warmth of the gospel.

"After that, King Agrippa, I did not fail to obey the heavenly vision; on the contrary, first to those at Damascus and Jerusalem, and then through the whole of Judaea, and to the Gentiles as well, I began to preach repentance and conversion to God, and a life befitting that repentance. This is why the Jews seized me in the Temple, and made attempts upon my life. However I have received help from God to this very day, and so stand here, and bear my testimony to high and low alike—without adding a word to what the Prophets, as well as Moses, declared should happen—that the

Christ must suffer, and that, by rising from the dead, he was destined to be the first to bring news of Light, not only to our nation, but also to the Gentiles."

While Paul was making this defense, Festus called out loudly:

"You are mad, Paul; your great learning is driving you mad."

"I am not mad, your Excellency," he replied, "on the contrary, the statements which I am making are true and sober. Indeed, the King knows about these matters, so I speak before him without constraint. I am sure that there is nothing whatever of what I have been telling him that has escaped his attention; for all this has not been done in a corner. King Agrippa, do you believe the prophets? I know you do."

But Agrippa said to Paul:

"You are soon trying to make a Christian of me!"

"Whether it is soon or late," answered Paul, "I would to God that not only you, but all who are listening to me, might today become just what I am myself—except for these chains!"

Then the king rose, with the governor and Bernice and those who had been sitting with them, and, after retiring, discussed the case among themselves.

"There is nothing," they said, "deserving death or imprisonment in this man's conduct"; and, speaking to Festus, Agrippa said:

"The man might have been discharged, if he had not appealed to the Emperor."

Let us ponder the principles of Paul's vision for our own good.

The Cambridge Bible says about the words: "I was not disobedient"; "the verb should be more fully translated 'I did not become disobedient.'" The thought goes back to the kicking against the goads, "the opposition of previous times. That was at an end now. Jesus was 'Lord,' and Saul's only question 'What wilt thou have me to do?'"

We do not receive our visions in the same direct way in which Paul received his—yet they are none the less heavenly. They are from God, as was Paul's, because Christ gives us the visions. However, our ideals come mediately. Great lives put before our souls visions of qualities of character which move us to more noble achievements.

Above all, we find in the pages of the holy Scripture God revealed in and through his Son, Jesus Christ our Lord. Under the guidance of his great example we are led honestly and sincerely to do his teachings.

The founders of our great republic looked far ahead into the future years as they made, under divine guidance, splendid provision for the welfare and happiness of generations to come. And we here today are enjoying the blessings which have come through the dreams of our forefathers. May we not catch the vision and do our part in making this a great Christian nation?

The vision of world peace should ever be with us as Christian people. We must start with a clear image of the ever-living Prince of Peace. We ought always to strive to make real that wonderful message of the angels when Jesus was born, "Glory to God in the highest, and on earth peace, good will toward men." At this time of the year our pulses quicken with the thought of the many thousands who paid the supreme sacrifice. As we pass the tenth anniversary of the close of the most dreadful and tragic conflict the world has ever known, let us rededicate our lives to the cause of universal peace.

There is the vision of happy home life which seems to be getting dim and blurred in many circles today. Again, we can only have before us the picture of right relations in the family by first having a vision of that One who is the Source of all visions, that great Personality, Jesus Christ.

The noblest vision which a young life can have is that of Jesus who gives the vision of a pure and holy life, a life in whose daily rounds the will of the Master is the North Star. We, the young men and young women of today, owe it to our fathers and mothers, owe it to the generations which are to come after us, and above all we owe it to our Master, whose whole being was pure and holy love, to obey this the noblest of visions.

"Whereupon, O king Agrippa, I was not disobedient to the heavenly vision."

Paul had the vision of Jesus the Christ, then he obeyed. Someone may say, "I have not been obedient to a vision, because I could not." Oh, no. When one can not obey his vision it is not a vision from Jesus

the Christ. The Master knows our limitations and will not beckon us on to something we can not undertake.

"Vision ever goes before action, and true action is loyalty to vision." May we have always before us the Eternal Vision, Jesus Christ. As we seek to know his will for our lives from day to day, may he become near and dear to us. As we strive to gain new and fresh pictures of our relation to him as Master and Lord, may our living be one of loyalty.

May we say with Paul, "I did not fail to obey the heavenly vision."

ON OUR SHELVES

Speaking of study classes, as we were last week, reminded me that perhaps a study of the Sabbath itself might be good for those who do not know as much about it, and the reasons for it, as they should. Sometimes it seems as though the younger people have grown up, not knowing why they observe the seventh day of the week, except that their parents did. That is a rather flimsy reason, and likely to get upset sometime if you don't know what is back of your parents' beliefs.

Rev. A. J. C. Bond has written two books that are good for such a class. One is the series of lessons that were printed for use in the Sabbath schools in 1926. It is bound in dark blue cloth; the price is seventy-five cents. The other is *Sabbath History I, Before the Beginning of Modern Denominations*, which is bound in green cloth, price fifty cents.

Dr. Arthur E. Main has written one also. It is *Bible Studies on the Sabbath Question*, and is also written particularly for study classes. The book sells for one dollar.

We will be glad to send any of these books on approval.

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

The religious reformer who thinks he can make men good by law, is like the man who thinks he is adding strength to his weak fence by giving it a coat of whitewash.

—Liberty

HAVE YOU MADE YOUR WILL?

MRS. L. E. LIVERMORE

Have you made your will? It seems best and quite necessary that you should, in this time of disaster and uncertainty.

How your thoughts travel over your possessions—bonds, mortgages, bank stock, houses, lands, and property of whatsoever shape, or form, etc. It means so much to you, what becomes of it.

You turn it over and over in your mind, and finally visit an attorney and pronounce it "Done!" You breathe a sigh of relief. "Nothing more to be thought about it!"

But, friend, did you will away all that you possess? Emphatically, you say, "Yes! I disposed of all I have!"

I wonder if you did not overlook your richest possession? To *whom* did you will your soul? Some one is going to have it, when you leave this earth, and it is for you to decide *who!* Is it to go to the "Giver of every good," or the "Power of darkness"?

Long centuries ago there was a will made in your favor. What use have you made of what was bequeathed you? He willed you "eternal life." It is the will of your heavenly Father that "not any should perish." He sealed it with the blood of his Son, Jesus, and you are his witnesses. He willed you the "Pearl of Great Price," "precious above rubies."

Do you wear it as a badge for him? If you have not made your will, do not delay to make it for him who laid down his life for you.

Kissimmee, Fla.

DESIRE

Build not on anything except God's will,
And then thou canst not fail whatever falls;
Laughter may hide where terror now appalls;
Thy dearest wish may prove a craftier ill;
Failure may yield thee a diviner thrill
Than any triumph which thy heart recalls;
And the rude hand which levels down thy walls
The quest of all thy labors may fulfil.

Fear not to purpose, and to plan, and strive!
But loosely hold the reins of thy desire;
Cherish the hunger of thy heart! Aspire!
Earth's seekers are earth's only souls alive;
Yet be not swift to urge thy wish with heaven,
If but thy mean ambitions be forgiven.

—Robert Whitaker.

Lone Sabbath Keeper's Page

IN MEMORIAM

The little group of lone Sabbath keepers in New England have been called upon to mourn the loss on August 10, 1928, of a valued member, Mrs. Mary Rose (Haviland) Smith, aged sixty years, wife of J. Walter Smith of Brookfield, Mass.

Since the Smiths became converts to the Sabbath, nearly fifteen years ago, different members of this little circle of lone Sabbath keepers, as well as many others, have enjoyed the royal hospitality of their home, and watched the development of a thriving poultry business, conducted on Sabbath principles, from small beginnings until it assumed proportions too heavy for the Smiths to continue in. This poultry enterprise gave to the New England market an improved strain of Barred Rocks, and the fine stock developed by hard work and good judgment attained more than state-wide fame. Many poultry raisers, large and small, were benefited by investing in the sturdy chicks hatched in large numbers in the Smith's incubators.

On account of increasing age and failing health, the Smiths sold their farm and business in 1927 and bought a cottage home in the same town, Brookfield, Mass., where they hoped to spend a few more happy years. Last winter they spent several months visiting in the homes of their children in Georgia, Michigan and Iowa, but not long after their return home, Mrs. Smith contracted the "flu," which resulted in complications from which she never rallied. Her cheerful letters and helpful deeds will be greatly missed.

Mention should be made here of her helping to accomplish the baptism of another lone Sabbath keeper, in the beautiful lake near the Smith home by Rev. D. B. Coon, then pastor of the Seventh Day Baptist Church at Ashaway, R. I. Without the hospitality of her home, this baptism, which signified so much to the participants, could not have transpired, at that time and place. It was an occasion to be remembered by those who are interested in the history of New England lone Sabbath keepers.

Her body rests in the Smith family lot in the cemetery at North Grafton, Mass. Sabbath-keeping visitors by auto will do well to pause beside this grave, near the monument marked "S. Smith," on the top of the hill, to offer a prayer that her mantle of industry and inspiration may fall on some young shoulders which will as efficiently help perpetuate the Sabbath of Jehovah.

L. R. F.

HOME NEWS

MESSAGE FROM BROTHER LEONARD A. VAN HORN. Brother L. A. Van Horn, of Welton, Iowa, writes a long letter to his "friends and relatives," desiring to speak with them "through the RECORDER," as he can not send them all a personal message, since his "doctors and nurses object to so much writing."

Brother Van Horn wishes the RECORDER to say for him that he has recovered from his "stroke" sufficiently to leave the hospital, and is being well cared for in the home of Zeruel Campbell. He had "eleven or twelve weeks in the hospital," but now is being carefully cared for in "the nicest room in the house." He says: "I feel under obligation to say glory to God, and praise his holy name for such happiness!"

After describing the beautiful flowers and surroundings of the home he says: "I am filled and thrilled with the thought that soon I may be able to minister instead of being ministered to."

Regarding the Welton Church he says: "The Sabbath day appointments are kept up with Sabbath school and church services, with prayer and praise meetings. Sermons are read by some member of the Christian Endeavor Society." The church people are thankful for the efforts of the Missionary Board to find help for them.

The letter is signed by L. A. Van Horn, Welton, Iowa.

WEST EDMESTON, N. Y.—All regret that Mrs. Lena Crofoot has declined the call that the Seventh Day Baptist Church extended her, to remain as its pastor, and that she will leave in November for her home in Berlin to reside with her sister, Miss Bertha Greene. Mrs. Crofoot has

made many friends during her nine years as pastor here, and her place both in the church and community will be hard to fill and she will be greatly missed. The best wishes of all go with her to her new home.—*Brookfield Courier*.

LITTLE PRAIRIE, ARK.—The Vacation Bible School conducted here during the summer was a decided success. Professor J. F. Whitford, of Milton, Wis., was the director; and in this line of work he is certainly a live wire.

The young people and children took to him from the very first. They fell into line and kept step to the last minute. The closing exercise was carefully prepared, well rendered, and greatly appreciated by a large audience.

Evangelistic meetings were conducted in the Menard schoolhouse here lately, and two of the children repeated entire Psalms committed to memory during the Bible school.

The pastor and family and three other young people from our Sabbath school attended the Southwestern Association.

Our orchestra furnished music at a Children's day program at the "M. E. Camp Shed" church in the spring. Its progress is retarded by old members dropping out and new ones coming in. Our clarinet player is in Milton, hoping to begin school work before long.

Through the kindly interest of Professor J. Fred we have a seven hundred and fifty gallon water tank located under the eaves of the parsonage and a five-octave organ in the church. The four-octave Estee organ, given to us by Doctor Palmborg, and Mrs. Trainer of Salem, we will dispose of and procure a bell for the church or some article of furniture for the parsonage, which will serve as a permanent reminder of the interest taken in the Little Prairie Church by Miss Palmborg and Mrs. Trainer.

We hope a brighter day is dawning for the work here. Interest seems to be reviving. The financial prospects have been and still are very discouraging. Remember Little Prairie when you pray.

C. C. VAN HORN,

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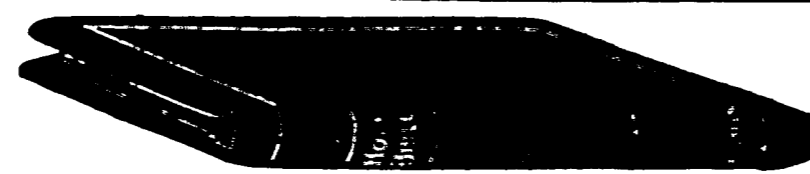
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SABBATH RECORDER
Plainfield, N. J.

Joseph Chamberlain was the guest of honor at a church banquet. The pastor presided, and when coffee was being served the pastor leaned over and touched Mr. Chamberlain, saying:

"Shall we let the people enjoy themselves a little longer, or had we better have your speech now?"—*Haversack*.

DEATHS

BARNES.—Porter Clevenger Barnes, third son of W. J. and Alice Williams Barnes, was born near Wilsonburg, W. Va., May 15, 1897, and passed away at Mason Hospital, Clarksburg, September 13, 1928, at the age of 31 years 3 months and 28 days.

On May 13, 1920, he was united in marriage with Georgia Davis, of Lost Creek, to whom were born five children—Helen, Nina, Frank, Rex, and Max. Besides the widow and children there are left to mourn his loss, his father and two brothers, Reldo, of Clarksburg, and James, of Shinnston; and two sisters, Silla and Goldie Barnes, of Crooked Run. Soon after marriage he was employed in the gas business at McKeesport, Pa. For the past four years he was in charge of the farm owned by the Consolidated Coal Company on Crooked Run. Recently he moved with his family to Lost Creek. About four weeks ago he was taken with the "flu," which resulted in secondary meningitis. A week ago last Monday he was taken to Mason Hospital, but nothing permanent seemed possible to be done for him, and after many days of intense suffering he passed into the great beyond, Thursday, September 13.

Five years ago he was converted in a meeting at Adamston. Almost at the last he attempted to sing gospel songs. Funeral services were conducted by Pastor H. C. Van Horn at Lost Creek, who spoke from the words of the Apostle Paul, in 1 Corinthians 3: 21-23.

INGHAM.—Nellie Green, the daughter of Ethan Allen and Aurelia Crandall Green, was born in Independence, N. Y., September 22, 1860, and entered into her eternal rest late on Thursday afternoon, October 11, 1928.

Nellie came from a sturdy stock whose names, principles, and sterling characters have been connected with the history of Seventh Day Baptists for centuries. Her grandfather was Nelson R. Crandall, of Independence. Well known to many were her uncles, Sherman, William, and Mac Crandall, of the same locality, as were her aunts, Mrs. Wallace W. Brown, of Bradford, Pa., and Mrs. Thomas Titsworth, late of Plainfield, N. J.

Ethan Green was a soldier in the Union Army in the War of the great Rebellion, and was one of thousands who died in Andersonville Prison, giving up their lives for freedom and the integrity of the nation. In 1871 her mother married William Hemphill, and made her home in Milton Junction, Wis.

In 1880 Nellie went to Milton Junction to care for her aging mother. But just previous to her going she was graduated from Alfred University, Alfred, N. Y., in the class in which Walton H. Ingham was graduated. These two lives were destined to come together in a happy union, though just when their romance began only they knew. But on October 8, 1884, in the presence of the

officiating clergyman, President William C. Whitford, they plighted vows which united them in that beautiful married relation for life, which they enjoyed for three days more than forty-four years. They began their home-making and lived in Milton Junction until 1906, when they removed to Fort Wayne, Ind., where they have since resided.

Mrs. Ingham was a Christian woman, full of kindness, faith, and good works. Her active Christian life began when she made a public profession of faith in Christ and entered into the fellowship and work of the Seventh Day Baptist Church, in Milton, Wis. She and her husband and several of her family maintained their active connection in that church.

Four daughters and three sons came to bless the home of Mr. and Mrs. Ingham, and all but one, Mrs. Woods, were present at the parting service. These children are: Mrs. Helen Edwards, of Hammond, Ind.; Mrs. Marguerite Woods, of Sioux Falls, S. D.; Marion Ingham, who lives at home and has been a comforting companion in her mother's illness and weakness; Meribah Ingham, of Dayton, Ohio; Professor Harold A. Ingham, of the State University at Lawrence, Kans.; Harvey P. Ingham, of Fond du Lac, Wis.; and Maurice, of Aurora, Ill.

Memorial services were held at Klachm's Funeral Parlors in Fort Wayne, Sabbath afternoon, October 13, 1928, conducted by Rev. Henry N. Jordan, of Battle Creek, Mich., a former pastor and close friend of the family. He was assisted by Rev. Arthur J. Folsom, D.D., pastor of the Plymouth Congregational Church of Fort Wayne and an intimate friend of the family. In his address Pastor Jordan spoke of some of the cardinal characteristics of Mrs. Ingham, emphasizing especially her unselfishness, her optimistic spirit of faith, and the love element, shown not only in her family but in her relations with mankind.

Just as the sun was declining in the west on that Sabbath afternoon, with her loved ones and many friends surrounding the open grave, we laid her mortal remains to rest in the beautiful Lindenwood Cemetery at Fort Wayne.

LEWIS.—William Maxson Lewis, son of Christopher C. and Emeline Wells Lewis, was born December 13, 1864, and died at his home in Ashaway, R. I., October 5, 1928.

May 6, 1891, he was united in marriage to Miss Ida M. Titsworth. To Mr. and Mrs. Lewis were born two sons, Walter, who is married and lives at Ashaway, and Donald, who still lives with his mother.

For many years Mr. Lewis worked for the Ashaway Line and Twine Company. In recent years he has been in feeble health. He was a member of the First Hopkinton Seventh Day Baptist Church.

On Sunday afternoon, October 7, memorial services were held at the late home by Rev. Clayton A. Burdick, assisted by the pastor, William M. Simpson, and burial was made in Oak Grove Cemetery.

W. M. S.

MAXSON.—Martin L., son of Ward and Laura Maxson, was born in Perry, N. Y., June 14, 1927, and passed away October 19, 1928, at the age of 16 months and 6 days.

Martin was stricken with pneumonia some months ago and was recovering until complications set in. Besides his father and mother he leaves two older brothers.

The little body was brought to Maple Grove Cemetery, Friendship, for burial, October 21. Prayer was made at the grave by Pastor Hurley S. Warren.

H. S. W.

PALMER.—Lulu Idella Geer was the daughter of Nathan A. and Abbie (Collins) Geer. She was born in Hopkinton, R. I., March 7, 1861, and died after a long illness, October 18, 1928.

At the age of eleven she went to live with Mr. and Mrs. Asher H. Chapman, of Pendleton Hill, Conn., later of Westerly, R. I., where she made her home till she was married.

She attended the Connecticut Literary Institution at Suffield, Conn., in 1883 and 1884, after which she was a successful teacher for twelve years.

She was baptized and joined the First Baptist Church of North Stonington in 1872, and joined the Rockville Seventh Day Baptist Church by letter, July 25, 1914.

She was united in marriage to Eugene J. Palmer, October 14, 1891, by Rev. Alexander McLearn. To this union were born four children—Evaline P., who lived with her mother; Ellamae C., of Battle Creek, Mich.; Lucy C., wife of William N. Johnson, of Hope Valley; and Josiah C. Palmer, of Rockville, R. I.—all of whom survive her, with two grandchildren, Eugene J. and Shirley E. Palmer; and one nephew, Ray P. Geer, of New London, Conn.

While their children were still young, her husband, who was a carpenter, was accidentally killed by a fall while at work on a building at Hope Valley. Thus left alone, she labored heroically to keep the home together, rear and educate her children. That she succeeded in this and other good works is evidenced by the large number of relatives and friends who feel a sense of personal loss with her passing.

As long as she was able, she kept actively interested in the church. Her good deeds were many, and to the end she maintained a firm faith in her Savior. She does "rest from her labors and her works do follow her."

The funeral service was held at the home at Rockville, Rev. Paul S. Burdick officiating, and burial took place at the Rockville cemetery, October 21, 1928.

P. S. B.

PARTELO.—Isaac Frank Partelo was born in 1838, in the town of North Stonington, Conn., near Ashaway, R. I., and lived his life of ninety years in that neighborhood. He was the son of Isaac and Saphronia Kenney Partelo.

On June 17, 1860, he married Mary E. Coon, of Rhode Island. To them were born six children, who survive him—Mrs. Sarah Chappell, of Ashaway; Franklin Partelo, of Munson, Mass.; Mrs. Phoebe Esther Palmer, of Potter Hill, R. I.; Isaac Clarke Partelo, of Malden, Mass.; George F. Partelo, of Ashaway, R. I.; and Crawford Partelo, of Stafford Springs, Conn. There are also twenty-seven grandchildren and twenty-three great-grandchildren. Mrs. Partelo died many years ago, and for a long time Mr. Partelo has made his home with his son George. He was a member of the Masonic Lodge at Westerly, R. I. He passed quietly away October 18, and on the following Sunday farewell services were held at the home by Pastor William M. Simpson, and at the church at Ashaway by Rev. Clayton A. Burdick. Burial was made in the First Hopkinton cemetery.

W. M. S.

RANDOLPH.—Emma Tappan Randolph was born May 22, 1889, the daughter of Adelbert and Carrie Van Northwick Tappan.

Her early home was in Metuchen, N. J. On March 16, 1909, she was married to Orson Randolph, Rev. Henry Jordan officiating. Soon afterwards she joined the Piscataway Seventh Day Baptist Church, of which her husband was a member, and became a faithful and valued worker in its ranks.

Four children were born to Mr. and Mrs. Randolph, three of whom survive her—Merle, Evelyn, and Kenneth.

Although of slight frame, she was a woman of unflagging industry. She also gave freely of time and strength in community service, especially with her musical gift. After a brief illness, her death occurred on October 7, 1928.

The farewell services were held at her late home in New Market on October 10, conducted by her pastor, Rev. T. J. Van Horn. A large company of sorrowing friends were in attendance, and a wealth of beautiful flowers spoke of the esteem in which she was held.

Burial was made in Hillside Cemetery in Plainfield, N. J.

T. J. V. H.

SATTERLEE.—Arthur D. Satterlee was born at West Hallock, Ill., on January 4, 1852, and passed from this life at his home in Los Angeles, Calif., on Sabbath afternoon, September 29, 1928, at the age of 76 years, 8 months, and 25 days.

As his life companion, he took Miss Lydia Shane, of West Hallock, on January 1, 1872. Of this union there was one daughter, who died in infancy, and one son, Alfred H. Satterlee, of Los Angeles.

During the year 1888 the Satterlee family moved their residence to Nortonville, Kan. While that was their home, all the members of the family accepted the Lord Jesus Christ as their personal Savior, and became members of the Seventh Day Baptist Church at Nortonville, under the pastorate of Rev. George M. Cottrell.

In 1906 they changed their family home to Battle Creek, Mich. In 1920 they established their home in Los Angeles, Calif. Their church membership was transferred to the church of their faith in that city, where Brother Satterlee was a loyal member during the remainder of his life journey.

During the holiday season of 1927, our brother was attacked by a complication of disorders, from which he did not recover. During those last months of his earthly life he was a great sufferer. But when the end of his earthly career approached, his pains faded away, and he very quietly passed into the "Great Beyond."

Brother Satterlee was a quiet, unassuming, loyal, companionable Christian man, a staunch friend and neighbor, an ideal husband and father, who will be greatly missed. We have parted with a very highly esteemed brother.

He leaves in bereavement, his life companion of fifty-six years, his only son, and other relatives, and many friends in several states.

His pulseless clay was deposited in a vault of the great beautiful Hollywood Cemetery, on Santi Monica Boulevard.

Pastor Hills officiated at the farewell services. Verily, "We all do fade as the leaf."

G. W. H.

SHELDON.—Priscilla Wilcox, daughter of Caleb and Chaundie Wilcox, was born June 11, 1855, at Hartsville, Steuben County, N. Y., and passed away October 3, 1928, at Angelica, N. Y., at the age of 73 years, 3 months, and 23 days.

She was married to Ira Sheldon in the year of 1902.

Sister Sheldon was a member of the Friendship Seventh Day Baptist Church at Nile. She was well known around Nile where she had many friends. One step-daughter, Mrs. Minnie Reynolds, of Perry, survives.

Farewell services were conducted from the undertaking parlors of Mr. Frank S. Mason, Friendship, Friday, October 5, at 1 p. m., by Pastor Hurley S. Warren. Burial was made in the Bolivar Rural Cemetery.

(This obituary was furnished by the step-daughter, Mrs. Minnie Reynolds.)

H. S. W.

WITTER.—Horace D., son of Squire P. and Mary A. Witter, was born near Nile, N. Y., July 9, 1845, and passed away suddenly in Gentry, Ark., October 9, 1928, at the age of 83 years and 3 months.

He was baptized and united with the Friendship Seventh Day Baptist Church at Nile, April 25, 1862.

Farewell services were conducted from the home church Sabbath morning, October 13, at ten o'clock, by the pastor, assisted by Dean Arthur E. Main, Alfred Theological Seminary. Interment was made in the Mount Hope Cemetery, Friendship.

H. S. W.

(A more extended account appears elsewhere in this paper.)

Sabbath School Lesson VII—November 17, 1928

PAUL'S EXPERIENCES IN JERUSALEM
Acts 21:17-23:35

Golden Text: "Be strong in the Lord, and in the power of his might." Ephesians 6:10.

DAILY READINGS

November 11—Disarming Prejudice. Acts 21:17-26.

November 12—Mob Violence. Acts 21:27-36.

November 13—Paul Tells of His Conversion. Acts 22:3-16.

November 14—Conspiracy Against Paul. Acts 23:12-22.

November 15—Leaving Jerusalem. Acts 23:23-35.

November 16—Comfort in Persecution. 2 Thessalonians 1:1-12.

November 17—The Christian's Armor. Ephesians 6:10-20.

(For Lesson Notes, see *Helping Hand*)

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The Declaration of Independence insured for the future God's most precious gift to man, the gift of freedom.—*President Cosgrave of Irish Free State.*

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliot Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 5519 Kenwood Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator). Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Upton Avenue Methodist church at 10.30 a. m. The present address of the pastor is J. W. Crofoot, 213 Howland St.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer.

Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. James H. Hurley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardiner, D. D., Editor
L. H. North, Business Manager

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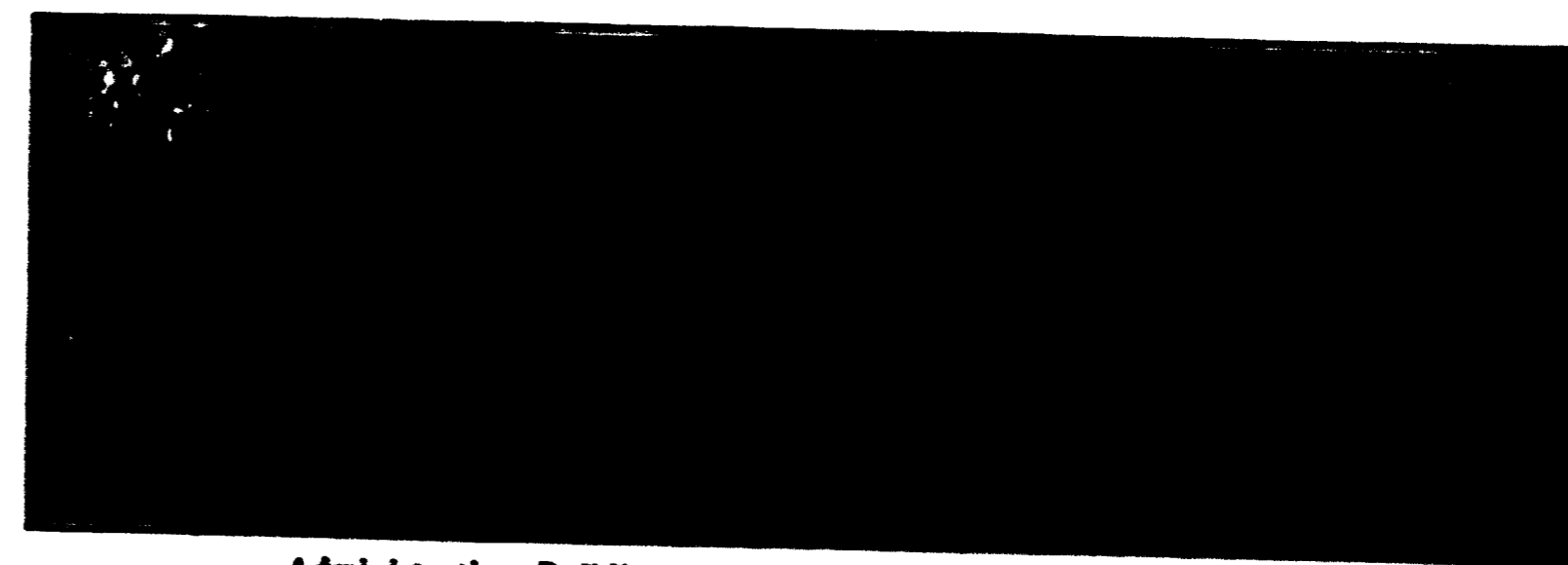
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