

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



CROW, LEWIS & WICK, ARCHITECTS

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

The Sabbath Recorder

Lord, send me to my work today
With quiet heart to cheer the way!
May those whose lives are touched by mine
Some beauty glimpse like peace of thine,
Some blessing gain because I tread
The common way with uplift head!
Grant I may see thee ever there,
Willing and glad my cares to share,
Helping my thought to soar, to find
The purpose of thy wondrous mind:
And may I, though in humble place,
Work nobly, that by thy good grace
The part thou gavest me to do
From morn till eve my journey through
When set at last in thy design
May fill its place in hue and line,
Be fashioned by the pattern he
Has set for men since Galilee!

—"Boston Evening Transcript."

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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 Riverside, Calif., July 23 to 30, 1928.

President—Frank Hill, Ashaway, R. I.
First Vice-President—D. Nelson Inglis, Milton, Wis.
Vice-Presidents—Mrs. Luther Davis, Bridgeton, N. J.; Oscar M. Burdick, Little Genesee, N. Y.; William Clayton, Syracuse, N. Y.; S. Orlando Davis, Lost Creek, W. Va.; Lely D. Seager, Hammond, La.; Ferley B. Hurley, Riverside, Calif.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.
General Secretary of Onward Movement—Willard D. Burdick, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.
Terms expiring in 1929—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.
Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.
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Corresponding Secretary—Mrs. Edwin Shaw, Milton, Wis.
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Editor Woman's Page, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Eastern—Mrs. Willard D. Burdick, Plainfield, N. J.
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.
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President—William M. Stillman, Plainfield, N. J.
Vice-President—Alexander W. Vars, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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President—D. Nelson Inglis, Milton, Wis.
Secretary—Dr. A. Lovelle Burdick, Jantenville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Mrs. Marjorie W. Maxson, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Babcock, 374 Washington 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, Battle Creek, Mich.
Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.
Intermediate Superintendent—Wm. M. Simpson, Ashaway, R. I.

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Central—Albert Rogers, Brookfield, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, Loup City, Neb.
 Miss Dorothy Whitford, Milton, Wis.
 Royal Crouch, Centerline, Mich.
Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Hammond, La., Box 364.
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, Edinburgh, Texas; Mrs. George H. Trainor, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

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Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; 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. Hullett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Rosa W. Palmberg, Liubo, Ku, China; H. L. Mignott, Kingston, Jamaica.

The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 20, 1928

WHOLE No. 4,355

The Historical Society The Annual Meeting of the Historical Society came on the first evening of Conference. Brother Asa F. Randolph presided. The praise service began with the song, "Day is dying in the West." This song service was led by President Alfred Whitford. After several inspiring songs were sung, the following Conference hymn was sung. This hymn was used more than once during Conference. The chorus, "Glad day!" was given special emphasis and was sung with great enthusiasm. Brother Whitford said he hoped it would come to be the Conference song.

IS IT THE CROWNING DAY?

"Jesus may come today,
 Glad day! Glad day!
 And I would see my Friend;
 Dangers and troubles would end
 If Jesus should come today.

Chorus

"Glad day! Glad day!
 Is it the crowning day?
 I'll live for today nor anxious be,
 Jesus my Lord I soon shall see;
 Glad day! Glad day!
 Is it the crowning day?"

"I may go home today,
 Glad day! Glad day!
 Seemeth I hear their song:
 Hail to the radiant throng!
 If I should go home today.

"Why should I anxious be?
 Glad day! Glad day!
 Lights appear on the shore,
 Storms will affright never more,
 For he is "at hand" today.

"Faithful I'll be today,
 Glad day! Glad day!
 And I will freely tell
 Why I should love him so well,
 For he is my all today."

After this song a chorus of twenty-three men sang, "Glorious things of thee are spoken." Rev. Erlo Sutton offered the following prayer:

We come into thy presence, most holy and all-wise Father. We would come at this eventide, lifting our voices and hearts to thee in prayer and in praise.

We thank thee that from the beginning of his-

tory down to the present moment thou has endeavored to reach men and lead them in paths of truth and righteousness; that thou has sent prophet, sage, and poet to bring to the world thy messages of hope and love. But thou hast spoken to these in the written Word. We thank thee that thou hast revealed thyself in its pages to the inner spirit so that we may lift up our eyes and read of thy love for man.

We thank thee, our Father, that thou didst send Jesus, thy Son, that he might live his matchless life; that he might teach his wonderful gospel; that he might give himself a sacrifice for the sins of the world. We thank thee for his love, for the wonderful truths he taught, for the death he died that he might redeem us from sin. And while we can not understand it all, while we can not fully realize what it means, help us to have faith in him and to dedicate our lives to his service.

We thank thee for the beautiful songs in which we have engaged. We thank thee for the hearts and minds which have been inspired to write the words and the sweet music to which they have been set. And may our hearts and our voices be attuned to the melodies from above, that we may worship thee in spirit and in truth.

Let thy blessing rest upon us as we are assembled in this fair land, gathered from the different parts of our own land and even from the lands across the sea.

We thank thee, our heavenly Father, for what we have heard and for what we have seen during recent days; for that host of men and women from around the world who met for worship and to serve thee, not only in spirit but in act. And may we in this General Conference remember and feel something of that same spirit that thrilled us in that great gathering of the nations of the world; and may that spirit be poured out upon us, and may there be for us as a denomination during these days a new day of Pentecost—a day that will eliminate anything that may be between us—any conditions, anything that may hinder in the great work that thou hast given us. Help us to forget these things and fix our minds on thee and on the great task that thou hast given us. Help us to see the world tonight as to those who go away from Jesus Christ—in need of a Savior—and may we become so busy, as we are engaged in the task of winning them to the kingdom of God, that we shall forget anything hindering us in the work. May we see, our Father, that multitude of childhood in our homes, in our communities that multitude of young people who are looking today to the Church for spiritual leadership. Give us the vision of service and of the great task that is ours, that our people may lead the childhood and youth, so that they may become followers of Jesus Christ.

Bless the church in Riverside, and all the churches represented here. Bless each pastor in his work. May we work hand to hand and shoulder to shoulder in the great common task of winning youth for thee.

Be thou with those who shall bring the messages tonight. We pray their hearts may be inspired and their words may be directed by thy Holy Spirit, and lift us so that we may stand, as it were, in thy presence.

We pray that this may be to us a great spiritual uplift—a new day of Pentecost—that would send us out as the Spirit sent the disciples in the days so long ago to win men and women, boys and girls, for Jesus Christ. May we during the year that is to come win more than three thousand souls, because we have been on the mountain with God.

Give us strength and send us forth in thy name; for the sake of our Christ, our Savior, we ask it. Amen.

The Historical Society had the first part of the evening, with Asa F. Randolph in the chair. Regret was expressed that President Corlis F. Randolph could not be present, and his address was read by his pastor, Rev. Harold R. Crandall of New York City. This address will be given our readers in the near future.

After Secretary Norwood had presented the report of the Committee on Denominational History, and "Notes on the Historical Society" had been read by Asa Randolph, Rev. E. S. Ballenger preached on, "The Story of the Cross."

He quoted from the story of Paul's preaching to the Thessalonians: "These that have turned the world upside down have come hither also."

He said, in part, that the city was excited to the mob pitch and dragged the apostles before the courts. What was it that had turned the world upside down? Was it the Persians from the south that had crowded the city; or was it the heathen hordes from the north? No, it was nothing but an insignificant Jew! His enemies thought his words were powerful and dangerous, but in personal appearance he was small and insignificant. What was it that stirred that city so, and that had turned the world upside down? This man had no influence. He was without money. He had no social standing. He was despised by the church of his parents—even by his own fellow disciples. He was more in favor in the heathen country than in the capital city. Then I say again, what was it that had turned the world upside down? It wasn't

the force of arguments or the force of logic. But that little man had come down from the neighboring city, bringing something that turned the world upside down. That same thing which turned all the world of that day will turn the world upside down today. Let us see if we can find out what it was that turned the world upside down in the days of Paul. Remember his words: "I am not ashamed of the gospel of Christ for it is the power of God." And again he said: "Woe is me if I preach not the gospel." It was good news that he was preaching, and it was the crowning feature. Christ sent him not to baptize but to preach the gospel, not in the wisdom of words, lest the cross of Christ be made of none effect. The gospel that turned the world upside down was Jesus Christ and him crucified. And Jesus Christ and him crucified presented today, will turn the world upside down.

We have preached Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto you which are called, to preach this cross of Christ it is the power of God and the wisdom of God.

Paul was an educated man. He could speak with wisdom of words. He was educated with all the learning of his day. He was a graduate of the Harvard of that day, with honors. Yet with all his education and all his learning, Paul never quoted from other books than the Bible but just three times. There are just three quotations from profane history, and yet he might have quoted them by thousands. Why didn't he? Lest the cross of Christ should be made of no effect. Paul had the ambition to present only the cross of Christ and him crucified. When Paul came to Athens, the center of the educational world, he was invited to preach before the greatest club in the world. It was the center of the world where people came to exchange ideas. I can imagine Paul doing his best there, and God blessed his efforts. He went to Corinth and he said: "We came to you not with excellency of speech. I determined not to know anything among you save Jesus Christ and him crucified." And God brought wonderful results from Paul's ministry at this time.

Circumstances led me to go to the old record of the Seventh Day Baptist Church this week. I discovered the history was rich—I could hardly leave it. I would be proud

to be a descendant of those old families. They had the privilege of suffering for Christ.

Many boast of their social standing. Hear what Paul says: "God forbid that I should glory save in the cross of Jesus Christ, whereby the world is crucified unto me and I unto the world." Thus we here get a view of the cross of Christ. Like Paul, it will crucify the world unto us and us unto the world. The world is hungry for it. The world is getting to the place where it is ripe for the same gospel as in the days of Paul.

What is the cross? Is it something you can wear on your lapel? Is it something to be lighted at night and admired for its brilliancy? Again I ask, what is the cross? It is more than a piece of wood. The cross stands for something.

Let us see if the Scriptures give us any idea. And I, if I be lifted up will draw—some Christian unto me? No, oh no. "And I, if I be lifted up will draw all men unto me." They don't all come. All apples are drawn to some tree, but some of them let go. Jesus Christ draws everyone because he was lifted up on the tree. It was the cross he was speaking of. Again, his own self bore our sins in his body on the tree that we might be dead to sin and should live unto righteousness, for by his stripes we are healed.

Because Christ was crucified and lifted up on the cross, by his stripes we are healed. I knew a school where the professors used to punish the boys by whipping with cruel whips. Some of the faculty agreed to whip each other the same way the boys were whipped, which was done, and there was no more whipping in that school. They had sympathy with the boys for they had borne the same punishment. Thus Christ has sympathy with us. He was in all points tempted like as we are, yet without sin.

You remember that Philip met a man of Ethiopia, and as he rode along he read from a book. Philip said, "Understandest thou what thou readest? And he said, How can I except some man should guide me?" He invited Philip to ride with him, and they had a wonderful time riding along that road, as Philip began at the same Scriptures and preached to him Jesus. Philip talked to advantage, for the man believed, and was baptized and went on his way rejoicing.

The supreme mission of the Church in the Master's service, or which any man can render to the community or the Church of Jesus Christ, is to preach Jesus—by their words, but more by their daily life—live a constant, Christlike Christian life, and preach in all these ways in such a way that people who shall come in contact with them shall observe in their lives and hear in their words the gospel of Jesus Christ, that they may go on their way rejoicing.

An Ideal Place for We seldom if ever find The Meetings a more ideal place for holding the sessions of Conference and for all committee meetings and for feeding the multitude.

Everything is in the splendid high school buildings of Riverside. The auditorium is fine, one of the best modern well lighted and ventilated school buildings—or really a group of buildings. We have rooms for resting, and committee work, and in the basement of the main building the people are fed on the cafeteria plan. When the president appointed the various committees he named the room assigned to each one. Our breakfasts are given where we are entertained nights; but for dinners and suppers no one needs to leave the school building.

There is a fine gallery on three sides of the auditorium, and a large platform for singers and speakers. The profusion of flowers and plants for decoration shows how painstaking the friends here have been in the effort to make pleasant surroundings for their guests.

The semi-tropical flowers of southern California and the profusion of ferns, boxwoods, and vines had been called upon to make a most delightful stage front imaginable. There were a dozen large pots of boxwood plants elevated a foot from the floor, standing about three feet high, with smaller plants between, all the boxwoods being perfectly trained in pyramid shape, thus making an impressive foreground for the many-colored and brilliant flowers on the platform. I really wish I had a correct picture with all the shades and colors showing; for pen can not paint it in any way to do it justice. Indeed, when the lights, hidden from our eyes, were turned on, the flower show alone was worth going a long way to see. The painstaking efforts of Riv-

erside's flower committee, making fresh the decorations every morning, had much to do with making the auditorium a delightful place in which to meet.

Then there was the large rest room, or parlor across the hall, literally filled with easy chairs, couches, typewriters, and stationery for use of visitors; and the restful, quiet "First Aid" room with a physician close at hand for any one needing help in this line. In the main hall were plenty of tables upon which to exhibit all our literature and pictures, a post office well cared for; and opening out of this hall were twelve rooms for committees and the Commission to use. The name of each one was posted in heavy type on the door of the room it was to occupy.

Then down stairs was a large cafeteria, where the guests could secure good meals at very reasonable prices. Outside were a large number of automobiles, marked "Seventh Day Baptist Conference," always at hand for use of guests who needed to go down town or anywhere. These were always free for use of Conference people. Indeed, it seems that everything that might add to the comfort, or supply the need of their guests, had been anticipated and carefully provided for by the Riverside friends. There were over three hundred visitors, all told, and the friends here did have their hands full for seven long days. Then there were excursions out into the country, to the mountains, and interesting places in the city, for which provision had to be made.

It was indeed a good Conference, and its closing hours were filled with happy evidences of Christian fellowship and good will.

This is written on Monday morning before starting on the long trip north and east. On the home journey I must go to North Loup, Neb., to attend the Northwestern Association; and most of the Conference "write ups" will have to wait until I get home.

Conference Specials It was impossible for the editor to attend any of the extra meetings of Conference week. The pre-Conference meeting of endeavorers has already been written up, and the young people will tell their own story in their department. But all the way through the week, the fine com-

pany of young people in attendance was improving every opportunity for a good time. There were sunrise prayer meetings, teenage classes, led by Brother Crofoot and Brother Ehret, a fellowship breakfast, a sunrise meeting on the mountain top, and a luncheon in the park with a missionary sermon by Brother Hurley; and there were afternoon rides, only one of which the editor was able to take. Those who know our young people and have seen them at Conferences and associations know pretty well how things went with them at Riverside. Every time I think of those good times I am glad the Conference went to the Pacific coast.

With hundreds of miles of desert between the East and the West, it certainly is important to improve every opportunity to strengthen the ties that bind us all in a common faith.

On the Home Run Our readers will have to wait until I can reach home for any further reports of General Conference matters. The days have been crowded so full, for the last two weeks, that it has been impossible to write up from my notes in any satisfactory manner. It beats all, how many days and nights it does take, even on fast trains to cover the space between the points visited in California and on through the states, over the mountains and across the deserts, to the homeland. We left Los Angeles ten days ago, and with our visits at San Francisco, Portland, and the Yellowstone Park, every hour has been crowded full. We—Brother W. L. Burdick and I—did take a quiet Sabbath rest in Portland, but every working hour aside from that has been filled with experiences of which I shall write later. I do not like to inflict the hardship on our printers of reading scribblings made on a shaking train, so am asking you to wait a little until I am at home. I have just passed through the Custer battlefield on my way to the Northwestern Association at North Loup, and I hope to be in the RECORDER office by a week from today.

"I advertised that the poor were made welcome in this church," said the vicar to his congregation; "and as the offering amounts to ninety-five cents, I see they have come."—*Western Christian Advocate.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The General Conference is to be held at Milton, Wis., in August, 1929.

President of the General Conference—
Rev. Claude L. Hill, Farina, Ill.

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

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.

Members of the Commission, chosen for
three years — Claude L. Hill, George M.
Ellis, E. E. Whitford.

NOTICE

Onward Movement money, beginning
August 25, 1928, should be sent to the treas-
urer's home address.

HAROLD R. CRANDALL.

81 Elliot Ave.,
Yonkers, N. Y.

GROUP CONFERENCES

The Commission's report was not materially changed by the General Conference, but it seems best not to print it in the SABBATH RECORDER till the report of the committee chosen by Conference to consider it has been received, so that both can appear in the SABBATH RECORDER at the same time.

But it seems necessary to quote from the Commission's report so that I may write about certain matters that call for immediate attention.

The following are among the "Closing Words" of the Commission's report:

"Recognizing the important tasks committed to us as a people, your Commission believes that at no time has there been greater need for sane and clear thinking,

wise and consecrated leadership, and sincere, devoted following, to the end that our work may be well done.

"We believe the kingdom tasks committed to us make imperative the leadership of a full-time general secretary. The building up and deepening of the spiritual life of our churches, the building of our denominational program, the unifying of our interests, and the rallying of pastors and laymen, is a task which calls for the undivided time, thought, and energy of our Onward Movement general secretary.

"The Commission, for the first time in its history, therefore recommends the employment of a full-time secretary, and believes this will prove to be a distinct advantage in the advancement of the interests of our denomination.

"The Commission believes that bringing our pastors and workers together in group conferences to study and plan our work, will accomplish much, and such plans are already formulated. We urge their loyal and hearty support when presented by the secretary."

The following recommendation of the Commission was adopted by the General Conference:

"The Commission recommends the employment by the General Conference of Rev. Willard D. Burdick as general secretary for full-time service at a salary of \$1800 a year, and \$600 for traveling and office expenses, beginning September 1, 1928."

The group conferences referred to in the Commission's report are to be held in the different associations, beginning with the Northwestern, which will be held in September. Before this copy of the RECORDER reaches the subscribers, the churches of the Northwestern Association will be asked to send their pastor and a layman to the conference.

The denominational boards have been asked to send me the plan of their work for this Conference year, the proposed cost of the work, and the estimated resources to meet expenses. Mimeographed copies of this information will be used in the conferences and will be taken back by the delegates to give information about the work and needs of the boards, increase interest and enthusiasm for the work, and aid in arous-

ing our people to give adequate moral and financial support to our denominational program.

The president of Conference, Rev. Claude L. Hill, is advising with me about the conferences and the program that we are to put on in the various associations.

Let us unitedly pray that God will richly bless us as we gather in these conferences, and that because of them every church shall be spiritually refreshed and our interests in our work greatly increased.

SUNDAY IN THE NEW TESTAMENT

J. A. DAVIDSON
(Article 4, concluded)

Another passage which is purported to mean the next Sunday is that of John 20: 26, where the writer says, "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst." Now if it had been on the next first day of the week, the writer would undoubtedly have said so, but that would have been after six days. Or he might have said "On the next Lord's day," had it been as Sunday advocates claim, that John used the term: "Lord's day" in the first chapter of Revelation two years before he writes this account in the gospel. If John had used this term for Sunday, A. D. 96, he surely would have used it also A. D. 98 instead of the common term, "first day after the sabbath" or "after eight days."

But no, he said it was after eight days, which if not on Monday night was later. In these two events it is generally supposed that the apostles were holding meetings on the first day of the week instead of the Sabbath, in honor of Christ and his resurrection. But an examination of the details shows: (1) They did not believe that he had risen. (2) They were not having any meeting at all. (3) This room was their boarding and lodging place while they were attending the Passover. Compare Acts 1: 12, 13, with Luke 24: 36-43. These men, being companions from Galilee and all disciples of Jesus, had secured a large upper room as a place of abode during their sojourn in Jerusalem. Acts 1:13. Doubtless after having their supper, instead of clearing away and tidying up the table they were talking over the events and rumors of the

day when the two came in from Emmaus, and as they were relating their experiences, Jesus appeared and found them in unbelief and doubt as to his resurrection. He reproves them for their unbelief, and to prove to them that it was his risen body, and no spirit, he asks them for something to eat. They gave him a piece of a fish and a honeycomb, possibly left from their evening meal and perhaps not yet cleared away from the table.

This took place three or four hours after the first day had passed away; hence we find there is no hint here of Sunday observance. Why would they be observing it? People take traditions for truth, without honestly and unbiassedly examining questions for themselves, and so are led away and robbed of all the best things which God has provided for us.

There is one more passage in John's Gospel relating an incident of Jesus and his disciples. It is often said that Jesus never met with his disciples after the resurrection on any other day than the first day of the week, but we can see from the foregoing that he did. But let us examine this other passage where it is said Jesus met his disciples in the early morning, "proias," on the shore of Galilee. They had been fishing all night and had caught nothing, one of the very few true fish stories. If he never met with them on any other day than Sunday, then this fishing excursion must have taken place on Sunday. If he intended the Sabbath sacredness to be transferred from the seventh to the first day of the week, he must have made them acquainted with that fact, and here he finds them deliberately disregarding his teaching by going back to their fishing business on that day which, had the change been made, they should be keeping holy. But in the account of this incident there is not a word of disapproval from the Master. Had there been any change contemplated, he would certainly have reproved them here and given them the commandment for the change. But we find none.

Now we turn to the Acts of the Apostles where we find one solitary reference to "the day after the Sabbath." Acts 20: 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the

morrow." "He continued his speech until midnight when the young man, Eutychus, "being fallen into a deep sleep," . . . fell down from the third loft, and was taken up dead." After Paul had restored the young man there seems to have been a midnight meal, after which Paul continued his preaching until daybreak, when he bade them all farewell and started on his journey across the country to Assos. This incident took place on the "first after the Sabbath," that is the night between Sabbath and Sunday, and Paul started on Sunday morning to walk the thirty miles to Assos to take the boat bound for the east. Conybeare and Howson, *Life and Epistles of St. Paul*, (page 595) says: Sir Charles Fellows reckons it thirty miles from Assos to Troas, and that Paul walked this on the Sunday after discoursing all night after the Sabbath was past. This took place A. D. 59, or twenty-nine years after the crucifixion and resurrection of Jesus. If they had been observing Sunday as a sacred day, this was a very laborious task for Paul to undertake on the sacred day, and, besides, the leader and founder of these churches would have been setting his flocks a very bad example. No, he had kept the Sabbath the day before" and when the Sabbath was past he went on his journey. This commentary says again: "He pursued his lonely road that Sunday afternoon, in spring among the oak woods and streams of Ida." (page 594, 595).

It is said by some that this breaking of bread at Troas was the Lord's Supper, and that it was customarily held on that day, because that day was now the sacred weekly Sabbath. There is nothing in the text to show that it was the Lord's Supper. The Greek words "klasai arton," which mean "partaking of food," are always used in the New Testament whenever a common meal is mentioned. It is a common thing for Jews, after the Sabbath sun sets, if there is an assembly of Jews, to have a place of meeting, well lighted, where a social time may be held and refreshments served. I have often attended such gatherings myself. If they do not have an assembly, they light up their own homes and spend the evening in a social manner.

As Paul had spent the whole week with them and over the Sabbath and was departing the next morning, knowing that he

would never see them again, it was natural that they should give him a farewell social evening, and bid him Godspeed on his journey. This Paul appreciated, as is evidenced by his address lasting all night even to break of day. They may have celebrated the Lord's supper at this time, but the passage does not say so. If they did, it does not necessarily follow that it was because that night was a sacred night. When we remember that the institution of the Lord's Supper was on the evening before Thursday, we have just as good foundation for saying that Thursday is a sacred day, inasmuch as Christ was also crucified and buried on that day. So we could say we would hold that day as the Sabbath.

The argument that this was the Lord's Supper, which they celebrated on this particular first day because it was a sacred day, does not hold good. We read in Acts 2: 46 the very same Greek words, "Klasai arton," breaking of bread, or partaking of food took place every day. The Revised Version reads, "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart." This is proof enough that it was not because that first night of the week was a sacred night that they partook of that meal, but for other reasons.

One more reference about the first day after the Sabbath—I Corinthian 16: 2, the only reference to this day in all the epistles. It reads, "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (R. V.) Paul here imagines a man coming home on the eve before the Sabbath with his week's wages, which he puts away until after the Sabbath has passed, and then, when the Sabbath sun is set, takes the money out and plans for its use during the coming week. Paul asks each one, while doing so, to lay by in store ("at home" the Greek says) what he can for the collection he is taking up for the poor saints at Jerusalem. A comparison of verses 1-8 of this chapter with 2 Corinthian 9: 1-8 will make this plain. In the first epistle, written in the early part of the year, Paul tells them to lay aside this weekly contribution, and bring it to him when he calls on them on his way to Jerusalem. Later

in the same year he writes the second epistle and sends it with messengers to warn them he is coming, and exhorts them to be free in their gifts and ready when he comes. Read these references for they show very clearly that Paul did not mean that they were to bring their collections to church on a given day each week and give it in to the church treasury. No meeting on this day is mentioned, but it is intimated that the Sabbath had been properly kept, and this laying by of a portion of their funds was to take place after the Sabbath had passed and in their own homes.

Now we have considered the only two passages in the Acts and epistles where the day after the Sabbath is spoken of in connection with the apostles. And we find that they were both used as days of common employment, with no hint of Sabbatic thought about them.

How anyone reading carefully all of the passages considered in this paper could build up a theory that the apostles did not keep the Sabbath, but changed to the observance of Sunday, or that these passages are proof that Sunday displaced God's holy Sabbath, which had been kept more than four thousand years, is far beyond my comprehension. Especially is this so in the face of the words of Jesus, who declared that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." Matthew 5: 17-19.

May God help each one of us to submit ourselves unto him, and pay the price for the glory of the kingdom! Following Jesus is sweet, but it is costly. Jesus asks: "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?" What shall the answer be?

AN EXPLANATION

(By an oversight the following explanation was omitted from its proper place at the beginning of the series of articles by Elder J. A. Davidson, now appearing in the SABBATH RECORDER.)

In presenting these articles for publication it may not be out of place to state how, and why, they came to be written.

As the reader will notice, they were written to an individual. I had been attending the Merrington Church of the Brethren (a branch of the Pennsylvania Dunkards, German Baptists, who are located near Kindersley, Sask.) quite regularly for several years. At length the pastor suggested to me that I become a member of their society. My reply was that I could not very well become a member of a Sunday-keeping church and remain a Sabbath keeper. He assented to this and suggested that I give up keeping the Sabbath and keep Sunday with them.

My reply was: "As you and I are both Christians, purchased with the precious and redeeming blood of the Lord Jesus Christ, it becomes us to be of one heart, one mind, and one body (church). Therefore as we have different opinions regarding the Sabbath which hold us apart, and you believe that you are right and I, wrong, and I believe that I am right and you, wrong, it is plainly our duty to sit down together, humbly and prayerfully, and examine this question which holds us apart that we may find where the difficulty lies and remove it out of the way of our coming together and being one in Christ Jesus." He agreed that this should be done.

We then made an appointment to meet at his home so he would have his reference library at hand. We were to have our arguments all prepared, and to discuss the matter in a Christian manner.

The appointed time arrived. We were together. He presented his arguments first. I let him go through them complete without any interruption. When he finished I said, "Now you are through?" He replied, "Yes." While he was presenting his arguments I had been jotting down in a book the points that I wished to comment upon, so when he said he was through I commenced to analyze his arguments. But he thought it would be better not to discuss the question any further, but said that if I would write out what I had to say he would read it and think it over. I accepted his proposal, and the following articles are the result.

He read them over, called, and said, "You have made out a very strong case indeed," and said that he would come in some day and talk the matter over. Since then, some seven or eight persons have read these articles and every one of them has been con-

vinced of the truth which they contain. Three of these persons have taken courage and complied with God's requirements in the matter.

These facts have caused me to feel that if these ten articles could be put into some convenient form, such as a cheap paper-bound book, they could be handed or sold to conscientious Sunday-keeping Christians and be productive of much good.

J. A. DAVIDSON.

STATEMENT ONWARD MOVEMENT TREASURER, JULY, 1928

Receipts	
DENOMINATIONAL BUDGET	
Alfred, First	\$ 67.05
Berlin	20.00
Edinburg	7.25
Exeland	10.00
Milton	67.00
North Loup	14.00
North Loup Intermediates	34.00
Pawcatuck	300.00
Salem	31.00
Syracuse	4.50
White Cloud	20.00
Interest	9.84
	<hr/>
	\$584.64
SPECIAL	
North Loup Junior Christian Endeavor, for evangelistic work	\$ 2.20
North Loup, Carrol Swenson, for evangelistic work	42.80
	<hr/>
	\$45.00
White Cloud, for Jamaica	20.00
Seventh Day Baptist Christian Endeavor Union of New England, for native helper, Rev. D. B. Coon.	
From:	
Hopkinton, First, Seniors	\$ 5.20
Hopkinton, First, Intermediates88
Hopkinton, Second, Intermediates88
Pawcatuck Seniors	5.20
Pawcatuck Juniors88
Rockville Christian Endeavor	2.62
Waterford Christian Endeavor	4.34
	<hr/>
	20.00
	<hr/>
	\$85.00
Denominational budget	\$584.64
	<hr/>
Total	\$669.64
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Disbursements	
Missionary Society	\$290.15
Tract Society	67.30
Sabbath School Board	33.65
Young People's Board	20.55
Woman's Board	40.20
Ministerial Relief	37.40
Education Society	9.35
Historical Society	4.65
Scholarships and Fellowships	11.20

General Conference	56.05
Contingent Fund	14.50
	<hr/>
	\$585.00
Balance, August 1, 1928	84.64
	<hr/>
Total	\$669.64

HAROLD R. CRANDALL,
Treasurer.
81 Elliott Ave.
Yonkers, N. Y.
August 1, 1928.

A STATEMENT ON PROHIBITION

For many years the Society of Friends has consistently maintained the position that abstinence from intoxicating liquors is the sane and safe rule of life. We would again record our faith in this standard. We also uphold the duty of civil obedience unless it conflicts with our allegiance to God.

We believe that the Eighteenth Amendment and the Volstead Act for its enforcement represent the earnest conviction of the great majority of our fellow citizens that intoxicants are a menace to our moral, social, and economic welfare which must be banished from our national life.

While we recognize the limitations of legislation in effecting moral reforms, we feel that such laws as those against intoxicants have an educational value as well as a disciplinary force. We recognize the difficulty of enforcing these statutes and are not blind to the evils of law defiance and circumvention. We are nevertheless not disheartened. We feel that the present opposition must eventually and in growing measure yield to law and order through persistent education and discipline.

In this faith we urge our members and fellow citizens to support wholeheartedly the Eighteenth Amendment and the laws enforcing it and to use all right opportunities to educate and influence others to do likewise. In so doing, they will render a truly patriotic service, not only in helping to rid our country of the curse of intoxicants, but also by setting an example of loyal obedience to its Constitution and laws.

Signed on behalf and by direction of the Representative Meeting of the Religious Society of Friends of Philadelphia and vicinity.

GEORGE M. WARNER, Clerk,
WILLIAM B. HARVEY, Secretary.
304 Arch Street,
Philadelphia.

MISSIONS

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

FROM THE STUDENT EVANGELISTIC QUARTET

The quartet has now been working a little over three weeks. We have now closed our meetings, and have had very good success, considering the obstacles we have had to contend with. Eight individuals have taken a stand for Christ, and three others, who had backslidden, have renewed their pledges of faith. Yesterday, two of them were baptized. I trust there will be more who will be baptized before long. Our visit here has been made very enjoyable through the generous hospitality of many friends. We wish to thank Mr. and Mrs. Lowell, Mr. and Mrs. Maxson, Mrs. Richetts, and others for their kindness. We have received word that Fouke is asking for us, so we will spend the next ten days there, before driving on to the association at Hammond.

Sincerely,

Gentry, Ark., July 29, 1928.
ELLIS C. JOHANSON.

TREASURER'S MONTHLY STATEMENT July 1, 1928—August 1, 1928

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand July 1, 1928	\$24,442.26
Memorial Board:	
Charity L. Burdick	9.83
D. C. Burdick Bequest	202.53
D. C. Burdick farm	12.33
E. L. Babcock, Missionary Society	132.05
E. K. and F. Burdick	183.53
Harriet Burdick	1.49
Mary E. Rich Fund	30.11
Missionary Society	31.77
Paul M. Green, Missionary Society	13.24
Penelope R. Harbert	28.62
S. P. Potter, Missionary Society	22.19
South Hampton Seventh Day Baptist parsonage fund	1.74
Washington Trust Company, interest credit	5.35
Metta P. Babcock, China field	5.00
Neppie B. Read, Foreign Missions	100.00
Income Permanent Funds, General Fund	1,500.00
Onward Movement, Missionary Society	205.15
North Loup Junior Christian Endeavor, Evangelistic work	2.20
Carrol Swenson, evangelistic work	42.80
White Cloud Church, Jamaica	20.00
Seventh Day Baptist Christian Endeavor Union of New England, native helper in Jamaica	20.00
	<u>\$27,012.19</u>

Cr.	
Gerald Velthuysen, work in Holland	\$ 104.16
Wm. A. Berry, June salary	10.00
Royal R. Thorngate, June salary account, and employing native worker	125.00
Cherry Creek National Bank, account R. R. Thorngate's salary	25.00
H. Louie Mignott, June salary	50.00
D. Burdett Coon, June salary and traveling expense	140.13
D. Burdett Coon, employing native worker	20.00
Wm. L. Burdick, June salary, traveling expense and office supplies	219.00
Wm. L. Burdick, clerk hire	33.34
L. J. Branch, June Salary	25.00
C. C. Van Horn, June salary	41.66
Ellis R. Lewis, June salary and traveling expense	153.95
Geo. W. Hills, June salary	50.00
L. D. Seager, June salary	66.66
Verney A. Wilson, June salary	41.66
Grace I. Crandall, June salary	41.66
R. J. Severance, June salary	25.00
Clifford A. Beebe, June salary	14.97
Mark R. Sanford, work in Western Association	16.66
Charles W. Thorngate, June salary	25.00
Lena G. Crofoot, quarter's salary	25.00
Wm. Clavton, quarter's salary	16.66
Wm. L. Davis, June salary	75.00
I. W. Crofoot, traveling expense	16.66
Hurley S. Warren, June salary	96.90
C. A. Hansen, June salary and traveling expense	100.00
Wm. L. Burdick, traveling expenses	283.33
Wm. L. Burdick, July salary, traveling expense and clerk hires	28.00
Treasurer's expenses	

Balance on hand August 1, 1928 \$ 1,912.06
25,100.13

\$27,012.19

Bills payable in August, about \$ 1,900.00

Special funds referred to in last month's report now amount to \$21,460.12, balance on hand \$25,100.13, net balance to special funds \$3,640.01. Other indebtedness \$5,500.00, net indebtedness \$1,859.99.

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

Toronto papers are raising an outcry about the increase in drunkenness, bootlegging, and other forms of lawlessness. But they do not blame prohibition, because Ontario has not and never has had prohibition. It has what is called "liquor control." And the system has been widely advertised in the United States as the true solution for the liquor question. Put this fact down: there never was a restrictive law framed in any country which the liquor business would obey. It is just as lawless under prohibition as under license, or government control, and no more so. The Eighteenth Amendment is just as easy to enforce as any law against free liquor ever was. There is no point of stable equilibrium between unrestricted free liquor and utter prohibition. One or the other is victory. All between is endless war.—*The Baptist*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

A REFLECTION OF SALEM'S FORTIETH ANNIVERSARY COMMENCEMENT

PRESIDENT S. ORESTES BOND

The readers of the RECORDER have already had a most graphic picture of Salem College commencement by the editor, who was for many years the president of that institution. The purpose of this article is not to review the week's events but rather to give to the host of interested readers something of the spirit of courage which was created in the present workers by the returning of so many whose lives had influenced the college in such marked ways. Certainly no anniversary less significant than the fortieth would have justified the present management in requesting the return of the great leaders of former years.

The aggregate mileage of the former presidents who returned reached approximately six thousand miles. This is particularly significant when it is known that two of these leaders have long since passed the fourscore period of life. Probably no other college in America having had as many presidents as Salem College, over as long a period as forty years, ever had them all back for a commencement season.

President Maxson, whose home is now in Kingfisher, Okla., came the farthest. For many years he has been a minister of the gospel and a business man in this progressive state. While he was quite feeble with age and weary after the long journey, he contributed much to the anniversary occasion. President Theodore L. Gardiner, still very active in mind and body, was perhaps remembered by a larger group than any of the others because of his long services in the college, and because of his frequent visits to West Virginia. President Cortez R. Clawson's combined services as a professor in the college and as its president covered fifteen years. He is still in active school work as librarian in Alfred University, and perhaps appreciated as fully as any of the marvelous growth of

Salem College. President C. B. Clark, now of Hillsdale, Mich., brought back to the younger generation of college students the memory of the building program, during which two excellent school buildings, the gymnasium, and the president's home were all built. There was hardly a town or hamlet for miles around that did not send its quota of old students back to this anniversary gathering to greet these leaders. The thrill of joy read in the faces of these men, was itself an inspiration to those who labor today. All of these men, big hearted and self-sacrificing, knew the deprivations of the journey through the wilderness necessary to reach the possessions being realized today. These men realize now that those early sacrifices were not in vain. Forty years ago in the territory now served by the college, the people were sturdy, and strong mentally, but few had ever gone outside the community for education and again returned to it. Outside of the city of Clarksburg it probably would have been difficult at that time to have found a half-dozen persons who had had enough education to merit a bachelors degree. Today this same territory has hundreds of people with this amount of training. The professions, business enterprises, and many of the homes have their quota of college bred folk. Many letters were received at the commencement time from those in distant states who had been graduated from Salem College and found fields of labor in other places. These letters all gave grateful acknowledgments of the self-sacrificing labors of these early builders.

The real period of good fellowship was most fully realized during the luncheon hour on Wednesday, given by the college itself as a compliment to the returning guests. The president's reception at his home, which followed two hours later, gave opportunity for the two or three hundred old and new friends of Salem College to greet the former presidents in a personal way and exchange school experiences.

The presence of the governor of the state seemed to be the only possible means of providing a climax for commencement day, to what had already been a very wonderful week. Governor Gore gave an eloquent tribute to the former presidents, calling each in turn by name. He recounted the progress that had been made and the

part that these men had had in bringing about this progress. The governor commended most highly the spirit of the Seventh Day Baptist people whose vision and enterprise lead to the establishing of Salem College. He commended the broad minded spirit of its teachers in the service so unselfishly given to all who sought their opportunities for higher education in this school.

When the Alma Mater song was finished and the benediction pronounced, there was a larger courage in the minds and hearts of board members and teachers, and a more genuine pride in the minds of students and alumni that will go far toward insuring a future as great as the past has been.

ANNUAL STATEMENT OF THE PRESIDENT OF SALEM COLLEGE, 1928

For the fortieth time those who love knowledge and believe in its efficacy in human betterment have met on this sacred ground. It seems especially fitting that those who laid the foundations of this institution, those who later built upon these foundations, and those who today stand upon the vantage ground of these forty years of progress, should tarry together for a brief time congratulating each other and praising him through whom this mighty work was wrought. Already the shadows have begun to lengthen for those who led in this pioneer work.

Changing the figure, some of these pioneers have come back to us that they might spend an hour beside the well which they themselves digged long ago. Their hearts must leap with joy as they behold the ever increasing numbers of young people who come from the country side around about to quench their first thirst for knowledge. Those of us who are younger can never know the discouragements of the earlier years nor the faith of the godly men who struggled onward and upward toward a goal which, perhaps, was sensed imperfectly at first, but constantly grew clearer as the years came and went.

Presidents of former years, members of the faculties who served with you, and members of the boards whose faith somehow brought the necessary revenue from the rock in the wilderness, we lay at your feet today, our tributes of praise and appreciation. The old students who sit in this presence point

to you as their greatest benefactors. The wealth with which we are surrounded today was potential to our grandparents, but it required to develop it, the knowledge which only such institutions as Salem College could give.

It may be profitable to rehearse in a few brief sentences the history of this great work. This college was established forty years ago, an academy. A few months later it was changed to a college, but the work of the early years emphasized the academy subjects at that time. There was no high school within the state worthy of the name. The past twenty years have been the period of high school development in West Virginia. There are now sixteen high schools in this county alone. Other parts of the state are rapidly developing these institutions. It thus makes it no longer necessary to maintain the academy department. It is given up with a bit of regret because of its great importance to those of an earlier generation. For a time high school subjects will be offered during the summer term. The school has had in attendance during its history approximately five thousand students. It has graduated more than thirteen hundred; of these, more than two hundred have received degrees.

The institution has had six presidents, five of whom are on the stage before you today. Dr. John L. Hoffman, the first president, passed away nearly thirty years ago. It is an interesting coincidence that it was he who administered the ordinance of baptism to the present president, thirty-eight years ago. The vacant chair at the end of this line honors his memory today. Those of you who attended the anniversary program yesterday know better than any words of mine can describe, the setting of those earlier years under the leadership of these men who have honored us with their presence for this occasion.

As we have one vacant chair honoring the first president, we also have another vacant chair honoring the first president of the board of directors, familiarly known as "Uncle" Jesse Randolph. So far as the speaker knows, this is the first commencement session that he has ever missed. On the opening day of this commencement his companion of more than three score years was laid to rest, and "Uncle" Jesse himself is too ill to be with us today. Though it is

necessary for those who have born the burden and the heat of the day to pass from us, their works do live after them, and we who are younger, can best honor them by carrying on to greater perfection that which they have so well begun.

The college still tries to maintain the emphasis on Christian character so evident in the earlier years. As a country we are pushing back the bounds of knowledge on every border. Specialisits in every phase of human endeavor are invading the secret hiding places of all hindrances to progress. Salem College is trying to meet the technical demands of every department of instruction, but it also attempts to go further, in that it seeks to bring together the threads of all the departments into a united whole that shall stand the strain of modern complex conditions. Other schools organized for special kinds of scientific training, will continue to surpass us in their training of technical experts, but we must continue to keep in the forefront of those institutions who give to the world men and women with dependable habits and well developed ideals of character.

FACULTY

The preparation of the faculty is constantly being advanced. Present faculty members are using every opportunity to further their training.

After two years of absence in graduate study, Professor Orla A. Davis is expected back for the coming year.

Professor E. Jean Lowther has asked for a year's leave of absence to complete certain graduate work. His place for the coming year will be filled by Miss Mary E. Fittro, who has just completed her Ph.D. in the history department of Johns Hopkins University.

Miss Nannie Lowe, who has spent the year in the Emerson College of Oratory and in the University of Boston, will return next year. Due to Miss Lowe's return, Miss Evans Harrell will withdraw from the institution. Miss Harrell has done the work in this department and has assisted in the English department in a most satisfactory manner. She has endeared herself to the students whom she has taught and to the community. Our best wishes will follow her.

Miss Mary Pearl Gould of the training

department and Miss Mary M. Wallace of the English department have each been absent from the school during the year for a short time, completing the work for the higher degrees of Master of Arts and Doctor of Philosophy respectively.

Professor Ernest R. Sutton will spend the summer in graduate study at Ohio State University.

Miss Nan Beatrice Koenig of the piano department has proved herself to be one of the most successful teachers of that art, but the slight demand for such work makes it necessary for the college to discontinue her services. It may be said that the college authorities expect to make satisfactory arrangements for this department until such time as the general financial conditions of the community will again justify a full time teacher.

It is a source of unusual satisfaction to say that the other teachers of the institution expect to be in their accustomed places for the coming year.

ATTENDANCE

Attendance in the college department has continued to grow as it has done during the past eight years. Including fourteen seniors in the academy department, the school has had a total enrollment of nine hundred nineteen different people during the past year. Some of these have been in the summer term or in the spring term only, but the attendance during the regular term has had a substantial growth. This one item alone makes it more and more evident that even larger provisions must be made for the young people who choose this institution as the place to fit themselves for life's work.

SUMMER SCHOOL

The attendance at the summer school has changed but little during the past four years. The great majority of those who attend are teachers or those preparing to become teachers. It may be said, however, that an increasing number of those who are taking the regular college course attend the summer school, thus enabling them to complete the course in less than four regular school years. An especially strong faculty is provided for the coming term, which opens on next Monday, June 11. Practically all subjects required in the normal course will be offered and a reasonably wide choice among the regular degree courses.

EXTENSION CLASSES

There is a growing demand for the work of the college class room to be carried out to those who can not come to the campus for work. Dean Van Horn, Professor Lowther, Doctor Shaw, Professor Burdick, Mrs. Burdick, Professor Wallace, Professor Sutton, and Director Siedhoff have each given one or more classes off the campus during this year. Classes have been given in Clarksburg, West Union, and Pennsboro.

EXTRA-CURRICULAR ACTIVITIES

The debating team has had a very successful year, winning three out of four contests. Professor Lowther has again this year borne the burden of this activity.

Many members of the faculty have contributed to the education and to the pleasure of this community and other communities by public addresses.

The music department has been very active again this year. Musical programs have been given at frequent intervals at home, and seventeen different communities have been visited by one or more of these musical organizations. Professor Siedhoff is to be congratulated upon this excellent service.

There are many other activities that merit special mention, but we will take the time for but one more. The college has just closed its most successful year in athletics. The football team lost the score in but two of its contests and these by very small margins to especially strong teams. The basketball team won the state conference championship. Director Davis and Coach Einsele have the appreciation of those interested in the college and the confidence of all especially interested in sports.

IMPROVEMENTS AND STANDARDIZATION

The improvements made during the year have, for the most part, followed the suggestions of the college inspector for the North Central Association of Colleges and Secondary Schools. The chemical laboratory, so generously provided by the graduating class of last year, has had additional equipment until it is now one of the best in the state. The biological laboratory has come in for continued improvements under the guidance of Professor H. O. Burdick and through the generosity of Mr. and Mrs. G. H. Trainer.

The home economics department has had many improvements, due partly to the activity of the Home Economics Club and partly

to the interest of the College Aid Society. Without these improvements Miss Gray and her efficient students would have been unable to serve so effectively the complimentary luncheon yesterday noon to the honor guests of commencement.

The new window shades of this building and the improvements in the music department are other gifts of the College Aid Society.

Those who attended the senior gift ceremonies yesterday morning know of the splendid generosity of this year's class in furthering the beautification plan adopted by the board at the request of the class of 1924.

Probably in no place have there been more significant gains than in the library. Its needs were made known to the alumni and friends last commencement. Books have continued to come during the entire year. Every different division has come in for a share in this improvement. Religious books from a minister in Wisconsin and others in other states, professional books from school principals, scientists, editors, and naturalists, have been sent from near and far. The last addition came as an emergency call from a friendly minister in Clarksburg, who asked the members of his congregation to supply certain useful books for the Salem College library. These gifts, together with the large appropriation made by the college itself for the improvement of the library, have brought it well beyond the minimum requirements for a standard college library. Acknowledgement is hereby made of our indebtedness to the many friends who made this possible.

It will be a source of great satisfaction to the friends of this institution to know that the same inspector who was here fifteen months ago came again ten days ago for a second inspection. He expressed his heartiest satisfaction in the improvements which have been made. They cover all his major recommendations with the exception of an adequate endowment fund.

FINANCES

Since the most burdensome problems of the college have always pertained to financing the institution, it is appropriate to use the closing paragraphs in a statement of its present financial condition. Few new pledges have been secured for permanent

endowment during the year. This is not indicative, however, of a lack of interest. The institution has never been able to balance its budget. Embarrassing deficits come each year. It was determined, however, early in the year to do everything possible to reach the fortieth anniversary with no debt unprovided for. Mr. Ottis F. Swiger, a member of the college board of directors, has been in the employ of the college for part time. Through his efforts and the efforts of other officials of the college and the generosity of both new and old friends substantial progress has been made, but the goal has not been reached. It may be said, however, that Salem College is more nearly out of debt than it has been for many years. It has a plant and equipment worth more than \$200,000. It has endowment funds in cash and in bonified endowment notes aggregating \$130,000. It has valued coal lands, the gift of Mr. J. E. Trainer and Mr. G. H. Trainer. Certainly those who have helped the institution either in personal service or in gifts must feel a sense of satisfaction in the accomplishments of the past forty years. We dare not say, perhaps, that we are "out of the wilderness," yet, but we have a right to say that we can already view better things in the immediate days ahead. The attempt to raise a minimum of \$500,000 endowment must be prosecuted with eternal vigilance during the coming year. It ought not to be impossible to raise the \$270,000 necessary for the admission of the college to any of the rating agencies or associations. It seems possible to use the coal lands referred to above to take care of the endowment required for the additional students above two hundred. If all the friends of the college will do what they themselves can on this important need, and do something in interesting others who have known little or nothing about this great work, the walls of our Jericho will soon crumble and fall.

So far only the most evident and most pressing necessities have been mentioned. This institution needs for the years immediately ahead additional campus room. It needs a separate library building. It needs two dormitories, one for girls and one for boys. Dormitories, however, will not remove the necessity of having students in the homes of the community. It will simply make it possible for the hundreds of parents who will not send their daughters nor their

sons to institutions without dormitories, to consider Salem College when they are making their choice of a school. Some of this endowment should be secured from people who are willing to give enough to endow a professorship. Such professorship should be named for the donor and thus honor the giver throughout all time. There must be many who would like to do this thing, if they only knew. We must continue to depend upon you who sit here today to help make them known.

Relatively, the tuition of the institution is exceedingly low. The members of the board have determined to keep it low enough so as not to become prohibitive to any young person desiring an education. But it is hoped that those parents who can afford to pay something near the cost of educating their young people will find a pleasure in contributing to the endowment fund and to the yearly deficit of the institution.

DR. JOHN R. MOTT "MOVES"

It is no simple matter, no easy task, to pick up and "move" —especially after forty years of life in one location and one familiar set of relationships. In fact, some of the modern psychological theories, if carried to their logical conclusion, would force one to the opinion that it is utterly impossible to make so radical a change in the late years of life—the "tracks in the brain" being worn so deeply that one could not get out of the rut if he had the will to do so, to say nothing of the impossibility arising out of the lack of any will at all. On this theory Dr. John R. Mott has done the impossible—but then, he has been doing that all his life; so possibly our materialistic psychologists will affirm that it was his very brain-tracks, not the mighty spirit of the man, that made him do it. Doctor Mott has resigned as general secretary of the National Council of the Young Mens Christian Association to accept the presidency of the International Missionary Council, which unites the missionary forces of the world. Thus he becomes the leader of the program of co-operative advance which grew directly out of the Jerusalem conference, and no such cause could have a leader who, because of long experience and proved statesmanship, is so fitted for the task as is John R. Mott. —*Presbyterian Advance.*

WOMAN'S WORK

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

THE PRAYER OF MOTHERHOOD

I fold him, gently, to my wondering heart—
Some fault has hurt me, and I fain would speak

Yet hide, instead, my face against his cheek,
Lest I should see his sudden bright fears start.

Where shall I find the knowledge that I seek
To teach this unformed soul Life's strange new creed?

What sage is wise enough to guide and lead,
Through ways of safety, these quick, restless feet?

Much less a woman, whose own heart must beat

With somewhat of a child's impetuous need,
A child's rebellious thought! . . . Aye—so, indeed,

I can not chide—I can but love thee, sweet!
And breathe the deep, mute prayer of motherhood

(God hears it often!): "Help me to be good!"
—Madeline Bridges in "The Delineator."

WOMAN'S HOUR AT THE CENTRAL ASSOCIATION

The associational secretary, Mrs. L. Adelaide Clark Brown, has sent the following about the program of the woman's hour at the Central Association:

"Mrs. Hurley Warren of Nile, N. Y., read a passage from Isaiah and offered prayer. This was followed by a chorus composed of the young ladies of the Verona Church.

"Interesting reports from the ladies' organizations in the various churches were read. It was voted to start a 'chain letter,' each society adding to the collection of letters as they pass through the societies.

"The theme of the association was 'Personal Responsibility.' To give emphasis to that I thought I told of the electric light in our church which attracted so much attention because it was out of commission. So a church is often judged by those whose 'light has gone out.' I also spoke of being in a brightly lighted room when I became aware that I was being closely watched by one outside in the darkness.

It behoves those who profess to be 'in the light' to bear in mind that they are being watched by those outside the church.

"Mrs. Crofoot read a paper, and the program was closed by a vocal duet, 'Gathering Jewels,' by Miss Sylvia Babcock and Mrs. Ruby Davis. A collection was taken for the Woman's Board."

Extracts from Reports from the Women's Societies of the Central Association.

Adams Center.—The Ladies' Aid society of the Adams Center Church has enjoyed a prosperous year. The experiment of working in groups or circles has proved worthy of further trial. As our society is not large, we have only three groups of twenty-four members each. Six new members have been added to our society this spring.

We have carried on the old routine of money raising schemes and tried out some new ones with good success. Six thimble socials have been held; four day socials; two picnics, one in summer and one in mid-winter in the church parlors; four food sales; a rummage sale, held in a vacant store in Watertown; an ice-cream social; a benefit movie in Adams; a traveling food basket; a missionary tea, followed by a program consisting of music, a one-act play, and slides of our mission in China with the accompanying lecture; the "Annual Harvest" supper and sale; a New England dinner on election day; a chicken dinner served to the Watertown Rotary Club; and, on the side, the sale of Ready-Jell, post card pictures of our church and the new Central High School building, dust mops, silver polish, and initialed paper napkins.

Busy? Yes, but we are still filled with enthusiasm and are now planning to serve the alumni banquet next week.

We have raised \$563.16. Out of this we have paid our apportionment of \$112 to the Woman's Board, sent \$25 to the South American field, redecorated several rooms at the parsonage and also the church vestibule. We have added \$150 to our fund for new church pews, beside numerous incidental expenses.

MARGARET G. STOODLEY, *Secretary.*

First Brookfield.—During the past year our society has held ten meetings at the homes of members. Interesting and helpful articles have been read from the SABBATH RECORDER and other papers; and more recently we have been reading Bruce Barton's book, "The Man Nobody Knows."

Some sewing has been done, but as there is less demand for our quilts and aprons than formerly, we have adopted the plan of contributing ten cents each at these meetings. These contributions together with our annual dues have amounted to \$31.56.

We have held three teas and two bake sales; and one committee held a sale of fancy and practical articles and served light lunches in the session room of the church. From all these we received \$187.23.

The "Holiday Gift" bags, which were distributed among the members and friends of the

society, have proved to be a somewhat novel and easy way to bring money into the treasury. The contents of these with two other gifts of money amounted to \$38.40. Ten dollars was earned by quilting and finishing a bed quilt and tying and finishing a comfortable. From the sale of initialed paper napkins and old magazines and papers we have received \$20.

Our efficient sunshine committee prepared and distributed Christmas trays of fruits and other appropriate holiday gifts to the older and shut-in members of the church.

Three of our younger ladies have recently joined the society, making our present membership twenty-five. We are not strong in numbers, but our members and also other ladies belonging to the church are loyal and helpful in our work. We are very grateful that we have been able to accomplish something in the Master's work, and hope that with his help the coming year may be a fruitful one.

MRS. A. M. COON, *President.*

Second Brookfield.—We have twenty active and seven associate members. Have lost one active member during the year.

Nine regular business meetings have been held, with an average attendance of ten members.

A dinner was served at seven, and a supper at two of the meetings, to which the public was invited. The three months, when no meetings were held, each member was asked to give fifty cents to the treasurer.

The society has a supply of Peerless Salo-Jell and Elizabeth Wade extracts which they are selling to help replenish funds.

In December the annual holiday supper was held. There was a booth for fancy work, aprons, etc., one for food, consisting of fruits, vegetables, baked goods, extracts, and Salo-Jell, and another with articles for a rummage sale. A little over \$75 was added to the treasury.

Two very enjoyable socials were held—a surprise social in July, and a St. Patrick's social March 17.

In all we have raised about \$325. Of this, \$125 has gone to the Onward Movement, and \$25 to the denominational building. Quite a few much needed repairs have been made at the parsonage. Cards, fruit, or flowers have been sent to sick and shut-in friends and members. A few of the ladies have pieced and made several quilts. Some have been sold and one is to be placed in the parsonage.

This summer we are planning to observe our fiftieth anniversary as a Missionary Aid society.

Although our numbers are small, we are striving to faithfully carry on the Master's work.

LINA L. BROOKS, *Treasurer.*

DeRuyter.—Our activities during the past year have been similar to those of preceding years. . . . While our membership is small, still we feel that we have had a successful year. Three food sales have been held, netting the society a good sum each time.

All-day meetings have been held for tying quilts, preparing rags for rugs, and making aprons for our sales. A large box of clothing was packed

and sent to Ellis Island. Two hundred dollars was raised to pay for a furnace, which was installed in the parsonage, our society giving \$50 of this sum and the remainder being raised by free-will offerings. . . . We have paid our apportionment of \$50 toward the Onward Movement, and \$5 towards purchasing new hymn books for the church.

We are hoping that in some way we can bring added interest and membership to our society and thus be able to do more in the cause of the Master.

MRS. R. W. WING, *Secretary.*

Verona.—Our meetings have been held at the homes of the different members, where covered dish dinners are served.

The society has gained one new member, making a total of thirty-six.

We have tried various ways of earning money, such as food sales, making aprons, selling extracts, getting subscriptions to McCall's Magazine, and piecing comfortables. . . . There seems to be a good sale for Ready-Jell, which helps to bring in a little profit.

The ladies helped raise a fund to paint the exterior of the parsonage. . . . At one meeting a "kitchen shower" was held, adding many useful articles to our equipment.

The society voted to pay \$5 a month towards the pastor's salary. We have continued to have divisional captains to provide entertainment and raise money. The captains for one quarter raised \$33.50 by giving a supper to the merchants of Rome.

The total amount of money raised during the year was \$387. The apportionment to the Woman's Board has been paid, and \$33 paid towards the new floor in the church basement.

The sunshine committee has helped scatter sunshine by remembering those who were ill, with flowers or gifts. We have also given aid to those in need. The society was very fortunate in receiving \$170 in gifts, during the year.

Although we have not accomplished great things during the year, we have tried to do well the little things at hand to do.

MARION SHOLTZ, *Secretary.*

West Edmeston.—We have fourteen active members and one associate member. In the past year we have held eight regular meetings, one afternoon meeting for business and sewing, and a picnic in connection with the Sabbath school. . . . Our regular meetings are held every four weeks at the home of some of our members, and have been well attended. We serve dinner at noon and have the business meeting at two o'clock. We have a short reading from our mission book.

We have had three bake-sales, which brought in a few dollars, but most of our money comes from the dinners, birthday dues, and regular dues. One member gave \$5 instead of having a regular meeting. We have raised about \$100, and have given \$35 to the Onward Movement and \$35 to repairs on church property. We have given fruit and flowers to the sick and have tried to be an aid at all times.

ZAMA FELTON, *Secretary.*

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The Woman's Board met with Mrs. A. E. Whitford on Monday, July 9, 1928.

Members present were: Mrs. W. C. Daland, Mrs. L. M. Babcock, Mrs. E. E. Sutton, Miss Phoebe Coon, Mrs. J. F. Randolph, Mrs. Edwin Shaw, Mrs. J. F. Whitford, Mrs. A. E. Whitford, Mrs. J. L. Skaggs

Visitor, Mrs. Emma Landphere.

The vice-president, Mrs. Daland, called the meeting to order. Mrs. Randolph conducted the devotionals, reading the one hundred twenty-third Psalm and leading in the Lord's Prayer.

The minutes of the last meeting were read.

The treasurer read the monthly report, which was adopted. Receipts were \$332.69. Disbursements, \$873.75. Balance on hand, \$30.23.

The quarterly and the yearly reports of the treasurer were read and adopted. Receipts for the year were \$2,478.79 and disbursements, \$2,448.56.

The treasurer read a letter from Rev. W. L. Burdick about the typewriter for which the treasurer had forwarded the money.

The corresponding secretary reported that several annual reports had not yet been received. Letters were read from: Mrs. E. E. Whitford, accepting her appointment as representative of the Woman's Board to the Committee on the Cause and Cure of War; Rev. S. Parks Cadman, in regard to the famine in China and making an appeal for funds; Mildred S. Jeffrey of Denver; The Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America.

Mrs. Daland submitted the report of the nominating committee, which was approved by the board and sent to the corresponding secretary of Conference.

The report of the budget committee was given, and after some discussion it was voted the budget as completed, be submitted to the Budget Committee of the General Conference.

In the "Ask Me Another" contest, the reward went to the Garwin Iowa Ladies' Aid society.

It was voted that the treasurer be authorized to have the reports of the correspond-

ing secretary and the treasurer printed for distribution at the General Conference.

After some discussion of the problems and work of the board the minutes were read and approved.

The board adjourned to meet at the call of the president with Mrs. E. E. Sutton of Milton Junction.

MRS. W. C. DALAND, *Vice-President*.
MRS. J. L. SKAGGS, *Secretary*.

NOTES ON THE HISTORICAL SOCIETY

READ BY ASA F. RANDOLPH

(Conference paper)

PURPOSE AND OBJECTS

Chartered under laws of the state of New Jersey, and given the widest possible scope, enabling it to collect books (both printed and manuscript, such as books of records, etc.), periodicals, monographs, tracts, and so forth; as well as any and all other kinds of literature—both printed and in manuscript form—in any sense relating to Seventh Day Baptists, whether through content or by association, and whether directly, or indirectly to the remotest degree.

It may also acquire portraits of Seventh Day Baptists, and other illustrative and pictorial material, of a type and scope similar to that relating to literature.

It may establish a museum in which may be included objects of a type and variety similar to those of any other historical society.

It may, if at any time necessary or expedient, engage in printing literature relating to its activities.

It may organize and execute programs commemorative of historical events, historical places, or of the lives and services of outstanding characters in our history.

It may erect tablets or monuments, commemorative of historical events, places, and lives of interest to us, as Seventh Day Baptists.

It may acquire and hold real estate, as well as personal property, to be devoted to its use—directly or indirectly.

It may erect buildings such as may be necessary or expedient for its purposes.

The fundamental aim of all its activities is to acquire and keep as full a record as possible of all that relates to Seventh Day Baptists to the end that, as a people, we may be better informed as to ourselves and

stimulated to loftier aims and purposes, and to greater effort to promote all the activities in which we are or may be engaged.

BEGINNING

The Historical Society is the logical outgrowth of the activities, more or less spasmodic, which for a long time have been formally recognized in the General Conference through its Committee on Denominational History. Before the organization of the Historical Society, perhaps the most notable activity of this type was the organization of the New York City Tract Society, which, through the joint efforts of Thomas B. Stillman and Rev. George B. Utter, accumulated a valuable library of Seventh Day Baptist literature, a part of which became scattered. What remains was loaned to the library of Alfred University a half century—more or less—ago.

The Historical Society, long thought of by its incorporators, rather suddenly took concrete form in 1916, when it became known that a very valuable collection of literature, relating to the German Seventh Day Baptists of Pennsylvania, was about to be placed on the market by its owner, Dr. Julius F. Sachse, of Philadelphia.

Dr. Sachse, from boyhood, had been interested in the history of our churches in and near Philadelphia. His family lived for many years near the home of "Parson Davy Jones," who, in turn, had in his early life known the Wayne family, of which the celebrated "Mad Anthony Wayne" was a member. The mother of the latter, it may be remembered, was a Seventh Day Baptist. Doctor Sachse became one of the leading amateur photographers of this country; and, as such, for many years was the editor of the *American Journal of Photography*. At the time of Queen Victoria's Diamond Jubilee, he was commissioned by the *Ladies' Home Journal*, of which he was the chief illustrator at that time, to make a special trip to London to make photographs of the outstanding features of the event for that periodical.

In the meantime, he fostered his interest in the unique history of Seventh Day Baptists. When, some thirty years ago, Philadelphia was preparing to erect its Bourse, and condemned the plot of ground on Fifth Street in that city, occupied by the Sparks (Seventh Day Baptist) Burying Ground, to

make an appropriate approach to that building, Doctor Sachse interested himself to the extent that the remains of those buried there were removed to Shiloh, N. J., where they were appropriately interred in the cemetery adjoining our church there, and induced the courts, through a personal appeal, to award appropriate damages to the Shiloh and Piscataway churches.

Doctor Sachse also became much interested in the German Seventh Day Baptists at Ephrata, Pa., and wrote four octavo volumes of history relating to them, and acquired the most complete collection in existence of the famous books produced by the Ephrata Press. These books are among the rarest and most sought after by all collectors of early American books. Those offered at public auction in more recent years bring prices of from \$200 to \$500 each for copies in first class condition. Moreover, no writer of early colonial history, particularly of Pennsylvania, New Jersey, Delaware, Maryland, and Virginia, can afford to overlook the material to be found at first hand only in these books. Ephrata played no insignificant part in our struggle with Great Britain for independence.

Here were produced the first printed copies of the Declaration of Independence, here was printed much of the continental money authorized by the Continental Congress.

Peter Miller, well versed in the classical and modern languages, as well as in law and theology, was employed by the newly created Colonial Government to translate the Declaration into the various continental languages of Europe, and to conduct the diplomatic correspondence with the non-English speaking European countries.

The Ephrata Community learned of the Sabbath from our churches near Philadelphia, and embraced it. They frequently visited, not only these churches, but also those of New Jersey, Connecticut, and Rhode Island; thus, though speaking a foreign language and practicing foreign social customs, they so shot their history through the warp and woof of our own, as to make their history our own to no small degree.

Consequently, when it became known that Doctor Sachse contemplated the sale of his collection of Ephrata literature, he was approached to learn on what terms it

could be obtained. After some negotiations, in the course of which he laid great stress upon two points; namely, that it was his great desire that the collection should be preserved, permanently, intact; and, too, that he would be more than pleased to have it go into Seventh Day Baptist hands. With these stipulations, being a man in very comfortable circumstances, he would accept the very modest, even nominal, sum of \$1000 for the entire collection.

Feeling that this was too generous and important an offer to be permitted to pass by, the Historical Society was organized; not with undue haste, but as quickly as consistent with all the conditions involved, a charter obtained, and the transaction completed. The necessary funds were subscribed by a few generous, interested friends.

Thus the society was launched with a nucleus that, when we have a suitable place in which to make it accessible, will command the respect of all thoughtful, painstaking students of our early history—a collection which they will, by force of circumstances, be compelled to reckon with.

ACTIVITIES

Among the other activities of the society since its incorporation, are the following:

Newport Celebration

Six years ago occurred the two hundred fiftieth anniversary of the organization of our church at Newport, R. I. For the celebration of that event, at the instance of the General Conference, a program was prepared by the Historical Society, and the General Conference adjourned from Ashaway, R. I., where it was holding its annual session for that year with the First Hopkinton Church, to hold the sessions of its last day, in Newport.

The morning session was held in the old meeting house, now occupied by the Newport Historical Society, where, among other exercises, a historical address was delivered, and a communion service was conducted (using the old silver plate originally used by the Newport Church), and a handsome, but dignified, bronze tablet commemorating the organization of the church, was unveiled, on the wall beside the pulpit.

The afternoon session was held in the First Baptist church of Newport, the house of worship of the church from which our

church at Newport sprang. This session was marked by addresses, among others, by the pastor of the First Baptist Church, by the mayor of Newport, and by the lieutenant-governor of the state.

During the morning session, the portrait of Elder Thomas Hiscox, painted by Smibert for Henry Collins, hung on the wall of the old meeting house. This portrait, the whereabouts of which had long been unknown to us, was found in the possession of Mrs. Cornelius Vanderbilt, who had inherited it, descending through the family line of Governor Samuel Ward, the half-brother of Henry Collins.

Nearly four hundred of our people were in attendance at the Newport celebration.

Annual Pilgrimage to Newport

Under the auspices of the Historical Society, there has been revived the old-time yearly meeting of the churches of Rhode Island and Connecticut, in the form of an Annual Pilgrimage to Newport, where an appropriate Sabbath service—including communion—is conducted by the pastors of those churches, the pastors presiding and preaching in annual rotation.

Two Hundredth Anniversary of Erection of Old Meeting House

Next year will occur the two hundredth anniversary of the erection of the old meeting house at Newport; and it is expected that at the time of the Annual Pilgrimage, a suitable program will be rendered in commemoration of that event.

Chair of Elder Thomas Hiscox

At the time of the celebration of the two hundred fiftieth anniversary of the founding of the Newport Church, a chair belonging to Elder Thomas Hiscox was found and purchased from funds subscribed by friends for that purpose.

Celebration in Commemoration of the Life and Services of Gov. Samuel Ward

The time of the exposition in commemoration of the one hundred fiftieth anniversary of the signing of the Declaration of Independence, held in the city of Philadelphia, two years ago, was deemed a fitting occasion to commemorate the life and public services of Governor Samuel Ward of Rhode Island, who was a member of the Continental Congress; and, but for the fact that he died of smallpox in Philadelphia a short time be-

fore, would, in all human probability, have been a signer of the Declaration. As it was, he was a signer of the Secret Agreement, entered into by the members of Congress a few months before—a document which made the declaration possible.

Accordingly, the Historical Society held a meeting for that purpose, in the Bourse in Philadelphia, already referred to, on Sunday at the time of the annual session at Shiloh, N. J., of the yearly meeting of the Churches of New Jersey, New York City, and Berlin, N. Y. The principal feature of this program was a biographical sketch of Governor Ward, supplemented by a letter from Mrs. Maude Howe Elliott, of Newport, R. I., a daughter of Julia Ward Howe, and a lineal descendant of Governor Ward.

Meeting in Commemoration of the Shiloh Academy

When, four years ago, a meeting of the former students of the old academy at Shiloh, N. J., was held at that place, and a commemorative monument was unveiled, the president of the Historical Society was, by invitation, present, and participated in the program.

Denominational Building

When that part of the denominational building to be devoted to our printing and publishing interests was erected, the Historical Society made a contribution of \$200 from its treasury to fit up a room in the basement to be used as a room in which to store what it has already acquired and may acquire until more suitable quarters are available. This room, occupied, for the most part, by material belonging to the Tract Society, together with the remaining unbound copies of the Historical Volumes, belonging to the General Conference, is not a suitable place in which to store much of the society's possessions; and the completion of the denominational building is sadly needed for the proper care of what the society now has, together with much already promised it when the building is completed.

It is expected that the entire top floor of the new building will be devoted to the Historical Society; and the society is jealously hoarding its income to use in fitting up its new quarters when they are ready. Concerning the new building, you will hear more from Doctor Gardiner. The current ex-

penses of the society for several years have been contributed by one of the officers of the society.

Contributions of Historical Material

The contributions of historical material, while not large, have been almost constant. They consist, largely, of the following:

Books, of various kinds published by Seventh Day Baptists.

Minutes of the General Conference and associations.

Old SABBATH RECORDERS.

Copies of the *Seventh Day Baptist Memorial*, and *Missionary Magazine*.

Various tracts.

Selections from the libraries of deceased ministers and others.

Old records of churches—some extinct, and some very much alive.

Certificates of ordination—James Bailey and Nathan Wardner, e. g.

Valuable old furniture (by legacy.)

Photographs of individuals, places, and buildings of interest to us.

Old communion service, abandoned for individual service. (New York City Church).

OUTLOOK

The outlook is promising. Had we a suitable place, with suitable cases for the purpose, in which to display them, our present library and museum would make a very creditable showing. We are looking forward to the completion of the denominational building, in which to install our present collection; and trust that people in possession of anything suitable for library or museum will be prompt in communicating with this society.

WALKS

I walked with Folly—Folly led
Or shyly lured me down her path,
Until she left me broken, faint,
The stupid plaything of her wrath.
With Pleasure I kept company,
Where blossoms and soft perfumes were,
I walked with Pleasure till I knew
The bitterness and scorn of her.
Then unto Wisdom did I turn
And cry, "Oh, let me fare your mate."
I found her true, but all her words
Echoed the certainties of fate.
But as we went, Love, gentle Love,
Upon a hillside joined our lot.
Lo, all before is golden now,
And half the vanished is forgot.
—Will Chamberlain in *Presbyterian Advance*.

YOUNG PEOPLE'S WORK

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

GOLDEN RULE IN BUSINESS

Christian Endeavor Topic for Sabbath Day,
Sept. 1, 1928

DAILY READINGS

Sunday—Jesus believed it (Luke 6: 38)
Monday—Abraham tried it (Gen. 13: 5-13)
Tuesday—Christ's practice (Rom. 15: 1-3)
Wednesday—The old principle (Prov. 20: 14)
Thursday—The cheat (Acts 5: 1-11)
Friday—Fairness (Prov. 11: 1)
Sabbath Day—Topic: Will the Golden Rule work
in business and industry? (Phil. 4: 8, 9.
Consecration meeting)

WHEN BUSINESS OBEYS THE GOLDEN RULE

Every business man wants a fair show, therefore he should give a fair show to other business men. He expects competition, but he does not want the unjust competition of lying advertisements, false weights and measures, and dishonest goods; therefore he, himself, must be scrupulously honest in all his buying and selling. He must put himself in the place of his competitors and his customers, and treat them as he would like to be treated if positions were reversed. The best stores today observe the Golden Rule in their dealings with one another, with their employees, and with the public. Goods are not misrepresented, competitors are not talked down, and employees of all sorts are treated as brothers and sisters.

OUR RELATION TO BUSINESS MEN

It is not observing the Golden Rule to occupy half an hour of a clerk's time when you have no intention of buying. It is far from the Golden Rule to run up a bill and never pay it, or not pay it promptly. It is breaking this rule always to be running down merchandise and always to hunt bargains, never being willing to pay a fair price for an article. It violates the rule to brow-beat a clerk, or even to meet his crossness with ugliness on your part. A Christian is known quite as much by his shopping as by his prayer. — *Amos R. Wells — in the "Christian Endeavor World."*

THE INTERMEDIATE CORNER

Topic for Sabbath Day, September 1, 1928

Why go to school? (Prov. 3: 15-22.)

JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Suggestions for Topic of September 1.

Use a mirror to illustrate this topic. Tell about the little boy who when asked which was the most important light in the sky said "The moon, because it gives light at night." Of course the juniors will know that the moon is only a reflection of the sun, and it is the sun which is the most important light. Use the mirror to represent the moon. Hold it so the reflection of the sun will be cast in the room by means of the mirror. Then let the sun stand for Jesus and the mirror for the juniors, impressing upon them the thought that we get out light from Jesus who is the light of the world. Then when we have that light in our own lives we must go to work and give light to others or else our lives will be failures. When we work for God we do not work alone, we work *with* Jesus.

SUGGESTIONS FOR WORK

Let the lookout committee, which is supposed to see that the juniors take part in the meetings as well as get new members for the society, give each junior a card with one of the letters of the following crosses. When one letter is called everyone with that letter stands, gives his testimony, and the chairman of the lookout committee writes the letters on the board in the location where they belong. At the end of the meeting the juniors will be able to read the following motto, which they have made for the meeting:

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YOUNG PEOPLE'S HOUR AT THE WESTERN ASSOCIATION

Praise and Quiet Hour service, Rev. Lester G. Osborn and Hurley S. Warren.

The Abiding Christ—Loyalty to Him:
In My Home Life—Irena Woodworth.
Violin solo—Harriett Depew.
In My School Life—Dighton Burdick.
Song, "Remember Me, O Mighty One"—men's double quartet.

In My Social Life—Rev. T. J. Van Horn.
In Choosing My Life Work—Neid D. Mills.

Song, "My Anchor Holds"—men's double quartet.

Mizpah benediction.

LOYALTY TO THE ABIDING CHRIST IN THE HOME

IRENA WOODWORTH

Loyalty to Christ begins in the home. That is where we first learn to express it as little children. All through life our attitude toward home and the family will manifest our loyalty toward Christ.

The Abiding Christ is ever waiting to be our helper if we but let him, for he says, "Behold I stand at the door and knock."

We show our loyalty to him in our home in many ways—first, by the way we treat the other members of the family. If we are kind, helpful, considerate, and loving toward father and mother, brothers and sisters, then we are truly living our loyalty to Christ.

Prayer brings us closer to Christ than anything else. It is through prayer that we speak to Christ and listen while he speaks to us. Only as young people learn the faith and strength gained through direct communion with God, can they know the true joy of the Christian life. No matter what comes, even death, it can be met if we have confidence in our heavenly Father.

Young people have many perplexing problems to solve. Christ had problems and temptations, too. By studying the Bible we learn how he met many of his problems. We should make a habit of studying a portion of the Bible every day. There is almost always time for direct communion and meditation with the abiding Christ. No day is complete without him. We are better prepared to meet the difficulties of life both in the home and outside if we have been with Christ and learned from him.

Another way of showing our loyalty to Christ is by the way we do our work at home. If we go about it gladly, doing our best, no matter how tiresome the task, we are followers of his in the most important place in the world—the home.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session at the home of E. H. Clarke. The president called the meeting to order, and L. E. Babcock opened the meeting with prayer.

In the absence of the corresponding secretary, Mrs. Nettie Crandall gave the monthly report. It follows:

REPORT OF CORRESPONDING SECRETARY, JUNE, 1928
Number of letters written, 40.
Mimeographing has been done.

Report blanks were sent out. The following societies have returned annual reports: Ashaway, Westerly, Rockville, Hopkinton, Waterford, Plainfield, Shiloh, Marlboro, Little Genesee, North Loup, Welton, New Auburn, Milton Junction, Farina, Stonefort, Salem, Lost Creek, Salemville, Riverside.

Intermediate reports from: Albion Ashaway, Riverside.

The Conference program is nearing completion.

FRANCES FERRILL BABCOCK.

Reports from field workers were read as follows: Mrs. Blanche Burdick, Miss Greta Randolph, Rev. August Johansen, Elizabeth Ormsby, Vivian Hill, Albert Rogers, Elisabeth Austin.

Correspondence was read and considered from Morton R. Swinney.

The treasurer gave a yearly report, and presented a budget for discussion. The report follows:

REPORT OF TREASURER OF YOUNG PEOPLE'S BOARD
1927-1928

Dr.	
Balance on hand July 1, 1927	\$ 961.56
Received from Conference treasurer	941.34
Conference treasurer from societies, etc.	80.00
Christian Endeavor societies direct	20.15
One-third collection at Conference	33.40
	\$1,936.45

Cr.	
Board expenses:	
Conference expenses, awards, traveling expense, printing, etc.	\$271.68

Corresponding secretary:	
Salary	200.00
Expense	25.00
Mimeograph	76.00
RECORDER editor, expense	2.50
	\$ 575.18
Field work	128.38
Dr. Thorngate appropriation	300.00
Dr. Thorngate appropriation, 1926-1927	200.00
American Tropics	200.00
Balance	532.89
	\$1,936.45

Russell Maxson asked to be relieved from his place on the auditing committee. The request was granted and Lloyd Simpson was appointed to serve in this capacity.

The nominating committee made a final report which was received.

The Life Work Recruit report was given by L. E. Babcock. Two societies have reported directly, Berea and Westerly. From these two societies six have signed the B pledge and five the C pledge.

After some general discussion the minutes were read and the meeting adjourned.

Members present: Dr. B. F. Johanson, Mrs. Nettie Crandall, Lloyd Simpson, Russell Maxson, E. H. Clarke, L. E. Babcock, Dorothy Maxson, Marjorie W. Maxson.

Visitor, Mrs. Ruby Clarke.

Respectfully submitted,

MARJORIE W. MAXSON,

Recording Secretary.

Battle Creek, Mich.,

July 5, 1928.

BECOME TRULY EDUCATED

Christian Endeavor Topic for Sabbath Day,
September 8, 1928

DAILY READINGS

Sunday—Study with the wise (Acts 7: 22)
Monday—Listen to experience (Prov. 3: 1-6)
Tuesday—Sit at Jesus' feet (Luke 10: 38-42)
Wednesday—Never stop learning (Acts 18: 24-28)
Thursday—Keep an open mind (Acts 17: 10-15)
Friday—Think noble thoughts (Phil 4: 8)
Sabbath Day—Topic: How may every one become truly educated? (Prov. 4: 1-13)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Commencement" is a term applied to the act of graduating from a school, and when we consider its meaning it seems to be quite appropriate. It means, "a beginning." Many people think that when they

are graduated from high school or college their education is completed; and with many this is true, for they never advance any further. But, as the term signifies, graduation is only a beginning. High schools and colleges give one a foundation for future growth, and the person who finishes their courses has only made a start, and has received a preparation for his life work.

The person who has an open mind is always learning. He is not content to stop when he graduates, but is constantly branching out into new fields of knowledge. He is the truly progressive person.

Some one has said, "Experience is the best teacher." and it is true that much can be learned by experience. We can learn from the experiences of others as well as our own.

Observation helps our education. If we just watch insects, we can learn about their habits. We need to observe more and thus learn.

While we are getting a secular education we must not neglect our spiritual education. As one of the daily readings suggests, we must sit at Jesus' feet, and learn from him. He is the true teacher who can instruct us in spiritual things, and fit us for the heavenly home. Let us have receptive minds, listen to his voice, and learn from him.

REPORT OF YOUNG PEOPLE'S PRE-CONFERENCE SESSIONS AT RIVERSIDE

RALPH H. COON

The Christian endeavorers had charge of the pre-Conference sessions on Sunday afternoon and evenings, July 22. These sessions were held in the new church, which was dedicated last winter. The afternoon service was opened by a lively song service led by Miss Bertrice Baxter. The addresses of welcome were given by Miss Ethel Babcock, the president of the Riverside Young People's Christian Endeavor society, and by Rev. G. D. Hargis, pastor of the Riverside Church. Responses were given by Mr. Russel Maxson of Battle Creek and by Rev. H. L. Polan of North Loup. Considerable fun was derived from the reputation Californians are supposed to have of being boosters for their state.

The next hour was a very happy one spent in the church vestibule and on the steps. Many new acquaintances were formed and old friendships renewed. Following this informal, time the young people's banquet was served in the basement of the church. The program of the banquet follows:

CHRISTIAN ENDEAVOR BANQUET AT PRE-CONFERENCE CHRISTIAN ENDEAVOR MEETING, SUNDAY, JULY 22, 5.30 P. M.

Mrs. Elisabeth K. Austin of Westerly, R. I., was toastmistress. Bernice Brewer of Riverside, Calif., was the song and yell leader. The Riverside Christian Endeavor society served the banquet at small price.

The program was as follows:

A C. E. BANQUET

Cook's Enticements—Food.
Cheerful Excitement—Songs and yells.
Crowning Events—Toasts.

The toasts were arranged so as to emphasize the meaning of the letters "C. E." A few opening remarks were made by the toastmistress, in which she said: "We wear C. E. pins, we sing C. E. songs, we display C. E. badges at conventions, but C. E. should mean more to us than that. These two letters are full of life and meaning and should challenge us at every turn of the path.

YOUR C. E. AND MY C. E. FAY PRIGMORE

Your C. E. and my C. E!
And how it reigns supreme
In your heart and my heart
And where'er the stars may gleam!
Snow-white and soul-white
It teaches us to live;
Freely and gladly
Our lives to Christ we give.
Steadfast and faithful,
It leads us toward the light
Where God sits in glory
And where there is no night.

Your C. E. and my C. E!
We love its very name.
It stands for all that's noble,
And this has won it fame.
Your C. E. and my C. E!
A blessing in the world;

Your hope and my hope,
Its banner we've unfurled.
Home land and far land,
And half the world away,
The sun shines on our old C. E.
And smiles because he may.

Your C. E. and my C. E!
And, oh, how much it holds!
Your life and my life
And Christ's life it infolds.
Your faith and my faith
Grow deeper day by day.
Upheld and strengthened
In some mysterious way.
The one life, the only life,
The life for you and me.
Let's follow in Christ's footsteps
By the light of old C. E.

The subjects of the toasts and the speakers who very creditably gave the toasts without much advance preparation were as follows:

Contagious Enthusiasm, Mrs. Robert Robel, Riverside, county C. E. president.
Cultivated Experience—Neil Mills, Alfred, N. Y.
Christian Example, Alice Baker, Riverside, Calif.
Character-building Entertainments, Gleason Curtis, Riverside, Calif.
Childhood's Energies, Mrs. Herbert Polan, North Loup, Neb.
Consecrated Endeavor, Ralph Coon, Berkeley, Calif.
Church's Expectation, Rev. A. L. Davis, Little Genesee, N. Y.

Mr. N. O. Moore of Riverside presented Mr. Frank Hill, president of Conference, with a gavel made of orange wood.

The evening session was opened by a vesper service of music, arranged by Mrs. G. D. Hargis. Some of the musical numbers were as follows:

Vocal duet	Mrs. W. R. Rood
	Miss Ethelyn Davis
Trombone solo	Mr. Jaeger
Violin and cello duet	Mrs. G. D. Hargis
	Mrs. Paul Emerson

Mr. Robert Hurley of the Riverside Endeavor society presided for the remainder of the session. The general theme was "How Can We Crusade With Christ?" The theme was divided as follows:

In Evangelism	Mrs. Maleta Curtis
In Christian Citizenship	Miss Helen Hill
	Miss Elizabeth Hiscox
In World Peace	Rev. S. Duane Ogden

Mrs. Curtis, in a splendid way, emphasized evangelism as the center of all Christian work. She placed special emphasis on the need of personal evangelism—one young person telling the gospel message to another.

The talks on Christian Citizenship put special stress on the present critical situation in regard to the prohibition amendment and its enforcement. Attention was called to the importance of electing the proper officials to enforce the law. It was pointed

out that the next President of the United States would have very great power to help or hinder the enforcement of the Eighteenth Amendment. Two important powers he will have are: (1) he may appoint three new justices of the supreme court; (2) the veto power which is very great.

Rev. S. Duane Ogden discussed the causes, consequences, and cure for war. Under causes he listed:

(1) False ideas of patriotism and nationalism.

(2) Selfishness of national governments and of men in the governments and the industries.

(3) National and race hatreds. Under consequence of war he listed:

a. Destruction, not only of property but of life, both physical and spiritual.

b. Nothing gained. America fought to end war and to make the world safe for democracy, and gained neither.

c. Evils increased. War makes brutes of men. All kinds of vices are overlooked at time of war.

d. Ill will, distrust, and hatred.

It was pointed out that the R. O. L. C. and citizens military training camps are not considered as valuable for military training, and hence the only purpose is to propagate the spirit of militarism. Mr. Ogden said, "The only promoters of war are those who can fatten their pocket books by it, and those whose profession is war. The only cure for war is the spirit of Christ in the world. War is entirely and systematically against the spirit of Christ."

Rev. H. Eugene Davis summed up the discussion and gave a short address on "The Crusade as the New Christian Youth Movement for America and the World." He said he was thrilled by the youth movement in the world. "The possibilities of the movement," he said, "are great if it is guided by the ideals and spirit of Jesus. This puts a great responsibility upon the Christian youth of America."

In regard to international relationships, Mr. Davis advocated a policy of non-resistance in place of war. "Non-resistance," he said, "was tried once, two thousand years ago, and it won. Why not try the same policy now? This is just what the cross of Christ stands for."

In discussing Christian citizenship he said that we must not just think of citizenship in our own country, but we must have the idea of world citizenship. It was clearly shown that America can never take a secluded place in the world. It is only through Christ that the nations of the world can be brought together in this sort of world citizenship. As an illustration of this, Mr. Davis told of how there were Chinese, Japanese, Korean, and Filipino Christians on the steamer on which he sailed from China. In such a group of nationalities, he pointed out, we would expect much enmity to be evidenced. However, it was not an uncommon thing to see these young men, whose home governments were almost at war with each other, walking arm in arm talking of the kingdom of God.

In closing, Mr. Davis made a strong plea for evangelism as the great task of Christian young people. He said, "We need to fall in love with Jesus. The task of Christian youth is to get boys and girls of all nations thrilled through and through with the love of Jesus Christ."

WHO LAYS THE FOUNDATION?

Both father and mother have a hand in laying the foundation of character and future happiness.

I had a cheerful, affectionate mother; a cheerful mother is a boon to any family. She was also a devout Christian.

Father was my teacher, guide and counselor. He taught me that the vital question in every act was, "Is it right?" He trained my conscience so I was obliged to obey it in order to be happy. "Life, liberty, and the pursuit of happiness" was truly mine, but my liberty permitted me to do only what was right, and not to encroach upon the other fellow's rights.

What a glorious thing to have an all-powerful, loving, heavenly Father! I believe I obeyed my earthly father from the same motive we should serve the Lord—because I loved and trusted him. He never used force, but led me into right ways of thinking and acting. Our Father in heaven has a wonderful meaning to me since father means one who understands, loves, and provides for me and guides me into paths of usefulness and happiness.—*Lina C. Venable in "The Presbyterian Advance."*

CHILDREN'S PAGE

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

WORKERS WANTED

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
September 1, 1928

DAILY READINGS

Sunday—God's call to work (Isa. 6: 1-8)
Monday—Another call to work (1 Cor. 15: 58)
Tuesday—Jesus, the worker (John 9: 1-7)
Wednesday—Women workers (Acts 9: 36-43)
Thursday—Workers in the vineyard (Matt. 20: 1-16)
Friday—Workers with Jesus (Matt. 9: 36-38)
Sabbath Day—Topic: Workers wanted! (Matt. 20: 1-16. Consecration meeting)

The fields are all white
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our words are so weak,
We can not teach others;
How, then, shall we seek
To work for our Lord in his harvest?

We'll work by our prayers,
By the money we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest.

Until by and by
As the years pass at length,
We, too, may be reapers,
And go forth in strength
To work for our Lord in his harvest.
—*Amos R. Wells.*

THE CHILDREN AT CONFERENCE

DARA L. HURLEY

On Thursday morning of Conference Mrs. G. E. Osborn, Mrs. Hargis, and Mrs. Veola Knight took charge of children's conference. It was a happy time the little folks had together in room seventeen, singing their own little songs, repeating Bible verses, and listening to Bible stories.

Children are always delighted to see pictures, and it was no exception to that rule when on Friday morning Mr. N. O. Moore

entertained the little folks by showing them stereopticon pictures of his journeying in Africa.

Sabbath morning of Conference Mrs. Lucile Stillman and Mrs. G. E. Osborn had charge of the music and devotionals for the children. Then Mr. E. S. Ballenger held their interest as he preached to them a sermon on the drawing power of Christ in us, illustrated by magnets.

Friday morning the Misses Dorothy Furrow, Santa Barbara, Calif., and Marjorie Johnson, Clarkston, Wash., entertained the children with stories, songs, and games. Besides this Professor Edwin Shaw gave them an interesting chalk talk.

On Sunday morning Mrs. Veola Knight again had charge of the music for the little folks. They were especially happy on the morning because Mr. Kenneth Woo and Samuel Dzau talked to them about China, and played on the Chinese flute and cello.

Mrs. Charles Pierce had general supervision of these meetings as well as being in charge of the Conference nursery.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have two ponies; one's name is Dot and the other's name is Lindy. I am up to Yawgood, and Dot is up to camp with me. Lindy is down at Ashaway.

I have a friend, Dorothy Simpson, and she is up to camp with me. We have fun together.

From yours lovingly,
CAROLYN CRANDALL.

Ashaway, R. I.,
July 19, 1928.

DEAR CAROLYN:

I was ever so glad to receive your nice little letter. I just believe I saw you at Conference; didn't I? I remember hearing your name, anyway. Whether I have seen you or not, you surely are my dear little friend, for you are Dorothy's friend, and I am Dorothy's friend. Doesn't that make you and me friends?

I think your ponies are wonderful pets. When my little daughter, Eleanor, read your letter she said, "I wish I had even one pony. I'd be thankful."

Lovingly yours,
M. S. G.

DEAR MRS. GREENE:

I have inclosed a write-up of our trip, which you can use in the RECORDER if you care to. My brother George wrote, so I wanted to write also.

We are lone Sabbath keepers, and we enjoy the RECORDER. I am nine years old.

DOROTHY BIGGS.

St. Petersburg, Fla.,
August 5, 1928.

A BEACH PICNIC AT CLEARWATER, FLORIDA

It was Thursday afternoon, the half-holiday of the summer season, and we followed the crowd to the beaches, choosing Clearwater, twenty-five miles away. This is a perfect beach with picnic tables, swings, palm leaf arbors, bath houses, amusement stands, and pavilion. We took along our picnic lunch, including a water melon.

Our first pleasure, after gathering a few shells, was a nice swim in the clear, cool water. Soon lunch time came and it did not take long to put away the sandwiches and melon. After lunch, brother and I were given a pony ride, which was entirely too short.

It was now time to start for home. We could see a very black cloud in the direction of home, and before long we ran into the storm. Many autos were stalled in the puddles of deep water along the highway. We arrived home at last, dry, safe, and thankful.

DOROTHY BIGGS.

DEAR DOROTHY:

I remember what a good letter your brother wrote me, and I am very glad to hear from you, too. Your account of the picnic at Clearwater was very interesting indeed. I would like to have been there, too. I enjoyed a beach picnic at Watch Hill when I attended Conference in Rhode Island, but I have never been on a Florida beach. I hope to be some fine day.

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am a lone Sabbath keeper. We live sixty miles from Pikes Peak.

I'll bet I see something you don't see in the East, and that's antelope! One day sixteen went past, about forty feet from the house. Oh, but they were pretty!

I am eleven years old. I am sending a little story that I wrote.

Yours truly,

ORLAND MAXSON.

Matheson, Ohio,
August 7, 1928.

NAUGHTY BEAR TURNS OVER A NEW LEAF

Once there was a little bear; his name was Naughty Bear. One time he went to play with Little Bear. They were going to play hide-and-seek.

Old Mother Owl wanted to make Naughty Bear nice, so she said she would play, too. She told Naughty Bear that she thought he ought to be "it." Naughty Bear, knew Mother Owl was wise, so he was "it."

Mother Owl just flew around instead of hiding, but Naughty Bear thought she hid. When Naughty Bear was a little ways away, she came "in free." Then she went away and snapped a twig. Naughty Bear thought it was Little Bear and went over there. Then Little Bear came "in free."

That made Naughty Bear angry, so he hit Little Bear. Then Mother Owl scratched his head and flew away. Naughty Bear thought Little Bear hit him, so he hit Little Bear again.

Then Mother Owl grabbed his ears, flew up to a branch, and dropped him. She sat so still now that Naughty Bear couldn't see her; so he went back and apologized to Little Bear. Then what do you think? Something began to wrap up his ears. My! how good it felt. Mother Owl was wrapping them up.

When Naughty Bear went home his folks were surprised to see Little Bear walking home with him, and, more than that, he was calling Naughty Bear, "Nice Bear."

ORLAND MAXSON.

DEAR ORLAND:

You are right; I never did see antelope running in the open, although I think I have seen them in the zoo, and have often seen them in pictures. They surely must have been pretty. I can hardly imagine seeing sixteen of them at one time.

I like your story very much and I am sure the children will.

Lovingly yours,

M. S. G.

ANIMALS AT WILLOWCROFT

DEAR CHILDREN:

We have no pets at Willowcroft, but we have animals enough, more than we wish we had of some kinds! When I arrived here in June the first thing I spied was a baby woodchuck asleep in the sunshine. We could not have him eating our beans, lettuce, and even hollyhocks, so I conducted him into the woodshed by the tail, where his short career was ended in a bucket of water. We think the whole family is disposed of now, as depredations on the garden have ceased.

A chipmunk lives in the elm tree, where we hear him chattering, and whirling his watchman's rattle. He comes down often and helps himself to raspberries. It is funny to see him sit up and hold a berry in his front paws, while he bites into it for the seeds. A whole family of bluejays is feeding in the blueberry patch—father, mother, and six children; but there are so many berries we do not begrudge a few.

A beautiful snake with a diamond pattern on its back seemed to be living near the woodshed door when we arrived. We should have been glad to have it eat the insects in our garden, but it did not trust us, and after a day or two disappeared.

I presume there are 'coons around, but we shall not know it until the green corn is grown. Then they will break down the stalks, and eat the soft kernels from the ears. A man with some dogs and an automobile headlight caught two 'coons here last fall, and sold their pelts for seven dollars a piece.

In the road just in front of the house one morning I discovered a white-tailed deer. I went to the window to see him better, when he bounded over the wall and was gone, his white tail waving like a flag of truce! The latest and largest animal we have seen on our place is a moose or elk—I am not familiar enough with them to tell which. An old fisherman who goes by for trout says an elk is smaller than a moose and has flatter antlers. This one was about as large as a horse, but with a narrow head and small eyes. The neck was very thick and the forequarters large and heavy. He walked with an easy ambling gait. We think he may

have escaped from a mountain park, some twenty miles away.

We have some other kinds of animals, but this list is enough for one time.

From your friend,

MARY A. STILLMAN.

WHAT MISSIONARIES HAVE DONE

The missionaries have done much more than to put a few million Asiatics through the formal process of becoming members of this or that denomination. They have brought the best there is in Christianity, as a religion, to the serious attention of millions who have not and will not become Christian in name. And this is back of all the more obvious gains in the way of education, sanitation, and medicine which even the missionary baiters concede.

Furthermore, the presence of the Christian has served as a challenge to the leaders of the East to purify their own religious beliefs and observances. In every country there are vital organizations at work to rid their shrines and temples of bigotry, superstition and grossness. It is so because of the Christian influence of recent years. Primarily the reforms were for the defensive purpose of making it more difficult for the Christians to win converts from the other religions. But in the fight against bigotry the leaders of all religions, including Christianity, have found that they have one more thing in common.

The score to the credit of the missionaries is not measured by the statistics of converts. Their merit outside of the strictly religious field is also great. They are the most generously disinterested and creditable representatives of the West who dwell in the East. They are the wholesome and much needed offset to the bad element among the foreign commercial people and to the fox-trotting tourists. They are an important factor for international good will and friendliness. They have not robbed the Eastern countries nor approved their political exploitation, although they have been used for centuries by foreign powers as an excuse to justify such exploitation. Now they resent that and are demanding of their own governments that old injustices be ended and that no more crimes against Asia be committed under the guise of making it safe for Christianity.—Charles A. Selden, in "Are Missions a Failure?"

MARRIAGES

DAVIS-CONOVER.—At the Marlboro parsonage, Bridgeton, N. J., R. D. 1, at 2 o'clock in the afternoon of July 14, 1928, Mr. Harry S. Davis of San Antonio, Tex., and Mrs. Nola Conover of Bridgeton, N. J., Rev. Herbert L. Cottrell officiating.

DEATHS

BABCOCK.—Susan Madelia (Lippencott) Babcock was born at Milton, Wis., October 3, 1851, and died at the Community Hospital, Fall City, Neb., June 26, 1928. She was the daughter of John and Ann Lippencott.

In 1865 she was baptized by Elder Randolph of Pardee (Nortonville) Kan., and united with the Longbranch Church at Humboldt, Neb.

Mrs. Babcock was the mother of seven children: Mrs. Leah Adeline Van Horn of North Loup, Neb.; Mrs. Rosalie Gertrude Scouten and Mrs. Ennietie Eunice Pierce of Fouke, Ark.; Mr. Edwin Temple, Humboldt, Neb.; Mrs. Eva Gracie Scouten, Humboldt, Neb., deceased; Mr. August J. of Dawson, Neb.; Mrs. December Bailey, Evans, Colo.

June 29, funeral services were held at the Christian church. There were beautiful floral offerings from North Loup, Nortonville, Kan.; Pawnee City, Neb.; Dawson, Neb.; and from her home community and city. The remains were laid to rest beside her husband, who preceded her six years ago.

R. G. S. E. E. P.

BARTLETT.—Mary Jane King Bartlett was born at Washingtonville, N. Y., May 13, 1863, and departed this life at Lima, Ohio, March 21, 1928, aged 64 years, 10 months, and 8 days.

On March 15, 1925, she was united in marriage to Mr. A. J. Bartlett. When very young in life she accepted Christ as her Savior and lived a constant Christian life up to her death. When she was married to Mr. Bartlett she was brought face to face to the Sabbath truth, and after it was thoroughly and clearly explained to her she willingly and gladly accepted it, and lived a loyal Christian Sabbath keeper from that time on. She was a true and helpful member of the Seventh Day Baptist Benevolent Society.

Those whom she leaves to mourn her departure are: her husband, Mr. A. J. Bartlett; four brothers—James and Thomas King of Newburgh, N. Y., and John and Robert King of Jersey City, N. J.—and a number of more distant relatives and a host of friends.

She was loved by all who knew her, and her death was a severe shock to all her loved ones. Funeral services were conducted by Rev. Verney A. Wilson in the Jackson Center Seventh Day Baptist church, and interment was made in her family cemetery at Newburgh, N. Y. V. A. W.

DOLBECK.—Sarah Emily Welch Dolbeck, daughter of Julian and Eudora Gates Welch, was born July 5, 1899, and died July 3, 1928, in Leonardsville, N. Y. She was 29 years of age lacking two days.

In July, 1917, she was married to Joseph Dolbeck, who, with two children, Joyce and Dorothy, survive. On March 30, 1912, she was baptized by Elder Severance, and united with the Leonardsville Seventh Day Baptist Church, of which she has since remained a faithful member.

Funeral services were conducted from the home of her parents on July 5, by her pastor, Rev. F. E. Peterson. A large concourse of relatives and friends, and a profusion of floral offerings attested the esteem in which she was held. Interment was made in the new cemetery. F. E. P.

FORD.—Milton E. Ford was the sixth child of Richard and Harriet Ford, and was born at Long Run, W. Va., June 21, 1860. He died at his home in Garwin, Iowa, July 25, 1928, at the age of 68 years, 1 month, 4 days.

At the age of thirteen years, while still in West Virginia, he professed faith in Christ and was baptized by Rev. S. D. Davis.

At the age of twenty-three years he came to Iowa, and located at Garwin. During that year he was united in marriage with Miss Adelaide Furrow of Garwin, who is still living. This marriage resulted in the birth of nine children—five boys and four girls—of which number two died in infancy, and one, Elmer, in young manhood.

In 1884 the deceased, with his young bride, removed to Mitchell, S. Dak., where two years were spent, while the remainder of his life was spent in and around Garwin. When fifty-one years of age, the deceased became dissatisfied with his former life and was, as he frequently said, "thoroughly converted," and at his request was again baptized by Rev. J. T. Davis and united with the Carleton Seventh Day Baptist Church of Garwin, and lived a thoroughly changed and consecrated life till the end came.

For several years he has been in poor health and the decline during the past few years has been rapid, and finally culminated in his death.

The deceased leaves to mourn his departure, his companion, three sons, three daughters, one brother, three sisters, seventeen grandchildren, and a large number of more distant relatives in West Virginia, and a wide circle of friends in and near his late home.

His funeral was held from the Seventh Day Baptist church at Garwin, on July 27, conducted by Rev. E. H. Socwell, assisted by Rev. S. M. Zike, pastor of the United Brethren Church of Gladbrook, Iowa, and was attended by a large concourse of friends and neighbors. E. H. S.

POLAN.—Charles Lewis Polan, son of Samuel and Kizzia Kelley Polan, was born at Thomas Fork in Doodridge County, Va. (now W. Va.), on October 14, 1848, and departed this life June 22, 1928, aged 79 years, 8 months, and 8 days.

He was the fourth in a family of eight children. His only brother John A. Polan of Bland-

ville, W. Va., the oldest of the family, is the only one now living. Three sisters have passed away in the last eighteen months.

On March 23, 1871, he was united in marriage to Frances Agzilla Hoult. To this union were born seven children, one of whom (Mrs. Myrtle Babcock) died in 1906.

On June 6, 1868, he was baptized by Elder Jacob Davis, and united with the Middle Island Seventh Day Baptist Church, near Milton, W. Va. He was ordained a deacon in this church September 3, 1881.

In 1884 he moved his family to Jackson Center, Ohio, to make his home, whereupon he became a member and deacon of the Jackson Center Seventh Day Baptist Church, where he remained a loyal and faithful member until his death.

He is survived by his invalid wife and six children: Mrs. Etta Rose of Jackson Center; Mrs. Grace Babcock of Battle Creek, Mich.; Guy of Milton, Wis.; Herbert of North Loup, Neb.; Mrs. Nina Potter of Walkerville, Ontario; and Ray of Salem, W. Va.; also one brother, John A. Polan of Blandville, W. Va., thirty-four grandchildren, and other more distant relatives and a host of friends.

By the death of Mr. Polan the community has lost a good citizen, and his church a loyal member and its senior deacon.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, in the Jackson Center Seventh Day Baptist church, and interment was made in the Seventh Day Baptist cemetery.

V. A. W.

POLAN.—At her home in Jackson Center, Ohio, July 20, 1928, Mrs. Charles L. Polan in the seventy-ninth year of her age.

Frances Agzilla Hoult was the daughter of Joseph and Delilah Hare Hoult. She was born near what is now Blandville, Doddridge County, W. Va., March 9, 1850. Eight children of this family grew to maturity, and Mrs. Polan was the last to go.

In 1871, Agzilla Hoult married Charles L. Polan, who lived in the same community and whose death occurred just four weeks before that of his wife.

Brother and Sister Polan are survived by three daughters, three sons, thirty-four grandchildren, and thirteen great-grandchildren.

A daughter, Mrs. Myrtle Babcock, died in 1906, leaving two daughters who live in Florida. Other members of the family are: Mrs. Etta Rose of Jackson Center; Mrs. Grace Babcock of Battle Creek, Mich.; Deacon W. G. Polan of Milton, Wis.; Rev. Herbert L. Polan of North Loup, Neb.; Mrs. Nina Potter of Walkerville, Ontario, Canada; and L. R. Polan of Salem, W. Va.

Mrs. Polan became a Christian early in life, and united with the Methodist Church in the Community where she lived. Soon after her marriage she joined the Middle Island Seventh Day Baptist Church.

In 1884, this family removed to Jackson Center, Ohio, where the home has since been, and where these good folks served the church and the town

so faithfully. "Her children rise up and call her blessed."

In the absence of the pastor of the Jackson Center Church, the funeral was conducted by the pastor of the Seventh Day Baptist Church of Salem, W. Va. Mrs. Polan was a woman at whose funeral it was entirely appropriate that there should be read Proverbs 31: 10-31. G. A. S.

RAMSEY.—Mrs. Elizabeth G. Ramsey, wife of Charles H. Ramsey, was born near Botna, Iowa, October 22, 1888. She passed away August 4, 1928.

Following an operation, her heart turned traitor upon the day she was to return home, and her death followed a few hours later. A faithful Christian wife and mother has passed over, leaving an immediate family of husband and six children to mourn her loss. Her's was the first death in a family of eleven children born to Mr. and Mrs. Alexander Campbell of Botna.

Sabbath School Lesson X.—September 1, 1928

PAUL IN THESSALONICA. Acts 17: 1-15; Romans 15: 18-20; Thessalonians 5: 12-23.

Golden Text: "The entrance of thy words giveth light." Psalm 119: 130.

DAILY READINGS

August 26—Paul in Thessalonica. Acts 17: 1-9.

August 27—The Thessalonian Christians. 1 Thessalonians 1: 1-10.

August 28—Jesus Charged with Sedition. Luke 23: 1-7.

August 29—The Greater Witness. John 5: 30-38.

August 30—The Scriptures Testify of Christ. John 5: 39-47.

August 31—Witnessing for God. 1 Thessalonians 2: 1-16.

September 1—God's Law in the Heart. Psalm 119: 9-16.

(For Lesson Notes, see *Helping Hand*)

A CRY 6,000 MILES AWAY

Dr. Sao-Ke Alfred Sze, representing the Nationalistic Chinese government at Nanking as minister to the United States, has issued a statement depicting the harrowing conditions existing in China where millions of farmers' families are suffering from famine caused by droughts, locusts, floods, and military strife. He announces that the Nanking government is preparing for extensive relief measures. Obviously, the new Chinese government will require time to perfect its plans while endeavoring also to stabilize its government, and Doctor Sze emphasizes Chinese appreciation of American assistance which is being given meanwhile. "The Chinese government," he says, "is glad to welcome the help of sympathetic American friends, who are now engaged in raising funds to assist in relieving our great calamity."—*Presbyterian Advance*.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoeng-sen 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, 504 South Cuyler Ave., Oak Park, 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.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. Wm. A. Saunders, Roblinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

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. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Whittier 6644. 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.

Services are held each Sabbath in Daytona, Florida, 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 always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, 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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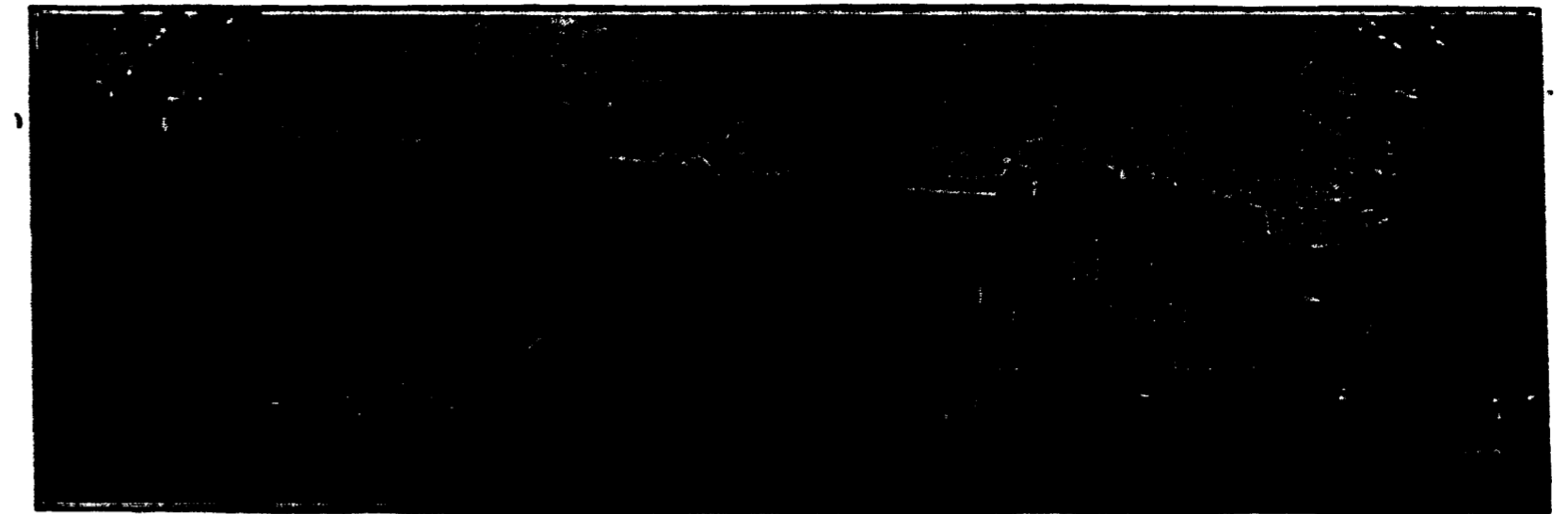
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