

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

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Every Seventh Day Baptist home
should have it and read it.

Vol. 109, No. 5

August 4, 1930

The Sabbath Recorder

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up any reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord."

—Psalm 15: 1-4.

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The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 4, 1930

WHOLE No. 4,457

Conference Time Is Near By When this RECORDER reaches its readers, there will be but a few days before time to start for the General Conference, which comes in Salem, W. Va.

We trust that many who have been interested in Salem for several years, and who have watched the growth of Seventh Day Baptist interests among the West Virginia Hills, will plan to attend this great meeting.

Please do not neglect to write the friends there, telling them of your purpose to be one of the Conference company.

I know of no section occupied by our people which offers a more interesting history, or which can furnish a record more inspiring than can the section among the West Virginia Hills. It will do you good to be there.

A Happy Turning Point At a Critical Time I suppose that every boy reaches a point in life where his next step will practically settle the question as to his future course, as years come and go. What a pity that more young men can not see how much depends upon their choices at such a time.

As I look back sixty-four years, I can see the tendencies of my way of living. My choices regarding the pleasures of life were leading me, little by little, into the wrong way, and my respect for God and for Christ as a Savior, was gradually dying out. Though my heart did condemn me, my love for worldly pleasures was gaining, and every year made me harder in heart and more given to evil ways. Selfish pride made me turn away from all religious counsel; and I do not know what would have been the outcome, if it had not been for my personal love for a very small group of Christian friends.

As I look back through the years, it is now easy to see what the turning point did for me. It was the beginning point of a different life. And after all these years, I can

not be thankful enough for the blessed influence of three interested friends who would not cease to pray for me, and to show their interest in my welfare.

These helpful companions of more than sixty years ago have all, save one, passed into the spirit land immortal. But I love to think of them as I saw them together in those far away days; and I shall never cease to be thankful for their influence and their interest in my welfare.

If my words attract the attention of any young man today who is holding out against the prayers and loving influence of Christian friends and still choosing the way of the world rather than the way of life in Christ, let me warn him that he is now at a critical turning point in life, and his next step is likely to settle the question of his entire future—both for time and eternity.

Is it a loving mother who watches her boy with an anxious heart; or is it a Christian young friend whose prayers go up to God for your conversion, please do not allow their influence to go unheeded. You little realize how much is pending when you stand at such a turning point and decide for life. Your very next step may settle your everlasting destiny.

What Are You Doing With Your Heart? There is one text in the Bible that should interest everyone who reads it. This is especially true of every young man in the morning of his life.

There are some very interesting points in it: First, the appeal is made to one whom God calls, a "Son." When we think of the wonderful relationship between father and son in our earthly life, what can be more appealing than to think of God's plan to regard himself as our spiritual Father, who pleads with a loved son to be true to him, and to give him his heart?

The heart is regarded as the seat of life, the vital part of man. It stands for our purposes, our affections, our bond of loyalty,

one to another. The condition of the heart settles the question as to our character and our prospects for a successful man.

It is a great thing for a son to have a heart in full sympathy with the wishes and purposes of a good earthly father.

When we come to consider our spiritual life, God represents himself as our heavenly Father. It is out of the loving fullness of a father-heart that he still calls us his son, even after we have gone far in the way of a sinful life. Even when our own conscience condemns us, and we feel unfit to be regarded as a child of God, we find this Father appealing to us as "My son," and asking for the loyalty of a son's heart.

If we think of it in this light, how can any true man withhold loyalty from such a Father? Would that my words could reach the ears of every young man into whose home the RECORDER goes. I would plead with each one: listen to the searching voice of Jehovah who loves you enough to still call you his son; and heed his earnest plea, "Give me thine heart."

REPORTS OF THE NORTH LOUP TEEN-AGE CONFERENCE

BY SOME OF THE YOUNG PEOPLE

[Much has appeared in the SABBATH RECORDER with reference to the Teen-Age Conference held in North Loup, Neb., the latter part of June. I am sure, however, that RECORDER readers will appreciate first-hand reports written especially for these pages by some of the young people themselves.

I can not resist the temptation to publish with these reports the beautiful and inspiring poem by my very good friend (no longer a teen-ager, but possessing a youthful spirit), Mr. E. W. Black, of North Loup. All young people who have climbed "Happy Jack," or picnicked in the canyon at its base will enjoy the recollection of that experience as they read this poem. The merit of the poem itself will be appreciated by lovers of the poetic art.

I trust my dear friend, the author, will forgive me for publishing the poem without his permission. I was anxious to have it go in with these reports.—A. J. C. B.]

TEEN-AGE PICNIC

LUCILE DAVIS

Since the North Loup *Loyalist* stated that four car loads of young people from Nortonville and two car loads from Calora were in North Loup Thursday night, and that the following day the young people were going to Ericson for a picnic, we were much surprised to have it announced in church Thursday night that we were to start to the Chalk Hills at nine o'clock Friday morning hoping that the other car from Calora and the two remaining cars from Nortonville should have arrived at that time.

Regardless of the threatening storm clouds, we began to gather about nine o'clock, and continued to gather until almost eleven. Eventually it was agreed that it was useless to wait longer for the missing visitors, so progress was made toward the picnic grounds. Just outside of North Loup we met the cars coming from Nortonville, so all hastened back to the church to welcome them to our town, home, church, and picnic. The crowd dispersed, taking the visitors to various homes and allowing them to prepare for the more strenuous part of the day.

Again we made an attempt to get to the Chalk Hills, this time succeeding. The cars that lined up along the highway just below the hills numbered eighteen or twenty.

Soon every one made his way up the highest hill, or "Happy Jack," as it is called. The climb was steep and long and all were ready to rest and fill their lungs again, as they took in the wonderful view which can be seen from that hill.

At length a nice shady spot was found and lunch prepared. Pastor Bond asked the blessing, and nearly one hundred young, old, and middle aged, helped themselves to the good things before them.

After dinner we drove to the R. O. Babcock farm, where baseball and swimming were the main features. Some however tried drowning and found it very interesting.

Then some one had to press her dress before church time and someone had to go take her to town, and the rest of that load had to go then, or never, etc., until the crowd broke up not to meet again until seven-thirty that night.

THE SOCIAL

MARGARET SAYRE

The social of the teen-age young people of Denver, Boulder, Nortonville, Calora, and North Loup was held at the church Sabbath night, June 28.

The first few games were played on the church lawn. These were running games which nearly all the young people knew. Everyone entered into the spirit of the games and all were friendly and well-acquainted before we went into the church. Some of the inside games were "Streets and Alleys," "Ruth and Jacob," and others that everyone knew. For some of these, the group had to be divided, as there were too many for one group.

For the educational feature which followed the games, Pastor Bond spoke of his trip to Europe. This was an interesting talk and everyone present enjoyed it very much.

Refreshments of Jello, cookies, and iced tea were served by the committee in charge, after which all joined hands, forming a circle around the room, and sang "We Young Folks are Seventh Day Baptists," after which we were dismissed by the Mizpah benediction.

THE MORNING SERVICE

KATHERINE GREENE

The worship service in the morning of June the twenty-ninth directed by Rev. S. Duane Ogden, opened the Teen-Age Conference proper at North Loup. The singing of "Faith of our Fathers" by the young people was made especially impressive by the explanation of its true meaning, given by Pastor Ogden. Opening remarks were made by Rev. A. J. C. Bond of Plainfield, and four five-minute talks were given by representatives from Denver, Nortonville, Calora, and North Loup.

After another hymn Mr. Ralph Coon gave a splendid address, emphasizing the difference between one's outward appearance and inner life and showing how little one is able to know of the soul of another.

SUNDAY AFTERNOON

WINNIE E. HAMER

After a brief worship service led by Rev. Hurley S. Warren four mottoes chosen by

a committee were brought before the entire group and one of these was selected for the motto for the year. The one chosen was, "To encroach upon the hours of the Sabbath in providing for the wants of the body is to cheat the higher life. Six days of labor will feed and clothe the body; Sabbath labor for secular ends will starve the soul."

The address of the afternoon was given by Rev. A. J. C. Bond, his topic being "The Sabbath." The three main points brought out in his address were (1) Sabbath blessing, God's gift to man; (2) Sabbath keeping, man's gift to God; and (3) Sabbath living, man's gift to man.

Following this there was an open discussion period at which time a number of the young people spoke of impressions of the Teen-Age Conference.

Then came the usual closing service for the Teen-Age Conferences, which has always been impressive but seemed still more so with eighty-eight young people forming a circle around the walls of the auditorium of the church.

THE CHALK HILLS

Come, see the peaks that the uplands crown
Where the sparkling Loup comes swirling down
Between the bluffs and Scotia Town.
Where Happy Jack, from his lookout bold,
Saw the bison pass in herds untold!
The frontier hunter can tell you how,
With clattering quivers or swishing tails,
The boldest chiefs or the bravest males
Led the tribe—or the herd—over noisy trails
That lead through quiet pastures now!

At their base as deep as deep can be
Is the snow-white bed of an ancient sea
Where giant whales and fish galore
Swam in its depths or died on its shore—
Unbelievable all, should I tell you more.
In the drifts above, all crushed and curled,
Lie the monster wrecks of another world!
Mammoth and mastodon quietly lie,
Buried in ash, from the coal-black sky
As the ash in Pompeii cruelly fell,
So the mouldy pages of history tell.

From their wind-swept summits, bare and high,
Far over the river, winding by,
With its currents deep and its sandbars dry,
As a Paradise the scene appears
To the raptured eyes of the pioneers!
Endless acres of swamp and sward,
Endless acres of cherry and plum,
Gorgeous blooms where the wild bees hum
And plenty of game: a sure reward
Whenever the hunter cared to come!

On the broken steeps, where the soil is light,
Grows the yucca plant, prepared for fight
With its blades like spears! Its flowers of white
Are fit to spread on a coffin wide
Or adorn the breast of a blooming bride!
Scrub oaks flourish, centuries old,
With roots thrust deep in the virgin mould,
With lucent luster and glittering sheen
And rain-washed leaflets, bright and green
As the lemon orchards of Augustine!

The sumac grows on the sloping hill
With clumps of fronds that spread until
They the view with gorgeous emerald fill
And, glossy and bright, the vision thrill
Like a grove of palms in far Brazil!
Alas! The bison hordes are dead—
The elk and antelope are fled,
But the ranchman yet, in balmy spring,
As he stirs the soil his seed to fling,
May find the skull of a bison king!

E. W. B.

THE ROAD TO EMMAUS

MRS. ELLEN W. SOCWELL RAMSEY

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

It is no picnic, I assure you, to be lone Sabbath keepers. But we find that our trips for church purposes, bring us pleasures that we might not enjoy so thoroughly were we among our own denominational people.

We find, too, that we may walk the road to Emmaus no matter in what direction our highway may extend, for does he not say, "Lo I am with you always"?

Not long since, our way led to Garwin, where Rev. James Hurley was to be over the week-end. Not having the word in time to go on Friday, we, accompanied by our sister-in-law, Mrs. Bessie Ramsey, were out at three o'clock Sabbath morning. Did you ever start for church at that time in the morning? You *have* to when church is one hundred sixty miles away. But the stars twinkled merrily at us from their stations in the sky, and the man in the moon, in his golden chariot, sailed serenely on his way.

In a near by town our way was blocked by a broken-down stock train. The "Green Imp" winked entrancingly at the train crew, but to no purpose, so we backed and took a by-street, thereby picking up a sliver of glass. But delays came to an end, and we hurried on, anxiously watching daybreak, sunrise, and the incoming day, wondering the while, "Shall we be in time?"

The sermon was over when we arrived and Sabbath school just was beginning. I am sure James would have waited a little bit, had he first mounted the wall to spy out the land, as he would have seen far to the west that "The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

But the afternoon brought another service, so we heard him preach after all. I wished I might hear this sermon again, and no one must tell me our requests are not granted.

We spent the balance of the day with friends, and also visited the cemetery, where, on such a wild, stormy day last January we laid my beloved brother beside our father.

On Sunday morning a downpour of rain greeted us, but the trip home must be made, and was.

We immediately began planning for a trip to the semi-annual meeting of the Minnesota and Northern Wisconsin churches, which would convene with our church at Dodge Center.

It finally came about that we were to go by way of Garwin and pick up Deacon and Mrs. T. S. Hurley for traveling companions. We did so, and early on Thursday morning, June 12, four people turned their faces northward. Roads were fine, and we were serenaded by all kinds of solo and chorus masterpieces by robins, thrushes, catbirds, cuckoos, bobolinks and a thousand and one other songsters from the hedgerows and groves. From the fields came the calls of the blackbirds, crows, plover, and quail. From the fence posts the yellow vested larks called "can't-see-me," while darting forms above us squealed their "kill-deer." Gaudy pheasant roosters sturdily held their ground along the track as if they well knew the law was their protection.

We soon left behind us the towns of Gladbrook, Grundy Center, Parkersburg, Greene, Charles City, Osage, and St. Ansgar. Noon found us at Austin, Minn., where we ate our dinners, with no thought of calories.

The hills and valleys of Iowa had now given place to the plains of southern Minnesota, over which were growing acres and acres of onions, cabbage, and other trucking crops. We hurried over the nearly forty

miles of partly detoured road to Dodge Center, where we arrived just ahead of the rain which continued with almost no intermission until well into the night. The more scattered people were thus hindered from being present at the opening service on Friday evening, but there was a good turnout in spite of the rain.

Aside from the resident pastor, Rev. C. G. Scannell, there were present Rev. E. A. Witter of Walworth, Wis., who was a delegate from the southern Wisconsin quarterly meeting; Rev. James Hurley of Welton, Iowa, representative from the Iowa annual meeting; Rev. C. B. Loofboro from New Auburn, Wis.; and Charles Thorngate of Exeland, Wis. Quite a number of lay members were present from surrounding places, but I failed in getting their names.

Rev. James Hurley preached the opening sermon, "The hidden power of God," from Hebrews 3: 4, and thus my wish was granted, in once more hearing the sermon that my brother, the late Rev. E. H. Socwell, considered to be James' crowning glory. His deep appreciation of this sermon certainly was not misplaced. It was followed during Sabbath day and Sunday by such wonderful sermons from Loofboro, Scannell, Thorngate, and Witter, that it seemed the Almighty must be speaking, "Prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." They are laid up in my store-house and I am hoping to hear them all once more at no far distant time. Neither shall I forget the kindly tribute Charlie Thorngate paid to the memory of my dear brother. Charlie was brought to the Savior through the evangelistic efforts of my brother at North Loup, Neb., many years ago, and his tribute will cheer my lonely days, as I journey on toward Jordan.

Sabbath school convened under the direction of Mrs. Lottie Langworthy as superintendent. We were fortunate in being in the Bible class which by request was taught by Rev. E. A. Witter. The business meeting was presided over by Harry Bird, with Mrs. Cecil Bird as secretary. The young people and children during their session presented valuable short talks upon the lives of Biblical characters and also of prominent secu-

lar characters. I especially commend the boy who gave the extemporaneous talk upon the life of Joseph. The little folks gave a fine little play of how they passed a rainy Sabbath afternoon. The women's society, under the direction of Mrs. Walter Lewis, gave a "home mission" program. Congregational singing was followed by prayer being offered by a number of the women. Scripture reading from Acts 11: 18-30 was by Mrs. Ellen W. Ramsey. A round table conducted by Mrs. Charlie Thorngate, upon "who is who" in our Missionary Board, and about our home mission churches and fields, with their various pastors, showed some of us our deficiency in being able to answer off hand questions of denominational interest.

The young people held a sunrise breakfast in a beautiful timber picnic ground along the Zumbrota River near Wasioji a few miles north of Dodge Center. The Wasioji seminary stood near there in an early day, and it was there that many of our ministers of the generation just passed, received their education. At one time I visited the crumbling ruins, and as I listened to my brother's historical recital concerning it, I felt as though I stood on holy ground. A good sized tree had grown inside it, and nodded its green plumes far above the second story walls, while the worn stone thresholds attested to the many feet that had trod them. The sashless windows looked like mournful eyes, while faded pencil marks showed faintly where some hand, long since quieted in death, had traced almost forgotten names. The building was of stone and the walls eventually became so unsafe that they were razed and nothing now remains of this once widely known seminary to which flocked the young people of bygone days from every denomination. I wish it had been possible for the ministers to visit the site of this historical building.

A "get acquainted" social was held on the evening after the Sabbath at the Charles H. Socwell home. Seventy-nine persons were present at this enjoyable gathering, and were treated to ice cream and wafers, provided by the Ladies' Aid society.

Throughout the meeting the church choir of sixteen members under the direction of Charles H. Socwell, furnished fine and va-

(Continued on page 141)

MISSIONS

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

THE ASSOCIATIONS

Three associations, the Eastern, Central, and Western, are now a matter of history. The Eastern was held with the church at Berlin, N. Y., the Central with the church at De Ruyter, N. Y., and the Western with the church at Alfred Station, N. Y. Doctor Gardiner has given helpful accounts regarding them and some of the addresses have already appeared in the SABBATH RECORDER. These meetings were above the average. One of the features that especially impressed the missionary secretary was the fact that the programs were well planned. Sometimes in years past the annual meetings of the associations have lost much apparently because the programs had not been carefully prepared; but it was not so this year. In every case the presiding officer and his associates had carefully arranged for all the sessions. Also those who took part at the various sessions had been diligent in preparing their addresses and sermons. Furthermore, it was apparent that the pastors of the churches where the associations were held had contributed much to the success of the meetings. The interest was good and the spirit fine, and all lines of denominational work must have been advanced. The interest in our mission work apparently reached the climax Sunday forenoon in the Western Association, when upon motion of Dean Arthur E. Main the association expressed its desire that our mission work should be advanced and pledged itself to work for that end. The letters from the churches contain much which should give encouragement. As always there were notes of discouragements and a few churches did not respond to the request for letters. Through the kindness of the secretaries of the associations we are able to give below the substance of the letters from the churches so far as received. This is done that all may have the help of the encouraging items and that any discouraging features may also spur us to greater endeavor.

EASTERN ASSOCIATION

Piscataway.—By being without a pastor more than half the year the church has been thrown upon its own resources. Rev. A. J. C. Bond, pastor at Plainfield, has preached for us Sabbath afternoon since Pastor and Mrs. T. J. Van Horn left for their new field of labor with the De Ruyter Church. Pastor Bond's sermons have been of great value to us in keeping up the interest of the church. The regular prayer meetings have been led in turn by the deacons of the church.

Shiloh. — The Shiloh Church wishes to express gratitude for its many blessings. A good degree of interest has been maintained. Seventeen young people have united with the church during the past year. The choir under the leadership of Mrs. Ella Sheppard gives faithful and efficient service week by week. The various branches of the church are doing good work.

Waterford.—We are very thankful for the way the Lord has blessed us in the past year, both spiritually and financially, under the efficient leadership of Pastor Hill. The church services have been well attended, also the Sabbath school and Christian Endeavor society. A Junior Christian Endeavor society has been organized and it is doing well. The Ladies' Aid and Missionary society have helped much to carry on the work. We regret to report the loss of Pastor Hill who has been called to a larger field of greater opportunity. The church has called Mr. Everett Harris, who will take up the work the first of August. We ask your prayer that the work may be blessed in the future as in the past.

Marlboro.—Since the last association the following have been added to the church: by baptism, nine; by letter, six; by testimony, one; increase, sixteen. Lost by death, one; by letter, one; net increase, fourteen. The church building has been redecorated within and the outside painted. The cemeteries, both present and old, are in fine condition. Improvements are now being made to the church grounds. A fine spirit of harmony prevails in the church. Our pastor, Rev. H. L. Cottrell, was called for the third year at an increase of salary. We are very grateful that we have two such fine people as Pastor Cottrell and wife for our leaders.

Through the efforts of the pastor largely, a church paper, "The Marlboro Messenger," has been maintained for over a year. This is enjoyed by many outside of our own congregation. The work of the choir is being cared for by the young ladies who take the responsibility for two months each, and fine results have been obtained.

New York City.—The life of our church has proceeded during the past year about as usual. Death has left its impress upon our membership. On June 7, last, our hearts were made glad when two candidates presented themselves for baptism, and, after the administration of that rite, were admitted into membership in the church. We were much saddened when, but a few weeks ago, our pastor announced that, under the guidance of the Holy Spirit, he had accepted a call to become pastor of the Pawcatuck Church, after nearly eight years sojourn with us—years which have meant much to our membership. He will be much missed. But he goes with our best wishes, and with our prayers that he will be prospered in his new field of work. We feel that our church, which has never been a large one in membership, occupies a strategic point in our denominational life; and that it presents what is probably the most definite challenge of any church among us to a live industrious man, full of righteous ambition, to build it up to a large membership with a corresponding activity of spiritual life in the midst of the greatest of all American cities. To that end, we trust that our pastorate, so soon to become vacant, will not long remain so; and that the hand of the Lord will bring us another undershepherd to carry on the work so well begun.

Rockville.—We can not report the extent of our advance since one short year now gone, however it can not escape notice that our meetings for worship do not diminish in numbers or in interest; the prayer service is cheerfully supported and the various other activities associated with our religious life as a church of Christ indicate added and sustained vigor and purpose. We have not become stronger financially, but that is a minor matter, so that the Spirit of our Master shall more deeply control our faith and life.

Second Hopkinton.—After the resignation of Paul S. Burdick as pastor of our church

one year ago, our pulpit was supplied during the summer vacation by Gilbert Main, a student of the Dudley Institute. Since September Rev. W. D. Burdick has served us earnestly and faithfully, and although the attendance has not been large, we have had very profitable and interesting church services.

Pawcatuck.—God has richly blessed our church during the past year. We have not grown in the Lord as we should have done, yet he has graciously cared for us. The reports presented at our annual church meeting gave evidence of the good condition of all the departments of the church. Our pastor, Rev. Clayton A. Burdick, twenty-six years in our midst, tendered his resignation at our annual church meeting and our new pastor and family, Rev. Harold R. Crandall of New York City, will take up his work with us July the first.

CENTRAL ASSOCIATION

De Ruyter.—Rev. Harold Crandall supplied during the summer, 1929. Rev. T. J. Van Horn has been pastor since December. Prayer meetings are held in the homes. A class in the study of the life of Christ has been held. The church unites with other churches in De Ruyter in Sunday evening service. The church entertained the association this year. There have been a goodly number of additions.

Syracuse.—Our pastor spent the past winter with his son in California.

Leonardsville.—A Christian Endeavor society has been organized. There have been two baptisms.

Brookfield.—The Seventh Day Baptists and First Day Baptists hold union prayer meetings Friday evenings. The older juniors have organized a Senior Christian Endeavor society.

West Edmeston.—The work has been hindered by much sickness. There has been one baptism.

Adams Center.—Rev. George B. Shaw assisted Pastor Hurley in evangelistic meetings. A new pipe organ has been installed.

Verona.—Rev. L. F. Hurley assisted in evangelistic meetings in October and Novem-

ber. Pastor Osborn left May 1 for California. Two deacons and two deaconesses were ordained October 19. The Daily Vacation Religious School had the largest registration ever. The Sabbath school is very active and progressive. We have added by baptism nine and testimony three.

WESTERN ASSOCIATION

First Alfred.—The Alfred church building burned November 30. Building restored much better than before. In place of the old organ, ruined by heat and water, we have a fine new organ much better and more versatile. Plant is in the best condition ever. Spiritual condition fair—much chance for improvement. We regret the illness of our pastor's wife; hope and pray for her recovery, for a richer spiritual life in the church, and for great success at association.

Second Alfred.—Sabbath morning service and Sabbath school well attended. Are receiving many spiritual blessings. Have a good Intermediate Christian Endeavor society which is well attended. Membership of the church not increased, but we hope a goodly number of our young people will join soon. We held chicken dinners every other Sunday in October and November, which were well attended. Have improved church and parsonage with paint. We feel that the church is in a prosperous condition.

Hartsville.—No services during the winter on account of bad roads; resumed in May under leadership of Neal Mills. Only a few members to attend. Have scattered seeds of truth to many by tracts sent out. Aid society meets every month, attended by nearly everyone in the community.

Andover.—The faithful few are loyally striving to maintain the interests of the church. Rev. Walter L. Greene still shepherds the little flock of faithful ones, our pastor and helper in all problems of the church, financial and otherwise. We deplore the fact that we are not growing numerically strong and that young people are not coming into the church to fill the depleting ranks, but we can report that a spirit of faithfulness and endeavor prevails.

Independence.—Regular Sabbath services have been maintained throughout the year with commendable faithfulness, and com-

munity socials have been held monthly. A Vacation Church School was held last summer for two weeks, and a young people's meeting held with gratifying support by the community during the good road months. There is needed a definite sharing of responsibility by a larger number and active affiliation by the members in the church.

Scio.—Not having services at present; can not hold services in the winter as we are unable to heat the church. Last summer Harley Sutton conducted services each week, which were much enjoyed. Hope we will soon be able to hold our regular church worship.

Friendship.—Services faithfully led by Pastor Sutton. The year has been one of spiritual growth. Church attendance smaller than in past years, but God has blessed us in many ways. Are saddened by the death of our senior deacon, Milton Jordan. Sabbath tracts have been a great help to us. May the meetings of the association be filled with rich blessing.

Little Genesee.—Are planning a large amount of repairs on our church this year. Have voted to paint outside of church, paint and paper the inside, repair the wall and chimney, and landscape the grounds. New steps have been put at the parsonage; with the aid of the Grange and Home Bureau a new stove has been put in the "Hall." We deplore the fact that there is some laxity in Sabbath keeping. In the raising of funds and work, some do less and some more than they are able.

A REQUEST FOR RECORDERS

Mr. Frank Jeffers of Racine, Wis., needs a lot more of clean back numbers of the SABBATH RECORDER, for free distribution among the homes of Racine.

Please send them, postage paid, to Mr. Frank Jeffers, 1676 Douglas Avenue, Racine, Wis., U. S. A.

Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands, to lead and fashion us as he will. When we work with the current of that Divine will, all is vital, efficient, fruitful.—F. D. Huntington.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDUCATION AND SEVENTH DAY BAPTISTS

HARLEY SUTTON

(The greater part of the material used for this paper was taken from Vol. 1, "History of Seventh Day Baptists in Europe and America.")

In early American history education was promoted by church people. Schools offering courses in higher education owe their origin to the desire of church people to provide better educational opportunities for the men who were preparing for the ministry. Seventh Day Baptists have always been promoters of education, and in many sections of the country we have been pioneers in founding schools.

No institution of learning was started by our people for 165 years after the forming of the Newport Church. It was first necessary to spend all possible energy in strengthening the churches and in promoting expansion. The first movement was that of the Education Society, which was formed about 1834, when Conference passed a resolution that the different religious societies raise funds to aid men in preparing for the ministry. At Westerly, R. I., 1835, a general Education Society was formed and called the American Seventh Day Baptist Education Society. In 1850 a definite society was formed with a constitution and charter. The present society was organized at Leonardsville, N. Y., in 1855 and incorporated in 1856 under the laws of New York. The first two or three years it was at Plainfield, N. J. Then it came to Alfred. It is reported that a most commendable unanimity of spirit and purpose was shown in this movement.

An important work of this society has been the creation of public sentiment favorable to a high educational standard among Seventh Day Baptists. From the very first, addresses on educational subjects have been delivered at annual sessions. It has had great influence in giving our edu-

cational work the stamp of genuine intelligence. It has been the vehicle through which all of our schools have presented their work and needs to the people. But its greatest work was to procure a charter for, and partially endow, our first denominational college and theological seminary and furnish a common means by which all our academies and colleges could put themselves and their interests before the people and create public sentiment in the denomination, which with the schools has made us an educational people.

EXTINCT SCHOOLS

L. E. LIVERMORE

The history of the rise and progress of educational movements among Seventh Day Baptists in America is full of interest. Though slow in beginning, yet when the fire was once kindled it broke out in numerous places at about the same time. Following closely upon the awakening which culminated in founding Alfred University, De Ruyter Institute, Milton College, and various other communities became deeply impressed with a sense of the importance of providing better facilities for educating young people and all others who desired to avail themselves of the advantages thus afforded.

Brookfield Academy, 1841-1876

This school had its origin in 1841 as a school opened by Gills M. Langworthy, a teacher in De Ruyter Institute. An academic charter was secured in 1845. For thirty-one years it continued in this capacity. In 1876 it was converted into a high school. It did much to foster the spirit of public education in that section.

Union Academy, 1848-1882

In the autumn of 1842, Rev. Ethum P. Larkin opened a select school at Shiloh, N. J., and the next spring incorporated it as an academy. This was a pioneer school of academic grade in South Jersey and was of great value in educating many young people in that section of the state. Rev. W. C. Whitford was principal for two years, 1851-1852.

In 1867 a new building costing \$10,000 was built and the attendance was increased and class work thoroughly reorganized. In 1882 it was changed into a free school.

Farmington Academy, 1849-1852

In 1849 this school was established in Farmington, Ill., where there was a small church of Sabbath keepers, and was under the management of Professor James Hill. For several years it was attended by nearly one hundred students. After three years it passed into the hands of first day people.

Albion Academy, 1854-1894

It had its origin in an action taken by the Northwestern Association a year or two previous to its establishment. This movement was to found a denominational school that should be under the control of the association. There had already been founded a school at Milton, but the people wanted the school which should be under the control of the association to be at Albion. It was decided that the place which should obtain the largest subscription in its favor should have the school. The result was in favor of Albion. The people who had been working for Milton, only ten miles away, were unwilling to give up, so for a period of forty years there was a spirit of rivalry between the two schools. This may have been a wholesome stimulus to each. Rev. Thomas R. Williams was the first principal and was there for seven years. His wife worked with him.

In 1894 it was given up and sold to a man who ran it as a private enterprise. Later it was sold to the Norwegian Lutherans. While under our people's leadership it was supported by a strong church and community. Dr. C. P. Head, who during the entire history of the school was president of the board of trustees, was a most efficient worker and contributed largely to its maintenance.

New Market Seminary, 1854-1861

Its leading promoters were Rev. H. H. Baker, Hon. Daniel Dunn, Deacon I. D. Titsworth, Martin Dunn, Jacob Titsworth, I. H. Dunn, Jeremiah Dunn, and James C. Ayer. Mrs. Ruth H. Whitford was the first principal and the school was opened March, 1854. A few terms were taught in the upper room of a public school building and one or two private houses. Later a building was erected on a beautiful site. For a few years it was very helpful in the education of a good number of young people

for life's duties and in preparing others to enter still higher schools. In 1861 it gave way to the popular demand for free public schools of better grades.

West Hallock, 1857

The people of West Hallock, Ill., were interested in encouraging efforts to provide opportunities for their young men and women to keep abreast with the spirit of the times in education. The school was continued but a short time. S. Asher William was its first teacher and principal. Neither funds nor patronage were sufficient to encourage its continuance.

Big Foot Academy, 1857-1881

At Walworth, Wis., situated on Big Foot Prairie, was another growing society of Seventh Day Baptists, who were thirsty for a larger draught from the fountain of knowledge. A building which was used for the school and for Sabbath worship was built. It was opened in 1857 with Daniel B. Mann principal. It had a liberal patronage for twenty-four years, then changed into a high school for the town. As an academy it exerted a wholesome influence over all that locality and gave the Walworth Church an enviable reputation as promoter of education, sobriety, and good citizenship.

Petersburg

In 1857 a school of academic grade was instituted by Rev. Azor Estel in Petersburg, N. Y., and was conducted by L. E. Livermore as principal, assisted by Charles H. Thompson, Miss Frances E. Stillman, and Miss L. E. Maxson. This school was continued until 1859.

West Union

In the Southeastern Association an academy at West Union, W. Va., was reported in 1857 as having been formerly under the supervision of Isaiah Bel. But we have no further data concerning its existence or work.

Hopkinton Academy, 1857-1869

In the fall of 1857 a select school was started at Ashaway by William L. Clarke, and continued for two years. It was held in a private house and later moved to a hall, then to another house. In 1859 a charter

was granted and the school was begun in a new building erected. It was discontinued in 1869.

There were academies at Richburg, N. Y., and Alden, Minn. (No data on them.)

De Ruyter Institute

The germ from which this school grew was planted in the heart of one man, Alexander Campbell. He came of sturdy Presbyterian parentage. At about the age of twenty he came to the Sabbath. A few years later he became pastor of the De Ruyter Church. He saw the great need for better educational possibilities. It was known that some of our young men were leaving our denomination because of the lack of educational possibilities. He was the leader in starting a movement to found the school. He carried the subscription paper to raise the money and create interest in the school. It was a hard fight. In 1837 it was formally opened with E. M. Rollo as principal. The attendance the first year was one hundred fifty. The school year was divided into three terms of fourteen weeks each. Tuition was \$2.10 to \$3.50 a term for elementary instruction, and \$5.00 for higher studies. There were years when financial matters were in bad conditions and it was a struggle to keep up the school. Finally in 1872 the building was sold for a free school.

The instructors were perhaps without exception, men and women of sterling character and deep consecration, and left their impress for good on the young men and women under their charge. Some of the ministers who went out from the school are: James Baily, Lester Courtland Rogers, Joshua Clarke, O. V. Whitford, Charles A. Burdick, and David H. Dunn. Men in business and literature also went out from here. All honor to De Ruyter Institute, the pioneer of higher education in the denomination. It has been an inspiration to higher culture for our whole denomination. It has sent out a grand company of men and women eminent in the various walks of life and a blessing to the world.

THE NOW EXISTING SCHOOLS

Alfred

This will not be a complete history of these schools, but an attempt to present early his-

tory. The present standing should be known.

Alfred University is said to have had its start in the organizing of a singing school by Maxson Stillman in 1834-35. In 1835 Bethuel C. Church came to Alfred and started a select school; Orron Sheldon offered a large upper room for the select school. Mr. Church preached at the church as well as taught the school during the winter. In 1837 James R. Irish took charge in a new building. He was also a good leader. William C. Kenyon took charge in 1839. He was a born teacher and gave his life to Alfred, and as a result the school grew very fast. Jonathan Allen became president after the death of Kenyon. He also was a born teacher. He served for twenty-five years. Thousands all over the land bless God for having come under his instruction and influence. Professor A. B. Kenyon ably filled the position until the trustees elected Rev. A. E. Main of Ashaway, R. I., to the vacant presidency. He held the position for two and a quarter years. Upon his resignation Rev. Boothe C. Davis was elected by the trustees. He has fully met the largest expectations of his friends and the nation of the university. The number of students has been increasing and you all know its present standing.—*Rev. James Lee Gamble.*

Milton

It had its origin in a select school which was started in the village of Milton, Wis., in 1844 called Milton Academy. It continued as such until 1848. In 1867 it took up the higher educational subjects. To the Honorable Joseph Goodrich belongs the honor of establishing this school. He did most all of the planning, paying needed money, and many other things. It served that section as the only school of higher learning for many years. The first teacher was Rev. Bethuel C. Church who came from Michigan. Rev. William C. Whitford was president for forty years. He was an outstanding man. This school has furnished thousands of teachers for the common district schools, and hundreds as principals and assistants in graded and high schools.

One of the first teachers at Milton said, "Nowhere have I ever witnessed the exhibition of more zeal and public spirit in behalf of education." The spirit of sacrifice

made Milton possible, and honor should be given to all who so nobly sacrificed but especially to Joseph Goodrich the founder, and William C. Whitford and his brother, Albert Whitford, the builder, and George H. Babcock, the benefactor.—*Professor Edwin Shaw.*

Salem

It was organized under the name of Salem Academy in January, 1889. In the following year the charter name was changed to Salem College. It was under the leadership of John Huffman that the movement started. People of all denominations gave to the fund for its organization. Rev. S. L. Maxson was elected president and also was pastor of the church. The first building was finished in 1889. The first faculty consisted of president Maxson, Miss Elsie Bond (still there), and William Blair. At the close of the school year in 1892 Maxson resigned. Rev. T. L. Gardiner finally yielded to entreaties and accepted the presidency for one year only. Mr. Gardiner remained as president for fourteen years. These were years of struggle with debt, and effort to find funds to run the school. In January, 1905, all old debts had been paid off. Doctor Gardiner says, "It has done a blessed work for the young people of the surrounding country." It owes a debt to Doctor Gardiner which can never be repaid. After his resignation Mr. Clawson and Mr. Clarke were consecutive presidents. After Mr. Clarke, S. O. Bond was elected president and is still serving the college in that position. The school has continued to grow and now is considered among the leading colleges of the state.

Theological Department, Alfred University

The theological department has played no insignificant part in the history of our people. It has stood for our idea of education and enlightenment and has been of immense worth beyond the specific value of instruction given. It was informally organized in December, 1861, and instruction was given from that time on. Jonathan Allen had charge for several years. It became a separate department about 1870. In 1901 it was reorganized and called the Alfred Theological Seminary.

It has given a large number of our min-

isters a valuable training for their work. We need to support it today.—*William Calvin Whitford.*

Fouke, Ark.

There is a school at Fouke, Ark., which was organized before 1892, and it has done a great work for the people there. It is now about to give way to state schools, but the work it has done will always be remembered. The work of such as Rev. G. H. F. Randolph and Fucia Randolph and others has made it possible.

WHAT THE SCHOOLS HAVE DONE FOR OUR PEOPLE

In 1888, of sixty-seven pastors, forty-seven were educated in our schools. All missionaries were trained in our schools, all the members of the Sabbath School Board, three-fourths of the Woman's Board, five-ninths of Memorial Fund Board, nearly one-half of Missionary Board, two-thirds Education Board, and one-half Tract Board. This has probably increased now. It is impossible for us to measure the vast influence for Christ and the human race which these schools have erected upon every department of our home, business, and religious life.

THE PRESENT AND THE FUTURE

Education is as a mighty instrument in the hands of men. The more it is improved the greater is the good it can do, and also the greater harm it can do if not properly directed. We dare not remove the influence of Christianity from education. Schools maintained or directed by denomination or churches have a great place in our educational system today. The fight for their maintenance is growing harder because of the competition between them and state schools. It has been this struggle to keep our schools going that has perhaps added to the quality of the schools. They demand our support not for themselves but for us; they exist for those whom they serve. They make no financial profit. Their only profit is in the character of the young people who go out from their halls. So they are our schools and their struggles are our struggles.

We need more opportunity for develop-

ment of Sabbath consciousness in our colleges. The conference held in Plainfield in April, as representative of college students from our three colleges, was a fine thing. We must be "on the job" to maintain our colleges as denominational colleges.

The noble efforts and sacrifices of those who have given us our schools must not have been in vain. I say that to urge upon us the challenge to build for the future much better than has been given to us—not alone in our colleges but wielding a Christian influence on all branches of education; because education without the Spirit of God makes atheists and criminals, and with the Spirit of God it directs young life into more efficient lives of Christian service.

THE ROAD TO EMMAUS

(Continued from page 133)

ried music. A few of their special selections were a duet by Mrs. Anna Churchward and Mrs. Eva Langworthy, also one by Mrs. Cora Bond and Rev. James Hurley, and a male quartet by Messrs. Bond, Socwell, Lewis, and Churchward.

On Sunday evening the pastors of the first day churches, by invitation of Rev. C. G. Scannell, joined with us in a union meeting, after which we adjourned to meet next fall with our church at New Auburn, Wis.

As the separation came, it was with a double sense of thankfulness that all had been able to be present, and also that the care of the Almighty had kept Dodge Center out of the paths of the two cyclones which swept two towns away, one north and one south of us Friday afternoon, leaving death and destruction in their wake. Certainly his word in the Ninety-first Psalm was fulfilled at this time.

We were thankful too for the privilege of traveling the road to Emmaus, and of drinking from the crystal stream of God's love which flowed through all this meeting.

A good composite text for the five sermons given would be John 3: 14-16.

I wonder why more of you people with cars do not attend such meetings as this. The cry from Macedonia is "Come and help

us," and the smaller churches in the East and West, the North and the South need your cheer and encouragement. Why do you not "get busy" and drive somewhere as ambassadors of the most high God? Places are not so far apart when you have a car at your command, and highways leading everywhere.

These highways will soon be alive with cars going to Salem. I wonder if most of the people who go there would be willing to tell the real reason of their going, or to Alfred or to Milton? I, too, enjoy the reunions; but for pleasure concerning the Lord's business, give me such gatherings as these we have just attended, where we get a chance to say something, while at Conference everything is cut and dried and we take a hand out.

The fields are white with the harvest, but if it goes to waste for want of spiritual help and encouragement, where will our denomination be in a few more years? "A word to the wise is sufficient."

But any way, Monday morning we started home from our round trip of seven hundred twenty miles, much pleased and encouraged by our associations with God's people, and our endeavor to be useful. Never again will I go out and sit with Elijah under his juniper tree, or get swallowed by Jonah's whale.

The recent deluges of rain had made the gravel rather "chucky," but the "Green Imp" behaved beautifully.

Treacherous old Cedar River, which rises in a slough just south of Dodge Center, was a raging torrent all over the country by the time we reached Charles City, Iowa, making me almost think twice when I drove on the long iron bridge to cross it. Cattle in fields stood in water almost up to their backs. Shell Rock River was still rising, but we got safely past, and at noon were busy with our dinner at the Hurley home in Garwin. At eventide we were at home, somewhat tired to be sure, after our drive of three hundred sixty miles that day, but already planning another trip.

For "did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures"?

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

THE HOUSE BEAUTIFUL

Where there is *faith* there is *love*.
Where there is *love* there is *peace*.
Where there is *peace* there is *God*.
Where there is *God* there is *no need*.

ANSWERS TO JULY QUESTIONS

1. Plainfield, N. J.
2. Twenty-five.
3. Evangelistic and Sabbath Promotion work.
4. Rev. L. G. Osborn.
5. Rev. Clayton A. Burdick.
6. Elder Powell.
7. Rev. D. Burdett Coon.
8. Albion, Wis.
9. Tree-planting services.
10. Berlin, N. Y.

QUESTIONS FOR AUGUST

1. Who is the new pastor of the Pawcatuck Church?
2. Who is Verona's new pastor?
3. What states were recently visited by the missionary secretary, W. L. Burdick?
4. Who is the author of "The Rainbow of Promise"?
5. What question was used for a sermon at the Sabbath school hour of the Eastern Association?
6. A layman from Riverside made what suggestion concerning the raising of our missionary debt?
7. How did the societies of the New England Seventh Day Baptist Christian Endeavor Union join in social activities in April?
8. Have you read "The Theme of the Association," by Mrs. Anna Austin?
(The answers to these questions will be found in the June RECORDERS.)

WORSHIP PROGRAM FOR AUGUST

1. Prayer.
2. Leader—Jesus promised that he would pray the Father and he would send his fol-

lowers another Comforter. In times of sorrow and bewilderment what Christian has not felt the presence of this Comforter helping to bear his burden? The joys of life are enriched by this divine Spirit. If we love Christ it will always abide with us. (Read John 14: 15-21.)

3. Hymn—Holy Ghost, with Love Divine.

THE HIGHER LIFE

To live in the presence of great truths and eternal laws—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.

—Balsac.

ANNUAL REPORTS

(Women's societies of Central Association)

WOMEN'S BENEVOLENT SOCIETY OF
LEONARDSVILLE

Time passes so rapidly that we can hardly realize that it is time for another annual report of the Women's Benevolent society of the Leonardsville Seventh Day Baptist Church. Our faithful president, Mrs. S. M. Coon, has been ill nearly a year. Our love and sympathy are extended to her at this time; she resigned her office at the annual meeting. Mrs. I. A. Crandall has been our very efficient treasurer for forty years; she thought best to resign because she is away from home half of the time. It is with great reluctance that we give them up.

We have held our monthly meetings as usual, have used the worship programs; the hostess serves refreshments at these meetings, and a free will offering is given. We have held only one supper, but have found that bake sales could be managed better than teas under our present conditions. These have aggregated \$65.85.

While we have a membership of twenty-four, we can get only about nine or ten to meet with us regularly. We have used the birthday bags again this year. We have pieced some quilts but can not find sale for them. We have mended and sewed at some of our meetings for Mrs. Burdick; have made some repairs on the parsonage; purchased a Heatrola for the same; have given \$50 to the Onward Movement. We have earned \$216.80; expended \$256.46. We al-

VERONA BENEVOLENT SOCIETY

The Benevolent society of Verona sends greetings to sister societies of the Central Association. We would report an active and profitable year. Our meetings have been well attended and a good degree of interest manifested on the part of nearly all the membership.

We have had various ways of earning money, such as making and selling aprons; selling extracts, Ready Jell, salad dressing; food sales; receiving subscriptions for *Mc-Calls*; tying comfortables, etc. We have also done much sewing for two needy families, and remembered the sick with flowers and fruit.

Each member was asked to earn a dollar and tell how she did it in rhyme. At our May meeting the rhymes were read, affording much merriment, and the dollars (thirty-five) helped swell our church floor fund.

We have held two enjoyable socials during the year and arranged for the annual dinner, the farewell party for our former pastor, the "get acquainted" reception and pound party for our new pastor.

We have paid our apportionment to the Woman's Board, \$5 per month on our pastor's salary, \$23 for paper and paint for the parsonage, and also purchased a mattress and rug for the parsonage. Our receipts for the year have been about \$270.

IRIS MALTBY,
Secretary.

LADIES' MISSIONARY AID SOCIETY OF SECOND BROOKFIELD

There is little to report that is different from previous years, as the work has been continued along former lines. There have been held ten regular meetings, two of which were "specials," the August meeting taking the form of a birthday celebration, the one in December being the annual sale and supper. The average attendance of members has been thirteen. Our total membership is about twenty.

Monthly dinners are served during the school year, which are well patronized by teachers, pupils, and townspeople. The suppers which are served during the summer months are also well attended. These dinners and suppers and sale have netted the

ways send flowers and cheer in some way to the sick.

Are we ever satisfied with our achievement, when looking over the past year? But we hope to render a larger service to our Savior in the year to come. We are reminded of the words of Elbert Hubbard, "Yesterday's successes belong to yesterday, with all of yesterday's defeats and sorrows. The day is here. The time is now."

Respectfully submitted,

HATTIE T. GREENE,
Secretary.

DERUYTER LADIES' BENEVOLENT SOCIETY

There were only two meetings held between June and January—one with Mrs. Lyman Coon, at which Mrs. Harold Crandall gave a report of the New York City Church Ladies' Aid society. A musical program followed.

On November 7, a business meeting was held at the home of Mrs. Irish to plan for the annual Christmas sale.

On January 23, our annual business meeting was held with Mrs. Coon, at which time our officers were elected. The treasurer's report showed a balance of \$70.81 on hand. We voted to pay \$50 to the Onward Movement.

The February meeting, an all-day meeting, was held at the parsonage on Lincoln's Birthday. A delicious luncheon was served by Mrs. Van Horn to thirteen ladies, after which there was a short Lincoln program. At the business meeting which followed, it was voted that we order reversible slip-covers for the church cushions, the same to cost \$52. A work program for the year was planned; a thank offering of \$5.05 was received.

In March our food sale netted us \$22.45. In April we held an "April shower." A thank offering of \$5.65 was received. In May a food sale netted \$15.

Our June meeting, held with Mrs. Coon, was an all-day meeting, the purpose of which was to make white robes for baptism. After the business meeting a thank offering of \$4.05 was received.

We have twenty members, though our regular attendance is only about seven.

Respectfully submitted,
MRS. FLORA R. SCHULE.

society \$264.60. Bake sales and social, \$32.57. Sale of extracts, Sal-o-jell, and cook books, \$36.50. All told, during the year the treasurer has received \$339.57.

We have sent the Onward Movement treasurer \$115; the balance was used locally for church expenses, parsonage and parish house repairs and furnishings, sunshine boxes, and other small expenses.

The Round Robin letter was started on its second tour nearly a year ago, but we regret that it has not yet been returned to us.

In behalf of the society,
L. ADELAIDE BROWN,
Secretary.

LADIES' AID SOCIETY OF WEST EDMESTON

Officers for the year were: president, Mrs. E. A. Felton; vice-president, Mrs. C. E. Dresser; secretary, Mrs. Geo. D. Maxson; assistant secretary, Mrs. Newel Welch; treasurer, Mrs. Loren Stevens.

Number of regular meetings held during the year, eight. Number of work and business meetings, three. Largest attendance, forty-two; smallest, three. Largest collection, \$9.60; smallest, \$0.30.

On October 9, the society voted funds for painting the church. In September, \$25 was sent to the Onward Movement. Flowers were sent to a funeral and \$10 was given to one of the members of the church who had a long and severe sickness. Also \$4, Christmas money, was sent to an absent friend, and \$25 was sent to the Missionary Board.

The work of the year has been making aprons and tying comfortables. The pastor's wife was presented with a comfortable top, the gift of Mrs. Estella Williams, and finished by the society. Sick members have been remembered by sunshine boxes and card showers.

The pay for work on comfortables, the sale of aprons, and money received at the dinners have been the principal sources from which we have received our money.

MARIAN E. MAXSON,
Secretary.

LADIES' AID OF ADAMS CENTER

During the year we have had three thimble socials, three day socials, the annual harvest supper and sale, the New England din-

ner, a rummage sale, a lawn supper, a missionary tea, two food sales, a traveling food basket, and have served the alumni banquet and a faculty dinner at the high school.

Christmas cards were sold during the fall and Ready-jell throughout the year. In September the Ladies' Aid of the Presbyterian Church at Sacketts Harbor put on a minstrel show. In December a winter picnic was held in the church parlors in connection with the children's Christmas tree and program.

We have paid our apportionment of \$112 to the Onward Movement; \$200 toward the pipe organ; paid for cleaning at the church, and purchased a bed, springs, and mattress for a room at the parsonage.

The proceeds from the missionary tea were sent to Rev. D. B. Coon to help make a payment on his automobile. Following our usual custom, plants were purchased at Easter time for the endeavorers to carry to the shut-ins.

After a lingering illness of many months one of our faithful ones, Mrs. May Jones, was called home and soon after, another faithful one, Mrs. Mercy Langworthy, was stricken down suddenly, while apparently in good health.

These kind, unselfish friends have gone.

Humble children of God,
Who followed to the very end
The path their Master trod.
And many of us who knew them best
Are stronger far, today,
With steadfast faith and hope renewed
Because they passed our way.

MRS. MARGARET STOODLEY,
Secretary.

PRESIDENT A. E. WHITFORD COMPLETES TWENTY-NINE YEARS OF SERVICE

(Taken from the "Milton College Review")

President Alfred E. Whitford officiated at the Commencement exercises for the last time as a result of his resignation of March 12 which took effect June 30. Professor W. D. Burdick, who has had a number of years of contact with the college, has been appointed to the vacancy as acting president, to carry on the necessary duties of the position.

(Continued on page 153)

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BEREA, W. VA.
Contributing Editor

WHEN JESUS TRAVELED—WHAT HE SAW AND DID

Christian Endeavor Topic for Sabbath Day,
August 16, 1930

DAILY READINGS

Sunday—A question asked (Matt. 11: 1-11)
Monday—Viewing great cities (Matt. 11: 20-24)
Tuesday—An invitation (Matt. 11: 25-30)
Wednesday—Meeting an objection (Matt. 12: 1-8)
Thursday—In a synagogue (Matt. 12: 9-13)
Friday—Family opposition (Matt. 12: 46-50)
Sabbath Day—Topic: When Jesus traveled — what he saw and did (Luke 8: 22-48)

JANETTE LOOFBORO

In this day and age, and particularly during this time of the year, we find it interesting to compare "When Jesus traveled, what he saw and did," with the travels of the vast throngs of present-day people all over the world.

In reading the daily Bible references we have brought to our minds again various occasions when Jesus traveled to near by or distant cities and villages, what people he encountered, whose homes he visited while on his trip, and what he accomplished and did for others to make his journey worth while. We find always an outstanding motive characterizing the trips which Christ made—that of tending to his Father's business. His foremost thought was to spread the truth, help the sick and needy, and save lost or doubting men and women.

The modern tendency of hundreds, let us say, summer travelers (vacation trips seem more concrete to us now) is to go some place for a good time, for rest, or as it often is, for gay diversion. Unlike Christ, our average motive is a selfish one. We can quickly realize that by asking ourselves how many vacation trips we have taken when our chief concern was not that of helping others, but of having a good time. So often we go camping, touring, spend a week at the shore of lake or ocean, or visit our dearest friend, without once looking for the chance to

help our fellow men as Christ did when he traveled about. It makes us feel small and unworthy when we read of his unselfish purposes in traveling the highways, cities, and shores while working among men.

As was just stated, the average motive is a selfish one. However we can not help but call to mind right here those who travel a great deal in the service of the King today. We should pay tribute to the men and women who are traveling about throughout the world with many of the same motives of Christ, and who are trying to carry on his work.

If we had traveled with Jesus, we would have found many hardships confronting us. Jesus met fickle people. One day he would find great multitudes rising up and praising him, while at another place, or within a short time, they were crucifying him. Even if we traveled with Jesus today we would find people rejecting him—choosing gold before God.

Jesus found illustrations of spiritual truth in the things about him—the seed, the sower, fishes in the sea, leaven, and so on. How many of us stop to think of such things in our ordinary travels of today?

To make our meeting more impressive we can ask ourselves, "How can I travel with Jesus today?" Also we might think in connection with what Jesus did on his journeys—What was Jesus' greatest miracle? Why? After reading the various sections of Matthew this week this question may be brought up, "What word of Jesus most impresses you?"

Shiloh, N. J.

QUIET HOUR THOUGHTS
LYLE CRANDALL

When Jesus was on this earth there were many people who hungered and thirsted for righteousness. As he traveled from place to place he tried to satisfy this hunger in various ways.

He taught the people about God, and their relation to him. He also taught them their relation to each other—that they should always be willing to help those around them. He taught them to love each other, as he loved them, and also to love God. He said, "Greater love hath no man than this—that a man lay down his life for his friend."

He showed them the wonderful love of the Father, who was willing to give his Son, "that whosoever believeth in him might not perish, but have everlasting life."

As Jesus went from place to place he saw people suffering and he healed them. We are told many times that those who were healed praised and glorified God, and thus by healing them he won them to him. Medical missionaries are doing the same kind of work today, and we should help them in every possible way.

Many people today have a hunger and thirst for righteousness, and Jesus is still trying to satisfy that great longing of the soul. Will you let him come into your life and transform it?

"Seek no honor from men. Better is a life lived in fellowship with Christ."

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Pass these by (1 Cor. 15: 33)
Monday—Friends at first sight (Acts 9: 26-28)
Tuesday—Principle of friendship (Prov. 17: 17)
Wednesday—Four good friends (Mark 2: 1-5)
Thursday—Practical friendship (2 Sam. 17: 27-29)
Friday—Timothy and Paul (Acts 16: 1-5)
Sabbath Day—Topic: Whom shall I choose for my friends? (1 Sam. 18: 1-4; 19: 1-7)

Topic for Sabbath Day, August 16, 1930

THOUGHTS ON THE LESSON

Choose some of your friends from people who are better than yourself. They will inspire and help you, and give you a new view of life. If you choose only those who are better than yourself however, you deprive the other fellow of the same privilege for he must be friend with inferior you. So—

Choose some of your friends from people whom you can help. Thus you may help and be helped.

Choose some of your friends from people who are wiser than you. You want to learn, and among your friends should be those who have had a wider experience and have profited by it. Have other friends whom your experience may help. Be willing to give as well as receive.

Choose friends who will work together

with you for higher aims. The best friendships are between those who help each other to something higher than has yet been attained.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A suggestion for your lookout committee to add new enthusiasm to its work of keeping the members of its society interested and regular in attendance:

Choose sides and let each side make an outline of a clock face on a fairly large piece of cardboard, fastening the hands on the face with a brass paper fastener.

The hand moves each week one minute for each member present, each Bible brought, each member who had studied his Junior topic beforehand, for each testimony, for each sentence prayer, and for each junior who has learned the required memory work for the week. The hour hand has to be moved forward with each complete revolution of the minute hand (every sixty points).

TO SALEM FOR CONFERENCE

All roads lead to Salem, W. Va., for the General Conference. Salem may be reached by the Baltimore and Ohio Railroad or by U. S. Highway 50. Those coming by automobile will enter the state from the west either at St. Mary's or Parkersburg. The highway is marked 50S through Parkersburg and 50N through Marietta, Ohio, and St. Mary's. The latter route is a little shorter, especially for those from the northwest. Those coming from the east may travel Highway 50 from Washington, D. C., across the mountains. Those entering the state from the north may do so on U. S. Highway 119 or 19, the two roads intersecting near Morgantown, W. Va., and continuing as Highway 19. Just north of Clarksburg construction work is in progress which may cause some delay. Another route is to take Highway 250 from Fairmont, W. Va., until it intersects Highway 50 east of Clarksburg. Those desiring further information may write the undersigned at Salem, W. Va.

L. R. POLAN,
ORIS O. STUTLER.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I hope when this letter reaches your kind hand it will find you well.

Sister Coon told me that you said you did not get any letters for a long time to put in the SABBATH RECORDER. I hope you will soon be having more of them.

I am doing my best in school. I am in fourth book. My examination has not yet come for me to go up higher. My school will be closed for the summer next Thursday.

Some of the people in my yard had a pair of pigeons and one of them died; it was fluttering for a whole day and some one cut off its head. I guess the other one was lonely.

During my vacation I expect to go to the country to see my aunt. I will be near to the seashore.

I enjoy my Sabbath school. Sister Hunt is my teacher.

I remain your friend,

LLOYD JONAS.

12 Water Street,
Brounstown, Kingston,
13, 7, 1930.

DEAR LLOYD:

I was very much pleased to receive another letter from you from far away Jamaica. Though you children of Jamaica are so many miles away, your good letters make you seem very near to me and I am always especially glad to hear from you.

I am glad to know that you are working hard in school for that means that you will advance rapidly in your studies. I hope your vacation in the country will be a very happy one.

Pigeons are very beautiful, are they not? A large flock of pigeons used to live in our church belfry until Mr. Greene repaired the broken shutters. Now we see them often upon the church roof, but they can not get in the belfry any more, and let me tell you a secret; we are glad they can't get in, for although they are beautiful they are rather destructive and dirty. It takes more than beauty to make things attractive, doesn't it?

Sincerely your friend,

MIZPAH S. GREENE.

CHILDREN'S PAGE

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

TRIPS FOR THE STAY-AT-HOMES

A DAY IN THE OPEN AIR AND WHAT WE LEARN

MATTHEW 6: 26-29

Junior Christian Endeavor Topic for Sabbath Day, August 16, 1930

MRS. HERBERT L. POLAN

Suggested Songs:

Once on a Mountain Side
Blue Galilee
A Little Golden Sunbeam
Sowing the Seed
Woodman, Spare That Tree
Singing in the Rain
Waiting to Grow
Good-by to Summer
There's Music in the Air
(The Goldenbook).

Specials—"Out in the fields with God."
"God walks the fields today."

Have one junior tell of a day in Lewis Camp for Seventh Day Baptist Boys and Girls. If you have not been there use the booklet as a guide for your talk. (Intermediate Christian Endeavor noticing Quiet Hour alone.)

Let a Christian endeavorer tell you about a day at Conference, beginning with an account of the young people's breakfast, describing at length the beauty spot of nature chosen as a setting for this meeting.

Persuade some older person from your church to come to your meeting and tell you of the benefits of a quiet day of fishing (there are other things to learn besides the art of catching a fish).

Now have a junior tell of a Sabbath school picnic day, emphasizing the joys of being out doors all day.

A boy may tell of being in the hay field at work all day. (Is it a helpful experience?)

A girl may tell of picking berries or cherries all day. (Did you learn to see anything besides the berries?)

DEAR MRS. GREENE:

I love to read the stories and letters on the Children's Page. I have three sisters. Two are twins; their names are Edith and Ethel. We all love to go to Sabbath school and Junior.

I also have a little brother. His name is John Warren.

We have a little kitten. Its name is Muff.

I am nine years old. If you come to Conference, maybe you will see us.

Your friend,

GLENNA MAE ROBINSON.

Salem, W. Va.,
July 19, 1930.

DEAR GLENNA:

I surely look forward to seeing you and all your family soon, for Mr. Greene and I and our daughter Eleanor are planning to attend Conference. I enjoyed meeting many children, whom I have learned to know from their RECORDER letters, at Milton, last summer, and I hope to meet many more at Salem this summer.

I am glad you enjoy the letters and stories in the RECORDER, and that you showed your appreciation in the best way, by writing a letter yourself. I hope you will write often.

I think kittens are fine pets, and I am sure we wouldn't know what to do without our kitty, Skeezics. We once had a grey kitty named Muff. She was a lovely mother cat.

Your sincere friend,

MIZPAH S. GREENE.

THANK GOD FOR ALL THE BOYS

MRS. JOSEPH B. KELLER

Thank God for all the boys,
For my boy and for yours;
They are the ones that God employs,
By which this world endures.
For men grow older day by day,
Toil wearies them and strife annoys;
This world will need new men some day;
Thank God for all the boys.

Thank God for all the boys,
For your boy and for mine;
They fill our weary hearts with joy;
With pride we know they're pure and fine.
Thank God for boys who lend a hand,
For boys who guard and guide;
God made the boys to understand,
Our boys, our joy and pride.

Thank God for all the boys,
Who fill this world of ours,
Who put their shoulders to the wheel,
And work and play through earnest hours.
Oh, boyish play and boyish mirth,
However loud they laugh and shout,
'Tis better than a quiet world
With all the boys left out.

Grand Marsh, Wis.,
April 3, 1930.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, inter-denominational Christian agency which puts its resources at the service of all the churches.

When you write please give your denomination. Address, The Layman Company, 730 Rush Street, Chicago.

IN MEMORIAM

WHEREAS our heavenly Father has seen fit in his infinite wisdom to take from our midst our dear loving sister, Nancy Clark; and

WHEREAS we have lost the association of one whose memory inspires us to gird on our armor and be strong in the determination to do our work better by following the example she has so gloriously set for us, therefore be it

Resolved, That we extend to her family our sympathy, with the assurance that their loss is shared by us; and be it further

Resolved, That these resolutions be spread upon our minutes, a copy sent to the family, and also published in the SABBATH RECORDER.

EVA E. PALMITER, *Secretary*.
Hartsville Ladies' Aid.

OUR PULPIT

THE PRODIGAL SON

I

REV. LEWIS A. PLATTS, D. D.

SERMON FOR SABBATH, AUGUST 16, 1930

(The sermons which will appear in the next three weeks were sent in with a request that they be used for "Our Pulpit" page. They were written by Rev. L. A. Platts. We are sure that all who knew Mr. Platts will be glad to read his sermons. They were written and delivered first in December, 1878.)

Text—Luke 15: 11-14.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

"A parable is a similitude, or comparison, taken from natural things, to instruct us in things spiritual."

With all our boasted powers of mind to grasp purely intellectual or spiritual truths, it is still to be confessed that spiritual truth is best understood when seen in the concrete.

You might talk to a blind man for a lifetime of the beauties of forms and colors, and all told is not worth so much to him as one moment of actual seeing. A deaf man might make the laws of acoustics his principal study until he is perfect master of all the theories of sound that were ever put forth, until he could formulate every one of them with the finest possible distinction; then let the song of a bird or the murmur of a brook fall upon his soul through the ear, and it would be to him a new revelation, a sort of glorifying of his learning on the subject.

And so our intellectual perceptions, our spiritual conceptions of divine truths are immeasurably helped when some natural, familiar object is set before us with the words ringing in our ears, "The kingdom of heaven is like this."

For this reason Jesus taught much by parables. "And without a parable spake he not unto them." When the apostles came to inquire something about one of his parables, he said to them, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables."

We now come to the study of some of the great truths of revelation, relative to human life and experience, which can best be done by following out the analogies of the parable of the Prodigal Son.

You are invited this morning to consider so much of it as illustrates the *origin*, the *progress*, and the *results* of sin.

First, the origin of sin. An apostle has described sin in one of its phases as a "Transgression of the law." But this does not reach the bottom of the case, for it may justly be asked: By what motives or impulses is a man moved to transgression of the law? If we answer this question in the language of Scripture, that "the heart of man is deceitful above all things and desperately wicked," we shall have gained but one step in the line back to the origin of the difficulty, for it may be asked: Did man make himself? Whence then this wicked heart? By which series of inquiries we are driven back to the solution offered by the Apostle Paul: "By one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned." "By one man's disobedience many were made sinners."

Am I to be told, then, that I personally sinned in Adam's transgression six thousand years before I was born? Or that I am to suffer the calamities and punishments consequent upon a transgression in which I had no part? No, not that but this: God made man upright; while his other works were pronounced good, this last work, made in the likeness and image of God, was *very good*. It was the best work that even God could do, and still have man as the result. To suppose anything less than this is to reflect upon God. Adam was then the representative man, not only in the sense that

one man stands for all the rest, but that also the one man was the very best that could be furnished. And thus the test of the creature's obedience to the Creator was made under circumstances the most favorable to the creature. The difficulty in your case and mine is not that we were not actually in Eden and took part personally in Adam's transgression; but humanity was there in its best form, and you and I had we been there should certainly have done as badly—in all probability much worse—than he who was there. Who dare say that had he been in Adam's place, he would not have sinned? Thus practically every man was brought to the test in the first man, because he was the best man. And thus practically in the sin of the first man every other man is proved a sinner.

At this point it is pertinent to call attention to the distinction to be observed between *sin* and *crime* and the erroneousness of the too common idea of degrees in sin.

Crime is the outward act by which society or its laws are outraged, while sin is the motive of the heart which prompted to the act. There may be sin without crime, but there can be no crime without sin; sin is the greater term which always accounts for the less whenever the less exists. Thus society condemns murder and establishes its penal codes to protect itself from the murderer, and yet every member of that same society is a sinner. We do indeed seek to make some distinctions between murder committed under some extenuating circumstances, and murder committed without them, but in either case the murder actually committed is the ground of the condemnation, is the one fact at which society is outraged. But in the sight of God the deed committed is the accidental part of the case—it is the particular form in which the pent up wickedness of the heart has found expression. Under the light of the Spirit and Word of God, as by a sort of divine alchemy the outward act is taken up and resolved into its primal elements, and found to be a state of burning anger. And the Word of God pronounces this judgment, "Whosoever hateth his brother is a murderer." And these words of Jesus no doubt have sent convictions of guilt to the heart of many a man whose hands never performed the corresponding acts of violence, "Whosoever is

angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire."

The point to be observed is that crime, being the outward act, may be considered as either great or small according as the shock which it produces in society is great or small. While sin is a state of the heart opposed to the divine purity, righteousness, justice, or love—or summed up in a word, the divine will—a state respecting which there is no neutral ground. Every soul of man is submissive to the will of God, or it is opposed to him, and hence there can be no such thing as degrees in sin abstractly considered. Thus a state of heart opposed to the divine will manifesting itself in the act of murder is no worse in the sight of God than a state of heart opposed to the divine will refusing to accept salvation by faith in Jesus Christ.

"What," says one, "are the murderer and the theoretical skeptic to be consigned to the same punishment?" But pause a moment. It is neither the murderer in the one case nor the skeptic in the other, of which I am speaking, but in each case that I have supposed, there is a man with a heart opposed to God—a rebel against his will. In the eyes of society or human laws the murderer is a criminal, the skeptic is not. Before God they both are sinners and therefore guilty.

Is anyone disposed to question this statement, then let it stand or fall in the light of Jesus' words speaking of the office work of the Holy Spirit, "He will reprove the world of sin, of righteousness, and of judgment; of sin because they believe not on me."

Now take the definition of sin with which we began this discussion—"Sin is a transgression of the law"—and place it alongside this other Scripture, and let them mutually interpret each other—"This is his commandment (law), that we should believe on the name of his Son Jesus Christ, and love one another"—and we have precisely the thought at which we have been aiming.

Here was the point of departure with the Prodigal Son. All his subsequent conduct and vicissitudes were comparatively accidental or circumstantial. The final departure

from home, the sojourn in a far country, the riotous living, the wasted substance, the resultant poverty and destitution, constitute the criminal process at which society is shocked and morality is outraged, and is evidence of the existence of sin. But the sin itself lies behind all this outward demonstration, even before the words were spoken, "Father give me the portion of goods that falleth to me," and consisted in a spirit of rebellion against the will of a wise and loving father. The sweetest words of common life—home, father, mother—had no sweetness for him; he hated them. The restraints of the sacred spot, both tender and strong, designed to restrain his passions and ennoble his manhood, were chafing to his spirit; he rebelled against them. The wise counsels of father were foolishness to him, and his loving admonitions were bitterness to his soul. It made him mad that at the family altar prayers were offered for him with groanings and tears; and he said to himself, "I'll brook this restraint no longer. The world outside is large and free, and inviting." Then came the cry, "Let me go," "Give me the portion of goods that falleth to me"—and all that follows is easily accounted for.

Here then is the true picture of every man who is not a child of God; he is a sinner before him. His whole soul is out of sympathy with the order, requirements, plans, purity, purposes, love of God, is chafing for the freedom of the world, is saying within itself, in the words of another parable, "We will not have this man to reign over us." The will of the creature is in rebellion against the will of the Creator. "Ye will not come unto me that ye might have life."

This view of sin ought to lead us to some important practical conclusions.

1. It will lead us to the discovery of the deceitfulness of sin.

The restraints of home against which the Prodigal rebelled as severe and unjust, were, had he but known it, health to his soul. And so the disciplinary processes through which God would have us pass, seem to the sinful heart not to be joyous, but grievous; "nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

On the other hand, the course which sin dictates seems enticing. Flowers grow along

the pathway, refreshing streams seem to be there. There's music in the very air. No danger is in sight. The gratification of every appetite is promised, and the whole being is intoxicated with the prospect. And in the blindness which intoxication always produces, the soul plunges into helpless, hopeless ruin—a victim to the deceitfulness of sin—all the more pitiable because self deceived. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

2. The destructive nature of sin.

3. It throws into pitiful light the vain effort of man to save himself or be justified by his morality. If sin is rebellion against God—a transgression of his law—and if his commandment or law be, thou shalt believe on his Son Jesus Christ, then the very effort to get along without Christ, to seek salvation in any other way than by his blood, is but nursing the spirit of rebellion—a prolongation of the strife, which must end in defeat, as certainly as God is greater than man.

4. From this study it will appear that sin in the heart is the root and source of all immoralities in the outward conduct. And this suggests at once the insufficiency, the folly of all schemes of reformation which deal only with the surface of things. If a man tried to make his clock or his watch keep correct time by simply turning the hands upon the dial, he would be considered a very foolish man. A much more effective way would be to put it into the hands of some efficient goldsmith who would take it to pieces, remove the defective parts, and adjust it on principles which are known to govern its correct movements. But exactly this is what human agencies can not do in the realm of spiritual or religious things. Each man's heart is a sacred precinct into which no other man can possibly come. Where, therefore, human society or human laws have prescribed for the regulation of the outward conduct of men, they have nothing more that they can do—they have reached their natural limits. At this point the gospel scheme proposes to take up the matter and give the man a new heart. Society is turning the hands upon the dial. The gospel proposes to put in new works, so adjusted that they will scarcely need winding up.

5. Importance of the work of the atonement. To him who regards sin only as an unfortunate circumstance in human experience to be alleviated by a little careful attention to the conventional requirements of society, the mystery of the incarnation is a child's dream, and the solemn grandeur of Gethsemane, and Calvary, is but a solemn farce, a stage play.

But when sin is seen to be exceedingly sinful, requiring not simply outward reformation but a new heart as a necessary requisite to all reformation, then the way to that new heart and life through the blood of Jesus is a most blessed revelation.

This view of the subject ought to turn the eyes of all thoughtful people, not less upon their outward conduct, but more upon their hearts—the motives by which they are prompted to certain courses of action. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

From such like declarations of the sacred Scriptures it is not difficult to see that the great judgment day will make sad havoc of the artificial distinctions between good men and bad men which even Christian men make or accept. The records of criminal courts will not be needed on that day of assizes; but the candle of the Lord shall be held over the secret places of each man's heart, and the motives of his soul shall be tested by the piercing light of the supreme judgment—and by that must he stand or fall.

There is an old story of a Scotchman who, intending to put into the contribution box a penny, dropped a half crown, by mistake, but consoled himself by the remark that he would get credit in the great account for a half crown, to which the shrewd sexton replied. "No ye won't; ye'll only get credit for the penny ye meant to give."

It is a solemn fact that the day of judgment will strip every heart of its false coloring, whether worn wittingly or unwittingly,

and reveal to each soul its own true status before God. But why wait for the judgment day to do what ought to be done at once? Who is willing to take the hazard of coming up to the great judgment seat of Christ self-deluded, self-deceived, to hear those solemn words, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God"; or that sentence from which there is no appeal, "I never knew you; depart from me ye that work iniquity"?

Is any man trusting today in his morality for his salvation, I pray that man to consider that by so doing he denies the Lord of glory and puts him to an open shame. And to remember that while "God sent not his Son into the world to condemn the world; but that the world through him might be saved," still "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." May God by his Spirit send to that heart conviction of sin; in the consciousness of sin may Jesus Christ be revealed the all sufficient Savior, and in that revelation God grant peace to the sinsick troubled soul.

My brethren, let us remember that there is such a thing as possessing the form of godliness, and denying its power; that we may have a name to live while in fact we are dead; and let us from this day have done with these hollow forms by laying hold upon the abiding substance of the gospel. If we have been content with the mere profession of Jesus' name, without the assurance of the divine acceptance; if we have been satisfied to be called Christians without carefully weighing the purposes and motives of our soul, then let us this very hour before God as our Judge institute a course of investigation into our inner life—its spirit, plans, motives, and purposes. In this investigation let us not only accept, but let us invite, the witness of the Holy Spirit of God. Let us ask him to try us by the divine rule, "If any man have not the Spirit of Christ he is none of his." And if by this searching process we shall be weighed in the balance and found wanting, then may God help us to cast away our vain hopes, and with humble, contrite, penitent souls seek and find the place of the true disciple of Jesus Christ. If

we have been satisfied as Christians to be governed by the conventional rules, standards, and tests of a common morality, then may God by his Spirit strip us of this false garb, and clothe us with the garments of salvation.

PRESIDENT A. E. WHITFORD COMPLETES TWENTY-NINE YEARS OF SERVICE

(Continued from page 144)

President Whitford has received an appointment to a position in the mathematics department of the University of Wisconsin, and will probably be assigned to teach engineering mathematics.

President Whitford has spent twenty-nine years in connection with Milton, seven as president, two as acting-president and nineteen as registrar. His influence upon the institution has been very great and the value of his service can not be measured.

In commenting on Doctor Whitford's presidency Dean J. N. Daland spoke of his devotion to Milton's ideal. The dean referred to President Whitford's alert interest in whatever made for the religious and cultural life of the students.

"President Whitford," the dean said, "had a sympathetic understanding of student problems. His office door was always open to hear the cause or the complaint of any student on any subject. In these personal contacts President Whitford did some of his finest work for Milton students."

"Doctor Whitford's knowledge of music, his extensive acquaintance with the work of the Y. M. C. A., and his numerous friendships among educators enabled him to serve the college in many varied ways. He stood forth always as the aggressive champion of a finer and better Milton."

The students regret very deeply his action in retiring for they have found in him a firm and loyal friend, understanding and appreciative, although himself not always understood.

Not only has President Whitford cultivated countless friendships in the student body of the college as it has come and gone, but he has acquired considerable note throughout the state as an educator whose opinion carries weight. He has also been

active in the circles of the State Y. M. C. A., particularly in the student division.

We give here a part of Brother Whitford's own statement:

To the Editor of the Milton College Review:

Will you be so kind as to put a few words of appreciation from me in the commencement number of the *Review*? Much of what I want to say would normally be included in the president's annual statement given formally as a part of the morning exercises, but the fact of my leaving the institution makes it seem more appropriate to give my personal tributes in some other way. Hence I ask for space in the *Review*.

First let me express to you and the *Review* staff my gratitude for the hearty cooperation you have given me and the faculty in shaping the policy of the *Review* to promote the welfare of the institution. These words are intended equally for Miss Benedict and her staff who managed the paper during the first semester. The deep desire to serve the highest interests of the college and the college students and the willingness to accept suggestions—qualities always manifested in our conferences—augur well for the working together of students and faculty next year.

My relations with the students during the past year have never been pleasanter. A better and more united spirit has taken possession of the student body. There has been less criticism and more boosting. Moreover different groups of students have come to understand each other better and all have worked together for the good of the whole. I am particularly grateful to Coach Rowbotham and to the Sigma Delta Club for the significant part they have played in stimulating a common interest among all the students in loyalty and aggressive action for the college.

He also pays loving tribute to the organizations belonging to the college and to his yokefellows in the faculty for their earnest, enthusiastic service in their various departments.

"Conscience is not merely a sense of good and evil. It is a strong instinct to accept the good and to refuse the evil."

Fundamentalists' Page

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

PENTECOST

V

J. WALTER SMITH

(Concluded)

THE FULFILLED WORD

I know of no portion of the Scriptures more strengthening to one's faith in the "Sure word of prophecy" than the ninth chapter of Daniel. Let us briefly consider some of its predictions as given in the concluding verses, and fulfilled in the seventieth week.

Verse 24. "Seventy weeks are determined upon thy people." We have already seen that this period commenced at the giving of the command by Cyrus to rebuild Jerusalem, and ended three and a half years after Christ's crucifixion, which must have been the time when the baptism of the Holy Spirit was given to the Gentiles.

"To finish the transgression." Even the rejection and crucifixion of their Messiah was not the limit of their capacity for sin. For three and a half years longer they went deeper and deeper into iniquity, spurning the proffers of the Holy Spirit, until at last they had exceeded the limits of Jehovah's forbearance.

"To make an end of sins." Literally to perfect. Where could we look for a more perfect example of the effects of sin working in the unregenerate heart, than in this seventieth and last week of Israelitish history?

"To bring in everlasting righteousness." Hitherto righteousness had been but fleeting, passing quickly away. The sinner brought to the altar his cleansing sacrifice, only to depart and sin again, necessitating that another sin offering be made before he could stand justified before his God. But during this week a new righteousness came, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." "There is therefore now no condemnation to them which are in Christ

Jesus. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 3: 22; 8: 1, 3, 4.

"To seal up the vision and prophecy." Vision and prophecy would not cease, as instanced by the prophetic vision of John at Patmos. But they would no longer come through Israel; against them they were now sealed, securely closed.

"To anoint the most Holy." The fulfillment of this was most clearly indicated by Christ in the synagogue at Nazareth. After reading from the prophecy of Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me," etc., he said to the people, "This day is this scripture fulfilled in your ears." Luke 4: 18.

In verse 25 we have already considered the baptism of Christ as occurring at the appointed time.

Verses 26 and 27. "And after (the Revised Version) threescore and two weeks shall Messiah be cut off." That is during the seventieth week, for at its close the prophecy ends.

"But not for himself." "For the transgression of my people was he stricken." Isaiah 53: 8.

"And he shall confirm the covenant with many for one week." First, in his personal ministration, and afterward through the Holy Spirit whom he had sent. It could not say "With them," that is with Daniel's people, of whom the prophecy was spoken, because as a people they rejected it, although individually it was received by "many."

"And in the midst of the week he shall cause the sacrifice and the oblation to cease." "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matthew 27: 50, 51. No longer was God's mercy seat secluded in a temple made with hands, but was now in the heavenly sanctuary, beyond the reach of the Levitical priesthood, where Jesus had now appeared with his own blood as the propitiation for the sins of those who would by faith accept his atoning sacrifice.

The other parts of these two concluding verses of the chapter evidently refer to the invasion of their land by Titus. Until the very last day of their probation they were safe from the threatened desolations, but when that passed without their receiving the new covenant offered to them, nothing could avert the destruction prophesied by Daniel, and later by Jesus. We of today are also living under the proffer of the new covenant. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you." May it not be profitable for us to consider seriously whether there is enough of that power manifested in the intensely active church of today, to justify us in feeling that, after all, the new covenant means very much to us?

SABBATH SCHOOL PICNIC AT FARINA, ILL.

In keeping with a custom of long standing, the Farina Seventh Day Baptist Sabbath school celebrated the anniversary of our country's independence by going to the woods for a picnic. Sunday morning, July sixth, many persons were busy with preparations for the event, and by eleven o'clock a stand where purchases of many kinds could be made was in evidence, and committees that had other arrangements in hand were prepared for the crowd that followed. Coverlids were soon spread upon the ground under the shade of trees, and in a very short time fried chicken, salads, sandwiches, iced tea, cakes, and pies were furnishing the first attraction of the day. Following the dinner the ladies busied themselves with friendly conversation, while the men betook themselves to the horseshoe grounds, where an attempt to settle the question of horseshoe supremacy was begun. This is an affair which calls for the best, and brings about a selection of partners as eliminations take place until the best team stands undefeated. This year it was suggested that the team that won should enter the finals for a two out of three contest to decide the issue; it required the three games to do this. Amusement and zest is added to this contest by the friendly rivalry that exists along the sidelines and at attempts to cheer on favorites and "get the other fellow's goat."

Before the barnyard golf was fairly over the teams for the ball game had been chosen and a baseball game was on in earnest. Old and young engage in this event—the ages of the contestants ranging from ten years to sixty. After more than an hour and a half of really good baseball it was discovered that the Kelleys had won by a score of eight to seven. And now for the closing event of the day, a swim in Lake Farina. Belongings were stowed away and almost by magic the cars transported the crowd to the lake. There the heat and the strife of the day were forgotten in its cooling waters.

It was a great day, a day well worth while. The writer of this sketch wishes that there might be many more, not only in the church that he serves, but in all our churches, where old and young forget for the time being the differences in their ages, and where they give expression to the spirit of play inherent in every human being. To my mind the great need of this day religiously is to make it possible for church members to give expression to the Spirit of God that dwells in them in much the same easy and pleasing way that picnics and other social contacts afford—some way to make them feel that they are needed, that they can help, and that the whole cause will suffer unless they make their contribution. I know there are harder things that the Christian must do, but somehow the spirit of giving and the contact must be made before we can expect the great and sacrificial service. God help us all to use the little things of life, the one talent that we possess, to speak the kindly word and make the little sacrifice, that the good God may lead us out into the larger service of life.

C. L. HILL.

"Which is the way to Ottawa, my lad?"

"I—I don't know."

"Which is the way to Topeka, then?"

"I—I don't know."

"Well, can you tell me how to get back to Wichita, then?"

"I—I don't know."

By this time the drummer was quite impatient and said to the boy, "Say, you don't know very much, do you?" to which the lad retorted, "No! but—but I ain't lost."

—Selected.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE TORONTO CONVENTION

We were disappointed that more of our people could not attend this convention. As far as we were able to learn, only three Seventh Day Baptists attended: Mr. and Mrs. Alexander Austin, of Westerly, and the writer. However, from notes made and from the *Convention Daily*, we shall try to pass on a few of the good things of the four days when we were able to attend. We had to miss the last two days in order to attend the Western Association at Alfred Station.

The president of the convention was one of the outstanding business men of the United States, Mr. Russel Colgate. He opened this, the Second Quadrennial Convention of the International Council of Religious Education, the successor of the International Sunday School Association, which had met last in Toronto just twenty-five years before, on the evening of June 23, with about three and a half thousand people present. We wish we might report in full the address of this outstanding Christian business man. He said in part:

The theme of this convention is "Go . . . teach." These are the words of our leader, Jesus Christ, given to his disciples at the end of his ministry on the earth. During the ages since, these words have been an ever-increasing force to spread the light of Christian faith throughout the world. In this mechanical age the significance of the command of the Master comes to his followers with renewed emphasis. Teaching is the only sure way to continuing and promoting an art, a science, or a religious faith. An appeal to the emotions alone is often of short duration, but enlightened teaching places in the mind of youth a foundation on which he can build to the greatest heights.

The importance of Christian religious education can not be overestimated. Civilization is the expression of religious belief.

In a nation its morals, its laws, its customs, are founded on its religion. When religion is degraded, there is a corresponding let-down, and, when it is pure, the whole country reflects it. In North America we have been blessed with forefathers of Christian faith and a strong conviction for truth, which have been reflected in the laws and customs of these countries. If we are to preserve this civilization, and add to it, it will be necessary to plant in the hearts of coming generations a strong Christian faith. If this is to be done, a great responsibility is placed upon the Christian Church. The homes of the past, where children were given Christian training, are fast disappearing. Modern inventions, like the movies, radios, automobiles, have done much to bring this about, and in addition to this there are other powerful influences at work to make these two great nations less religious. Therefore, a broad, constructive, co-operative program must be put into effect.

It was for such a purpose as this that the International Council of Religious Education was formed. It is not a super-organization, but a co-operating agency now embracing forty-two of the leading denominations of the United States and Canada, the continuation of the two Bible school organizations which joined forces at Kansas City eight years ago. The program, however, has been broadened and now has departments for all phases of church school work.

This work is so important that it can not be delegated to any group of professional workers, no matter how efficient. It is the duty of the home to give the child his first religious training, and this convention should take measures to bring this fact home to parents. Christian laymen should also be impressed with the importance of supporting this movement not only with their money, but with their personal effort. Many groups of business men have been formed in the interests of religious education, and these should be extended throughout these countries. The objects of this convention may be summed up as follows:

"1. To share in and strengthen this great co-operative movement of the Christian churches of America.

"2. To study the needs of the coming generation.

"3. To gain inspiration and help through a better understanding of the whole subject.

"4. To enlist the co-operation of the home, the Christian layman, and all other groups working for the great cause of Christian education."

"Let us keep to our subject of Christian religious education and be inspired by our theme, 'Go . . . teach'."

SEVENTH DAY BAPTIST YOUNG PEOPLE HOST TO TEEN-AGE CONFERENCE

The Teen-age Conference opened at ten-thirty Sunday morning with a worship service led by Rev. S. Duane Ogden. After this Rev. A. J. C. Bond told us some of the history of our denomination, and Margaret Rood sang a solo. The four five-minute talks which followed were made by someone from each of the four churches. Keith Davis, Denver, "The Place of the Church in our Lives"; Lucile Prentice, Nortonville, "The Place of the Young People in the Church Work"; Gordon Hoyt, Calora, "The Place of the Sabbath in our Lives"; Gertrude Hemphill, North Loup, "The Place of Young People in Sabbath Promotion." Then they enjoyed the address of the morning by Rev. Mr. Coon, whose theme was "The Classification of Young People."

At noon a fine banquet was served to ninety-eight persons, all teen-agers except the ministers and the chaperons with the visitors. Ralph Sayre was toast-master and Mr. Ogden, recreation leader. The theme of the toasts was "Seventh Day Baptist Convention," using the initials of the towns represented here. Keith Davis, Denver, "Devotion"; Rev. Mr. Coon, Boulder, "Bravery"; Arvada Van Horn spoke for Calora, "Courage"; Lucile Davis, North Loup, "Never Late"; Ellen Ring, Nortonville, "Now."

In the afternoon the worship service was led by Rev. Mr. Warren on the passage from Isaiah, "Here am I, Lord, send me." The motto for the year was announced which is in substance, "Six days' work is sufficient to clothe and feed the body. Work on the Sabbath starves the soul." Rev. Mr. Bond then gave the charge to the guardians of the motto who are, respectively, Harriet

Crouch, Nortonville; Billy Davis, Denver and Boulder; Philip Crouse, Calora; and Winnie Hamer, North Loup.

Then followed a stirring sermon by Brother Bond on "The Sabbath," a solo by Ralph Sayre, and a testimony meeting in which each was asked to tell his impressions of the conference. The greatest impression made was that of the sincerity and earnestness of this large group of young people. Boulder gave an invitation to the conference for next year which was accepted.

The audience then formed a large circle around the walls of the auditorium, singing the "Consecration Song," and as the large circle joined hands they sang, "Blest be the Tie That Binds." Someone started "We Young Folks Are Seventh Day Baptists," and to those thrilling words the conference adjourned.

Sunday evening ended the nine days of special meetings and brought Brother Bond's closing sermon. A vote of thanks was given him (which he said included the Tract Board) for his time and effort. The half-hour concert of the orchestra of about twenty pieces under the leadership of C. W. Barber was a fitting prelude to the meeting, and the beautiful hymn sets which were used throughout the meetings were most impressive. It is doubtful if many of us can ever sing "From Greenland's Icy Mountains," "Jesus, Savior, Pilot Me," and several others, without remembering those beautiful pictures which brought new meaning to the old words, and Mr. Bond's sermon which they accompanied. Rev. Mr. Warren thanked the Odd Fellows Lodge for the use of their lantern which C. J. Goodrich operated. There were fifty-eight teen-agers registered from North Loup, and ninety or more visitors from Kansas, Colorado, Wisconsin, and New Jersey.—*The Loyalist*.

God never laid down a condition in the lives of humanity which he expected them to meet, that he did not make a way in which it could be done. We may not be able to make a living in the way we want to do, or work at the thing we want to work at, but if we step out on the promises of God he will show us a better way.

—Pastor Scannell, Dodge Center.

DEATHS

BUTTERFIELD.—Harriet N. Campbell, daughter of Rebecca Ayers (Campbell) and Dennis Campbell, was born at Carlton, N. J., October 8, 1848. She made her home in the East until eighteen years of age when she moved to Walworth, Wis. She passed from this life at her home in Chicago, Ill., the morning of July 21, 1930, being 81 years, 9 months, and 13 days of age.

On January 6, 1870, she was married to Ira Allen Butterfield who preceded her in death just three years ago this month.

She was a member of the Chicago Seventh Day Baptist Church during her forty-four years' residence in the city. She was a regular attendant upon its services until failing health necessitated her absence from services.

Her Christian spirit was manifested in devoted service to her family and friends. No one could doubt her religious convictions. She was sure in her faith, and loyal to the principles of her denomination, a copy of its faith and practice being kept in her Bible. That her life was enriched through prayer was attested by the many clippings she kept in her Bible, all devoted to this subject. It was her daily practice to read God's Word as long as her strength held out, and then it was read to her. Even when helplessness overtook her she continued to give thanks for the blessings granted her. Truly she finished her course faithfully.

She leaves to mourn her passing and to bless her memory, five children: Ralph W. and Mrs. Arlie Gates of Walworth, Wis.; Mrs. Edith Schwartz, Ethel M., and Mrs. Mary Davis of Chicago, Ill.; eight grandchildren and six great-grandchildren. Farewell services were had at the home in Chicago, Ill., the evening of July 22, conducted by the pastor of her church, Rev. August E. Johansen, who had often visited her during her decline.

Interment was made in the Walworth, Wis., cemetery the morning of July 23, where Rev. E. Adelbert Witter had charge in a brief service.

E. A. W.

PLACE.—Ellen Barber Place, daughter of Deacon B. A. and Olive A. Barber, was born in Ceres township, Barbertown, N. Y., August, 5, 1852, and died at her home, in Little Genesee, N. Y., July 7, 1930.

When fifteen years of age she was baptized by Rev. George Crandall and united with the East Portville Seventh Day Baptist Church of which she remained a faithful member till death.

She attended school at Alfred in 1868-1870, being a member of the Teachers' Training Class. She also took a course in music. Before her marriage she taught in the public schools for five years.

On April 18, 1878, she was married to Dr. H. A. Place of Alfred, N. Y. They soon located in Ceres, N. Y., for the practice of medicine, where they resided until Doctor Place's death which occurred in 1914. To them were born four children, three of whom survive her: Dr. Merle A. Place of Hornell, N. Y.; Merton Place of Monroe, Wis.; and Edwin Place of Ceres, N. Y. She is also survived by a sister, Franc B. Smith of Dunkirk, N. Y., and by a brother, H. D. Barber of Pasadena, Calif.

Mrs. Place was an active worker in the church and other organizations. She was the president of the W. C. T. U. of Ceres for many years. After her husband's death, while living with her son in Hornell, she was a member of the board of directors of Bethesda Hospital. In 1887, she was graduated from the Pansy Class of the Chautauqua Literary and Scientific Circle.

It was my good fortune to have known Mrs. Place in the years when I was student pastor of the East Portville Church. She was always a good counsellor, and a source of encouragement to me. She will be greatly missed by a large circle of friends and loved ones.

Funeral services were held from her home in Little Genesee, July 9, 1930, conducted by Pastor Alva L. Davis. Burial was made in Alfred Rural Cemetery.

A. L. D.

SATTERLEE.—Emma Maria Brown, daughter of Orrin and Hannah Hull Brown, was born at Berlin, N. Y., February 25, 1843, and died at the home of her daughter, Mrs. Clifford Coon, Sabbath day, July 5, 1930, at the age of 87 years, 4 months, and 10 days.

Her brothers and sisters were Alonzo G., Russell Albertus, Antoinette Victoria, and Sarah Louise. She is the last of her father's family. At Berlin, N. Y., she was married to William Franklin Satterlee, March 18, 1865. To this union five children were born: William, who died in infancy; Franklin, who died in mature manhood; Arabella, now Mrs. D. P. Crandall; Nora May, now Mrs. Arthur Whitford; and Eva, with whom she made her home.

In May, 1865, her parents moved to Farina, and April, 1877, she came with her husband to live here. Soon after their arrival they moved to the farm now occupied by Elmer Whitford, which was the family home until her husband's failing health made it necessary for them to dispose of the property and take up their residence in the village. Her husband died March 16, 1907.

December 2, 1882, under the pastorate of Rev. William H. Ernst she professed her faith in Christ and united with the Seventh Day Baptist Church of Farina, Ill. Thus for forty-eight years she has been a member of this organization.

Mrs. Satterlee was a home body, her home and the welfare of her family being her chief concern. She was a hard working woman, always sharing with her husband the joys and sorrows, the successes and defeats, times of poverty and times of plenty which follow the experiences of farm life. She could be likened to the woman

described by the writer of the Book of Proverbs: "The heart of her husband doth safely trust in her . . . She will do him good and not evil . . . She worketh willingly with her hands . . . She riseth while it is yet night and giveth meat to her household . . . She girdeth her loins with strength . . . Her children rise up and call her blessed."

The writer of this sketch has known her only in the twilight of her long and eventful life. Much of this time her body has been racked by the pains characteristic of old age, and she has been handicapped by failing eyesight until at the time of her death she was almost blind, but he never heard her complain. Her outlook on life was always optimistic. She has known for some time that her stay upon earth was of short duration and always spoke of her passing as a matter of course and without fear.

Four years ago a picture of five elderly ladies, members of the Seventh Day Baptist Church, friends for many years, was taken. They were Mrs. Thomas Zinn, Mrs. Lizzie Coon, Mrs. Ellen Greenman, Mrs. Thankful Childs, and Mrs. Satterlee. Mrs. Satterlee is the last of that group. She has gone on to join this group of friends and others she has loved and lost a while in the land where are no aching bodies or infirmities of age, a land of continual day.

She is survived by her three daughters, all of whom are residents of Farina, nine grandchildren and ten great grandchildren, together with many other relatives and friends who will miss her greatly but with her daughters, say, "Thy will be done."

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell
And after that the dark;
And may there be no sadness of farewell,
When I embark.

For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Funeral service was held at the home Monday afternoon conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

—Farina News.

STRONG.—Roby Tuttle was born in Batavia, N. Y., August 15, 1844, into the family of Mr. and Mrs. Stephen Tuttle, the youngest of their nine children. She died in Los Angeles, Calif., June 14, 1930.

While a young child, her parents settled at Charlotte, Mich. As the years passed she was married to Philip Strong of that city. Sister Strong was a minister of the gospel among the Seventh Day Adventist people. After her husband died, she made her home in Los Angeles,

Calif. A few years later she withdrew her membership from that church and became a member of the Seventh Day Baptist Church of that city. A few years later, she withdrew her membership from that church and joined the movement of Dr. B. E. Fullmer, which continued but for a short time. She never fully gave up her affiliations with the Seventh Day Baptist Church of Los Angeles.

Wherever Sister Strong might be among Christian people, she freely gave testimony, by word and life, to the loving grace and goodness of her divine Master. She was a woman of pleasant, likable character and life. Although in later years she became much enfeebled in health, which caused her associates and acquaintances to become greatly lessened in numbers, her friends were closely drawn to her by the ties of affection.

She leaves in bereavement, her only remaining sister, Mrs. Martha Collins of Lombard, Ill., who has passed her ninetieth birthday; also a long list of nieces and nephews: Mrs. Teresa C. Whalen, of Lombard, Ill.; Mrs. Zua Leo, Hollywood, Calif.; Mark Daniels, Los Angeles; Scott Barber, San Pedro, Calif.; Mrs. H. L. Colby, Flinly, Mich.; Mrs. W. R. Collins, Detroit, Mich.; Mrs. Fred Rainbow, Battle Creek, Mich.; Charles Tuttle, Lansing, Mich.; William Tuttle, Battle Creek, Mich.; George Pixley, in Wyoming; and Theda Pixley, in Michigan.

The farewell services were held in the L. F. Utter funeral parlors, on Broadway, Los Angeles, conducted by Pastor Geo. W. Hills of the Seventh Day Baptist Church.

Interment was made in the beautiful Inglewood Cemetery.

G. W. H.

WARDNER.—Mrs. Eva Wardner was born in Picton, Ontario, November 26, 1865, and passed away at the home of her daughter, Mrs. M. J. Campagna, in Chicago, July 14, 1930.

Mrs. Wardner was the daughter of John and Ellen Anderson. As a young woman she moved to Chicago and served as a nurse. In 1887 she was united in marriage with Dr. Morton S. Wardner, son of Rev. Nathan Wardner. Previously a Presbyterian, she united with the Seventh Day Baptist Church at the time of her marriage, and was a faithful member of the Chicago Church until her death.

Three children survive: Mrs. Olive Campagna, of Chicago, in whose home she spent many years of her life, and in whose care she was in her final invalidism; Mrs. Vera Dougan, of Beloit, Wis.; and Horace, of Danville, Ill.

Services were held at the Chicago residence July 16, conducted by Rev. August E. Johansen, and assisted by Rev. Lance B. Latham, of the Chicago Gospel Tabernacle. Interment was made in Beloit, Wis., the same day, preceded by services conducted by Mrs. Wardner's son-in-law, Rev. Wesson Dougan, of Beloit.

A. E. J.

I FOR YOU AND YOU FOR ME

H. SAMUEL FRITSCH

"Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6: 2.

Life is a complex thing, 'tis true,
Its shadowed paths are hard to see—
But I will hold the lamp for you,
And you may hold the lamp for me.

By wilderness the way winds through,
Where bones lie bleaching broodingly—
But I will pluck red flowers for you,
And you may pluck red flowers for me.

The hard loads chafe the shoulders blue,
The burdens bend the trembling knee—
But I will shift your yoke for you,
And you may shift my yoke for me.

We drink misfortune's bitter brew,
Our harps hang on the willow tree—
But I will kiss your tears for you,
And you may kiss my tears for me.

When night engulfs in dark the view,
And all is deep in mystery—
Then I will dream sweet dreams for you,
And you may dream sweet dreams for me.

And death? Ah, whence and whitherto?
Golgotha and Gethsemane?
But I will breathe a prayer for you,
And you may breathe a prayer for me.

Jacksonville, Fla.

Interviewer: "I have been informed, sir, that you began life as a poor bricklayer."

Great Contractor: "There are two mistakes in that sentence. I began life as an infant, and there is no such thing as a poor bricklayer."—*Selected.*

Sabbath School Lesson VII.—August 16, 1930

SAUL (A Man of Great Possibility Who Failed).—1 Samuel chapters 8-11; 13; 15; 16: 14-23; 19: 9-12; 28: 31.

Golden Text: "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10: 12.

DAILY READINGS

August 10—The Call of Saul. 1 Samuel 10: 1-8.
August 11—The Crowning of Saul. 1 Samuel 11: 12-15.

August 12—The Courage of Saul. 1 Samuel 14: 47-52.

August 13—The Jealousy of Saul. 1 Samuel 18: 6-11.

August 14—The Death of Saul. 1 Samuel 31: 1-6.

August 15—The Secret of Strength. 1 Corinthians 10: 9-13.

August 16—The Righteous and the Wicked. Psalm 1.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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August 11, 1930

The Sabbath Recorder

"Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them.

"Let us learn to anoint our friends while they are yet among the living. Post-mortem kindness does not cheer the burdened heart; flowers on the coffin cast no fragrance backward over the weary way."

—George W. Childs.

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