Not forsaking the assembling of ourselves together, . . . . and so much the more, as ye see the day approaching.—Hebrews 10:25
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Henry M. Richardson, N. J. Vice-President—Willard M. Sullivan, Plainfield, N. J. Recording Secretary—Nelson H. Coon, Milton, Wis. Associate Secretary—Mr. George B. Hill, Kingston, Jamaica.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Richardson, N. J. Vice-President—William M. Sullivan, Plainfield, N. J. Recording Secretary—Mrs. F. Randolph, 240 West Front Street, Plainfield, N. J.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The regular meetings of the Society will be held on the second Thursday in May, June, July, August, and October, each year.

AMERICAN SABBATH TRACT SOCIETY

President—Charles F. Raymond, Maplewood, N. J. Recording Secretary—Mrs. F. Randolph, Plainfield, N. J. Corresponding Secretary—Willard D. Burdick, Plainfield, N. J.

SABBATH SCHOOLS


SABBATH KEEPERS UNION

President—Mr. A. H. Crabtree, West. Milton, Wis.

SEVENTH DAY BAPTIST VOCATIONAL FOR LONE YOUTH

President—Mr. J. S. White, New York, N. Y. Secretary—Dr. Robert B. St. Clair, Detroit, Mich.

THE SEVENTH DAY BAPTIST WEEKLY LITERARY JOURNAL

A Seven Days Baptist Weekly Published by the American Baptist Tract Society, Plainfield, N. J.

Vol. 103, No. 7

Plainfield, N. J., August 15, 1927

Whole No. 4,302

We thank thee, O our Father, for all the evidences of love and grace, and for the ways in which thou hast led us as a people through all the years. Amen. The opposers of the Baptist faith are growing fewer, and changing currents of life, thou hast fulfilled thy promise to be a present help in every time of need. Give us grace to trust thee for the years to come, and strength to go forward in the work to which thou hast called us.

May we have unbroken fellowship with thee. May we trust thee to still lead us on until thy purpose in calling us is fully realized. In Jesus name. Amen.

Timely Information For Those Going to Conference

On another page will be found some important information, from the local Executive Committee, regarding arrangements for the various meetings, and for the entertainment of all guests during the General Conference at Westerly, R. I., August 23-28.

A careful reading of this announcement will not only interest you, but it will aid you in making plans for Conference week.

Nothing is being overlooked by the Westerly people which can contribute to the comfort and welfare of any of our expected Conference guests.

Notice of a New Letter from Elsie Cros-Sabbath School in Key, Wheatridge, Denver, Colo.—Box 164, tells us of a Seventh Day Baptist Sabbath school in Denver, Colo., to which visitors are invited and "cordially welcomed." It is held every Sabbath afternoon at two o'clock at Fifth and Galapago streets.

It is hoped that the members of the Conference will find this among the standing notices of the SABBATH RECORDER. We are glad when we see such notices showing the efforts of lone Sabbath keepers and little flocks here and there, to hold up the light, and to help one another in their efforts to be true to God's holy Sabbath. The SABBATH RECORDER will gladly do what it can to help along every such worthy movement.

A Backward Look

Sometimes we hear disheartening views expressed regarding our future prospects as a people. Yet we are convinced that there are some very real discouragements in these days: but it seems to me that no help is likely to come by dwelling upon present indications alone, and overlooking the hope-giving story of our years of struggle, and the many evidences of God's help and leading.

If I go back only seventy years—the time that lies within my own memory of denominational interests—I am impressed with the record of our onward movements as the years have come and gone, leaving their story in records which lie before me as I write.

By these records we can also find suggestive data for a generation before I was born, and get some idea of the struggles of our fathers and the obstacles they had to overcome.

In 1671 we began with only one little church with seven members. What a stirring chapter of history we find in the records of these early days! In 1682, when the one church had grown to eight churches, and the General Conference was then organized, and when we had but nine ministers.

Then came the work of fifteen years of struggle before our fathers could organize the first missionary movement, under which Amos R. Wells became the first missionary, with his self-sacrificing, toil-worn horseback journeys through New York State, Pennsylvania, Ohio, and Virginia.

What of the young men for the coming generations make most interesting and instructive reading in these times.

Three years later, after much deliberation, the first real missionary society was organized, in 1820, and in 1828 it was reorganized. It took years to arouse a strong missionary spirit among the people. In 1842 the present society was organized, and in the annual report of 1844 only $879 was found offered to raise the funds for the board's use. One
year later, 1845, it was resolved in Con­ference to solicit funds for use in foreign missions.

The Sabbath Tract Society was organized in 1843, and in 1849 they emphasized the need of a publishing society and endorsed the measure.

Then came the Education Society, or­ganized in 1858. The story of our growth in lines of education, with schools started at Ashaway, N. Market, Shio­lo, Albion, Alfred, Milton, Concord, and Salem, would make an interesting story by itself.

No one can read it without seeing some­thing of the blessings and strength gained for our cause by each one of these schools. Some of our best men came from schools that have done so much work well and passed the results on to our churches and general forward movements.

Previous to 1844 our societies made but little progress in active work. Not until 1840 were Bible classes and Sabbath schools recognized as "institutions belonging to the church." Some of our wisest leaders, in 1841, to 1842, and 1843, made a great effort to create a Publishing Society, and 1844 was the first annual session of the Society of the General Conference of the Eastern Conference of the Methodist Episcopal Church.

But, at the same time, a great many of our people were interested in our cause.

Let us remember that in most cases our weaknesses and partial fail­ures have been due to our own faults and shortcomings, and may with­outly correct these faults for the good of the church.

Why should we feel discouraged and in­clined to ask, "where now?" Have we not an abundance of evidence to show that God wants us to go on, after he has preserved us so many years in such a wonderful way? There is nothing to show but what it is entirely for the Little church of only seven members, and with all the world against that, the divine hand has led us, given us riches, kept our fathers hopeful, enabled us to build churches and schools, given grace and strength to exalt and magnify his neglected Sabbath truth, led us to establish and own a fine up-to-date publishing house, and encouraged us to put up a magnificent building that shall speak for truth after we are gone, and last but not least, has given us more loyal young people in active Chris­tian work than we have ever known be­fore—all this God has done for us! How can any one say he has brought us through it all only to let us down now? No, indeed.

There is a blessed future for our cause, if we will only press into it with eager feet and sound hearing.

Every church we build, every school we establish and endow, every gift to our Memorial Fund, every mission we establish, every permanent memorial we erect, will speak for us and in honor of the faith of our fathers, becomes, like Samuel's memorial, a blessing to the world, before the people in the chapel, and of our faith in the future.

Why All This Backward Look? Sometimes a backward look is very much worth while.

A careful study of the record we have made, and a consideration of the circumstances and conditions under which we have made it, cause us to wonder if we have not been led to over­value past results and under­value present possibilities.

All this time, we have been seeking not to make any mistake at the start, but never to let any mistake be made in the future.

Why not consider the wonderful work we have been doing and are doing in this world?

It is a wonderful way. Let us remember that in most cases our weaknesses and partial fail­ures have been due to our own faults and shortcomings, and may with­outly correct these faults for the good of the church.

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Two Messages from Brother Bond
No. 1. Lewis and Lausanne.

Rev. Ahva J. C. bond
Leader in Sabbath Promotion

(Received too late for last Recorder—T. L. G.)

What is the connection between "Lewis" and "Lausanne" some one may ask when reading the caption to this article.

Well, I think there is more connection than I am about to indicate, but just now I am it. That is, I have just left the Lewis Summer Camp for Seventh Day Baptist Young People, near Bradford, R. I., and I am on my way to the World Conference on Faith and Order, to be held at Lausanne, Switzerland, as the Seventh Day Baptist delegate.

As to the relative importance of the two, so far as the interests of Seventh Day Baptists is concerned, I am not prepared to say. In both, my own main purpose is the same, that is, to promote the kingdom of God, especially in so far as the work of Seventh Day Baptists may advance the interests of that kingdom.

It was a great privilege which Mrs. Bond and I shared together to open the camp, and a pleasure indeed to be associated with the first group of girls to enjoy the work of the Brilliant Camp. These communications may be classified under the following five heads: letters from the family, from members of the Plainfield Church, from the Lewis Summer Camp girls, from "The Bunch" of North Loop, Neb., and from friends scattered throughout the country. All were deeply appreciated, and brought me great and great blessing. The first day out was Sabbath day, and I spent more than two hours of the day reading these letters. The writer of each letter found a place in my thoughts, and I was given the feeling that I was going to have something to do with the good wishes and with the prayers of many people.

Perhaps I may dare to quote from two or three of these letters if I do not mention personal matters, but confine these references to those who mention especially the mission which is taking me abroad at this time.

I should like to share with you, in the first place, the sentiment of twenty-four-year-old cousins with whom Mrs. Bond and I had spent two weeks just previous to my departure.

"I have enjoyed camp this summer. I have learned many things about nature and the Bible that I did not know. I enjoyed our Sabbath class and was surprised to learn more about our Sabbath." I have enjoyed the camp a lot, and especially the Sabbath talks."

The following is from a woman who is not a member of a Seventh Day Baptist church, but who is a devout Christian and a Sabbath keeper:

"Just a line to wish you God-speed and blessing as you go to the International gospel across the ocean. May be you use your light, and rest shall be yours. You have enclosed all is just a very small gift from the Children's Band of Love, but with it I have sent a declaration of their love, and a promise of God's love to you. I pray for you and remember you especially on Sabbath mornings, in our children's service. It will indeed prosper you in answer to our petitions, and guard and keep your loved ones safe until you return."  

This is from a city, far distant from Plainfield inspired me very much:

"Your going to this conference seems to me to be a wonderful opportunity for you to witness for the cause of the kingdom. I know that I am far from the limit and would put them away from the rich people, but I have read your letter and I encourage you to go..."
SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
225 Eony Avenue, Plainfield, N. J.

OUR BULLETIN BOARD
August 18-21.—Pre-Conference meeting of the Commission at the Frank Hill cottage near Rockville, R. I.
August 22, 3 o'clock.—Pre-Conference session for young people, conducted by Charles A. S. at Westerly, R. I.
August 23-28.—General Conference meets at Westerly, R. I.

AN IMPORTANT GENERAL CONFERENCE
In a few days we are to meet in our annual denominational business meeting not many miles from where Seventh Day Baptists began their history in America over two hundred fifty years ago.

It is always interesting and inspiring to attend a General Conference in Rhode Island, and to greet our brothers and sisters who come together from the churches of many states.

The program of the General Conference that appeared in the SABBATH RECORDER, August 1, promises us much that will give information, inspiration, and spirit quickening that will make us feel that we are in company with the great church and the world.

Every person attending Conference should hear as much of the program as possible, and as the daily programs are not excessively long, and as the subjects and arrangements are subject to change at any time, we recommend that you will be helped by listening to them, and that you begin well before the first meeting and continue attending the meetings with your mother and younger brother, and just before we left Belzoni, she told us that she and her younger brother both intensified and, furthermore, they intended to keep the Sabbath even against the wishes of their father who, I might add, was not a religious man.

Leaving Belzoni Sunday morning, Pastor Lewis traveled with the quartet to DeQuene, where he took the train to Gentry. After working together for over five weeks, it seemed as though we had known each other forever when he left us. We fellows enjoyed working with "Preacher" and we realize better than anyone else how much he has strengthened and deepened our religious life.

We arrived at Fouke Sunday evening, and took supper and spent the night at the home of Mr. Pierce. We sang several songs at the church and met the folks at Fouke, who appeared to be hoping we would come back.

I don't know how they knew we would get there, because we did not know ourselves until the moment of arrival. The "Peerless" is subject to various moods and seems to be feeling its age.

We left Fouke Monday morning and arrived at Hammond Tuesday evening, after having six flat tires and driving all night. Todd drove most of the night and seemed fresh as ever when morning came.

We believe he could make Lindbergh look alive when it comes to endurance.

We were told that our automobiles were so large at Hammond that they settled on trees and barked like dogs; however, we did not find any mosquitoes at all.

Furthermore, the scenery was wonderful and the folks here have been very hospitable to us, so we are enjoying the sunny South as never when morning came.

I will leave the report of the meetings at Hammond to the next reporter.

Sincerely your friend,

EVERETT HARRIS.
Hammond, La., August 5, 1927.

"He that will not be counselled, can not be helped."
MISSIONS

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

A REVIVAL IN BELZONI, OKLA.

A letter just at hand from Belzoni, Okla., where the Student Evangelistic Quartet has been assisting Rev. Ellis R. Lewis in a series of meetings, brings the good news that twelve have definitely accepted Christ. Mrs. Davis, also, has drilled different classes, so there was good music, Mrs. Thorngate also helping with the violin. The four girls read their essays on the following subjects: "Students' Union," "Homes of Today as Compared with Homes of Former Times," "The Crusaders," and "The Women of China." Dr. Davis gave the address, which was to the point.

We came to this occasion with several things for which to be especially grateful: that the heat had held off and the term was comfortably finished; that we were really able to close the year; that no disturbance marred the occasion. We have been especially glad about the spirit of our senior class and indeed of all the girls. There is no doubt they have wanted to study and have not been open to influences. And they want to go on in the fall.

The juniors did not quite finish some of their work and they have returned, eight of the ten, with the making it all up. Miss West is tutoring them in grammar, and I have a class in English reading. In addition to this, several other girls are studying with Miss Lee, one of our teachers. So we have a summer school well under way.

One of the seniors is back taking charge of the Daily Vacation Bible School, in which some of the Juniors are also helping. The Vacation Bible School, commenced on Monday and they have an attendance of more than thirty. Dzau Sien-sang has started the school in the city, and he has had more than thirty first class children. We are very glad we can go forward with this work.

As to the future, we do not know. We hear much about registering and the requirements which are to follow, principally interference with Bible study and church attendance. The Young and again a rumor radiates out from some center that the new government has not intended to interfere with mission schools; that they expect to give convictions and to stand by them. Without doubt there are men of different sorts in the new government, and, probably there are some who feel that mission schools have been giving a very real contribution to the education of China, and there are many of our teachers saying that the probably men who have gone out from mission schools with grudges of one kind or another—many would like to wipe such schools off the map. Sometimes it is one sort which gets the say of how things shall be done, and sometimes the other. Just now the business of us, Chelung, is in the hands of the anti-everything order. There has been much question as to our fate in Kiang-su Province. Certainly, drawing a conclusion from the report our Dzau Sien-sang brought from a protracted meeting of leading educators in Shanghai and with representatives from other centers of the Province, they are hoping the powers that be will not hold to extreme interpretation of pronouncements that have been made. A committee of seven was sent to Nanking to investigate. Certainly, in reading the new regulations it is only fair to realize that they were formulated not for mission schools but for Chinese schools. This is a large problem in the private schools opened by Chinese of all degrees of character and fitness. Dzau Sien-sang was careful to draw attention to one point which the meeting he attended discussed at length—the sixth point, "If any private school should close, it must be reported to the National Committee, who will appoint representatives who, with school authorities, will together adjust the assets." Dzau Sien-sang said the meeting agreed this has been largely misunderstood by missionaries. I said to him, "It means institutions like Williams College does it not?" (Williams College is, of course, a college that has the president finally absconding with most of the funds.) Dzau Sien-sang answered, "Exactly so.

In the meantime, many schools are planning to reopen school in the fall and on the basis of Bible study, and we hope we will be allowed to do so.

Yours in Christ,

SUSIE M. BURDICK
Grace School for Girls, St. John the Baptist Lodge, Shanghai, China, July 15, 1927.
a little while on one of the new Sabbath converts at Gayle. We found them very anxious for the sake of evangelistic work. One good family of three, whose late convert has built a little booth on their land, where they and some of their neighbors meet on Sunday mornings. We have visited with them in this booth. A few of the neighbors, without any previous notice or plan, dropped in upon us while there. By request of and led by the convert, the con­verts to our cause had waited there a precious little religious service. I wish our churches and people in the States could have heard these people pray and talk of salvation, some of them not yet baptized. Then, it would do all of our folks good to hear the convert. Yes, we will have cause to preach the doctrine of the unpardonable sin, or else the convert’s love for the Lord and lost souls. He only believes in a literal circuit who sent for him to come to the church. The Seventh Day Baptist and other real and urgent needs appeal to us for their support, according to their opportunity and ability. Brother Flynn, of our Ballimony Church, has for some time been teaching a private school in a very needful neighborhood, four miles from his home. He is teaching the common branches besides training them in the use of the Bible. Although he has a goodly number of pupils, and his work is appreciated, he receives next to no financial support. He is seriously and hand­icapped by cause these among whom and for whom he has a duty, but cannot afford to go shabbily dressed, and are often obliged to go without sufficient food for their body’s need. Yet, because of their love for the Lord and lost souls, they continue doing spiritual service, according to their opportunity and ability. Great poverty is evident on the terms are speaking in this line of attack one hears distinctly the voice of the Nationalist. The attack here is not so in China of the development of Christianity in China is part of a wider anti­religion movement. The Christian religion is being attacked mainly on four lines: First, the Christian Church is being at­tacked because of the attention and carry great weight. He has been in this country for a few weeks and has occasionally spoken and written regarding the present Chinese crisis which is so vital to the work of Seventh Day Baptists and other denominations doing work in China. Last month an article from his pen appeared in the New York Times and below we give the principal parts of the article.

Why is Christianity attacked in China today, and by whom? The anti-Christian movement in China is part of a wider anti­religion movement. The Christian religion is being attacked mainly on four lines:

Second, the Church is attacked as an instrument of capitalism, created by the capital­ist class for the sole purpose of drugging the mind and lulling the people who have been emergent classes in society. In this the Communist voice is speaking.

Third, the Church is attacked as an out­born institution, a relic of superstition and an opponent of human progress. The atheistic and agnostic are speaking in this line of criticism.

Fourth, the Church is attacked because she practices not that which she preaches. This is the criticism of the man on the street.

related to all of our interests in this part of the world is of a different nature. I hope to write more details concerning this problem at another time. Sincerely yours, D. BURDETT COON.

THE SABBATH RECORDER

Christian institutions singled out for par­ticular attack at this time are the universities and colleges and the Young Men’s Chris­tian Association. Attack on the Christian education of institutions, by two forms, expressed in popular slogans of a religious and a national movement: “Recovery of Educational Rights” and “Down With Christian Schools.” The first of these movements had the program requiring registration of Christian schools with the government. The con­ditions of registration are that a Chinese prin­cipal, no compulsory attendance in religious services, the Bible to be excluded from the required curriculum, a Chinese board of control, supervision by government educa­tional authorities. Generally speaking, Chi­nese Christians are in sympathy with the need for the changes indicated in such a program.

ENMITY TO CHRISTIAN SCHOOLS

The slogan, “Down With Christian Schools,” expresses the determination of the radical group in the country to put an end to all Christian schools. The method used is to try to break up the Christian schools by utilizing disaffected students and ambitious, unscrupulous teachers. In quite a few cities Christian schools have been broken up. With this program, loyal Chinese Christians are not in sym­pathy. Will Christianity in China survive the present attack? This question is uppermost in the minds of every body inter­ested in the future of Christian work there. My reply to this question is emphatically, yes. This conclusion is based upon close obser­vations, one of which concerns the his­torical sweep of the development of Chris­tianity in China and another the personal development of Chinese Christians in the last ten years.

Missionary work in China began about one hundred twenty years ago. The first hundred years of this period, up to 1900, was distinctly the missionary period, when every phase of Christian work done in China was planned, directed, and sup­ported by missions. Those were the great pioneer days. Christian hospitals, schools, and mission stations were established in many cen­ters of China and the foundation for Chris­tianity was well laid.

Then came 1900 and the Boxer persecu­
We have come back. Will you please hand over the work to us again?

I although my home was far removed from the center of Boxer troubles, whenever I ventured on the streets imprecations and cursing volume and brightness among Chinese Christians. The rise of Nationalism after the revolution of 1911 gave added impetus to the growth of this consciousness. Our missionary colleagues have watched the birth and growth of this consciousness with joy and thankfulness. They have prayed and worked to hasten the growth of this consciousness.

We have come back. Will you please hand over the work to us again? We have come back. Will you please hand over the work to us again?

What has the last decade done for ourselves. We have received appeals to help support the traditional policy of waiting for the right hand, and, at the same time continue the mission system which has not been successful in producing and retaining men of independent initiative and leadership, we are condemning ourselves to travel within a vicious circle.

What is needed now is to break up this vicious circle, take the men we have produced so far and build the Chinese church work around them. This may mean a temporary loss of efficiency, but I am sure it is the only way in which the right kind of Chinese Christian leadership will be developed.

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President Van Horn reported the following program as arranged for the society's hour at the coming General Conference:

**THEME: EDUCATION AND RELIGION**

**Guarding the Faith of our Young People**

Rev. Edgar D. Van Horn

*The Religious Program of Alfred University*

Leonard Hunting

College Students

E. F. Harris

President Van Horn gave the following report as committee to arrange for the representation of this society on the programs of the several associations:

At the Eastern Association Rev. A. J. C. Bond had charge of the program of this society; Rev. W. D. Burdick, assisted by Rev. Loyal F. Hurley and Rev. W. L. Burdick, presented the program at the Central Association; and Rev. A. Clyde B. Whitehouse, presented the program at the Western Association.

Resolution: 1. That the name of the Theological Seminary be changed to the Department of Theology and Religious Education.

A Board of a Board of three trustees of Alfred University, nominated by the Seventh Day Baptist Education Society and elected by the Board of Directors of Alfred University, shall have the supervision or management of the Department of Religious Education, and that the president of the Seventh Day Baptist Education Society and the president of the Seventh Day Baptist Memorial Fund shall be ex-officio members of this Board of Managers.

In accordance with the second resolution a vote was taken in the nomination of Booth C. Davis, Curtis F. Randolph, and A. B. Kenyon as members of the Board of Managers of the Department of Theology and Religious Education.

Dean A. E. Main stated that Mrs. Main is preparing for publication a pamphlet, the chief contents of which will be short biographical sketches of those who have studied for the ministry at Alfred during the period from 1901 to 1927.

President Van Horn was asked to write a "steamer letter" to Rev. A. J. C. Bond, the chairman of the denomination to the World Conference on Faith and Order, to be held in Lausanne, Switzerland, who is to sail from New York on July 16.

E. P. Saunders, Secretary.

**MY RELIGIOUS BELIEFS—GENERAL STATEMENT**

S. DUANE ODEN

I. I believe in God, "the personal Spirit, perfectly good," Creator and Sustainer of the universe, revealed in Jesus Christ, and immanent, as the indwelling Spirit, in the lives of men.

II. I believe in Jesus Christ, God incarnate in human life, who through his teaching, life, death, and resurrection revealed God, the Savior of men.

III. I believe in the Holy Spirit, God immanent, the eternal, living Christ-Spirit ever at work in the world, calling men out of sin into the kingdom of God, by his redemptive grace transforming them into his likeness, and imparting to all who receive it abundant life.

IV. I believe that man is created in the likeness of God, a free moral personality, of ultimate value because of his divine nature and unlimited possibilities for moral growth.

V. I believe that through the misuse of his God-given freedom, man has sinned and come short of the glory of God. I believe that the consequences of sin are moral guilt and estrangement from God, and that the results are corruption of character and liability to suffering and punishment.

VI. I believe in the moral salvation wrought out through Jesus Christ.

VII. I believe in the Bible, viewed and interpreted historically, as the product and trustworthy record of God's progressive revelation to men through a developing religious experience.

VIII. I believe in prayer as a means of putting our wills in harmony with the will of God, to bind or unbind him, and to receive his help for every need.

IX. I believe in the Church, the body of Christ.

X. I believe that the sacraments of baptism and the Lord's Supper are highly valuable and religious symbols and as potent means of grace.

XI. I believe in the Sabbath, the seventh day of the week, a symbol of God's presence in the world and of man's obligation to him. I believe that when it is observed as Jesus taught men to regard it, the Sabbath is a valuable means of grace and an important institution of religion.

XII. I believe in the continuance of individual, conscious personality beyond death; and that the future life will be one of joy and growth proportional to its fellowship with God and moral likeness to Jesus Christ.

**WHAT I BELIEVE ABOUT GOD**

I believe in God, "the personal Spirit, perfectly good," Creator and Sustainer of the universe, revealed in Jesus Christ, and immanent, as the indwelling Spirit, in the lives of men.

"Faith in God preceded teaching," says Shailer Matthews. It is one of the most basic facts of religious education. We must take God for granted. Intuitively, as indeed they should. Great religious characters have always assumed that God is. This is the attitude of the writers and the men and women of the Bible. They do not question the fact of God. Imagine Jesus arguing about the existence of God! It is absurd. He had as well call in question whether or not he existed himself. That God lives, was a certainty to Jesus. It is a fact questioned by all truly religious people, for God "shows himself alive" to them. Proof of the existence of God is to be had in experience and argument. It is when men try to test belief in God upon reason or try to search him out through speculation that they do not understand him. The existence of God or demonstrate his reality as a theorem in geometry may be established. But neither can a man prove his own existence in this way. It is impossible, but it is not necessary, for a man known that he exists and does not question it enough to care to demonstrate the fact. Likewise the religious man is certain of God. Attempts to prove him or disprove him to the understanding of men make no difference. All of us who have experienced the presence
and love and power of God join with the apostle in exclaiming, "We know him whom we have believed," and we rest our faith in him.

1. When I think of God I think of Christ. To me God is Christ-like. He is the God who has revealed himself in his life and teaching and activity in the Spirit. From Jesus we learn that "God is a Spirit." God is "neither in this mountain nor yet at Jerusalem," the Samaritan woman. God is not a being who occupies space in the skies or somewhere else in the universe. He is not a great builder—a workman who works with tools and stuff. "He is a Spirit—which is not something vague, vapory, and ghost-like." A Spirit is a person. Every person is a spirit. It is something real, he—real as you and I. My real self is not my body which people see. My real self is a spirit. I am conscious will. I have intelligence, aspiration, purpose, ideals, love of truth, beauty, and goodness. Is it his body that has these functions? Can you see them, touch them, measure them? Can you see, handle, or measure my real self? You cannot see for I am spirit. Nevertheless, I am real and not vapory or ghost-like. Spirit, then, is personality, and God is a Spirit. If we can not see that our real selves are spirits—not flesh—we can never know that greatest Spirit—God.

2. God, personal Spirit, conscious, intelligent Will, is the Creator and Sustainer of the universe. He is the absolute, supreme Reality, the creative Force, the moving and sustaining Power. He is the Life within all life; the Powering and sustaining Energy of all that is. He is the Life within all life; the Powering and sustaining Energy of all that is.

If we train a powerful microscope upon a tiny speck of dust—as small as the naked eye can distinguish—we discover that the grain of dust is a miniature world, teeming with minute organisms. And every smallest particle that the microscope discloses is divided by scientists into infinitesimal atoms and these in turn are composed of billions of electrons which are so small that they can no more be conceived by our minds than the tremendous distances of the outer heavens.

Furthermore, this world which we know is marvelously alive. There is something which makes that apparently inert thing in a chicken. Life! What is life? No one can answer that. But we know that when we contemplate the movements of the stars and the mighty planetary systems in their perfect order, we can not accept such an explanation.

Or again, were we to consider the wondrous orderly development of life on the earth through its various stages and through its long ages of time, we can not say that there is no purposing Will back of it. We can not but assume guidance and inspiration from the beginning. If a ship is sailing across the ocean through clear and stormy weather, with and against the winds and tides and currents—not going hither and yon by a defevant course by a certain port—we at once assume that there is a pilot guiding it, and we are right. "In like manner when I look out upon this universe, voyaging through time and space, making port after port in its resistless advance and onward progress," says Dean Brown, "I, too, know beyond a peradventure that there is a guiding Power. There must be an intelligent Will who purposes this order and growth and life in the world. It is the order which God has ordained." a.

The very existence of our idea and thought of God—that the fact we take him for granted, much less our trust of him—is proof of reality has it. Professor Hocking is right in pointing out that we can not have an idea except as we gain it through experience. For instance, we could never have the idea of the objective world if we had not experienced the objectiv world. Our idea of the world is evidence that the world exists.

So when I think of God I think of Christ. To me God is Christ-like. He is the God who has revealed himself in his life and teaching and activity in the Spirit. From Jesus we learn that "God is a Spirit." God is "neither in this mountain nor yet at Jerusalem," the Samaritan woman. God is not a being who occupies space in the skies or somewhere else in the universe. He is not a great builder—a workman who works with tools and stuff. "He is a Spirit—which is not something vague, vapory, and ghost-like." A Spirit is a person. Every person is a spirit. It is something real, he—real as you and I. My real self is not my body which people see. My real self is a spirit. I am conscious will. I have intelligence, aspiration, purpose, ideals, love of truth, beauty, and goodness. Is it his body that has these functions? Can you see them, touch them, measure them? Can you see, handle, or measure my real self? You cannot see for I am spirit. Nevertheless, I am real and not vapory or ghost-like. Spirit, then, is personality, and God is a Spirit. If we can not see that our real selves are spirits—not flesh—we can never know that greatest Spirit—God.

While it is not my purpose to establish my belief in God upon the various so-called arguments for belief in God—since, as I have already asserted, faith ultimately rests not upon such attempts to prove God, but in experience—yet I wish briefly to call attention to four observations which give us our intuitive belief in God and to our faith in him which is grounded in experience.

a. We live in a great universe—so vast that we can not comprehend its extent. Astronomers tell us that the distant stars are billions of miles away. So remote are the farthest stars that even a flash of light, which travels so fast that it encircles the world in an instant, requires ten million years to cover the space of these stars to our earth. The distance is beyond our imagination. One has but to gaze through the telescope to realize the immensity of the universe. But how can one measure my real self? You can not for I am spirit. Nevertheless, I am real and not vapory or ghost-like. Spirit, then, is personality, and God is a Spirit. If we can not see that our real selves are spirits—not flesh—we can never know that greatest Spirit—God.

b. Not less impressing than the greatness and the life of creation is the orderliness and intelligence of it all. "The starry heavens declare the glory of God, and the marvelous adaptations of the orders of life show his handiwork." Could all this have come about by accident? The arguments of chance which may seem to have weight when applied to minor aspects of life, break down when applied to the greater and more complex phases of the universe. One might, by a stretch of imagination, believe that the laws of nature which cause a pebble to come by accident, merely. But arguments for the complexity of the universe are so overwhelming that we can not but assume guidance and inspiration from the beginning. If a ship is sailing across the ocean through clear and stormy weather, with and against the winds and tides and currents—not going hither and yon by a defected course by a certain port—we at once assume that there is a pilot guiding it, and we are right. "In like manner when I look out upon this universe, voyaging through time and space, making port after port in its resistless advance and onward progress," says Dean Brown, "I, too, know beyond a peradventure that there is a guiding Power. There must be an intelligent Will who purposes this order and growth and life in the world. It is the order which God has ordained." a.

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If there is nothing in the universe to fill this vital need, it is a break in the whole created order, as we see it, for wherever in this world there is a vital need, there is that which is necessary to meet it. Corresponding to our hunger for food, is that which satisfies that want. For the infant's need of food, in order to grow, is a need which requires a corresponding sustenance. Through our daily life, we find ourselves in a world of need and satisfaction.

However, the very existence of a real need and the corresponding need to satisfy it, give no assurance that we are able to meet it, or that we are able to meet it in a manner that will give us satisfaction. The Creator and Sustainer of all, God, who is all good and all-powerful, is in no sense unworthy of the infinite ocean of need that confronts us. God is the supreme moral Will. Those higher traits which we see in human personality must be in some small way indicative of the personality of God. God must be the perfection of all that is highest in man.

When I think of God as Christ-like, I think of him as a holy and loving God. We can not separate Jesus from God, and we can not think of them apart from each other in God, as revealed in Jesus Christ. Thus to the Christian the holy love of God means the moral perfection which is within the very heart of Jesus. God is not a name of Jesus, but God is the very existence of Jesus.

3. I believe not only that God is the Creator and Sustainer of all, but I further believe that he is personal. He is a Spirit and that is a Person. The conception of God as personal is in no sense unworthy of him, since it is the highest conception of the case, get the infinite ocean of need that confronts us.

God is completely personal—the one perfect personal Spirit. He can not be less than the one perfect personal Spirit. He can not be less than the personhood of the case.

God is mighty Master of the universe. a. God is mighty Master of the universe.

b. God is all-knowing. His wisdom is all-sufficient. From him nothing is hid. "I will see things as they are, their causes, their meaning, and what I read is the hearts of men." Their inmost thoughts are adequately known to him; and thus he is able to deal with them aright.

c. God is a God of power. Himself the source of all power, he is great enough to accomplish his purpose in the world. He is all-powerful, limited in scope only to supply all our religious needs. In the spiritual realm, as Jesus affirmed, "with God all things are possible." God is a God of power.

d. God is from everlasting to everlasting, the same Lord. In character he is "the same yesterday, today and forever." This does not mean that God's action will never change. On the contrary it must change constantly to meet the varying needs of his government. But God will ever be the same God, growing, differently revealed, increasingly known. He will ever be working out his purpose, a living God, and One on whom we may depend ever to be the same in character—perfectly good.

This does not mean that we can not understand him or know him at all, but that we can never completely understand him. He is an unfathomable God. The knowledge which we have of God through Jesus is real, "but it does not exhaust him." "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

5. God is a Person or Spirit, everywhere present. Jesus taught us that God does not occupy any particular space. We are then to conclude that he is nowhere? It is like ourselves. We are spirits and we are not, strictly speaking, localized. Is my spirit in my brain? Is it just the size of my brain? Is it just the size of my body? Is it just the size of the whole universe. Is it just the size of the universe. God is a Person or Spirit, everywhere present. Jesus taught us that God does not occupy any particular space. We are then to conclude that he is nowhere? It is like ourselves. We are spirits and we are not, strictly speaking, localized. Is my spirit in my brain? Is it just the size of my brain? Is it just the size of my body? Is it just the size of the whole universe. Is it just the size of the universe.

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of fall and winter crops. Larger public and business buildings and more residences con­
tinue to be built. All the towns in the Rio
Gran de valley are growing. We would
grow in spiritual life. Brethren, pray for
us.

ANGELINE ALLEN, 
Pastor.
July 31, 1927.

WATERFORD, CONN.—The Church Vaca­
tion School held July 5-22, under the super­
vision of Miss Mary Lou Ogden, was sig­
ificantly successful, due to the able supervision of Miss Ogden and the faithful and very
efficient work of the four devoted teachers
who worked with her, freely giving of their
time and efforts without financial remuner­
ation. The teachers who wrought so well
in this splendid work were Miss Lena Broo­
cross, Miss Josephine Maxson, Miss Helen
Maxson, and Mrs. Damaris Getchell.

The community and church are deeply in­
debted to these consecrated workers for the
welfare of the boys and girls of the com­

munity and for the cause of our Lord Jesus
Christ.

The work accomplished in the school was
much above the average, due to the unusual
enthusiasm on the part of the children as well as to the uncommonly good teaching.

A most interesting program was given as
A most interesting program was given as
the closing exercises for the Vacation Reli­
gious Day School on Friday night, July 22,
with a large audience in attendance. The
program was an exhibition of the work done in the school and was accompanied by exhibits of hand work done by the pupils.

The free will offering taken toward the
expense of the school, together with gifts
received before and after, amounted to
$31.37.

Interest in the prayer meetings of the church during the summer has been excel­

lent and is increasing. The attendance dur­
ing June and July has exceeded all records of previous years.

Yet more encouraging is the way in which
the worshippers on Friday evening have par­
ticipated in the meetings; on one occasion, with eighteen present, everyone took part
aside from singing the hymns.

The church has loaned the services of its
pastor to the denomination for the duration
of the Lewis Summer Camp for older boys,
near Ashaway, R. I. Mr. Ogden is serving
during the capacity of director during the two
weeks of the camp, July 29 to August 12.

The pupil was occupied last Sabbath by

Miss Mary Lou Ogden was Mission­
visor of the Church Vacation School, left on
Friday evening, July 22, for Shiloh, N. J.,
where she will conduct another Vacation
Religious Day School—Waterford Review

NORTH LOUP, NEB.—The Woman’s Mis­

sionary Society held an extra all-day session
last Wednesday in the church basement.

This was in order to do quilting. These
women have been very busy with quilting
in the last months and have made some
beautiful quits.

The Junior meeting was in charge of the Missionary Committee last week. Their
lesson was about the Negro, and in imagi­
nation they were taken to a Negro village.
The work was very instructive and inter­
esting. Miss Leona Sayre will have charge
of the work done in the school and
by the pupils.

The contest is still in progress and the
social or entertainment given by the losing
aries. Howard and Myrtle Green gave a
week by Mr. Polan. The subject under
morning via Chevrolet for the Seventh Day
Baptist Conference at Ashaway, R. I. En­
route they will visit at New Market and
other places. Mr. Polan is a member of the
Commission and will attend these meet­
ings before the Conference begins. The
party reached the hotel and went to bed
returning in time to enter school. The Fri­
day night and Sabbath morning services
were filled with the story of the deacons during the
pastor’s absence.

Delmar Van Horn led the Intermediate
meeting. They had for their consideration
great missionaries. The intermediates are
a live group and keep good interest and
attendance in their meetings. They have

It was not difficult for us to find the
“White House of the Confederacy.” After
we turned down the street indicated by the
sign, we soon came upon an imposing old
building that we have heard called typical of the old South. It is a beautiful old building, and our first
view of it from the rear, was the most beautiful of all. A portico, with immense columns reaching way above the second story windows, looks out over
lawns and garden flower. It is true that the

grounds were not as beautiful as the
grounds of other old houses we saw that day
but they made an appropriate setting for the
house. In the early days of this portico one
must have had a fine view of the state house, where, during the days of
the war, the business of the government of
the Confederate states was transacted.

In the same building and the garden, the
gardener at his work and wondered if his
work on that old place meant anything to
him except in dollars and cents. Of course
he was too young to know anything of the
war except from tradition and history, but
I wondered if he ever gave a thought to the
secrets of the old house, or if it once got off, and if he ever thought where he would now be the ideals that
once were a part of that house still in force.

I imagined if one were to ask him if the
world has grown better since those days, he
would not need to spend much time in think­
ing about an answer.

Finally we reached the front entrance and
were kindly bidden to enter (after pay­ing the entrance fee). The building is now
a museum of the Confederacy. Each Con­
 federate state is represented by a room
where are shown many relics and memo­
rials of the lost cause. The house was built
in 1818 and was used as a private resi­
dence until 1861, when the city of Rich­
mond bought it for the use of the Confed­
erate government. It was furnished by
the city and offered to Jefferson Davis, but
he refused to accept it as a gift, and the Con­
 federate government took possession of it as
an "executive mansion." Mr. Davis lived here
until he was obliged to leave at the evacu­
ation of Richmond to other officials of his
government left the house on the night of
April 2, 1865, and the following morning it was made headquarters of the
Federal troops. It was occupied by the United States govern­
ment during the five years that Virginia was under federal rule, and was known as
"District No. 1."

The guide started to show us around, but
we wanted to stop at so many places that he
gave us a quick tour of the house and the
rooms who were not so slow. Once in awhile
he came near us showing other people around, and he was always very willing
to answer any questions we had stored up for
him. He showed us Mr. Davis’ study where
much of the business of government was
discussed; this room is now the Missis­
ippi room, and here are shown many relics and treasures of Mr. Davis and his family.

Here I was glad that the guide had gone

THE SABBATH RECORDER

WOMAN’S WORK

MR. GEORGE E. CROSLEY, MILTON, WIS.
Contributing Editor

MY LITTLE TOWN

My little town, that has not yet attained
The height and breadth of cities, oh, stay small!
What gush they have gained,
Their strength of stone and steel: when, growing tall,
They lose the singing company of leaves;
And growing wide, they have no room for grass;
No rose-vines reaching for contented eaves,
No space to watch the seasons as they pass.
Not harm have ever been busy with quilting
in the last months and have made some
beautiful quits.

The Junior meeting was in charge of the
Missionary Committee last week. Their
lesson was about the Negro, and in imagi­
nation they were taken to a Negro village.
The work was very instructive and inter­
esting. Miss Leona Sayre will have charge
of the juniors during the absence of their
superintendent, Mrs. Polan.

The attendance at the Christian Endeavor
meetings is increasing. The contest is still
in progress and the “reds” are still ahead.
No doubt there is something social or enter­
tainment given by the losing side. An inspiring meeting was led last
week by Mr. Polan. The subject under
discussion was the great missions and the
missionaries. Howard and Myrtle Green gave a
piece of special music.

For common原因, the family left Sunday morning via Chevrolet for the Seventh Day
Baptist Conference at Ashaway, R. I. En­
route they will visit at New Market and
other places. Mr. Polan is a member of the
Commission and will attend these meet­
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were filled with the story of the deacons during the
pastor’s absence.

Delmar Van Horn led the Intermediate
meeting. They had for their consideration
great missionaries. The intermediates are
a live group and keep good interest and
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Continued on page 215)
on, for one or two statements seemed to be rather strong and bitter, and I fear that my face would have expressed my thoughts too clearly. One thing I used to hear designated as "the Rebellion," was always mentioned as "the war between the states." I had always supposed that the war between the South and the United States government, but I suppose they should be allowed to designate it as they please, since the cause is dead and nearly forgotten. There were many interesting relics of all the Confederate generals and of many privates. A case on the stair landing showed a handsome young lad in uniform, the first private who gave his life for the lost cause. The case containing the uniform and other possessions of "Stone wall Jackson" had a placard stating that they were presented to the museum by his grandson, an officer in the army of the United States. I was much interested also in a case containing some beautiful miniatures of the mother of General Morgan and of the general himself, painted when he was a small child. Here also was shown his christening robe, a lovely thing even yet. And here we found no touch of bitterness, but particularly the Lees, both General and Mrs. Lee, both General Robert E. Lee and "Light Horse Harry." And here we found no touch of bitterness, such as we found in the Davis collection. The articles throughout the building were all designated and a guide was not necessary, but when we were looking at the Lee collections the guide came up to tell us more about them than we could read. We were also impressed with the youth of many of the officers who I think, was but twelve years old. He was given that position during an engagement when the officers were killed, I suppose. He, too, lost his life.

I was particularly interested in the staves that were said to have been taken from John Brown when he was captured. So far as I saw, they were the only articles exhibited that were captured from Northern men. But there might have been many more, but time was too limited to look everything. Our attention was called to them by the guide. They were the only things in the museum that I felt like bringing with me, and I was glad that they were not shut up in a case, so that I might touch them; for although John Brown made a great mistake and although he might have been mistaken, and many other things that people now like to call him, he was a hero to my childish mind, and after all, you know, "His soul goes searching on." I believe it does.

JEUS, OUR FRIEND

SELECTED BY DRAN ARTHUR E. MAIN

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doth: but I have called you friends. Christ's friendship is founded on a thorough knowledge of our heart and life as well as on his perfect love. His joy is in our progress toward the goal of perfect life in him. Our love to Christ is founded equally upon that perfect love of his, but his joy is in discovery—the gradual growth of knowledge of what love is to us. On both sides, therefore, friendship is a living passion, growing with our growth.

I have a Friend so precious, So very dear to me, He loves me with such tender love, He loves me so faithfully. I could not ever depart from him, I love to feel him nigh, And so we dwell together, My Lord and I. Sometimes I'm faint and weary, I know I am weak, And as he bids me lean on him, His help I gladly seek; He is a friend of light Beneath a sunny sky, And so we walk together, My Lord and I. —Old Hymen Hymn.

In companionship of labor, of suffering, of joy, Jesus grew to be my Friend of every human soul to whom we look; it is touched with the feeling of our infirmities, present with us as the Son of God for our redemption, because by his experience, the fellowship of trial he is still the Son of man. His friendship gives us all and asks for all. And in the heavenly life he is no less exalted and glorified by the coming of every faithful friend.—Isaac O. Rankin.

Without a friend thou canst not well live: and if Jesus be not above all sad and desolate.—Thomas à Kempis.

PRAYER

Friend and Helper of my soul, whose love each new day of my want and thy supply confirms, thy presence is my joy, thy promise is my hope, thy life the full assurance of eternal life. My heart rejoices in thy perfect righteousness. With hearty and unfeigned repentance, most of all that by transgression I have grieved thy patient love, I ask forgiveness of my sin. O loving Friend, let me not sooner or later break that which can bring dishonor to thy name. I bless thee for thy trust which sends me forth on cares and trials of this present evil world and for the help that fails not in my need. Teach me to overcome. Change me into the likeness of thy holiness. Aid me in work which is both thine and mine. Reveal thyself more clearly to my longing heart and keep my spirit in thy perfect peace forevermore. Amen.

HOME NEWS

(Continued from page 212)

The Sabbath Recorder

volunteered their services as ushers for the Sabbath morning services and the church has accepted it and appreciates the idea.

Louisa Barber had charge of the vesper services. The orchestra assisted with the music and was organized by Elvabelle Hemphill. The Glen Johnson family gave some special singing as did also the Barber quartet.

Aunt Mary Badger was able to attend the vespers meeting last week. It is quite unusual for a woman of her age to retain her faculties as Mrs. Badger has been a long life well lived and she is still enjoying herself and those about her.

The Sabbath school voted to donate $10 for new music for the orchestra. This will be a great benefit to them. The Sabbath school appreciates this fine group of young people and the work they are doing.

The Laymen's plans will hold a picnic dinner at the R. O. Babcock place next Sunday. All young married folks that their families are cordially invited to attend.

Cards from the Polans indicate they are having a pleasant trip. The first morning out they arrived at the home of Mrs. Minnie Beausemp near Fullerton in time for breakfast.

The Rood-Thorp-Theunis clans gathered at the home of H. H. Thorp on Sunday and enjoyed a big family dinner in honor of Harry Rood and son George Henry of New Smyrna.

The Hurley relatives, which included the Sayre, Hemphill, Jud Davis, Paul White, Ed Hurley, and some other families picnicked at the river near the Scotia bridge Sunday in honor of several July birthdays and as a get-together for Mrs. C. C. Snay of North Beach, Fla.

Dr. Josie Rogers and her sister left Monday for their home at Daytona, Fla., after a short stay at the G. L. Hutchins home. —The Layman.

THE MOTH

OKA A. CLEMENT

I had thought 

Nature and beauty say, 

But hope came, singing, 

To me, today.

A leaf-grey chrysalis I found 

Nesting in a hemlock bough, 

Its miracle of life-in-death 

Breathes peace into my soul.

Within that cheerless cell there lives 

What once was warm, alive, and free. 

Crawling, spun, unformed, "soul-free." 

Of deathless tomb and mystery— 

A worm. In blind desire it spins 

The silken net which binds it fast. 

Does faith now warn its prison dark, 

Promising wings, when night is past?

Hope speaks to me: "Look up, poor worm. 

Thou art not damned eternally. 

Thee, in the light of thy penance done, 

Shall triumph, winged and soul-free."

I had thought 

Nature again to pray, 

But faith brought healing 

To me, today. 

Lincoln, Neb.
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BARCOCK

FRIDAY-Words

Wednesday-The kindly words (Acts 9: 26-31)

SABBATH DAY-Topic: The use and abuse of the tongue

It exaggerates. It is a feeder of pride.

INTERMEDIATE CHRISTIAN ENDEAVOR SUPERINTENDENT

THURSDAY-A serious promise (Gen. 28: 16-22)

Monday-Talk of the worried (Luke 8: 24,25)

What we do with our tongues is a test of character, because the tongue reveals the heart (v. 2).

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Tuesday-The kindly words (Acts 9: 26-27)

Wednesday-The kindly words (Acts 9: 26-27)

THE SABBATH RECORDER

DAILY READINGS

Sunday-Guard the tongue (Matt. 12: 34-37)

Monday—The kindly words (Acts 9: 26-27)

Tuesday-The tongue abused (2 Sam. 16: 5-14)

Wednesday—The kindly words (Acts 9: 26-27)

Thursday—Words of warns (2 Tim. 2: 16-26)

Friday—Words of prayer (Ps. 90: 1-17)

SABBATH DAY-Topic: The use and abuse of the tongue (Jas. 3: 1-18; Consecration Meeting.)

SOME BIBLE HINTS

What do we with our tongues is a test of character, because the tongue reveals the heart (v. 2).

THE SABBATH RECORDER

DAILY READINGS

Sunday—Wild speech (2 Sam. 16: 5-14)

Monday—Talk of the worried (Luke 8: 24,25)

Tuesday—Guard the tongue (Matt. 12: 34-37)

Wednesday—A rash oath (Matt. 14: 1-12)

Thursday—The kindly words (Acts 9: 26-27)

Friday—Jesus’ advice (Matt. 5: 33-37)

WHAT SABBATH MEANS TO ME

CONZA MEATHERELL

(Paper read at the Sabbath Rally day program)


Before Christ’s time the Sabbath was held as a day when all work of any nature was to be laid aside and the day spent in formal worship. The people were not supposed even to light a fire to cook food. The Sabbath was too holy to go any distance. A Sabbath day’s journey was short. If they went farther it was a desecration of the Sabbath.

When Christ came and began to teach by word and precept concerning the Sabbath, he found the people thinking of those who truly received the teachings of Christ. The way Christ kept the Sabbath, as found in the Gospels, was in doing good as well as worshiping. That is my idea of what the Sabbath should mean to us.

In this day when we cease from our ordinary round of duties and turn our thoughts directly toward the worship of God, either in his house or elsewhere, it is a time when God’s children should meet in Christian fellowship. It should be and is the day when we go to God, especially for the refreshing of our faith, our hopes, our strength; a time when we can pause long enough to see which way we are going, what we have done for humanity, how we are using the strength, talents, and means God has given into our hands as a sacred trust to be used for him. Inasmuch as we have done it unto one of the least of these my brethren ye have done it unto me.” That means service.

“The Sabbath was made for man and not for the Sabbath.” God realized man’s need for a day of rest, so created the Sabbath, or a day out of the six days’ work, to keep it holy on the Sabbath, so I scarcely think, when commanded to keep the Sabbath day holy and cease from our labors, it means for us to be like kindergarteners during the day and leave all the troubles of the week behind us, and go off visiting and not attend the public worship. Christ was found in the temple on the Sabbath, teaching and preaching.

The day should be a busy one, but the energy and thought should be turned in another direction. We should know the six days’ work God has given us to labor for ourselves. He expects you to do some day for himself and things pertaining to his kingdom. We look for the Sabbath because our worldly cares can be laid aside and God’s service given first place. It is not the time to be spiritualizing over the ends and means of life that we never have time to do any other day. Some say, we are told if the ox fall in the ditch, we should lay it out on Sabbath day. Still I do not feel we have any right to push him in just to get the privilege of pulling him out on Sabbath. This is what we should do immediately as we do our duty all during the six days, then because it needs to be done, we say, “Oh, well, the ox is in the ditch,” when the truth of it is he had been there, maybe, for weeks. It is a day when we should be even more ready to try to comfort and help those in sorrow, distress, sickness, or need than at any other time. We should keep in mind how much he wants for want of care. That is not the idea of Sabbath as a day of rest and worship. Labor done under such circumstances is not contrary to Christ’s teaching or life. As I read the Bible, Christ seemed to desire to show the people it was the motive and circumstances that determined whether the labor was right or wrong for the Sabbath.

He asked, “Is it not lawful to do good on the Sabbath day?” when his enemies criticized him because he healed the sick on the Sabbath. I mean: we sometimes leave the Sabbath, as we found it, and in working on the Sabbath, as we found it, and in working we find the ideas concerning it are not quite true.

I think of Sabbath as a day in which we can sit down and chat with our friends concerning the more vital things of life, but not a time to discuss how much we have made or how we are going to earn a few more dollars of the world’s goods, or the thousand and one things we are so vitally interested in. Instead of this it should be a day for the expression of the soul. This refreshing also prepares us to serve our fellow men better in the six days of labor, that is to serve in the true Christian spirit.

I think of Sabbath as a day I can spend visiting with my friend, Christ. It is the better adjective to set down with God by communion and Bible study. If we do not miss the way of life we must be in church, in our own home or in the guidance of the Bible, and study it especially as we come to the cross road of life and have to choose.

If we can find men we can help to sing or can ask of the one who stands ready to direct wayfarers, then we can choose well and the end of the way will be comforting. A Sabbath is kept as God intended, might be used to typify heaven as a place of rest.

“Mother,” said a little six-year-old girl, “I think I know what flowers are.”

“And what are they, dear?”

“They were a rainbow because they throw down the pieces and they fall on the bushes in the garden.” —Boston Transcript.
CHILDREN'S PAGE

MRS. WALTER L. GREEENE, ANDOVER, N. T., Contributing Editor

WILLING WORKERS

Junior Christian Endeavor Topic for Sabbath Day, June 26, 1927

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

DAIRY READINGS

Sunday—Work hard (Eccles. 9: 10)
Monday—Paul, the willing worker (1 Cor. 9: 17-19)
Tuesday—Work constantly (John 9: 4)
Wednesday—Work quietly (1 Tim. 2: 15)
Thursday—A willing mind (1 Chron. 28: 9)
Friday—Willing to go (Isa. 6: 8)
Saturday—Topic: Willing workers (Gal. 6: 9; Neh. 4: 6. Consecration meeting)

A LETTER FROM TWO SISTERS

DEAR MRS. GREEENE:

We have enjoyed the Children's Page very much. There are six girls in our family, but we haven't any pets.

Last Sabbath a family from California came to our house for dinner and supper. Some of them stayed all night. They had a cuning little dog that they bought in New Mexico. The dog only cost a quarter, so they named him Two-Bits. The family, who went in and out of the New Mexican language, so they did not know how old he was.

We have enjoyed the children's letters very much and so thought we would write.

NELLIE AND AHVAGENE BOND.

511 Central Avenue, Plainfield, N. J.
July 30, 1927.

HOW WINKY ESCAPED

(Winky's who lived in the red barn, came to visit the field mouse family. What fun all the little mice had! They tried to give their little cousin a good time!)

Before Whiskers started for home he said to Winky, "Go, you little mouse, and try to get away from Fluffy, and the fierce yellow eyes, and the sharp claws and teeth and yellow eyes, and the look like balls of fire in the dark. I'm terribly afraid of him, but I move so fast that I can keep out of his way."

"Oh! Oh! I want to go with you," shouted Winky. "Please let me go, Mommy!"

"Some day," said his mother, "when you are larger and can keep out of Fluffy's way, you may go."

Winky did not like to wait. He wasn't a very patient little mouse, as you know, and after Whiskers was gone, he could think of little else but the big red barn. He almost forgot about Fluffy, the cat.

At last, one sunny day he decided that he was quite big enough to decide things for himself, and so without saying anything to Mommy, he slipped under the fence into the orchard.

It was great fun, he thought, and squeaked with delight, as he hurried through the long grass, and under the trees, laden with their ripening fruit.

"Oh, I'm so happy!" he whispered to the merry little bluejays, and the breezes laughed and chattered to themselves, for they are very wise.

At last he reached the garden, and could see Winky, the little field mouse. This is another chapter about him.—M. G.
the songs for us; but even if they are really singing to mates upon the nests, helping them over the trials of incubation, we have the benefit none the less. It seems to me that a song from the music reader well expresses the bird message:

"Awake, morning is greeting you! Ever be cheerful in all you do; And keep your happiness To drive away sadness. The day is new, waiting for you!"

**NOW YOU ASK ONE**

H. V. G.

GAME 12

1. Who was the son of David?
2. Who was the father of many nations?
3. Who said, "I am glad when they said unto me, Let us go into the house of the Lord"?
4. What kind of bird was it that brought an olive leaf to Noah in the ark?
5. What prophet anointed David king?
6. From what book of the Bible is this, "Then set over the reapers, whose damsel is this person was not his father. Who was this?"
7. Where was Jesus baptized?
8. Sermon on the Mount.

**ANSWERS**

1. Solomon.
2. Leah and Rachel.
5. Esther.
6. Corinth, Philippi, Ephesus, Antioch, Lycaonia, Laodicea, Iconium, Athens, Thessalonica, Melita, Rome, and Corfu. These were a few of the places visited by Paul.
7. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."
8. Sermon on the Mount.
10. Saul, David; Solomon; also Rehoboam, Jeroboam, Ahab, Jehoshaphat, Hezekiah were a few of the kings of the divided kingdom.

**THE SABBATH RECORDER**

**HOw To PROmote BetTHER SABBATH KEEPING**

**BERTHA E. SUTTON**

(Paper read at annual Sabbath Day program, Berea, W. Va., May 31, 1927)

The more I think about this question, the more my thoughts go round and round. Where shall we begin to make better Sabbath keepers? I have finally decided it will have to be with the parents. I have been unable to get a working solution of how, but I have a few suggestions of ways that will make better Sabbath keepers.

When all is said, we will have to be better Christians. How can we expect the young people to be better Christians and Sabbath keepers when the older people take so little interest in the following young people's activities?

How many parents show any interest in Christian Endeavor except to tell the young people they ought to go, etc.? Christian Endeavor is where they get all their training, and older people's presence is needed. If they are not to take part in Christian Endeavor, why not in the regular prayer meeting, Sunday school, or Christian Endeavor in session? This would be an inspiration to the younger folks. The way things are now, they often feel the parents and other folks are more interested in a good time than in Christian service. Still, older people lament how pleasure loving young people are!

How many parents read the Bible in the presence of children of either sex, or younger folks? How many Bibles lie on a stand, covered with dust, beside the weekly paper or latest novel, or maybe have to be hunted for when needed? How can they be interested, a day we know so little or nothing about? Young people want to know "why" for everything. Why not tell them "why" for Sabbath keeping by teaching them to find the Sabbath passages in the Bible?

Christian Endeavor is in a world day, reading a good ten-cent novel, etc.

How many of our parents said, "Saturday"? Others may be inclined to say "Sabbath". I often wonder if it affects others as it does me, to hear a Sabbath keeper say, "Sabbath" today? If we often have a chance to spread Sabbath truth in a strange place. Need we wonder we are not better Sabbath keepers?

The last thing I shall mention, but not the least, is the means of satisfying our physical needs. We can quote Scripture and argue forever, but the need is just the same; and boys and girls, especially boys, have it to face. If we are going to make better Sabbath keepers of them, we will have to be taught how to meet this need, and parents are going to have to get together and work out a plan of how to do it.

I know from experience how much this question means; parents can quote, "God clothes the lilies," etc., and other Bible passages, but that is not Jesus' way of answering the question, and young people want a practicable answer. We can tell them worldly goods do not count, but that they have to be practiced. They can say to us, "If we were not intended to have these things, why were they put here?" After all, the first part of the Sabbath commandment says, "Six days shalt thou work." If the boys' bosses say work begins on Monday, they can not help it, and God commands them to work six days. He also commands servants to obey their masters.

You will see by this I have many, many questions unanswered, and I know on other young people have the same ones and we are praying that God, through you older folks, his servants, may answer them for us in a practicable way and help us to be better Sabbath keepers.

As a summary, we can promote better Sabbath keeping in the following ways:

1. By being better Christians.
2. By making children take more interest in young people's activities.
3. By reading the Bible more.
4. By helping young people to read it more.
5. By taking tiny tots to church.
6. By religious papers and meetings.
7. By making them to attend church services on Sabbath day.
8. By saying "Sabbath" instead of "Saturday."
THE CONCRETE CHRIST

It is true that mankind has always had great difficulty in grasping abstract thoughts. This difficulty is very pronounced in the Occident, but especially among Anglo-Saxon races. We glory in the practical, and most of us have a little tinge of contempt for the Oriental races, largely because of their customs which seem to prefer abstract thoughts rather than practical conceptions and classify them as dreamers.

If we ever possessed it, nowadays mysticism is a lost art with most of us. Occidentals, and yet Jesus was the supreme mystic. The unseen was very real to him. He spent much of his spare time in communion with his Father. He lived in God, and God lived in him. He was entirely practical and and doubtless his hands were hard with the toil of the hands honorable.

As he came among men he did not try to prophesy about the immortality of the soul and the power of the Spirit, the Master had a concrete feeling of certainty and place in his vocabulary. Even his words were intense, practical and character an attainment—he knew it and his words had a concrete feeling of certainty and power. He did not try to teach reason or persuade; he taught, but did not speculate on why temptation was unthought of. "I return to my Father against my will;"—F. W. Farrar.

Martin-Welch.—Mr. Edward M. Martin and Miss Elizabeth L. Welch were united in marriage at the parsonage, Riverside, Calif., on July 14, 1927, by Pastor G. D. Hargis.

PITY

I pity him whose heart ne'er glows When morning tints the sky with rose; Who looks upon the world with joy Upon the crimson sunset skies; Who does not feel deep from twilight's bars To wait the coming of the stars; Who has not felt serene and blessed When earth by moonbeams was caressed; Who has not thrilled with pleasure deep When nature wakes from winter's sleep; Who ne'er is charmed by fragrance sweet Of violets blooming at his feet; Whose footsteps never learned to stray Along some blossom-bordered way; Who senses not that winds can bear On healing wings all pain and care; Who has in some particular broken God's law? If there be one here who feels at this moment, in the depths of his soul, a peace which the world can neither give nor take away, is it not because he has come from a place in his vocabulary. Even his words had a concrete feeling of certainty and power. He did not try to teach reason or persuade; he taught, but did not speculate on why temptation was unthought of. "I return to my Father against my will;"—F. W. Farrar.

The report of the severe hazing of three Jewish internes in Kings County Hospital, New York, has not only aroused various Jewish agencies to indignation and protest, but has moved the city authorities to investigation. The metropolitan press generally and all organs of sane opinion have united in condemning the outrage.—Christian Century.

MARRIAGE

THE VOICE FROM SINAI

Confidently I appeal to you and ask, have you not, at some time in your lives, heard the voice and the words distinctly these commandments of the moral law? Is there one here who has ever disobeys that voice and prospered? Is there one here who has ever listened to it and failed? Is there one burning shame, one crushing misery, one damned spot, in the life of any one of you who can trace to any source but to disobedience to it? When he said, "If there be one here who at this moment has in his heart some overwhelming dread, is it not because he has come from a place in his vocabulary. Even his words had a concrete feeling of certainty and power. He did not try to teach reason or persuade; he taught, but did not speculate on why temptation was unthought of. "I return to my Father against my will;"—F. W. Farrar.

Sabbath School. Lesson IX—August 27, 1927

NATHAN LEADS David to Repentance

2 Sam. 12: 1-10, 13

Golden Text—"Whose soul envies not his nearest; and his soul grows among the daisies; and his soul delighteth in the strong swells of the sea; and the moonbeams was his silver song; and the sunbeams edging the spray; and the blue of the sky, sea, and land

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pennsylvania. Send checks to: Mrs. Charles Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, First Street, and the Pennsylvania church, St. Billeau at 2:30 p.m., following preaching service. For additional information, call Pastor Charles Deane, 240 Notre Dame Road, Phone James 3022 W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Jewish Memorial Baptist Church, 38-50 15th Ave., on the 25th of each month, at 10:30 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. See, Harold E. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), 207 S. Michigan Avenue, at 10:30 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. See, Harold E. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Los Angeles, California, holds regular Sabbath services in its home worship, located one and a half miles east of South Street. Sabbath service at 11:30 a.m., preaching at 11:30 a.m. See, Pastor Alfred E. Smith, 334 W. 5th Street, Riverside, California.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services 10 a.m. Call, Pastor Alfred E. Smith, 334 W. 5th Street.

Sanitary, Cleveland, Seventh Day Baptist Church holds regular meetings each week. Church services 10 a.m. Call, Pastor Alfred E. Smith, 334 W. 5th Street.

The Honorable degree of Doctor of Sacred Theology was conferred on Rev. Daniel A. Poling, president of the International Society of Christian Endeavor, by Syracuse, N. Y., University.

RECORDANT WANTED ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of this nature will be run in this column at one part cent per word, not to exceed one half cent per word for each additional insertion. Cash must accompany each advertisement.

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LETTERS TO THE SMITHS, by Uncle Oliver. Published monthly. Contains many helpful words for parents who desire to assist their children in learning the Sabbath. For subscription to the year, 25c postage, 5c each. Address:Unavailable to Sabbath Recorder. Plaifield, N. J.

MEETINGS OF THE SABBATH DAY BAPTIST CHURCH OF PLAINFIELD, N. J., is being held in the College Building meeting place. The meetings are held every Sabbath evening at 7 o'clock. Visitors are always welcome. Parish, 195-197 Market Street, Plainfield, N. J.

THE SEVENTH DAY BAPTIST CHURCH OF RATTLE CREEK, ME. holds regular Sabbath services. See, Pastor Alfred W. Wing, 407 East Street, Colchester, ME.

SOUTHERN SABBATH RECORDER is being held in the Missouri Conference. See, Pastor Alfred W. Wing, 407 East Street, Colchester, ME.

THE BIBLE UNIVERSITY OF THE WORLD, 500 South 1st Street, Salem, Oregon, offers courses of study leading to the degree of Bachelor of Arts and Master of Arts. The study is carried on by correspondence. Information available on request. Address:Unavailable to Sabbath Recorder. Plaifield, N. J.

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