The Sabbah Recorder

THE DENOMINATIONAL BUILDING

ETH RITTSWORTH

The Denominational Building

in

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FROM PRESIDENT COOLIDGE'S MESSAGE

"After more than two generations of constant debate, our country adopted a system of national prohibition under all the solemnities involved in an amendment to the Federal Constitution.

"In obedience to this mandate the Congress and the states, with one or two notable exceptions, have passed required laws for its administration and enforcement.

"This imposes upon the citizenship of the country, and especially on all public officers, not only the duty to enforce, but the obligations to observe the sanctions of this constitutional provision and its resulting laws.

"If this condition could be secured, all question concerning prohibition would cease.

"The federal government is making every effort to accomplish these results through careful organization, large appropriations and administrative effort.

"Smuggling has been greatly cut down, the larger sources of supply for illegal sale have been checked, and by means of injunction and criminal prosecution the process of enforcement is being applied.

"The same vigilance on the part of local governments would render these efforts much more successful.

"The federal authorities propose to discharge their obligation for enforcement to the full extent of their ability."
O Lord, our heavenly Father, we do thank thee for the years thou hast given us, and for the many blessings in thy providence which have come to us. We are thankful for the times the way has seemed dark, but thou hast strengthened and comforted us so that we may persevere.

As we begin a new year of work for thee, may thy grace be sufficient in every hour of it. We can only plead in weakness, and ask for help to do our work and services. Help us, pray thee, to think of less of the things that separate us from the people, and more of the things that endure albeit everlasting life. May we labor mightily for the faith, that we may serve thee. An old servant of the faith has looked with joy on the things they could do. Help them to persevere, choosing rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season. Amen.

Faith-filled Heroic Men

Recently I came ten, I was writing a letter to the president of a young Christian man who was seeking a job among Sabbath keepers, in which he requested me to intercede for him with some business people, hoping that they might have an opening which he could fill and keep the Sabbath. The letter in part reads as follows:

I have been out of employment some three and a half years. Since I have been trying to do right and to suffer affliction with the faithful, I have been offered many jobs at a wage I can and ought to accept, but have refused to accept any of them, because I could not leave the Sabbath. I have been willing and anxious to do any work they could give me at low wages. I would work for the first three months for my board and just money enough to pay my washing bills. I could say I think of no other Sabbath keepers in business to whom I can apply.

It so happened that it was really impossible for the firm whom this application was made to use this young man, who was an excellent bookkeeper and professional accountant.

My heart was deeply interested in the young man, and I watched his struggles for years. He was capable, with a wonderful, world-wide, spirit. And when he could not find the large opening for which he was well fitted he could keep the Sabbath.
than to enjoy the pleasures of sin for a season. But do you imagine what such a choice for life meant, for a young man in Moses' position? There he was, an heir to the throne. Egypt offered to his princesses and members of her royal household the most desirable things of earth; while Israel offered very little but privations and poverty, so far as this world was concerned. Her only inducement was found in the religion of their fathers, and that made them despiseable in the eyes of the people with whom their lot was cast!

Think of it; here was a young man ready to start out in life, born of faithful parents, child of the true God, yet reared in the king's palace and "learned in all the wisdom of the Egyptians" and mighty in deeds and in word. The door to worldly prosperity stood wide open to him. Do you say, "Of course he will accept such an opening as that"? Well, let us look at it a little closer, even if it does seem so clear to us at first.

Suppose the prospect is a flattering one, full of inducements promising comforts, affluence and distinction. Does it seem like neglecting a great opportunity to get on in the world if one should refuse to enter such an open door? Suppose the young man does see on the one hand a promise of all that wealth can give, and on the other a life of humble toil with poverty-struggles and cross-bearings, if after all there shall be a principle involved which has characterized moral life in all generations. They would rather be door keepers in the house of their God than dwellers in the palaces of worldliness.

To such men the world owes the very best things of all ages.

An Unsafe Proverb There is an old adage that comes to mind in this study of true heroism. It is this: "Among Romans do as Romans do." The mildest possible rendering of such a saying is a most disastrous principle to live upon. It opens every avenue to evil, destroys every safeguard to the soul. Moses, upon this plan, would have fallen in with the idolatry of Egypt and lost his noble manhood, his good character, his soul.

Men sometimes seem to think it is best "to do evil that good may come." There is a world of foolish fancy in the saying that the "end justifies the means." I do not see how the t鹦est and best results can come from doubtful and dark choice.

I have heard men excuse themselves for violating conscience and disobeying God's law because, as a rule, it seems to be a "wise" and "safe" plan, and the other course, however unpromising, the course of truth and righteousness?

The door to worldly prosperity is not to be considered when one must do wrong and smother the voice of conscience in the attempt.

Moses must have stood firmly upon this solid rock of God's truth when, having come to the time that he would have to be called the son of Pharaoh's daughter, he chose to suffer affliction with God's people rather than to enjoy the pleasures of sin for a season. If we are to understand the public position of a person that made Moses the hero of faith and the leader of men to higher ways, through the ages. Had he chosen the worldly side he would soon have been forgotten and his life would have been a failure. Thank God for men who prefer a clear conscience with the divine blessing, even though it may close the door to princely honors and worldly fame. Thank God for men who weigh the best this world can give against the sure offer of sacrifice and faithful toil, and then deliberately choose the latter and reject the former, because there is only one way is right while the other is wrong!

Such men seem to be moved by the spirit of God's truth like the atmosphere that has characterized moral life in all generations. They would rather be door keepers in the house of their God than dwellers in the palaces of worldliness. To such men the world owes the very best things of all ages.

Only "For a Season." One more look at the case of Moses in his noble choice brings us face to face with the brief enjoyments one can have from the wages of disobedience. The "pleasures" and profits of sin are for a season. It is so in Egypt. It is so in America. Only for a season! Yes, the world does offer a kind of pleasure, but not the true kind, and not the kind that will last.

The riches of the world—grasp them only for a little while, and then must leave them. "No gain of gold is to be found in heaven. The loyal, obedient child of God has exhaustless treasures and enduring joys which the world cannot give."

Moses, acting on such a plan, might have reasoned in something such as this: "These poor Hebrews and their land are amenable to bondage. They ought to be liberated. I am sure they are right. Their worship of the true God should be established. I feel that the Egyptians are wrong and I do not like to join them in their servitude of idols. I know that is wrong. But there is poor prospect of getting ahead among these poor Israelites. I have a good chance to gain power and promotion with Pharaoh."

Now if I can only quiet my conscience and join him, I may be able sometime to set my Hebrew friends free and so finally do a good work for the true God. I hope the end will justify the means, and I will do it rather than suffer with my God."

But not! The unsparing integrity of Moses could admit no such compromise. He felt that no course, however promising, could justify him in disobeying the laws of God. Jesus could not recognize the tempter, not even as a promised means of gaining the whole world, nor yet to secure bread to satisfy his famishing hunger. The martyrs could not retreat to save their lives. And Amnon, of all worldly end, however desirable, can justify a man in violating conscience to gain it.

Suppose there are all the circumstances; suppose the way does lead where our sphere is limited, and we must work to a disadvantage and make sacrifices, there is good cheer in the thought that God and everlasting peace is on the side of the one who does right. But to sacrifice principle for gain is the way to sorrows and troubles, to say nothing of the damage done to a man's influence for good by such a course.

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Oh! the sad fate of one who deliberately chooses to live for this world alone, and to add to his eternal life with no "inheritance incorruptible and undefiled, which fadeth not away." Shall we thus approach life with a "God's creation, and meet our God avert such a calamity! "What is a man profited if he gain the whole world and lose his own soul? He who has a life of fidelity amid cross-bearings and struggles, a dying hour at peace with God, and a happy eternity in view, with treasures never failing—surely his choice was wise. He "had respect unto the recompense of the reward." He who is noble so to live. It is blessed thus to die.

The Commission's Excellent Report will find the report of the Commission's doings in its recent session held in Pittsburgh, Pa. If you have the new Seventh Day Baptist Calendar, you will find the names of the men composing the Commission on the front page.

In this report, several very important matters of interest to all our churches are considered. It contains an appeal which should touch the heart of every loyal Seventh Day Baptist. Please give it, not only a reading but a real study.

If we, of the churches, fail to raise our share of the budget and the work fails, who will be to blame?

Friends, think of it in the light of your present standard of luxurious living, and ask yourselves in all sincerity if you are giving your part for the success of the Master's work.

If the statement of the discouraging general secretary and the heartfelt appeal of the Commission can not arouse our churches, what on earth can? If you really do care for our work, for your soul and the world's soul, and for the kingdom work, please study carefully and prayerfully the Commission's report.

"Some Pertinent Questions" The following questions have been going the rounds of several prominent periodicals of late, and is well worth the careful study of every loyal American citizen.
The Recorder is in sympathy with the matter and gladly passes Mr. Pinchot’s questions along. They are certainly pertinent, and there is no escape or evasive answer when the votes are counted.

At the recent national convention of the Anti-Saloon League, Mr. Pinchot delivered an address in which he presented some thoughts which, I believe, was printed in this paper. Those thoughts are summarized in certain questions, and these were passed on to the Recorder in the form he expressed them:

"Can any one give a sound reason why the dry majority should give its support to any presidential candidate in either party who is himself a violator of the Constitution of the United States, or a winker at its violation by others?"

"Why should the drys support any man who is not willing to put himself squarely on the side of the Constitution and pledge himself to take this government out of the hands of those who respect the Constitution?"

"Should the drys support any man who is personally or politically wet, or who is too timorous, or about whom it is known in advance that he is either personally or politically wet?"

"Should the drys support any man who is not willing to put himself squarely on the side of the Constitution and pledge himself if elected to be interested in the future of the dry forces of America?"

"Should the drys support any man who is a violator of the Constitution of the United States, or a winker at its violation by others?"

"Why should the drys consent to be interested in the future of the dry forces of America?"

"Why should the drys consent to elect in either party a President who is either personally or politically wet, or a winker at its violation by others?"

"Why should the drys consent to take this government out of the hands of those who violate the Constitution, and put it and keep it in the hands of those who respect the Constitution?"

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prayer, reading of Scripture, exhortation, or reading of theological discourses, was the order. Most of the singing was from the Ephrata note books, some of which had been transferred to Snow Hill. These manuscript note books were copied by some of the sisters at Snow Hill, also. The letters used in the manuscript tune books were highly ornamental. Each letter was made with a single stroke of the pen. Time and patience industry alone could produce a copy. Devout, sanctified music was considered an important part of worship by Seventh Day Baptists.

Besides having service in the saal, the members of the society, after the church was built, attended the religious services that were conducted in the congregation.

Visitors to the Kloster were welcomed much as hospitality was shown in a home. The life at Snow Hill was in reality a quiet, busy, home life where economy was practiced and the necessities and comforts of life appreciated.

Application for membership was made to the secretary of the trustees. He presented it to the Board of Trustees. The applicant came before the board to answer some questions concerning faith, desire, and motive. At this time, anyone who exhibited a true spiritual interest in the society was accepted. Marriage was not forbidden, but marriage was not the condition of membership. One of the regulations governing the society required that only unmarried were admitted as members. Widows and widowers were admitted. They lived in Quaker fashion, and a married person who took a second wife was expelled from the society. The sisters wore a plain dress, with usually a large white handkerchief about the neck, pinned down over the chest. All were required to labor on the premises. Those not on farm, in workshop or mill, the sisters at house work, in the dairy and garden. Each member of the vorstehers assigned the duties of the day.

The sick members were well cared for and doctor's visits in Quaker fashion were made. Members of the society not infrequently assisted their neighbors as helpers, sometimes in house work, more especially in caring for those who were ill.

No request for aid was denied. Hospitality was generous. Tramps there found good meals and a warm bed.

CHARTER

The society applied to the Legislature of Pennsylvania for a charter December 24, 1833. The application was signed by fifteen members of the Kloster. Witnesses present at signing were . . . . Andrew Fahnstock and John Burger.

The Articles of Association of the society were examined by the attorney general of the commonwealth of Pennsylvania, and approved. A copy of the resolutions was followed by . . . . "We the undersigned, judges of the Supreme Court of the commonwealth of Pennsylvania, do certify that we have examined and perused the within instrument or Charter of Incorporation, and concur with the attorney general that the objects, articles, and conditions therein set forth and contained, are lawful."

"In testimony whereof we have hereunto set our hands at Harrisburg this sixteenth day of June, A.D. 1834. (Seal.)"


Then follows the signatures of the different officials, including the governor, George Wolf.

During the administration of Peter Lehman a grant of land was erected upon the Snow Hill property. The power to run it was obtained by using the waters from the beautiful spring on the grounds the miller needed for his mill - the water was obtained by using the waters from the beautiful spring on the grounds the miller needed for his mill - the water power from the miller was obtained by using the waters from the beautiful spring on the grounds the miller needed for his mill - the water power from the miller was obtained by using the waters from the beautiful spring on the grounds the miller needed for his mill. The power to run it was obtained by using the waters from the beautiful spring on the grounds the miller needed for his mill. The flour was hauled to Waynesboro hotels, where special preparations had been made to provide for meals. The greatest number of this class were the young and unmarried who found it a great convenience to go to "nunery meeting," and therefore desired to know special attention by giving a hotel dinner. Worldly meals. During the practice of free meals was omitted because of the ban put upon the unnecessary use of food. Visitors from a distance are now entertained at the house by the pastor. A live chicken, bread, butter, applebutter, cucumbers, pickles, and hot coffee, was provided free for all who could make the trip. It was a busy day for the members; often the meal continued until after three o'clock in the afternoon.

Besides this, many came to buy shoes and women's clothing and the more expensive goods that were sold, and the greater wear and tear of the house were taken care of by the pastor's family and the members of the family. Men and women were entertained in the house and by other members. The number coming to the love feast has dwindled considerably. It was a day for the members; often the meal continued until after three o'clock in the afternoon.

The vorstehers, teachers, preachers, and pastors have been: George Wolf, John Pentz, Andrew Lehman, Andreas Fahnstock, Benjamin Specht, William Ely, Jacob McFerren, John Riddlesberger, Abram Gold, and John Walk, John A. Pentz, W. A. Resser.

The present pastor, Rev. J. A. Pentz, has officiated during the last several years. He is the German-speaking Seventh Day Baptist who organized at Newport, 1671. During the World War their General Conference

As the years passed, the spirit that prompted the communal life developed into a broader discernment of the spirit of Christ. Instead of withholding from touch with the world, the Savior daily went about doing good. And so the following generation would accept Christ as the example. The members of the society each passed to his reward, there were none to apply for membership in the society. The last member, Obed Snowberger, died November, 1895. Following his death some Snowberger heirs brought suit for the property. They were followed by . . . . In 1900 the Court of Franklin County decreed: "That the trustees and their successors, duly elected, hereafter hold the lands and property of the Seventh Day Baptist Society of Snow Hill, in trust under the said deed, and for the use of the Seventh Day Baptist Congregation of Snow Hill, the profits to be applied, besides outlay for repairs, etc., to religious and charitable purposes concerning the church.

The new Board of Trustees found a debt had accumulated during the last years of the members of the society, through feeble­ness and age, requiring hired labor and care. The buildings, too, were in need of repair. They went bravely to work, applied the income carefully, paid the debt, made the repairs, and are gradually making bank deposits. The church building, though erected by contributions of cash and labor from the congregation, and standing unadorned, has been remodeling by painting walls, installing new heat and electric lights, replacing the old with modern steel, adding carpet and a new front entrance.

Formerly, the trustees, five in number, were elected from the members of the society. All were entitled to vote at this election, which was held every four years, the first day of the year. Nothing was made, except that coming by the society passing out of existence.

The trustees have the care of a property of one hundred fifty-six acres and some perches, having thereon buildings to keep in repair, also a tract of mountain land.

In June, A.D. 1834, for the pastor and his family, and the farm-
voted to drop the word "German," as all things German are tabooed, also that they no longer use the German in any religious service. Their denominational name is "Seventh Day Baptists" (1727).

The buildings used by the societies were kloster, the cloister, which means a place of religious retirement. If we contrast it with the temple, the home for religious recluses, monastery for men, nunnery for women, we see how misleading the word "Nun" or "Nun" is, as applied to the Snow Hill institution. "Nunery" evidently came through a misunderstood translation from the Latin word for cloister.

The name "Snow Hill" comes from Schneeberger; Schneeberg means a snow hill. But there is also another tale which has alwaysstriven to lay worthy foundation stones for good government, and helped to maintain desirable policies.

As I see it, the spirit of "Rahy" is one with Seventh Day Baptists in that "Not enjoyment and not sorrow
Is our destined end or way;
But to act that each tomorrow
Finds us better than today."

REV. S. PARKES CADMAN ON PROHIBITION

[This article appeared in January issue of McCull's review. Doctor Cadman is pastor of the Federal Council.—T. L. C.]

Nation-wide prohibition in the United States is a matter of far extended interest. We have traveled in nearly every state of the Union, in the Dominion of Canada, and in half a dozen countries of Europe since the Eighteenth Amendment was ratified. In all these widely separated regions I found menace to freedom, the beginning of the end for democratic rule, an odious usurpation of personal right and liberty by a blind, bigoted, pharmaceutical puritanism. For the drys it is the moral triumph of the century, a bold brave adventure registering a great new era of commercial expansion, and of an accelerated moral and religious progress. Even

had it done no more than wipe out that sink of non-social iniquities, the saloon, the experiment of the drys, and by not a few wets, would have been well worth while.

The enactment of all prohibition measures is based upon the right of the community to rank above the individual wherever the general welfare is at stake. As to whether the social or the political traffic is either wise or expedient, there is much difference of opinion and an equal confusion of data. It can not be too strongly stated that the most coherent and well-organized of the wets are frequently highly colored, or only partially significant and very inconclusive. It must be pointed out that the publicity materials of the drys have often been compiled by inadequate methods, or upon questionable returns. Of course the drys have the law upon their side. Nor can there be any serious debate about Sir William Osler's opinion that nobody would be a whit the worse if all the liquor in the country were dumped in the Atlantic and all the tobacco in the Pacific. Many worthy citizens would probably register temporary discomfort, and a few might suffer actual privation. But within a couple of decades Americans as a whole would have gained beyond words in health of body, soul, and circumstances. Prohibition, therefore, is lawful, sound, and sensible; it forbids nothing except what is nothing reasonable. It is embedded in the Constitution of the Republic, from which the most enthusiastic wet has not the faintest chance of dislodging it.

However, when a rumor reached London that the doing of it was being held up by the plenipotentiaries in Washington, it was deemed to failure in America, a millionaire liquor dealer at once ordered a rollicking celebration at which a large crowd of the palatial and crowded club in the West End raged with the shouts of the gay revelers until dawn; champagne flowed in streams; and the joint was closed by unison. I say while journeying through England spacious posters prominently displayed which assured the native and the tourist that "Britons never, never shall be slaves" to the infamous tyrannies of prohibition. Drink's paid advocates are well aware that misleading headlines and juggled statistics are effective means of knaves to twist the truth and make of it a trap for fools. They use them abundantly, and by the tales of foreign factories in America who have been horrified by the deceit and villainy of prohibition. They do not propose to allow the results for which their devoted agencies have labored during many decades of criminal bootleggers, or of corrupt officials, or of politicians in search of place and pay. But drinking is a moral problem, and especially is it requisite that we should re dedicate ourselves to the religious instruction of youth and adults which lies behind moral efficiency.

Nevertheless, the growing conviction finds daily utterance, not only in Great Britain and Ireland, but in Germany, Sweden, Italy, France, and even Russia, that sooner or later, if not on moral, certainly on economic grounds, nations will have to deal decisively and stringently with drink. It should also clearly be understood that the United States is conducting the most amazing experiment in the annals of legislation of this nature. For the first time in modern history one country is attempting to change the personal tastes and habits of millions of people. Let us make it unmistakably clear to lawless sellers and lawless buyers: and let us bring the liquor traffic has been permanently outlawed in the United States as the enemy of the general well-being. Let us destroy the Molochs. The federal and state governments shall co-operate to end the organized resistance to the Eighteenth Amendment. It is denouncing in the highest degree those who, in the name of temporary discomfort, and a few might suffer actual privation. But within a couple of decades Americans as a whole would have gained beyond words in health of body, soul, and circumstances. Prohibition, therefore, is lawful, sound, and sensible; it forbids nothing except what is nothing reasonable. It is embedded in the Constitution of the Republic, from which the most enthusiastic wet has not the faintest chance of dislodging it.

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truth and make of it a trap for fools. They use them abundantly, and by the tales of foreign factories in America who have been horrified by the deceit and villainy of a nation cursed by enforced abstinence from liquor. The chief improver of one gets from this
tremendous vanda of the brewers is that prohibition here is mainly a crusade arranged by rant, cant, and humbug, and engineered by a widespread organized hypocrisy.

Nevertheless, the growing conviction finds daily utterance, not only in Great Britain and Ireland, but in Germany, Sweden, Italy, France, and even Russia, that sooner or later, if not on moral, certainly on economic grounds, nations will have to deal decisively and stringently with drink. It should also clearly be understood that the United States is conducting the most amazing experiment in the annals of legislation of this nature. For the first time in modern history one country is attempting to change the personal tastes and habits of millions of people. Let us make it unmistakably clear to lawless sellers and lawless buyers: and let us bring the liquor traffic has been permanently outlawed in the United States as the enemy of the general well-being. Let us destroy the Molochs. The federal and state governments shall co-operate to end the organized resistance to the Eighteenth Amendment. It is denouncing in the highest degree those who, in the name of temporary discomfort, and a few might suffer actual privation. But within a couple of decades Americans as a whole would have gained beyond words in health of body, soul, and circumstances. Prohibition, therefore, is lawful, sound, and sensible; it forbids nothing except what is nothing reasonable. It is embedded in the Constitution of the Republic, from which the most enthusiastic wet has not the faintest chance of dislodging it.

However, when a rumor reached London that the doing of it was being held up by the plenipotentiaries in Washington, it was deemed to failure in America, a millionaire liquor dealer at once ordered a rollicking celebration at which a large crowd of the palatial and crowded club in the West End raged with the shouts of the gay revelers until dawn; champagne flowed in streams; and the joint was closed by unison. I say while journeying through England spacious posters prominently displayed which assured the native and the tourist that "Britons never, never shall be slaves" to the infamous tyrannies of prohibition. Drink's paid advocates are well aware that misleading headlines and juggled statistics are effective means of knaves to twist the
SEVENTH DAY BAPTIST ONWARD MOVEMENT
WILLARD D. BURDICK, General Secretary
925 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD
For sale,—One thousand copies of the Seventh Day Baptist Calendar and Directory. Twenty-five cents per copy. Five or more copies at fifteen cents each.

Recruiting for the movement treasurer in July, $1,057.19; in August, $445.30: In September, $1,374.86; in October, $300.52; in November, $964.92; and in December, $3,819.32, making a total of $10,560.42.

Churches on the honor roll, having paid one half or more of their quotas: Wells ville, Riverside, Roanoke, and New York City.

 MID-YEAR MESSAGE TO THE CHURCHES
The Commission of the Seventh Day Baptist General Conference has held its mid-year meeting December 27, 28, 1927, at Pittsburgh, Pa., beginning in 1921; and out of the conferences of this meeting wishes to bring with as great force as possible those things which may be of profit to us as a people in taking advanced steps in all our work.

On the numerous matters that came to this mid-year meeting was the resignation of our general secretary, Rev. Willard D. Burdick, D. D., which after due consideration was accepted with reluctance, and with the adoption of the following resolution:

Resolved, That in accepting the resignation of Rev. Willard D. Burdick as general secretary, we do this with sincere regret, and we hereby express our appreciation of his efficient, consecrated, and faithful service to the denomination during his four years of labor as general secretary.

His resignation is to take effect August 1, 1928. In a letter to the Commission in reference to his resignation he says:

I have condensed these reasons into three:

1. The dissatisfaction shown because I do not succeed in raising the entire Onward Movement budget.
2. After having spent ten years in college and theological work, nearly thirty years in pastoral work, and having first-hand experience of the need of more ministers to preach, engage in pastoral visitation, and lead in evangelistic efforts, I cannot conscientiously continue longer than the time indicated in my resignation in the position that seems to me more that of a financial agent to raise the denominational budget. (3) I do not think that I can continue to work with my wife’s health such as it has been the past two years, to benefit from either of us.

The acceptance of this resignation, of course, necessarily leads to steps in the selection of his successor, and it is the judgment of the Commission that a full-time secretary should be employed.

The Commission has decided not to do, but to place the opportunities and the needs of our various fields, and calls upon all our people to join in a more lively, a more liberal, interest in these fields.

The Commission has come to feel that the general secretary should not only be a full-time man, but he should also be permitted and required to make the raising of the budget his first task: not that he should minimize the spiritual, but that he should magnify and glorify, if possible, the giving of money, so that God’s work may prosper at our hands.

Although the last General Conference at Westerly, R. I., in 1927, voted favorably to the sending of Secretary William L. Burdick to India and to other overseas fields for the purpose of visiting and studying these interests, the necessary funds were not placed in the budget, and owing, probably, to the fact that people we shall not place in the secretary at home in addition to the lack of money, the Missionary Board may not feel at liberty to carry out the plan this year. Thus the lack of funds holds up the work, and India waits!

A regrettable matter is the necessity on the part of the Missionary Board of dismissing from its employ Rev. T. L. M.encer of Georgetown, British Guiana. This was done only after thorough investigation, and we are hoping and praying that through our loyal and trusted brother, Rev. R. T. Thorngate, truth and right may prevail, and our cause in that field may be built up.

The work in Jamaica, now under the direction of Rev. R. Burdett Coon, has been very gratifying, and we have great hopes for that field.

Our work in China is progressing seemingly as favorably as can be expected under the circumstances, and our missionaries are busily engaged in making the coming year one of real, moral and faithfulness. Our schools are in session, and plans are on foot for evangelistic efforts in connection with other lines of work.

But what of the needy fields at home? Shall we lose Iowa, Colorado, southern Illinois, Alabama, and other places for want of an energetic work? A full-time secretary will not solve all our problems. In its final analysis it depends upon each and every one of us, not upon what we do, but upon what we do so.

The Commission has accepted the generous invitation of the our work of the General Conference to bring with as great force as possible those things which may be of profit to us as a people in taking advanced steps in all our work.

Resolved, That in accepting the resignation of Rev. Willard D. Burdick as general secretary, we do this with sincere regret, and we hereby express our appreciation of his efficient, consecrated, and faithful service to the denomination during his four years of labor as general secretary.

It should be noted that the Missionary Board may come to mind at the time of the General Conference, and we hope that the Commission for July 23-29, 1928, being held at Riverside next July for consideration.

The Commission is very anxious that all bear in mind the date of the General Conference, and that as a people we shall attend these sessions at Riverside and make the occasion one of real advancement in all our work.

The Commission entrusted to its secretory, Rev. Edwin Shaw, the task of furnishing for publication in the Sabbath Recorder in the not distant future other matters, but of a more detailed character, that came before the Commission for consideration.

On behalf of the General Conference, the Commission.

Pittsburgh, Pa.
December 25, 1927.

"But it should be remembered that a mere yearning for something, held indifferently and without endeavor, will soon vanish without fruit. It is when desire crystallizes into resolution and action that results come."
good will and the generous and harmonious cooperation of the American Sabbath Tract Society during these four years of two-fold service on the part of the general secretary. The Commission feels, however, that  the responsibilities of the two organizations are altogether too heavy a burden to be carried by any one man.

The committee that has been studying problems that involved in the entertainment of the General Conference presented a preliminary survey of that subject, and its publication in the Sabbath Recorder gives all interested the opportunity to offer any suggestions to offer, a chance to help, by writing to the chairman of the committee, Rev. R. F. Post, Post, Battle Creek, Mich.

The Commission voted the following:

Resolved, that the Conference treasurer be, and he is hereby authorized, to borrow sufficient money to pay duly approved claims for Conference expenses until the end of the present Conference year.}

Brother A. W. Vars brought with him from the publishing house enough copies of the Minutes for 1927, printed and bound together by themselves, to supply all the members of the Commission each with a copy.

This is the seventh consecutive year that the Commission has held its mid-year meeting in Pittsburgh. It is conveniently located. One of the early morning trains at Chicago, St. Louis, Battle Creek, Alfred, Salem, Plainfield, or even Westerly, and be in Pittsburg for a mid-week meeting the next morning. The return trip may be made with equal advantage. Then, too, the combination of work less to Pittsburgh than to any other conveniently located city.

While there was no expression in the discussions of the Commission that indicated any discouragement in reference to the work of the denomination, there was, however, a clear recognition of the general condition of confusion and of apparent indifference that exists in the religious world, and the recognition of the fact that the people of our own churches share in the situation or at least feel its effect.

The secretary is responsible for the forthcoming items, and also for the form in which all the other articles in reference to the meeting of the Commission, except the "Message to the Churches," appear in the Sabbath Recorder.

SECRETARY OF THE COMMISSION.

STATEMENT ONWARD MOVEMENT TREASURY, DECEMBER, 1927.

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<th>Receipt</th>
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<tr>
<td>Adams Center Sabbath school</td>
<td>Education Society</td>
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</tr>
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<td>Alfred, First</td>
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</tr>
<tr>
<td>Alfred, Second</td>
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<td>Andover</td>
<td>From Young People's Board</td>
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</tr>
<tr>
<td>Berlin</td>
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<td>Friendship</td>
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<tr>
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<tr>
<td>Reta L. Crouch</td>
<td>For Sale College</td>
<td>50.00</td>
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<tr>
<td>Mr. and Mrs. E. E. Burdick, Minot, N. D.</td>
<td>For Sale College</td>
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Total | $3,907.05 |

Disbursements

<table>
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<td>Young People's Board</td>
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<td>Ministe.rial Historical Society</td>
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<td>Scholarships and Fellowships</td>
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<td>General Contingent Fund</td>
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<td>Bible of the Church</td>
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<td>Total</td>
<td>$3,907.05</td>
</tr>
</tbody>
</table>

Waterford, Conn.—Although it is some time since we have had news in Waterford, much has been happening in Waterford.

At a Christian Endeavor meeting last fall the young people, upon the suggestion of Mr. W. P. Snively, voted to promote the building of a parsonage, and Mr. Swinney was chosen chairman of the Building Committee. He chose as his helpers every
member of the society. Immediate efforts were made to raise money. The Christian Endeavor society voted one hundred dollars from the treasury, to start the fund. The members pledged to give monthly as much as possible. We also offered a gift of one hundred dollars from the Ladies' Aid society and twenty-five dollars from the Sabbath school helped to swell the fund. The meeting on December twelfth, a very successful musical and a sale were held by the Ladies' Aid society, at which the sum of one hundred thirty-three dollars was realized. Many members being an old friend of Rev. and Mrs. Andrew Potter, after paying a fine tribute to them both, gave some delightful readings to the club. New London, like Mr. Libby, very generously gave their services for the evening, furnishing some fine music, while various members of the church sang.

Widespread interest was shown in the sale, many people of the neighborhood outside of the church contributed articles to be sold. Especially credit is due to Mrs. William Caird, who gave invaluable aid.

A sum of eighty dollars was raised by Mrs. Leslie Getchell and Mrs. Jolin Libby, from Yale Divinity School, the small church, we believe, that with God's assistance, will have a thousand.

The deacons have charge of the prayer meetings. The deacons have charge of the prayer meetings.

The Bacon Banjo club of magazine subscriptions. At present we have realized quite a sum from the sale of magazine subscriptions. At present we have realized quite a sum from the sale of magazine subscriptions. At present we have realized quite a sum from the sale of magazine subscriptions.

We have found that there is a tremendous venture in faith for so small a church, we believe, that with God's help all will be well.

Our pastor has been granted leave of absence for two Sabbaths. He left today, and will visit various places in the South among others, and his family and friends. Rev. William L. Burchard will supply the pulpit the first Sabbath and Mr. Henry Doak, Sabbath School teacher, the second week. The deacons have charge of the prayer meetings.

The Christmas entertainment was held on Thursday evening with the usual tree for the children and free supper for all who wished it. There was the usual good attendance and all had a good time visiting after the program. Correspondence.

CONCERNING THE PLACE AND ENTERTAINMENT OF CONFERENCE

The General Conference was held at Alford, Milton, and Salem. With beginning with Milton, to be followed by Alford and Salem, with the understanding that the committee is to be formed from entertaining Conference whenever denominational interests shall best be conserved thereby.

That the Commission be requested to form a plan whereby the entertaining church shall receive greater assistance in caring for delegates and visitors.

The Commission at its meeting at Pittsburgh, Pa., December 27 and 28, 1927, requested the General Conference to be held at Alford, Milton, and Salem, beginning with Milton, to be followed by Alford and Salem, with the understanding that the committee is to be formed from entertaining Conference whenever denominational interests shall best be conserved thereby.

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That the Commission be requested to form a plan whereby the entertaining church shall receive greater assistance in caring for delegates and visitors.
It is a very unusual day during which no one cloud appears in the sky, and it is a dark night during which not a ray of light can be seen. In all life the things which give courage and hope are mingled with those which discourage and take away hope. If we dwell only on the dark things, we become sick at heart and lose our courage and hope are mingled with the question of extratradiationalism. Other gleanings from the pen of Mr. Fox may be given below.

The relations between China and the other powers are delicate. Although friendly, they are not necessarily in a close relationship. The Chinese foreign relations are delicate, partly because of the special areas set aside for them; yet gave their American counterparts a recognition of the Soviet regime: Austria is in the same situation. China's foreign relations are not foreign. Suppose that they maintained beautiful parks that Americans could visit, but the Chinese were closed to them or in which they felt they were not welcome. If convicted, these hypothetical cases would be tried by a Chinese judge. If convicted, these hypothetical cases would be tried for their existence and demand that they be revised and strengthened.

The hypothetical cases are suggested because it is not necessary, in the consideration of the powers, to understand the powers, the powers do not understand the powers, and the powers do not understand the powers. Suppose that the United States and the powers were so high and powerful that they could operate, for soldiers first, civilians second. Suppose American generals found the United States could not operate, for soldiers first, civilians second. Suppose the United States were so high and powerful that they could operate, for soldiers first, civilians second. Suppose the United States were so high and powerful that they could operate, for soldiers first, civilians second. Suppose the United States were so high and powerful that they could operate, for soldiers first, civilians second.
ing; existence of the foreign concessions, they say, is a daily fact for the Chinese. Yet it is to the foreign concessions that the radicals look for a solution of the problem of China; and it is to the foreign gunboats that they run for protection. The foreign trader is the Erezion of the foreign concessions. They say China got along without foreign con­cessions for centuries and that nowadays all this is easy to discern today. But they do not apparently consider the inherent grudge against the foreigner that is inherent in the Chinese. The radical element refuses to contemplate any settlement of the question of China's independence except by means of force, and they are quite prepared to do battle with the foreign gunboats if necessary.

These are a few of the many important reasons for the formation of the Commission. The report of "Young China" for the immediate abolition of foreign influence is perhaps the most daring of the recommendations.

In view of the insufficient protection which our laws extend to us, our lives and liberty are constantly subjected to danger and loss. Living in this condition we can but leave our safety in the hands of destiny. But to the foreigners who are exploiting the interests of the foreign traders in their own countries, this haphazard state of existence can be but a source of fear and anxiety, and in every processor which is distasteful to us, our judicial officials are condemned. How can we expect our judicial officials to be given adequate protection when such laws as we have are not enforced? How can we expect laws to be enforced without law courts? In our incomplete state of judicial administration we can hardly expect the foreign powers to give up extraterritoriality and to entrust their protection to us. In short, if we wish the foreign powers to safely live in extraterritoriality and to enjoy all the rights we must first improve our administration of justice and do our part they will not accord to our request."
GOSPEL MEETINGS AT MIDDLE ISLAND CHURCH, W. VA.

DEAR SABBATH RECORDER:

Following the dedication services at Berea, a series of gospel meetings was begun with the Middle Island Church, continuing three weeks. There was a deep interest manifested from the beginning, and the attendance was excellent, though the roads were bad and much of the time the weather unpleasant. The church supported the meetings loyally. Too much praise cannot be given for their earnest labors. All were benefited in the spiritual uplift and in the increased confidence in one another. It is notable, that, lacking the labors of a pastor, they keep up regular services. They earn his pay.

The efficient and the evergreen Salt Lake Bible school. They rank high in the township and county reports. The efficient chorister, Forrest Grover, and the organist, Miss Blonda McLain, are especially worthy of commendation.

Our people are actively connected with the Farm Bureau movement in the neighborhood, under the direction of an unusually active county agent. Many enterprises for the social uplift and betterment are under way, with promise of increasing interest and usefulness.

We have here a worthy people and a worthy field for aggressive Christian effort. The awakened interest and the dozen who professed, augur well for the future progress of religious work in the community.

A state road seems assured past the church doors, which will render the place much more accessible, enabling a larger number to attend.

L. D. SEAGER.

WANTED: A PREACHER

Among some of my old papers I found the enclosed production. It was written by some theological students of Chicago in 1893, but by whom I do not remember.

-Frank Kurtz, Modesto, Decca, Ind.

A preacher with most handsome face, and beaming eyes and earnest look. His every gesture full of grace. Perfection he without a crook.

His voice must be of sweetest sound, Not too low, and not too loud.

The desk he must not pound, Be not too meek, nor yet too proud.

A young man with an old man's head, and a manly strength of purpose.

A man of whom we can say, I come better, but I never yet plain.

Two sermons every Sabbath day.

This man of ours must always preach;

For he must work and sail;

And in the Bible school must teach.

Then he must visit all around;

And call upon the sick and well,

Yet at the Mill Hill.

To hear the news we have to tell.

He must not wear a tall, silk hat,

Nor a sport a cane, nor a ring.

His body may be in the sun,

Too loud and strong he must not sing.

His people he will never scold.

Nor take to him a person he disdains.

And never, never, be so bold

As to arouse his weakness and feel.

But all the promises, like flowers

Doe up in bouquets fresh and sweet,

With pleasant words in fragrant showers.

And we will search and look around,

If he be known, and he is not.

Perhaps we'll call him when he's found.
larger demand on your powers than any previous student generation has made upon a faculty.

Accordingly, there is less use in the class room to what you have to offer; you are to teach

1. To work;
2. To do intellectual tasks with enthusiasm;
3. To analyze problems and situations, to put your teaching ability in it. These qualities are what count in a teacher in the undergraduate college.
4. To cultivate an unerring intellectual curiosity;
5. To exhibit the tolerance of other men and their views without growth of real understanding;
6. To grow in refinement of manners and of soul;
7. To love truth, to appreciate beauty, and to covet goodness.

Important as are your subjects and department, they are only one of several. Part of your success at Washington College depends upon your willingness to cooperate in the college's common educational project of developing effective citizens.

In order to see the ends I suggest the following methods:
1. In your courses state clearly and repeatedly the several objects and often those of your department.
2. Indicate frequent objectives more humanly;
3. Estimate the value of the difficulty and problems of life;
4. Give your students a lively sense of the necessity of your subject and of its intimate relation to life;
5. Stress the utility of all knowledge and avoid on your part a partially departmentalized outlook;
6. Look at your work frequently from the point of view of the man on the street, of the intelligent non-collegiate, and of the employer who is going to have to take the student after graduation for the task you have set for the student, to judge your work and methods to the man who does not understand college work.
7. Work harder than you expect your students to work;
8. Keep growing scholastically yourself;
9. Be a vital human being.

I am moved to mention some of these matters because they are the topics of discussion in every gathering of students, and I am sure, at the beginning of your year and the departments you should learn:

1. To work;
2. To do intellectual tasks with enthusiasm;
3. To analyze problems and situations, to put your teaching ability in it. These qualities are what count in a teacher in the undergraduate college.
4. To cultivate an unerring intellectual curiosity;
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1. In your courses state clearly and repeatedly the several objects and often those of your department.
2. Indicate frequent objectives more humanly;
3. Estimate the value of the difficulty and problems of life;
4. Give your students a lively sense of the necessity of your subject and of its intimate relation to life;
5. Stress the utility of all knowledge and avoid on your part a partially departmentalized outlook;
6. Look at your work frequently from the point of view of the man on the street, of the intelligent non-collegiate, and of the employer who is going to have to take the student after graduation for the task you have set for the student, to judge your work and methods to the man who does not understand college work.
7. Work harder than you expect your students to work;
8. Keep growing scholastically yourself;
9. Be a vital human being.

I am moved to mention some of these matters because they are the topics of discussion in every gathering of students, and I am sure, at the beginning of your year and the departments you should learn:

1. To work;
2. To do intellectual tasks with enthusiasm;
3. To analyze problems and situations, to put your teaching ability in it. These qualities are what count in a teacher in the undergraduate college.
4. To cultivate an unerring intellectual curiosity;
5. To exhibit the tolerance of other men and their views without growth of real understanding;
6. To grow in refinement of manners and of soul;
7. To love truth, to appreciate beauty, and to covet goodness.

Important as are your subjects and department, they are only one of several. Part of your success at Washington College depends upon your willingness to cooperate in the college's common educational project of developing effective citizens.

In order to see the ends I suggest the following methods:
1. In your courses state clearly and repeatedly the several objects and often those of your department.
2. Indicate frequent objectives more humanly;
3. Estimate the value of the difficulty and problems of life;
4. Give your students a lively sense of the necessity of your subject and of its intimate relation to life;
tudes interpreting to them the word of life. He had longed and prayed for the full consecration of his church members to the great task in order to fill the need for the surrendered lives in the church today. He was not unmindful of those loyal souls, a part of every church, who back their pastor's efforts with their prayers and money; but he could not be satisfied while any of the members failed to catch the vision. He thought of some of the business and professional men of the congregation—great-hearted men, whose integrity and capabilities had made them outstanding in the business world, whose interpretation of life was in terms of the material; the program of Jesus Christ was a side issue.

The Voice

Far into the night the pastor wrestled with his problem: Why had he failed to reach those outside his church? Why did so few in his great evening audiences respond to the invitation that was given at the fight you will find the average preacher, representative of the King whom you profess to love and serve your loyalty and support. Let him know that he can depend on you. Pray for him, stand by and encourage him, for much as he has failed because his problems and tasks were not shared by those whom he sought to lead.—Lillian Swan, in the Baptist.

AN AGE OF PROBLEMS

We are living in an age whose problems try the bravest hearts. But in the thick of the fight you will find God’s bared heart, giving the best he has to lead his people in the way of the abundant life. Give this representative of the King whom you profess to love and serve your loyalty and support. Let him know that he can depend on you. Pray for him, stand by and encourage him, for much as he has failed because his problems and tasks were not shared by those whom he sought to lead.—Lillian Swan, in the Baptist.

WALWORTH, WISCONSIN

PASTOR E. E. WITTER'S ANNUAL REPORT

To the Walworth Seventh Day Baptist Church in annual meeting assembled, January 1, 1928.

DEAR BRETHREN:

Another year has passed and we are gathered here today to take review of the work of the year and to plan, as best we can, for the immediate future. During the year the pastor has preached fifty-one sermons, given five addresses, and attended five funerals. Death has entered our church once during the year and the inquiry, am I failing to make plain the gospel of salvation through Jesus the Christ.

During the year the pastor has sought service they had never known. The meetings were called to order: Mrs. P. Clarke, Miss Mrs. W. M. Jeffrey, Denver, Colo., which she says her mother, Mrs. Wardner Davis, Salem, Wis., to which was adopted. Receipts for the month were $194.72. There were no lame D. Burdick. The meeting was called to order: Mrs. J. F. Whitford, Mrs. W. M. Jeffrey, Mrs. L. M. Babcock, Visitor, Mrs. Ella Burdick. The meeting was called to order by the president, Mrs. West, who read: Matthew 1:20: 44-58. Prayer was offered by Mrs. Shaw. The treasurer read the monthly report with which he was very much pleased for the month were $194.72. There were no disbursements. The balance on hand, $300.62. The treasurer then read a letter from Secretary Wilbur D. Babcock. The corresponding secretary read the minutes of the board panted: Mrs. Charles Thorngate, Excelsior, Minn., who says she says her mother, Mrs. J. H. Babcock, has not yet recovered from her recent illness; Mrs. Walter Greene, Annandale, Minn., who says: Mrs. Wardner Davis, Salem, Wis.; Mrs. M. W. Jeffrey, Denver, Colo., concerning the requirements for their ladies' society to affiliate with the Woman's Board; the Foreign Missionary Conference of North America, asking that the board unite with other boards in a day of prayer on January 5, 1928; the Woman's Foreign Missionary Baptist, concerning a publication, the World Missionary Atlas. The corresponding secretary read the minutes of the board, the message to the local societies. After discussion it was voted to observe the day of prayer, and that Mrs. West be the chairman of a committee to arrange it. A motion was made that the president appoint a committee to meet Mrs. A. E. Whitford on Thursday, January 5, 1928, to combine the board meeting and the observance of the day of prayer for mission boards.

MRS. A. B. WEST,

President.

MRS. L. M. BABCOCK,

Secretary pro tem.

WALWORTH, WISCONSIN

(Continued from page 56)

hinder an opening of the heart to a full and free admission of Christ, the blessed' Savior, God. What fools we are! In doubt we beg a sign, and learn of the

I wonder why God made the trees to bend, Never unmoving, rhythmic with the wind. Men's pillars, rigid rock laid end on end, Are still and dead. But glad trees and their

From quivering aspen leaf to tallest pine,
Are breathing, breath on breath with truth
God. What tools are we! In doubt we beg a sign,
When all about us, even in the clo'd
Of God beneath our feet, God's bared heart throbs.
The whole world's holy ground, but we tramp
With booted feet, scornful and scoffing mobs
Of clay, blindly rejecting to the last.
God moves upon the surface of the deep,
A man but stirs a moment in his sleep.

MINUTES OF THE WOMAN’S BOARD

The Woman’s Executive Board met with Mrs. J. F. Whitford December 5, 1927.

Members present: Mrs. A. B. West, Mrs. Edwin Shaw, Mrs. A. E. Whitford, Mrs. J. F. Whitford, Mrs. L. M. Babcock, Visitor, Mrs. Ella Burdick. The meeting was called to order by the president, Mrs. West, who read: Matthew 1:20: 44-58. Prayer was offered by Mrs. Shaw.

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with other boards in a day of prayer on January 5, 1928; the Woman's Press, concerning a publication, the World Missionary Atlas. The corresponding secretary read the minutes of the board, the message to the local societies.

After discussion it was voted to observe the day of prayer, and that Mrs. West be the chairman of a committee to arrange it. A motion was made that the president appoint a committee to meet Mrs. A. E. Whitford on Thursday, January 5, 1928, to combine the board meeting and the observance of the day of prayer for mission boards.
est, and for the encouragement of others, and the strengthening of a general interest in the work of the church.

The church is to be congratulated in the liquidation of the heavy debt that has hung over it, like a nightmare, for the last three years. Can we not all now rise to the needs of the coming Autumn? The task is urgent, and in the very near future, the funds needed to make the necessary repairs upon the church building and parsonage, repairs so needed to save the decay that is now destroying both pieces of property? May we not emulate the Israelites, who brought of its various branches, nearly $80 this last year. This has been a pleasure rather than a burden.

We have been observing Thanksgiving for the past two hundred years before Washington was elected President, but they did not live in the land which is now the United States.

And the stars heard, and the sea; To the anthem of the free.

We do not want to forget, however, that they were happy with the little they had, and that many people today who have abundance are not happy. Do you know what made them happy? You do, of course.

As I spoke of the Ten Commandments that are on the wall of the old, old church to see whether we are living up to the high things. I hope some people in Plymouth (all there were) to meet together and thank God for a harvest of things to eat sufficient to feed them through the long cold winter that was coming on.

We find comfort in the fact that they never thought of having, and we enjoy pleasures such as they never dreamed of. When we think of their meager store and then of our abundant harvests of good things, we feel sorry that they did not have more. And when we think of all the things we have to enjoy in our day, and then of their homes and surroundings, so poor and barren, we wish they might have had more good things to enjoy.

In giving back to New England, and that every nation to every life is God's love for you. Do not grieve God by forgetting him. Thank him for all his goodness, and sincerely promise him once more, each Thanksgiving day, that you will strive to do whatsoever he would have you to do.

CHINESE ASK FOR RETURN OF CHRISTIAN MISSIONARIES

The fifteen American missionaries who were on the staff of Nanking Theological Seminary, Nanking, China, until last spring, were not invited to return to their posts by the Chinese members of the faculty. Word to this effect has been received from Dr. Li Heo-fu, secretary of the faculty and professor of history, by the Methodist Board of Foreign Missions, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, the Woman's Foreign Missionary Society of the Methodists, and the Executive Committee of Foreign Missions of the Presbyterian Church at Nashville. These bodies unite in carrying on Nanking Theological Seminary. The petition bears the names of nine other Chinese professors and instructors in addition to Dr. Heo-fu. The number of the seminary staff are now in the United States, although some of them have remained in Shanghai and in other cities of China awaiting opportunity to return to Nanking. Dr. Harry Fleming Rowe, president of the seminary, says in their petition the Chinese professors say: "The Chinese faculty, the Chinese pastors, and the seminary students sincerely hope that the government of the United States will return to China as soon as possible. The seminary has educated many good missionaries and other workers. Their work is necessary, and the success is really due to our foreign friends who have helped with all their heart and strength in various ways."

"The situation in Nanking is undergoing great changes at present. No one knows whether the government will be in Wuhu or Wuchang. Their future and our award of the church is hard to tell. The problem regarding the registration of our seminary under the government can not be solved until the political situation is settled. Those who are apparently hostile toward churches and seminaries are of good character and will do all they can to help. For the time being, our friends who have helped with all their heart and strength in various ways have been asked to return to Nanking, China, where they can continue their work without hindrance."

(Continued on page 61)
The Sabbath Recorder

The Eighth Day - Baptists are Congregational as to Church Polity.

The Seventh Day Baptists were largely responsible for the organization of the General Conference of Seventh-day Baptists, which was held in Providence, Rhode Island in August, 1927. The work of the conference was conducted through the representatives of the churches present, and the decisions made were binding upon the churches. The work of the conference was well attended and participation is expected in the future.

The Sabbath Recorder

The Sunday-Sabbath Day Topic: How our church does its work (Eph. 4: 17-32, Denominational day-beginning Christian Endeavor week)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What work could the church do if no one did more than I do? This question strikes me quite forcibly, and it is well for us to meditate upon it. We know that an orchestra is composed of many different musicians, each one playing a certain instrument. Each success of the orchestra depends upon whether each member does his work faithfully and well. If one member does not do his part, the whole orchestra will be discord.

We are members of the church, and each one of us has a certain work to do, and a certain responsibility. If the church does its work, we must do our part of the work faithfully, and we must work together harmoniously. When there is discord among the members the work of the church does not go forward.

Let us each ask ourselves this question: What kind of a church would my church be, if everyone were just like me?

MY DENOMINATION

REV. WILLIAM M. SIMPSON

The Seventh Day Baptists do not recognize the authority of any human being over the church. They are a voluntary association of people who believe in the inspired word of God and in the second coming of Christ.

THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Interdenominational Christian Endeavor Superintendent Sabbath Day, January 26, 1928

Topic: What has my church a right to expect of me? (1 Corinthians 12:21-31; 13:1-13)

CHRISTIAN ENDEAVOR NEWS NOTES

WATERFORD, CONN.—Our society has eight members, two initiate, one principal, and five associate. Our weekly prayer meetings are well attended and participation is good. The three have active and other committee meetings and bi-monthly business meetings. All the chairmen of committees co-operate separately in fact the cooperation is fine in the whole society.

We have been having a fine missionary study class under the auspices of the Missionary Committee and led by Pastor Ogden.

We studied two books on Africa, the last "Thinking with Africa," being especially valuable. One meeting was spent on the work of one of the Board of Foreign Missions in the West Indies and South America. Each chapter was assigned to a different member of the class and each chapter was studied and approved very satisfactorily to all. We are to continue the class on Mr. Ogden's return, meeting every other week as before.

JOSEPHINE MAXSON.

CHINESE ASK FOR RETURN OF CHRISTIAN MISSIONARIES

(Continued from page 59)

that the seminary students who do not exist in China is now a well-known fact. Although the trouble-makers used their power to oppose religion to the extreme, they have shaken the faith of some of the Christians; they have not shaken those who are real and faithful Christians.

"Some Christians suspected that the seminary students had something to do with the looting of Nanking. This is contrary to our belief, but in two wolves among the flock, it is surely not the main body of seminary students, and it cannot represent the whole student body. We welcome the foreign faculty to return to China as soon as possible."

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, announces that he has received a petition from Christian Endeavor societies in China asking for the return to mission work there of all the missionaries and Christian Endeavor workers. The petition is signed by thirteen leading Chinese Christians including pastors, school officials, army officers, and Christian Endeavor directors.

From the Chinese Christian leaders in Shantung province, China, Dr. Diffendorfer has also received request for the return of Dr. and Mrs. L. A. Warnshuis, Rev. and Mrs. Perry O. Hanson, Mrs. R. L. Leitze, and Rev. and Mrs. Earl E. Hibbard, who were evacuated last spring from the city of Taianfu. Action of the Methodist Board is that missionaries will be returned to their stations in China on request of the Chinese.—A. L. Warnshuis, Foreign Missions Conference of North America.
CHILDREN'S PAGE

JESUS WINNING A VICTORY

MRS. ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, January 14, 1928

DAILY READINGS
Sunday—Victory over pride (John 13: 1-15)
Monday—Victory over disease (Mark 1: 29-34)
Tuesday—Victory in Gethsemane (Matt. 26: 39)
Wednesday—Victory before Pilate (John 18: 28-40)
Thursday—Victory on the cross (John 19: 16-30)

Wednesday-Victory before Pilate (John 18: 28-40)
Thursday—Victory on the cross (John 19: 16-30)

Sabbath Day—Topic: Jesus winning a victory (Matt. 4: 1-11)

MRS. EMMA JEFFREY
Nortonville Junior Superintendent

Dear Children:

We are just starting on a new year, and I wonder how you feel about it. If you have resolved to make this year the very best one you have ever lived? One resolution I am especially anxious for you to make, and that is that each of you will do his or her part to make our page much better this year than it was last year, much better each week than it was the week before.

I wish to thank all those who have helped so splendidly during the past year, and urge you all to continue in the good work. I am hoping to hear from many more as the weeks go by. Wouldn't it be fine if every single Seventh Day Baptist boy or girl who is able to write would write a story or letter for the SABBATH RECORDER?

Today I was delighted to hear from three of my dear little friends, Frances, Doris, and Martha Langworthy. Thank you, dear girlies, your letter is fine and I hope you will write often. I have been looking for a letter from you soon, since you promised to write to me after Christmas, and I felt sure you would keep your promise.

Lovingly yours,

MIZPAH S. GREENE.

A LETTER FROM THREE LITTLE SISTERS

DEAR MRS. GREENE:

We enjoy reading the Children's Page in the SABBATH RECORDER, so we thought we would write a letter.

We all spent Thanksgiving at Verona and had a nice time. We were gone nearly six days. When we visited Grandma Davis, aunts, uncles, and cousins. We drove our car and had a lovely ride. We went by Canandaigua Lake and counted one hundred eight ravines near the lake. It had been a rainy season and the water tumbled along like falls. It was very pretty. We came home by Lake Keuka and that was pretty, too.

We had a merry Christmas and had a lot of nice things. Our little brother Russell had a snazzy truck, which enjoyed the most. We had nice boxes of writing paper, game, pencils, boxkinderchefs, candy, and a lot more things. We all had our dinner with Grandma Langworthy and Uncle Edson at Andover.

We have some pets. We have two black and white kittens, whose names are Fluffy and Buddy. We have a pair of bantams. They are very amusing. One day we could almost have believed a rooster was on the perch. We looked all over, but we couldn't find her anywhere. At last we found her on the cow's back. They both sleep on her back when it is cold. We have a nice Jersey calf.

We all like to go to church and Sabbath school at Alfred Station, and sometimes we go to church at Andover in the afternoon, too.

A happy New Year!

Your loving friends,

FRANCES, DORIS, MARTHA LANGWORTHY.

Alfred Station, N. Y., December 29, 1927.

MARRIAGES

HUG-WOODEN.—At the Seventh Day Baptist parsonage, Plainfield, N. J., November 29, 1927, by Rev. Alva J. C. Bond, Victor James Hug, Jr., of the daughter of Mr. and Mrs. Charles H. Hug, of Diamond, Penn., and Annabelle Wooden, both of Lambertville, N. J.

MOORE—WILKINSON.—At their home in Battle Creek, Mich., December 15, 1927, Miss Mae Elizabeth Moore and Rev. Milton H. Wilkinson, of Brookfield, Wis., were united by Rev. H. W. Hull, in the seventh day ministerial service.

ANDERSON-SCHRAEDER.—On December 27, at the Seventh Day Baptist parsonage, Milton Junction, Wis., Jacob N. Anderson of Iowa, and Miss Ada D. Schraeder of Milton Junction, Wis., were united in marriage by the Rev. John F. Ransdol of Milton Junction, Wis.

DEATHS

COON—Oscar Le Verne Coon, son of Thomas and Abbie Davis Coon, was born in Brookfield, N. Y., on November 25, 1847, and died in Albion, Wis., December 20, 1927, after a lingering illness of several years. He was the youngest son of a large family, the last survivor of that family being a brother, Deacon George G. Coon, of Milton, ninety years old.

At an early age he accepted Christ and joined the Brookfield Church. When in his teens he came to Wisconsin and entered the day school at Alma, a boarding school at Albion Academy. In 1864 he was united in marriage with Miss Abbie Davis, and they first made their home in Minneapolis, then in Janesville, Wis., until 1881, when they moved to Milton Junction, near Albion, where he became a very active member in the church and school of that place.

For nearly thirty-five years he has lived in his present home in Albion, and in 1910 was ordained deacon of that church, where he served faithfully as long as his health would permit. His aged widow has been his constant companion for the past five years and has cared for him lovingly and faithfully. He was a kind husband and father and greatly interested in his church and fellow men.

One son, Kenyon B., passed away March 1, 1921. Surviving are his bereaved widow and his daughters, Mrs. Fred Palmiter, and Mrs. Mabel Emerson, both of Albion, and his son Roy Coon of Stoughton.

Farewell services were held from the Albion Seventh Day Baptist church, December 28, 1927, under the direction of Pastor Hurley, assisted by Rev. Mr. and Mrs. C. S. Sayres, their son, and a number of dear friends.

GRASS—Selden J. Greene was born September 20, 1844, and died August 23, 1927. She was the daughter of Luke and Irena Fisk Greene, and was the seventh of a family of nine children.

She was born in Alfred, where she spent her entire life. She was educated in Alfred, and graduated from the university in 1861. She manifested a deep interest in the university.

She united with the First Alfred Seventh Day Baptist Church when she was seven years old, and was married to Mr. Selden J. Greene, who was born in Brookfield, Wis., for seventy years. She was devoted to her church and devoted to the work of the church. She was the last to survive of her family. Her husband, who had been a frequent finds in attendance at the Conference and General services, was conducted by Rev. Mr. and Mrs. McCall, Presbyterian Church of Horrell, N. Y. Mr. McCall was spending his vacation in Alfred. Her funeral was at the Alfred Rural Cemetery.

Obituary was of the difficulty in securing proper information.
THE SABBATH RECORDER

SPECIAL NOTICES

THE SABBATH RECORDER

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pagamento, Brazil. Send remittance to the treasurer, S. Davis, Westervelt, N. J.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the 5 V. M. L. A. Building, 334 Montgomery St., Syracuse, at 2:30 p.m. followed by preaching service. The congregation is interested in making prayer meetings in the evening available to the surrounding district. For further information write to Rev. W. J. Wright, 1427 W. Colvin Street, Phone Warren 4272. The church is opposite the Syracuse University and next to the Empire Motor Hotel.

The Seventh Day Baptist Church of New York City, 511 Eighth Street, corner Sherman Avenue, welcomes all visitors. Services are held at 10:30 a.m. Sunday School, 12:30 p.m. and 5:30 p.m. The church is located in the heart of New York City and near public transportation. For further information write to Rev. John A. Hamilton, 124 New York Blvd., New York City.

The Seventh Day Baptist Church of Philadelphia, 2223 North Market Street, corner of 22nd Street, welcomes all visitors. Services are held at 10:30 a.m. Sunday School, 12:30 p.m. and 5:30 p.m. The church is near public transportation and easy to reach. For further information write to Rev. William H. D. Allen, Ohio.

For Sale—A seven-room, hard brick bungalow, in the city of Denver, Colorado, in a quiet residential section. The house is located close to the park and transportation. For further information write to Mr. Lloyd Burdick, 4012 6th Street, Denver, Colorado.

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RECORDERS WANT ADVERTISEMENTS

Theological Seminary.

-renowned Seminary.

EXCERPTS FROM A LETTER

Dear Sir:

I am interested in the ladies of the Society of Friends. Their religious beliefs are highly esteemed by me, and I desire to learn more about them. I would greatly appreciate any information you could provide.

Yours sincerely,

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