TESTIMONY OF SUNDAY KEEPERS

There has been almost a revolution in the attitude of many persons toward Seventh Day Baptists and the Sabbath doctrine, as the following expressions show. "It was a distinct loss that the seventh day, or Jewish Sabbath, gradually fell into disuse; for it represented the commemoration of the creation of all things by God, when God rested from his work which he had created and made—a point of attachment to the natural order, in keeping with the Catholic purpose."—Allen's "Christian Institutions." "I would rather keep Saturday"; "I am sorry the Church left the Sabbath and baptism"; "Without doubt the Bible is on your side"; "If not a Seventh Day Baptist I am at heart a Seventh—nay Presbyterian. The Sabbath ought to be a rallying point for all who believe in the Word of God. What added power would come to the appeal of the Church on behalf of Sabbath keeping if that appeal were based upon the Bible."

So it seems to us, the weekly and divinely appointed religious rest day is a better symbol of religion, and a better basis for Christian union than, for example, a common mode of baptism, an open communion table, or open church membership, however desirable we may think these to be.

—Dean A. E. Main
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., July 25, 1929. Those who are interested in the purpose of the Conference are invited, and will be gladly administered and assigned for the weekend in accordance with the wishes of the donors.

For information as to the Finances and the Denomination, Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST MEMORIAL

(The Incorporator, 1861)

President—William M. Stellman, Plainfield, N. J.
Assistant President—Mrs. A. F. Randolph, 240 West Front Street, Plainfield, N. J.
Recording Secretary—Mrs. A. F. Randolph, Plainfield, N. J.
Treasurer—Miss Ruby Coon, Janesville, Wis.
ASSOCIATIONAL SECRETARIES

President—William M. Stellman, Plainfield, N. J.
Assistant Secretary—Mrs. A. F. Randolph, Plainfield, N. J.
Recording Secretary—Mrs. A. F. Randolph, Plainfield, N. J.
Treasurer—Miss Ruby Coon, Janesville, Wis.

AMERICAN SABBATH TRACT SOCIETY

Board of Directors

President—Charles R. Randolph, Maplewood, N. J.
Recording Secretary—Arthur R. Winter, Plainfield, N. J.
Assistant Recording Secretary—Alva J. C. Bond, New Brunswick, N. J.
Financial Secretary—Mrs. Ethel L. Littrow, 203 Park Avenue, New York, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—Mrs. Mary E. Mason, Battle Creek, Mich.
Treasurer—Mrs. Mabel R. Babcock, Battle Creek, Mich.

SABBATH SCHOOL DIRECTORY:

(1845-1847)

President—Benjamin F. Johnson, Battle Creek, Mich.
Assistant President—Miss Ruby Coon, Janesville, Wis.
Treasurer—Mrs. Mabel R. Babcock, Battle Creek, Mich.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

President—George B. Ross, Chairman, Milton, Wis.
Assistant President—Bert C. Nunn, Milton, Wis.
Recording Secretary—Mrs. Alice Fiddler, Battle Creek, Mich.
Treasurer—Mrs. Alice Fiddler, Battle Creek, Mich.

ANNUAL CONFERENCE

President—William M. Stellman, Plainfield, N. J.
Assistant President—Mrs. A. F. Randolph, 240 West Front Street, Plainfield, N. J.
Recording Secretary—Mrs. A. F. Randolph, Plainfield, N. J.
Treasurer—Miss Ruby Coon, Janesville, Wis.

Our dear Father in heaven, we lose thee, becoming our loss, we love thee. Will thou help all those who are in trouble and to refresh in thee as our bountiful benefactor. Help us to love thee, that we may know thee in all our troubles and cares. Give us, we pray thee, a deeper sense of the love and grace, and help us to listen to thy voice calling us nearer to thee. Thou knowest our needs better than we, and understandest all our trouble. We would cast all upon thee, remembering the great kindness of thy grace. Will thou help all who are heavy laden to seek thee for the help they most need. Will thou inspire every needy heart with the divine power of truth, and may the hungry soul be fed. Lead us from darkness into light that we may see thee as thou art, and trust thee more perfectly.

We pray thy, every home into which the Sabbath Recorder comes, that fathers, mothers, and children to be courageous and trust in thy love. Will thy will be done in all of our churches. In Jesus' name. Amen.

Sabbath Day

Of course Sabbath was the great day in the Western Association. So it is in all of them. The Church had charge, and the choir corner to the left of the pulpit was packed full.

There were two services at ten-thirty. The main one was in the audience room, and there was a fine children's service in the basement.

After a stirring praise service led by the choir and the invitation by Rev. Walter L. Greene, Pastor Warren led in the responsive reading, and starting with the words, "The Church was built." Ten thousand were seen, and we were glad to have them.

The regular meetings of the Board are held on the third Thursday in January, April, July, and October, and at other times as may be necessary.

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money for such a purpose. This would help the good cause. We have made some progress in this line, but the end is only partially realized.

In these years when we have a pleasure-

mad world and a world crazy to get rich, we do so many spiritual things that could be done. That life—a life that will inspire young men to enter the service, and also furnish the assu­rance, by an endowment, that they shall not be left to come to want when they have worn themselves out in the ministry.

Other denominations are feeling the stress and strain along these lines.

Look at our shortage in the Onward Movement this year. It is significant that we have a banner year, but our debts are growing to our last year's budget. This ought to be a time to enter the service, and also furnish the as­urance, by an endowment, that they shall not be left to come to want when they have worn themselves out in the ministry.

After the song, Miss Elizabeth Ormsby, secretary of the association, had charge of the young people's services. After the song, "Onward Christian soldiers," the reading of John 15 and several prayers, the song, "Nearer my God to thee," struck the key note for the services. Five brief addresses followed. Their sub­jects were (1) The Church in the Home; (2) In the Church; (3) For Active Service and Liberal Giving; (4) In the Community; (5) The church.

These papers are all to appear in the Young People's Department of the Re­corder. These young people seem to be alive to the idea of preparing to fill the places left vacant when the dear old people are gone.

Brother Alva L. Davis made a plea for the organization of a Young People's Seventh Day Baptist Christian Endeavor Union, to promote loyalty to our good cause. Groups from different places might get to­gether for inspiration and help in such a movement. He recommended an Associa­tion Union. The song, "Take the name of Jesus with you," closed this good service.

SABBATH AFTERNOON

After dinner every one seemed happy and the spirit of sociability took possession of old and young. Loss of hearing makes it quite difficult for the editor to chat with people, but he stays off to the old cemetery and dreamed around there for some time. It is the old burying ground adjoining the first church ever built where the old church did. Many people who have lived years in Nile will have no tombstone, for there are no weather seeing houses; but it stands out clearly with me in a memory picture of Nile seventy-six years ago. A man by the name of Clarke lived in it, who had a son, Almeron, about my age.

Of course the old "churchyard" was years ago, practically abandoned when the Mount Hope at Friendship was established; but that very thing made it interesting for an "old-timer" to stroll around among the memorials of his old childhood friends and neighbors. I do not need to tell you that I found this an interesting hour. Recollec­tions of many scenes, and the story of some good deeds and kind words came with the sight of many names on those old tomstones. Thus the very stones at the head of graves for yead old and good or the bad in the lives of those whose bodies lie beneath them.

At the association, this noon hour was well improved. It was a time of renewing acquainiances with many and a pleasant meeting of family groups. In the house, President Burdick introduced the male chorus, and entertained the company in a beautiful way.

Friends from Portville and Alfred, Independence, Little Genesee, Richburg, and other places, seemed glad to see each other, and the noon hour— or two hours—seemed all too short.

Promptly at two o'clock the meeting was called to order; and songs like "Rescue the perishing" and "O Zion haste, thy mission high fulfilling" with its chorus, "Oh! publish glad tidings," all helped to prepare hearts for the good strong message of Secretary William L. Burdick on the subject of Missions.

After the reading of an appropriate les­son from the Bible, and the singing of "Give us this day our daily bread," by Pastor Hurley Warren, and prayer by President Davis, Brother Burdick delivered one of his strongest appeals for the cause that lies near to his heart.

After all, he feels that our need of workers is even greater than our need of money. Most of our ministers and missionaries have come from the smaller churches. We sorely need many of our members to make efforts of consecrated energy in the work of God's kingdom. Christian missions originated with God to overcome sin, disease, and spiritual death, and it is our mission to meet them all. Christ fought all three. God proposes to find the cure through Christian missions. A soul can not be satisfied while sin and good contend in the heart. God will gain the victory in his own good time.

The responsibility of bringing men from darkness to light is placed upon Christians. Let us join whole heartedly in co-operating in it. We can do much, whether it be against Missions I turn against God. We should always feel the duty to bring others to the Christ. If we do not feel it we are acting more than a cancer in the body of Christ, spilling religion out; we are weakening the spiritual uplift would prompt many hearts in a beautiful way.

"Come Spirit come," which was in full harmony with the sermon.

THE LAST DAY AT NILE

The last day of this association opened with blessed songs of hope and trust led
The sermon was by Rev. Walter L. Greene, who spoke the "Increasing Christ" theme announced as the general subject for this morning as on two other days of the association.

"THE INCREASING CHRIST"

In the last session the program makes the theme announced as the general subject for the meeting, the closing theme of the last session. The Margaret Dwen's stirring song services prepared us for what was coming in three addresses: (1) by Mrs. Dora Degen on The Increasing Christ in the home. Her outlook might be said regarding the increasing Christ spirit among students in the home. Her outlook was hopeful, and she will send her paper to the Woman's Department.

In Church Schools

Rev. Walter L. Greene spoke the last words of the association on "The Increasing Christ in the Sabbath Schools." Among the signs of such an increase, he called attention to the fact that great throngs of Christian workers come from the ends of the earth to the best interest in Sabbath school work. The blessings from religious education do not appear so much in outside things as in the inner man. Better results year by year came from religious training in the church schools. We need religion in education to secure best results in character.

After Brother Greene's good words, and the closing prayer by Pastor Edgar D. Van Horn, the association adjourned to meet with the Session of Nile on June 20, 1930. This dear old Nile Church will receive a blessing in more ways than one from these good meetings. And we hope the delegates from other churches will carry home this spirit of "increasing Christ" that all their home church people too may be helped to a higher spiritual life.

TRACT SOCIETY-MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met on June 16, 1929, in adjourned session from June 9, owing to the meeting of the Eastern Association occurring at the time of our regular meeting.

The Board met in the Seventh Day Baptist church, Plainfield, N. J., at 2 o'clock p.m., Vice-President William C. Hubbard in the chair.


Visitors—Mrs. Esle F. Randolph, Mrs. Theodore J. Van Horn.

Prayer was offered by the board uniting in the Lord's Prayer.

Minutes of last meeting were read.

REPORT OF THE ACTING CORRESPONDING SECRETARY

Calendar Account:

Number of calendars sold .................................. 1,219
Cost of publication ........................................ $235.93
Postage ......................................................... $244.07
Amount received for calendars ................................ 2,622.23

Deficit ......................................................... $ 7.84

These are the exact accounts of the Board for the current year. There are still quite a many calendars on hand. These will be shipped to Milton for distribution at the General Conference.

LITERATURE:

Number of Tracts sent out .................................. 786

In harmony with the action of the board at its last meeting a complete set of books has been sent to Rev. Ithamar Quigley, pastor of Mt. Zion, a Sabbath-keeping congregation at Elizabeth, N. J. For this gift Mr. Quigley has made grateful acknowledgment.

The following books were sent to Miss Lucile Prentice, Nortonville, Kan., in exchange for a copy of "The Great Test": "Sabbath History 1; "Letters to the Smiths"; "Seventh Day Baptist Missions in China"; "The Abiding God in His Holy Day." Sold:


Central Association, Lost Creek, W. Va., June 13-16—Dr. T. L. Gardiner.


Southeastern Association, Lost Creek, W. Va., June 22-23—Dr. A. J. C. Bond.

Doctor Gardiner is attending all of the Associations as editor of the Sabbath Recorder.

Term-Age Conference:

Miss Brewer, who is on her vacation and who has been attending commencement at Milton, Wis., will go from there this week to Nortonville, Kan., to assist Rev. S. Dune Oplfen in conducting a Teen-Age Conference, June 21-23. An unusually strong and interesting program has been arranged for this conference, which we believe will mean much to a fine group of young people before they head west to the Mississippi. Miss Brewer will return by way of Lost Creek to attend the Southeastern Association.

Tho' L. Titsworth, Acting Corresponding Secretary.

Voted that the remaining two hundred fifty calendars for 1929 be forwarded to Milton, Wis., for free distribution.

Voted that the communication from Secretary Willard D. Burdick be referred to the Budget Committee.

Voted that the treasurer be authorized to pay the bill for expression on literature sent to Jamaica.

Voted that our support of the publication by Mr. Mignott be continued for the balance of the Conference year.

The Treasurer, Ethel L. Titsworth, reported on the balances and conditions of the various funds.

The following expression was ordered embossed on the Administrative Tract:

"The board learn with deep appreciation of the most generous gift of Dr. Theodore L. Gardiner to the denomination in the form of $100.00 to go toward the maintenance of the new denominational building."
OUR DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

DEAN ARTHUR E. MAIN

Several weeks ago the writer was invited to meet with the board of managers and make such report of the past year's work and such suggestions for the future as might seem best. The invitation was heartily appreciated. Our conception of the work of religious education in all human life and relations measures our conception of religious education. Our concept or ideal of the Christian ministry is the measure of our conception of theological education. The field of religious education, in our notion, is not an age of crusade but a period of theological education, because it includes all ages, classes, and conditions of men, especially children and youth; while the direct purpose of theological education is to help young men and women prepare for a special and very high calling, that of the Christian ministry.

The "object of this society shall be the promotion of education in such a manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary; likewise the support of all institutions under the control of the denomination; the founding of new institutions; and the advancement of the interests of education generally in the denomination." This is the charter of the Seventh Day Baptist Education Society.

Let us be true to those whose liberal gifts and much labor made possible our Department of Theology and Religious Education at Alfred University.

In Yale Divinity School, students for the ministry can elect subjects in religious education. On Harriett there are three religious schools: one a school of missions, another a school of religious education, and the third a school of theological education. While all three have the ministry in view can elect some work in the school of religious education, but cannot register there. The Colgate-Rochester School of Divinity is appointed to give funds to establish a department of religious education in order to meet the increasing opportunity and demand for the Christian ministry.

In conclusion, permit me to make the following appeals to our churches:

not easily be over estimated. As a rule those who study together for three years form enduring friendships that will make them true fellow-workers in the after years.

In my work as a teacher general Christian doctrines, it is our duty and purpose to set forth also denominational beliefs and practices. This is an important part of our ministry, and all our work will not do.

We also teach general Christian and Church history; but there are rich and in- spiriting results of denominational history and biography with which our ministers should become familiar; and which, naturally, they are not always able to give only two years, with the idea of having the field of religious education, in our notion, is not an age of crusade but a period of religious education. Our concept or ideal of the Christian ministry is the measure of our conception of theological education. The field of religious education, in our notion, is not an age of crusade but a period of theological education, because it includes all ages, classes, and conditions of men, especially children and youth; while the direct purpose of theological education is to help young men and women prepare for a special and very high calling, that of the Christian ministry.

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In conclusion, permit me to make the following appeals to our churches:
1. Supply our treasury with funds necessary to increase our grades.
2. Honor and exalt the ministry by word and deed. The faithful and efficient pastor is well worth a better moral and financial support. He cannot do his best without such support.

Let standards of requirement for this holy calling be made still higher and higher. The best young men and women are not too good or gifted for the tasks and opportunities.

4. When large denominations and those generally considered conservative are inviting young women to enter the ministry, surely democratic Seventh Day Baptists can well afford to do the same.

5. Let there be fervent, unceasing, and believing prayer and petition for God's harvest for laborers to enter the harvest fields that are so full of promise. The grain is ripe.

Alfred, N. Y.
June, 1929.

TRAINING AND SUPPORT OF THE MINISTRY

[The following is a report of the recent convention of the Northern Baptists, in Denver, published in The Baptist, might well be read as a postscript or supplement to my article on Our Department of Theology and Religious Education. - Arthur E. Main.] J. F. Vichert, professor in Colgate-Rochester Theological Seminary, spoke on “Training and Support of the Ministry.” Every church wants the best minister it can get; and every church needs the best minister it can get. Why? Simply because the church wants its people to be well instructed and comfortably at home in all the great truths of God's Word. The church needs people who can render a worthy and effective service.

The Northern Baptist Convention and the state conventions have adopted standards for the ministry, but many in the exercise of their Baptist independence cast these aside and ordain to the ministry any man who has knowledge and trained ability, and so far as the matter of support is concerned, a man must be found for every minister.

No greater injury can be done to an ill-prepared man than to ordain him. A broad culture is needed as a foundation for ministerial training. As in the early days, so now, the minister should be the best educated man in the community. He must be a truth-seeker, one who is unafraid to face facts. These are stubborn and upsetting things, but they can not be argued out of existence. Why not welcome new learning in religion as well as in other realms? Every fact of theology was once new. At present the most disturbing facts are found in the physical sciences, but more is science verging toward religion. The speaker declared that he wanted no man trained as a modernist; neither did he want any trained as a fundamentalist. He wishes all to be trained in all that is best in both. It was the Apostle Paul who said, “Prove all things; hold fast that which is good.”

Supporting the ministry was the subject assigned to George J. White, associate secretary of the Ministers and Missionaries Benefit Board, New York. Support is different from fees or salary, since it is based not on profit but on mere willingness. The minister is not a hirer. Any church that talks of hiring a minister prostitutes a high calling. The church should furnish sufficient support to enable the minister to carry on his work without financial harassment and anxiety. To demand more than is the least which a minister can afford to accept, but what is sufficient to meet the demands made upon him. He and his family are expected to dress well, to have a home presentably furnished, to be hospitable in entertaining, to keep a conveyance for pastoral visits, and to provide their own children, which is sent around. On the other hand, the minister to expect adequate support must render a worthy and effective service. More goodness is not the only mark of a physician. He must have knowledge and trained ability, and so far as the matter of support is concerned, a man must be found for every minister.

The second year of the Clawson Infirmary, has been as successful as the first. The enrollment in the New York State School of Clay Working and Ceramics reached the past year 168, a small gain over the previous year.

The application of the board of managers for an additional building for the ceramic school to cost $175,000 was approved by the State Education Department, but the item was not included in the governor's budget for this year. The request will be repeated and it is hoped that it may be included in the budget of the governor for 1930.

For the tenth consecutive year there has been a steady increase in enrollment in the college and ceramic school, this year totaling five hundred and seven, an increase of eight over the previous year.

The health of the student body has been generally good, with no cases of sickness having occurred among the students. One death has occurred in the faculty, namely, Helen Isabelle Ellis, instructor in English. Two members of the board of trustees have passed away, Dr. Herbert L. Wheeler and Mr. Frank L. Greene.

Registration in all departments of Alfred University for the academic year 1928-1929 has been as follows:

College of liberal arts 336

Ceramic school 168

Agricultural school 63

Department of music 104

(65 being college students) Department of theology and religious education 12 (4 being college students) Summer session 150 (59 being college students)

Total 833

Of this total 128 are duplicates, leaving a total registration for the year 705 individuals, which is an increase of 40 over the total enrollment of the previous year. The graduating class numbered 99.

Academic year of liberal arts two changes will occur in the faculty of the college during the coming year. Mr. Wendell M. Burditt, M. A., of Columbia University, has been elected assistant professor of English and dramatics to fill the vacancy caused by the resignation of Mrs. Harriet L. Pawley.

Miss Ruth P. Greene, of the present senior class, has been appointed assistant librarian to fill the vacancy caused by the resignation of Mrs. Maybelle Warren.
of the superintendent and assistant nurse. That cost must hereafter be assumed by the university.

The president calls attention to the generosity and wisdom of Doctor Clawson in establishing the Clawson Infirmary, and maintaining its nursing service at his own private expense for the past two years.

UNIVERSITY PHYSICIAN

There has been an increase in student office visits to the university physician of from 265 last year to 451 this year, and an increase of house visits from 163 last year to 351 this year.

The health service for our students has never been so well provided for as it is under our present arrangement. The expense of its maintenance, however, seems likely to require more income than the proposed student fee, of $10 per student for this purpose, will provide.

IMPROVEMENT TO THE CENTRAL HEATING PLANT AND DISTRIBUTING CONDUITS

During the summer vacation extensive repairs were made on the central heating plant and conduit system under the direction of the heating department. Improvements in equipment and operation, of which Mr. N. E. Lewis is chairman, The committee employed Mr. Frank Sutton of New York City as consulting engineer, and laid a new conduit tunnel from the central plant to Ladies' Hall, and one from the central plant to Babcock Hall.

A new pump room was erected adjacent to the power house, and a new pumping system was installed. This improvement was made at a cost of about $24,000, and has resulted in much greater heating efficiency.

THE TRACK HOUSE

The building is dedicated and opened for use with the beginning of the second semester. It is a very creditable and valuable addition to our university plant. Its cost has exceeded $50,000. It furnishes an excellent equipment for the money expended. It lacks, however, some important features for a gymnasmum. It has no swimming pool. A gymnasium and swimming pool should also be provided, so that girls may practice at the same time that the other court is being used by the men.

BABCOCK HALL

On February 19 Babcock Hall of Physics was completely destroyed by fire, the cause of which is unknown. Babcock Hall house, is the Babcock Professorship of Physics, and the George B. Rogers Professorship of Industrial Mechanics. It also provided class rooms and laboratories for these departments; a classroom for mathematics and one used interchangeably by other overcrowded departments. Temporary arrangements were made for these departments in other already overcrowded buildings on the campus. In justice to these departments and to our standing as a college, it is impossible to continue these temporary arrangements through another year. A portion, at least, of Babcock Hall must be reconstructed and ready for use by the time college opens, the middle of September.

For economy and to reduce fire hazard our architects, Childs and Smith, recommend that the shops be constructed separate from the main building, in a fire proof annex, one story in height, and that the old building of Babcock be rebuilt on the old rectangular foundation, omitting the front projection and the rear projection. It is estimated that $50,000 would be required to replace Babcock Hall with the old construction and architecture. The building was cheaply built and poorly designed for emergency and to reduce fire hazard. It furnishes an area of 2,400 square feet for the Babcock Professorship of Physics, and has redressed its facing.

The expenses of our present arrangement are $286,000. For economy and to reduce fire hazard it is necessary, if the building is to be saved, to provide an area of 2,400 square feet for the Babcock Professorship of Physics, and to have its facing redressed. The total budget for the coming year without a deficit in current expenses is $292,000. The appropriation is to be made to meet the budget of the year without a deficit in current expenses. This is the only way to meet the budget of the year without a deficit in current expenses.

TRUSTEE ASSISTANCE OF FACULTY MEMBERS FOR GRADUATE STUDY

The trustees made an appropriation of $1,000 available in July, 1928, for the assistance of faculty members to study for graduate study. Five members of the faculty availed themselves of this assistance during summer school of last year. The appropriation is to be repeated for the coming year, and five members of the faculty will avail themselves of this assistance for graduate study during the coming summer vacation.

CURRENT FINANCES

It is gratifying to report that for the eleventh consecutive year the current revenue of Alfred University has been sufficient to meet the budget of the year without a deficit in current expenses. This is the more gratifying as we recall that there is an increase of $15,000 over the preceding year. The total budget for this year is $286,000.

THE CENTENNIAL PROGRAM

The burning of Babcock Hall gives a new emphasis and a somewhat changed program in the conduct of the Centennial Fund campaign. No one will question the advisability of including the rebuilding of Babcock Hall on improved lines and with fire-resisting construction in the centennial program, and this must be pushed with all possible effort. About $6,000 has now been subscribed toward the rebuilding of Babcock Hall.

ACKNOWLEDGMENT OF GIFTS

The president takes pleasure in announcing the following as a list of gifts received by the university during the past year, most of which will be applicable toward the Centennial Program Fund of one million dollars, which is to be completed in 1936.

GIFTS TO THE UNIVERSITY FOR THE YEAR 1928-29

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Louisiana T. Stevenson</td>
<td>$ 15,400</td>
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<td>Kate C. Hals</td>
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<tr>
<td>Barbara Stoves</td>
<td>$ 1,760</td>
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<td>Frances R. Biggs</td>
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<td>A friend</td>
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<td>Stephen C. Rosebush</td>
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<td>Charles P. Cottrell</td>
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<td>Horace B. Packard</td>
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<td>Mr. and Mrs. Starr A. Burdick</td>
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<td>Emmett E. Brown</td>
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<td>Charles</td>
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<td>Shirley E. Bowyer</td>
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<td>Tjalmal Hussein</td>
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<td>Eva B. Middaugh</td>
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<td>George C. Clary</td>
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<td>Norman J. and Mildred Whitney</td>
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<td>Other cash gifts less than $100 each</td>
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Total                                       $ 49,491.58

Balances unpaid on 1928-29 subscriptions to the Centennial Fund

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<td>Leonard W. H. Gibbs</td>
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SALEM COLLEGE
Mr. M. Wardner Davis, treasurer of Salem College, and Rev. O. P. Bishop, Department of Buildings and Furnishing, Salem College, were in Plainfield on Monday and Tuesday on college business, and reported that during this year over $15,000 in cash has been raised on the "1920 Program," and that many new friends are being found.

They told also of a new cafeteria just opened for the students with new equipment throughout, much of which was donated to the college by Parsons-Sonders of Clarksburg. The Vitroline Table people of Parkersburg, and by Mr. and Mrs. George H. Trainer of Salem.

Mr. Davis and Mr. Bishop are returning from an extensive trip in seacoast states during the last three weeks. They announced a nice check from Mr. John W. Davis, of New York City. Mr. Bishop on this trip presided in Shiloh and Marlboro, in New York City, in Westerly, and in Ashaway.

SONG OF OUR FLAG
A bit of color against the blue;
Rust of the morning, blue for true;
And red for the kindling light of flame,
And white for a nation's stainless fame.
Oh, ring it forth to the winds afar,
With hope in its every shining star!
Under its folds wherever found,
Thank God, we have freedom's holy ground.

It may never be furled through age-long years—
Don't you pray, amid starting tears,
And the red, white, and blue is over us all?
From the schoolhouse peak, and glad young throats
Thank God, we have freedom's holy ground.

Oh, ring it forth to the winds afar,
With hope in its every shining star!
Under its folds wherever found,
Thank God, we have freedom's holy ground.

A SONG OF THE SCHOOLHOUSE
Take to their places of entertainment.

FOR CONFERENCE DELEGATES AND VISITORS
EDWIN SHAW
Chairman of General Committee

The arrangements for entertaining the General Conference this year do not differ very much from the arrangements of former years. Two changes, however, may be noticed. First, there will be a registration fee of fifty cents, with the understanding that the amount for any one family does not exceed one dollar. This arrangement, of course, will not be rigidly enforced to the exclusion of anyone from attending the meetings, especially in case of those who are present for only one or a few sessions. The purpose of the fee is to provide a sum to help pay the expenses of the Conference, especially in paying for the programs and the simple badges which are to be given all. Second, breakfasts, as well as the other meals, will be served in the Conference dining hall, and it is hoped that delegates and visitors will rather insist on taking their breakfasts in the dining hall instead of in the homes where they are being entertained for the night. This arrangement is intended to give opportunity for the local people to attend the forenoon sessions of the Conference.

No charge is to be made for rooms anywhere, in private homes, in the dormitories, or in hotel rooms.

The arrangements for the entertainment committee, Dr. A. L. Burdick, Milton, Wis., stating three other forms of worship is noticeable in the faces they go. There is an amazing change, noticeable in the faces of the people as we study their expression, in their relations with each other, and above all in their attitude toward life. Jesus in the heart and life could not do otherwise.

So it is a brief prayer may say that missions make life better in exactly the degree to which they bring Jesus into the lives of others.

DAILY READINGS
Sunday—By its gospel (1 Cor. 2: 1-5)
Monday—By its ideals (2 Cor. 6: 14-18)
Tuesday—By its transforming power (Rom. 12: 1, 2)
Wednesday—By its faith (Rom. 10: 12-18)
Thursday—By its benevolences (2 Cor. 8: 1-15)
Friday—By its inspiration (2 Cor. 5: 1-21)
Saturday—By itsTopic: How the Church is making our nation better. (Matt. 13: 31-33; Luke 4: 18, 19)

What would be the condition of our nation if there were no Church influence here? What has the Church accomplished in the past? What is it doing today? What are some tasks still awaiting it? Apply these questions to the individual church and community, as well as to churches in general and the nation.

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH
Intermediate Superintendent

Topic for discussion this week—Saturday, July 27, 1929

DAILY READINGS
Saturday—A call to repentance (Jonah 3: 1-10)
Monday—A call to bless (Gen. 12: 1-3)
Tuesday—Transfiguring a city (Acts 8: 5-8)
Wednesday—Transfiguring a Gal. 1: 1-24
Thursday—Before and after (Tit. 3: 3-7)
Friday—The purifying message of love (1 John 3: 1-3)

Sabbath Day—Topic: How missions make life better.

Don't you pray amid starting tears,
And the red, white, and blue is over us all?
May that banner stand from shore to shore,
Long may it wave o'er the goodly land,
That gathers beneath it a mighty host;
For God and liberty evermore

Don't you pray amid starting tears,
And the red, white, and blue is over us all?
May that banner stand from shore to shore,
Long may it wave o'er the goodly land,
That gathers beneath it a mighty host;
For God and liberty evermore

CHRISTIAN ENDEAVOR NEWS NOTES—LITTLE GENESEE

DEAR RECORDER FRIENDS:
No, we are not dead as a society, but the Recorder has reporter is the one who is.
We observed Christian Endeavor week
in February. At the Friday night prayer meeting topics were given by different members of our society. Sabbath day, Mr. Davis preached a young people's sermon, which was very good. At the Christian Endeavor meeting topics were given out for a few special talks. Several poems were read. We next went upstairs where we found a cake with candles and lighted candles on the table. The pledge was read. Sentence prayers were given by everyone present. We sang our Christian Endeavor prayer song, and closed with the Mizpah benediction. The meeting was felt to be a success.

Letha Crandall, Recorder Reporter.

HOME BUILDING

Mrs. L. E. Livermore

Were you to build a home, what would you do? Would you carefully choose an architect, and select your material as he suggested, would you not? Would you wish it straight and knotless, in short, perfect. You may say, "I never shall build a house!" Does it ever occur to you you are building one for eternity? Without hammer or nail or ratio, without architect, everyone is building a house. Who is your architect? There are but two.

What material are you furnishing, and to whom do you send it? Where is your home located? Every day you are sending material somewhere. Where do you send it? What country do you send it to? What town are you sending material to? And where is your mother and John, no doubt to make a home and, with agrimony for us on the cross, he arranged to leave his mother and John, no doubt to make a home.

Can we refuse such a one as he offers, bought with his blood? He has given to us life, soul and strength. Let each tell where his kind of parties of whom there are large numbers in our country. Let each tell where his friend was born in the old country to come to your meeting and tell about his impressions on arriving here and how he feels about America now.

Assign to several juniors various nationalities of whom there are large numbers in our country. Let each tell where his friend was born in the old country to come to your meeting and tell about his impressions on arriving here and how he feels about America now.

Assign to several juniors various nationalities of whom there are large numbers in our country. Let each tell where his kind of people live, their habits of life, and what is being done for the poor among the poor in their country. Each child may be in costume and use the first person in his talk, and make up a name for himself. Suggested nationalities:


Questions:

What are true Americans?

Name three great American explorers. Their nationality?

Name three great American statesmen. Their nationality?

Name three great American inventors. Their nationality?

Name three great American authors. Their nationality?

See United States histories.

Sing "Jesus loves the little children," and "We've a message to tell to the nations."

OUR OWN AMERICA

M. S. G.

The world has many nations, and all are great and wise; their splendors charm our eyes.

But to our hearts the fairest is our own America; the dearest is the nest is our own America.

We cross the distant mountains, and over sea and plain; we visit famous fountains, but soon come home again, to show our devotion for our own America, that well beloved nation, yes, our own America.

We give a friendly welcome to the strangers in our land; to them we offer freedom and a work for heart and hand, and as they earn promotion we raise them to our own station.

We'll wave on high our banner with loyalty and pride, and our standard shall be raised for honor and for right, for God and for our nation, for our own America, be high or low our station in our own America.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am out of school now. I got my promotion card Sabbath eve, June 21, 1929. There was a big crowd because it was the seventh and eighth grade commencement day. I was in the fourth grade and was promoted into the fifth grade. My teacher was Mrs. Strain. I was out back of the house the other day. I sat down on the grass and a chipmunk was sitting on a stone a little way off. In a few minutes he came a little nearer; then he got bolder and bolder, and finally came up to within a good two inches; then he picked up an apple core that was there and ran. His nose was long and pointed, and his back was brown with black and white stripes.

Your friend,

Kierwin D. Goodwin.

Alfred, N. Y.,

June 24, 1929.

Dear Kierwin:

I am glad you were so fortunate as to pass for fifth grade; but then of course I knew you would for you are a Recorder boy, and Recorder boys and girls are the...
THE SABBATH RECORDER

passing kind. Our little niece, Jeane, has also just passed from this grade. Last Tuesday afternoon she took the boat from New York, to her home in Cristobal, Canal Zone. We miss her very much and are wishing she could come again.

Your chipmunk must have been very cunning. I wonder if you have not been making a sort of pet of him to make him so tame, or ought you to have got rid of him. When I lived in Alfred some years ago the little girl next door made such friends with the birds that many of them would eat out of her hand. It was fun to watch them.

I was very much pleased to receive another letter from you and hope you will write often.

Sincerely your friend,
MIZPAB S. GREEE.
The unwritten preamble of the typical church constitution of fifty years ago seems to have been, "We the people believe that children should be seen and not heard." Little, if anything, in church life, was arranged for the benefit of children or young people. Churches were for adults; prayer meetings were for adults; and so was nearly everything else. Young people and the "grown-ups," in the eyes of the Church, were like the two rails of a railroad track, always just so far apart. But the passing of the last fifty years has given the observer of today a vantage point, and as is always the case in looking at railroad tracks, these two rails seem to meet in the distance. In fact they have met, and the church of the present provides for all ages of individuals, from the cradle roll to the oldest one among us.

This did not take place all in a day or a week or a month, but over a period of years, and I propose that we should turn back a few of the pages of our denominational history and review some of the steps involved.

"The conservation and direction of the energies and enthusiasm of the young people of the Church was the unsolved problem of individuals, the young people.

Two facts of the last fifty years has given the observer were like the two rails of a railroad track, everything else. Young people and meetings were for adults; and so was nearly everything, but we could equal the membership of those first five societies, we could feel that we had done a good work.

The Christian Endeavor movement interested our young people in church and denominational affairs, till in 1888 the General Conference changed its time of meeting from September to August, in order not to conflict with the school year. Since that time there has been an ever increasing attendance of young people at our Conferences.

Also in 1888 a committee was appointed by the Conference to consider the matter of denominational organization of the young people. The next year, a committee was made permanent. This committee, which later became the Young People's Board, pledged the support of a missionary evangelist, who gave special attention to young people's societies. Two years later, the committee pledged half the salary of Dr. R. A. McPherson, a physician and medical missionary to China. Individual societies have always had special projects ever since. "In 1892, six young men, students at Morgan Park Seminary, went out to spend their vacation in evangelistic work. They were L. C. Randolph, G. B. Shaw, T. J. Van Horn, F. E. Peterson, D. B. Coon, and W. D. Burdick." Three of these "young men" are with us to-night, while the New England Union helps one of the others by furnishing him a helper in Jamaica. Their enlistment, perhaps, grew out of the young people's movement.

We could go on naming many others who have gone out from our Christian Endeavor societies, and who have done a great work, but we do not have time for all of them. But let us not forget that we Christian en­deavorers of today must watch ourselves very closely if we are to keep the pace of those first "Christian Endeavorers." How eagerly we wish to be in the van of a great movement westward in this country. Wagon trains, and finally railroads carried thousands of people toward the Pacific coast. These people were pioneers who went to claim new fields and new fortunes. I heard, the other day, of a family living on the Pacific coast, whose fathers had toiled all the way across the continent in a wagon train. This family is very proud of its pioneer ancestors, but one is forced to wonder if those hardy men would be as proud of that family, which is content to bask in a halo of glory which it did not win. One would like to say to them, "Is this the end, or is it a stage on the journey? Is it time to settle down and talk of our great men of the past, or is it time to redouble our efforts? We are proud of them, and I wonder if they are proud of us.

It could happen to all of those who have gone before us, standing here tonight, pointing their fingers at us, and saying, as Paul said to the early Corinthian Christians, "Ye are not your own; ye are bought with a price." We may well be proud to be indebted to the noble group of Seventh Day Baptist men and women who have paid so dearly for its privilege.

How hopelessly in debt we are. The very creation of the universe, and our existence, is the crowning handiwork of God; the Saviour lived, loved and allowed himself to be crucified; the homes from which we come; a thousand things would fairly acrross at us, if we were not too much pre­occupied to listen, "Ye are not your own."
I know a young man who was in every way qualified to be an athlete. He was strong, rugged, good-natured, and well-liked. He had natural ability and was the star of his team. But his success was his undoing, and he took up one form of vice after another. Finally he took up drink and today the liquor he drinks literally says to him, ‘Ye are not your own.’

Every one of us has the power to be an athlete, to be self-respecting and respected man or woman; and it is true that each of us must lose himself in order to be one of a host of unworthy things. Which of these two things we will do depends on ourselves alone. We can not avoid the issue. It will be one or the other, and whichever it is, we will be no longer our own, for we shall have given up ourselves to something else. No matter how paradoxical it may seem one must lose himself in order to save others, even that which is not his own.

There was a time when mothers were proud to have sons go to college. But none of us would like to have that name today. The name ‘Judas’ was once honorable, but it is now a word with which we feel uncomfortable. A man can lose that name forever.

Today we’re proud to be called Seventh Day Baptists, and may no one in any way lessen the respect due that name. That name carries with it the promise of what it means to us who bear it. ‘Ye are not your own.’ This name stands for a people who are Christian. That name is respected, not just because it is a name, but because it speaks to the heart. If thou standest back of it, it must have been part of the vision of our fathers that that name should be spoken with trust and reverence. There is no man who will say that it has been a world of possibility wrapped up in the people who bear it. We may well take careful account of ourselves to see if we are living up to what our name implies.

I have attended Christian Endeavor societies, as perhaps you have, where there seemed to be a feeling of boredom. No one had any enthusiasm, and everyone was waiting for the other fellow to do something. One might think that people are stricken for want of something to do. When people feel that way, they can not exert a great interest in anything, except to make everyone feel that they are a kind of unnecessary poverty. And I think it’s surprising, the number of unnecessary poverty. If there are to be found in people’s lives, the man or woman, boy or girl, who sees boudom outside his life, who can not find anything interesting enough to be worth while doing, undoubtedly has an equal amount of boredom within him. We can not avoid the issue. It will be one or the other, and whichever it is, we will be no longer our own, for we shall have given up ourselves to something else. No matter how paradoxical it may seem one must lose himself in order to save others, even that which is not his own.

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Previous to President Bond's annual statement he introduced Dr. O. P. Bishop, of the Board of Trustees, to speak of the great work done by Mr. Randolph, a grandson of Mr. Randolph, spoke of his family life. Mr. George B. Shoup, of the Board of Trustees, spoke of the school in the morning, using for his topic, "Taming of the Shrew." The senior gift to the college was opened Wednesday morning, preceding the annual commencement concert Tuesday evening were both excellent programs and were well attended. The senior gift presentation and farewell ceremonies Wednesday morning preceded the alumni meetings, which were held that afternoon. The senior gift to the college was remodeling and modernizing the electric lighting system in the college auditorium. New fixtures and a new lighting system incorporated in the switchboard.

More than one hundred alumni attended the banquet Wednesday evening, and the alumni meetings that night drew a large crowd. The presentation was Shakespeare's "The Taming of the Shrew." Throughout the commencement program the student body was represented in many respects. The churches took part in the devotions. The program was one of the best ever held here.

THE ROMANCE OF BUSINESS

DOCTOR'S ORATION, ALFRED UNIVERSITY COMMENCEMENT

(By Charles O. P. Bishop, Vice-President New York State Chamber of Commerce)

I have been asked to speak to you with special reference to the commerce in your school, but I understand that, while at the commencement exercises held at your university in the past men have spoken on the various sciences or the professions, few thus far have represented business.

The fact of all others which qualifies me to appear as the representative of business is that I have completed this year thirty-five years of service with the New York Chamber of Commerce. The New York Chamber celebrated its 161st anniversary in April last, and is the oldest organization of its kind in the world. While it is true that there have been trade guilds in Europe for three or four hundred years, and while there have been in France since the sixteenth century organizations which are known as Chambers of Commerce, those organizations have always represented a part of the government and are not independent, volunteer organizations such as we understand Chambers of Commerce to be today. The New York Chamber is, therefore, the oldest of its type. It was organized in 1768 before the Revolutionary War and has had a continuous existence ever since.

The New York Chamber of Commerce has several features which are unique in the general field of commercial organizations but none more so than the fact that it has a limited membership and a waiting list. Its membership is individual and not by groups and firms, and may truly be said to represent the highest type of men prominent in the commercial, financial, agricultural, industrial interests not only of New York City and state, but in a large measure of the entire continent.

With this little introduction let us proceed to consider the question of Romance in Business.

It is impossible a fact that up to a comparatively short time ago the business man did not occupy a very high position in the social or political affairs of the country in which he lived. In many respects the school men who have been asked to keep the only man in business which the community knew on a low scale, socially and economically. As the years went by and the nations became more and more industrialized, the trade man was a very real and vitally important place for business in the affairs of the world. The
traders and artisans became groups with certain powers which they exercised. They banded together in guilds or associations and formed, not only of individual nations but in the intercourse of one nation with another.

During the period of the Crusades and later during the periods of exploration and discovery when men from Europe went eastward and learned of the wealth and luxury of the Indies, or westward and found many new and previously unknown products, a new kind of business developed. While in some instances missionaries followed close on the heels of the discoverer, it was usually the trader. In this general movement of intercourse international trade. It is true today that those nations which have pushed their trade with other countries are the ones who have succeeded financially and thus afforded their citizens the many advantages that resulted therefrom.

In early periods of the world's history certain cities and countries developed commercially and when, for a time at least, the merchants and traders held a relatively high place. This was true in varying degrees in Carthage, Phoenicia and Venice, but nowhere has there seemed to have been an almost universal feeling that the business man was devoid of high ideals and of knowledge of, or interest in, the arts and sciences. One man you will recall, referred to England, the pioneer in trade and industry, as "a nation of shop keepers," and this was supposed to be a money grabbing individual who looked only to the accumulation of wealth. Within the last twenty years, however, the business man has come into his own and has been able to point with pride to his calling. The success of business in the United States has been such that it has had to deal with the great nations of the earth and has created new markets for its products.

The greatest of all business men is a merchant, a trader, a business man who is a scholar, a man of wide reading, a man of high ideals, a man of broad interests. To-day the great leaders of business, including the so-called "merchant princes" occupy the very highest status both socially and otherwise. In the minds of the people they vie with each other in pointing out the great captains of industry who represent them in the world.

But what of the romance of business? We are apt to feel, I think, that there is little romance left in the humdrum of every day living. Kings and noblemen are rapidly disappearing. There is no more glory and adventure in war. The time is gone when war meant bands of music, flying banners, brilliant uniforms, spirited horses, and spectacular display; it no longer presents the romance and adventure of the open field into hand to hand encounter with the enemy. The business of war today is an unromantic, dreadful sort of an affair where they are attacked, not by the old methods of war, but by deadly chemicals and gases, by bombs dropped from the skies, and by submarines which blow up vessels in which they are sailing. No—there is little of the romantic left in war.

The world of business and trade comes in an entirely different way. We are stirred as we think of the achievements in science, in manufacturing, in industry. The stories of how the simplest of our household commodities and necessities come to be marketed form a chapter as entertaining as any Arabian Nights' tale. We include in the reading lists of our adolescent hero-worshipers the stories of successful business men and these stories, rather than the stories of the warrior, are all that is usually read. The result was that he not only received adequate remuneration at the time but a very good position when he was released from service.

There are two or three more instances which may be of interest in this connection. Many years ago a man whose business necessitated many trips between New York and Boston was asked by some of his associates to do business for them as letters and small parcels. As these requests began to grow he made a slight charge for this service. The practice continued to grow and he employed other men to assist him. From this small beginning grew the great express companies which yield a large part of the income of the civilized world.

Then there was the man who, in England a great many years ago, was asked to make arrangements for a railroad excursion for some hundred school children. He found that by taking a number of persons considerably ahead of the railroad ticket fare, hotel accommodations, and other expenses. He gradually developed this idea until the great five and ten cent stores came to be the leading railroads in most of the large cities. The result was that he not only received adequate remuneration at the time but a very good position when he was released from service. There are two or three more instances which may be of interest in this connection. Many years ago a man whose business necessitated many trips between New York and Boston was asked by some of his associates to do business for them as letters and small parcels. As these requests began to grow he made a slight charge for this service. The practice continued to grow and he employed other men to assist him. From this small beginning grew the great express companies which yield a large part of the income of the civilized world.

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When business was first, became practical for use it was owned almost exclusively by the wealthy group, which, with all its wealth, had no power to bring about reform in road conditions. It was only when Mr. Ford turned out the first of the so-called Ford cars at so low a price that almost any one could own one, that the farmers and small landowners throughout the land, having purchased these cars, found they were of little use unless good roads were obtained. The demand for good roads, therefore, and the use of cars, taxes and surtaxes to build these roads. We doubtless would have had good roads in time, but we should probably have waited for those who could afford them to pay for the enormous production and sale of the low priced car.

The recent history is the development of the chain store, the mail order business, and system of installment buying. All these have had practical results in the broad development of capitalism and controversy. On the whole there is probably as much of value as of harm in the commercialism which has just been described. We are not yet prepared to work a great revolution in the business development of this country. Thousands upon thousands of people have been enabled to purchase some of the necessities and some of the minor luxuries of life which might otherwise never have been available to them. Certainly there is no reason for the growth of commodities because of quantity buying and
There is also the question as to which man deserves the more credit—the man born with a supply of vegetables and other luxuries who did not content himself with merely enjoying his luxuries and living a life of the old Adam, or the man born with a life of want and privation who, through the exercise of will power and a high ideal of living, became a great man. I believe that the experience of thirty-five years justifies my tribute. When one reflects that all the cultural, charitable, and humanitarian movements of our community life today—hospitals, charitable institutions, museums, libraries, universities, all are supported in large measure by the business man, one must attribute the appreciation, at least, of a high ideal of living, to the fact that he has been forced to do without the things of life.

I am quite sure that the public at large would be amazed if it knew how many of the great leaders of business, whose names are to the public spirit, the civic consciousness, and the public interest in which they certainly have a great day of judgment. The scene of this world's scenes of this world's kingdoms is laid in the kingdom of God. The scenes of this world's history are all in the past. This oath of Jesus continues to be as more permanent and perpetual than the world itself.

The death penalty

Much thoughtless criticism has been launched against the Bible because of the death penalty. This criticism takes two forms: (1) The Bible is a very human book, or else no such summary punishment would be meted out for the violation of the laws and ordinances, and (2) God, such as we today worship, would never have inflicted the death penalty for violations of his commandments and precepts.

Such criticism is thoughtlessly made; it ignores the whole doctrine of salvation. The law and the prophets, in their disciplinary wise, were prompt in the administration of the death penalty. All the Ten Commandments, and all the other ordinances of the books of Moses; (2) A God, such as we today worship, would never have inflicted the death penalty for violations of his commandments and precepts.

We likewise considered Jesus' attitude toward the writings of Moses as revealed in the temptation in the wilderness: His attitude toward the Ten Commandments and other ordinances as revealed in the Sermon on the Mount; and also his attitude toward the Sabbath.

In all this study, it is evident that Jesus was teaching in perfect harmony with the Old Testament law. Jesus never criticised the Scriptures, but he did say, "Search the scriptures." Jesus criticized the Pharisees for not imbibing and applying the law and the commandments of Moses; that hedged the law about, and that it was not unmerci­fully their method of keeping the letter of the law, while the spirit of the law was trampled upon with impunity. Jesus' attitude toward the Sabbath was identical with his attitude toward the whole law and the teaching of the scriptures.

The facts are, Jesus declared in very positive language his whole attitude toward the law and the prophets. It ought to settle the whole question of the origin of the Sabbath and the sacredness of the days of rest. The day on which the Lord established his name was, and is still, a day of rest. The Lord said to Moses, "I have blessed the Sabbath, and it shall be holy unto you. Six days ye shall labour, and do all your work; but the seventh day is the Sabbath of the Lord thy God: in it ye shall not do any work, I, the Lord, have spoken." (Ex. 20:8-11.)

The law was given by Moses, but grace and truth came by Jesus Christ. (John 1:17.)

When John introduced Jesus to the world the words "the Lamb of God which taketh away the sin of the world" began our new administration characterized by mercy and grace. The Ten Commandments law was for obedience, but the Ten Commandments are directed toward the execution of the transgressors. The law was given by Moses, but grace and truth came by Jesus Christ. (John 1:17.)

The Sure Penalty

Yes, the final execution of God's justice is now complete. In the meantime, grace appeals to the sinner to be reconciled to God. The penalty for transgression of God's holy law is now still until the close of human probation, but it is none the less sure, if we neglect the great provisions God has made for our salvation, Sin is transgression of law, and "The wages of sin is death." Let us get that—"The wages of sin is death."
This is the way it appears in Hebrews:  
"If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reproof; how shall we escape, if we neglect so great salvation; which at the first began to be spoken through the Lord, and was confirmed unto us by them that heard him" (Hebrews 2: 2, 3).

Let us make a free translation of this passage. Evidently, it might be better to say: let us try to interpret this passage. Any way, it means something like this: If our every transgression received a just recompense of reproof; how should we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him? (Hebrews 2: 2, 3).

For weeks we have been discussing the Bible, especially as to its inspiration. For a time, at least, we bring this series to a close. For the present we have scarcest, R. L. Eubanks, W. Va., June 22, 1929, by Rev. Clayton A. Burdick, of Weston. "The Lord has been best, instead of requiring His Son to bear the penalty for every repentant sinner. If not, then the lost. It would seem that if God never apprehended the death of the apostles, the unity of the Bible, miracles and prophecy. Some time later we hope to take these up in a future article. Rev. Leon Godfrey Land, Frank J. Daniels of Deerwood, Colo., and W. L. Davis, W. Va., June 22, 1929, by Mrs. and Mrs. LaVerne D. Langworthy of Westerly, R. I.

JULIA LANGWORTHY. — At Community Church, Thirty-fourth Street and Park Avenue, New York City, N. Y., June 22, 1929, by Rev. Leon Godfrey Land, Frank J. Daniels of Deerwood, Colo., and W. L. Davis, W. Va., June 22, 1929, by Mrs. and Mrs. LaVerne D. Langworthy of Westerly, R. I.

DAVIS-JENNINGS. — At the home of the gown, in Salem, W. Va., June 18, 1929, by Rev. Geo. B. Shaw, Chesley G. Davis and Emma Jen­nings.

BAKER-NICHOLS. — At the home of the bride's parents, Mr. and Mrs. Edward H. Nichols, of Maysville, W. Va., June 19, 1929, by Rev. Geo. B. Shaw, Chesley G. Davis and Emma Jen­nings.

HUNT-WOODEN. — At the home of the bride's parents, Mr. and Mrs. George R. Wooden, at Lauderhill, N. W. Va., June 22, 1929, Missionaries, Nile Wooden and Mr. Earle Radcliffe of East Africa; Grace E. Lilly, near Richburg; Henry D. Belvidere; Grace E. Lilly, near Richburg; Henry D. Belvidere; Eunice Fairchild, Terrace Heights, Va.; Evelyn G. Derr on mission field, East Africa; and Leslie J. Belvidere; twenty grandchildren and three great-grandchildren; two brothers and sister-in-law, Farmers Valley; James, Rixford; and Delilah, Duke Cemeter, Pa.; and friends.

EUBANKS. — At the home of the bride's parents, Mr. and Mrs. Jacob Edward Eber­sole, all of New Enterprise, Pa.

HUNT-WOODEN. — At the home of the bride's parents, Mr. and Mrs. George R. Wooden, at Lauderhill, N. W. Va., June 22, 1929, Missionaries, Nile Wooden and Mr. Earle Radcliffe of East Africa; Grace E. Lilly, near Richburg; Henry D. Belvidere; Grace E. Lilly, near Richburg; Henry D. Belvidere; Eunice Fairchild, Terrace Heights, Va.; Evelyn G. Derr on mission field, East Africa; and Leslie J. Belvidere; twenty grandchildren and three great-grandchildren; two brothers and sister-in-law, Farmers Valley; James, Rixford; and Delilah, Duke Cemeter, Pa.; and friends.

One of the greatest contributions a citizen can make to his country is a family of law-abiding and respectable sons and daughters. In his quiet and undramatic way Mr. Baker has made such a contribution. The high esteem in which the departed was held was demonstrated by the large attendance at the funeral. He was a most accommodating man, generous in charities, and ever ready to assist any who might be in need of help.

For twenty years Mr. Baker lived in Ceres, Pa. The last twenty-one years have been passed in the town of Wirt. Mr. Baker's father and mother were members of a Seventh Day Baptist Church.

For many years she has been a devoted student of God's Word and believed implicitly in its veracity and authority.
JORDAN—Mrs. Julia A. Jordan, daughter of Chris­
topher and Elizabeth Jordan of Chenango County, N. Y., July 12, 1831, and died at the home of her sister, Mrs. Augusta Bowler, in Little Genese, N. Y., May 25, 1929, aged 97 years, 10 months, and 13 days.

She was united in marriage with A. J. Jor­
dan at Bolivar, N. Y., June 12, 1848. To this
union were born five children, two of whom she
had fostered—Mrs. Catherine Bowler, in Little Genese, N. Y., June 9, 1877, and Mrs. Albert L. D. H. Bow­
er, in Little Genese, N. Y., July 21, 1882.

Mr. Jordan died November 17, 1908. Since his
death she has cared for her brother's children, as a
true mother's heart and for many months cared for her brother's children. After his death she felt herself in the lives of these children, and the mem­
or of her brother's children. As a foster mother to her brother's children in their time of need, she will be long remembered by those whose lives she touched so beneficently. In every­
thing the she undertook in life she was true and
faithful.

The funeral was held from her late home May
27, 1929, conducted by Pastor A. L. Davis. Inter­
ment was made in the cemetery at Little Genese.

MASON—Susan Adelaide Mason, the youngest of
four children, all of whom are living, and a member of the Seventh Day Baptist Church in
Los Angeles, Calif., was born in Ceres, Alleghany
County, N. Y., June 11, 1865, and departed this life June 15, 1929, at her home in Los Angeles, Calif., at the age
of ninety-two years and 4 days.

At the age of eleven years she gave her heart
to her Savior and was baptized by Rev. John L.
Hoffman, and joined the Seventh Day Baptist
Church at Portville, N. Y. Ever since that change
in her life, she has been deeply interested in re­
ligious work, especially in evangelistic lines. She
was a fine singer, and worked in evangelistic meet­
ings with her brother-in-law, Rev. Judson Bur­
dick. She also worked with other evangelists.

She joined the W. C. T. U. at the age of
twenty years. She was an earnest worker, and an
official in various departments for a long term of
years, especially in the Temperance Movement.

The early part of her education was acquired in
Raquette Falls Academy, where she was in the
first class of the academy and graduated with honors.

The family disposed of her to the University of
New York, but she attended Alfred University. She
was unable to complete her university course, on account of the failing health of both her father and her mother.

After her mother's death, she took her father into her home and cared for him for seventeen
years. For about twenty-five years of her life she
was a nurse.

On her birthday, June 11, 1887, she was mar­
rried to B. L. Mason at Portville, N. Y. They lived
in Glendale, Calif., and later near Los Angeles,
N. Y. They located in Los Angeles, Calif., in
November, 1920. She transferred her member­
ship to the Glendale Seventh Day Baptist Church
in which she was an earnest worker until the close of her life.

She leaves in charge of her boys, Eldridge and
William M. Mason, and in charge of her daughter,
Mrs. Helen A. Mason.

[The above was written by Mrs. Stillman and
was found in her Bible after her death.]

During the last five years, she had been
rendered quite helpless after the death of her son,
Wm. Robinson, of Glendale, Calif. The internment
was in the Glendale Cemetery.

"Servant of God, well done!"

"Thy glorious warlike past.

The battle is won.

And thou art crowned at last."

G. W. H.

STILLMAN—Elizabeth Atwood Stillman, wife of
William M. Stillman, died at her home in
Los Angeles, Calif., on June 21, 1929.

Mrs. Stillman was a member of the Presby­
terie Church at Glendale and the Seventh Day Baptist Church of Glendale. She was a kind and
loving and loyal member of the congregation.

Mr. Stillman has the heartfelt sympathy of the
church and a multitude of friends in the community.

She was a kind and loving and loyal friend, a
Sabbath-keeping lawyer for fifty years.

The funeral services were held in Glendale, Calif.,
conducted by Rev. J. J. Mooney of the Central
Presbyterian Church of Glendale, and assisted by
Rev. Mr. and Mrs. J. E. A. Jones of the Seventh
Day Baptist Church.

Interment was made in Hillside Cemetery.

A. J. C. B.

STILLMAN—Lydia Janette Burdick was born in
Linclena, Chenango County, on June 21, 1848
—eighty-one years ago last Friday. She was the
oldest daughter of Mr. and Mrs. Orson Bur­
dick.

She was spent in Linclena. At the age of
sixteen she was baptized by Elder James R.
Irish and joined the Linclena Central Seventh Day Baptist Church. At about this time she attended
Rey. Ruppe Institute and taught school five years
in rural schools.

In 1872 Janette Burdick was married to George T. Stillman, going immediately to Verona, N. Y.,
taking her wedding letter and joining the First
Verona Seventh Day Baptist Church. After five
years' residence there, she left for California, tak­
ing their church letters and joining the De Ry­
er Seventh Day Baptist Church, which has since
been her church home.

To this union were born three daughters, all of
whom are living: Mrs. Nina E. DeRuyter, De
to, N. Y.; Mrs. Leona Kinney, De Ruyter, N.
Y.; and Mrs. Ethel Bell, nicknamed "E. B.," who
was married to Mr. H. L. Stillman.

[Sister Jordan had a true mother's heart and cared
for her brother's children.]
SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

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COUNTRY LIFE LEADERSHIP. By Robert Colewell. Boston: S. W. D. Platt, 1877. A series of addresses delivered before students of Alfred University and Alpha Beta and Eta Gamma chapters of the American Sabbath Trust Society, Plainfield, N. J.

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Our heavenly Father, we thank thee for all
the evidences of thy presence with the people,
in the four associations recently held in dif-
ferent parts of the land. We are thankful for
the spirit of Christian fellowship that charac-
terized them all, and for the assurance that thy
children in the churches do love thy cause and
long to do what they can to build up thy king-
dom on earth, and to advance thy truth in the
hearts of men.

Will thou endue all the dear churches with
power from on high. Save thy people from
being overcome by the world, from coldness
of heart toward one another, and from indifference
to the interests of our good cause. Help us
all to keep the unity of the spirit in the bonds
of peace. In Jesus' name, Amen.

Once More Among

The journey from
The West Virginia Hills
Friendship, N. Y.,
by way of Youngstown, Ohio, and Pitts-
burgh, Pa., to Lost Creek, W. Va., took a
day and a night. I was glad to get a lower
berth from Pittsburgh to Clarksburg, so I
had permitted everything during the Central
and Eastern Associations, and as I looked
out upon the beautiful hills around Clarks-
burg, washed so clean and looking so fresh
and green, the scene under the morning sun
made one think of paradise. Really that
bright sunny morning was more charming
than my pen can describe, and it made me
feel as good as new.

Then came one restful day at my daugh-
ter's quiet farm home on the hillside, and
my old pen was rested enough to begin the
work of one more association.

Thursday morning was bright and cool,
and the multitude from far and near, in au-
tomobiles, began to arrive at the "Brick
Church" quite early. By ten o'clock the
yard was well filled with autos and a large
congregation in the house awaited the open-
ing of the session.

This association began in the morning
and held three sessions on the first day,
while the others began on Thursday even-
ing in each case.

The Lost Creek friends had their hands
and hearts full feeding their guests. Both
mid-day lunches and evening dinners were
served at the church, and the recesses be-
tween the services were improved faithfully
in visiting. Thus we had three sessions in
church and two picnics outside every day.
There was no charge made for the meals.

The yard and grove outside were filled
with autos, and I felt rather sorry for the
only horse in all the crowd. There was
just one horse, hitched to an old-fashioned
buggy and tied to the fence in the corner,
and she did look lonesome.

The opening session was larger than at
the last two associations in New York
State. After a characteristic praise service
by West Virginia young people, and a cor-
dial welcome by Pastor H. C. Van Horn,
Rev. C. A. Beebe made an appropriate re-
sponse to the welcome. Pastor Van Horn
assured us that the chickens were all killed
and ready to be eaten; and he thought he
saw signs that we already began to feel at
home with the old "Brick Church" people.
He welcomed us to the beautiful hills, and
hoped we might be able to say, "I will lift
up mine eyes unto the hills, whence cometh
my help." "We welcome you to an inter-
esting historic country; we plan to take you
to Jackson Park, to "Uncle Sammie's" old-
time home, to the famous Indian grave, and
to things of interest which remind us of
Civil War times."

He told of the man who ploughed out a
bomb shell after the war and used it for
an anvil. After some time he became sus-
picious of it and threw it in a burning log
heap. The end was a great explosion.

The pastor was glad to welcome us to a
live church which was organized one hun-
dred twenty-five years ago. This is the
seventh generation of direct descendants.

Our Woman's Board was organized at
General Conference in this church. Here
was the home of President Davis of Alfred;