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


CONTENTS

Editorial—Conference Time Is Near
By—A Happy Turning Point At a Critical Time—What Are You Doing With Your Heart? ........................................ 129
Reports of the North Loup Teen-Age Conference .................................................. 130
The Chalk Hills .......................................................... 131
The Road to Emmaus .................................................... 132
Missions—The Associations ............. 134-136
A Request for Recorders ......................... 136
Education Society's Page—Education and Seventh Day Baptists ......................... 137-141
Women's Work—The House Beautiful—Answers to July Questions—Questions for August—Worship Program for August—The Higher Life—Annual Reports ........... 143-144
President A. E. Whitford Completes Twenty-nine Years of Service........ 144

Young People's Work—When Jesus Traveled—What He Saw and Did—Intermediate Corner—Junior Jottings ........................................ 145
To Salem for Conference .................. 146
Children's Page—Trips for the Stay-at-Home—Our Letter Exchange—Thank God for All the Boys ............. 147
Winning Financial Freedom ................. 148
In Memoriam ................................................. 148
Our Pulpit—The Prodigal Son I .......... 149-153
Fundamentals Page—Pentecost V ........ 154
Seventh Day Baptist Picnic at Paria, Ill. 155
Religious Education—The Toronto Convention ...................................................... 156
Seventh Day Baptist Young People Host to Teen-Age Conference .......... 157
Devotions ......................................................... 158
1 Per You and You For Me ................. 160
Sabbath School Lesson for August 16, 1930 ......................................................... 160
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.
President--William L. Stittsfield, Plainfield, N. J.
Vice-President--Lucian D. Lebow, Salem, W. Va.
Recording Secretary--Paul C. Forrest, West Front Street, Plainfield, N. J.
Corresponding Secretary--James L. Skaggs, Milton, W. Va.
Treasurer of General Conference--James H. Coon, Flemington, N. J.
Treasurer of Overseas Mission--Harold R. Crandall, 411 East Twelfth Street, Fort Worth, Texas.
Trustees of the General Conference for Three Years--Alfred, N. Y.; Charles F. Cotterell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

SEVENTH DAY BAPTIST MEMORIAL FUND
President--William L. Stittsfield, Plainfield, N. J.
Secretary--William C. Hubbard, Plainfield, N. J.
Treasurer--Frank F. Randolph, Westerly, R. I.

Terms expiring in 1931--George F. Utter, Westerly, R. I.; Asa F. Randolf, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY
President--Carlos F. Randolph, Maplewood, N. J.
Recording Secretary--Winfred H. Davis, Westerly, R. I.
Corresponding Secretary--Lyon F. Randolf, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
President--Carlos F. Randolph, Maplewood, N. J.
Secretary--Recording Secretary.
Corresponding Secretary--Lyon F. Randolf, Plainfield, N. J.

SEVENTH DAY BAPTIST VOCATIONAL \_

SABBATH SCHOOL BOARD
Secretary--A. Lovelle Burdick, Jansenville, W. Va.
Director of Religious Education--Ethel L. Titsworth, Milton, W.

SEVENTH DAY BAPTIST MEMORIAL ASSOCIATION
President--William L. Stittsfield, Plainfield, N. J.
Secretary--Asa F. Randolf, Plainfield, N. J.
Treasurer--Winfred H. Davis, Westerly, R. I.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President--Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary--Mrs. Earl F. Sanders, Westerly, R. I.
Corresponding Secretary--William L. Burdick, Ashaway, R. I.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President--Mrs. Herbert C. Van Horn, Lost Creek, W. Va.
Corresponding Secretary--Miss Lotta Lund, Lost Creek, W. Va.
Recording Secretary--Mrs. O. B. Short, Salem, W. Va.
Treasurer--Mrs. L. Ray, Salem, W. Va.
Editor Woman's Page, SABBATH RECORD--Mrs. Edward Davis, W. Va.

CONFERENCE THEME
When this Recorder 
Knew the Lord, 
It will be but a few days before time to start for the General Conference, which comes in Salem, W. Va.
We trust that many who have been interested in Salem for several years, and who have watched the growth of Seventh Day Baptist interests among the West Virginia Hills, will plan to attend this great meeting.

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

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

A Happy Turning Point
I suppose that every boy reaches a point in life where his next step will practically settle the question as to his future course, as years come and go. What a pity that more young men cannot see how much depends upon their choices at such a time. As I look back sixty-four years, I can see that I was much influenced by my choices regarding the pleasures of life, or for worldly pleasures was gaining. And every year made me harder in heart and more given to evil ways. Selfish pride made me turn away from all religious counsel; and I do not know what would have been the outcome, if it had not been for my personal love for Christ and for my Lord; a love that was growing. Though my heart did condemn me, my love for worldly pleasures was gaining, and every year made me harder in heart and more given to evil ways. Selfish pride made me turn away from all religious counsel; and I do not know what would have been the outcome, if it had not been for my personal love for Christ and for my Lord; a love that was growing.

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

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

The heart is regarded as the seat of life, the vital principle in man. It stands for our pride, our passions, our affections, our bond of loyalty.
one to another. The condition of the heart settles the question as to our character and our prospects for a successful man.

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

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

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

REPORTS OF THE NORTH LOUP
TEEN-AGE CONFERENCE

BY SOME OF THE YOUNG PEOPLE

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

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

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

On the broken steeps, where the soil is light,
Grows the yucca plant, prepared for fight.
With its blades like spears! Its flowers of white
Are fit to adorn the breast of a blooming bride!
Sub oaks flourish, centuries old,
With roots thrust deep in the virgin mould
And lucent luster and rain-washed leaflets,
As the lemon orchards of Augustine!
The sumac grows on the sloping hill
With clumps of frownd that spread until
They blend with the blue of the sunshine hill访谈
And, glossy and bright, the vision thrill
Like a green armada steaming for the Alas! The bison hordes are dead—
The elk and antelope are fled,
But the ranchman yet, in balmy spring,
I may find the skull of a bison king!

THE ROAD TO EMMAUS

MRS. ELLEN W. SOCCWELL RAMSEY

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

It is no picnic, I assure you, to be lone Sabbath keepers. But we find that our trips for church pleasures are not without their compensations. We might not enjoy so thoroughly were we highway may extend, for does he not say,

"Lo, in a by-street, thereby Imp"

We find, too, that we may walk the road a by-street, thereby
Tratn. The.

Did he not say, "I am sure James would have picked up a shiver of a broken-down gar. Noon found us at Dodge, Minn., where the windows looked like mournful
The blackbirds, crows, plover, and quail, and children during their session presented a chorus of sixteen members under the direction of Mrs. Walter Lewis, furnished fine and va-

Continued on page 141

THE SABBATH RECORDER

133 miles of partly detoured road to Dodge Cen-

The sermon was over when we arrived and Sabbath school just was beginning.
I am sure James would have waited a little bit, had he first mounted the wall to spy out the land, as he would have seen far to the east under the north star, the guides and the driv-

ing of Jethro the son of Nemah; for he driveth furiously."

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

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

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

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

It finally came about that we were to go by way of Garwin and pick up Deacon and Mrs. T. S. Hurley for traveling companions.

We did so, and early on Thursday morning, June 12, four people turned their faces northward. Roads were fine, and we were serenaded by all kinds of solo and chorus masterpieces by robins, thrushes, catbirds, cuckoos, bobolinks and a thousand and one other songsters from the hedgerows and groves. From the fields came the calls of the blackbirds, crows, plover, and quail. Did you ever hear the yellow vested larks called "can't-see-me," while darting forms above us squealed their "kill-deer." Gaudy pheasant roosters sturdily held their ground along the track as if if they well knew the law their protection.

We soon left behind us the towns of Gladbrook, Grundy Center, Parkersburg, Greene, Charles City, Osage, and St. Ans-

Gar. Noon found us at Austin, Minn.,

Continued on page 141
THE SABBATH RECORDER

135

EASTERN ASSOCIATION

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

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

Waterford.—We are very thankful for the way the Lord has blessed us in the past year, both spiritually and financially, under the efficient leadership of Pastor Hill. The church services have been well attended, also the Sabbath school and Christian Endeavor society. A Junior Christian Endeavor society, has been formed under whose auspices our church has prospered in the past year. The Ladies' Aid and Missionary society has been organized and is doing well. In the past year the church has decided to take into membership in the church. We have had a number of additions to our membership, and we are steadily growing in the Lord.

Marlboro.—Since the last association the following have been added to the church: by baptism, eleven; by profession, six; by transfer, one; increase, sixteen. Lost by death, one; by letter, one; net increase, fourteen. The church building has been redecorated and a new organ added. The services are well attended, and the church is growing in strength and size.

Rockville.—We cannot report the extent of our advance since last year, but we have reason to believe that our work is going on in a satisfactory manner. We are thankful that our two fine people as Pastor Cottrell and wife for our leaders.

THE SABBATH RECORDER

134

MISSIONS

REV. WILLIAM L. BURDICK, ABRAHAW, R. L.
Contribution Editor

THE ASSOCIATIONS

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

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

New York City.—The life of our church has proceeded during the past year about as usual. Death has left its impress upon our membership. One, Judge S. J. June 7, last, our hearts were made glad when two candidates presented themselves for baptism, and, after the administration of that rite, were admitted into membership in the church. Our church building has been redecorated and a new organ added. The choir under the leadership of Mrs. Ella Sheppard, gives faithful and efficient service week by week. The various branches of the church are doing good work.

De Ruyter.—Rev. Harold Crandall supplied during the summer. T. J. Van Horn has been pastor since December. The church units with other churches in De Ruyter in Sunday evening service. The church entertained the association this year. There have been a good number of additions.
Western Association

First Alfred.—The Alfred church building burned November 30. Building restored much better than before. In place of the old organ, ruined by heat and water, we have a fine new organ much better and more versatile. Plant is in the best condition ever. We have received many spiritual blessings. Have a good Intermediate Christian Endeavor society meets every month, attended by nearly all of our young people will join soon. We held chicken dinners every Other Saturday, which were much enjoyed. Hope we will soon be able to hold our regular church worship.

Second Alfred.—Sabbath school is being burned November 19. The Daily Recorder was sent unbroken. We feel that the church is in a prosperous condition.

Hartsville.—No services during the winter owing to roads; resumed in May under leadership of Neal Mills.

Two deacons and two deaconesses have scattered seeds of baptism nine and testimony three. Pastor registration ever. The Sabbath school is by baptism eleven. There is a need of a definite sharing of responsibility by a larger number and active affiliation by the members in the church.

Scho.—Not having services at present; can not hope to serve this winter as we are unable to heat the church. Last summer Harley Sutton conducted services each week, which were much enjoyed. We hope to be able to hold our regular church worship.

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

Little Genesee.—Are planning a large amount of repairs on our church this year. Have voted to paint outside of church, paint and paper the inside, repair the wall and chimney, and landscape the grounds. New steps have been put at the parsonage; with the aid of the Grange and Home Bureau a new stove has been put in the “Hall.” We deplore the fact that there is some laxity in Sabbath tracts sent out. Aid society meets every week attended by nearly everyone in the community.

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

Independence.—Regular Sabbath services have been maintained throughout the year with commendable faithfulness, and community socials have been held monthly. A Vacation Church School was held last summer for two weeks, and a young people’s meeting held with gratifying support by the community during the good road months. There is a need of a definite sharing of responsibility by a larger number and active affiliation by the members in the church.

A request for records

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

We shall be glad to pay, to Mr. Frank Jeffers, 1676 Douglas Avenue, Racine, Wis., U. S. A.

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

Sabbath Recorder, vol. 137, p. 136

Educational and Seventh Day Baptists

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

No institution of learning was started by our people for 165 years after the formation of the Newport Church. It was the creation of public sentiment. The first movement was that of the Newport Church. It was principal.

Baptists for Education was formed and partially endowed. Our first denomination was principal.

First Alfred.—The Alfred church building burned November 30. Building restored much better than before. In place of the old organ, ruined by heat and water, we have a fine new organ much better and more versatile. Plant is in the best condition ever. We have received many spiritual blessings. Have a good Intermediate Christian Endeavor society meets every month, attended by nearly all of our young people will join soon. We held chicken dinners every Other Saturday, which were much enjoyed. Hope we will soon be able to hold our regular church worship.

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

Little Genesee.—Are planning a large amount of repairs on our church this year. Have voted to paint outside of church, paint and paper the inside, repair the wall and chimney, and landscape the grounds. New steps have been put at the parsonage; with the aid of the Grange and Home Bureau a new stove has been put in the “Hall.” We deplore the fact that there is some laxity in Sabbath tracts sent out. Aid society meets every week attended by nearly everyone in the community.

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

Independence.—Regular Sabbath services have been maintained throughout the year with commendable faithfulness, and community socials have been held monthly. A Vacation Church School was held last summer for two weeks, and a young people’s meeting held with gratifying support by the community during the good road months. There is a need of a definite sharing of responsibility by a larger number and active affiliation by the members in the church.

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

Brookfield Academy, 1841-1876

This school had its origin in 1841 as a school operated by the society, a teacher in De Ruiter Institute. An academic charter was secured in 1845. For three years it continued in this capacity. In 1876 it was incorporated into a high school. It did much to foster the spirit of public education in that section.

Union Academy, 1848-1882

In the autumn of 1842, Rev. Edum P. Larkin founded a school at Shiloh, N. J., and the next spring incorporated it as an academy. This was a pioneer school of academic grade in South Jersey and was of great value in educating many young people in that section of the state. Rev. W. C. Whitford was principal for two years, 1851-1853.

In 1867 a new building costing $10,000 was built and the attendance was increased and class work thoroughly reorganized. In 1882 it was changed into a free school.
Farmington Academy, 1849-1852
In 1849 this school was established in Farmington, Ill., where there was a small church of Sabbath keepers, and was under the management of Professor James Hill. For several years it was attended by nearly one hundred students. After three years it passed into the hands of first day people.

Albion Academy, 1854-1894
It had its origin in an action taken by the Northwestern Association a year or two previous to its establishment. This movement was to found a denominational school that should be under the control of the association. There had already been founded a school at Milton, but the people wanted the school which should be under the control of the association to be at Albion. It was decided that the place which should obtain the largest subscription in its favor should have the school. The result was in favor of Albion. The people who had been working for Milton, only ten miles away, were unwilling to give up, so for a period of forty years there was a spirit of rivalry between these two places. This may have had a wholesome stimulus to each. Rev. Thomas R. Williams was the first principal and was there for seven years. His wife worked with him.

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

New Market Seminary, 1854-1861
Its leading promoters were Rev. H. H. Baker, Hon. Daniel Dunn, Deacon I. D. Tittsworth, Martin Dunn, Jacob Tittsworth, I. H. Dunn, Jeremiah Dunn, and James C. Ayer. Mrs. Ruth H. Whitford was the first principal and the school was opened March, 1854. A few terms were taught in the upper room of a public school building, and in a private house. Later a building was erected on a beautiful site. For a few years it was very helpful in the education of a good number of young people for life’s duties and in preparing others to enter still higher schools. In 1861 it gave way to the popular demand for free public schools of better grades.

West Hallock, 1857
The people of West Hallock, Ill., were interested in encouraging efforts to provide opportunities for their young men and women to be well trained with the spirit of the times in education. The school was continued but a short time. S. Asher William was its first teacher and principal. Neither funds nor patronage were sufficient to encourage its continuance.

Big Foot Academy, 1857-1881
At Walworth, Wis., situated on Big Foot Prairie, was another growing society of Seventh Day Baptists, who were thirsty for a larger draught from the fountain of knowledge. A building which was used for the school and for Sabbath worship was built. It was opened in 1857 with Daniel B. Mann principal. It had a liberal patronage for twenty-four years, then changed into a high school. West Walworth Academy it exerted a wholesome influence over all that locality and gave the Walworth Church an enviable reputation as promoter of education, sobriety, and good citizenship.

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

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

Hopkinton Academy, 1857-1869
In the fall of 1857 a select school was started in Hopkinton, Wis., in a small building erected in 1869. It was discontinued in 1869.

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

De Ruiter Institute
The germ from which this school grew was planted in the heart of one man, Alexander C. G. Ruiter. He came of sturdy Presbyterian parentage. About the age of twenty he came to the Sabbath. A few years later he became pastor of the De Ruiter Church. He saw the great need for better educational possibilities. He was the leader in starting a movement to found the school. He carried the subscription paper to raise the money and create interest in the school. It was a hard fight. In 1837 it was formally opened with E. M. Rollo as principal. The attendance the first year was one hundred fifty. The school year was divided into three terms of fourteen weeks each. Tuition was $3.50 a term for elementary instruction, $7.00 for higher studies. There were years when financial matters were in bad conditions and it was a struggle to keep up the school. Finally in 1872 the building was sold for a free school.

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

The New Existing Schools
Alfred
This will not be a complete history of these schools, but an attempt to present early history. The present standing should be known.

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

Milton
It had its origin in a select school which was started in the village of Milton, Wis., in 1844 called Milton Academy. It continued for several years. In 1867 it took up the higher educational work. The Honorable Joseph Goodrich belongs the honor of establishing this school. He did much in the planning, paying needed money, and many other services to that section as the only school of higher learning for many years. The first teacher was Rev. Bethuel C. Church who came from Michigan. He was president for forty years. He is an outstanding man. This school has furnished teachers for the common district schools and of hundreds, as principals and assistants in graded and high schools. One of the first teachers at Milton said, "Nowhere have I ever witnessed the exhibition of more zeal and public spirit in behalf of education." The spirit of sacrifice
made Milton possible, and honor should be given to all who so nobly sacrificed but especially to Joseph Goodrich the founder, and William C. Whiford and his brother, Albert S. Whiford, the builder, and George H. Babcock, the benefactor.—Professor Edwin Shaw.

Salem

It was organized under the name of Salem Academy, and in the following year the charter name was changed to Salem College. It was under the leadership of John Huffman that the movement started. People of all denominations gave to the fund for its organization. Rev. S. L. Maxson was elected president and also was pastor of the church. The first building was finished in 1889. The first faculty consisted of president Maxson, Miss Elsie Bond (still there), and William Blair. At the close of the school year in 1890 Maxson resigned. Rev. T. L. Gardiner finally yielded to entreaties and accepted the presidency for one year only. Mr. Gardiner remained as president for fourteen years. These were years of hard work, debt, and effort to find funds to run the school. In January, 1895, all old debts had been paid off. Doctor Gardiner says, "it has done a blessed work for the young people of the surrounding country." It owes a debt to Doctor Gardiner which can never be repaid. After his resignation Mr. Clawson and Mr. Clarke were consecutive presidents. After Mr. Clarke, S. O. Bond was elected president and is still serving the college in that position. The school has grown to such an extent that now is considered among the leading colleges of the state.

Theological Department, Alfred University

The theological department has played no insignificant part in the history of our people. It has stood for our idea of education and enlightenment and has been of immense worth beyond the specific value of instruction given. It was informally organized in December, 1861, and instruction was begun from that time on. Jonathan Allen had charge for several years. It became a separate department about 1870. In 1901 it was separated and called the Alfred Theological Seminary. It has given a large number of our ministers a valuable training for their work. We need to support it today.—William Calvin Whiford.

Fouke, Ark.

There is a school at Fouke, Ark., which was organized before 1880, and it has done a great work for the people there. It is now about to give way to state schools, but the work it has done will always be remembered. The work of such as Rev. G. H. E. Randolph and Fucia Randolph and others has made it possible.

What the schools have done for our people

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

The present and the future

Education is as a mighty instrument in the hands of men. The more it is improved the greater is the good it can do, and also the greater harm it can do if not properly directed. We dare not remove the influence of Christianity from education. Schools maintained or directed by denominations or churches have a great place in our educational system today. The fight for their maintenance is growing harder because of the competition between them and state schools. It has been this struggle to keep our schools going that has perhaps added to the competition between them and state schools.

THE ROAD TO EMMAUS

(Continued from page 133)

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

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

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

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

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

I wonder why more of you people with cars do not attend such meetings as this. The cry from Macedonia is "Come and help us," and the smaller churches in the East and West, the North and the South need your encouragement. Why do you not "get busy" and see somewhere as ambassadors of the most high God? Places are not so far apart when you have a car at your command, and highways leading everywhere.

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

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

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

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

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

For "did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures."
WOMAN'S WORK

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

THE HOUSE BEAUTIFUL

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

QUESTIONS FOR AUGUST

1. Who is the new pastor of the Pawcatuck Church?
2. Who is Verona's new pastor?
3. What states were recently visited by the missionary secretary, W. L. Burdick?
4. Who is the author of "The Rainbow of Promise"?
5. What is the author of "The Sabbath Recorder"?

WORSHIP PROGRAM FOR AUGUST

1. Prayer.
2. Leader—Jesus promised that he would pray the Father and he would send his followers another Comforter. In times of sorrow and bewildermast what Christian has not felt the presence of this Comforter helping to bear his burden. The joys of life are enriched by this divine Spirit. If we love Christ it will always abide with us.

THE HIGHER LIFE

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

ANNUAL REPORTS

(Women's societies of Central Association)

WOMEN'S benevolent society OF LEONARDSVILLE

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

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

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

Are we ever satisfied with our achievements when looking over the past year? But we hope to render a larger service to our Savior in the year to come. We are reminded of the words of Elbert Hubbard: "Savior's7s success belongs to yesterday, with all of yesterday's defeats and sorrows. The day is here. The time is now."

Respectfully submitted,

HATTIE T. GREENE,
Secretary.

VERONA BENEVOLENT SOCIETY

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

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

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

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

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

IRIS MALITZKY,
Secretary.

LADIES' MISSIONARY AID SOCIETY OF SECOND BROOKFIELD

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

Monthly dinners are served during the school year, which are well patronized by teachers, pupils, and townspeople. The supper on the twelfth of each month during the summer months are also well attended. These dinners and suppers and sale have netted the
LADIES' AID SOCIETY OF WEST EDMESTON

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

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

On October 9, the society voted funds for painting the church. In September, $25 was sent to the Onward Movement. Flowers were sent to a funeral and $25 was sent to the Missionary Board.

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

After a lingering illness of many months one of our fair ones, Mrs. Mary Jones, was called home and the church, and another faithful one, Mrs. Mercy Langworthy, was stricken down suddenly, while apparently in good health. These kind, unselfish friends have gone.

Humble children of God, who followed to the very end The path their Master trod And many of us who knew them best Are strong with the Holy Ghost.

With steadfast faith and hope renewed Because they passed our way.

Mrs. Margaret Stodgley, Secretary

LADIES' AID SOCIETY OF WEST EDMESTON

THE SABBATH RECORDER

LADIES' AID SOCIETY OF WEST EDMESTON

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

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

On October 9, the society voted funds for painting the church. In September, $25 was sent to the Onward Movement. Flowers were sent to a funeral and $25 was sent to the Missionary Board.

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

After a lingering illness of many months one of our fair ones, Mrs. Mary Jones, was called home and the church, and another faithful one, Mrs. Mercy Langworthy, was stricken down suddenly, while apparently in good health. These kind, unselfish friends have gone.

Humble children of God, who followed to the very end The path their Master trod And many of us who knew them best Are strong with the Holy Ghost.

With steadfast faith and hope renewed Because they passed our way.

Mrs. Margaret Stodgley, Secretary

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

(Taken from the "Milton College Review")

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

(Continued on page 153)

THE SABBATH RECORDER

LADIES' AID SOCIETY OF WEST EDMESTON

WHEN JESUS TRAVELED—WHAT HE SAW AND DID

Christian Endeavor Topic for Sabbath Day, August 16, 1800

DAILY READINGS


JANETTE LOOFBOORD

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

In reading the daily Bible references we have brought to our minds again various occasions when Jesus traveled to near by or distant cities and villages, what people he encountered, whose homes he visited while on his trip, and what he accomplished and did for others to make his journey worthwhile. We find many occasions when Jesus traveled to near by or distant places for a good time, for rest, or as it often was the case when Jesus traveled, what he saw and did was

When Jesus traveled, what he saw and did was

"Greater love hath no man than this, that a man lay down his life for his friend."
He showed them the wonderful love of the Father, who was willing to give his Son, "that whosoever believeth in him might not perish, but have everlasting life."

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

Many people today have a hunger and thirst for righteousness, and Jesus is still trying to ascertain that great longing of the soul. Will you let him come into your life so that you may be healed, praised and glorified God, and thus be able to go forth and help other people suffering and he healed them. We are told many times that those who were healed praised and glorified God, and thus by healing them he won them to him. Medical missionaries are doing the same kind of work today, and we should help them in every possible way.

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

**INTERMEDIATE CORNER**

REV. JOHN FITZ RANDOLPH
Interim Superintendent

**DAILY READINGS**

Sunday—Pass through (1 Cor. 15: 33)
Monday—Friends at first sight (Acts 9: 26-28)
Tuesday—Principle of prudence (Prov. 17: 17)
Wednesday—Four good friends (Mark 2: 15)
Thursday—Practical friendship (2 Thess. 3: 17)
Friday—Timothy and Thursday—Practical friendship (2 Tim. 4: 17)

**READINGS**

Brooks: "Out in the fields with God.
"God walks the fields today."
Have one junior tell of a day in Lewis Camp for Seventh Day Baptists Boy's and Girl's. If you have not been there use the booklet as a guide for your talk. (Intermediate Christian Endeavor noticing quiet Hour alone.)

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

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

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

**JUNIOR JOTTINGS**

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

A suggestion for your look out committee to add new enthusiasm to its work of keeping the members of its society interested and regular in attendance.
Choose sides and let each side make an outline of a clock face on a fairly large piece of cardboard. Fastening the hands on the face with a brass paper fastener.

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

**TO SALEM FOR CONFERENCE**

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

L. R. POLAN,
ORIS O. STUTLER.

**CHILDREN'S PAGE**

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

**TRIPS FOR THE STAY-AT-HOMES**

A DAY IN THE OPEN AIR AND WHAT WE LEARN

MATTHEW 6: 26-29

Junior Christian Endeavor Topic for Sabbath

June 14, 1930

MRS. HERBERT L. POLAN

Suggested Songs:

Once on a Mountain Side
Blue Gallilee
A Little Golden Sunbeam
Sowing the Seed
Woodman, Spare That Tree
Singing in the Rain
Waiting to Grow
God's Country
There's Music in the Air

(The Goldenbook).

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

Have one junior tell of a day in Lewis Camp for Seventh Day Baptists Boy's and Girl's. If you have not been there use the booklet as a guide for your talk. (Intermediate Christian Endeavor noticing quiet Hour alone.)

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

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

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

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

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

**OUR LETTER EXCHANGE**

**DEAR MRS. GREENE:**

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

Sister Coon told me that you said you did not get any letters for a long time to put in the Sabbath Recorder. I hope you will start having them again.

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

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

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

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

I remain your friend,

LLOYD JONAS.

12 Water Street,
Brownstown, Kingston,
29, 13, 1930.

**DEAR LLOYD:**

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

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

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

Sincerely your friend,

MIZPAH S. GREENE.
Dear Mrs. Greene:

I love to read the stories and letters on the Children's Page, and I have three sisters. Two are twins; their names are Edith and Ethel. We all love to go to Sabbath school and Junior conferencve. I also have a little brother. His name is John Warren. We have a little kitten. Its name is Muff.

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

Your friend,

GLENNA MAE ROBINSON.

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

Winning Financial Freedom

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

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

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

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

In Memoriam

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

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

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

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

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

Order of Service

HYMN

Lord's Prayer

Responsive Reading

Prayer

Offering

HYMN

Sermon

HYMN

Closing Prayer

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

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

You might talk to a blind man for a lifetime on the subject of light, and not make him see the sun. You might tell him that light is an electro-magnetic wave, that it is a breakdown of energy, but you would not make him see the sun. You must take him to the sunny place; and there and then the sun will reflect upon God. Adam was then the first man. He was not created, or born, but he was made by the Lord. That is, he was fashioned after the image and likeness of God. Adam was not a mere animal; for he was created in God's image. This implies that we are not mere animals, but living creatures, capable of thinking and feeling.

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

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

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

You are invited this morning to consider some of it as it illustrates the origin, the progress, and the reformation of sin.

First, the origin of sin. An apostle has described sin in one of its phases as a "Transgression of the law.

But this does not reach the bottom of the case, for it may justly be asked: By what motives or impulses is a man moved to transgression of the law? Are there some among his parables, in which he showed you that the penalty of sin, the result of sin, the origin of sin, is deceitful above all things and desperately wicked, we shall have gained but the step in the line back to the origin of the difficulty, for it may be asked: Did man make himself? Whence then this wicked heart? By which series of inquiries we are driven back to the solution offered by the Apostle Paul: "By one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned." By one man's disobedience many were made sinners.

And to be told, then, that I personally sinned is Adam's sin in the six thousand years before I was born? Or that I am to suffer the calamities and punishments consequent upon a transgression in which I had no part? No, not that, but this: God made man upright; while his other works were pronounced good, this last work, made in his own image of God, was very good. It was the best work that even God could do, and still have man as the result. To some extent less than this is to reflect upon God. Adam was the representative man, not only in the sense that...
one man stands for all the rest, but that also the one man was the very best that could be furnished. And thus the test of the creature's obedience to the Creator was made under circumstances the most favorable to the creature. The difficulty in your case and mine, we utterly have not actually in Eden and took part personally in Adam's transgression; but humanity was there in its best form, and you and I had we simply have done away badly—in all probability much worse—than he who was there. Who dare say that had he been in Adam's place, he would not have sinned? Thus practically every man was brought to the test in the first man, because he was the best man. And thus practically in the sin of the first man every other man is proved a sinner.

At this point it is pertinent to call attention to the distinction to be observed between sin and crime and the erroneousness of the too common idea of degrees in sin. Crime is the outward act by which society or its laws are outraged, while sin is the motive of the heart which prompted to the act. The commission of crime is not the same as having committed a crime. Crime can be no crime without sin; sin is the greater term which always accounts for the resultant poverty and destitution, constitute the condition of men, that society is shocked and morality is outraged, and is evidence of the existence of sin. But the sin itself lies behind all this outward demonstration, even before the words were spoken. "Father give me the portion of goods that faileth to me," and consisted in a spirit of rebellion against the will of a wise and loving father. The divine will—home, father, mother—had no sweetness for him; he hated them. The restraints of the sacred spot, both tender and strong, designed to restrain his passions and enable his manhood, were chafing to his spirit; he rebelled against them. The wise counsels of father were foolishness to him, and his loving admonitions were bitterness to his soul. It made him mad that at the family altar prayers were offered for him with groanings and tears; and he said to himself, "I'll brook this restraint no longer. The world outside is large and free, and inviting." Then came the cry, "Let me go." "We're not going to reign over others," said the outward conduct of men, they have dealt only with the surface of things. If a man tried to make his clock or his watch keep correct time by simply turning the hands upon the dial, he would be considered a very foolish man. A much more effective way would be to put it into the hands of some efficient goldsmith who would take it to pieces, remove the defective parts, and adjust it on principles which are known to govern its movements. But exactly what is this which human agencies can not in the case of man to save himself or be justified by his morality. If sin is rebellion against God—a transgression of his law—and if his commandment or law be, thou shalt believe on his Son Jesus Christ, then the very effort to get along without Christ, to seek salvation in any other way than by his blood, is but nursing the spirit of rebellion—a prolongation of the strife, which must end in defeat, as certainly as God is greater than man.

4. From this study it will appear that sin in the one case is the root and source of all the criminal process at which society is shocked and morality is outraged, and is in sight. The gratification of every wrong desire, the riotous living, the wasted substance, the resultant poverty and destitution, constitute the condition of men, that society is shocked and morality is outraged, and is in sight.

Hence it is in sin that we must seek our life—"Here is the fountain of life," said the Spirit. Thus society is the one fact at which society is brought to the test in the first man, because he was the best man. Whosoever is not a child of God; he is a sinner before him. His whole soul is out of sympathy with the order, requirements, plans, purposes, love of God, is chafing for the freedom of the very sins that faileth to me. It is but nursing the spirit of rebellion—a prolongation of the strife, which must end in defeat, as certainly as God is greater than man.

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

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

On the other hand, the course which sin dictates seems enticing. Flowers grow along the pathway, refreshing streams seem to be there. There's music in the very air. No danger is in sight. The gratification of every appetite is promised, and the whole being is intoxicated with the prospect. And in the blindness which intoxication always produces, the soul plunges into helpless, hopeless, pitiable woe. The deceitfulness of sin—all the more pitiable because self deceived. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."
5. Importance of the work of the atonement.
To him who regards sin only as an unhappiness in human experience to be alleviated by a little careful attention to the conventional requirements of society, the mystery of the incarnation is a child’s dream, and the shrewd sceptic of Gethsemane, and Calvary, is but a solemn farce, a stage play.

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

This view of the subject ought to turn the eyes of all thoughtful people, not less upon the truth, that good men must not more upon their hearts—the motives by which they are prompted to certain courses of action. “Not everyone that saith unto me Lord, Lord, will enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, that heart conviction of sin; in the consciousness of sin may Jesus Christ be revealed the all sufficient Savior, and in that revelation God grant peace to the sinstricken troubled soul.

My brethren, let us remember that there is such a thing as possessing the form of Godliness, and denying its power; that we may have a name to live, and are dead; and let us from this day have nothing with these hollow forms by laying hold upon the abiding substance of the gospel. If we have been content with the mere profession of Jesus’ name, without the assurance of the divine acceptance; if we have been satisfied to be called Christians without carefully weighing the purposes and motives of our nature, then let us this very hour before God as our Judge institute a course of investigation into our intents, plans, motives, and purposes. In this investigation let us not only accept, but let us invite, the witness of the Holy Spirit of God. Let us ask him to try us by the divine rule, “If any man have not the Spirit of Christ he is none of his.” And if by this searching process we shall be found wanting, then may God help us to cast away our vain hopes, and with humble, contrite, penitent souls seek and find the place of the true disciple of Jesus Christ. If we have been satisfied as Christians to be governed by the conventional rules, standards, and tests of a common morality, then may God by his Spirit strip us of this false garb, and clothe us with the garments of salvation.

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

(Continued from page 144)

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

President Whitford has spent twenty-nine years as professor at Milton. Elected as president, two as acting-president and nineteen as registrar. His influence upon the institution has been very great and the value of his services cannot be measured.

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

President Whitford, the dean said, “had a sympathy with Milton’s work in student problems. His office door was always open to hear the cause or the complaint of any student on any subject. In these personal contacts President Whitford did some of his finest work for Milton students.”

“Doctor Whitford’s knowledge of music, his extensive acquaintance with the work of the Y. M. C. A., and his numerous friendships among educators enabled him to take the college in many varied ways. He stood forth always as the aggressive champion of Milton and Milton students.”

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

Not only has President Whitford cultivated countless friendships in the student body of the college as it has come and gone, but he has been a remarkable not throughout the state as an educator whose opinion carries weight. He has also been active in the circles of the State Y. M. C. A., particularly in its work to develop the young men of the state through the Y. M. C. A., and his numerous friends throughout the state as an educator whose opinion carries weight. He has also been active in the circles of the State Y. M. C. A., particularly in its work to develop the young men of the state through the Y. M. C. A., and his numerous friends
I know of no portion of the Scriptures more strengthening to one's faith in the sure word of prophecy than the sixth chapter of Daniel. Let us briefly consider some of its predictions as given in the concluding verses, and fulfilled in the seventeenth week.

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

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

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

"To bring in everlasting righteousness." Hitherto righteousness had been but fleeting, passing quickly. God brought to the altar his cleansing sacrifice, only to depart and sin again, necessitating that another offering be made before he could stand justified before his God, but during this week a new righteousness came, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." "There is therefore now no condemnation to them which are in Christ Jesus. For what the law could not, in that it was weak through the flesh, Godsendeth his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 3:22-8:1, 3, 4.

"To seal up the vision and prophecy." Vision and prophecy would not cease, as instance by present prophesies of the Be-

John at Patmos. But they would no longer comfort through Israel; against them they were now sealed, securely closed.

"To anoint the most Holy." The fulfill-

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

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

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

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

"And he shall confirm the covenant with many for one week; and for an anointing, and afterward through the Holy Spirit whom he had sent. It could not say "With that" is that with Daniel's people, of whom the prophecy was spoken, because as a people they rejected it, although individually it was received by "many." "And in the midst of the week he shall cause the sacrifice and the oblation to cease." "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matthew 27:50. No longer was God's mercy seat secluded in a temple made with hands, but was now in the heavenly sanctuary, beyond the reach of the Levitical priesthood. Where Jesus had now appeared with his own blood as the propitiation for the sins of those who would by faith accept his atoning sacrifice.

THE SABBATH RECORDER

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

SABBATH SCHOOL PICNIC AT FARINA, ILL.

In keeping with a custom of long standing, the Farina Seventh Day Baptist Sabbath school celebrated its anniversary of our country's independence by going to the woods for a picnic. Sunday morning, July 4th, arrangements were completed with preparations for the event, and by eleven o'clock a stand where purchases of many kinds could be made was in evidence, and committees the afternoon before had made arrangements in hand were prepared for the crowd that followed. Covered were soon spread upon the ground under the shade of trees, and in a very short time, sandwiches, ices, tea, cakes, and pies were furnishing the first attraction of the day. Following the dinner the ladies brought themselves with friendly conversation, while the men betook themselves to the horseshoe grounds, where an attempt to settle the question of horseshoe supremacy was held. This is an affair which calls for the best, and brings about a selection of partners as eliminations take place until the best team stands undefeated. This year it was suggested that the team that won should enter the finals for a two out of three contest to decide the issue; it required the three games to do this. Amusements and zest is added to this contest by the friendly rivalry that exists along the sidelines and at attempts to cheer on favorites and "get the other fellow's goat."

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

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

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

We were disappointed that more of our people could not attend this convention. As far as we were able to learn, only three and a half thousand people attended the Western Association at Alfred Station. The president of the convention was one of the outstanding business men of the United States, Mr. Russell Colgate. He opened this, the Second Quadrennial Convention of the International Council of Religious Education, the successor of the International Sunday School Association, which had met last in March, 1895. During five years before, on the evening of June 23, with about three and a half thousand people present, we might report in full the address of this outstanding Christian business man. He said in part:

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

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

THE SABBATH RECORDER

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

THE TORONTO CONVENTION

SEVENTH DAY BAPTIST YOUNG PEOPLE HOST TO TEEN-AGE CONFERENCE

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

At noon a fine banquet was served to ninety-eight persons, all teen-agers except Mr. and Mrs. Alexander Austin, of Westerly, and the writer. However, from notes made and from the Convention Daily, we shall try to pass on a few of the good things of the four days when we were able to attend. We had to miss the last two days in order to attend the Western Association at Alfred Station.

The Toronto convention was one of the outstanding business men of the United States, Mr. Russell Colgate. He opened this, the Second Quadrennial Convention of the International Council of Religious Education, the successor of the International Sunday School Association, which had met last in March, 1895. During five years before, on the evening of June 23, with about three and a half thousand people present, we might report in full the address of this outstanding Christian business man. He said in part:

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

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

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

We were disappointed that more of our people could not attend this convention. As far as we were able to learn, only three and a half thousand people attended the Western Association at Alfred Station. The president of the convention was one of the outstanding business men of the United States, Mr. Russell Colgate. He opened this, the Second Quadrennial Convention of the International Council of Religious Education, the successor of the International Sunday School Association, which had met last in March, 1895. During five years before, on the evening of June 23, with about three and a half thousand people present, we might report in full the address of this outstanding Christian business man. He said in part:

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

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

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

We were disappointed that more of our people could not attend this convention. As far as we were able to learn, only three and a half thousand people attended the Western Association at Alfred Station. The president of the convention was one of the outstanding business men of the United States, Mr. Russell Colgate. He opened this, the Second Quadrennial Convention of the International Council of Religious Education, the successor of the International Sunday School Association, which had met last in March, 1895. During five years before, on the evening of June 23, with about three and a half thousand people present, we might report in full the address of this outstanding Christian business man. He said in part:

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

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

BUTTERFIELD—Harriet N. Campbell, daughter of Rebecca Ayres and James Van Deer-Creser, was born in East Deer-Creser, was born at Clinton, N. J., October 8, 1867, and died at Chicago, Ill., the East until eighteen years of age when she moved to Chicago, Ill. She passed from this life at her home in Chicago, Ill., July 22, 1930, being 81 years, 9 months, and 13 days of age.

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

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

Her Christian spirit was manifested in devoted service to her family and friends. No one could doubt her religious convictions. She was sure in her faith, and loyal to the principles of her denomination, a copy of its faith and practice being kept in her Bible. That her life was enriched and her work crowned with success was attested by the many clippings she kept in her Bible, all devoted to this subject. It was her daily practice to read God's Word as long as she strength possessed her, and then it was read to her.

When Meekness overtakes her strength, it continued to give thanks for the blessings she was a member of the Teachers' Training Class, which occurred the four years following her birth, four children, three of whom survive her: Dr. C. L. Place of Hornell, N. Y.; Merton Place of Monroe, Wis.; and Adolph Place, of Berkeley, Calif.

She is also survived by a sister, Frances B. Smith of Dinkirk, N. Y., and a brother, H. D. Barber of Pasadena, Calif.

Satterlee was an active worker in the church and other organizations, and devoted her time to the welfare of her family and friends. She attended services until failing health necessitated her absence from services.

She was a regular attendant at Bethesda Hospital. In 1887, she was graduated from the Pansy Class of the Chautauqua Literary and Scientific Circle.

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

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

A. L. D.

Satterlee—Emma Maria Brown, daughter of Orrin and Hannah Hull Brown, was born at Beloit, Wis., February 25, 1843, and died at the home of her daughter Mrs. A. H. Coo, Sabbath day, July 5, 1930, at the age of 87 years and 10 days.

Her brothers and sisters were Alonzo G., Russell Albertus, Antoinette Victoria, and Sarah Louise, Mrs. Ethel M., and Mrs. Mary E., of Beloit, Wis. She was the mother of eight children, six great-grandchildren, and ten great-grandchildren.

She has a white-haired head, with nineteen years, she went to Chicago, Ill., the evening of July 22, conducted by Rev. R. Augustus E. Johansen, who had visited her during her declining years.

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

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

When fifteen years of age she was baptized by Rev. George Campagna, united with the East Portville Seventh Day Baptist Church of which she was a member until her death. She attended school at Alfred, in 1868-1870, being a member of the Teachers' Training Class. She also took a course in the Teachers' Training Institute. She was a member of the Teachers' Training Class. She also took a course in the Teachers' Training Institute.

When fifteen years of age she was baptized by Rev. George Campagna, united with the East Portville Seventh Day Baptist Church of which she was a member until her death. She attended school at Alfred, in 1868-1870, being a member of the Teachers' Training Class. She also taught school in the summer of that year.

After her graduation from school she taught school in the public schools for five years.

On April 18, 1878, she was married to Dr. H. Place of Alfred, N. Y. They soon located in Ceres, N. Y. There they resided until Doctor Place's death in 1930, which occurred in Ceres, N. Y., her four children, three of whom survive her: Dr. C. L. Place of Hornell, N. Y.; Merton Place of Monroe, Wis.; and Adolph Place, of Berkeley, Calif.

She is also survived by a sister, Frances B. Smith of Dinkirk, N. Y., and a brother, H. D. Barber of Pasadena, Calif.

Satterlee was an active worker in the church and other organizations, and devoted her time to the welfare of her family and friends. She attended services until failing health necessitated her absence from services.

She was a regular attendant at Bethesda Hospital. In 1887, she was graduated from the Pansy Class of the Chautauqua Literary and Scientific Circle.

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

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

A. L. D.

Satterlee—Emma Maria Brown, daughter of Orrin and Hannah Hull Brown, was born at Beloit, Wis., February 25, 1843, and died at the home of her daughter Mrs. A. H. Coo, Sabbath day, July 5, 1930, at the age of 87 years and 10 days.

Her brothers and sisters were Alonzo G., Russell Albertus, Antoinette Victoria, and Sarah Louise, Mrs. Ethel M., and Mrs. Mary E., of Beloit, Wis. She was the mother of eight children, six great-grandchildren, and ten great-grandchildren.

She has a white-haired head, with nineteen years, she went to Chicago, Ill., the evening of July 22, conducted by Rev. R. Augustus E. Johansen, who had visited her during her declining years.

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

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

When fifteen years of age she was baptized by Rev. George Campagna, united with the East Portville Seventh Day Baptist Church of which she was a member until her death. She attended school at Alfred, in 1868-1870, being a member of the Teachers' Training Class. She also taught school in the summer of that year.

After her graduation from school she taught school in the public schools for five years.

On April 18, 1878, she was married to Dr. H. Place of Alfred, N. Y. They soon located in Ceres, N. Y. There they resided until Doctor Place's death in 1930, which occurred in Ceres, N. Y., her four children, three of whom survive her: Dr. C. L. Place of Hornell, N. Y.; Merton Place of Monroe, Wis.; and Adolph Place, of Berkeley, Calif.

She is also survived by a sister, Frances B. Smith of Dinkirk, N. Y., and a brother, H. D. Barber of Pasadena, Calif.

Satterlee was an active worker in the church and other organizations, and devoted her time to the welfare of her family and friends. She attended services until failing health necessitated her absence from services.

She was a regular attendant at Bethesda Hospital. In 1887, she was graduated from the Pansy Class of the Chautauqua Literary and Scientific Circle.

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

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

A. L. D.

Satterlee—Emma Maria Brown, daughter of Orrin and Hannah Hull Brown, was born at Beloit, Wis., February 25, 1843, and died at the home of her daughter Mrs. A. H. Coo, Sabbath day, July 5, 1930, at the age of 87 years and 10 days.

Her brothers and sisters were Alonzo G., Russell Albertus, Antoinette Victoria, and Sarah Louise, Mrs. Ethel M., and Mrs. Mary E., of Beloit, Wis. She was the mother of eight children, six great-grandchildren, and ten great-grandchildren.

She has a white-haired head, with nineteen years, she went to Chicago, Ill., the evening of July 22, conducted by Rev. R. Augustus E. Johansen, who had visited her during her declining years.

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

THEODORE L. GARDNER, D. D., Editor

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year

$1.50

Six Months

$1.00

Per Month

25

Copy

10

Published at Plainfield, N. J., Monthly, by The Sabbath Recorder Company. Subscriptions will be discontinued at date of expiration when requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash net for each advertisement.

LETTERS TO THE EDITOR, by Ursula Oliver, of special interest to young people, but contain many helpful words for parents who have the burden of their sons and daughters at heart. Paper bound, 40 pages and cover, 35 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH-DAY BAPTIST PRACTICE (Revised), is a book of exceptional value to students of church practice. Contains all the latest changes in the Seventh Day Baptist ecclesiastical manners and customs. Prepared by E. H. Walton. Price 25c, Plainfield Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies furnished on request. Envelopes, 25c per 100, or 1.00 per 500; 60c per 100; duplicate pledge cards, 60c per 100. Address The Sabbath Recorder, Plainfield, N. J.

SABBATH SCHOOL LESSON VII.—August 16, 1890

SAD! (A Man Must Geat, Possibility Who Failed.)—1 Samuel chapters 6-11, 13; 15; 16; 14; 23; 19; 9-12; 28; 31.

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

DAILY READINGS

August 10.—The Call of Saul. 1 Samuel 10:1-8.
August 11.—The Crowning of Saul. 1 Samuel 11:1-11.
August 12.—The Courage of Saul. 1 Samuel 14:47-52.
August 14.—The Death of Saul. 1 Samuel 31:1-6.
August 15.—The Secret of Strength. 1 Corin.
August 16.—The Righteous and the Wicked. (For Lesson Notes, see Helping Hand)

BOOKLETS AND TRACTS

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, addressed, only 5 cents, Sabbath Recorder, Plainfield, N. J.

Baptism—Twelve page booklet, with enclosed cover. A brief study of the topic of Baptism, with valuable historical and statistical information. Address, The Sabbath Recorder.


Fundamental Features of the Sabbath—Three addresses written in pamphlet form. Dr. Walton.

Seventh Day Baptist Hymns and Songs—11 cents.

Seventh Day Baptist Calendar and Directory. Twenty-five cents each.

Sabbath Classes for Boys and Girls of Junior Age. By Alfred Edward Whitford, President.

FOR SALE—A neat booklet of dry goods notions, boots, shoes, and groceries, by Wm. Y. Stone, 64-62 Wisconsin Ave., Wis., Chicago.

JUNIOR GRADED HELP!—Four year course, Intermediate, and Junior three year courses. Four parts each year, each part, 15c; three years, each part, 35c; for Intermediate, 25c each Sabbath Recorder, Plainfield, N. J.

SABBATH LITERATURE—Sample of copies of tracts on various phases of the Sabbath will be sent on request with enclosure of five cents in stamps for postage. Address, American Sabbath Tract Society, Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A College for Men and Women

Courses leading to the degrees of Bachelor of Arts and Bachelor of Science.

Milton College endeavors to maintain the quality and standards of education established by the Quakers. Christian organizations are alert and largely influence the campus life. The faculty of men and women are thoroughly trained teachers.

A college laboratory of five buildings and an attractive campus on eight acres. Its graduates have a high rating in graduate and professional schools as well as in public service.

The School of Music provides excellent courses in theatrical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For further information, address

ALFRED EDWARD WHITFORD

President

Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

Alfred University. Catalog and further information available.

THE TWENTIETH CENTURY ENDEAVOR FUND

Alfred, N. Y.

For the joint benefit of Alfred and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for those denominational colleges.

THE SABBATH QUESTION

By Dean Arthur E. Main, D.D., of Alfred University. Third edition, 25 cents. Published by American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP


THE HANES ON RIFLE SCHOOL WORK

A quarterly, containing carefully prepared items on the latest developments in The Sabbath School Board. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. R. GRADED LESSONS

Junior Seventh Grade, 15c; intermediate, 15c per copy. Intermediates quarterly. 15c per copy. Address all communications to American Sabbath Tract Society, Plainfield, N. J.

160 THE SABBATH RECORDER

I FOR YOU AND ME FOR... H. SAMUEL FRITSCH

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

Life is a complex thing, 'tis true, its shadowed paths are hard to see—But I will hold the lamp for you, and you may hold the lamp for me. By wilderness the way winds through, Where bones lie bleeding broodingly—But I will hold the lamp for you, and you may pluck red flowers for me.

The hard loads chafe the shoulders blue, The burdens bend the trembling knee—But I will shift your yoke for you, and you may shift your yoke for me. We drink misfortune's bitter brew, August IS—The bricklayer.

"And death? Ah, whence and whither to?" He standeth take. heed lest he fall.

But I will pluck red flowers for you, and you may pluck red flowers for me. And you may dream sweet dreams for me. And you may hold the lamp for me. Where bones lie bleaching broodingly—Intervie.wer: Great Contractor.

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

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

—George W. Childs.