The men of the earth said: "We must war
As men of the earth have warped;
The ours to wield on the battlefield
The unrelenting sword."
But they who had seen the valiant die,
The fathers of men, they answered, "Why?"

The men of the earth said: "We must arm,
For so we would reveal
The nobler part of the human heart,
The love of the nation's weal."
But they, who had sung their lullaby,
The sons of the culled, they answered, "Why?"

The men of the earth said: "We must fight,
For so the fit survive;
By the jungle law of fang and claw
The strong are kept alive."
But they, who had sung their lullaby,
The sons of the culled, they answered, "Why?"

The men of the earth said: "We must fall,
And falling build the road
O'er which the race with quickening pace
Can find its way to God."
But down from a Cross uplifted high,
The Saviour of men, he answered, "Why?"
—Robert Freeman, D. D.,
in Presbyterian Advance.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.
President-Eldon Van Horne, Massillon, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
Secretary—George A. Burdick, Riverside, Calif.
Corresponding Secretary—Richard C. Brewer, Riverside, Calif.
Treasurer—F. P. Randolph, Newfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—William C. Hubbard, Plainfield, N. J.
Secretary—William L. Stillman, Plainfield, N. J.
Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded in accordance with the wishes of the donors.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Originated 1916)
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred J. S. Sayre, Plainfield, N. J.
Treasurer—Mrs. William L. Stillman, Plainfield, N. J.

ASSOCIATIONAL SECRETARIES

AMERICAN SABBATH TRACT SOCIETY
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred J. S. Sayre, Plainfield, N. J.
Corresponding Secretary—An A. Randolph, Plainfield, N. J.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Ralph P. Randolph, Whitefield, N. J.
Recording Secretary—William L. Stillman, Plainfield, N. J.
Treasurer—Samuel H. Davis, Westbury, R. I.

SEVENTH DAY BAPTIST GENERAL CONFERENCE
President—Herbert C. Van Horn, Lost Creek, W. Va.
Recording Secretary—William L. Stillman, Plainfield, N. J.
Corresponding Secretary—Mrs. A. Degen, Newfield, N. J.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.
Recording Secretary—Mrs. Alice M. Beesley, Lotta Road, Lost Creek, W. Va.
Corresponding Secretary—Mrs. Osa Stotler, Salem, W. Va.
Treasurer—Mrs. L. Ray Pullin, Salem, W. Va.

EXECUTIVE COMMITTEE OF THE SABBATH KEEPERS' AUXILIARY
Mrs. Ruby C. Huffman, Battle Creek, Mich.
General Secretary—Mrs. Alice Pye, Battle Creek, Mich.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
Co. V. Simpson, Washington, D. C.
Chairman
Richard M. Brewer, Washington, D. C.
Charles M. Armstrong, Los Angeles, Calif.
John A. Farmer, Los Angeles, Calif.

The very thought of Life in Salem visiting Salem and the West Virginia hills arouses pleasant mem­ ories and leaves a memory of many things that happened there years ago. It will be just forty years next Thanksgiving day since I landed there with my wife and youngest daughter to take up the work of pastor. The old time meeting­ house was then in use. The present fine church had not been thought of then. No wells had been dug and found, and the people were all poor, having great difficulty in all the churches to support pastors. The Salem Church was able to pay the pastor $400 the first year, and the Missionary Board gave him $100, making $500 in all.

When a friend expressed regrets because the church had extended the call before making a canvass to see if a systematic plan could be perfected for the expenses, I said: "I have not come here to be carried; I am here to take right hold and help the people in that matter. I am all ready to make the canvass myself if need be. That will be a good way to get acquainted with all the families."

There was no parsonage, but we built one the first year and the pastor put more than one hundred days of work with his own hands into the building of it.

I was amused when a brother told me, after I had been working in the stone quarry with the men getting stone for the foundations of that town's people on the street pointed to the quarry and saying, "That new preacher has gone to work in the stone quarry!"

Well I did enjoy those times with the workers in Salem who were trying to improve matters and who were carrying burdens for an onward movement in West Virginia.

I was quite impressed with the way the good people among the hills showed their genuine hospitality. I discovered one of these good ways one day after I had walked several miles in the mud to make my first visit to a family in which there were several young people. Of course, I left my very muddy rubbers outside. After a little while I wanted to step out, and to my surprise, I found that one of the young ladies had slipped out and washed her new pastor's rubbers perfectly clean! This was just a little illustration of the way they showed hospitality in those early days.

Never can I forget the struggle that came to me over taking charge of the college. The outlook was discouraging and fears were plenty lest the school might not survive its debt; and one night after a discouraging time in a board meeting, Brother Huffman, going home with me, said, "Ald­ riner, there is only one thing that will save Salem College. Said I, "What is that, John?" His reply was, "You have got to take it."

This stirred me greatly and I assured him that such a thing could not be thought of. It was impossible; I could not think of giving two, to bring me where I could see my way clear to accept. But I did at last and stuck to it fourteen years! Oh! how the word of the Lord, the promise, impressed upon my mind and heart as I look back to those days and recall the young people who rallied around the president and teachers during those forty-two years.

There came into the college a deep spiritual interest. Several found the Savior in the student prayer meetings.

One night a young man—not one of our older people—came to my study and asked me if I would baptize him. He had become deeply conscious of his need, in the students' meetings, and did not feel as though he could wait till he could go home for bap­ tism. I was glad to grant his request and we went out to the brook with a little company of students and teachers and had the baptism.
Miss Nellie Grace Lewis and her representative, Rev. E. R. Lewis and family from Tex. and an overflowing congregation from the Tract Society and the Mission Board, with a letter from E. R. Lewis, were enabled to do a wonderful work with this people, when they came to the help of the cause in which they believe, 'against the multiplicity of their ministry is the very fine music of their pastoral work with this people when they lived in the various states. It was suggested that Doctor Powell, Mrs. Crofoot, and the three boys. Mr. Davis are still in the city. They have a large field of activity, because they have a great deal of work to do. We have to make the home more enjoyable, and we have to continue to do what we can to help the poor and the destitute. It is a hot summer, much hotter than usual. We have to be careful in our buildings, because we have to be prepared for the coming of the rains. We have to be very careful in our buildings, and we have to be careful in our buildings. The children below the sixth grade are to be re-enrolled and a new kitchen and a new kitchen are to be built. The children below the sixth grade are to be re-enrolled and a new kitchen and a new kitchen are to be built.

One Sunday afternoon, the little girls and the little boys were very happy, because they had a little party in the church. It was a hot summer, much hotter than usual. We have to be careful in our buildings, because we have to be prepared for the coming of the rains. We have to be very careful in our buildings, and we have to be careful in our buildings. The children below the sixth grade are to be re-enrolled and a new kitchen and a new kitchen are to be built.
just now, amid more than a hundred homes within almost a stone's throw of the new school, it would realize more than ever other... the big need for this than any and that... great opportunity that our schools will undoubtedly have in helping shape the morals of this community, to say nothing of Christian ideals. If you could drop into the church on Friday nights and see the motley crowd that gathers when the singing begins, you would again realize that the Seventh Day Baptist Church here also has a field much larger than ever before. It does not seem like the orderly quiet Friday night prayer meetings we see at home. The people from the street know little or nothing about reverence for a church, but many seem eager to know what this "Jesus religion" is all about. We who can read like to look at the hymn books and the Bibles. Mr. Davis has had charge of the library and has focused... Davises' one hundredth birthday celebration this year.

Probably some one has written of the Davises' one hundredth birthday celebration held in June. You see the ages of the two together make one hundred years. The Chinese are great to celebrate, and this was an opportunity to show their appreciation for Mr. and Mrs. Davis who have worked so faithfully among them.

We are all eagerly looking forward to the coming of Miriam Shaw who is so much needed at Liuho. A letter recently suggests that perhaps everyone gets to know that... S. Orange, and family are now "at home" at Shanghai, China. The Empress of Japan, Van... number by the male chorus and Rev. J. T. Davis pronounced the benediction and the meeting was closed with a prayer by the male chorus and Rev. J. T. Davis pronounced the benediction. There were about one hundred twenty at the service, more than half of them being strangers to us and citizens of Orange.

We all considered it a very successful opening for our evangelistic work on the Pacific Coast.

I am enclosing one of the folders which we are handing out in Orange.

Two loads went out tonight, including Paul Bolsen with his marimba and Mrs. Lester Van Meter with her guitar. May God give the boys courage and strength for this work.

Yours in His Name,

Mrs. G. E. Osborn,
Pacific Coast Correspondent.
August 4, 1930.

HEAD OF GRANGE ACCEPTS MORROW CHALLENGE

Louis J. Taber, of Columbus, Ohio, master of the National Grange, speaking before a nation-wide radio hook-up, stated that the recent New Jersey primary election was a challenge to the dry forces of "repeal with the return of the saloon," as opposed to the retention of the Eighteenth Amendment and prohibition," and added, according to the Associated Press, in his rejoice that the new senator stands for repeal rather than prohibition. The issue is unmistakable. The challenge will be accepted by the dry forces. On the other hand, we have weep with the return of the saloon; on the other hand, the Eighteenth Amendment and prohibition. Repeat will never come if the American people recognize that the Repeal Amendment out of the Constitution permission will be given to sell intoxicating liquors."

—Union Signal.
MINUTES OF WOMAN'S BOARD

The Woman's Board met Sunday, August 10, 1930, with Mrs. G. H. Trainer, Salem, W. Va.

Members present: Mrs. H. C. Van Horn, Miss Alberta Davis, Mrs. L. R. Polan, Mrs. Roy F. Randolph, Mrs. Edward Davis, Mrs. George B. Shaw, Mrs. G. H. Trainer and Mrs. Oris O. Stutler.

The meeting was called to order by the president. Mrs. G. H. Trainer read 1 Corinthians 13. Prayer was offered by Mrs. Van Horn.

The minutes of the previous meeting were read.

The treasurer's report was read and adopted and is as follows:

Mrs. L. R. Polan, Treasurer
In account with
THE WOMAN'S EXECUTIVE BOARD
Receipts
Balance July 11, 1930 .......... $289.05
H. R. Crandall
Interest on Movement .......... 10.56
White Cloud Ladies' Aid ... 25.00
Total Receipts ................. 324.66

Expenditures
Abingdon Press—Literature ....... $ 7.50
Mrs. Oris O. Stutler—Report blanks .......... 2.50
Fouke S. D. B. Ladies' Aid—Prize for June .......... 2.50
Total Expenditures .............. $12.00
Balance August 9, 1930 .......... 312.61

$324.66


The program committee for the woman's breakfast hour at Conference reported progress.

It was voted that the chairman of the program committee be instructed to prepare printed programs for the woman's breakfast hour at Conference.

It was voted to send a vote of thanks to Mr. M. Wadnner Davis and Mr. L. R. Polan for the auditing of the treasurer's annual report.

It was voted to instruct the treasurer to send $200 to the Missionary Board.

Mrs. H. C. Van Horn presented her resignation as member of the board, due to her moving into another field of labor.

It was voted that we accept the resignation of Mrs. Van Horn.

The board wishes to express to Mrs. Van Horn our regrets that she is leaving us; also our appreciation of her work for the past year with us, and wish her much success and happiness in her new field of service.

The questions for the September Reading Contest were read.

The minutes were read and approved.

Adjourned to meet with Mrs. G. H. Trainer in September.

MRS. H. C. VAN HORN, President.
MRS. ORIS O. STULTER, Secretary.

WATERMELON REAL FOOD

No one really needs any inducement to eat "water-mel-on, red ripe to de rind." With them now in season everyone everywhere is enjoying this luscious ellipsoidal fruit of the cucumber family, particularly on hot days. And there are many different ways of serving watermelon. But most people are inclined to regard the fruit as a delicacy when in reality it is a valuable food. Watermelons are an excellent source of vitamin A, that essential to growth and physical well-being. They are also good sources of vitamin C, so much needed for growth and development of good teeth and for body nourishment. Vitamins B and D, the appetite and digestion regulating, and the antirachitic vitamins, are also present. —Pathfinder.

WHAT IS BEFORE US?

By the time this reaches its readers, Conference will be past. Its inspiration or its lack of it, its good or its ill, will be a matter of history; but its effects will be with us, let us trust, for good and for inspiration.

The Young People's Board has already sent out plans for this coming year. These plans closely coincide with the Christian Endeavor topics for September; so we can profitably spend the month in reviewing them and planning activity. We hope to reproduce them in this department, week by week.

This week Miss Burdick's "Crusade Plans" fit precisely with the topic, and we are giving them under that head.

YOUNG PEOPLE'S DEPARTMENT PLANS

This department should increase in helpfulness, interest, and usefulness during the year. A few suggestions as to how it should be done:

1. I cannot make a Young People's Department plan without you. You must do that. I can only get it in shape, as you send it to me. Here are some things we need:

More news from societies. Every society should have a Recorder correspondent, who would keep in direct touch with this department, to report your activity. In the near future I hope to mail to each society a postcard asking for news.

More articles of interest to young people. Some such have appeared from time to time, sometimes in this department, sometimes out of it. Let's keep them together. Mail them to me, or to the Recorder, marked "For Young People's Department." More stories. Miss Larkin in "The Rainbow of Promise" has proved that Seventh Day Baptists can write good, wholesome, and helpful fiction. We have another serial story now on hand, which we hope to begin soon. We could use a few good short stories.

Interesting practical helps for Christian Endeavor meetings.

Suggestions from you as to how to improve this department.

C. A. B.

OUR CRUSADE PLANS

Christian Endeavor Topic for Sabbath Day, September 6, 1930

DAILY READINGS

Sunday—Soul-winner (Matt. 4: 18-20)
Monday—The good citizen (Ps. 24: 1-5)
Tuesday—Good will to men (Luke 2: 13, 14)
Wednesday—A soul won (Acts 16: 25-33)
Thursday—Citizenship principles (Rom. 13: 1-8)
Friday—World peace (Isa. 2: 1-5)

Sabbath Day—Topic: Crusade plans (Exod. 33: 11-15; Consecration meeting)

DEFINITE PLANS FOR A YEAR OF PROGRESS

MARJORIE BURDICK

The division of interests of Christian work is very well put forth in the Christian Endeavor Chart, "Crusade with Christ." Would it not be possible for every society or group of young people such as a Sabbath school class, to meet and plan the year's work with a purpose of giving every young person a balanced, well-planned program in worship, service, interest, recreation, instruction, and fellowship?

In our plans can we not be creative, not just take over some other person's work without any exercise of our own powers? In other words, be original but avoid the spectacular. Be sincere and earnest, not do things for "show."

Could not the entire society, after officers and committees are chosen, spend a day in a quiet spot making definite plans for the coming year. Committees could send in their plans and goals to the Recorder and let us know through our page in the SABBATH RECORDER and through bulletins.
I. Worship

9. Conferences and Conventions - Use such as a means for learning about the best and most helpful ways of doing things. In so far as possible, have delegates expect them to bring back suggestions and encouragement to the home group.

II. Service

10. Evangelism - Definitely plan to help Young People to become Christians and join their talents and time in aiding the church in her various organizations.

11. Stewardship - Plan to give of self—in the service of others, time—to the organizations of the church.

12. Serving the Church and Pastor - Get behind your pastor and his plans, help him in working for Christian character; forget differences of opinions and live out the things Jesus told us to do.

13. Christian Citizenship - Learn what it means to be a Christian citizen and be it.

14. World Friendship - Work for the love as taught by Jesus. World friendship begins right at home in the heart of each individual; this is the greatest thing possible in the early morning, for quiet meditation and direct communion with God.

To help prevent our prayers from becoming mere repetitions, to help us not to forget that many times we need our prayers, and to give us the advantage of effective prayer, I recommend that you be definite in our plans for Christian work.

The results will be surprising. This effectual, fervent prayer of a righteous man availeth much. Let us be definite in our plans for Christian work.

There's no such thing as answered prayer. Who ever gets much. Because he does not think and plan, but trusts to luck instead. He's not a slacker or a shirker. This is the time of the Lord Jesus Christ for winning. In order to win souls to Christ we must have strength and power from heaven. Have prayer lists, and pray for definite individuals. The results will be surprising.

QUIET HOUR PLANS FOR THE YEAR

Now, in the United States we express our religion in action. The Quiet Hour helps us give a religious experience and our efforts power and direction. It is encouraging to know of our many great men who acknowledged the power of prayer.

Benjamin Franklin said, "For knowledge and literature and every useful art, for my friends and their prosperity, and for the fewness of my enemies, Good God, I thank thee."

Washington on resigning his commission, said, "I close the arm of my official life by commanding the interests of our dearest country to the protection of Almighty God."

When John Wanamaker was starting in business he tried for two days to get credit in New York. At the end of the second day his companion found him on his knees praying for credit.

Roger Babson says, "Prayer is the wire that connects man with the Holy Spirit, the great source of abundant power."

Endeavorers acknowledge this power.

The Quiet Hour pledge reads "Trust in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

Let us express our thankfulness by praying for the fewness of our enemies. Good God, I thank thee.

Marjorie Burdick says in her "Definite Plans for a Year of Progress," Enter...
THE LIGHT OF THE INDIVIDUAL LIFE

BERNICE MALTBY

(Given in young people's hour, Central Association)

We are to spend a time tonight thinking about light, not the light which is beneficial to us only when clouds and darkness are over the land, but the light which every life needs at every hour of the day as well as the night. For not the light which we turn off or on at pleasure, but the light which, once lighted, burns with a steady and increasing brightness as long as this life goes on, and even into the endless ages beyond. It is the light of the spiritual presence of Jesus Christ which is the glory of the days of his flesh. Had not this been to us only when clouds and darkness are over the land, we would not need to have his path thus illumined by God's light.

**YOUTH'S LOYALTY**

MARION BURROWS

(Given in young people's hour, Western Association)

When I was asked to think upon this topic, it was easy to say, "I haven't time." But how much loyalty would I have? How much loyalty to my family, to my friends, and to my church? But the least we can do is to do our best, our all.

To be loyal is a lesson which every individual should learn early in life. To be loyal is to be true blue, to be honest, and to be faithful.

Why should youth have honesty? We are taught in the Ten Commandments not to steal. But does that mean we can copy someone's paper in our examinations at school or report that we have read so many hours on a book when we haven't? I should call this dishonesty and I think you will agree with me. So let's be loyal in our school work as well.

Is it necessary for youth to have faithfulness? Most certainly; if we are a rising generation, we have to prove that our characteristics are higher and that our world is enlarged in faith, in honesty, and in fidelity. We must have more loyalty, fidelity, faithfulness, and honesty than any preceding generation in order to keep up with the other part of ourselves which is growing so fast.

What if Andrew had been disloyal to Jesus and had not brought other men to follow Jesus? What if Washington or Lincoln had not been loyal to their country? What would become of our denomination if we did not have loyal leaders of today? Where would our nation stand as a world leader and Christian nation if the presidents and other officials were disloyal?

Bringing the thought of the Master's home, we have to have loyalty in the church, in the home, in the school, and in every other institution. If that institution will live and be worth while.

Every day we are in need of more Andrews, Lincolns, and Washingtons. Who are going to take their places? The youth of today are. But in order to fulfill such responsible places they will have to be loyal—loyal to the good and to their work.

In closing I would like to leave the words of the song, "Our Best."

Hear ye the Master's call, "Give me your best."
For, be it great or small,
That is his test.
Do the best you can,
Not for reward,
Not for the praise of man,
But for the Master's face.
Every work for Jesus
Will be blest;
But he asks from everyone, His best.
Our talents may be few,
These may be small,
But unto him is due
Our best, our all.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—A Christian spirit (1 Pet. 1: 22)
Monday—Christian work (1 Cor. 15: 10-20)
Tuesday—Obedience to superiors (1 Pet. 2: 13)
Thursday—Christian thoughtfulness (Rom. 15: 1-3)
Friday—How to deal with enemies (Rom. 12: 17-21)
Sabbath Day—Topic: Being a Christian at school (Phil. 2: 3-12)

For Those who have certain questions for prepared papers. Let all be...
answered with "yes" or "no" by members in the meeting. Discuss as many of them as seem to need discussion.

Should a Christian be in school or in church


How do you think Christ would answer these questions?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Do it sometimes seem a bit difficult to teach juniors how to pray and the value of prayer? I trust this outline from my scrap-book of well just everything I think may be of some use to me at sometime in my work with boys and girls and their Junior superintendents—be as helpful to you as it has been to me.

PRAYER

What prayer is—


How to pray—


When to pray—


Where to pray—


What to pray for—


What hinders prayer—


When God answers prayer—


BIBLIES FOR THE FLEET

When the great battle-ships and cruisers of the United States fleet recently anchored in the harbor as guests of our city, we seized the opportunity of reaching many thousands of young men aboard these vessels and presenting each with some portion of God's Word. There were sixty-five ships with a total of 26,816 men, for every man of which there was a volume, either a Bible, a New Testament or a Portion thereof.

This large distribution was made possible through the courtesy of the Secretary of the Navy at Washington who requested that a list of ships to be present during the fleet concentration and their location, with approximate number of personnel attached to each ship be furnished.—American Bible Society.

LETTERS FROM FLEET COMMANDERS

"The Bible and Testaments you so kindly sent us will be distributed next Sunday during church services. We have an attendance of over five hundred for the two services held on this ship Sunday morning. The chaplain has them now in his care."—U. S. S. California.

"I will arrange with great pleasure to see that the supply of Scriptures are properly distributed to the officers and crew and on behalf of all of us I wish to express to you our sincere thanks and deep appreciation for this generous and fine interest in our personnel."—U. S. S. Colorado.

The above items give simple illustrations of the good work the New York Bible Society is doing, and also that their efforts are appreciated by the steamship people.
Well I must close or my letter will be too long to put in the Children’s Page.

Your friend,

EULA LENNON,

Rome, N. Y.,
August 12, 1930.

DEAR EULA:

I was thinking it was about time I was getting another letter from Verona, for as you say, it has been some time since anyone has written from there. I am pleased that you have written.

You are making very good advancement in school for a girl of your age, and I am glad to know that you like your teachers; it shows that you are a good, conscientious student.

It is fine to be one of the big girls, isn’t it? It makes it easier to set a good example for the younger girls, who look up to the big girls.

Be sure to write again, for we don’t want Verona to get off the Recorder map.

Sincerely your friend,

MIRZH S. GRENE.

THE PLAYMATE NEXT DOOR

(This story was sent by Frances Irene Foster)

Dressed in the blue overalls she was so fond of wearing, Betty was playing in the sand pile in her backyard when the family next door moved in. So she did not see that a small figure about her size stared at her for a moment with satisfaction and delight before going into the house.

At dusk that day when the lights flashed on in the next house, Betty clapped her hands joyfully. "My brother!" cried Betty. "My brother!"

"No brother!" exclaimed Billy, in equal surprise. "Nor sister and I haven’t any brother I guess," she went on, "and was playing in a sand pile behind our house."

"Well, so it’s a brother," said Billy.

"I haven’t any brother," she said. "I often wear overalls when I play in the sand. So we were both fooled."

Betty giggled. "You saw me," she said. "I often wear overalls when I play in the sand. So we were both fooled."

Betty went to the window from which she could best see into the other house. There was a light in the kitchen which showed her, though not very plainly, someone about her own size, wearing a pink apron, standing before the sink, washing dishes.

"Oh, goody, goody," cried Betty. "There’s a little girl about my age. I’m going over tomorrow to ask her to come and play with me in the sand pile."

So the following afternoon Betty rang the doorbell of the next house. Her ring was answered by a small boy. "How do you do?" said the little girl politely. "My name is Betty. I live next door. I came over to ask your sister if she would come and play with me."

The boy smiled. "My name is Billy," he replied. "I’m sorry, but I haven’t any sister."

"But I saw her!" Betty cried in surprise. "Last night. She had on a pink apron and was washing dishes."

Billy’s round face grew a bit red but his smile widened. "You saw me," he explained. "I was helping mother and my old clothes weren’t unpacked so I put on an apron to keep from spattering my good suit."

Then before Betty could say anything more he continued, "I hope your brother will come over and see me sometime. He looked just about my size. I’m so glad to find a playmate next door."

"My brother!" exclaimed Betty in great amazement. "Why, what do you mean? I haven’t any brother."

"No brother!" cried Billy, in equal surprise. "Nor sister and I haven’t any brother I guess."

Betty went to the window from which she could best see into the other house. There was a light in the kitchen which showed her, though not very plainly, someone about her own size, wearing a pink apron, standing before the sink, washing dishes.

"Oh, goody, goody," cried Betty. "There’s a little girl about my age. I’m going over tomorrow to ask her to come and play with me in the sand pile."

To be like Christ in his love is far more than to be like him in his knowledge, if we were forced to choose between them; but they harmonize and strengthen each other; more knowledge will help us to love more; and more love help us to know more.

-A. H. K.
dled in the cabin while the ship is pitched and tossed about by the wind, and almost swallowed up by the waves. The captain knows the sea as those among the rocks, and feels utterly helpless. He will not let a single passenger go on deck for fear he will be swept away. Finally one man slips out and carefully makes his way across the wind-swept deck toward the pilot house. He can not get near enough to hear the pilot above the roar of the storm. Then the man fights his way back to the cabin, and announces to the frightened group still huddled there in terror. "All is well," he says. "I have seen the pilot and he will guide us."

Men need to get a glimpse of the Pilot's face and hear all life's sea, until they can sing with the poet,

But skepticism is not so much a mental problem as it is a moral problem. Dr. Frederick Lynch said recently that most of the skepticism of our present time is due to the idea that people make to escape the Ten Commandments. We say we do not believe this, and we do not believe that, because we do not want to do this, or that. We try to make our escape through a confession of doubt, which doubt would disappear if we set out to live in harmony with the revealed will of God.

The religion of Jesus becomes an inward experience, a source of personal power, a quenchless spirit of hope and faith and love that all centers in and flows forth from the apprehension of Christ and from fellowship with him as a living inward person. We are not under every form and character of human life, need all needs, deeper than despair, and more naively than sin itself, lies the power of the human heart. When he had departed from his disciples, and ascended into heaven, a cloud took him out of their sight.

An end is this: Safe to the land! And then with him go hand in hand. Far into bliss.

Christians ought to be as sure of Jesus Christ as those among the rocks, and feel the assurance of the abiding presence of the Master that makes him "the constant source of his strength, and the unfailing dynamic of his ministry. True he often sought the quiet of the mountain where the blandishments of men, and their criticisms as well, might be seen in their right perspective, and where the choking fogs of earth might be dispelled by a fresh breeze from heaven. But these ascetic experiences only strengthened his confidence and established companionship of the ever present Father. The mountain top communion made available the valley experiences of life the eternal resources of heaven.

Not long since I was in a meeting in a certain city which was remarkable for the number of persons who were present to hear testimony to the presence of Jesus in their lives to save and to keep. Many had experienced his abiding presence through many years, and his companionship had grown more real to them as the days went by. As I sat on the platform, I could look into the honest and happy faces of the men and women, I did not doubt the reality of their experience of personal fellowship with Christ. After the meeting had progressed a little, I saw a man slip out and carefully make his way to a window sill at the rear of the room, and on the side of this window sill, in plain view from where I was sitting was written in large letters this sentence, "Jesus is coming soon." That sentence seemed like a denial of all that had been said up to that point, and when it came my time to speak I said, "Somebody has taken this view from here the sentence, 'Jesus is coming soon.' It seems to me that ought to be changed to read, 'Jesus is here.' I never spoke more sincerely, and my request for a revision of the sentence grew not only out of what I had seen and felt in that service but out of the deep convictions of my heart.

The Sabbath Recorder
Friends, my point is that God has been in this vine from the beginning, and that he is still here working, but his purposes through men who can recognize his presence, and who seek to do his will; through men who abide and who therefore abound.

AMERICAN SABBATH TRACT SOCIETY
MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, July 13, at 2 o'clock in the afternoon, the Reverend William C. Hubbard in the chair.


Visitors present: Mrs. A. J. C. Bond, Miss Dorothy Hubbard.

The board joined in repeating the Lord's Prayer.

The reading of the minutes of the last meeting was made.

Assistant Corresponding Secretary Bernice A. Brewer read and read letters from the following:

1. The International Missionary Council of New York, requesting information as to any financial support the American Sabbath Tract Society is giving toward the development of Christianity in foreign lands.

2. Rev. H. Eugene Davis, relative to correspondence with Drs. Baugh and Breinholt, formerly attending our conference in Los Angeles.

3. Rev. E. R. Lewis, Gentry, Ark., requesting that someone be sent to occupy the trusteeship of the Tract Society hour at the Southwestern Missionary Association, to be held August 1, 1930.

Also, there was read the report to be presented at the General Conference to be held in Salem, W. Va., August 19-24.

The report was approved as read.

It was voted that the secretary of the Missionary Society, Rev. W. L. Burdick, be requested to represent the Tract Society at the Northwestern and Southwestern associations; the Tract Society to bear one-half of his expenses.

Voted that copies of the letter received from Rev. H. Eugene Davis be placed in the hands of each member of the board for further consideration.

Leader in Sabbath Promotion, Rev. Ahva J. C. Bond, reported informally his visit to the North Central and North Eastern Conference held at that time. Young people in number about seventy-five were in attendance from North Loup, Nortonville, Denver, and Calora.

In the absence of the Treasurer, her audited annual and quarterly reports for the period ending June 30, 1930, were presented by Vice-President William C. Hubbard.

Reports adopted.

The Committee on the Distribution of Literature reported with recommendations.

Pursuant to the desire of the members of the board, the report was laid on the table until after presentation of the report of the Budget Committee.

The chairman of the Supervisory Committee reported informally regarding the maintenance of the fund.

Harrison North, business manager for the publishing house, presented the financial statement as of June 30, 1930; also the statement of income, profit, and loss for the period ending June 30, 1930.

(These reports will be printed later and circulated to each member of the board for further consideration.)
Fundamentals' Page

THE HALT IN FOREIGN MISSIONS

The present situation in foreign missions cannot be attributed to any one thing. Many things have conspired to halt missionary progress. Among them may be named the following:

1. Ignorance of missions and mission fields. The hopeful outlook at the close of the nineteenth century has lulled many to sleep. Even that outlook has an element of discouragement in it. Even though Christianity increased one hundred and fifty per cent, Christianity was not keeping pace with the increase in population. According to Doctor Turnbull, there is an impression abroad that the world is well covered by mission stations, and that from a geographical standpoint the missionary task is about completed. If any such impression is abroad it needs to be corrected. The combined missionary forces of the world are not popularizing the increase in the world's population. According to Doctor Turnbull "there are one hundred million more people in India today, than under the idea of the meaning of Christ's name than there were when William Carey started the modern era of missions.

Yet ignorance is not the major reason. It doublets accounts for the indifference of many people, but it does not account for the dearth of support in missionary interest and support. At the bottom of the whole problem of missions is a spiritual one.

2. There can be little doubt but that the upheaval in China is a contributing cause to the halt in missions. For years mission boards have been building large school centers in China. In some cases, it would seem, that educational evangelism has become the master method in evangelism rather than the preaching of Christ in the power of the Holy Spirit; by which I mean that much of the educational missionary effort has been directed to the training of the intellect rather than the conversion of the heart. The disease of agnosticism, both in educational, medical, and philanthropic institutions has been built up, so that only a small fraction of missionary effort is directed toward direct personal evangelism.

Many Christians at the home base have never regarded sympathetically, this, as they felt, misdirected missionary effort. So now, when the Chinese government demands that all denominational schools shall cease teaching the Christian religion, the inevitable has happened—thousands of Christians are refusing to support these schools under such restrictions. But a far more serious situation arises, touching the whole foreign missions undertaking which the Christian religion, the inevitable has arisen, touching the whole foreign missions undertaking, when the Chinese government demands that present missionary effort be directed away from the building of Christian churches and the direct preaching of Christ. There are four hundred thousand Chinese schools. In other words, if the Christian religion is to be adopted by China, the schools must be closed.

There is a growing feeling that present missionary methods are at fault. In fact many leaders in many denominations feel that the whole scheme abroad is out of proportion, and that foreign missions are not keeping pace with the increase in population. According to Doctor Turnbull and the Foreign Missions Conference in 1927, Said Doctor Speer: "There are very few, who know what our missionary enterprise in China is, the immense educational, medical, and philanthropic agencies that have been built up. There are few things on earth, I imagine, that can compare with that enormous engineering that we have constructed in China. The evangelistic work is only a part of it, but all that machinery ought to be directed more powerful than it is today toward direct evangelistic ends.

Continuing he says: "There are ninety-nine self supporting Presbyterian churches in Japan, and there are four hundred and twelve in all denominations in Japan. And there are five hundred and thirty-seven self supporting Presbyterian churches in Korea as over against thirty and from all our missions one end of China to the other. In the opinion of the missionaries, missions you can not count more than four self-supporting churches in all denominations that have been working there for fifty or sixty years that have not, nor are, self-supporting church. My own conviction is that Christianity ought to be able to support each other in all denominations. We cannot determine whether Christianity is not as vital a religion as four of those other religions which have struck their root in wherever they are. But all have the very beginning have drawn their nourishment right up out of their source, and it is given them and down from the heavens above them.

Doctor Turnbull says that many missionaries feel that if they were beginning anew they would institute very different policies regarding schools and other institutions. "But we have them on our hands, they say, and we can do with them. A clear presentation of the whole case to the home churches would, we believe, result in an overwhelming vote that institutions not vital to the development of the existing churches be scrapped."
Lone Sabbath Keepers' Page

AN UNSIGNED LETTER

Some friend in a letter describes a trip to Princeton, Mass., by way of St. Johnsb erg, for a good visit with Miss Lois R. Foss and Mr. and Mrs. Robert Payne, with whom our readers are quite familiar through the Sabbath Recorder. The writer is evidently an aged friend who also enjoyed some good visits with friends in Westerly and Hopkinton, where she enjoyed hospitable entertainment.

Whoever wrote the letter is evidently a loyal Seventh Day Baptist, having many friends, and is the kind that has a signature to the writing, which goes into particulars about matters that would be appropriate in private correspondence.

After describing her journey she says: “It does seem as though my heavenly Father was watching over me all along the way, and I can not thank him enough.” General Conference comes on her birthday.

Thank God for all the dear aged mothers in Israel who are anxious to do something still for the cause they have loved so long.

DEDICATION OF FIRST ALFRED CHURCH

There was a large number of worshipers in attendance at the dedicatory service of the First Alfred Church Sabbath morning, June 14.

Pastor Ehret read the following quotations concerning the Church:

The Church brings a worth while message concerning God which leads to the secret of all worth while living. It recognizes the unity of God and possibility of communion with him. It reveals God as a living, personal force. It offers a partnership with him in the completion of the task of perfecting the world.

The Church offers comradeship with Jesus in all the affairs of life. It gives men a clearer understanding of the mind of Christ. It is through Christ that they come to know God. The steady discipline of intimate friendship with Jesus results in men becoming like him.

The Church offers acquaintance with the great men of the past. In the lives of prophets and heroes and in the life of Jesus Christ the Church holds up the ideals by which character and achievement must be measured, in the call to help build the kingdom of God on earth.

The Church represents the purpose which gives deeper meaning to every thing men do. It releases through human lives the transforming power of God. It gives men a long view of life—from the great civilizations of the past to the great eternities.

The Church offers a fellowship with the great host of believers throughout the world. It gives men an opportunity to reach other men for the cultivation of the spiritual life and for increasing the stock of goodness in the world. It offers membership in an organization which thinks in terms of world relations. It is the oldest and most honorable organization in existence. There is no government or business, or society or alliance that touches so many people in so many ways as organized religion.

In spite of its acknowledged weakness, the Church is the best institution that has ever been conceived and organized. No other organization of any character whatsoever can compete with it in earnest and inspiring loyalty on the part of its most private devotees.

It enriches us with the noble traditions of the past; it gives us comradeship with the loftiest spirits of the present; it challenges us with the task of healing a broken, bleeding world and it releases the whole range of life's interests to a high, spiritual purpose—that of bringing in the kingdom of God.

The Church offers a comradeship of worshipers. It gives an expression, with the loftiest spirits of the present, of the thought and ideals of the past. It gives men the task of healing a broken, bleeding world and it releases the whole range of life's interests to a high, spiritual purpose—that of bringing in the kingdom of God.

This, the Alfred Church has offered to the past, and now our reconstructed church will continue in this line of endeavor, and you shall share in its benefits.

He also pointed to historical facts concerning the organization and history of the church, to which we have added considerable matter from the history of the church published in the last “Allegany County History.”

The first movement for church organization of the Seventh Day Baptists in Allegheny County was in 1812, at Alfred. Elder George Stillman, and Stephen Coon, Sr., called a meeting held July 4, 1812, resulting in the adoption of articles of faith and a covenant, subscribed to by Stephen Coon, Sr., Nathan Green, George Lanphere, William Saunders, Luke Maxson, William Davis, Edward Green, and their wives, also Maxson Green, James Pisk, Rebecca Pisk, Betty Wells, Sally Coon, and Nancy Teets. These covenanted “to keep up meetings on the Sabbath.”

The numbers increased rapidly. Stephen Coon, Sr., was the first keeper of the records, which were held in the “Coontown” schoolhouse, located across from the present State Farm barns. Besides a regular meeting on Sabbath days, a business meeting was held on the first “sixth day” of each month. The records show that these meetings were well attended by men and women of both sexes. David Satterlee was invited to “inspect and preach” as a preacher of the gospel. The church was visited in October, 1812, by Elder William Satterlee, from Berline, with reference to organization and connection with the Seventh Day Baptist General Conference. The services of David Satterlee as evangelist were appreciated. Stephen Coon, Sr., was ordained deacon and Nathan Green elected standing clerk.

Abel Burdick, George Stilling, Elisha Coon, and Edward W. Burdick from the Seventh Day Baptist Church, Berline, and Daniel Babcock from Batavia united with the society in 1815. October 4, 1816, George Stillman, Clark Crandall, Daniel Babcock, Abel Burdick, and C. Cran dall, Richard Hull, and Nathan Green, were appointed to draft a constitution for a church organization. On October 18, the constitution was unanimously adopted. “provided the Conference saw fit to organize the society as a church.” A council consisting of Elder Henry Clark, and Charles Babcock from the Brookfield Church and George Stillman and Edward Green were elected society took into consideration, on October 24, 1817, the organization of the Alfred society as a church, and this was effectuated. A sermon was preached by Elder William Satterlee. Elder Henry Clark gave the first band of fellowship to George Stillman on behalf of the society. October 21, George Stillman and Daniel Babcock were ordained deacons and set apart to the work of Baptist.
Clark Crandall, Stephen Coon, and David Satterlee "to come forward in rotation, and improve their time. They may direct." December 1, 1820, the church was received by a dissenting voice, called Richard Hull and Daniel Babcock to ordination to the ministry, and they were ordained in September, 1824. The first money for missionary purposes was raised January 5, 1821. May 6, 1822, the church voted to give Amos Satterlee, Bingham, labor in a pond near Baker's Bridge.

The first meetinghouse was built in 1824, a wooden building thirty-six by fifty feet, with a gallery on the sides and back end, costing $2,500, and it stood about midway between Alfred and Alfred Station. This house was then the only church building, and accommodated the only religious organization in the town, and its location was supposed to be the best suited for that purpose, but the same year a second church was organized and a new house built for its use.

The organization and growth of Alfred Academy and the consequent increase of the upper settlement, rendered the location of the meetinghouse inconvenient, and during 1854 and 1855, a new and more commodious building was erected in the village of Alfred at a cost of $5,500. This edifice, having been several times remodeled and enlarged, is the same building dedicated last Sabbath, and the church, with only one pastor, and worshiped in a small meetinghouse the rest of the time until 1885.

The parsonage was built in 1885 at a cost of $5,000. The old pipe organ was installed in 1885, and the parish house was erected in 1906 at a cost of about $9,000.

For the first sixty-two years of its existence, women had no voice in the affairs of the church. But this had one redeeming feature, in that they were not expected to bear the expenses of the church.

The president of the board of trustees, W. A. Tiptworth, told of some of the things that had been done and accomplished by the board of trustees during the rehabilitation of the church since the fire.

THE RELATION OF THE CHURCH AND THE COLLEGE

President Davis said in part: There has been a very close and important relationship between the church and the college from the very beginning of the school. Ninety-four years ago when there were but ninety students in the college, the church had never had a pastor and worshiped in a small meetinghouse between here and Alfred Station, on what is now the state farm. Amos W. Coon, then a young man, went on foot to Schenectady, more than three hundred miles, to obtain a teacher who would come to Alfred and start a select school. Amos Coon gave the old church a position in the school and became the president of the college.

THE SABBATH RECORDER
which is to be the home of the next president, and of future presidents for many years to come; then there is Burdick Hall given by Miss Susie M. Burdick and her mother, the site of the College Library given by the same generous benefactors. The Green Block is also another splendid gift of the late Gorton C. Green, and a year ago fifty acres were added to the campus by the gifts of Miss Susie Burdick and Mr. D. S. Burdick. On this land the new Track House has already been built, and the new Bartlett Dormitory will be begun in a few weeks. These are only a few of the generous gifts which Alfred people have made to the college. Hundreds of other self-sac­rificing gifts scattered through the years have helped to make our Alfred University what it is today, and have demonstrated the loyalty and confidence of the people of the church with the school.

Aside from the gifts of material possessions, there have been a thousand gifts of kindly and helpful self-sacrificing service; friendship to faculty and students; homes and sympathy and Christian culture have lavishly been the gift of the church to the people of the college.

Today as we rededicate this church auditorium and this beautiful new organ, we turn our gaze to the future and think of the cooperation possible and necessary for the coming days. I would like to spend another fifteen minutes in discussing the enlarged possibilities of the future under the new conditions in which we live, but there is not time.

There is now the Union Church, a place of worship, providing generously for the needs of this Union. The church is in an ever growing field for co-operative religious work amidst the enlarging group of students from many churches and faiths. What a field has been opened up for a church like this at Alfred to minister in an ever widening circle of opportunities, and privileges for leadership.

Alfred’s material growth will ever be important for the church. Alfred material growth will be of one the high privileges of this church, but above and beyond the material, is the spiritual leadership which this church and community will continue to give throughout the coming years. Hundreds and thousands of students, will find in Alfred the opportunity for educational privilege and spiritual leadership, which only such a college and such a church and community can provide. (Continued next week)

NOTICE OF ANNUAL MEETING SABBATH SCHOOL BOARD

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in “The Gothic,” at Alfred, N. Y., Wednesday night, September 10, 1930, at 8.30 o’clock.

The meeting is called for the election of trustees and officers of the Sabbath School Board and the transaction of such other business as may properly come before the meeting.

A. Lovelle Burdick, Editor.

Milford, Wis., August 20, 1930.

YOUR EYES TOLD ME

The narrow path was rough, and galling was my load,
My mind was set to take the other wider road;
But then I met you at the forking of the trail—
And something in your eyes told me I must not fail.
Together then we journeyed holding hand in hand,
Until we reached the luring edge of lotus land;
But something in your eyes told me I dare not fall.
Still higher climbed the road, e’er endless on and on,
My feet were sore, my courage all was gone;
Disheartened, sore, unmanned, I sat me down to rest.
But something in your eyes told me I can not fail.
With might and main one more I struggled to go,
And staggered toward the peak where earth and heaven meet;
And then the world went black and all the sky turned pale.
But something in your eyes told me I did not fail!—H. Samuel Fritzch.
teach as they have taught before? Will they be inspired by the addresses given, so that they go back with renewed consecration and a deeper devotion to their teaching tasks, that shall help improve the world for God in the next generation... I wonder."

The general sessions were held each afternoon from two to three o'clock, and each evening from seven-forty-five to nine-thirty o'clock. This great convention was divided each morning into study conferences for the non-professional workers and six study groups for the professional leaders—veritable miniature conventions within the great convention. These smaller conventions were held in the different downtown churches near the exhibition grounds. For over all these sessions were held simultaneously I wanted to be three persons at once. I wanted to go with Alex. to the young people's conference; as assistant superintendent of my own Sabbath school I almost felt duty bound to attend the conference on church school administration. Then there was a conference for children's workers, and as George was a magician to change me into triplets I felt, as I always do in such circumstances, for the latter. These conferences each had their own topic; the opening worship periods followed by important speakers on the subjects to be discussed for that day, after which they divided into study groups to take up open discussion. For instance, the children's worker's conference which had an enrollment of over one thousand (as large as the sessions of our own General Conference, if that is not larger) with the largest attendance at any one session of eight hundred, was divided into thirteen discussion groups working for the great cause of religious education:

1. The Importance of Religious Education
2. The Value of Religious Education
3. The Need of Religious Education
4. The Method of Religious Education
5. The Organization of Religious Education
6. The Administration of Religious Education
7. The Training of Religious Education
8. The Teaching of Religious Education
9. The Promotion of Religious Education
10. The Evaluation of Religious Education
11. The Research of Religious Education
12. The Evaluation of Religious Education
13. The Promotion of Religious Education

At no time during the whole convention was any one Christian organization emphasized. The whole program included the work of all in the united efforts of religious education, it envisioned a day when the whole church school movement would be directed by the International Council, and that all the speakers agreed in their emphases or programs of work. Not every delegate agreed with the statements of every speaker. However this convention was much more in the nature of a demonstration program; it was a vital part of the ever-expanding program of religious education. We now have the organization, we have the program. In the coming quincentenary of the work directed by the International Council of Religious Education will be placed on the promotion of the programs as worked out in the group conferences.

Westervelt, R. I.
phases of the missionary work of the Chris-
tian churches. A recreation period of
twenty minutes came next, the children
partaking in many out-of-door games and
the older pupils finding much entertainment
in playing volley ball. The period between
recreation and dismissal was one of delight
for children for they heard the reading and
telling of delightful, clean, and amusing
stories as best fitted their ages.
Mr. Seager's class and Miss Davis' class
had the splendid record of one hundred per
cent attendance during the entire term.
On Monday before school was dismissed
the pupils enjoyed a noon day picnic in the
pleasant grove west of the home of Mrs.
Mineva Davis, Miss Wells treated the chil-
dren to ice cream and lemonade which
was a surprise and very much enjoyed by them
all.
The program Tuesday evening, which was
a demonstration of what the children had
been taught, was well attended. All present
expressed their sincere approval of the suc-
cess of the teachers.
The children assembled outside and
marched into the church in the same order
as was followed each day of the school.
The march began with one carrying an Amer-
can flag and the other a Christian flag. These
two children faced the rest while they all sang the Bible school
song, "The Bible Brigade," and repeated the
Lord's Prayer. The allegiance to the
American flag was next pledged and the
singing of the first verse of "America." The
children next pledged their allegiance to the
Christian flag and sang one verse of
"Onward Christian Soldiers." The children
were then seated and the following program
was given.
1. Explanation and Report—Miss Wells.
   Scripture Reading: "The Ten Commandments" and
   "The Lead to Wholeness." The Lead to Wholeness—
   "In My Heart There Sings a Melody"—
   Ruby Nell Miller, Virginia Snyder.
2. A Prayer: Twenty-third Psalm, A
   Child's Creed—Class 2.
   Solo—Ned Snyder.
   Song, "I Love to Tell the Story"—Classes 3, 4.
   Recitation, "Jesus Was a Little Child"—Betty
   Greenberg.
   One hundred and one and hundred and sixth
   Psalm, "Song, I Would Be True"—Classes 3, 4, 5.
   Announcement—Rev. Mr. Seager.
   Songs, "Two Little Hands," and "A Cloud and
   a Sunbeam"—Classes 1, 2.
   Thirteenth Chapter First Corinthians repeated
   by Class 5.
   Playlet, "Ruth"—Classes 3, 4.
   Song—Congregation.
   Benediction.
   A free will offering was made and this
   opportunity is taken to thank the teachers
   who so liberally contributed. The money was used
   to help defray the expenses of the school.
   The money was due Miss Maurne Polan
   of Milton, Wis., and Miss Nadine Zwiebel
   for the help they so freely gave.
   It is hoped that a similar school can be
   held next summer and that more children
   will be interested in attending.
   —Jackson Center News.

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ALFRED-ALFRED STATION

It has been suggested that our readers
would like to have an account of the Alfred
Station Daily Vacation Church
School held this year. For the sake of ef-
ciency and convenience it was decided to
hold a joint school furnishing half the teachers
and sharing expenses. The enrollment of seventy-nine might have been
much larger, but it should have been for summer
camps which took many away during the
school. The attendance was ninety-one per
cent.

We had a very good faculty of well
trained and experienced teachers. The
school lasted three weeks and the sessions
were held in the parish house and church
at Alfred, from 9:30 to 11:30, five mornings
a week. The course of work included practically those
suggested in the syllabus of the Sabbath
School Board with the addition of some
work in temperance and law observance for
class IV, and a class in church membership
taught by Pastor Van Horn for those who
were especially interested in it.

A variety of craft work was taught. The
motto of the school was: "They helped every
one his neighbor and every one said to his
brother, 'Be of good cheer.' So the things
that were new to us for our 'Neighbors'
either at home or far away. Class IV wove
reeds baskets to hold flowers in the church,
and made books of pictures illustrating
lyrics, hymns, Bible stories, etc., for chil-
tals. Envelopes were filled with attractive
cut out dolls and sealed, these to be used in
the contagious wards of state hospitals. The
boys constructed a relief map of Palestine
and fitted it with an electric light that would
flash when certain places were correctly
located. Class V made toy bird cages of
string and straws bought at the bona foun-
tain. They also made vases covered with
colored paper, carved articles from soap and
decorated linen tray cloths with Swedish
weaving. The younger classes were given various articles of a simpler nature, and even
the kindergartners made oilcloth pillows which
they stuffed with paper and took home to
their mothers. A collection of pictures was
gathered to be sent to "Our Neighbors" in
China.

On the first day the school marched in
a parade through the main street of Alfred,
carrying the Christian flag, the American
flag, and other banners, paper hats, and
decorations made by the children. This
parade was followed by an auto parade
through Alfred and Alfred Station.

On the last day of school a picnic was
held on the university campus; there were
many good things to eat and plenty of lemon-
ade. On Sabbath afternoon, July 26, the
demonstration exercises were held in the
Alfred church. This program consisted of
songs, dramatications, recitations of Scrip-
ture by classes, and salutes to the flags.
There were ten in the graduating class, five
from Alfred and five from Alfred Station.
The two best graduation themes were read
by Bernice Odell, representing Alfred Sta-
ton, and Earline Main of Daytona Beach,
Fla., representing Alfred. The school was
 exceedingly fortunate in that Rev. Erlo E.
Sutton, director of religious education for
the Seventh Day Baptist denomination, made
a big effort to be here to present the diplo-
mas to the graduates.

A three day camping party at Dean Nor-
wood's cottage on Keuka Lake was greatly
enjoyed by the graduating class. The picnic
and this camping trip made a happy con-
clusion and a delightful climax, showing the
loyalty and enthusiasm of both pupils and
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NEAL D. MILLS,
Superintendent.

THE SABBATH RECORDER

DEATHS

DAVIS—Eliza Shepard Davis, daughter of Jer-
emiah B. and Elizabeth Davis of Shiloh,
N. J., August 25, 1843, and passed
away at her home in Plainfield, N. J.,
February 20, 1867, she was married to Theo-
odore F. Davis. To them four children were born;
two who died in infancy; Wilson S. Davis of Shiloh; and Walter B., prin-
cipal of the City Schools of Madison, N. J.
Mrs. Davis was converted during the pastorate
of Rev. Walter G. Gillette and united with the
Shiloh Church.

During a period of forty years "Aunt Lide," as
she was familiarly called, was affiliated with rheu-
matism. The last twenty-five years she was
unable to walk. As friends and loved ones passed
on to their Eternal home, she would some-
times say, "I guess the Lord has forgotten me,"
not in a complaining way, however, for these
last years demonstrated her sweet, patient, faith-
sustained Christian character and life. She will
continue to be an encouragement and inspiration
to the home where she has been fortunate enough to have
been a guest in her home for a short time or
known her as a lifelong friend. Tender and loving
hands have administered to her needs, and her
keen appreciation of all that was done en-
riched her own life and others.

Farewell services were conducted in her home
by Pastor Loofboro. Many and beautiful
flowers were in evidence, and in sympathy. The
remains were laid to rest in the Shiloh cemetery.

DOUBLE FUNERAL

Wednesday afternoon, July 29, at the Second
A.M. Church, Alfred Station, Alfred Church,
a double funeral was conducted by Rev. Erlo E.
Van Horn, assisted by Neal D. Mills, for Fremont S. Whit-
ford, of Shiloh; and for W. Hunting, both
married and united to the Second A.M. Church
when they were very young, both passing away on Sabbath day, July 26.

Mrs. Mary Leora Whittington, eldest daugh-
ter of Sylvanus Cee and Sophronia Stimson
Whittington, was born at the old Stilman home
near the town of Almond, October 15, 1843,
and died at the home of her daughter, Mrs. Henry Brunner, in Warren, Pa., July 26, 1930.

She was baptized as a girl and united with the
Second A.M. Church when very young. She
was educated in the public schools, Alfred
Academy, and Alfred University, where she
was a member of the class of 1868. For a time she
was a teacher in the schools in the vicinity of
Alfred.

On October 15, 1892, she was united in mar-
rriage to George Hunting, and transferred her
membership to the First A.M. Church when
the new home was established in the village of
Alfred. She was a member of that church until
the spring of 1905, the family removed to Plainfield, N. J.
After the death of her husband, Mrs. Hunting moved back to Alfred Station early in 1921, bringing two of her children to the church home, the Second Alfred Church, where she kept its daily work going.

She leaves to mourn her loss, her daughter, Mary L., wife of Rev. Henry Brunner, of Warrenton, Pa.; her son, Elmer L. Hunting, of Woodbury, N. J.; two sisters, Mrs. Mary Odell, of Alfred Station, and Mrs. Laura Cuffield of Friendship; and a brother, Schuyler Whitford of Alfred Station; and two grandchildren, Richard and Mary Elizabeth Brunner.

WHITFORD—Freemont Schuyler Whitford, son of Mr. and Mrs. Schuyler Whitford, was born December 11, 1860, on the farm now occupied by Miss Flora and Cyrus Roan in the town of Hornellsville. He attended school in Alfred and taught several terms.

In 1880, he married Jennie Hood, who died in 1902. To them were born nine children: Mrs. W. Carlton of the Almond road; Darwin of Scheectady; Edith, now Mrs. E. Osborne of Independence, Mo., and George of Hornell.

Mrs. Hunting is survived by her daughter and one great-grandson.

Mr. Whitford moved to Whitney Valley to Crosby Creek soon after the death of his first wife. In his younger days he taught a number of successful terms of singing school.

The service was held at the Seventh Day Baptist Church of Hartsville Hill, many times walking to church when weather or roads did not permit of horse or car being used.

ALFRED SUN.

Sabbath School Lesson X—September 6, 1930

Josiah (A Royal Reformer)—2 Kings 22: 23-1-3, 21-25: 2 Chronicles chapters 34 and 35.

The golden Text is 2 Kings 22: 23—"I am a lamp unto my feet, and light unto my path." Psalm 119: 105.

SABBATH SCHOOL LESSON

SABBATH SCHOOL LESSON X

Josiah (A Royal Reformer)

August 31—Josiah's Good Reign. 2 Kings 22: 1-7: 2 Chronicles 34: 1-20. Josiah was a young king who reformed the worship of Jehovah and caused the Israelites to return to Israel's ancient order of worship. Josiah's program was carried out in strict accordance with Jehovah's Word. Josiah's program was carried out in strict accordance with Jehovah's Word.

September 7—Josiah's Moral Reformer. 2 Kings 22: 18-20: 2 Chronicles 35: 1-12. Josiah was also a moral reformer. He re-established the principles of justice which had been corrupted by the unrighteous administration of the previous kings. Josiah's program was carried out in strict accordance with Jehovah's Word.

September 14—Josiah's Lavish Giver. 2 Kings 23: 3-9: 2 Chronicles 22: 13-15. Josiah was a lavish giver. He gave to the needy and to the poor of his kingdom. Josiah's program was carried out in strict accordance with Jehovah's Word.

September 21—Josiah's Righteous Judge. 2 Kings 23: 10-15: 2 Chronicles 23: 1-20. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

September 28—Josiah's Righteous Judge. 2 Kings 23: 16-20: 2 Chronicles 23: 21-24. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

October 5—Josiah's Righteous Judge. 2 Kings 23: 21-25: 2 Chronicles 23: 25-22. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

October 12—Josiah's Righteous Judge. 2 Kings 23: 26-30: 2 Chronicles 23: 23-27. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

October 19—Josiah's Righteous Judge. 2 Kings 23: 31-22: 2 Chronicles 23: 28-28. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

October 26—Josiah's Righteous Judge. 2 Kings 23: 23-26: 2 Chronicles 23: 29-30. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

November 2—Josiah's Righteous Judge. 2 Kings 23: 27-30: 2 Chronicles 23: 30-30. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

November 9—Josiah's Righteous Judge. 2 Kings 23: 31-35: 2 Chronicles 23: 31-32. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

November 16—Josiah's Righteous Judge. 2 Kings 24: 1-10: 2 Chronicles 24: 1-10. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

November 23—Josiah's Righteous Judge. 2 Kings 24: 11-24: 2 Chronicles 24: 11-24. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

November 30—Josiah's Righteous Judge. 2 Kings 24: 25-36: 2 Chronicles 24: 25-36. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

December 7—Josiah's Righteous Judge. 2 Kings 25: 1-10: 2 Chronicles 25: 1-10. Josiah was a righteous judge. He judged the people of his kingdom according to the law of Jehovah. Josiah's program was carried out in strict accordance with Jehovah's Word.

December 14—Josiah's Good Reign. 2 Kings 22: 1-7. Josiah was a faithful member of the Day Baptist ecclesiastical society. He was a member of the Day Baptist church of Alfred Station, New York. Josiah's program was carried out in strict accordance with Jehovah's Word.

December 21—Josiah's Good Reign. 2 Kings 22: 1-7. Josiah was a faithful member of the Day Baptist ecclesiastical society. He was a member of the Day Baptist church of Alfred Station, New York. Josiah's program was carried out in strict accordance with Jehovah's Word.

December 28—Josiah's Good Reign. 2 Kings 22: 1-7. Josiah was a faithful member of the Day Baptist ecclesiastical society. He was a member of the Day Baptist church of Alfred Station, New York. Josiah's program was carried out in strict accordance with Jehovah's Word.
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