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And love that soul through me
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To win that soul for thee.

"Go and tell"—2 Kings 7: 9

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Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

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EDITIORIAL
IS THE HOLY SPIRIT DEAD?
A gifted preacher of a sister denomination once startled a fellow minister by saying of one of their contemporaries, "His trouble is that he believes that the Holy Spirit is dead. He has no confidence in the Holiness of the Westminster Assembly after the Confession of Faith and the Catechisms had been completed. Many denominations, appearances, have reached a similar period. The Calvinists stick closely to the pronouncements of Calvin, and dare not go beyond. Lutherans cannot be persuaded to go beyond what Luther thought and declared. Great and shining as were the lights of Calvin and Luther, much light has been shed since then. Jesus promised that when the Holy Spirit came he would guide into all truth. Is it to be believed that that light was all shown on the coming of Pentecost? Or has been confined to any particular and limited period? Rather, the work was continuous, and his power is effective today. The writer has recently preached two sermons in which the work of the Holy Spirit has been emphasized. Never in the history of the Church has it had more or better organization than now. Never was there so much beautiful machinery. But what is the value of machinery without the power to operate it? It is almost commonplace to say the Church lacks spiritual power. Perhaps it is true for the church that the substance of the statement is so apparent.

We are concerned, and rightly so, about budgets and buildings, endowments and organization. We have not been deeply impressed with lack of spiritual power, although sometimes we have been vaguely conscious of it. We need money. There is no question about it, and the writer has been urging through the pages of the Recorder and from platform and pulpit in the effort to help raise the united budget in full. But much as money is needed, money alone will not convert the world. We become alarmed when we do not raise more than half enough for the needs of our work. We ought to be more alarmed than we are. But we should be equally and more alarmed and not concern ourselves about the Holy Spirit is not at work, in any marked degree, in our midst. The disciples were not detailed to raise budgets or manufacture machinery, but in the little upper room they remained, praying and waiting for the coming of the Holy Spirit according to the promise.

When this is published Seventh Day Baptists will be assembled at General Conference. How many of them have been made, budgets assembled, and perhaps passed upon, plans will be in the making for another year's work. This is right. But, alas! the people in general neglect the "upper room," and that they will be claiming the promise of the Holy Spirit! It is too late to be discouraged. Freeness of numbers and meagerness of resources need not too much depres...
THE SABBATH RECORDER

New Conference Is Past. When these words are read, our Conference of 1931 will be a matter of history. The Conference year is already two months past. Reports have been made. All funds have been turned in. Writing thus before the last news is at hand, one cannot say how much we have to rejoice in, how much to be sorry for. As for the former we may be sure there is much to matter how well one has done—there is always cause for regret.

To all of our readers who have not been able this year to attend Conference, We hold that readers of the SABBATH RECORDER are the backbone of the denomination. They are the well informed and generous supporters of every cause. Every record will be made to give careful reports, and as full as practicable, of Conference matters. The call of the Conference has come to our own people. It is a clear call to loyalty and advance. Let all the people stand fast—and courageously by the work represented by these pages.

Let them prove their loyalty and devotion more fully than ever before. No matter how much was raised last year on the budget—be it much or little. Why can't the church official understand that and do it? No matter how well he may be sure there is more to be done. If one who shines his shoes, "It's a great day." The boy said, "Sure.

The man entered his office and said to his stenographer, "It's a great day." She looked up and smiled. He went to lunch, then back to the office, later home, where he said to his wife, "It's been a great day. Things I thought were against me have opened wonderfully." Her face beam with happiness.

How much a word of encouragement relieves our burdens. Business men need it. Working men need it. The home keeper, working at the kitchen sink, constantly at the daily grind, needs it. We all—whomever we are—need it to inspire and sustain. Those who are passing through vales of tears—sorrow and pain—need that break the heart and bewilder the soul may be encouraged and helped to a vigorous life, if given a word of encouragement at the right moment. If I turned up at a moment of challenge, I have overcome the world, is the assurance of one who never failed to say or to do the right thing at the right time.

AMONG THE WEST VIRGINIA HILLS

By Editor Emeritus

Of course the RECORDER readers would hardly expect the Editor Emeritus to linger long among the beautiful hills of the "Mountain State without writing something for them. How can we avoid amiss in finding a good place for such a work, no matter whether he looks for one in or about Salem or Lost Creek. I know of no better place than this—the front porch of my daughter's home on the hillside not far from Lost Creek, W. Va. There is something about the rugged scenery here that has a specially quiet and restful effect. This I have found to be true on many a return from the long journeys to attend the various associations.

One cannot be long among these scenes without meeting evidences of the love the young people have for the wonderful world about them.

My sixteen years of home-life here as preacher and teacher have enthroned these hills in my heart forever. One cannot doubt that many of the young people of West Virginia without catching the spirit of love for the hills which is always in evidence here. The music of their songs will ring in my heart to the last.

So I was not surprised today when one of them handed me a pamphlet containing forty-eight Songs of the People. Of course that meant "national and folk songs" with which we all become familiar during sixteen years of West Virginia life—fourteen years of which were lived among Salem College students who came from "homes among the hills," and to whom many of these songs were precious.

On the outside front cover is a little cut showing the college buildings. It is entitled, "The Home of Salem College." Then follow these words:

"Make the home of Salem College your home in the years of your preparation for a successful life. It is a friendly school in a friendly city. It is good enough for the wealthy. It is economical enough for all others": and there were many other good words of which we could heartily approve.

To me every advertisement on the covers and on first and last leaves—twenty-four in all—must turn to the people. We are glad to give space for this reprint, both for the sake of our younger readers and for the sake of the influence of one of God's holiest who wrought so faithfully a generation ago.—EDITOR.

THE TIME OF THE CRUCIFIXION AND RESURRECTION

(Proved by the record of the Six Days Before and After

By Rev. D. N. Newton, Fayetteville, N. C.

As the following communication presents arguments new to us, and important to our readers, we give it entire, trusting it will be carefully studied. We do not see how anyone can escape the conclusions of the writer.

FUTURE PROSPECTS

The music of their songs will ring in my heart to the last.
A study of the words of the four evangelists, with respect to the acts and teachings of Jesus during the six days preceding his crucifixion, will clearly show that his death occurred on Wednesday, and not on Friday, as is commonly supposed; and his resurrection on the seventh, and not on the first day of the week.

The record of the evangelists shows that Jesus ate the Passover supper with his disciples in the evening before his crucifixion; after the supper they went into the garden where Jesus was betrayed; on the following morning he was brought before the council and condemned; was crucified about nine o'clock; and placed in the sepulcher just before the close of the day at sunset. John 12:1 tells us that "Jesus, six days before the passover, came to Bethany." As this passer ver was the day of the crucifixion, the coming of Jesus to Bethany was six days before the crucifixion.

1. These six days contained a weekly Sabbath.

Six days, counted in regular succession, begin with any other than the first day of the week, they contain a seventh-day Sabbath. If those six days had begun with Sunday, or any other day of the first three days, it would have ended with Friday, the sixth day of the week, and the following day, the Sabbath, would have been the day on which Christ was crucified. But since the crucifixion was not crucified on the Sabbath day, it is evident that the six days contained a weekly Sabbath.

2. The weekly Sabbath was contained in the first three of the six days.

If the fourth day of the six had been the Sabbath, then the whole six would have ended with Monday, and that would have placed the crucifixion on Tuesday, which is totally unacceptable to the testimony of the evangelists or the opinions of men. For either of the two remaining days, the fifth or the sixth, to have been the Sabbath, would have placed the crucifixion still earlier in the week, and hence it is evident that the Sabbath was contained in the first three of the six days.

3. If it can be shown by the events which transpired on the sixth or the seventh day of the six days that they were both working days, it follows, as a matter of fact, that the other one of the three days was the Sabbath.

John 12:1 says, "Then Jesus, six days before the Passover, went up to Bethany, where Lazarus was which had been dead, whom he raised from the dead." From the thirteenth verse of the same chapter, we learn that he went forth to meet him, and cried, Hosanna! Blessed is he who comes in the name of the Lord! And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion, behold thy King cometh, sitting on an ass's colt." It is said by Mark 11:7-27, concerning the same incident, "And he went into the temple, and cast his garments upon the floor, and he sat upon a young ass; and the multitudes thrust their garments before him: and he went out of the city, saying, If any one wills to do the will of God, he shall know of all things. Hosanna! Blessed is the King who comes in the name of the Lord. Happy are we! blessed is he who comes, and the Son of man in the name of the Lord. Amen, amen, I say to you, blessed is the one who comes in the name of the Lord!" And in the evening before his crucifixion; when many spread their garments on the way; and others cut branches, and went forth to meet him. And he sat upon an ass's colt, and the Multitudes cast their garments before him: and as he went out of the city, they cried, Blessed is the King of Israel that comes in the name of the Lord! Hosanna! Blessed is he who comes in the name of the Lord!" Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, say this, our Father in heaven, hallowed be Thy name; thy kingdom come; thy will be done, on earth as in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and do not lead us into temptation, but deliver us from evil; for thine is the kingdom and the power and the glory, forever. Amen." For every laud, say, Hosanna! Blessed is he who comes in the name of the Lord! Hosanna! Blessed is the King of Israel! Hosanna! Blessed is the one who comes in the name of the Lord!"

For the instruction and conversations of Christ on this the third of the six days before the Passover, it is most probable that the remainder of the eleventh chapter of Mark, also the twelfth and thirteenth chapters and the first verse of the fourteenth, and compare with that of Mark 11:1, 2, and Luke 19:28-44, and Luke 21:29-38, and Luke 20:9-18, and all the twenty-ninth and twenty-first chapters. Please note carefully the following points and the Scriptures which seem to support them.

On the first of the three days above mentioned, and also as the first of the six before the passover, Christ rode into Jerusalem, and many spread their garments in the way, and others cut down branches from the trees and strewed them in the way." Read Mark 11:7-8. The use of cutting implements on that day forbids the supposition that there had been a Sabbath. If that had been the Sabbath day, the scribes and Pharisees who were not willing for Christ to receive the praises which the people conferred upon him and asked him to command them, because that the first they had accused them of doing that which was unlawful on the Sabbath day.

On the second day Christ came again to Jerusalem, and Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and said unto him, Master, behold, the fig tree which thou cursedst is withered away, and Jesus answering saith unto him, Have faith in God. For verily I say unto you, That whatsoever ye shall pray and believe, that ye receive it, and ye shall have it. And when ye stand praying, say this, our Father in heaven, hallowed be Thy name; thy kingdom come; thy will be done, on earth as in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and do not lead us into temptation, but deliver us from evil; for thine is the kingdom and the power and the glory, forever. Amen. Now if neither the first nor the second of the six days before the passover was the Sabbath, the third day, which was certainly unsuitable for the holy Sabbath. But to anticipate a little, it does seem a most suitable preparation or cleaning of the temple for the services of the holy Sabbath — such arrangements as Jesus made in the temple the day after that on which it was cleansed. See Luke 20:1. On the third day Jesus came again to Jerusalem, and went into the temple. Mark 11:27 introduces the conversations and instructions of Christ on this third day of the six, and Luke, after concluding his account of the teaching and preaching of Christ on this day, says, in 21: 37, 38, "And in the day time he was teaching in the temple, and at night he went out and abode in the mount that is called Olivet. And in the morning all the people came early in the morning to him in the temple for to hear him." The teachings of Christ on the fourth day, the morning of which is here mentioned, was to be recorded, but it is doubtless in allusion to these as well as those on the third of the six days that Matthew says, in 26: 1, 2, And the chief priests and elders of the people accused him. Then Peter answered and said, I know not what ye mean. And Peter called to remembrance the words of the four evangels, and the conversations of which is here mentioned, do not seem to be recorded, but it is doubtless in allusion to these as well as those on the third of the six days that Matthew says, in 26: 1, 2, And the chief priests and elders of the people accused him. Then Peter answered and said, I know not what ye mean. And Peter called to remembrance the words of the four evangels, and the conversations of
feast of the passover, and the Son of man is betrayed to be crucified." If this last inference be correct, then the whole six days have been traced out, and each in its regular order, except the last two, which are included in one statement, Matthew 26: 2, Mark 14: 1.

If, upon a careful examination, the above inference does not prove satisfactory, the chain of evidence will yet remain unbroken, for the weekly Sabbath was included in the first three days, and they have been traced in regular succession. This fact itself adds force to the argument by showing that there was something more important connected with the first three days than there was with the last three.

Summing up the evidence, we have the following:

1. The six days (John 12: 1) contained a weekly Sabbath.
2. The Sabbath was included in the first three of the six days before the passover.
3. On the first day the people used cutting implements and did such work as was inconsistent with Sabbath observance.
4. On some of the first three days they bought and selling in the temple, and Christ cast them out, overthrew their seats and the tables of the money changers.
5. On the first day of the six, Christ went into the temple and looked round about on all things, and went out. Mark 11: 11. On the second day he cleansed the temple, and on the third day he preached.
6. Christ's teachings on this third day, together with such other things as are mentioned for the same day, comprise nearly one-fifth of all that is recorded in the gospel.
7. Nothing is discovered to point out the third day as a working day, while the abundant evidence in connection with the crucifixion of Christ on that day, considered in connection with other things already mentioned, would seem to point it out as a day devoted to the service of God.

Conclusion.—If the third of the six days before the passover was the Sabbath, as is evident from the facts recorded by the four evangelists, then the whole six days ended at sunset on Tuesday; and on Wednesday, the day following, Christ was crucified. The scribes and Pharisees, (Matthew 2: 40) that he should lie in the heart of the earth three days and three nights. As the fulfillment of these words of Christ was to be important evidence to these scribes and Pharisees of the Messiahship of Christ, they took special care to seal the sepulcher and set a watch to prevent its occurrence. The "three days and three nights" must necessarily end a little while before sunset on the Sabbath. Matthew 28: 1 (R. V.) tells us that "after the Sabbath was over," Mary Magdalene and the other Mary to see the sepulcher, and they found that Jesus had already risen, thus proving the literal fulfillment of Christ's words. Jesus was not merely in the sepulcher, but had ascended into heaven, and was concerning the time he should lie in the tomb.

ANNUAL MEETING OF 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," Alfred University, Alfred, N. Y., on Wednesday, September 9, 1931, at eight o'clock p.m., for the election of officers and trustees for the next year, and the transaction of such other business as may properly come before the meeting.

By order of the president,

A. LOVELLE BURDICK, Secretary.

MISSIONS

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

LETTER FROM JAMAICA

Dear Sabbath Recorder Readers:

Sister Smith, of whom I wrote in my previous letter, lived on for five weeks in the hospital before passing on to the great beyond. We were very glad her husband could be with her during these last weeks of her life. She was a dear, good woman. She said that all was well with her and that Jesus was speaking peace to her heart. "Helping Hand" brought me to Kingston a dead man and took me home a live man. We rejoice much to see his greatly improved health, and hope he may live long to honor God with his good works. Because of repeated urgent requests from the Jeffrey Town people we recently fulfilled an offer we made them. We had very much rain while there. But we were never more busy in our lives than we are in the midst of these days. We spent more time and energy in Kingston, last Sunday night there were a good number of strangers in for our church service there. Brother C. E. Hunt is to have a series of "Helping Hand" for Sabbath school work.

We were never more busy in our lives than we are in the midst of these days. We spent more time and energy in Kingston, last Sunday night there were a good number of strangers in for our church service there. Brother C. E. Hunt is to have a series of "Helping Hand" for Sabbath school work.
At present Mrs. Coon and I are with our Bowensville Church. They are planning for a literary and musical entertain- ment for next Sunday afternoon, proceeds of which are to go toward their church building fund. This church now has sixty-eight members. I am expected to baptize some of these on Sunday. Both the Sabbath Schools are very secreted and capable man and wife should be making themselves ready to take the place of the present representatives of the Missionary Board on this field whenever the present representatives feel that they must leave. With the essentials fulfilled prospects for the Seventh Day Baptist cause in Jamaica are very bright. Without question the workers who are to make special preparation, Miss Shaw, after having been graduated from college and after having completed a course in nursing, studied for one year in Hartford Theological Seminary, taking courses designed to prepare young people for mission service. It is recommended to all young people who anticipate activities in any way in connection with missions that the training for the ministry is not enough. So many complications in connection with missions have grown up in the last generation that those who would succeed must have special preparation.

Another year has passed, and the Board of Managers submits herewith its eightieth annual report. In doing this there is a realization of the magnitude of the missionary task and of the individual responsibility to God for the faithful performance of duties assumed in Christ's name. Moreover there is a consciousness that, though we recite the labors of the year, eternity alone can disclose the full results. The presence and help of the Holy Spirit are acknowledged in every worthy achievement; and gratitude for the patience of God with all our shortcomings and for his benigne care of the workers is here recorded.

In addition to reviewing the activities of the year, this report keeps in mind conditions and the problems growing out of them, and the needs of the future. It includes the following items:

I. Work in China.
II. Work in Holland.
III. Work in the American Tropics.
IV. Work on the Home Field.
V. Annual Report of the Corresponding Secretary.
VI. Conclusion.
VII. Treasurer's Yearly Report.

1. CHINA

The past year has witnessed, at least, four marked events in work in China.

First. Last autumn Miss Miriam Shaw went out for service as one of this board to Grace Hospital, Lianho, China, as a trained nurse. As was reported last year, the funds for her maintenance are made possible by the subscription of $1,000 by a group of friends in Shanghai and New York, who became interested in Grace Hospital because of the good work it is doing. One significant feature in Miss Shaw's appointment is the preparation she made for the work. Realizing that all who have to do with the hospital should make special preparation, Miss Shaw, after having been graduated from college and after having completed a course in nursing, studied for one year in Hartford Theological Seminary, taking courses designed to prepare young people for mission service. It is recommended to all young people who anticipate activities in any way in connection with missions that the training for the ministry is not enough. So many complications in connection with missions have grown up in the last generation that those who would succeed must have special preparation.

Second. In the first half of the year covered by this report, new, school, and church buildings in China were completed—an accomplishment for which we have been struggling for fifteen years.

Third. For five years the registration of schools has received the attention of this board. It has been a very difficult problem, for we are faced with great numbers of different religious bodies. It is true that the vast numbers of people can be reached through the great universities and other centers where the Mission party in China has the privilege of registering the schools if it thought best. At last report registration had not taken place, but negotiations were in progress. Systems of public education in all civilized lands have passed with great rapidity through the later phases of the last century, and are still in a constant flux. For the last decade China has been passing through the same experience with a vengeance. Though there are nearly half a million professed Christians, the country is far from being Christianized. Indeed, China is in the midst of religious revolutions. It is true that the president of the republic, Chiang Kai-shek, has embraced Christianity and that some members of his cabinet are professing Christians, but the war lords have not yet been converted. Their actions and policies, if they are to be comprehended by anyone other than those who are in the field, are to be regretted that the furlough should be so short, but in Mr. Crofoot's absence Mr. Davis' presence will be much needed. Mr. Davis will arrive at Shanghai and New York in the autumn, most generously offered to make his furlough nine months instead of eighteen and to begin it the first of the year, that he might be back this autumn to which he looks forward with great interest for school matters. Mr. Davis arrived in this country the fore part of January and plans to sail at the end of the month. It is to be regretted that the furlough should be so short, but in Mr. Crofoot's absence Mr. Davis' presence will be much needed. Miss Shaw, who will succeed him, became interested in Grace Hospital because of the good work it is doing. One significant feature in Miss Shaw's appointment is the preparation she made for the work. Realizing that all who have to do with the hospital should make special preparation, Miss Shaw, after having been graduated from college and after having completed a course in nursing, studied for one year in Hartford Theological Seminary, taking courses designed to prepare young people for mission service. It is recommended to all young people who anticipate activities in any way in connection with missions that the training for the ministry is not enough. So many complications in connection with missions have grown up in the last generation that those who would succeed must have special preparation.

Fourth. After over thirty years of service as a missionary in China under the appointment of this board, Rev. Jay W. Crofoot closed his labors with the board, June 30, to become president of Milton College, Milton, Wis. Up to the time he was forced to resign, the board knew of no one who could succeed him as Manager in regard to Mr. Crofoot's becoming president, the board had no thought of relieving him for any purpose. Recognizing the great opportunities offered by the presidency of Milton College, when the board came to vote upon the recommendation of the Committee on Missions, Mr. Crofoot said: 'It is only fair to Mr. Crofoot's accepting if he thought best. Mr. Crofoot has been a very efficient worker, possessing unusual qualifications for certain lines of the work, and his release is a loss to the mission. In releasing him under present conditions, his absence is a great loss, but his staying one more year would not make securing another man to take his place.'
ple. More than human grace, love, and wisdom are needed by boards and missionaries who have to do with missions in China.

The following reports will give more or less of the details of our work in China during the year.

**Report of Rev. Jay W. Crofoot, Shanghai**

Building operations have again required a large portion of our funds and the force during the year. For though the boys' building was completed last autumn, and a small part of the girls' building has been in use since September too, their main building did not come into use till the present semester, and some items have continued to require work and attention clear into the month of March. The screening of their dining room and kitchen has just been completed. Though parts of the buildings have been in use so long, it was only on May 24 that we had our official dedication. Though it has been a long time in coming and has required sacrificial giving on the part of so many of our supporters it was only on that day that the mission voted to change its name to "Finis coronat opus."

It should also be said that a hut has been erected on the land at Da-zang, uniting to the house of the family of the small buildings taken down here, and that we have let the land directly to a new group of people who are farming it. We have reviewed this new arrangement with the old one in which the former owners were some of them tenants, and the rental was collected by the local official, who acted as middle man when we bought the land. Bridge­man School, which plans to move to the country, and probably to a place near the Liuhoo road, desired to buy our land at Da-zang, but we felt that we should keep it for future use.

In January we had so much trouble with thieves that we employed a police night-watchman to look after the place here at Catherine's Bridge for two months. When the completion of the building and the road widening enabled them to get in and out in a better state, they were paid.

The repairs and repainting of buildings are constantly recurring necessities but have not been so extensive as in some years. The galvanized iron roof of the church has just been repainted and the interior of that building redecorated. The altar and pulpit of the evangelist, Mr. Chang, has been increased as from January first, and that and the part of the salary of Mr. Woo (the evangelist at Liuhoo) has been paid from the Miscellaneous Fund. Formerly they were paid from the Artificial Fund, but when that fund ran low a year ago, Mr. Chang was made of paying them from the Evangelistic Fund. Last winter when the Artificial Fund had more money in it, the mission voted to change back.

As may be seen from the report of the Artificial Fund the price of silver has continued to go down. Now one dollar in silver is about equal to five Mexican dollars. This is an advantage for those who receive gold and buy in silver, but quite the contrary for those who sell in silver and buy in gold.

Of course we have been able to receive more pupils in the schools than ever before. Lot of our supporters, and especially the middle class, have deferred to him a good deal. We have had them in our teacher's meetings and we have continued his work at Kwang Hwa University. Hereafter he will give his whole attention to the work of our school. He has been in our teacher's meetings and we have deferred to him a good deal. We changed from four periods of forty-five minutes each in the afternoon to three periods or one hour and fifteen minutes each. We have also been having the memorial service for Sun Yat Sen of late, but only fortnightly instead of weekly. The Girls' School joins in this.

Mr. Chang has also been very keen for the registration of the school, and some steps have been taken in that direction. It has been the government's policy to re­gister our school as a senior middle school as we have not the endowment their rules require. Possibly our senior middle school will be closed. It is very small anyway.

During this term the teachers have been teaching approved courses. The following number of unlisted minutes per week: Theodore Chang, 10; B. U. Chang, 24; Mr. Han, 30; Mr. Tsha, 22; Mr. Wu, 16; Mrs. Cro­foot, 15; Mr. Crofoot, 15; Mr. Feng, 22, and Mr. Tsan, 15. The last two also teach in the Girls' School.

It is a matter of keen regret that no one from the Boys' School has joined the church during the year.

Since January I have been preaching once each month and administering the communion, here and at Liuhoo alternately. The Bible class of men workers has continued its monthly meetings, but the attendance has fallen off. Like other branches of our work it has been the stimu­lating influence of Doctor Davis.

As I come to the close of almost thirty­two years of close connection with this work I feel that we must have expected some disappointment. The problem for which we have been striving so long, has not been accomplished. On the other hand, one who has been in the thick of things can hardly fail to have the feeling "So much to do — so little done." It is not without real regret that I leave this work, at what seems the call of duty to what appears to be a slightly solemn entreaty that the Chinese Christians who are undertaking added responsibilities.

The Endeavor societies have been active, and we believe have aided materially in the Christian development of our young people.

A retreat was held and an evangelistic campaign carried out.

Meetings of the Patients' Club were at­tended by all the medical men of the hospital. At our latter meeting, after the patients' club was closed, we had a large meeting held in the church. The Dr. Davis, Shanghai

We are reporting this year for service in theual. The Rev. E. Davis, Shanghai


While we were in China this past year, service was more varied than usual. It was a year of building, and considerable time, effort, and thought were given to the building program.

A larger teaching schedule was carried than usual in order that Mr. Crofoot might have additional time to supervise more carefully the construction work of the schools.

The regular religious work of the schools, the two churches, and the hospital were supervised as time and strength would permit. The Men Workers' Bible Class was carried forward with its usual interest and enthusiasm.

With the enlarged schools and the increased enrollment, a larger opportunity has been offered in the religious educa­tional field, and, while difficulties may be ahead, we have not as yet realized any in the promotion of religious education in our schools.

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half months, and have given many hours in conference.

We wish to express our heartfelt gratitude to our Heavenly Father for his blessing of health and strength for these tasks.

(To Be Continued Next Week)

ROCKY MOUNTAIN CAMP FOR SEVENTH DAY BAPTIST YOUNG PEOPLE

The editor of the Sabbath Recorder has always been interested in the camp which was held recently in the Rocky Mountains. He suggested that I might call it "Sparks from the Camp Fire." This may come as nearly supplying what the editor had in mind.

A song composed for the camp and sung about the camp fire is presented also.

Below will be found the diary and the camp song.

DEAR S.,

July 17-24, 1931

Friday—We arrived about 6:15 in the evening. Out of chaos came peace and order. I helped a lot. I try the pedestal way. K. V. H. had built.

There was all set up wrong and it sloped the wrong way so it floored terribly, but we scrubbed it up all nice and clean and leveled it up so it works beautifully. H. J. D. K. and I struggled through the dishes. O. H. and I decided to sleep in the tent, we like our corner better than any of them. A cat caused some disturbance and H. got to imitating it when M. and B. who are on the side of our partition informed us, "One cat will be enough." Ralph had also had his say, "Haven't we all given our assignment for dish washing, floor sweeping, table serving, etc.

Sabbath Day—O. got up early. We all fooled around making beds, etc. Went to S. S. at ten, and church at eleven. Our minister's daughter was there. G. and all of us took pictures. We lazied around after dinner and our only requirements were to, "Remember that it is Sabbath day."

Had a nice long walk up the canyon road with E. Went to bed and slept.

Sunday—O. got up early and took a bath. We all the fuses upon the bugle call. It's thrilling. Went to quiet hour led by Mr. Warren. Ralph Sayre led the music. Mr. Warren brought the thought of the "Ever present God."

This is the alone period. I have chosen a little stream which trickles along. A little dam has been built and a small pond is there. The sound of the water is such a soothing thing. Cliffs tower above me on all sides. Certainly God is ever present.

F. G. and E. have gone. E. is coming back Wednesday.

Yesterday, when V. O. and H. and I went strolling up the road a man with his family of five tiny infants and the mother with a three-year-old mother, the father was digging a ditch in the road with an old Model T. The family were sitting out of the car, and the father was making it.

We helped him push Lizzy up the hill. Mr. B. said that was the case of the ox pulling the blind cart. It made me think of the emptying the barn.

Attended all classes and swept floors all day. Went to the top of Mount Alexander, a three mile trip. It was thrilling after we reached the top. We could see clear down into the very desert like country and prairie. We went the new and unvaried coloring, the shadows, and new growth of pines were all there for me to work on. It was a real thrill. We thought we were going to perish for water. I helped G. to make the climb. She went clear to the top. She talked continually about how my feet seemed to just fit into the rocks as though they belonged there and I acted as if I knew all of the tactics of hiking. She commented on my not being out of breath. It seemed as long as the life of a mountaineer.

When we got home we lived the horror of a batch ofspoiled meat, drank a lot of water, and I found W. there too upon arrival. I changed my cot to be near V. G. O., and more of the girls woke up talking in their sleep. We had a lovely time sitting around the camp fire playing games and stories. Rev. Duane Ogden told us a story. Mr. Bond sang a song in closing and we all joined hands. Started to think of the camp song.

Remembrance:

When Heavenly Father.

When?

In day of our youth.

How?

By remembering the quiet hour.

Ralph took the words of Dr. Sayre to heart.

"Self Renunciation." All of us at, scattered out all over the ground, but V. G. and I, managed to keep up the song. We were supplied in the front porch to accommodate all. It was much more successful.

After classes and lunch the ministers had a meeting. The afternoon was spent in various ways. Some took an individual tour. W. C. and I hiked up to the Loveland Power Plant. One of the girls chose to stay and give her trouble so we sat down on the bridge at Hollow. It was wonderful to sit and watch the water as it rushed by. Venus was helped on to the hill top in front of the cabin. Pastor Coon led the music. Mr. Warren and Pastor Ogden. All quieted down beautifully after the lights were put out.

Thursday—Quiet hour and E. arrived.

Friday—Went to bed on (6.00). Got up. Packed suit cases. Made up bed packs. Had a very impressive "Say so" camp fire meeting.

Went to bed on "Taps." Friday—All slept up to dot (6.00). Got up. Packed suit cases. Made up bed packs. Had a very impressive "Say so" camp fire meeting.

The boys helped surprisingly.

I hiked up to the big falls above Dream Lake, and the rest stayed down at Bear Lake. R. S., M. P., and G. B. were boating. I hiked up to the big falls above Dream Lake and to Emerald Lake. I was so thrilled by the beauty of it all that I had to be alone. Tears of joy in my eyes. To think of the love of our Creator.

B. B. couldn't stand the altitude, or the ride, and dropped out. Pastor Ogden was being in the pit on Sabbath day. Aunt M. had dinner awaiting our hungry crowd. It seemed as long as the life of a mountaineer and E. arrived during the stewardship period.

Thought of the camp song.

Today—Went to grass hollow. Some people being in the pit on Sabbath day. We have met to pray and sing;

Sayre led the music. Mr. Warren brought the thought of the "Ever present God." It was so thrilling. Some of us hiked to Dream Lake, some went out to Bear Lake. R. S., M. P., and G. B. went boating.

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B. B. couldn't stand the altitude, or the ride, and dropped out. Pastor Ogden was being in the pit on Sabbath day. Aunt M. had dinner awaiting our hungry crowd. It seemed as long as the life of a mountaineer. His leading was very interesting. Spoke of the value of the Valley experiences as well as the Mountain Top.

Camp fire followed with interesting games, and a stunts given by Dr. Bond, M. S., and B. D. was a scream.

W. G. and I took baths and got cleaned up.

Wednesday—Changed location of bed. No one liked it much.

Quiet hour—Hurley Warren.


Storied of a woman who dreamed about the crosses and how she found the cross that fitted her.

E. arrived during the stewardship period. Took in all classes.

Went to camp by car to Bear Lake. From Boulder, attended by forty-five young people from Boulder, Colo.; five from Denver, Colo.; nine from North Loup, Neb.; nine from Boulder, Colo.; five from Denver, Colo.; and two from Matheson, Colo. During the camp period other young people came from North Loup, Neb.; nine from Boulder, Colo.; five from Denver, Colo.; and two from Matheson, Colo.

There were forty-six young people at the camp, which included the twenty-five young people who were with us for a day or two, so that altogether there were forty-six young people at the camp.

Daily classes were taught by Rev. Hurley S. Warren, Rev. S. Duane Ogden, Rev. Ralph H. Coon, and Rev. A. J. C. Bond. We also had a quiet hour before breakfast conducted by Mr. Warren and chapel service in the middle of the forenoon led by Mr. Bond. Mr. Ogden had charge of the camp fire services. The arrangements were given to recreation which included the climbing of Mt. Alexander, a climb of three miles; a walk through Big Thompson Canyon; an automobile trip to Bear Lake, which took us through Estes Park; and other similar activities. A vesper service was held each evening on a bivouac of the hill overlooking the camp.

The thanks of all concerned are due Mr. and Mrs. Manford Potter who loaned us two camp cars. Also to the Sayre, Mann, Minnie Davis of Denver who was our efficient and obliging cook; Miss Marcia Rood chaperoned the girls in her usual sympathetic and efficient way; Miss Leona Sayre and Mrs. M. W. M. Miller chaperoned the boys in camp also and made themselves useful.

The camp was in session one week, July 17-24. On Sabbath and Sunday, July 25-26, a Teen-Age Conference was held at the camp. Attendees were, a young people. The pastor of the Boulder and Denver churches, Rev. Ralph H. Coon, had worked hard to get a good attendance of young people. Both of the camp and conference, and they were both successful from every standpoint. He had the co-operation of the members of both churches. Mrs. Ethel Sutton of Boulder rendered special service which was appreciated by the local young people especially.

Below will be found the diary and the camp song.
THE SABBATH RECORDER 238

WOMAN’S WORK

Mrs. Alberta Davis Batson
Contributing Editor

NOTICE

The following essay completes the list of prize winning essays written for the Woman’s Work, which was started by Rev. and Mrs. T. J. Van Horn. This year the registration was one hundred one—the largest in its history. The Lutheran Church of this place and the Methodist Episcopal Church of New London co-operated with the Seventh Day Baptists in sponsoring the school. A picnic was given the children on the church lawn for the close of the term. The little folks enjoyed the hand work done in the classes, and the outdoor sports each day were made a special feature.

The school faculty had charge of the transportation, which was no small item in the success of the school, as several children came ten miles to attend.

CORRESPONDENT.

TITHING IN HARD TIMES

This year you can plan a tithing campaign with savings of $30-40 in current expense, if your church uses a printed weekly bulletin.

Twelve new Laymen Bulletins are ready including one for your church for this hour: Tithing in Hard Times.

The Laymen Bulletins, now thirty-two in number, are printed in the regular two-page form. Each has six pages blank for your own bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our bulletin prices:

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<tr>
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Send for free leaflet, “Teaching the Church to Tithe” and complete list of bulletins and ordering instructions.

Please give the name of your denomination.

—The Layman Company, 730 Rush Street, Chicago, III.

THE SABBATH RECORDER 239

HOME TRAINING OF THE YOUNG CHILD IN SABBATH KEEPING

The significance of Sabbath training, as with all educative processes, starts with the young child. The impressions made upon a plastic mind are more lasting and endur­ ing than those of later years; so, as Seventh Day Baptists, if we wish to grow and en­ dure we must give the training in the home to the young child which will promote true Sabbath keeping in later life.

First of all, the Sabbath must have a real vital significance to the parent. This may be the result of their childhood training as well as that of the generations pre­ ceeding, or it may be the determined con­ sciousness-self-training acquired in later years. This especially may be true of parents who have come to the observance of the Sabbath in mature life.

The young child is born with possibilities which will develop only under favorable environment. He just naturally imitates what his father, mother, brothers, and sis­ ters do, say, and are.

If we have parents who are Sabbath keepers they will create an atmosphere of Sabbath keeping in which to rear the chil­ dren of the home, and the unfolding lives will naturally imitate their environment.

What would a Sabbath-keeping atmos­ phere be in the average Seventh Day Bap­ tist home? A reverent expression of faith in our Father as Lord of the Sabbath will live it to the end of life. The beautiful Sabbath hymn by our late President Daland of Milton College will foster a reverence for the Sabbath that will never be erased from the mind when learned by our boys and girls in early youth.

And what Seventh Day Baptist boy or girl who has not made inquiry of mother concerning our history? They want to know about Seventh Day Baptists in England and other countries before the set­ tling of America and in early American history; they want to know of this person and that person. Can we answer these questions for them? If we cannot, we should let them know so that if and when they feel that we are real Seventh Day Baptists, interested and acquainted with the
past as well as the present. Would you not put more faith and trust in a cause if the person or persons in it were fully acquainted with and informed concerning it? Why yes, of course. Just so with our wide awake boys and girls of today. They are being furnished with the proper ideas on the subject, and making their decisions about causes and things in the world, including the Sabbath, fathers and mothers are helping them to interpret such. Will you help them to rightly interpret the Sabbath cause by your interest, knowledge, and love of the Sabbath and its history?

While we are instructing in Sabbath history it would not be well for us to help make vivid impressions of present Seventh Day Baptists upon the youth of the faithful, and those who are seeking to follow the SABBATH ATMOSPHERE, by use of the SABBATH RECORDER with its stories for the children and good articles with its articles, the Bible, or our pastors. Home discussions of the pastor or members of his family, church activities, etc., create an irreverent atmosphere which destroys youthful confidence in such, and let me ask you to think seriously of this, dear parents, for one remark may make an impression which will linger a lifetime.

During the week always look forward and plan for Sabbath day activities; talk them over with the children and, they will soon tell you that they like Sabbath day the best of all.

I cannot refrain from expressing here my loving gratitude to my dear mother, now the heavenly Father, for the early impressions made upon my mind, which are much the same as expressed in this paper. They are her ideals instilled in me, and I only pray that I can pass them on to my children and that they, like myself, will love God's holy Sabbath and keep it truly because of the sacred influence of home upon them.

MINUTES OF THE WOMAN'S BOARD

The Woman’s Board met Sunday, August 9, 1931, at the home of Mrs. George W. Shaw, members present: Mrs. G. H. Trainer, Mrs. Eldred H. Batson, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. Edward Davis, Miss Conza Meathrell, Mrs. George B. Shaw, and Mrs. Oris O. Stutler.

The meeting was called to order by the President. After the reading of Luke 6, 27-38, short prayers were offered by the members of the board.

The treasurer’s report was read and adopted as follows:

Mrs. L. R. Polan, Treasurer
In account with
THE WOMAN’S EXECUTIVE BOARD

Dr.
Balance July 12, 1931 .................................. $16.09
H. R. Crandall (Onward Movement, July) .......... 26.66
$192.75

Dr. Theodore L. Gardiner, President

NORTHWESTERN ASSOCIATION

The Northwestern Association of the Seventh Day Baptist churches met with the Dodge Center, Minn., Church, July 9-12. Delegates from the Milton Junction Church, Rev. Ralph R. Pastor Randolph and family, Rev. Erlo L. Suton and family, Martha Coon Clarendon and Elmina McWilliam, all traveling by autos. There were about seventy-five visiting delegates in attendance, who were very pleasantly taken care of in the Dodge Center homes. There was no avail-
able place for serving meals for all, so the visitors were taken to the homes for all meals. A lodging—a fine plan as the delegates could visit many homes during the four days. This made lots of work for the hosts and hostesses but they accomplished it successfully and also attended the services themselves. The Dodge Center people are to be thanked and congratulated.

**THEME**

The theme of the association was "Evangelism." The following topics will show how evangelism was discussed in many relationships:

2. The Place of Education in Christian Evangelism, Mrs. Hurley Warren (in absentia), Mrs. Doris Fetherston, Rev. Mr. Thornell.
7. The Home and Christian Evangelism, Mrs. Anna Holston, Mrs. Metta Babcock.

While the program included the various lines of work carried on by our boards, some of us missed the representatives of boards and delegates from other associations. The Sabbath School Board and Young People's Board, both of which are located within the territory, were represented by members of the boards. There were four visitors from southern Texas: Rev. and Mrs. E. M. Holston and Mr. and Mrs. D. S. Allen. The program was enriched by contributions from these visitors.

**MUSIC**

The Dodge Center choir furnished a well-arranged program of anthems and special music in harmony with the theme. Visitors made a successful contribution to the music of the program. A small pick-up orchestra added to the music of the vesper services. The players were: Mrs. Charles Thornate, Almon, Wis., piano; Mrs. Walter Churchward, Dodge Center, organ; Miss Martha Coon, Milton, Wis., violin; Robert Moore, Milton, Wis., cornet; and Reginald Langworthy, Dodge Center, saxophone. The musical saw and Hawaiian guitar were also used, adding variety.

**PLAYS**

There were three short plays presented during the sessions of the association:

1. During the Sabbath school hour, the Character Builders class of the Dodge Center school represented the building of Christian life by building a lighthouse. The stone used for the foundation was marbled, "Jesus Christ." The stones built upon that foundation were "Faith," "Hope," and "Love." These were bound with "The promises." On top was the light that shines to all.
2. The play, "And Peter," was presented on the young people's hour. Peter, in deep sorrow after denying his Lord, was cheered by the personal message sent him by the risen-Lord. Likewise two sisters, one planning to go as a nurse to a foreign mission, and the other planning to teach with a fine salary, were persuaded that they had a personal call for Christian work among the poor and foreigners in our own land.
3. The Test," was presented by a group of Milton Junction people on the woman's hour program. The test for Philemon was whether he should kill his runaway slave who had returned, or whether he would grant Paul's request and receive as a brother this slave who had become a Christian. The advice of family and friends made the test the hardest, but Christian love prevailed and the slave was restored.

**QUIET HOUR**

A very impressive quiet hour was conducted each morning by Rev. S. Waren of North Loup, Neb., assisted by the Dodge Center choir. The three services were developed from the text: "Whosoever therefore shall deny himself, and take up his cross, and follow me." —Pastor's Assistant, Milton Junction, Wis.

**WHAT AMERICAN CITY IS EXACTLY MIDWAY BETWEEN THE EQUATOR AND THE NORTH POLE?**

The city of Minneapolis is exactly midway between the equator and the north pole — Pathfinder.

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**PRAYER**

Christian Endeavor Topic for Sabbath Day, September 5, 1901


Note: As this week is one of transition in some of the management of this department, material is somewhat lacking. We hope next week to get it back to normal.

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**JUNIOR JOTTINGS**

**ELISABETH K. AUSTIN**

Junior Christian Endeavor Superintendent

**PICTURES TO REPRESENT THE PSALMS**

24—Nature scene—verses 1 and 2
25—Christ at the Home of Mary and Martha—verse 3
26—A church—verse 12
27—A Christ or the Peasant—verse 5
28—Children singing—verse 7
29—Group of people—verse 11
30—Heaven scene—verse 4
31—Stephen the Martyr—verse 5
32—The Gadchilson Scene—verse 1
33—David Playing Before Saul—verse 2
34—The Light of the World—verse 8
35—Jesus in the Garden of Gethsemane—verse 5
36—Mountains—verse 6
37—Christ Among the Rich Young Men—verse 5
38—Christ or Diana—verse 2
39—Christ and the Peasant—verse 1
40—Nature scene—verse 8
41—A Bible—verse 3
42—"Gideon and His Soldiers"—verse 7
43—"The Christ Child"—verse 17
44—People of the Nations—verse 10

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**BEAUTY IN PLAINFIELD**

**OUR FRIENDS**

Essay written by Charles North of 739 Huntington Avenue, which won honorable mention in the contest of the Art Department of the Monday Afternoon Club open to members of the graduating class at Plainfield High School. Writing the best essay on "Beauty in the Plainfields."

Plainfield has a great variety of trees; in fact, trees make Plainfield "the City Beautiful." They range from the great, majestic oak to the small magnolia, from the slender, graceful maple to the stony, strong looking ash. A wonderful educational may be gained by spending a few hours a week with the trees of Plainfield because there is so much to learn, and something new and different is constantly appearing. It is a true lover who can distinguish trees from others by the structure of the bark, leaves or flowers, or by the general habits of the trees.

Little do we realize the wealth of trees in Plainfield that you would no doubt be surprised to know that there are at least thirteen varieties in the Library Park alone. To think that you can appreciate the fact that we have such a variety of trees right in our front-door-yard, so to speak!
The Library Park naturally contains more oaks than any other tree. It may be due to the fact that the original growth before the settlers cleared the land in New Jersey was composed mainly of oaks. The other varieties of trees were introduced by individuals. The oak family—the white, the red, the black, the scarlet, and the pin are, collectively speaking, the stateliest and most magnificent trees. A visitor to the park cannot appreciate more, perhaps, these trees in which Plainfield is so rich if we knew not only their size but their appearance, but their uses and life history.

The white oak stands out from other trees on account of its light-grayish bark which peels off in loose scales. This bark in colonial times was boiled down into a tea useful for curing tonsillosis. (I can't say how it worked!) The wood of the white oak is both strong, hard, and durable, so it is used for flooring, inside and outside house finishing, and in countless other ways. The white oak often attains a height of one hundred feet and a diameter of four feet. In winter or early spring, its habit of holding its dead leaves makes it recognizable even at a distance.

The oak family

The red oak has about the same commercial uses as the white oak, but its bark is rougher, with furrows separating wide, smooth, grayish ridges and its longer-lived tree than the white oak, sometimes towering to a height of one hundred fifty feet. It is called a ripe oak in the northwestern part of our state, and a gypsy tree in the southeast. "Common Trees of New Jersey" calls the red oak "one of the biggest, stateliest, and handsome trees of eastern North America." It derives its name from the color of the leaves in the autumn. The scarlet oak is somewhat difficult to distinguish from the red oak, but the latter is more vigorous, its leaves flaming even a brighter red than those of the red oak.

The black oak is another of the "big" oaks. It is about the same size as the white oak, but its thick, black, and very rough bark distinguishes it. Its twigs show a red-brown color, while its wood is similar to that of the red oak.

One can easily recognize the pin oak—from a distance by the drooping of the lower branches or from a close-up view by the profuse, tiny, pin-like twigs. The leaves also have a greenish color and are not shedding its wood that is both hard, heavy, and strong but which warps too easily for extensive commercial practicality.

While we are talking about maples, we must not miss the three scyamores (American plane, buttonball, or buttonwood). These three are all on the College Place side of the park located about the center. Each one is recognized if once their peculiarities are noted. The ball-like seed shells give the tree several of its names. The shedding of the dirty brown bark to give way for the fresh green bark is a faculty unique to this tree. So, whenever you see a large tree whose rugged black bark at the base of its trunk, a naked, olive-green appearance of the trunk and branches, and brown pod-like balls hanging from the twigs, you are looking at a scyamore tree.

Two pignut hickories give variety to the northwest side of the park. Their slender, tall trunks are covered with a hard, tightly furrowed, light-brown side. But when once started, grows to a ripe old age. The sweet gum, an interesting tree, rare to this vicinity, has a representative on Seventy Eight Street in the city, a beauty in the parish house. It has a deeply furrowed, brown bark and, on its smaller limbs and branches, the bark shows cork-like ridges. In spring or summer its star-shaped blooming give off a pleasant odor when crushed, and in the fall they turn orange, then a deep brown color.

The CEO, Plainfield has elms, birches, ashes, and many other families of trees, but to describe all of them would take a volume.

Judging from the trees described thus far, one can easily see that Plainfield is both plant and its share and more of the various varieties of trees. Many people "take the trees for granted," but what a loss to our city there would be if all were taken away suddenly! If only we citizens of Plainfield would look around us once in a while, we'd realize that we are too cramped for trees, their habitats, and their great contribution to the beauty of Plainfield. Men can build buildings and street beautiful statues, but "Only God can make a tree." The least we can do is help him in his work.

—Plainfield Courier News.
of fun," as Jean Crouch would say, rain get your nose burned when freezing the storm and all. For one thing you could not anyhow. did not mind a good wetting. but it seems I cannot remember it if I do, and that I ought to know your first name, so I'll have to use your initials this time I'm pretty sure you are a boy since you where the old state house used to be. We made the roads slick. We had a good titne rain had stopped, we went down to see tal and she told us about the fighting of one hundred three years old; she can re­

ver storm and we got pretty wet. We rip ver river bank and

Aunt Mary who lives near came over and helped us eat it. She is an old Negro woman, one can re­old and that she can remember our coun­

y name. Sincerely your friend, MIEPAH S. GREENE.

Dear Boys and Girls: I am hoping many of you will be at Con­ference at Alfred this week and that I may see and know you. I want to urge all who are there to come to the parish house to the Junior worship service. I'll put the service here on our page so that you can be practicing the hymns and learning our closing prayer, I am sorry I did not think to get it in last week's paper so that we could be so familiar with both hymns and prayer that we could more fit­tingly serve and praise God together in this service. No one is able to report this service for those who cannot be there.

Yours sincerely, MIEPAH S. GREENE.

JUNIOR SERVICE

Theme—Peace and God's Other Children.
Hymn—"O God of Love, O King of Peace."
Responsive Reading—"Psalm 134:1, 2."
Hymn—"Praise God from Whom All Blessings Flow."
Bible story.
Hymn—"Jesus Shall Reign Where'er the Sun."
Explanation of theme.
Story—The Father of All.
Hymn—"(To be chosen by the children)."
Closing prayer—
Dear heavenly Father, Help us to praise thee, Help our hands to serve thee, Help our hearts to love thee, Forever. Amen.

DEAR M. A.: I imagine you have written to me before and that I ought to know your first name, but it seems I cannot remember it if I do, so I'll have to use your initials this time as you have given them, hoping you will use your full name another time, so that I'll know the next time you are a boy or a girl. I'm pretty sure you are a boy since you did not mind a good wetting. I think your picnic must have been "loads of fun," as Jean Crouch would say, rain storm and all. For one thing you could not get your nose burned when freezing the ice cream the way I did one time before an ice cream social at Bottom. I burned it so bad in the hot sun behind the church that when I got up to recite a piece the night of the social the skin was peeling off in strips which hurt my pride considerably. The joke of it was that I didn't turn the freezer; just sat on it to hold it down. I should like to see "Aunt Mary Boss." It is wonderful she has lived so old and that she can remember our coun­

try's early history; she must be a very bright old lady. We trust we all may "grow better, growing old."

Don't forget to write again and tell me your name.

Yours truly, M. A. MITCHELL.

Nady, Ark.
August 7, 1931.
The World Almanac shows that the roads of America have a good deal more than half of the mileage of all the roads in the world. And while the total mileage for America is above 3,500,000 miles, the United States has over 2,700,000 of this.

The surface roads of the United States are a little more than 163,000 miles. The Federal government gave aid to road-building in the year ending June 30, 1930, of over $73,000,000.

These stupendous expenditures of time and money on roads illustrate the disposition of our people to "go somewhere," and it represents an adequate effort to make it as easy and safe as possible to go. And thereby is a moral: That all of us make an adequate effort in helping people to travel the highway of life with ease and safety.

One cannot be for an hour a part of this restless, rushing host of travelers over this fine system of roads, without being impressed with the infinite care which our highway commissioners have taken to make the wayfarer safe. At every point of even remote danger, you are met with warning signs, and finger boards point you the right direction to your destination.

There is, then, ground for the pride that we Americans feel in our initiative and skill for road-building. But not long ago some-
ggers to which we are constantly exposed, in order to observe and understand the way in which God has made for our safe conduct through this wilderness of low morals that is a strong trend in modern life.

May I ask you to consider some of the alarming signs all along the way. The trouble is that people carelessly read the signs and do not look at them. "Tell it not in Gath," but it was a time when I was traveling without my wife. Like many another traveler, I was in a hurry and did not see the sign. When I came before the "court" the judge quietly said to me, as I was dismissed with a light fine, "these signs are placed to save you forty times I have heard the remark from my traveling companion, "You go so fast I cannot read the signs." Now this is a clearly marked way; let me repeat, and it says here that "a way-faring man, though simple-minded, need not err therein." How many a tragedy would be avoided if this rule of this Great White Way were observed.

2. And this suggests that this is a safe road. In the poetic imagery of this chapter of Isaiah it says, "No lion shall be there; neither shall any ravenous beast go up thereon; it shall not be found there." That is, this way is not frequented by robbers and its highways in which the Lord shall walk there. It is a safe company you have as traveling companion here. Take the case of the ill-fated Vivian Gordon. You are familiar with the story of that giddy woman, yet a girl of rare capacity, who was foully murdered by her associates of the underworld. And she is an example of those who have lost their lives in these recent bloody years. Extraordinary precautions have been taken to safeguard this way. No one who travels these magnificent state and federal highways can fail to be impressed with the numerous safety signs that occur at every point of danger. How we welcome that long line of white posts connected by the massive chains, that are to keep the care­less traveler from plunging into the precipice below or the foaming river.

This is again a parable of the restrictive laws that keep us from getting down, to keep us from the perilous places along the way. We are all too familiar with the impatient spirit that chafes at any restraint, which is characteristic of this stage of our development. It is very difficult for a good many people to understand how restrictive legislation is indispensable in a land that assures its citizens of "life, liberty and the pursuit of happiness." They complain bitterly against certain laws that have been enacted to curb the voracious appetites that have never yet learned the lesson of self-control. They are over­grown children around our table-politi­cian, who clamorously insist on having just what they please, that there is an end to your vision with any kind of intoxicating drink. A man who traverses the road of life and needs alcohol must use both eyes unimpaired, not beclouded with drink. A man with a little whisker in­sude of him is likely to ignore the sign, "You shall not be clouded with alcohol," and keep on his way; but over there is a bridge where there is room for one only. A man journeying on the King's Highway, of which we are thinking tonight, we mean. He must observe the traffic law to keep to his own side of the road, at the same time and by that very obedience to obey the law of God's Highway. "Whatever you would that men should do to you, do ye also to them." And I feel sure that the tragedies of the highway that sickens your life, the idea of recurrence would be reduced ninety-nine per cent, if not quite eliminated if everyone on a federal or state road would at the same time keep within God's Highway.

3. Maybe I have spent too much time on the safety feature of this "highway," but I must ask you to remember another great advantage of this route. It is not only a safe road, it is a "Sabbath Trail." Do you remember that Jesus said, "I will refresh myself and walk in darkness, but shall have the light of life"? Isaiah, here, calls it the "Way of Holiness." That is the way of wholeness. No malarial air stands along the way, the refreshment that goes along this road has only health-giving drinks. The food is wholesome and invigorating.

4. One more advantage of this "highway," may I ask you to consider before we close. We will reach eminences that will give us views of life in its perspective.

During the years just preceding the event in the lives of these young people for whom we feel a special interest this week, I trust that they have reached such an eminence. You have been tooing upward, my young friends, and have now come to the emer­gence. It inevitably comes as a height view of the course both in retrospect and in prospect. You are now confronting a life of com­plex relationships.

There are two forces that you learned about in your study of the physical universe. They are called, you remember, centripetal and centrifugal forces, and they influence you in your present and future life.

Your student life is represented by that centripetal force. It is that by which a body is kept to itself. These student years have been necessary. You have been drawing from your teachers, and your textbooks, and from your parents all the nourishment for your self-building. All that you have acquired here, I feel sure, is necessary to you; but, that is not what I mean. That is not what I mean.

The other force is that centrifugal force. You are now confronting a life of complex relationships. There are two forces that you learned about in your study of the physical universe. They are called, you remember, centripetal and centrifugal forces, and they influence you in your present and future life.

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believe that he would teach that an education is infinitely more than a means of making life pleasant and sweeter for ourselves. The finer the education the happier life will be, but that is an incident, and not an objective.

Let no one suppose that the ultimate end of the education is to make life easier or happier, unless it be to make it easier and happier for others. Believe me, friends, the less you think about your own enjoyment, the more happiness and comfort will come to you.

"Not enjoyment, and not sorrow, Is our destined end or way." - Colonel Peary, the renowned discoverer of the North Pole as soon as he reached the outposts of civilization, after having endured those terrible experiences of the Arctic storms and cold in the heroic prosecution of that stupendous adventure, telegraphed his wife, "It has been the happiest year of my life."

And for everyone of us the happiest year of our life will be that year of our greatest service to the unfortunate people along the way. I have the settled conviction that there is never a grasp of the history of our social life when there were larger opportunities for unselfish and efficient service than now.

"Be strong, We are not here to play, dream, or drift. We have hard work to do, and loads to lift. Stand up, face the struggle, face it, 'tis God's gift."

"Be strong. Say not the days are evil, who's to blame? And fold the hands and acquiesce, Oh, shame! Stand up, speak out, and bravely, in God's name." - Dr. Howell S. Randolph and family of Phoenix, Ariz., came Saturday afternoon to spend a few days with his mother, Mrs. L. C. Randolph. On Sunday, Mr. and Mrs. Ezra Vincent of Two Rivers and Mrs. Ruth R. Randolph and daughter Jean of Madison, joined the family group. Mr. Randolph and daughter and Mr. Vincent returned to their homes Sunday evening. Doctor Randolph and family left for Chicago.

You have come to the kingdom for such a time as this. I cannot close without reminding you all of the blessed companionships that are to be found in fellow travelers along this highway. It is said that the "Ransomed of the Lord shall walk there." And especially you will have the companionship and counsel of Doctor Randolph that even you who made the journey. Do not forget what he says, "I came not to be ministered unto but to minister." He will always be at hand, our ever present Guide and Friend.

De Ruyster Gleaner.

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DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

The college faculty are having a picnic supper today on the campus, complimentary to the incoming president, Jay W. Crofoot, and family.

Miss Florence Bowden of Shiloh, N. J., who has been attending summer school at the University of Wisconsin, was a guest of Miss Nettie Thomas and other friends for the week-end. Miss Bowden is supervisor of English and modern languages of the city schools of Bridgeton, N. J.

Mrs. Jay Crofoot and daughter Anna, reached Milton, Sunday evening, having just returned from Arizona. Miss Anna went to meet her father and mother. They will accompany Mr. Crofoot to Chicago for the week-end, where they will visit Mrs. Crofoot's brother and wife, Dr. and Mrs. Eugene Larkin, at Oak Park.

Dr. Howard S. Randolph and family of Phoenix, Ariz., came Saturday afternoon to spend a few days with his mother, Mrs. L. C. Randolph. On Sunday, Mr. and Mrs. Ezra Vincent of Two Rivers and Mrs. Ruth R. Randolph and daughter Jean of Madison, joined the family group. Mr. Randolph and daughter and Mr. Vincent returned to their homes Sunday evening. Doctor Randolph and family left for Chicago.

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July 30, 1931, at the Methodist Church, at Milton Junction. The usual election and business of the organization were carried out. Prizes were awarded for the poster and composition contests among the school children. The children's exercises were enjoyed by all as well as other items of special music. Rev. John F. Randolph, pastor of the local Seventh Day Adventist Church, and Rev. John F. Randolph, pastor of the Seventh Day Baptist Church, gave talks.

In spite of hard times the Milton Junction Seventh Day Baptist Church has raised this Conference year about the same amount toward the denominational budget, or Onward Movement, as in recent years; and an effort is being made during July to complete our last year's budget, which means about $500. The Ladies' Aid Society have voted $100 of that. The Christian Endeavor society sent in $15. A committee of the church is taking subscriptions for the balance. We will see the boards out of debt at Conference time.

Pastor Randolph and family will be away two Sabbaths during August. They will take their time to the East, including the General Conference, meeting at Alfred, N. Y.—Pastor's Assistant.

NORTH LOUP, NEB.

At prayer meeting, last Friday evening, five young people were baptized: Ella, Audrey, Anna, Margie, and Lewis and Louise Hamer. At the Sabbath morning service, Pastor Warren received them into the church. This service was in the hands of the young people and their chaplains, who attended Cedar Cove Camp and the Teen-Age Conference at Denver and Boulder. The service was donated by Mr. and Mrs. Manford Potter, both of Park, who were former North Loup young people.

Manford was the son of O. S. Potter, one of our early merchants, first owner of a furniture store and then a general store. He knows the way he taketh, His wisdom ever waketh, His sight is never dim, His feet are planted on the thresholds of the gates.

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LITTLE GENESSEE, N. Y.
Pastor A. L. Davis, while in West Virginia, gave the annual address at the Mc-Whorter family reunion.
Four were baptized August 1 by Pastor A. L. Davis, one of them will join the Hebrew congregation on Sunday. Four members were admitted to the First Genesee Church.

Mr. and Mrs. Mark L. Sanford and family drove to Fouke, Ark., to attend the Southwestern Association. Mr. Sanford is delegate from the Eastern, Central, and Western associations.

LEONARDSVILLE, N. Y.
Several from here attended the Seventh Day Baptist Sabbath school picnic at Will Pulliam's. At A. L. Davis' pleasant time was enjoyed in spite of the weather.
About twenty men gathered last Wednesday evening at the Seventh Day Baptist church parlors, the occasion being the second meeting of the Men's Club. The address by Rev. Mr. Weinheimer of the Baptist Church of Edmonston on "Respect for Law and Order" was received with favor. At close of the meeting refreshments were served. Rev. A. T. Dodge, pastor of the M. E. Church, was chosen chairman until officers were elected.
On Friday evening, Rev. Paul Burdick performed the wedding ceremony of Mr. and Mrs. E. E. Goodridge. Miss Florence D'Rosia of Winfield. The couple were attended by Mr. and Mrs. Harold Naylor of West Winfield.

VERONA, N. Y.
The demonstration of the Daily Vacation Bible School was held at New London in the Methodist church hall, after a three weeks' session.

[A more extended write-up is given on another page.]

REV. AND MRS. E. L. SUTTON, son Trevahn and daughter Gladys, of Milton Junction, spent the week-end with the Verona Church. Mr. Sutton occupied the pulpit on the Sabbath and gave a very interesting and helpful sermon. He also gave a talk in Sabbath school on Sabbath school work and grade lessons.

Mr. and Mrs. George Ellis of Milton, Wis., were recent guests of Mr. and Mrs. H. A. Franklin.

Several from here attended the ordination service of deacons and deaconesses held in the Adams Center church July 25.

From correspondence.

ALFRED, N. Y.
Miss Elizabeth Randolph has returned from Daytona Beach, Fla., where she has acted as pastor of the Seventh Day Baptist Church since last fall. —Sun.

SHILOH, N. J.
The Shiloh, N. J., Seventh Day Baptist Church has appointed a call to Mr. and Mrs. Oub Ogden of Nortonville, Kan., to become its pastor. He has not given them an answer as yet. —Alfred Sun.

FLAINFIELD, N. J.
Mr. L. H. North and family left August 14, for Alfred, where they will make a short visit, on their way to Milton and other points in the Middle West, to visit relatives and friends.

Those from Plainfield attending Conference at Alfred this week are: Mr. and Mrs. Geo. M. Batcheller, Prof. Geo. M. Batcheller; Mrs. Fred Crandall, Mr. and Mrs. Geo. M. Batcheller; Mr. and Mrs. Geo. M. Batcheller; and Mr. and Mrs. Geo. M. Batcheller.

Funeral services were held Thursday afternoon for Mr. and Mrs. George Ellis of Milton, Wis., at the First Genesee Church. Mr. Ellis left this life August 27, 1931, aged 92 years. He was ever smiling and joking, and was a pleasure to visit with him.

Besides his father he is survived by his wife, Mrs. Margaret Dickinson; two sons, Earnest N. and William E. Dickinson; a daughter, Mar- garet A. Dickinson; one brother and three sisters. Besides these loved ones, there is a host of friends and near relations who deeply mourn the passing of this Christian man.

Funeral services were held in the Waterford Seventh Day Baptist church by Rev. Carroll L. Hill. Interment was made at Elm Grove Cemetery, Mystic, his birthplace. Services at the grave were in charge of the I. O. O. F. lodge, assisted by Pastor E. T. Harris.

E. T. H.

JONES — Mary Emma Jones, daughter of W. Y. and Mrs. E. L. Jones of the Hughes farm north of Elm Corner, Jackson Center, O. was born April 7, 1871, and departed this life August 6, 1931.

At the age of thirteen she united with the Jackson Center Seventh Day Baptist Church and was baptized by Rev. J. L. Huffman. She remained a faithful member until the time of her death.

On April 4, 1889, she was united in marriage to J. J. Jones. In this union was born two children, all of whom are living. They are: Mrs. Mrs. Morgan of Boardman, and Mrs. Mrs. Morgan of Boardman.

She is survived by her husband, the four children mentioned above, and eleven grandchildren. She was a loving and devoted wife, and a good mother. Therefore her family is greatly bereaved.

To know Mrs. Jones was a great privilege.

She was always kind and gentle, and was always ready to lend a helping hand to those in need.

By her death her church feels very keenly its loss, and the community realizes that a good woman has gone.

Funeral services were conducted by her pastor, Rev. J. L. Huffman, and Rev. E. T. Harris. Interment was made in the Jackson Center Seventh Day Baptist church cemetery, where her body was laid to rest in the church cemetery. A. W.

TRUMAN — Alvin M. Truman was born at Preston, N. Y., August 22, 1833, and died at the home of his daughter, Mrs. S. B. Bond, at Waterloo, N. Y., July 28, 1931, aged 92 years, two months.

Mr. Truman's early life was spent around and near Adams Center, N. Y. On March 26, 1860, he was united in marriage to Mrs. A. E. Johnson, with whom he lived for forty-six years, until...
THE SABBATH RECORDER

THE SABBATH RECORDER

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L. H. NORTH, Business Manager

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A SABBATH CATECHISM FOR BOYS AND GIRLS

MAKING THE ANNUAL CANVAS

SABBATH SCHOOL LESSON X.—Sept. 5, 1931


DAILY READINGS

In the Acts

1 Peter 3: 15-22.

Helping Hand

(For Lesson Notes, see Helping Hand)
The
Sabbath Recorder

The Paper Needed in Every
Seventh Day Baptist Home

"My people are destroyed for lack of knowledge."

The Paper Needed
by THE PASTOR
CHURCH OFFICIALS
PARENTS
CHILDREN

No one interested in the Kingdom tasks as represented by
Seventh Day Baptists can afford to be without

The Sabbath Recorder