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LET US, THEN, AS A NATION, BE JUST-OBSERVE GOOD
FAITH TOWARDS ALL NATIONS, CULTIVATE PEACE AND
HARMONY WITH ALL, AND GIVE TO MANKIND THE EX-
AMPLE OF A PEOPLE ALWAYS GUIDED BY AN EXALTED
JUSTICE AND BENEVOLENCE.

—George Washington.
Whatever may be the right methods used by nations to render the past wars harmless and whatever wars of the past may have been justified, we no longer find that war as a present and future method of settling difficulties is justifiable from any human or Christian standpoint.

We pledge our undivided support to all efforts and agencies which make for peace and international government and to wait a bit on the success of all undertakings which seek through conferences, peace, and courts of justice to outlaw war and to establish among men international understanding based upon mutual respect and the right of self-determination.

—Presbyterian Church in the U. S. A.

Extracts of similar nature from thirteen other denominational agencies are before the writer. They show the temper and the inexorable purpose of the Christian Church united in such a manner. Among them is the following from the Portland Union, Seventh Day Baptist General Conference last year at Alfred, N. Y.

It reads:

While a nation "has a duty to survive," yet its first duty is "to seek justice, love mercy, and walk humbly before God." Our nation has by the legislative enactment and in times of war safeguarded religious liberty, thus recognizing that a citizen's first duty is to God.

Armistice Day—day long to be remembered—will soon be honored again. In memory of those who sacrificed and of all that the world lost, the Christian Church, now a unit, like the general at Verdun who declared, "They shall not pass," and firmly resolve under high heaven—war shall not be again.

—John Galsworthy on the Wisdom of War, as he speaks of Armistice Day.

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is it now, an easy thing to do. Moreover, if a man is to teach not only to know about his body, mind, and soul, he must also know the world of which he is a part—in the fields of science, history, literature, and sociology. “Others have labored and ye are enter-
tered into their labors,” is true in every phase of life. Said another, a poet, “The proper study of mankind is man.” The college course must be designed so that students think for themselves, with relation to himself and to his fellow man. No generation can be at its best or achieve the best for the next, that does not properly evaluate the past and make the best possible use of its heritage. Life is enriched at such fountain heads. Poor is the man and a failure the system that have not achieved something of this. A proper criterion of the schools, perhaps, is that methods have been emphasized, while the content of subject, too often, has been ignored. This, passed back to life in any of the professions and vocations, especially as seen in public school teaching, has proved a deplorable error.

The college that has succeeded, even in a small way, in transforming students to know—men who have already achieved something of the next objective, namely, to think. Perhaps never before, as now were needed men and women who, like, perform their tasks—and have felt himself, with relation to himself and to his fellow man. No generation can be at its best or achieve the best for the next, that does not properly evaluate the past and make the best possible use of its heritage. Life is enriched at such fountain heads. Poor is the man and a failure the system that have not achieved something of this. A proper criterion of the schools, perhaps, is that methods have been emphasized, while the content of subject, too often, has been ignored. This, passed back to life in any of the professions and vocations, especially as seen in public school teaching, has proved a deplorable error.

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In attempting to achieve these ends in their students, colleges do not use air-tight compart-
ments, and students do not come through “processed.” The open scholastic field brings about—if it does—the things to the various pursuits of curriculum and extra-curricular life. Likewise in the third objective—devel-
opment of personality—character is achieved. Perhaps these paragraphs will encourage parents, pastors, and teachers to call the atten-
tion of young people to facing seri-
ously the question of why they go to college.
FROM THE CONFERENCE PRESIDENT

There was one action taken at Conference this year that seemed more urgent possi-

bly than any other delegate who attended the Conference sessions. That was the adop-
tion of the Report of the Seventh Day Bap-
tists on "The Findings of the World Conference on Faith and Order." The object of this arti-
cle is to create additional interest in this matter which, in my judgment is one of con-
siderable importance.

It is an old story that Seventh Day Bap-
tists sent a delegate from America to the World Conference on Faith and Order held in Lausanne in 1927. It is known to RE-
ORDER readers that our American delegate was made a member of the continuation com-
mittee of the conference, and that this com-
mmittee, with the Archbishop of York as its chairman, is making plans for another confer-
ence to be held in 1937, just ten years from the time of the first conference, and five years
from the present time.

A thing that may not be so well known is the fact that every denomination represented at Lausanne was asked to study the findings of the conference, and then to report to the conference for the consideration of the continuation com-
mittee in making a program for the next world conference. From time to time I have re-
Received copies of these reports and reviewed the report of some denomination which had taken official action on a statement covering its re-
action to the reports of the Lausanne Con-
ference.

It became evident that the time limit for the filing of these reports was at hand, and that they would soon be assembled and published in a single volume for distribution among the members of the committee and others. The question that began to agitate my mind was whether Seventh Day Baptists were to be properly represented in this forthcoming vol-
ume, to be published, we hope, in the next few months. I need not tell you that the reply of the Seventh Day Baptists is wholly in accor-
dance with the method and the spirit of the Lau-
sanne movement. Its paragraph about the sacra-
mement of baptism has already been repeated from Geneva to several Baptist members.

It appears, therefore, that our action was taken in time to have the statement of Seventh
Day Baptists included in the volume soon to be published. In order that all who are inter-
..ested may know just what the denomination is saying to the Christian Churches through-
out the world that are interested in the study of Faith and Order, the space in the SABBATH
RECORDER regularly allocated to the president of Conference will be devoted next week to the publication of the report adopted at Adams Center. If any of my readers would like a copy of the report of the World Con-
ference on Faith and Order, to which the statement adopted by our General Conference is the official reply of Seventh Day Baptists, I shall be glad to mail them a copy on request as long as my limited supply lasts. Or you may address the Secretariat, P. O. Box 226, Boston, Mass.

AVHA J. C. BOND,
President of the General Conference.

SEMI-ANNUAL MEETING OF WESTERN ASSOCIATION

The sessions of the semi-annual meeting were held with the people of Genesee, beginning with Friday night and closing even-
ing after the Sabbath—October 21 and 22. These meetings were well attended, not only by the local people, but by a large number of people from Alfred, Alfred Station, Andover, Indepen-
dence, Petrolia, Nile, Richburg, Hebron, and Main Settlement.

The meeting on Friday night opened with a vesper service conducted by the local choir leader, Mrs. Edna Sanford. Features of this two hour were the much loved hymns, "Day Is Dying in the Western Sabbath Eve." The devotional period was led by Pas-
tor Harley Sutton and the sermon was de-
livered by Rev. Clyde Ehret of Alfred. The entire service which closed with a testimony meeting was characterized by warmth, devoto-
tions and worship.

Though the weather had been rainy and rather dismal, Sabbath morning dawned clear and beautiful and a large congregation gath-
ered in the church to sing and to share in the program which had been arranged according to the order of service recommended by the Commission and approved by Conference this year, and was carried out with general profit and satisfac-
tion to all. The sermon was delivered by Rev. Edgar D. Van Horn of Alfred Station on the theme, "The Spirit of Indifference in the Face of Present Needs." With the denominational crisis as a background, Pastor Van Horn spoke of the attitude of Jesus in his day to the sin of indifference and the fact that this sin threatens now, as then, the work of the Church. His sermon was a strong plea for sacrificial giving of time, thought, and money to carry through this year in which depres-
sion the work of Christ and his Church.

At the close of the worship period, the chil-
dren were dismissed from the congregation to gather under the leadership of Mrs. Ray Fis-
.. for a special children's service at the library hall. The reporter regrets that a fuller write-up of this service is not here available.

The evening program were in the nature of an introduction and welcome to the new members of the theological seminary. The coming of this fine group of workers con-
stitutes a Wend to the work and the work-
force of this association and it was fitting they should receive this special welcome. Emmett Bottoms and his fine family have recently set-
.. a home for themselves for the churches at Nile and Richburg and attends the seminary at Alfred. After the welcome extended in behalf of the association by Rev. Walter L. Greene of Andover, Indepen-
dence, Mr. Bottoms preached a very helpful sermon on the theme, "Jesus Christ and Him Crucified." We congratulate the churches at Nile and Richburg for calling to their assis-
tance such a group of helpers as Pastor Bot-
toms and his family and express the hope and belief that their ministry will prove to be one of suc-
cess and great blessing to all concerned.

The latter part of this service was as unique as it was interesting. The four younger mem-
bers of the seminary group, consisting of Or-
ville Bacob of North Loop, Neb.; Albert

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Rogers of Brookfield, N. Y.; Donald Gray and Trevah Sutton of Milton Junction, Wia., took their places on the platform and ren-
dered several fine and delightful mon-
ders, and then in short ten minute addresses each told why he had accepted the ministry as a life calling, and some of the factors which led to their decision. Their simple language, the touches of wit and humor were much appreci-
ated by the large audience. Here again we look forward with interest to the future minis-
ting of this group into the association will con-
stitute one of the bright pages in our his-
tory.

The evening program opened with a sacred concert under the leadership of Professor Al-
fred E. Whitford, a recent addition to the faculty of Alfred University. Professor Whitford had arranged a male octet con-
cert of special interest. Among the singers were Albert Rogers, Professor Harold Burdick,
Victor Freeborn, Professor Burton Crandall, Professor Alfred E. Whitford, and Mr. Dan
Rogers. This group was assisted by Miss Helen Clark who played a piano solo and Miss Arline Hall who sang a solo. This program was greatly appreciated by the audience and proves what a spiritual up-
.. lift the ministry of music has upon the hearts of men. These musical programs have right-
.. fully come to the forefront in our associ-
ciational and Conference programs.

The semi-annual meeting closed with a hopeful message from Rev. Walter L. Greene, who spoke of the evidences of divine guidance in the past and the confidence and hope with which we may expect the continuance of the same guidance out of the present depression into a new life.

THE WORLD'S EYES UPON AMERICA

Friends of the dry cause are urged to press forward, no matter what the odds against them may be, for the world are upon the U. S. A. at this time.

The World Prohibition Federation contin-
ues to follow the struggle hopefully, and in the firm belief that what America has gained for herself and proved of worth, she will steadily hold to for the sake of rising youth and the cause of temperance, and for generations yet unborn.

A remarkable appeal for the saving of pro-
hibition in the U. S. A. has been ad-
.. duced, an appeal addressed to the National Prohibition League of Okahoma, Japan, to the adherents..
Alfred Academy at that time could give him and that he ought to give himself to something else.

He had received such education as he might bear with him, but there was so strong that the struggle raged far into the night. Finally the sense of duty triumphed. The next day he returned home and made arrangements to enter college in the East. He soon secured lodgings for the night in a private home, thinking he would finish the journey in the morning; but the sense of a divine mission in a field other than business and politics was so strong that the struggle raged far into the night.

There needs to be a deep sense of a mission and a feeling that the struggle raged far into the night. Finally the sense of duty triumphed. The next day he returned home and made arrangements to enter college in the East. He soon secured lodgings for the night in a private home, thinking he would finish the journey in the morning; but the sense of a divine mission in a field other than business and politics was so strong that the struggle raged far into the night.

In this connection we should remember that it is wise to be careful about claiming we are being divinely led. People sometimes bring reproach upon themselves and our religion by the highly colored and divine expressions which they thus do, and such a course gives a joy to all life's activities.

VI. THE SENSE OF DIVINE LEADERSHIP

In the field of missions there is not only a need for a sense of a mission, but to that must be added a sense of divine leadership. It is one thing to have a sense of a mission and another to let God lead in the pursuit of that mission. For instance, one may dedicate time, money, and life itself to missions and yet do this in any but God's way. It is one thing to do mission work in our own way and ask God to bless it, and another thing to submit to ourselves to God and seek and follow his leadings. To follow our own ways even in mission work is to follow the Master assures unbounded success.

Many are troubled over divine leadership. They desire it; they know it is the promise of the Father, but at times they are in serious doubt. Nevertheless, there is assurance of the Father's guidance. He has promised it and it is ours, though it may not always be as clear as we wish, or as we think. We should seek to expect that there be no dark hours on earth. The apostles themselves had hours of perplexity. They were not to express despair or condemn ourselves too harshly if we do. Christ had his dark hours and in his life was compelled to say, "My God, my God, why hast thou forsaken me?"

In this connection we should remember that it is wise to be careful about claiming we are being divinely led. People sometimes bring reproach upon themselves and our religion by the highly colored and divine expressions which they thus do, and such a course gives a joy to all life's activities.

Not only do individuals need a sense of a mission, but the church needs it. There are many who have never been called to a sense of a mission.

The point I have in mind is well illustrated in the early life of the late President Jonathan Allen. He had received such education as was available to him. He went to the West and had gone West, where his parents were then living. The appeal of the West with its business and political opportunities was very great with him, but there was a feeling that he ought to give himself to something else. Nevertheless, he decided to cast his lot with the West and started one morning for the land office sixty miles distant to arrange for the purchase of land on which he was going to begin his life's career. He set out on foot, expecting to make the journey that day. The farther he journeyed the stronger he became impressed that he ought to return East, continue his studies, and fit himself for the Christian ministry either as a pastor, a teacher, or a foreign missionary. The struggle within him and without him was very great. He stepped back, weakened his physical efforts so much that when nightfall came he was several miles from the land office.

As they say, that is the only way. It is the promise of the Father, but at times they are in serious doubt. Nevertheless, there is assurance of the Father's guidance. He has promised it and it is ours, though it may not always be as clear as we wish, or as we think. We should seek to expect that there be no dark hours on earth. The apostles themselves had hours of perplexity. They were not to express despair or condemn ourselves too harshly if we do. Christ had his dark hours and in his life was compelled to say, "My God, my God, why hast thou forsaken me?"

V. MUST BE ABLE TO FEED ON DIFFICULTIES

It is needful that those who promote missions be able to feed on difficulties. Those who have led the world's progress have had to do this. It was so with Moses, David, Elijah, John the Baptist, Paul, and the other apostles, Luther, John James, and the martyr Lincoln. Through the ages all the powers of darkness have conspired to defeat Christ's missionary program.

Every evil scheme in the imagination of men and demons is being tried today. They are being used today to overthrow Seventh Day Baptist missions. We must expect this and we must be able to meet and overcome all difficulties, even in missions.

We must not allow them to discourage us even. When we become discouraged we are more likely to do one-half of the work in the work where runs something like this: The devil wished to defeat a good man and cause him to backslide. He tried many things but failed. Finally he called a council and asked his followers what they would advise. One said, "Portray to him the joys of sin." The adversary said: "That will not do." The other said, "Tell him that he knows better." Another advised, "Tell him of the miseries of the Christian life," and the adversary replied, "That will not do for he knows better." A third said, "Discourage him." Whereupon the devil said, "That will do! That will do! Discourage him and we will do away with the work." The third suggestion expresses a great truth. Discouragement is one of the greatest enemies of missions and all Christian work.

It does not take much to defeat a discour-
aged person or a discouraged person. Nine years ago next Christmas time I lay in a hospital in Kingston, Jamaica. There was only one person in that land I had ever seen before and that was a comparative stranger. For weeks I had been sinking up and down the island, eating such food as the people had where I happened to be, sleeping on such beds as the people had and some nights without the protection of moonlight. But I was not to be deterred by the terrific work, and facing the grave problems of starting a new work in a strange land. Now he was feeling the difficulty of doing their work to destroy the forces of life, and what the result was to be I did not know. In the weariness, loneliness, and physical weakness I became discouraged and did not care. To die among strangers in a foreign land did not seem so bad. For years I had struggled, sometimes against great odds, to do my little bit. If this was the end of the earthly life, it would be welcome. Then weariness, loneliness, severe labors, and uncertain struggles would be over forever. I have very seldom mentioned my feelings on this occasion, even to the closest friends. But once when I had related it to a clear headed man, he said, "It would not be right to say, of itself, that it would need vision, good judgment, courage, and patience, and time. A work of permanence calls for a man of strong faith, unimpeachable life, patience, judgment, with tact and ability to present truth in a convincing and winning manner. Here are good people, bad people, and those who are careless and indifferent. We must face them honestly, bravely, and lovingly. We must make them our meat day and night, and conquer them. We must do it in the name of Christ, for our fellow man, and for ourselves; then our difficulties become bread indeed and our struggles the way for ourselves; then our difficulties become the crown of a joyous life, now and forever.

The corresponding secretary preached five times while there, and taught the class in the family Sabbath school. One service was held in the home where the two families dwell, the time at the crack; "the congregations of from twenty-five to fifty. There is a fine country of well lying land, which raises good crops, and is capable of being built upon still better. It is a promising field for Seventh Day Baptists if a missionary program could be carried out. Such a program must be laid in the hands of people of permanent value, it would need vision, good judgment, courage, and patience, and time. A work of permanence calls for a man of strong faith, unimpeachable life, patience, judgment, with tact and ability to present truth in a convincing and winning manner. Here are good people, bad people, and those who are careless and indifferent. We must face them honestly, bravely, and lovingly. We must make them our meat day and night, and conquer them. We must do it in the name of Christ, for our fellow man, and for ourselves; then our difficulties become bread indeed and our struggles the way for ourselves. Our heart was made sad, but we were glad to carry a bit of cheer and encouragement to this veteran of the cross.

At Brother Browne's we learned that Scott Wilson's place, a few miles beyond and for which we were headed, could not be reached by our road on account of the flood waters. However, a six mile drive on a dirt road to the "Rainbow Highway," we were advised, would lead us to Ashville where we would be about two miles from destination. After driving over miles of muddy and flooded roads, we finally arrived at the well named highway. There were some twelve "rainbow" curves in as many miles before Ashville was reached. Here we learned that owing to flood conditions this approach to Scott Wilson's was impassable. It was nearly dark, and we were more than ninety-two miles from home. There was no road for a distance within the following twenty-four hours. Our disappointment was complete, but there was nothing left but to return before our objective was reached.

ACROSS TENNESSEE STATE LINE

Reluctantly the home at the foot of the mountains was left behind and the hours took us back to Athens the next day. It was a beautiful drive. The storm was clearing away and broad views of mountains and valleys were seen. Several of our men have worked there in special services in times past, and the Missionary Board spent considerable time and money in support of the interests there. It was the home of the Wilmans, a family from which at least two preachers and a preacher's wife have come. For several years the work at Attalla has been conducted at the property reverted to its former owners.

THE SABBATH RECORDER

Our visit to this place was made possible by Brother Robert Butler, who drove us over in his car. Only Mrs. John, Rev. Verney A. Bottoms, a very pleasant and interesting man, and Mr. M. G. Marsh, a lovely woman, were with us. Brother Butler, who could not speak too highly in praise and appreciation of the help received from the Memorial Board. He was a small house on a very pleasant site, and is now being "cared for" by a man and wife who do not appear to be able to care for themselves. Our meal was made sad, but we were glad to enjoy a bit of cheer and encouragement to this veteran of the cross.
field Church. He has distributed many tracts for the Tract Society during the past year, particularly. This work is carried on by him as he goes about canvassing and selling various goods in his community and nearby towns and cities. He profers no one a tract, he says, until a proper approach has been made, and then he is careful to be at his home at least at one time. The secretary was taken on this quest by Brother B. H. Bottoms, who left his work in getting his cotton off to be of help in this way. We were accompanied by his father, a vigorous man of seventy-two years, a clear thinker, and a fearless advocate of the truth. He has done some preaching and writing on the Sabbath question. He plans, some time in the near future, to visit Brother Marsh's community, Lincoln, Tenn., just across the Alabama line, and preach in one of the churches. We were assured this could easily be arranged for.

We found Brother Marsh, assisting one of his sons in erecting a new house. His own home, on a small farm which he works, is nearby. His post office is at Kelso, ten miles away, and about sixty miles from Athens. He is the only Sabbath-keeper in that place, and naturally he is looked upon as "peculiar" by those who never before or elsewhere ever heard of any one "keeping Saturday for Sunday." His wife and one son are members of other churches and are not in sympathy with us, especially for the saving knowledge of thy dear Son, Redeemer, and for the living presence of the Spirit, our Comforter. We thank thee for friendship and duty, for good hopes and precious memories, for the joys that cheer us, and for the trials that teach us to trust in thee. In all these things, our heavenly Father, make us wise unto a right use of thy great benefits, and so direct us that in word and deed we may render an acceptable blessing unto thee, in Jesus Christ, our Savior. Amen.—Selected.

Hymn—"Faith of Our Fathers"

AN EASTERN ASSOCIATION PAPER

RESULTS TO YOUNG PEOPLE OF SEEKING FIRST THE KINGDOM OF GOD

BY ANNA MAY RYNO

(Read by Mrs. E. T. Harris at the devotional service for the people held at Lewis Church during the Eastern Association at Ashaway.)

I believe that the greatest need of the young people today is to develop a knowledge and realization of the power of God and a feeling of closer fellowship and spiritual communion with him. We are seeking the kingdom of God. We need a fuller understanding of God's plan. He has included in his kingdom more than the individual, for the kingdom on earth means that science and society, trade and commerce, and letters will be in perfect harmony with the will of the divine Father. The final goal will be the rule of peace, truth, and right.

Ramsay MacDonald (British Premier) says that one of the great tests that can be put upon an educated mind is, "Can you spend a couple of hours at your own fireside with yourself and at the end of it rise happy in the companionship that you have been to yourself?" One of the great dangers of our times is the eagerness for mass amusement. —Selected.

WHAT BENEFITS ARE RECEIVED BY THOSE WHO ARE SEEKERS? We admit that true seekers must endure sacrifice and, perhaps, suffering. People who leave home and country to go where to goodness is to be gained in other geographical information have many hardships, but success brings its reward. Surely when we seek the Pearl of Great Price we will be able to see results.

Young people are bound together with other young people in the work of the Master. We may be going their own way, unaware of the joys of the spiritual life, but I know that my truest friends are those who have the "Christian tie that binds." Then let us say that one real result is true friends and worthy fellowship one with another, for the jewels of our life are the friends we make.

A second good is that of work. Many times we have heard the words, "I'm no good to anyone." or "Nothing interests me." May be we have been guilty, ourselves, of a similar remark, but when we are working for our Master, however small our task may be, we are partners with One who never fails. Those who work for God are not always recognized, and therefore we have the assurance of a blessing by doing our part in Sabbath school, Christian Endeavor, or in other church organizations.

"I am happy in the service of the King: I am happy, oh, so happy in the service of the King."

We need a firm foundation upon which we can build our hopes, beliefs, and standards, upon which we can stand and say, "I know that I am on safe ground." Fear, doubt, and misgivings wreck the mind of the individual, and we must stabilize; we can by building our life on Christ. He is a rock that is safe in times of joy, peace, strife, or sorrow.

"On Christ, the solid rock, I stand; All other ground is sinking sand."

True seekers are not those listed in the "Who's Who?" They start with random out for capture. Thus we can truly say we are free—free under God's laws. We do not need to fear man-made laws or government regulations if we are in harmony with God's plans.

"The pleasantest things in the world are pleasant thoughts."

Young people, by working in the church with other young people, obtain clean ideas, clear visions, unhampered thoughts, encouragement, and stimulus for going on and remaining true to their convictions. This will tend to give us a feeling of joy and peace in our hearts. "Seekers" are better fitted to fill their place in the world. We are seeking the king of God, and all other young people into a knowledge of the goodness of our heavenly Father and to the acceptance of him as the guiding light in their lives; to the mission of the Church. You and I, as individuals bound together in the work of the kingdom, are the Church. The Church needs us that we may be able to do our best for our Master. Thus there is established a spirit of unity, co-operation, and understanding. This is a great result of a seeking first the kingdom of God, not only for the Church but for the individual as well.

In summing up the benefits to young people of seeking first the kingdom of God, we have a list that only time can limit. Some of the outstanding ones are: friends, encouragement, true ideas, cleanliness—which means our health—nearness to God, freedom, a sure foundation, strength to carry on, and above all a clean heart.

And remember the words of the Scripture, "Seek ye first the kingdom of God, and all these things shall be added unto you."

A philosopher of the eighteenth century declared that there were three hard things for man to do:

To guard a secret.
To bear an injury.
To employ one's spare time.

—Selected.
Young People's Work
MISS MARJORIE J. BURDICK
1125 Meeting Attending Secretaries, Mich.
Contributing Editor

CONFERENCE IMPRESSIONS
MY IMPRESSIONS OF THE YOUNG PEOPLE'S WORK

Washington Park was an ideal spot for the young people's breakfast at Conference this year. The service was held in a natural amphitheater surrounded by trees. From the spot where I sat I was not able to hear all of the speeches, but I particularly liked the talk by Doctor George Thorndike. The theme of the service was "With Jesus in the Out-of-Doors." The music was also an important part of the worship.

The Sabbath afternoon service was held in the high school before a large audience. Here again I would say that the music was a fundamental part of the program, furnished by the Milton College Quartet, by Luther Crichton, a beautiful trumpet solo, and by several others. The theme of this meeting brought out the contact of Jesus with young people.

I am certainly glad that it was my privilege to attend these meetings. Such services do much in adding to the unity of the young people of our denomination.

ETTA NORTH (Milton College)

A LIFE WITH JESUS
BY DR. GEORGE THORNDIKE, LIUOHO, CHINA

Last Easter morning I stood on a mountain in Southern California and watched the sunrise. There was a Jesus atmosphere there even as there is a Jesus atmosphere here today. When I have had the privilege of walking with Jesus, I have known him since he was a little girl. I know her to be thoughtful and rational, with a fine sense of humor. When she spoke her language was clear. When the foreign papers used a guaranté slip of a man at the Japa-.

the guar...

When she found among the patients... was a little girl.

and rational, with a sense of humor. When she spoke her language was clear. When the foreign papers were... of the vigil... of organizing and developing a nurses' school.

Nearly every one of the pupil nurses became Christians after a few months' contact with Miss Shaw in the wards and rooms of Grace Hospital, and the glow in the faces of the patients that had been so sad relieved to us evidence that they have found something besides the physical attention that she has given. I think, if I should ask our patients what they think Jesus is like, they would say, "He must be something like Miss Shaw."

I have above my desk the picture of a man, a clear-eyed and courageous. You had heard of Carroll West from my newspaper story and I am sure you have heard of Carroll West from the stories that have been printed. That idea is incorrect, and those who live with him find that the music was a fun and square.

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held last December in Philadelphia, the city in which the council was organized in 1908. Very few of the men who took part in that organization are now connected with the council. Most of them, indeed, have already passed to their eternal reward. Among those who have had part in that significant meeting and who are still living is our own beloved Dr. Arthur E. Main, whose influence in the council has been of great benefit to the council and significant in our own annals. President Boothe C. Davis has been connected with the work of the council throughout its history also.

The council continues to carry on its work through a number of committees, many of which Seventh Day Baptists have representation. Here is a list of the committees on which which many departments have been obliged to carry on with reduced budgets, it is significant that the commission on evangelism is the only one to which addition has been made in its secretarial force. Of like significance in the work of the council is the fact that the only new department that has been added to the council during the year is a committee on worship.

An extensive report of the manifold activities of the council is not desired here. A copy of the full report of the year's work may be had by those who are sufficiently interested to examine it, and a brief, "Report of the Council to the Constituent Bodies" has been prepared.

Rev. Alvino J. C. Bond and Rev. Walter L. Gorham made reports to the council from the latter body,

Rev. Alvino J. C. Bond and Rev. Walter L. Gorham made reports to the council from the latter body, and the latter body, a committee, a delegate, attended the meeting of the executive committee in Philadelphia. Rev. William L. Burdick and Rev. Herbert C. Van Horn, corresponding members of the council, were also present.

A committee on function and structure was appointed at the meeting of the council in Rochester in 1928. This committee which is charged with the task of revamping the organization so as to make the council more responsive to the direction of the constituent denominations will make its final report at the next quadrennial session to be held in Indianapolis next December. Mr. Bond is our representative on that committee, and is in charge of its session in Indianapolis. Mr. Bond has attended its meetings during the year, and has attended regularly the monthly meeting of the administrative committee, which are held in New York.

Fortunate indeed is it that American Protestantism is able through the Federal Council of the Churches of Christ in America to give to the American church the vision of the evangelical Christianity, and to express our convictions with reference to the vital questions which concern us all, and which challenge our common faith.

For their own sake and for the sake of the larger kingdom tasks which these Christian communions must face together if they are to be accomplished effectually, Seventh Day Baptists should continue to give to the council at this crucial time financial support, and its very best in sympathetic and intelligent interest, and in cooperative effort.

Respectfully submitted,
A. J. BOND,
Secretary of Seventh Day Baptist Delegation.

PACIFIC COAST SEMI-ANNUAL MEETING

The semi-annual meeting of the Pacific Coast Association was held in the Los Angeles Church on Sabbath day, October 8. Nearly seventy-five were in attendance, forty-two from Riverside.

The morning sermon was brought by Rev. E. S. Ballenger, who spoke on the theme "The Spirit of America," who said that Mr. and Mrs. Charles D. Coon of Riverside gave reports of the General Conference at Adams Center, N. Y., which they attended as delegates from the Riverside Church.

The afternoon session was in charge of the young people with Bernice Brewer as leader. Dora Hurley spoke on the topic, "Come Unto Me," and a song by the Milton College Quartet was sung.

As usual, the association meetings closed with a testimonial service, when many spoke of the "Messiah," sung by Mrs. Susie Coon and Miss Dora Hurley, a song by the boys' trio—Wayne Rood, Lloyd Pierce, and Duane Hurley—and duets by Bernice Brewer and Lloyd Pierce.

Barber—"Well, my little man, and how would you like your hair cut?"

Small Boy—"If you please, sir, just like father's, and don't forget the little round hole at the top where the head comes through.

"Witness and Canadian Homestead."
THE SABBATH RECORDER

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

"FOR PEACE AND FOR PLENTY"
Psalms 118: 12, 13, 17
Junior Christian Endeavor Topic For Sabbath

BY MRS. NETTIE GRANDALL
Junior Christian Endeavor Superintendent

WHEN LACK OF GUNS BROUGHT PEACE
(This story is founded on a true incident)

Not far from the Ohio River there stood, one hundred and fifty years ago, a fort in which fifty pioneers lived. The men went out from here to their work in the morning. But one of these pioneers was a Quaker whose name was Greene. He refused to live in the fort because he believed that friendliness and kindness to the Indians would ensure peace with them. Instead, he built a little cabin about four miles from the fort in which he and his family lived.

One day his son Billy rushed home with the news. "The Indians are coming! Everyone is leaving for the fort. Come! We must go too."

But his father answered, "God will take care of us, and we will go on with our work as usual."

After supper Billy was sent to bring the calf which was tied to a stake near where the woods began. When he was almost there he heard a stick crunch. He dropped instantly to the ground, where he lay hidden in the tall grass. Peering through the grass he saw, one after another, forty-three naked Indians daubed with war paint go toward his house. In the doorway stood his father, and behind him his mother and little Ruth. Just before they reached the house the Indians sat down in a circle and talked together. Then they arose and walked into the house. Billy learned afterward that they looked under the tables and beds, in all the closets and chests, and even in the flour-barrel; then they all came out again.

"What were they looking for?" asked Billy, who had crawled through the grass on his stomach and now stood beside his father. "Guns," answered Mr. Greene. "But we didn't have any."

Just then the last Indian came out of the house, took a white feather from his hair, and stuck it in the bark of a log just above the door.

"What's that?" whispered Billy to his father, as the Indians filed back into the woods.

"That," replied Mr. Greene, "is the Indian's sign of peace."

Leader.—Let us take our Bibles, turn to John 14: 27, and read together about the legacy Jesus left us (John 14: 27 read in concert).

Leader.—Now let us find 1 Corinthians 14: 33, and read Paul's words. The people of the Old Testament times thought God wanted war. See what Paul says: God wants (1 Corinthians 14: 33 read in concert).

OUR LETTER EXCHANGE

Dear Mrs. Greene:
I have just read the Children's Page in the last SABBATH RECORDER. I enjoyed it very much.

This vacation my father bought me a bicycle and a football. One day while he bought me a baby lamb. I taught him to go to the barn. He grew up to be a big lamb with horns. He got so I couldn't handle him. We sold him.

This summer Milton and Elston Van Horn worked on our farm. I liked them a lot. I am in the fifth grade at school in Ashaway.

The nicest plaything of all I have is my baby brother, Richard Canfield Kenyon. Good-by.

Robert E. Kenyon.
Hopkinton, R. I.,
October 23, 1932.

Dear Robert:
I am so glad you enjoyed the Children's Page, and also that you like it well enough to write such a nice letter for it. I hope this is only the first of many letters you will send me for the RECORDER.

I had to interrupt my letter just now as my doorbell rang; I went to the door and found there some very queer looking little people. They were dressed in queer clothes and had terrible looking faces; one had a very long, ugly nose; another had a very short, fat one. Soon they had to laugh and I discovered that they were two of my little neigh-

bor boys, Robert and Richard Billes, aged seven and four, dressed up for Halloween. They have gone now to make another call. I'm glad Halloween doesn't come often, aren't you?

I'm sure your father knows just the kind of presents boys like, so I guess he hasn't forgotten when he was a boy himself. I think I should have liked it all, but I'm afraid you taught him a rather bad habit, aren't you? Habits are very hard to break, either by people or goats, so we have to be careful to form good ones, don't we?

I agree with you that baby brother is the very nicest plaything of all and I'm sure you must have wonderful times with him. You sent me very fond of babies.

I, too, like Milton and Elston very much.

I saw Elston a short time ago when he came from Salem to attend a football game between Salem and Alfred, at which Salem beat Alfred, 19 to 0. Don't you suppose Elston was proud of his school? I imagine you will like to play football when you grow up as much as my big boy does.

Now don't forget to write often.

Sincerely your friend,
Mizpah S. Greene.

Dear Mr. Van Horn:
I just want to thank you for the book of sermons and the calendar you sent me.

I put the calendar on the wall, and we are going to read every Sabbath until we get more people to accept our belief.

I am in study period, and I have just finished my algebra home-work. I am in the eighth grade.

Thanking you again for your present, I am)
Your little friend,
MADGE B. CONYERS.

Fort Myers, Fla., Box 241,
October 12, 1932.

Miss Madge Conyers,
Fort Myers, Fla.

My dear friend Madge:
You letter of appreciation of the book of Doctor Bond's sermons, When I Was a Boy, and the Seventh Day Baptist Calendar and Directory has made me very happy. I am so glad to know about your school work, and especially about your determination to win others to "accept our belief." That is like those young men who found Jesus and were so glad that they began to invite and bring others to him. Andrew and John, and Philip, I mean. You read about them in the Gospel of John, first chapter, from the nineteenth verse on.

I am a long way from home and still going farther. Before I finish this work among our churches that I shall be able to see you and your father in your own home. I shall esteem it a privilege to do so.

I like your letter so much that I am sending it to Mrs. Greene of Andover, N. Y., for her department in the SABBATH RECORDER, known as the Children's Page. I hope you will like that page and write often to Mrs. Greene. I trust you will not mind my sending her your letter.

Sincerely your friend,
Editor Van Horn.

Parnia. III.,
October 23, 1932.

Dear Madge:
I am very grateful to Mr. Van Horn for sending the book you mentioned on to me for the Children's Page, and I hope you will soon become one of my Recorder children as well as Mr. Van Horn. I would be very proud and happy to receive letters from you soon.

I am so glad to hear that you and your dear father are keeping and teaching the Bible Sabbath which is so dear to me, and I know you will find joy in it.

Sincerely your new friend,
Mizpah S. Greene.

SUMMER-SICK

BY J. N. NORWOOD

When th' Alps hills majestic rise
To meet October's azure skies,
In multi-colored garments dressed From lowest slope to highest crest;
When southing bird-flocks wheel and pass Or early frosts paint white the grass;
When Sol cuts short his daily race And southward turns his summer face;
When frosh caps green the campus haunt And golden leaves burn low and fast I'm summer-sick—tis summer's end;
I miss it like an absent friend.

—Alfred, Sir.
He refused to attach finality to what is, if it contradicted his faith in what ought to be. He believed in the creative possibilities of human personality. Indeed, the world was not what personality was until Jesus came. There is a sense in which he may be said to have discovered it—the confusion created by modern psychology notwithstanding. He believed in the innate nobleness of man, a nobleness which, even if dormant, never dies. That is why the gospel is good news. It is a gospel of hope.

The remarkable fact is that the religion of Jesus succeeded and succeeds. It is not a fiction, but a faith. It produced two miracles—the Christian life and the Christian society. Peace is possible. There is nothing that humankind wants that it cannot get. The trouble with our efforts toward peace is the trouble with our attitude to all good things; we have far too much wishbone and not enough backbone! The dead weight of that moral inertia must give place to the inspiration of a moral incentive. Peace is quite possible. What has been done has not been to be. "Ye must be born again." Jesus believed that what was ethically necessary was not impossible. There is no more beautiful expression of human nature than "Greater works than these shall ye do."

As I see it, then, this faith of Christ must be shared by us if war is to be truly outlawed. We must not permit the dead hand of the past to rest longer on the present and paralyze the future. The fact that we have all, and are widely, general acceptance, the cause of peace carries a millstone about its neck. "Ye have heard that it was said by them of old time but I say unto you..."

There was another false rumor abroad in Jesus' day. It was that revenge was both natural and effective. "An eye for an eye and a tooth for a tooth." But man harms you, get even, "go him one better." Fight fire with fire. Hate those that hate you. Do to them as they have done to you——but do it first! Jesus looked through all the implications of that attitude and said, "Ye have heard that it was said by them of old time...but I say unto you..."

And what did he say? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you..." Rightly has this been called "Christ's most striking innovation in morality." This law of unlimited forgiveness gave a startling shock to the beliefs and notions of mankind. Indeed, it may be regarded as the dividing line between ancient and modern morality. Not only did the ancients not forgive their enemies, but what is more, they had no wish to do so. One is not suggesting that forgiveness was unknown to the ancients; but one is saying that what the ancients regarded as an impossible virtue Christ makes a plain duty. The ancient world was merciful to its friends and benevolent to its enemies.

Anyone who thinks it is easy to love an enemy has never had one. Anyone who thinks it is easy to forgive has never truly hurt. It is quite natural, therefore, to hear the London "Post" saying after the war, "Probably never had Englishmen of all classes so completely hated and loathed a foreign country as do the British now hate and loathe the Germans." The London "Post" was not alone in this. How many churches equally shared this spirit! It is not easy to forgive an enemy and love him. But this is one of the prices we pay for peace. It is dif-
ficult, but not impossible. There is no more beautiful expression of human nature than forgiving love.

The story is told of a young woman who, during the Armenian atrocities, was pursued, with her brother, by a Turkish soldier. The brother was killed before his sister's eyes. She was able to escape, on being a nurse. She was forced to work in a military hospital. Into her ward one day was brought this Turkish soldier. She recognized him. He was very ill. A slight neglect on her part would have been all that was necessary to insure his death. The young woman, who is now safe in this country, describes the struggle that ensued. This is how the London "Post" reported it. Christ cried, "Love!" Love conquered. She nursed him as carefully as she did any other patient. She would not let him die. She restrained his curiosity; she asked her why she had not let him die. She replied, "I am a follower of him who said, 'Love your enemies the same as you do to your friends.'" He inquired of her what she meant by that. She said: "I never knew there was such a religion. If that is your religion, tell me more about it, for I want it." Forgiving love! Suppose that means accepting demand upon the strongest nature. But love never fails.
There was another terrible tradition in July's day. It was to make all the effect that the sur-
est way to settle vexed questions was to fight
them out with the sword. It was thought that
physical force was the only reliable arbiter of
our disputes. Jesus did not himself have that
belief. "Ye have heard that it was said by them
of old time . . . but I say unto you . . . What
did he say? "Put up again thy sword . . . for
a man that is no more than a slave shall perish
with the sword." In other words, Jesus be-
lieved that force was absolutely futile in the
settlement of any moral issue. The history
of war's aftermath bears him out.

The real cost of war is never tabulated. The
breakdown of morality, the cheapening and
coarsening of human life, "the loss of faith in
justice, in humanity, in the soul itself"—these
results do not appear in a statistical chart.
As a matter of fact, we shall be reaping, for gen-
erations to come, the miserable harvest of our
last tragic venture. No nation is victorious
in modern wars. "As well talk of cutting of
finger without injuring the hand as to talk of
defeating another nation for your own benefit."
An nation who thinks that she can win
anything in a modern war has temporarily
lost her mind. "Only one came out of the
war with an enhanced reputation—Jesus."

There is another contribution that
Jesus has made to the peace of the world.
Long ago he predicted the utter futility of
force. Force is a blind alley. Force is a
bundle of relations. . . . Insulate, and you
destroy him. He cannot live without a
world of new relationships, and by no con-
Macy's brother which is in heaven, the same is
my brother. . . . Many shall come from the
cast and west, and from the south and
north, shall sit down with Abraham, and Isaac, and Jacob. . . ."

There was a time when these words of
Jesus might have seemed sheer nonsense. To-
day they are soberly and seriously by every
Christian. Science has made us brethren, in the
sense that it has brought the remotest corners of
the world to our doors. It has made the world
a veritable "whispering gallery." In the year
1833, William Carey, then in India, had
great cause for excitement. Steamboats had
brought him over to Calcutta via Egypt in sixty-
four days! We here, the missionaries wrote,
"know all that has been going on at home up
at the beginning of February; yet it is only
April 24 . . . and he should be able to
write from London to Calcutta in less time prob-
ably than it has taken me to record this in-
cident. An event that occurs in the remotest
corner of the world this morning we shall
probably read about in our evening papers!
How futile, in such a world, to talk of isola-
tion.

Moreover, the nations of the world are
brothers in another sense. We are economi-
cally interdependent. How long would our
rubber factories operate without the raw ma-
terial that comes from Asia? How long would
our steel factories run without the fifty-seven
nations from whom the forty ingredients of
de steel are imported? We cannot get on with-
out one another economically. Insulate, and you
will be fined.

And so it is with religion and the wonderful love of
God, sober thinking cannot fail to leave its
mark on the life of a community. The ser-
vice have been marked by a total absence of
excitement or cheap methods of arousing
feeling. The simple gospel has been sung
and preached and talked with tenderness, clear-
ness, and beauty, and with the earnestness
that only deeply consecrated men could give
to the work. The visiting ministers have made
warm friends in De Ruyter and will be wel-
comed whenever they can come our way again.

There has been a number of conversions
which will bring new members into the
churches of the village.

Baptism was administered to several can-
didates this week at the Seventh Day Baptist
church.—Gleaner.

ALFRED, N. Y.

Orva S. Rogers, president of the Board of
Trustees of Alfred University, that
at the meeting of the trustees recently held in
New York City, it was unanimously voted to
call Dr. Paul E. Titworth of Chestertown,
Md., to the presidency of Alfred University
and succeed Dr. Booth C. Davis upon his re-
tirement, July 31, 1933.

Doctor Titworth, an alumnus of Alfred,
holds degrees from Ohio State University
and the University of Wisconsin, was for sev-
eral years dean at Alfred University. He
was called to the presidency of Washington
College at Chestertown in 1923, which po-
sition he now fills. He has made for himself
a most enviable record as president of Wash-
ington College.

Professor and Mrs. A. E. Whitford were
guests of J. Fred Whitford of Bolivar for the
week-end. They also had as guests for the
week-end four theological students at Whit-
ford College. They were Rev. Orville Balbock,
Trevah Sutton, and Donald Gray.
Victor Freeborn of Cuba was in town Thursday night, to attend a rehearsal of the men’s chorus, directed by Professor A. E. Whitcomb. Besides those already mentioned the following are members of the organization: Curtis Randolph, D. B. Rogers, Burton Crandall, H. O. Burdick, Orville Babcock, and Charles Alling. Friday night they furnished music at the semi-annual meeting of the Seventh Day Baptist Association held at Little Genesee.

Rev. Clyde Ehret addressed the semi-annual meeting of the Seventh Day Baptist Western Association at Little Genesee, Friday evening. His subject was “The Call to Service.” He attended the session on Sabbath morning, about 200 were present.

NEW AUBURN, WIS.

The semi-annual meeting of the northern Wisconsin and Minnesota churches convened with the New Auburn, Wis., Church October 7-9. Those from away who attended these meetings were: Mr. and Mrs. John T. Hamburger, Berlin, Wis.; Mr. and Mrs. Durwood Coon and daughter Martha, Milton, Wis.; Miss Mercy Milwaukee Junction; Mrs. Hattie Crandall, Beloit, Wis.; Mr. and Mrs. John Thorngrate and children, Eau Claire, Wis.; Mr. and Mrs. Arthur Payne and family, Mrs. Walter Churchward, Beaver Lake Bond, and Mr. and Mrs. Paul Giesler, all from Dodge Center, Minn.

“Old Man” Winter also arrived at this time. Snow storms and vegetation a blanket of snow. However, the meetings were well attended. After the Sunday evening services, a large number gathered at the home of Rev. and Mrs. C. B. Van Wagenen. It was a social hour, which was enjoyed by both old and young; the “hamburger roast” was the special attraction of the evening.

CORRESPONDENT.

MILTON COLLEGE

After forty-eight years of continuous service Professor Walter D. Thomas, ’84, has retired from active teaching. For practically half a century Professor Thomas has kept the torch of classical scholarship burning in Milton College. Besides accurate scholarship and a competent service, he was bountiful in character which it is very important for students to meet in their formative years. His quiet and genial and friendly personality has affected the lives of a very large number of people.

No teacher was ever more helpful in assisting pupils outside of regular classes; none ever took greater pains to do kindesses to students and colleagues. Our alma mater has for thirty-eight and forty years enjoyed the service of this scholar and gentleman and great, unselfish soul.

We who have been in your classes, kindred of scholars, and students, sincerely thank you for the kindesses you have shown all, but particularly to us. Among the many items that should be included in this bulletin is a note about the new floor in our gymnasium. For several years the floor had been in need of repairs. Last spring, therefore, the trustees accepted an offer made by several members of the faculty who volunteered to lay a new floor, sacrificing as much of the old flooring as possible. With the help of a few loyal townsmen the work was completed before classes met in September, and there are some who are sure that the present floor is better than the old one ever was.

—College Bulletin.

SALEM COLLEGE

Ben H. Spence, of Toronto, Canada, representative of the World League Against Alcoholism, discussed “Problems of Alcoholism” in a one-hour address before the student body of Salem College October 27.

Mr. Spence advocated the theory that “As facilities increase, consumption increases.” He spoke to the point and went on to say, claiming in both addresses that the Eighteenth Amendment is better for the United States than the system advocated by the Canadian government.

Grades for the first period of the semester have been issued from the office of Miss Elsie B. Bond, registrar. A large number of students gained marks and honorable mention distinctions for which they worked.

Salem recently defeated Alfred on the gridiron, 19 to 0. The game was well played on the part of both teams and Salem was given a wonderful reception at Alfred, N. Y.

Members of the committee in charge of chapel programs have announced that alumni of various high schools will be asked to present programs on the campus during the school year. Salem high school recently presented the first of these programs.

Those in charge of the drive for funds to build a new physical education building have reported that the drive is progressing rapidly. Rev. O. P. Bishop, head of the departments of building and finance, is still canvassing in western New York at this writing.

PLAINFIELD, N. J.

An informal reception was held in the church on the evening of October 13, in honor of Pastor and Mrs. Bond of Plainfield, and Rev. and Mrs. S. S. Parkinson of the New York Church. The New Market and New York churches were invited.

The speech at the Women’s Society luncheon, October 19, was made by Mr. Asa P. Randolph. His talk on our denominational work was enlightening and encouraging.

On the afternoon of October 26, the Women’s Society was entertained by Miss Esperanza Abellera, from International House, New York City. She sang songs in her native tongue and gave a most delightful talk about her people and country, theosophy, and deep spirituality. She gave the United States great credit for its work in improving their educational system.

Pastor Bond, as president of Conference, has been visiting some of our churches in the South. Sabbath morning, October 29, he spoke in the morning and afternoon at Salem, Wis., in a union meeting of the Salem, Lost Creek, Ritchie, and Middle Island churches.

Editor Van Horn is now visiting churches and lone Sabbath keepers of Arkansas, on his trip in the interests of denominational work.

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ARMISTICE
We face the nations with one hand outstretched in greeting, and with peace upon our lips; But in our hearts a question, in our minds The haunting echoes of the song of war, The song that sets the world a-tremble still And shakes the very pillars of our faith.

How long before the peace can pass our lips, Can claim our minds and drive out old distrust? To doubt mankind is but to doubt ourselves. When shall our fingers dare to drop the sword, While unquenching eyes we reach two hands In open comradery to all the world?

—Eunice Mitchell Lehman, In "Christian Century."