ALFRED UNIVERSITY
ALFRED, N. Y.

A modern, well equipped, Class A, standard college, with technical schools.
Buildings, equipment and endowments valued at over a million dollars.
Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.
Faculty of highly trained specialists, representing the principal American Colleges.
Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.
Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.
For catalog and other information address The Registrar, Alfred, N. Y.

MILTON COLLEGE
MILTON, WIS.

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.
Milton College endeavors to maintain the quality and ideals of the American Christian college. Its voluntary Christian organization is alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained.
The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.
For fuller information address
JAY W. CROFOOT
O. T. BABCOCK
President
Registrar

SALEM COLLEGE
SALEM, W. VA.

Good Character makes a difference. Salem College develops it.
High Scholarship makes a difference in a world of competition. Salem College secures it.
Individual Responsibility makes the difference in your success. Salem College provides it.
Bachelor of Arts and Bachelor of Science Degree Courses.
Standard Normal & Music Diploma Courses.
Expenses are moderate at Salem College.

S. ORESTES BOND, President
The Sabbath is a day set aside by God for rest, worship, and family. It is a day of renewal and sanctification. The Sabbath is a day when we remember the creation of the world and the establishment of God's rule on earth. It is a day when we are reminded of the importance of rest and worship in our lives. The Sabbath is a day when we are encouraged to spend time with our families, to rest and recharge, and to engage in activities that are pleasing to God. The Sabbath is a day when we are reminded of the importance of following God's commands and living a life that is pleasing to Him.
A Timely Prayer

Perhaps it is not necessary to speak of prayer as timely. But if ever such a prayer was needed as that offered by Evangeline Booth at the opening of the Democratic Convention last month in Chicago, it is at a time upon which we are now thrown. It might just as fittingly be prayed at the Republican or any other political convention. Such prayer should point out to us the futility of many a position, the weakness of many a support. Here are the words of her prayer:

O God of all good, has the dark mantle which has shrouded us returned? Has the great drive of commerce, the unceasing tide of the common life sources of our country’s wealth been broken in upon by the call of sacrifice, the only and want we lest? Dear Lord, give to our mortal eyesight immortal vision. Grant that we may hear new sounds, of new sympathies, thrill with new love. Lead us into a more vivid presence of what thou art in this world; that without faith, the day of the Chautauqua served a good purpose in mer Chautauqua, like that of the horse and kind, when the foundations of orderly common presence is round about us, and at this grave moment in the annals of mankind, when the consciousness that thou art in thy world; that thy

The Local Chautauqua

The day of the summer Chautauqua, like that of the horse and buggy, is pretty much a thing of the past. The Chautauqua served a twofold purpose of furnishing a fine class of entertainment, instruction, and inspiration. Often in rural communities the only recreation of the year or recreation of the summer. It was educational and uplifting, especially in its earlier history.

In recent years, the competition of the moving picture and the radio has forced it more or less out of existence. For many years, high cost of talent and other expenses, together with competition for summer Chautauqua prohibitive for the very communities most needing and appreciating it. Many readers, with the writer, have had the experience of digging down into the “guarantor’s” pocketbook to make up heavy deficits.

Many of our communities may still have the spirit of the summer Chautauqua at small expense, render the community a real service, and at the same time realize other worth

The Home Coming

Promptly, at the last tap of the bell calling the people to worship, Professor Ray W. Wingate, of Alfred, N. Y., who is known to all of us by the influence of sacred music, touched softly the keys of the sweet-toned organ in a voluntary that hushed the company filling the seats of the Adams Center church and induced silence and the reverent feeling of worship so necessary in God’s house. This marked the home coming prelude to the one hundred twentieth session and the one hundred thirtieth anniversary of the Seventh Day Baptist General Conference.

In the pulpit, sitting with Pastor Loyal F. Hurley, was the president of the Conference, Dr. Corliss F. Randolph, together with the former pastors, Rev. E. Adelbert Witter, of Walworth, Wis., and Rev. A. Clyde Ehret. The invocation and invocation with the Lord’s Prayer

The SABBATH RECORDER

196

By Pastor Hurley, closing with the glory, led the congregation, filling the house, still more vivid appreciation, a usual introduction to the General Conference.

With a few appropriate words by President Randolph the service was introduced and explained to the audience.

Not the least interesting and helpful parts of the home coming were the messages and greetings from those not able to attend, briefly reported by the leader. From Dean Arthur E. Main, many years a member of this church in his young manhood, was read a message of loving remembrance written on his eighty-sixth birthday. By a vote of the audience a response was wired Doctor Main, expressing appreciation and love.

In presenting the various items Pastor Hurley dwelt somewhat upon the influence of the Chautauqua on the lives of former pastors—especially that of Rev. A. Clyde Ehret, for more than a third of a century the undershepherd of this church. Expressions of appreciation were appropriately given by Rev. E. Adelbert Witter and by Rev. A. Clyde Ehret. The only other living pastor of the church is Rev. S. S. Powell Hammond, La., who was unable to attend.

One would be bound to conclude from the words of the pastors, if he had no other evidence, that the Adams Center Church is rightly entitled to the name, “The Friendly Church.”

In speaking of red letter days, the pastor referred to the sermon delivered by the church’s faith and loyalty still glow in practical co-operation and support of local and denominational interests.

The Christian and His Church was the theme of the sermon delivered by Rev. A. Clyde Ehret, pastor from 1915 to 1920. Mr. Ehret seemed, indeed, inspired in the great message of the time, for he was more fortunate were they who heard this message. This sermon will not be reported, but will be found in full at an early date in the Pulpit Department of this paper.

Following this thoughtful, practical, and inspiring message the communion service was held with Brother Witter officiating, assisted by the three hundred devout present, the spirit filling our hearts, and nearly every one participating, it was a beautiful service, and many felt, as one expressed in the hearing of the writer, “We have met God here.”

After the singing of two verses of “Blest Be the Tie That Binds,” the session closed with the patriarchs smilingly greeting each other, friends of years standing, and loving to meet again.

ANNUAL STATEMENT OF THE AMERICAN SABBATH TRACT SOCIETY

(Continued)

REPORT OF LEADER IN SABBATH PROMOTION

INTERDENOMINATIONAL RELATIONSHIPS


For forty years I have been a member of the Federal Council of the Church of Christ in America; for several years I have been a member of the executive committee, and for two years a member of the administrative committee. I attended the meeting of the executive committee in Philadelphia in December, and have attended with few exceptions the monthly meetings of the administrative committee which are held in New York City.

This rather intimate association with the work of the council has afforded certain opportunities as a representative of Seventh Day Baptists which I have appreciated. Not the least of these came within the year when the editor of the Federal Council Bulletin asked me to write an article for the Bulletin on “The Small Denomination and the Federal Council.” This article appeared in the March number of the Bulletin, and was well received by the editor, and favorably commented on by representatives of other denominations in the council.

2. The Faith and Order Movement.

As a member of the American section of the Continuation Committee of the Federal Council on Faith and Order I attended a meeting of that committee in New York, and have kept in touch with the work of the committee through correspondence. Plans are being made to hold a second conference in 1937.

As a basis or background for a second conference all cooperatively appointed commissions are asked to report on the findings of the Lambeth Conference. Such reports are then
I had personal supervision of the Colorado camp, and of the girls' camp in Rhode Island. All camps were directed by capable leaders, who appreciate young people, and who are interested in cultivating Christian character and denominational loyalty. It was a privilege to have some small part in planning with those who are interested in this form of service and who are willing to devote time and energy to it.

Camps were held again this summer, but they will be reported next year.

**Young People's Conferences**

**Teen-Age Conferences.**

Four Teen-Age Conferences were held during the year as follows: Boulder, Colo.; White Cloud, Mich.; Berea, W. Va.; Riverside, Calif. I had personal charge of three of these conferences, and gave what help I could in planning the Riverside conference, which was under the direction of Miss Bernice A. Brewer of Riverside, a former secretary of the Tract Board.

For seven years similar conferences have been held throughout the denomination for the teen-age young people. None have been better attended than those held during the last year, and certainly none have been more interesting or more profitable, judging by the response of the young people themselves.

**College Conferences.**

Four days were spent at Alfred, N. Y., where I spoke at the college assembly, conducted chapel, spoke at the church three times, and held conferences with Seventh Day Baptist young people.

Faithfully submitted,

A. J. C. Bond,
Leader in Sabbath Promotion.

---

### ANNUAL REPORT OF THE PUBLISHING HOUSE

**For the Year Ending June 30, 1932**

**To the Board of Trustees of the American Sabbath-Avenue Society**

The publishing house, like most other businesses, has been going through a period of adjustment, the past year. Prices for the product we sell have dropped considerably, and no doubt will remain at a lower level. This calls for a reduction in the cost of doing business, if we are to get back to a profit paying basis.

We have met the situation in part by cutting the salaries of full time employees, and by having those employed on a four and a half day week with every third week off. One apprentice and one linotype operator were allowed to go. In the office two of the young women left early in the year—one to take up nursing and the other to be married. By eliminating some of the clerical work and making other changes to simplify it, the bookkeeper is able to care for all the work of this department.

The gross business for the year was $12,200 less than last year, part of this reduction accounted for by the lower prices obtained. The net loss, however, was reduced by about $900 as compared with last year. and the closing eight months of the year produced a small profit as compared with a $1,700 loss for the same period in 1930-31. Those who are interested in the detailed figures of the Tract Recorder and other publications, as well as in the balance sheet and loss and gain statement of the publishing house, will find the details of the year's business below.

**Sabbath Recorder**

Cost of printing, office salaries, clerical assistance, etc. $10,603.30

Salary of the editor. $1,354.14

Editor emeritus. 250.00

Total. 12,207.42

Cost in excess of revenue. $8,582.27

Amount paid in advance. 1,159.01

Amount in arrears. 968.50

Circulation: Domestic. 1,370

Free (exchanges, libraries, newly-wed, etc.). 135

Total. 1,505

**Helping Hand**

Printing, stock, labels, postage, etc. $1,521.44

Received on subscriptions, advertising, etc. 1,358.21

Amount paid in advance. 46.49

Amount in arrears. 354.14

Circulation—3,092 per quarter.

[The remainder of this report and the report of the treasurer of the Tract Society will be found in the Year Book.]

Sincerely yours,

Herbert C. Van Horn,
Corresponding Secretary.

The leader in Sabbath Promotion, Alva J. C. Bond, reported verbally that he had visited the girls' and boys' camps at Berea, W. Va., his first visit to these camps.

THE SABBATH RECORDER

---

### TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES


Visitors present were: Trevah Sutton and Mrs. Gertrude E. Richardson.

The meeting was opened to order by President Corliss F. Randolph.

In the absence of the recording secretary, Courtland V. Davis, L. Harrison North acted as secretary of the meeting.

Prayer was offered by Rev. Alva J. C. Bond.

The minutes of the last meeting were read.

Herbert C. Van Horn read his monthly report as corresponding secretary as follows:

Your corresponding secretary attended the meeting of the Missionary Board at Westerly, R. I., July 17. On Sabbath morning, July 16, he spoke in the Pawcatuck Seventh Day Baptist church, on the theme, "Seventh Day Baptists, Repairers of the Break." In his brief presentation of the work of the Tract Society he emphasized the importance and place of the Tract Recorder in our denominational program.

Only a few tracts, three hundred, have been mailed out on request during the month. There has been very little correspondence. A communication from the secretary of the Sabbath Recorder Board is at hand and for the sake of the information which it contains is hereewith submitted.

As a member of the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America, a report has been prepared for our General Conference on the request of the Conference president.

Sincerely yours,

Herbert C. Van Horn,
Corresponding Secretary.

The treasurer, Mrs. William M. Stillman,
Reported verbally on the status of the denomination building fund at this date. There are unpaid pledges of $8,245, and an outstanding loan of $5,200.

Alexander W. Vars, chairman of the supervisory committee, reported that the business of the publishing house was slightly better in July than it was during the same month a year ago.

Jesse G. Burdick, chairman of the distribution of literature committee, reported as follows:

There was no meeting of the committee this month. Number of tracts sent out 578. Sabbath Recorder subscriptions discontinued 49. (1 of these were complimentary copies to newly-weds.) New subscriptions $270 instead of $220 up on motion the budget was adopted.

A communication from the Sabbath school board in regard to the distribution of funds from the united budget for the coming year was read and approved.

The report of the Program Committee, presented by Rev. Alva C. Bond, was approved as follows:

**TRACT SOCIETY PROGRAM FOR THE GENERAL CONFERENCE**

**Morning Session**

Reports: Corresponding secretary. Treasurer. Business manager. Leader in Sabbath Promotion. President's address. Afternoon Session. Discussion: The world's need of the Sabbath, and a program for restoring it to the church.

President Corliss F. Randolph called attention to the fact that some time ago a gavel and block, made from wood taken from the old Pisgah church building, had been presented to the society, and that at a recent case, made from the same material, had recently been received from Mr. Jesse G. Burdick, a member of the board.

Upon motion, the thanks of the board were extended to Mr. Burdick for his interest in presenting these valuable articles to the society.

Mrs. Gertrude E. Richardson, wife of the late Thomas W. Richardson, for many years the pastor of the Mill Yard Church in London, Eng., expressed her pleasure at being present at a meeting of the board. Mrs. Richardson is a guest of friends in America until after the General Conference at Adams Center, N. Y.

At the close of the meeting the trustees learned of the death of Mrs. Henry N. Jordan, at Battle Creek, Mich., and the corresponding secretary was instructed to convey the sympathy of the society to the bereaved husband.

Minutes of the meeting were read and approved.

Adjournment.

L. Harrison North, Secretary pro tem.

**WOMAN'S WORK**

**MINUTES OF THE WOMAN'S BOARD**

The Woman's Board met Sunday, August 14, 1932, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. Okey W. Davis, Mrs. Eldred H. Batson, Miss M. Bond, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

The meeting was called to order by the recording secretary. In the absence of the president it was voted that Mrs. Batson act as chairman.

After the reading of the 121st Psalm, prayers were offered by the members.

The treasurer gave the following report, which was accepted:

<table>
<thead>
<tr>
<th>Debit</th>
<th>Balance July 10, 1932</th>
<th>$184.90</th>
</tr>
</thead>
<tbody>
<tr>
<td>A gift</td>
<td>Harold R. Crandall, Onward Movement</td>
<td>5.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>189.90</td>
<td></td>
</tr>
</tbody>
</table>

**Charges**

<table>
<thead>
<tr>
<th>Debit</th>
<th>Balance 1932</th>
</tr>
</thead>
<tbody>
<tr>
<td>$196.86</td>
<td>$196.86</td>
</tr>
</tbody>
</table>

The annual report of the treasurer was read and accepted as follows:

**FRANCES E. DAVIS (MRS. OKEY W. DAVIS), Treasurer.**

In account with the

**WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**

Yearly report from July, 1931, to July, 1932

<table>
<thead>
<tr>
<th>Balance July 10, 1932</th>
<th>$184.90</th>
</tr>
</thead>
<tbody>
<tr>
<td>A gift</td>
<td>Harold R. Crandall, Onward Movement</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>189.90</td>
</tr>
</tbody>
</table>

**Charges**

<table>
<thead>
<tr>
<th>Debit</th>
<th>Balance 1932</th>
</tr>
</thead>
<tbody>
<tr>
<td>$196.86</td>
<td>$196.86</td>
</tr>
</tbody>
</table>

NOTE: The report should be examined, compared with books and vouchers, and found correct, M. Warner Davis, August 14, 1932.

**Correspondence received from Mrs. Okey W. Davis, who represents the Woman's Board for her at the General Conference.**

On the suggestion of Mrs. Shaw the board voted that Mrs. Okey W. Davis represent the Woman's Board at the General Conference.

Voted to ask Mrs. Frank J. Hubbard to speak to the women at the General Conference concerning the course of mission study as suggested by the Federation of Woman's Boards of Foreign Missions.

The corresponding secretary read her annual report, which was accepted and as follows:

**Prices:**

- Lost Creek Ladies' Aid: $5.00
- Adams Center Ladies' Aid: $5.00
- Cooke Ladies' Aid: $5.00

**Current expenses:**

- President, Conference expenses: $20.50
- Printing: $25.00
- Supplies: $25.00
- Treasurer: $25.00

**Contributions:**

- Theodore L. Gardner Memorial Fund: $100.00
- China famine relief: $10.00
- Transportation of Hargis automobile: $100.00
- Convention expenses: $35.00
- Missionary Society: $100.00
- Balance on hand: $184.90

$615.53

**Examination of accounts**

- Examined, compared with books and vouchers, and found correct, M. Warner Davis, August 14, 1932.
THE SABBATH RECORDER

REPORT OF THE WOMAN'S BOARD TO THE GENERAL CONFERENCE.

The Woman's Board has continued the past year to provide worship service programs and lists, both of which have been sponsored by the board this year, the subject being "Home Training of the Younger Young People in Sabbath Keeping." The following societies participated: Carson City, Colo.; Central, N. Y.; Canton, Ill.; Chil­

ment; Colfax, Ark.; Northwestern, Denver, Colo.; Cen­

tral, N. Y.; Brookfield, N. Y.; Shiloh, N. J.; and Fouke, Ark. The society furnishing the best essay in each association received five dollars as a prize. Some of the essays will appear on the Woman's Page of the Sabbath Re­corder.

Many societies have sent to the board very in­
teresting reports of the work they are doing. These reports have been published in the Re­corder with the hope that they may be of help to the societies.

The following societies, thirty-six of which sent to the annual reports as follows:

Associations | Societies | Number reporting
---|---|---
Eastern | 9
Western | 8
Central | 6
Southeastern | 5
Southwestern | 4
Northwestern | 4
Pacific Coast | 2
Washington Union | 1

The total amount of money raised by the so­cieties reporting was $7,922.17.

The board paid for the transportation of Rev. and Mrs. Hargis' automobile to Jamaica. Mrs. G. H. Trainer of Salem, W. Va., represented the board at the meeting of the Council on Foreign Migration in Washington, D. C., and Mrs. Jesse T. Hubbard, of Plainfield, N. J., represented the board in the meeting of the Feder­

ation of Woman's Boards of Foreign Missions in New York City.

In Trust for God in guidance for the promo­tion of his kingdom, we respectfully submit this report.

In behalf of the Woman's Board, Mrs. George B. Shaw, President.

MISS LOTTA M. BOND, Corresponding Secretary.

Voted that the report of the contest com­mittee be accepted and the treasurer send five dollars to each society of each association represented in the contest. The winning societies follow: Southwestern, Fouke, Ark.; Northwestern, Denver, Colo.; Central, N. Y., Central, Ill., and Central, Ark. (author­ship as yet uncertain): Western, Alfred, N. Y.; Eastern, Shiloh, N. J.

Voted that we send a message of love and greetings to the president of the board, Mrs. George B. Shaw.

Voted to adjourn to meet at the call of the president.

MRS. ELMER H. BATESON, Acting Chairman.

MRS. ORIS O. STUTLER, Secretary.

The Sabbath Recorder

DOES GOD CARE?

Christensen Endeavor Topic for Sabbath Day, September 10, 1932

DAILY READINGS


Does God really care?

Why should we ever ask this question? Is it not because we have failed to put him fully to the test? We spend a good deal of time in anxious worry about what we shall eat, or what we shall drink, or where­withal we shall be clothed. Often, when our minds are fixed on silver and gold and a goodly Babylonian garment. This is the experience of many in this time of depres­sion, when many things are gone, their God is gone; is it any wonder that they give way to despair?

"Ye have taken away my gods which I had; and what shall I have more? and what is this that ye say unto me, What aileth thee?" (Judges 18: 24).

Perhaps God sent this present time of de­pression into our lives, and forced us to turn to the true God from the gods which they have made, for the First Commandment is viol­ated probably more than any other. If we will really put God to the test, he will show us that he cares. Let us not just follow until the way begins to get hard, for then we have never really tried out his love; but let us keep on, and when trials come, and then we shall have a chance really to test his love and care.

C. A. B.

YOUNG PEOPLE'S HOUR AT SOUTH­WESTERN ASSOCIATION

One of the best young people's association programs I ever had the privilege of attend­ing was at Hammond, Ind., Sabbaths after­noon, August 13; not because of especial skill in planning or carrying out the pro­gram, but simply because all of the papers and talks presented had such a loyal and true report of what they saw as a result of the confidence in the integrity of our southern Sev­enth Day Baptist young people.

The program, planned out with great foresight and understanding by Mrs. Al­berta Godfrey, of Fouke, was in charge of Miss Juanita Crandall, of Hammond, and was as follows:

The praise service was conducted by Rob­ert Randolph, of Milton Junction, and the devotions by Miss Katherine Stillman and Purcell Coalwell, of Hammond.

The following papers were presented:

Opportunities for Promoting the Sabbath Truth in Social Activities, by Miss Persus Coalwell, of Hammond.

Opportunities for Promoting the Sabbath Truth in Business Activities, by Kenneth Davis, of Fouke, read by Miss Hazel Scudder.

Opportunities for Promoting the Sabbath Truth in Interdenominational Relationships, by Miss Ruth Joy Fitz Randolph, of Texarkana, read by Miss Caroline Randolph.

Pastor John Randolph, of Milton Junction, closed the hour with a good and practi­cal talk on the subject: What Relation Has Sabbath Keeping to Christian Life and Growth?

We hope to have most of these addresses for the Young People's Department. They are worth reading.

C. A. B.

INTERMEDIATE TOPIC

For Sabbath Day, September 10, 1932

MONEY PROBLEMS

How may we honestly earn money?

What proportion of our money should we give to God's work?

What is "tainted gold"?

DAILY READINGS

Sunday—Danger ofavarice (1 Tim. 6: 10)
Monday—Tainted gold (James 5: 1-6)
Tuesday—Giving to the poor (Acts 11: 27-30)
Wednesday—Shall we give tithes? (Mal. 3: 8-10)
Thursday—Praying for our leaders (1 Co­l. 1: 2)
Friday—Selfish use of money (1 John 2: 15-17)

Sabbath Day—The money problems (Isa. 55: 2; Mark 12: 41-44)
Opportunities for Promoting the Sabbath Truth in School Activities.

This topic is one of great importance for us Seventh Day Baptist young people, as it seems to me that it is our duty to keep the commandments and teachings of our Saviour in mind and use them as tools in our pathway. So it behooves us to do our best to promote the Sabbath truth among our young people, as we are strengthening ourselves when we are busy helping someone else. And what better way is there than through our school activities?

Every day, every hour, we can count for Jesus in our crowd if we will, and we will help us to prove our Sabbath to our school chums by our words and actions. But they with whom we come so daily in contact will only be as true if we are truthful. Bill sincere, living up to what we profess as our Sabbath, and they will admire an honest effort. They will look upon the pages of our life for pictures of our Sabbath truthfulness or of our yielding to temptations. What kind of pages have you and I?

In making a journey we find a signboard that tells us the right way, and we also have a road map. If we fold our map and put it in our pocket, the directions will do us and our friends who may be with us no good. We may choose the wrong choice, soon finding ourselves "bogged" in a muddy road. So, as we are traveling with our school associates, may we know the signboard—our Bible—closed from their sight, but try to show them by our determination to keep our Sabbath the pleasure there is in the smoothed road. Pardon a little personal experience. As I was a member of the junior class this past year, I was eager for the junior-senior banquet, and this night came and went, that Friday which seemed to be the wish of the majoriy. So some weeks previous I approached the professor with my request. No more was said until due time to set the date, and I was thinking he might have forgotten it, when I was asked my desire and whether "Saturday night" would do. I had refused to take part in most activities of the year which occurred on the Sabbath, trying with the Lord's help to show my Sabbath truth to my young friends. And I felt He helped me reap my harvest.

It pays to seek Jesus. "A Christian is really a soldier in God's army. All soldiers have a uniform, and Christ's uniform is his character. Remember a soldier wears his uniform at all times, not just on dress parades." Let us young people wear our Sabbath uniforms in our school activities, keeping them bright and clean, and may they be recognized by our character.

Several Ways

There are several ways or methods of procedure open to young men and young women who desire to make the best possible preparation for that important calling, the Christian ministry.

1. The study of moral mindedness. This means the disposition and power to do the will of God. The mindlessness is the gift of the Holy Spirit.

2. The study of education. This means such information as gives people an extended view as they look out upon the world of men and things. It means clearness, correctness, and thoroughness in thinking and in the ability to speak and write persuasively. The Bible is by far the most important of all textbooks.

3. By way of the Seminary. This way has three parts: (1) A full three years' course at Alfred with the degree of B. D. at the end of the course. This does not mean that every student will receive this degree. In school and in churches with reference to the pastor.

A. E. MAIN.

Children's Page

Mrs. Walter L. Greene, Andover, N. Y. Contributing Editor.

A Junior Obeys Orders

Colossians 3: 20

Junior Christian Endeavor Teacher for Sabbath School.

By Mrs. Nettie Crandall.

Junior Christian Endeavor Superintendent.

The seventh point of the Scout law says, "A scout is obedient. He obeys his parents, scoutmaster, patrol leader, and all other duly constituted authorities."

A Junior Obeys Orders.

Junior Christian Endeavor, implies that we have taken Christ as our leader. Do you think that Christ would want us to disobey the laws of our country, or our city?

What would Jesus do about obeying the traffic laws if he were in your city? How many people can you think of that you think Jesus would like to have you obey?

Our Letter Exchange

Dear Mrs. Greene,

This class decided to write, too. It seemed as if the other class had started a movement to write letters to you.

We all hope to see you at Conference. Would you have time to speak to us while you are here?

We must close now as Sabbath school is over.

Your friends,

Ruth Horton,

Helen Austin,

Emogene Greene.

Adams Center, N. Y.

Dear Adams Center Girls:

I am sure very much pleased to receive a letter from another class of Adams Center girls, and I can hardly wait to see all of you at Conference. It has been, I think, about thirty-two years since the first and only Conference I ever attended in your town, and I am looking forward to a very pleasant time. I am wondering whether the place will look at all natural to me. I hope so, for I liked Adams Center very much the six days I spent there.

I was told, I remember, when I first reached there that if people didn't know I could call them "Greene" and be pretty sure to strike it right. Little did I realize that a few years later my name, too, would be "Greene."

Remember I'll have time to speak to you while I'm at Conference, and if I'm asked to do so nothing will please me any better; and if I am not asked to make you a speech I can at least say, I am very much pleased to see you."

Monday morning, at about eight o'clock, Mr. Greene, Eleanor, and I, with a dear friend of ours, Mrs. Addie Greene, expect to start for Adams Center by auto, and if all goes well we hope to get there in good season that night.

Until then, and after then, I am

Your sincere friend,

Mizpah S. Greene.

Dear Girls and Boys:

Hurray for Conference! I wonder how many Recorder children I shall have the pleasure of seeing there. I do hope all of you who are there will come and introduce yourselves to me, for I do not want to miss meeting even one of you.

I did hope to have several children's letters next week but have received only one. Perhaps I'll have one next week, and some will be forwarded on to me at Conference. Some of our Andover children have thought I was too near them and that they saw me too often for them to write to me, so I think they are planning to send a letter to me at Adams Center. I hope so, don't you?

Today, we have been having our Greene reunion at our home and church and have had a delightful time. The last car has just gone by, and now we are looking for the next one and will be on its way.

And now good-by until next week when my messages will be mailed from Adams Center.

Yours in Christian love,

Mizpah S. Greene.
THE SABBATH RECORDER

TO LITTLE KITTY GRAY

Because you brought such cheer to us,
Sitting in church, safe and snugly,
You're worth more than your weight in gold.

You don't erect a speck; For scampering wildly through the house,
From morn till close of day.
You banish00 care and gloom.

And chase the blues away.
And as you pinnouette
Upon your violeat and fly,
While watching all your antics wild.

Wee music-box in fur!
So loving are your pretty ways,
So gentle your cares.
Of pure affection, seems framed,
And glad responsiveness.

And we shan't ever forget it.
A truly lucky day.
We welcomed you to heart and home.

But little Kitty Gray!

—Luella C. Paul.

THE WORSHIP SERVICE IN THE GRADED SABBATH SCHOOL

BY E. FRITJOF HILDEBRAND

(Paper given at County Bible School Convention, at Andover, N. Y., May 5)

INCREASED POWER COMES THROUGH TRUE WORSHIP

Worship has been defined as the act of paying reverence to God, a god or a sacred object: as the worship of an idol; reverence: to express the admiration. For this paper it might be defined as the expression of religious feelings in relation to God.

Man is by nature a worshipping being, and no matter where one may travel he will find worshiping, grooving after God, searching for an answer to the eternal mysteries of life. This aspiration rises out of, and satisfies, a universal hunger for God. It is not until recently that educators have come to regard it as an educational task. In the church school worship should be central and made vital.

WHAT CONSTITUTES WORSHIP?

"Worship the Lord in beauty and holiness." It is true that one may worship in a barn, but the place has a great deal to do with the spirit of worship. When one sits in a beautiful church, with its wonderful stained glass windows, its Gothic architecture, its comfortable pews, its magnificent organs, and inspiration, one can worship the Lord in spirit and in truth much easier than in a dingy basement where the hymn books are strewn around, dust has accumulated for weeks, and everything is in disorder. It is true that some of our church schools cannot afford a beautiful living, inspiring assembly room (for the latter the church auditorium can always be used). However we can see to it that our class rooms and assembly rooms are neat, clean, and in order. We can also have pretty draperies at the windows, and for little money we can tint the walls a pleasing and restful color. We can give pictures which greatly aid our spirit of worship. The environment, then, is an important part of our worship period.

THE LEADER

In talking about the graded school I will stress the intermediate department, as that is where my greatest interest lies, and, as I understand it, that is where some of the experiences gained in this department. On account of not having a senior department we have some classes of that nature. It has been a part of our policy ever since the department was established, some ten years ago, that the students themselves should do the work, and not have it run their school; that they should have proved highly successful. The superintendent does not preside at any of the meetings except teachers' meetings, The president of the department has full charge of all services. All officers are boys and girls, and are elected twice a year by the students themselves. The chairman of the program committee has the duty of arranging and ass. signing programs. The boys and girls take active part in the entire worship service. There are many outside speakers. Recently the different classes have had charge of the exercises. There should be a leader for each department who is a sympathetic counselor, and a wise guide for the age of students interested in his subject, and should be particularly able to deal with religious problems. He should have tact, he should know how to co-operate, and get cooperation from others, and be a leader in all the contributing responsibilities. Finally he should live the religious principles that he teaches and stands for in the church school.

THE SCHOOL'S PART

The superintendent and teachers should always strive to enlist the cooperation of every boy and girl, and make each feel that it is his Sabbath school, and it will be just as successful as each individual student strives to make it a living, inspiring part of the teaching church. Therefore each member should be made to feel that it is a privilege to be asked to take part in the worship service. and should feel it a duty to say, "Yes," when asked to help.

AN EXAMPLE OF POOR "OPENING EXERCISES"

This is taken from Method in Teaching Religion, by Hetts and Hawthorne. All of us have seen this type of "opening exercises"—the "opening exercises" of a part of a certain Sunday school which assembled on Sunday morning in an unsightly, poorly ventilated and ill-equipped room in the basement of the church. The following constituted the "worship" of the morning.

1. Bell rung vigorously by the superintendent to secure attention. (Conversation dying down; general scramble for seats in respective classes.)

2. A closing in with the intermission from a well known evangelistic song book:

(2) "Love Lifted Me."

(1) "You May Have The Joybells Ringing In Your Own.">

3. Response—chosen at random from the back of the song book—Psalm 51. (No cooperation with central thought of a planned service.)

4. Announcements, given by representatives of various groups, "Aid, official board, weekly prayer meeting, a social, an impending city election. (Constituting an interruption and distractions that was supposed to be a time devoted to worship.)

5. A considerable length offered by the pastor, closing with the Lord's Prayer, recited in unison.

6. Hymn—"The Fight Is On," during which the juniors and intermediates withdrew to their classes—much in the spirit of the hymn—while the others remained in their places.

The singing was accompanied by an orchestra consisting of a piano, saxophone, Hawaiian guitar, and cornet. Considerable noise, many interruptions, and general disorder with the spirit of worship. Through it all there was boundless enthusiasm and keen enjoyment, but training in the experience of worship was, we fear, quite lacking. The fellowship was not only not developed, nor were standards of right living being set up. Genuine worship under such conditions was absolutely prohibited. "Worship the heart to God," declared to be the central motive in worshiping, was seemingly quite absent.

ANOTHER EXAMPLE

This service was planned and conducted for a Junior department in an average church school. At the proper time the boys and girls quietly took their places in a room suitably equipped for their work, and physically comfortable, while the pianist played an appropriate selection. When she had finished they arose and continued their service of worship, based on the general theme of reverence, with the following:

1. Call to worship (sung) "Lord, in thy holy temple.

Let all the earth keep silence before him."

2. Response (spoken in unison) "Let the words of my mouth and the

Meditations of my heart Be acceptable in thy sight, O

Lord my strength and my

Redeemer. Amen." D. O

3. Hymn—"This Is My Father's World."


5. Offering—response—(sung) "All things work for our good, O Lord, And of thine own have we given thee."

6. Hymn—"O Jesus, Prince of Life and Truth."

7. Story—"The First Stone Face" (adapted from Nathaniel Hawthorne).

8. Leader's prayer

9. Closing hymn—"I Would Be True."

Here we find worship planned and graded to meet the religious needs of a group, ranging in age from our eleven years, with materials so chosen and used as to make possible for the pupils a fruitful worship experience. In this service ample opportunity was given for individual and group participation. Confusion, interruptions, and other distractions were reduced to the minimum. The spirit of worship was everywhere, where felt and training in worship was not only possible but was actually achieved. It is true, however, that the two types of worship as described, the former is found in the vast majority of schools.

—Method in Teaching Religion.
A PLAN BY THE WRITER

The worship hour will probably always contain Scripture, prayer, and sometimes an inspirational talk. These should always be related to the theme picked out for that worship hour. Hymns should be selected very carefully and it should be remembered that religious jazz is not music. There are many so-called hymns of this type. Prayers should be very carefully guided. At first the younger students should write out their prayers with the help of a teacher, and then be taught to read them with great meaning and expression, putting into each word the thought that it contains. Announcements should never break up the thought of the period. There should always be given at the very beginning, or after the study of the lesson, large church schools would probably find it advantageous to mimeograph them and pass them out at the close of the Sabbath school hour. The superintendent should meet with the executive board of his department and outline certain themes for a period of weeks or possibly months. He should help the boys and girls make out programs for the following weeks. Help them to pick out the students that take part in the work. It has been done a number of times. That it is their opportunity to do so.

One month ago the executive committee of our department met to discuss our worship programs and the following were their suggestions:

1. Eliminate prayers from the back of the hymn book. (They had grown tired of hearing them.)

   Differences of opinion on exercises should be related.
   2. Church should have all praise exercises.
   3. Opening exercises put on by classes.
   4. Change order of programs occasionally.
   5. Have definiteBeginnings.
   6. Short topic should be "Responsibility.”

It must be remembered that all these suggestions came from the students themselves. One teacher and the superintendent were present but they did not lead the meeting. The superintendent reminded them, as he has done many times, that it is their Sabbath school, and the result is to them to run it. When they were asked how the department could be improved the above seven points were gradually brought out by the students and a frank and free discussion was going on along with them. Youth are very open: youth are very free to discuss if they are given the privilege. There will be another such meeting soon to discuss the results of the worship programs since the last meeting.

It has been our aim to help train these boys and girls in Christian character and church leadership. If the worship is improved in the church school the results, of course, will be noticed in the church. We keep the name of our church before them and we feel that they are getting a very good training in conducting the church and learning something for the last year and this year we have had a good representation at the New York State Youth Conference, and each year our department has taken over an entire church program. They handled the service from the Prelude to the Postlude, and certainly did it in a very dignified and cultured way. For the sermon the delegates from the youths’ convention made their reports.

CONCLUSION

Increased power comes through worship.

Public worship, then, should be dignified, orderly, clean, beautiful, church-like. That the young people will run their own department and do a mighty good job of it, if they are only given proper training. About two months ago the executive committee of our department met to discuss our worship programs and the following were their suggestions:

1. Eliminate prayers from the back of the hymn book. (They had grown tired of hearing them.)

   Differences of opinion on exercises should be related.
   2. Church should have all praise exercises.
   3. Opening exercises put on by classes.
   4. Change order of programs occasionally.
   5. Have definiteBeginnings.
   6. Short topic should be "Responsibility.”

It must be remembered that all these suggestions came from the students themselves. One teacher and the superintendent were present but they did not lead the meeting. The superintendent reminded them, as he has done many times, that it is their Sabbath school, and therefore it is up to

THE SABBATH RECORDER

Poem—"The Nazareth Shop"

"I wish I had been his apprentice, to see him each morning at seven As he tossed his gray tunic (far from him), the Master of earth and of heaven. When he lifted the lid of his work chest and opened his carpenter’s kit And looked at his chisels and augers, and took the bridge and split it out of it. "To hear him say softly, ‘My helper, now bring me the level and rule. To hear him say, "Thou carpenter, teach me the use of the artisan’s tool. To hear him say, ‘This is a sheep gate, to keep in the wandering flock; Or, ‘This is stout oaken house sill. I hope it will rest on a rock.”

"And sometimes his mother might bring us our meal in the midsomer heat, Outspread it so simple brown, and bid us sit down and eat. These were our simple prayers, if we sit silent before him, the blessed Messiah would stop To say grace, and tremendous glory would fill the Nazareth shop.

PRAYER

Prelude—"O Master Let Me Walk With Thee"

Postlude—"Jesus, Saviour, Pilot Me"

RESOLUTIONS OF RESPECT

Whereas the heavenly Father, in His infinite wisdom and wonderful love and care for the faithful, has seen fit to cannot to a beloved brother, Deacon Fred Wells; and whereas there will he an opportunity to do so; therefore be it

Resolved, That as a token of our love and sympathy for our beloved brother, Deacon Fred Wells, we place these resolutions in our church programs and also have them sent to the SABBATH RECORDER.

MRS. IDA R. DAVIS, Miss Adell Shunk, Los Angeles Seventh Day Baptist Church.

NOTICE OF ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic" of Alfred University, Alfred, N. Y., on Wednesday, September 14, 1922. A. Lovelle Burdick, Secretary, The Sabbath School Board.
said to reveal my reaction. Work is part of God's plan for the life, and is one of the stabilizing influences of our national life.

A man stood in a crowded street car holding a strap, the cursing of the janitor which made it necessary for him to stand. He reached his side, he had been abandoned five years ago, and the burden of it all would be so thankful to him.

I am not a temperance address, but to this claim let me add this thought: this traffic cannot live and the nation live with it. It is built upon the very premise of the destruction of man's life, his health, his happiness, and his wealth. God gave man a wonderful body: there is nothing in the world to compete to destroy it. He created a beautiful world, expecting him to be happy in it and to prosper in it. Any movement in the world from the beginning of that has taken these things into consideration, has been slowly but surely making a contribution to present unsettled conditions with their misery and woe, their feelings of uncertainty and fear in the affairs of the world at large, but they are not so important as having a home.

There seem to be a few things of which we are fairly certain, and have been certain all the time. The first is the truth that now is and the life to come. The past two years have clearly indicated that work is one of the stabilizing influences of our national life.

I am not a temperance address, but to this claim let me add this thought: this traffic cannot live and the nation live with it. It is built upon the very premise of the destruction of man's life, his health, his happiness, and his wealth. God gave man a wonderful body: there is nothing in the world to compete to destroy it. He created a beautiful world, expecting him to be happy in it and to prosper in it. Any movement in the world from the beginning of that has taken these things into consideration, has been slowly but surely making a contribution to present unsettled conditions with their misery and woe, their feelings of uncertainty and fear in the affairs of the world at large, but they are not so important as having a home.

There seem to be a few things of which we are fairly certain, and have been certain all the time. The first is the truth that now is and the life to come. The past two years have clearly indicated that work is one of the stabilizing influences of our national life.

One of the most heartening things that I have read recently in connection with the present economic situation was the announcement in our southern Illinois newspaper that the mine whistle was calling thousands of miners to the tasks that had been abandoned five months ago, and that the miners had the look of joy upon their faces.

We sometimes forget that work is a blessing. We do not realize this until we are deprived of the ability to labor. How often do people who are wont to complain about the necessity of labor say when accident or disease has deprived them of the ability to do so. "If I could only work."

One of the regrets of old age is the fact that one can no longer work.

I am told that one of the things that took the miners from the mines this spring was the grinding toll to which they were subjected. As I talked to one man whose task was to keep the mined coal away from one of the fast working machines, he said that he had absolutely no time to straighten up and that his work was so planned that to stop for even a moment meant "to gum the works."

I am not condemning or approving the mechanism that sets up so fierce a competition for trade and profit that the happiness, comfort, and welfare of man are in danger. Is a system so deniable that, if followed, will lead to the complete overthrow of the people, nation, or world that tolerates it? When the mine whistle was taught in the Bible as the brotherhood of all mankind.

Cain tried to excuse his foul act by saying, "Am I my brother's keeper?"

The means by which he brought upon himself was transmitted to his immediate descendants and, for aught I know, to the present.

We are hearing much today about the great help that would accrue through the avenues of labor and a market for grain if we would only do enough to establish a home, educate his children, provide for his old age, to be able to live above the realm of absolute need, and to enjoy the comforts and some of its luxuries; it is to this task, large as it seems to be, that the world must now turn itself, a place for every man and a man for every place.

There seem to be a few things of which we are fairly certain, and have been certain all the time. The first is the truth that now is and the life to come. The past two years have clearly indicated that work is one of the stabilizing influences of our national life.

A man stood in a crowded street car holding to a strap, the cursing of the janitor which made it necessary for him to stand. He reached his side, he had been abandoned five years ago, and the burden of it all would be so thankful to him.

I am not a temperance address, but to this claim let me add this thought: this traffic cannot live and the nation live with it. It is built upon the very premise of the destruction of man's life, his health, his happiness, and his wealth. God gave man a wonderful body: there is nothing in the world to compete to destroy it. He created a beautiful world, expecting him to be happy in it and to prosper in it. Any movement in the world from the beginning of that has taken these things into consideration, has been slowly but surely making a contribution to present unsettled conditions with their misery and woe, their feelings of uncertainty and fear in the affairs of the world at large, but they are not so important as having a home.

There seem to be a few things of which we are fairly certain, and have been certain all the time. The first is the truth that now is and the life to come. The past two years have clearly indicated that work is one of the stabilizing influences of our national life.

A man stood in a crowded street car holding to a strap, the cursing of the janitor which made it necessary for him to stand. He reached his side, he had been abandoned five years ago, and the burden of it all would be so thankful to him.

I am not a temperance address, but to this claim let me add this thought: this traffic cannot live and the nation live with it. It is built upon the very premise of the destruction of man's life, his health, his happiness, and his wealth. God gave man a wonderful body: there is nothing in the world to compete to destroy it. He created a beautiful world, expecting him to be happy in it and to prosper in it. Any movement in the world from the beginning of that has taken these things into consideration, has been slowly but surely making a contribution to present unsettled conditions with their misery and woe, their feelings of uncertainty and fear in the affairs of the world at large, but they are not so important as having a home.

There seem to be a few things of which we are fairly certain, and have been certain all the time. The first is the truth that now is and the life to come. The past two years have clearly indicated that work is one of the stabilizing influences of our national life.
higher salaries, and a chance to "feather one's nest" without regard for the service rendered. During the war labor reorganized to all manner of devices to impede traffic and in that time of national disrty to enforce their demands for shorter hours and higher wages. During the present widespread distress a certain city is distributing state funds to the amount of $4,500 a month to the men who were on relief, while at the same time those who are receiving the aid refuse to work for the wage of five dollars a day. Here is a man who is working at a job but with not the least concern for the welfare of his employer: he watches the clock and longs for the hour to come when he can go away, with the crowd and forget the accepted fact of labor.

So we might go on and bring illustration after illustration, but enough has been said to cover the point and to indicate that it is not so much the railroads, the corporations, or the government that are causing the sufferer, but the public. A long-suffering public is today caught in the backlash of the sin which it has brought upon itself, and that public is slowly but surely waking to the fact that it has been abused both by capital and by labor. Like a mighty giant around which sleep may keep its strength in an attempted adjustment of the things that disturb the tenor of its way and have kept it from the fruits of its own labor, a human race can be made, and it can, then the world will be full of happy laborers singing as they toil, happy as the shades of night gather and the door- way of the poor in its midst, while the same trend can be seen in the world at large, and the war will be full of happy mothers singing as they toil, happy as the shades of night gather and the doorway of the poor in its midst, making for the growth and possession of power, and, mostly of all, happy in the thought that they themselves are an important part in the work, wealth, and happiness of mankind.

The other morning the doorbell rang while I was eating breakfast, and when I responded to the ring I found a man who was seeking aid for his family. His final remark was that they were up against it and must have help. Keeping my promise to him, I went to the home suggested and found a badly discouraged father, an overworked mother who had seven children under four years of age. After a bit of conversation in which the man seemed very dejected, I asked, "How would you like a job?" Instantly the whole demeanor of the man changed. "Yes, if you'd let me have a job" as he replied, "a job, a job, man alive. I would rather have a job than anything else in this world." Suffice it to say that that afternoon he was at work for the village, and the work was hard. In my duties this week I saw him in various places—with a scythe in a weed patch that towered far above his head, by the roadside digging the mud from a ditch, taking up a worn-out culvert and replacing it with a new one—and each time as I waved my hand in passing there was a hearty response with a happy smile. The work did him good: it provided for the needs of himself and his family, and most of all it sent me to bed each night happy in the thought that was happy, the hard-working mother cheered, and the children fed. Six days shalt thou work. Yes, work: but work in such a way that not only will you be happy in your work, but all the world will be blessed in your doing. It is this part of the commandment that we have overlooked or forgotten, or that we know nothing of. It is for this transmission, negligence, or ignorance on our part that God is today calling us to account, and it is this sin that the world must right before we can even begin to build civilization can any longer exist. It is the duty of every individual who can possibly give an idle man a job to do. To be able to do and not so, is not only to transgress God's laws of brotherhood, but it is to add to the fire which today is burning at the very foundation of civilization, if not of Christianity.

We are all families, with the evening prayer of childhood, "Now I lay me down to sleep." Do we know the morning prayer?

Now I get me up to work.
I pray the Lord I may not shirk.
If I should die before the night,
I pray the Lord my work's all right.

WANTED
SABBATH Recorderists and tracts for house to house distribution. Those desiring a reply please enclose a self-addressed postal card.

FRANK JEFFERS.
1322 N. Main Street.
Racine, Wis.

DENOMINATIONAL "HOOK-UP"
KINGSTON, JAMAICA

We have had a delightful six weeks here with the Hargis family, and have visited many churches. Just now we are back from a seven day camping trip, having visited three churches. Sixteen persons were baptized there. This island is beautiful beyond description, and the people most friendly. I have met with people in such a way that not $500 a year than anywhere else in the world. Hargis is doing good work, and the people respond well. We start home next week.—From a personal post card from N. O. Moore.

WALWORTH, WIS.

The Vacation Bible School closed the evening of July 19 with a program and a display of pupils' handwork. The previous Friday the children enjoyed a picnic on the lawn near the church. The enrollment of the school was twenty-seven. The following teachers had charge: Miss Ethel Butter- field, Chicago, music with Mrs. L. Kim- hall, organist; Rev. E. A. Witter, worship period; Miss Virgie Nelson, recreation; Miss June Davis, primary class; Miss Minnie Godfrey, junior class.

Rev. and Mrs. E. A. Witter left Tuesday morning, August 16, for Adams Center. They are driving with Mr. and Mrs. Grant Davis and daughter Gertrude, of Milton. That following from our Sabbath school attended the camp for Seventh Day Baptist young people at Indian Heights, Lake Kosh- konong: Phyllis Crandall, June Davis, Thelma Pierce, Ruth Robbins, Elnore Hibbard, Frances Coon, Conway Chatfield, Duane Crandall, and Joe Davis.

MILTON, WIS.

At a special church meeting held August 7, and attended by about eighty persons, the Milton Seventh Day Baptist Church voted to accept the resignation of its pastor, Rev. James L. Skaggs. A committee, consisting of Dr. A. L. Burdick and Dr. Edwin Shaw, was appointed to draw up appropriate resolutions expressing the regret of the church in losing Pastor Skaggs and his family and the gratitude felt by all for the valuable service rendered by Doctor Skaggs and his son past eight years in this community. The cordial good wishes of the entire congregation will go with the

THE SABBATH RECORDER
Monday morning for Adams Center, N. Y., where they will attend the annual Conference of the Seventh Day Baptist people. Orville will remain in Alfred to attend the Theological Seminary of Alfred University this year. Leona Sayre will stop off at Len­nek, III., on the return trip, where she will again teach. Their places will be taken by Mrs. Warren and son, who will join the party from Salem, W. Va., for Conference, and by Mrs. George Hutchins and children, who are visiting relatives in Farina, Ill.

Alta Van Horn, instructor of normal training in Salem College, Salem, W. Va., and her brother, Delmer, a student in the same college, came home Thursday evening for a short visit with their parents, Mr. and Mrs. Robert Van Horn. They plan to re­turn in about two weeks.—Loyalist.

WESTERLY, R. I.

Thursday evening Rev. Erlo E. Sutton, secretary of the Sabbath School Board, met the teachers and offered the church and explained the work of the board, which in­cludes publications, Vacation Religious Day schools, and field work. After Mr. Sutton's talk the teachers solved their problems, and they were answered by Secretary Sutton.

Rev. Carroll L. Hill left Monday for Adams Center, N. Y., where he will attend the General Conference of the Seventh Day Baptist denomination.—Westerly Sun.

ASHAWAY, R. I.

Rev. and Mrs. W. D. Burdick and daugh­ter, Miss Marjorie Burdick, are attending the Seventh Day Baptist Conference at Adams Center, N. Y., this week.—Westerly Sun.

ASHAWAY, R. I.

Rev. and Mrs. W. D. Burdick and daugh­ter, Miss Marjorie Burdick, are attending the Seventh Day Baptist Conference at Adams Center, N. Y., this week.—Westerly Sun.

THE SABBATH RECORDER

THE GOOD OLD DAYS

Oh, the good old days, the good old days before we were born. When all that you had to do was buy and the newspaper phone to sell. Do you remember how hi's name chop the hair

And the women folks at a rubber of bridge, as the category. But then in the place of high esteem in which she was held by her friends, she will live but her good life will be more than a beautiful mem­ory, it will be an incentive for them to live better.

SABBATH SCHOOL LESSON XII.—September 16, 1932

ISRAEL JOURNEYS TOWARD CANAAN — Numbers 10:1-11, 36.

Golden Text: "Come thou and we, and will do thee good." Numbers 10:29.


September 7 — Israel Warned. Deuteronomy 8:11-20.

September 8 — Israel's Saviour. Isaiah 63:7-14.

September 9 — God's Hand in History. Deu­teronomy 32:7-12.


(REcorder notes, see Helping Hand)

REcORDER WANT ADVERTISEMENTS

OBITUARY

Obituary Notices of 30 lines will be published in this issue for $1.50. Additional lines will be charged for at the rate of $0 per line. (Average 8 words to the line.)

—Edgar Guest

JORDAN.—Laura Amanda Greene was born December 17, 1859, and died July 25, 1932. She was the daughter of Oliver H. and Eliza M. Wylie Greene and was born in Stephentown, N. Y.

When she was a young girl her mother died and she took up the household duties, making a home for her father and brother until the second marriage of her father. When she was about fifteen years of age she joined the Methodist Episcopal Church at North Adams, Mass. At the age of nineteen she came to the town of Wirt, Alle­gany County, N. Y., and made her home in an uncle, Henry D. Greene.

On December 31, 1879, she was united in mar­riage to Milton A. Jordan, and moved away on August 2, 1929. She is survived by one daughter, Mabel E. Jordan of Nile, and a brother Edison H. Greene of Rochester.

THE SABBATH RECORDER

THE GOOD OLD DAYS

During the pastorate of M. B. Kelly she was baptized and united to the Seventh Day Baptist Church at Nile, where she remained a faithful member and regular attendant. She was also a member of the Ladies' Aid society and the Amanda Jordan W. C. T. U. Mrs. Jordan (died) faithfully, served in the church, and in her community. Because of her place of high esteem in which she was held by her friends, she will live but her good life will be more than a beautiful mem­ory, it will be an incentive for them to live better.
ALFRED UNIVERSITY
ALFRED, N. Y.
A modern, well equipped, Class A, standard college, with technical schools. Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medicai, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American Colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address
The Registrar, Alfred, N. Y.

MILTON COLLEGE
MILTON, WIS.
Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

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

For fuller information address
JAY W. CROFOOT
Registrar

SALEM COLLEGE
SALEM, W. VA.

Good Character makes a difference. Salem College develops it.

High Scholarship wins in a world of competition. Salem College secures it.

Individual Responsibility makes the difference in your success. Salem College provides it.

Bachelor of Arts and Bachelor of Science Degree Courses.

Standard Normal & Music Diplomas Courses.

Business Administration, Commercial Teaching, and Secretarial Courses.

Expenses are moderate at Salem College.

For catalog, address
S. ORESTES BOND, President

SEMINARY

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION, Alfred University, Alfred, N. Y.

Catalog and further information sent upon request.

EDUCATION SOCIETY

SEVENTH DAY BAPTIST EDUCATION SOCIETY, Salem, New York.

Gifts and bequests solicited for Salem and Milton Colleges, Alfred University, and the Department of Theology and Religious Education at Alfred University.

PUBLICATIONS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVAS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons, Conducted by the Sabbath School Board. Price 60 cents per year in advance.

S. D. B. GRADED LESSONS. Junior Four-Year Series, per quarter $1.50. Intermediate Three-Year Series, per quarter $1.50.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, $1.00 postpaid.


ALFRED, W. New York

SEVENTH DAY BAPTIST COMMISSION, 1932

With Secretary William L. Burdick and Dean J. Nelson Norwood invited to counsel with the Commission on vital problems confronting the denomination.