

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

The Sabbath Recorder

EMBLEM OF LIBERTY

Flag of a land unlimited in scope,
The home of free-men from around the world;
Wherever your proud banner is unfurled
Your colors speak of liberty and hope.

The lives of patriots who gave their all,
Your blue is but the voice of Freedom's call,
The note that binds a race in brotherhood,
Your gleaming stars of white are rays of peace,
That tell the martyrs have not died in vain;
That liberty they purchased shall remain
A nation's heritage that shall not cease.

Wave on, proud flag of men redeemed and free,
Thou emblem of a nation's liberty.

—E. Guy Talbott,
Pasadena, Calif.

CONTENTS

Editorial. —Education Society at Conference.—The Tract Society at Conference.—Pageant By the Woman's Board.—The Sabbath School Board at Conference.—Sabbath Eve at Conference.—Sabbath Day at Salem.—Missionary Day at Conference.—Closing Hours of Conference ... 289-295	Young People's Work. —The Fellowship Breakfast.—Organization and Teamwork.—Intermediate Corner.—Junior Jottings 305-310
Annual Report of the Commission... 295	Annual Meeting—Education Society. 311
Letter from Dr. Grace Crandall..... 298	Annual Meeting—American Sabbath Tract Society of New Jersey..... 311
Missions. —An Explanation.—Evangelistic Work in Athens, Ala.—Annual Report of the Missionary Society 299-301	Annual Meeting—American Sabbath Tract Society of New York 311
Woman's Work. —The Mother and the Young Child.—Answers to August Questions.—Questions for September 302-304	Notice of Annual Meeting of Sabbath School Board 311
Wren's Nest in Coat Pocket 304	Children's Page. —Am I My Brother's Keeper.—Our Letter Exchange.... 312
Decorated Names 304	What I Get From the Life of Jacob.. 313
Correction 304	Our Pulpit. —The Victory of the Cross 315-317
	Fundamentalists' Page. —The World for Christ 318
	Marriages. 319
	Deaths. 320
	Sabbath School Lesson for September 20, 1930 320

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—James L. Skaggs, Milton, Wis.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, Westerly, R. I.

Trustees of the General Conference for Three Years—Albert S. Babcock, Rockville, R. I.; Charles P. Cottrell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, 203 Park Avenue, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. LaVerne C. Bassett, Dunellen, N. J.
Southeastern—Mrs. Okey W. Davis, Salem, W. Va.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Agnes K. Clarke, Alfred, N. Y.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—A. Russell Maxson, Level Park, Battle Creek, Mich.
Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.
Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Iris Sholtz, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.
 Miss Vivian Hill, Farina, Ill.
 Royal Crouch, Center Line, Mich.
Southeastern—Miss Greta Randolph, New Milton, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; **Mrs. Alice Fifield**, Battle Creek, Mich.; **Henry N. Jordan**, Battle Creek, Mich.; **Lyle Crandall**, Battle Creek, Mich.; **Mrs. Angeline Abbey Allen**, Edinburg, Tex.; **Mrs. George H. Trainer**, Salem, W. Va.; **Miss Lois R. Fay**, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; **Richard C. Brewer**, Riverside, Calif.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **August E. Johansen**, Chicago, Ill.; **George R. Boss**, Milton, Wis.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulett**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Royal Crouch**, Center Line, Mich.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 109, No. 10

PLAINFIELD, N. J., SEPTEMBER 8, 1930

WHOLE No. 4,462

Education Society At Conference

On Wednesday afternoon the Education Society held its annual session. After a report from the corresponding secretary, Mrs. Dora K. Degen, President S. O. Bond of Salem gave a strong, inspiring address. Among other matters he considered the changes that have come in the field of education. "Old things have passed away and all things have become new. The Church has great things to do. First, it must make better men and second, it must make a better world in which to live. This is the good meaning of education. The right kind of literature will teach men how to live. It should teach them the principles of good health. It should tell us how to play as well as how to work. It must not overlook the matter of recreation, if it would teach men how to take care of themselves. The need of culture is always present and we are never too old to learn. Men must be taught how to vote if this nation is to endure. We call it a Christian nation and so it is, but we are in danger from political illiteracy. If we are to live on as a nation we must go back to the bed rock of enduring principles and stand by them. A clear-cut plea was made for teaching the Bible in our colleges.

At the close of President Bond's earnest address the great audience joined in singing. "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word." They sang all the stanzas with enthusiasm.

President Edgar D. Van Horn followed with appropriate remarks regarding Alfred's efforts to prepare young men for the ministry. This was a strong, inspiring session, closing with an address by Brother Skaggs which we hope to give you in the RECORDER.

WEDNESDAY EVENING

After an excellent vesper service beginning at seven-thirty, by the full orchestra, the principal anthem of which was "For-

ward be our watchword," the Conference took up the second part of yesterday's subject. "The Recovery of Jesus and His Religion." Yesterday we heard T. J. Van Horn, John Austin, and Willard D. Burdick on this great subject. This evening we had addresses by Everett T. Harris, on the *Enemies of the cross*; Herbert L. Polan, on the *Victory of the cross*; and Alva L. Davis on the *Abiding significance of the cross*.

Some of these addresses may appear in the RECORDER. They were all good.

The cross of Christ is God ordained as an emblem of our religion and as a sign of God's love for the lost. Christ's death on the cross reveals the heart of the Christian religion. Christianity is the only religion having a cross for an emblem. It reminds us that the guilt of sin is taken away for all who accept Christ as a Savior. This blessed truth abides forever. It is as effective today as it was when Paul determined not to know anything save Jesus Christ and him crucified. The teaching of the cross is effective today and its significance abides forever. We must not see the Christ through the eyes of the Pharisee or the self-righteous moralist; but we must see him through the eyes of a sinner in need of help.

Let us see him as the Great Physician, able to save to the uttermost. I love to think of him as one who died for me, and as my only help in time of need. Thank God, his help is as available today as ever and will continue to be available as long as a sinner needs help.

The Tract Society At Conference At ten-fifteen on Thursday morning the time was given to the Tract Society for its annual Conference session.

After a few moments of business and committee reports, Miss Bernice Brewer, the assistant corresponding secretary, read her report, which will appear in the RECORDER in due time. This address: the

treasurer's report; an address by Brother North, on the work for the year; a half hour with the editor of the SABBATH RECORDER; an address from President Corliss F. Randolph, who is in mid-Atlantic on his way to America, completed the morning program.

After a pleasant noon time, with an excellent dinner prepared by Salem's good cooks, the Tract Society's program was continued, with Rev. A. J. C. Bond in charge. After reporting the good work at the summer camp in Rhode Island, and expressing the hope that East and West may meet in Boulder next year, Brother Bond spoke of the need of cultivating a high regard for the Sabbath among our young people. Some questions were asked during the brief discussion which followed.

Rev. H. C. Van Horn was the next speaker. He said he hardly knew why he was placed on this program. On the blackboard were two questions, well worth considering: (1) What does the American Sabbath Tract Society mean to *you*? (2) What do you want the Tract Board to do?

What does the Sabbath mean at this time? Our young people want a *reality*. We must give them something *real* in religion and they will take notice.

What does the Sabbath mean to you and to me? It is a day in which to promote the religious element in man, a day for worship, for inspiring reading, a day that should bring God near. Every one should stand by the Sabbath, and help others to do so. This idea of "*standing by*," was a prominent one in this discussion.

At the close of this discussion, Rev. Mr. Sheafe and two women from Washington, D. C., sang two songs, which we all enjoyed. I am giving you one of them here.

I AIN'T GOING T' STUDY WAR NO MORE

Chorus:

Down by the river side,
Down by the river side,
Going to lay down my sword and shield,
Down by the river side,
Going to study war no more.

Going to lay down my burden,
Down by the river side.

Going to try on my starry crown,
Down by the river side.

Going to meet my dear old father,
Down by the river side.

Going to meet my dear old mother,
Down by the river side.

Going to meet my loving Jesus,
Down by the river side.

Pageant by the Woman's Board Thursday evening was given to the Woman's Board for an interesting pageant entitled "The Seeker." A large company of men and women had part in this program. The great thought was seen in the efforts of an aged man who was the "seeker," in search of the true light—the true religion. He and his helpers examined *Animism* in the first "Episode." Then came *Brahmanism*; then *Buddhism*; then other altars were examined, and finally Christianity won the day. The seeker was attracted by its teachings and spirit, and found light and peace.

It was a convincing exercise, exalting the Christ and his religion. A large company of forty or fifty persons had part in the pageant, and the audience enjoyed it.

The Sabbath School Board at Conference On Friday morning at Conference, the Sabbath School Board's annual meeting was called, and Rev. Erlo E. Sutton presided. Prayer was offered by Rev. Ahva J. C. Bond, asking God's blessing on the board and its work.

There were three speakers in the forenoon session. Rev. S. Duane Ogden spoke on the "Possibilities for leadership training in our colleges"; Rev. James L. Skaggs discussed the question of "Co-ordination and co-operation in the program of the Church"; and Rev. Erlo E. Sutton emphasized Christ's words, "Go teach all nations."

The "quiet hour," as in every session, was by President S. Orestes Bond of Salem College. The subject, "The Recovery of Jesus and His Religion," continued through four sessions toward the close of the afternoon program day by day. It proved to be a very interesting subject. We hope that all those speaking on this question will send their addresses to the RECORDER. We have some of them already.

In his address, Mr. Skaggs said that religious education should cover the entire life. Several societies like the Y. M. C. A., the Sabbath school, the "Young People's Work," and the Religious Day School, are doing good work. The Sabbath School is

somewhat different from the others. There is great need of training in Christian work and in prayer.

After music by the quartet Mr. Sutton said "Go teach" were important words of the Master. He referred to the different kinds of work now being done, and emphasized the *teaching* work. "Go teach" is the slogan of the day for Christian workers. There are great possibilities in good teaching. My main desire is to inspire our people for good work.

Mr. Sutton spoke of the twenty millions of children of school age, and of five millions more under twenty-five years who have no interest in any church work. (One fourth of our population have no religious instruction. Certainly the people of America need to heed the command, "Go teach.")

In Religious Day Schools we are teaching a few of the neglected ones. But we do need to take more interest in the children and youth coming on in our churches, who must be brought in by regular work, rather than by special efforts in work.

Religious education is the bed rock, lying at the very foundation of Christian character building. Every sermon should be educational, and the teaching in Sabbath schools should be reviving and uplifting. *Go teach* to promote the kingdom of God, and save men.

If we who are older now, had met all the temptations the young people of today have to meet, I fear we would hardly have pulled through. *Go teach! GO TEACH!!*

Let us put more religious teaching into our college courses. Our future *depends upon it*. Oh, for a *vision* of our need in this matter.

The quiet hour following this session was very fine and helpful.

Sabbath Eve At Conference Most of Friday afternoon was given up to rest and recreation. When time for the evening meeting arrived the orchestra was full and there was a great congregation ready for services. There was a great volume of song filling the auditorium when the dear old song, "Abide with me, fast falls the even tide," was started. Then followed Bible reading and prayer by Brother Skaggs. The words of Christ, "Without

me ye can do nothing," were especially appropriate. The vesper services were especially inspiring, beginning with, "Now the day is over," and the hymn, "Abide with me, fast falls the even tide," followed by the anthem, "Tarry with me, O my Savior." There was a duet, "For I am his and he is mine," by Miss Alberta Davis and Mr. C. H. Siedhoff.

The Recovery of Jesus and His Religion was again the theme of the hour. His prayer life—"He went apart to pray" was the topic. Rev. Walter L. Greene spoke on prayer in the Old Testament and Rev. Loyal Hurley spoke on the prayers of Jesus. Then came a brief but interesting prayer and conference meeting.

Brother Hurley had charge, and he asked them all to stand and sing: "Tis the blessed hour of prayer." The effect was fine. This song was so timely and the words were so appropriate:

"Tis the blessed hour of prayer,
When our hearts lowly bend,
And we gather to Jesus our Saviour and Friend.

"Tis the blessed hour of prayer,
When the Saviour draws near
With a tender compassion his children to hear."

After the song Brother Hurley spoke of the wonderful life of Jesus and his communion with God. It was a prayer-life that man can not fully reach.

"We live in two worlds at the same time—the material world and the spiritual. My body is *material* or physical. We can weigh that; but we can not weigh or measure our spirits. It is that which goes out when we die to be at home with God and the angels. When we die the living reality is gone.

Physically we live by eating. Spiritually we live by prayer and communion with God, the Father of spirits. Jesus had no intellectual trouble about prayer. He talked with God.

Make your prayer life as simple as possible.

Without any effort at elocution or fine expression, make your simple request for divine help. Jesus never prayed for show. He sometimes "went apart to pray," and spent the night in prayer. He believed God heard and answered him. He lived in the spirit of prayer and thanksgiving. His prayers were brief. The Lord's Prayer is a

good example of prayer. It covers the ground of our wants.

After this talk there was an excellent prayer and conference meeting which lasted until nearly ten o'clock.

Sabbath Day At Salem On Sabbath morning at nine o'clock there was a communion service at the church, and at ten-thirty the regular meeting of Conference began at the college. Pastor George B. Shaw had charge. After the doxology, he led the congregation in repeating together the Ten Commandments. Then came the Beatitudes responsively by choir and congregation.

"How firm a foundation," was sung and Rev. A. J. C. Bond preached an excellent sermon on Jesus and the shut door—text, John 20: 26. He spoke of the open door where the person hears his voice and lets the Savior in. The shut door is where the sinner bars him out. When the disciples were in the room with other folks locked out, Jesus came with help and comfort.

Too many homes in this land have shut Christ out. The door is shut against religion. We can not close our homes against Christ without a great loss. Brother Bond will furnish this sermon for the RECORDER. Watch for it and read it carefully. The great congregation will not soon forget it.

The speaker said he thought Jesus, if here now, would give the same commission to teach and preach which he gave his disciples. Every line of Christian work should tend to promote genuine revivals. The work of the Church means more than to entertain ourselves; it means *evangelization*, "beginning at Jerusalem."

There is still a place for evangelistic campaigns, with the Church supporting special meetings, sanely conducted. I wonder how many Seventh Day Baptists have really gone out in efforts to win souls to Christ this year?

There was a strong plea for evangelistic work that will stir the hearts of the people.

Walter L. Greene spoke upon Practical Problems of Religion. Union with God in love makes a new man. There must be complete surrender to our Lord and Master.

A plea was made for money to help young

men preparing for the ministry. We need a revival that will bring forth ministers of the gospel.

On Sabbath afternoon the young people had an excellent meeting. Their theme was, "Ideals as Found in the Life of Jesus."

There were six brief addresses on the program, on the personality of Jesus as revealed through his contact with: (1) Children and young people; (2) friends and enemies; (3) the crowd; (4) home life and careers; (5) public life and careers; and (6) God. The speakers were Iva Ellis, Kenneth Loofboro, Miriam Shaw, Elizabeth Crandall, Russell Jett, and Harley Sutton. The editor was unable to attend this good meeting.

EVENING FOLLOWING THE SABBATH

The Recovery of Jesus and His Religion was the theme for the fourth time in the Conference. This time it was, "*His Pentecost.*"

Rev. H. C. Van Horn told us "*What happened,*" and Harley Sutton spoke on "*What it should mean to us.*" At Pentecost something happened that changed the entire outlook. In that little upper room where they were together of one accord in prayer new courage was given the disciples, and Jesus came to cheer them. They were in expectation, *looking for something*. How is it with us as a people? Are we expecting something? Are we looking for conversions from our sermons and prayers now? Are we now looking for real results?

Would that we might recover the old-time spirit of Pentecost.

We have now had four sessions with this same subject. Number one was His Life; No. 2 was His Cross; No. 3 was His Prayer Life; and No. 4, His Pentecost. They have all been helpful and inspiring sessions.

The disciples at Pentecost were all "filled with the Holy Spirit." We all have the Spirit in some measure; but there is a great difference between simply "having" and being "filled with the Spirit." Peter was filled and his sermon brought great results. Many souls were converted.

We need Spirit filled preachers. Such ministers mean Spirit filled laymen. Fire in the pulpit calls for fire in the pews. More

fire in the pews today would mean more in the pulpits as well.

Harley Sutton said we need the Holy Spirit to convince of sin. It means conviction of sin and the giving of our lives to the work of Christ. It means, *evangelism*. The Holy Spirit is just as ready to fill us and give success in our work today as ever he was. The promise was that he should "*Abide forever.*"

Missionary Day At Conference Sunday, all day, was missionary day at Conference, with Rev. Willard D. Burdick presiding. He expressed the hope that the services of this day may be for the advancement of the kingdom of God on earth. It was the spirit of missions that prompted the disciples to go out with the gospel message. A real Pentecost here would send Seventh Day Baptists out on the same mission, and would bring great blessings. We may be delegating too much to the board. Every one should have some part in the good work. May this day's work help us all to realize our personal responsibility.

What will you do about the board's \$10,000 debt? We must give funds backed by our prayers to lift this burden.

I hope you will watch for the general report of the board and study it carefully. It is full of very interesting things regarding China, Holland, and the American Tropics. The needs of the "Home Field" too are enough to stir every heart.

The Western field is needing a man for work and more money. The Southeastern and Southwestern associations need men and financial aid if the work is to go forward. The Pacific Coast calls for help. Brothers Osborn and Hargis are hard at work, and the people are pushing.

You will find the annual report is full of good words regarding the work and its needs. The SABBATH RECORDER will give all the messages from the boards as fast as we can find room for them.

Brother Claude Hill made a strong speech, beginning with the story of the transfiguration of Christ. Speaking of the cause of the present decline and the remedy, he thinks the cause of Christianity rests largely on America, and that the world looks to us for light. If we fail, another nation

must be called to take up the work. The "golden age" came when the World War closed. Great prosperity will come by Christian living. Brother Hill referred to the early pioneers of this country who never lost faith in God. They laid the foundations for true advancement. I fear that we lack their spirit of sacrifice and consecration.

The recovery of Jesus Christ and his religion depends upon what we think of Christ, and upon what Seventh Day Baptists think of the responsibility laid upon them. We need more of the sacrificial pioneer spirit. The disciples went up into a mountain with Christ and he was transfigured before them. When he is transfigured before us we will have the right spirit for his work. We too must hear the words, "This is my beloved Son," and realize more fully their meaning.

DR. ROSA PALMBORG'S MESSAGE

On Sunday afternoon Dr. Rosa Palmberg gave us a most interesting address about persons and things in the Shanghai, China, mission. The story of her experience in securing buildings for hospitals and the work attracted close attention. We have many friends in Shanghai and the good will of the people there. Our church there has forty-two members. Her talk about the board's debt was stirring and she hoped we would all give "until it pinches."

"Try me, saith the Lord, and I will pour you out a blessing."

HOME MISSIONS

Carroll Hill said: "There was a home mission before there ever was a foreign mission. Let the missionary spirit prevail in the homeland and there will be no lack of interest in other fields. Our late Forward Movement was a great help, and we must not lose the spirit of it."

Pastor Sheafe of Washington, D. C., took this occasion to express thanks for the kindly Christian courtesy extended to him by the Conference people. He made a special plea for help for the children of today who must carry on our work twenty years hence. He had heard so many good things he was glad he came. He was anxious to help open the eyes of men so they can come from darkness to light and see Jesus as their

Savior. "Sir, we would see Jesus." The world must see him in Christians if they are truly his. We must be living epistles. If the world can not see Christ in us any more than in other people, then we are *not Christians*. The disciples saw Jesus and it made them different men. He spoke of the good history regarding our denomination and urged that we continue to go forward. It was a strong, helpful talk, which we would do well to hear.

Closing Hours Of Conference On Sunday evening we came to the closing hours of the week's work. The reports were mostly all in, and it only remained to make our offerings and to finish up the business.

Rev. Willard D. Burdick was chosen president for the year to come.

The ladies' glee club gave us some special song services which were greatly enjoyed by all.

The Conference collection on Sabbath day, for the Onward Movement, amounted to \$280.90. The special collection for the debt of the Missionary Board was \$284.95, making a total of \$565.85.

President S. O. Bond of the college took charge and led an enthusiastic song service including "The West Virginia Hills," which we all enjoyed.

The Conference president announced that two churches in South America had applied for membership in the General Conference, and they were admitted. The hand of fellowship was given to several churches and persons. Resolutions of thanks were adopted for the hospitality of the Salem people.

President Van Horn expressed thanks for what he called "The experience of his life," in this work of the presidency.

Rev. W. D. Burdick was accepted as the new president and given the welcome hand of the Conference through its president.

The last address of this Conference was by Erlo Sutton, on "The Consecration of Our Gifts."

After a reference to this Conference as one of the very best, he spoke of the need of consecrated lives, and especially of the consecration of our *gifts*. God made the earth and man. He gave us a wonderful body as the home of the spirit.

We sometimes have a feeling of reverence as we look upon these splendid buildings made by human hands. But when we think of the temples not made with hands we can but revere their wonderful Maker. He meant that we should make these bodies strong as the home for our spirits. God gave us minds too. It is wonderful! We can not fully comprehend the powers of the human mind; God-given as the priest—if you please—governing this human temple.

By it we embrace the wonders of the universe. Mind has built nations. How we use our minds settles the question of our ability to make matters better. It is more important than material things, and we should use it in thinking God's thoughts, and in works helpful to the human race.

When some one asked Jesus what he should do to inherit eternal life, Jesus said, "Sell what thou hast and give to the poor." Jesus advocated liberal giving. Not that we can give to God, but "unto the least of these my brethren," said Christ.

We need to learn the lesson Jesus taught to that young man. God would have us consecrate our gifts to the work of his kingdom. In this way our missions can be supported. If our means were consecrated as they should be, we would not be thinking of calling home our missionaries for want of funds. Instead of withdrawing from mission fields we would be enlarging the work and sending the light to those who are in darkness.

Indeed, the work of God would not be suffering from lack of funds if our means were consecrated to the work.

It is hard to arouse enthusiasm over paying debts, but it must be done. We do need men and women who give themselves wholly to the Lord's work. The board is in debt and in need of help. Nothing short of strong faith and generous giving can help them out.

At the close of this appeal the song was:

"Lead on O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.

Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."

Secretary Burdick spoke again, saying, "We have been running behind for more than two years; but as yet we have not been obliged to retrench." Some questions were asked, and Brother A. W. Vars urged a doubling of our gifts for the coming year.

I have told you elsewhere about the special collection for the Missionary Board; and I hope the spirit of giving will reach all our churches, and that it will prevail until every dollar of debt is paid, and money enough in hand to see the Missionary Board through the year with its good work.

ANNUAL REPORT OF THE COMMISSION

(This is the revised report as adopted by Conference)

To the Seventh Day Baptist
General Conference:

The Commission of the Seventh Day Baptist General Conference herewith presents its annual report for the year ending with the sessions of this conference at Salem, W. Va., August 24, 1930.

At the close of the General Conference in Milton, Wis., in 1929, the president called a meeting in the college office and organized the Commission and appointed the committees for the ensuing year.

The mid-year meeting of the Commission was held in the new Seventh Day Baptist Building, Plainfield, N. J., December 29, 1929. The report of that meeting and the mid-year message of the Commission appeared in the SABBATH RECORDER.

The pre-Conference meeting of the Commission was held in the Seventh Day Baptist church at Lost Creek, W. Va., August 13 to 15, 1930, and closed with two sessions held in the Seventh Day Baptist church at Salem, W. Va., on Sunday, August 17, 1930.

The Commission wishes to record its grateful thanks to the pastor and people of the Lost Creek Church for their cordial hospitality and to the Salem Seventh Day Baptist Church and pastor for their thoughtful hospitality on Sunday.

The members of the Commission present at the pre-Conference meeting were: Rev. Edgar D. Van Horn, Edward E. Whitford, Asa F. Randolph, George M. Ellis, Rev. William M. Simpson, Moses H. Van Horn, and Rev. S. Duane Ogden.

The Commission regrets the absence of Geo. B. Utter, Curtis F. Randolph, and of its secretary Rev. James L. Skaggs, who was detained by the serious illness of his father.

Upon invitation, Rev. Herbert C. Van Horn, pastor of the Lost Creek Church, L. A. Babcock, treasurer of the Sabbath School Board, Courtland V. Davis, of Plainfield, N. J., Rev. George B. Shaw, pastor of the Salem Church, and Rev. William L. Burdick, corresponding secretary of the Missionary Society, met with the Commission at some of its sessions for consultation concerning our work.

The official actions of the Commission and the recommendations which it has made this year are assembled and printed in leaflet form for distribution at the General Conference.

EDGAR D. VAN HORN, *President*.
S. DUANE OGDEN, *Secretary pro tem*.
Salem, W. Va.,
August 18, 1930.

PERSONNEL OF THE COMMISSION

The members of the Commission during the year have been as follows: Rev. Edgar D. Van Horn, president, Alfred Station, N. Y.; Curtis F. Randolph, Alfred, N. Y.; Moses H. Van Horn, Salem, W. Va.; Edward E. Whitford, New York City; George M. Ellis, Milton, Wis.; Rev. S. Duane Ogden, Nortonville, Kan.; George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; Rev. William M. Simpson, Battle Creek, Mich.

Secretary, Rev. James L. Skaggs, Milton, Wis.

Those whose terms of office expire at the close of this meeting of the General Conference are: Moses H. Van Horn, Curtis F. Randolph, Rev. Edgar D. Van Horn.

ITEMS OF INTEREST

The dedication of the Seventh Day Baptist Building at Plainfield, N. J., in December, 1929, free of debt and with partial endowment for maintenance, marked the successful completion of a project running through many years.

Our continued efforts in behalf of ministerial supply have resulted in increased enrollment in the seminary and in placing in some of our most important pastorates

young men well equipped to serve the denomination as pastors and leaders.

The requests of three churches for admittance to the General Conference are being presented to this session.

The names of Rev. Hurley S. Warren, Rev. Ralph H. Coon, and Rev. J. McGeachy are presented for recognition by the General Conference as accredited ministers of the denomination.

Rev. E. H. Bottoms was ordained into the gospel by the Middle Island Church just previous to the convening of this meeting of Conference.

The students preparing for the ministry aided by denominational funds during the year are: Clifford A. Beebe, E. H. Bottoms, Harley Sutton, Neal D. Mills, Leon Maltby, Everett T. Harris.

Rev. Herbert C. Van Horn has accepted the pastorate of the old Piscataway Church and pursuant to arrangement with that church will give part time as corresponding secretary of the Tract Society, beginning in September.

Summer Conference Camps for young people have been held at Ashaway, R. I., and Middle Island, W. Va. In Michigan and other points in the West are being developed similar plans for the future.

The director of Sabbath Promotion, Rev. Ahva J. C. Bond, has conducted Teen-Age Conferences at Milton, Wis.; Waterford, Conn.; and North Loup, Neb.; also conferences with college young people at Milton, Wis., and at Plainfield, N. J. At the latter conference students from each of our own and six other colleges and universities were present.

Who can measure the extent to which these camps and conferences have contributed toward uniting our young people in our common cause and toward establishing them in the Seventh Day Baptist faith?

An extended missionary-evangelistic campaign is now in progress on the Pacific Coast, with Rev. Lester G. Osborn giving full time under the direction of the Pacific Coast Association assisted by the Missionary Society.

Statistics gathered by the corresponding secretary indicate that there is some increase in our aggregate membership.

RECOMMENDATIONS

In as much as the committee appointed by the General Conference for the re-study of the problems of denominational administration found it impossible to hold a second meeting to complete its task, and in as much as the committee is not expected to present a completed report with definite recommendations to Conference, and considering the importance and urgency of the matter, the Commission feels that the effort and money already expended should be conserved.

The Commission, therefore, recommends to Conference the appointment of Rev. Edgar D. Van Horn, Rev. William L. Burdick, and Dean Moses H. Van Horn as a committee for further study of denominational administration and the problems related thereto, to report with recommendations to a future meeting of the Commission.

The Commission recommends the adoption by Conference of the report of the Committee on Ministerial Supply, submitted herewith, and wishes to emphasize the importance of the work undertaken by this Committee.

Churchless pastors and pastorless churches might be saved much valuable time and embarrassment by working through such an agency, and it is suggested that considerable publicity be given the plan through the SABBATH RECORDER, that all may see its advantages and co-operate in the plan.

It is further recommended that this agency collect usable data and place it on file where it will be available for such pastors and churches.

We recommend that all students applying for denominational aid be strongly urged to spend the first two years of their divinity course at our own theological seminary at Alfred.

The Commission recommends to Conference that the Missionary Society be requested to take over the administration of the Lone Sabbath Keepers' work and that an item be added to the budget of that society sufficient to cover this need.

The Commission recommends that Conference appoint a committee to consider and recommend a plan and method of holding title to and maintaining the Seventh Day Baptist Building. (The committee consists

of Asa F' Randolph, George M. Ellis, George B. Utter.)

The recognition of Conference of Rev. Hurley S. Warren, Rev. Ralph H. Coon, and Rev. J. McGeachy as accredited ministers of the denomination is recommended by the Commission.

The Commission recommends that the following churches asking admittance into the General Conference be received: The Bonaventura Seventh Day Baptist Church and the Noitgedacht Seventh Day Baptist Church in British Guiana and the Luna Seventh Day Baptist Church, Jamaica.

Owing to unsettled conditions in Jamaica, the Commission recommends that the General Conference instruct its corresponding secretary to put into the statistical reports in the 1930 Year Book the same figures for the Jamaica Association as appeared in 1929, with a footnote so stating.

In response to an invitation from the Home Missions Council, Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America to send two official delegates to the American Home Missions Congress at Washington, D. C., December 1-5, 1930, the Commission recommends the appointment of Rev. William L. Burdick, corresponding secretary of the Missionary Society, and Mrs. Herbert C. Van Horn, as its official delegates to this meeting.

The Commission recommends that each of our boards be invited to send a representative to sit with the Commission to participate in the deliberations and to advise.

The Commission considered the report of the Committee on Ministerial Relief. In view of the need for allowing the committee to exercise its discretion in the distribution of funds, the Commission approves the adoption by Conference of the recommendations contained in the report of this committee.

After a careful review of the results of the plan followed last year for raising the denominational budget and in consideration of the material saving in cost of administration, the Commission is convinced that this is the most satisfactory method under present conditions for raising funds and recommends the appointment by the General Conference of the following committee to

promote the Financial Program: Courtland V. Davis, Plainfield, N. J.; Rev. Herbert C. Van Horn, Dunellen, N. J.; L. H. North, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; George M. Clarke, Plainfield, N. J.

The Commission recommends the appointment of the following Committee on Religious Life: Rev. A. J. C. Bond, Plainfield, N. J.; Rev. Erlo E. Sutton, Milton Junction, Wis.; Rev. William L. Burdick, Ashaway, R. I.; Rev. Herbert C. Van Horn, Dunellen, N. J.

In view of the fact that we learn through Mrs. L. B. Stutler, last clerk of the church, that the Greenbrier Church no longer holds services, and in as much as the members have joined sister churches and the property has been transferred to the Salem Church, the Commission recommends to the General Conference that the name of this church be dropped from the list of Seventh Day Baptist churches.

In view of the repeated failure of the following churches to report and in the light of other evidence there is reason to believe that these churches are extinct: Blystone, Cosmos, Scott, Exeland, and Attalla.

The Commission therefore recommends that the General Conference instruct its corresponding secretary to investigate the condition of these five churches and whether any disposition of their property has been made, with the view of recommending action as to retaining or dropping these churches from our list.

SUGGESTED DENOMINATIONAL BUDGET

After careful deliberation the Commission suggests the following budget for the General Conference and recommends its adoption:

General expenses	\$2,090
Year Book	800
Federal Council	100
Denominational Building maintenance ..	1,500
Total	\$4,490

The various denominational societies and boards submitted tentative budgets for the coming year. These budgets have been carefully considered and assembled into the following unified Denominational Budget, and the Commission recommends that it be adopted by Conference.

Missionary Society (including \$100 for L. S. K.)	\$32,476
Tract Society	7,834

Education Society	1,500
Sabbath School Board	3,800
Woman's Board	500
Young People's Board	1,800
Scholarships and Fellowships	1,200
Historical Society	500
Ministerial Relief	4,000
General Conference	4,490
Total	\$58,100

CONCLUSIONS

While denominational problems of vital importance are still demanding immediate and careful study, many evidences of Divine blessing upon the efforts of our people during the past year stand out conspicuously as we review the work undertaken and the work completed during the past twelve months.

Problems involved in the unified budget are still confronting us, but the fact that our people have contributed more money through this medium last year than during the year previous gives us hope that the minimum point of the curve has been passed and that the trend from now on will continue to be upward until our budget at the close of the year is balanced.

The work of our boards is important, the raising of funds for the united budget is necessary; but the spiritual life and growth of our people must be kept uppermost in mind. Without spiritual life and growth we fail. We therefore appeal to our pastors and laymen in all our churches at home and abroad to cultivate loyalty to Christ, to practice Christ-like living, and to work faithfully toward the establishment of the kingdom of God. For these purposes our General Conference and the boards exist. Let us rally to their support at all points, and make our cause a *real Onward Movement*.

LETTER FROM DR. GRACE CRANDALL

DEAR FRIENDS AT HOME:

This is a very windy day and we have had several such days recently. Last night there was a very sudden, gusty rain storm and for a short time it seemed as though the dragon tail of a typhoon had hit us. I think that was the case, for the papers said that a typhoon was headed for Shanghai yesterday. It evidently changed its course at the last minute. (While copying this let-

ter the next day the typhoon is apparently beginning.)

We are glad to have the windy days, though, for they are an agreeable contrast to the breathless days we have had much of the time in July. Besides they keep the windmill in motion and so insure a bountiful water supply, which is a joy in hot weather. We had an unusually pleasant spring here it seemed to me—not so cold as usual and not too warm. There was not much real summer until the last of June. Since then it has been very hot most of the time. Now it seems more like the middle of August than the last of July. Usually the extreme heat breaks about the middle of August with the coming of the typhoon season. It is apparently early this year but, of course, we shall probably have more very hot weather.

I hear the happy voices of the men patients who are playing croquet on our small bit of lawn between the new building and Doctor Thorngate's residence. The new building is proving that it was needed. It is the finest building that we have and is a great comfort to those who are so fortunate as to be given beds there. We have many patients now. Both buildings are filled almost to capacity. I believe that there are one or two private rooms not occupied in the new building and there may be one or two beds vacant in the wards of the old building. We could crowd in two or three more patients on the women's side but that is all. Thus far we have not been compelled to turn away many, as we did last year, but probably will have to turn away some if there is the same rush of patients in the fall as there was last fall. At present we have sixty in-patients; thirty-eight men and boys and twenty-two women and children, not counting attendants of whom there are quite a number. All of the men, excepting five, are tuberculosis cases, while less than half on the women's side are tubercular.

We are looking forward eagerly to the arrival of Miss Shaw. We sorely need help in the nurses' department. I was in Shanghai yesterday and I said something about wishing that we could have a new class of properly prepared girls to start a real nurses' training school when Miss Shaw

(Continued on page 310)

MISSIONS

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

AN EXPLANATION

There has been and still is a considerable misunderstanding and consequent confusion over figures when used in connection with money matters in China. This grows out of the fact that China is on a silver basis and the United States on a gold basis and that exchange is decidedly against Chinese money.

In the SABBATH RECORDER for August 25, 1930, Missions Department, page 228, under caption, "Miss Miriam Shaw Sails for China," is this statement, "A party of Shanghai and New York City, seeing the good work the hospital is doing, offered to contribute \$1,000 a year for ten years." The missionary secretary's attention has been called to the fact that this statement is misleading because there is no indication that the offer is Chinese money and that at present Mex. \$1,000 is worth between three and four hundred dollars gold. Instead of Miss Shaw's having the promise of \$1,000, she has the assurance of a fluctuating sum which at the present rate of exchange will net only \$300 or \$400. This explanation is made in fairness that no one may be misled to think that Miss Shaw is to receive \$1,000 per year.

EVANGELISTIC WORK IN ATHENS, ALA.

Secretary W. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

I am writing you this to tell you something about our recent evangelistic meetings held here at Athens. They were very successful. The interest was intense from the beginning, the average attendance (at the evening sessions) being around one hundred fifty. People seemed eager to find their "soul's salvation" and also some were anxious to know more about the vital truths held by Seventh Day Baptists. There were

nine who took their stand for the Master. They ranged in age from a ten or twelve year old girl to a grey-headed grandfather. Also they came from Sabbath-keeping and first day-keeping homes. One immediately after accepting Christ accepted the Sabbath. The church was wonderfully blessed in that it received thirteen new members—four by baptism, two by testimony, and seven by letter. We are expecting others to come in as a result of the meetings. We feel that our prayers have been graciously answered. Pray for us in the great work which is increasing so rapidly.

Yours in the Master's name,

VERNEY A. WILSON.

Athens, Ala.,

August 24, 1930.

ANNUAL REPORT OF THE MISSIONARY SOCIETY

CHINA

(Continued)

Grace School for Girls and the Day Schools
Reported by Anna M. West

I. Boarding School

The school has been crowded both semesters, and we have had special cause for gratitude over the spirit prevailing among the girls. No opposition to Christian work has been made apparent, and it has been heartening to hear expressions concerning the importance of Bible study. The numbers who applied for admission into the school for the second semester indicated the attitude of parents and neighbors toward a Christian institution. We can not feel that the attitude of a few anti-Christians in the educational department represents the feeling of the people as a whole. There is every evidence that the latter are eager to send their children to Christian schools.

Teachers. Miss Burdick has generously continued to give half time to teaching. Mrs. Davis still teaches music, and Mabel West has given us one period a day of teaching in junior high school. The other teachers have been the same except that the physical culture teacher turned her work over to her sister, and we have had one of our own old girls teaching drawing this semester.

Course of Study. The course of study has remained practically the same except that we have added some work in the "Three Principles of the People," as required by the government.

Health. The health of the girls has been very good on the whole, and we are grateful to our heavenly Father for this. We also acknowledge with gratitude the care and attention given us by the Liuho doctors and the treatment of trachoma and other eye diseases given at the Margaret Williamson Hospital.

Evangelistic. Just before Easter a young woman evangelist, Miss Zung, came to us for two days of meetings. About the same time, in one of the big downtown churches, A. Paget Wilkes was holding evangelistic meetings, some of which some of our girls attended. A large number of the girls were helped by the messages given. As a result they renewed the daily prayer group which is a potent influence in the school. Last Sabbath two girls were baptized, one Doctor Crandall's daughter, Me-ling, and the other a girl who has been here only this year but who was for several years in another Christian school. We feel that many more are almost ready, and we pray that the meetings to be conducted this week-end by Miss Eleanor Woo will result in more decisions. Today, June 1, twelve girls and two former pupils of our school definitely decided to give their hearts to Christ, for which we are very happy.

Buildings. We rejoice in the new building nearing completion that will house our primary grades. We also rejoice in the prospects of the second building going up this fall and so relieving our present distress and the difficulty in keeping the old one in repair. It means an opportunity for enlargement and we trust improvement in our educational work. We are already planning to open a kindergarten and to have a better classification of grades. Three more of our old girls are planning to come back as teachers.

There are many, many problems ahead and the future is not clear, but we would go forward in faith while we pray that the school may grow in Christian influence and may be more and more used of the Lord in the upbuilding of his kingdom.

II. Day Schools

City Day School. The day school in the native city has been carried on by Miss Zung who was the assistant last year, and Miss Zau, one of last year's graduates from the boarding school.

Zia Jau Day School. This school has increased in numbers until it has almost outgrown the room in the rear of the church. Another teacher was found in the fall to assist Miss Koo. We are hoping that the church will see fit to allow this school to be amalgamated with the primary department of the boarding school in the new building and thus give better service to our greatly enlarged neighborhood.

[Statistical and financial reports will be given in the *Year Book*.]

Report of David Sung

(Work supported by the Tract Society and the people in China)

As the members of this mission are all giving their reports of the year, I am also asked to write one this year. My main work, I presume, is in the field of translation. To that end, I have so far translated two tracts on Sabbath Promotion. Five hundred each have been printed and distributed among the students of both the Boys' School and the Girls' School, church members and outsiders. The rest of my time has been spent in the work of being an assistant in general.

For the church in Shanghai, I am acting as moderator and looking after the general business of the church. I preached four times here in Shanghai and twice in Liuho. I am also in charge of the Junior Christian Endeavor society this year. For the Boys' School, a daily morning worship program is planned and carried out. The equipment campaign for the new school buildings is being conducted. For the hospital, a staff meeting and a patients' club were organized. During these eight months, I feel that I have not done the best.

Now, under the circumstances, I have resigned and will go into business. That does not mean that I am leaving the church as most of the people think, for I still hope to be of service to the church and the mission whenever I am really needed. This was our understanding when my resignation was accepted by the evangelistic committee of the mission, of which Miss Burdick, Doc-

tor Palmborg, and Doctor Davis are members. Hereafter, I will serve the Lord by being a Christian business man. I still need your prayer and encouragement, dear friends.

DAVID SUNG.

Report of Grace Hospital, Liuho, Ku Dr. George Thorngate

There are many evidences which seem to indicate that Grace Hospital has prospered during the year. Perhaps the most convincing is the increase in the number of inpatients. There have been admitted 384, an increase of twenty per cent over the admission of last year, which up to that time had been the greatest in any one year. The dispensary also shows a gain over last year of about eighteen per cent.

The increased staff is also an evidence of growth. First and most important is the return of Doctor Crandall. The whole institution runs more smoothly when she is here, but the women's wards, the nursing school, and the housekeeping department gain most. A well trained laboratory technician, Mr. George I. Bao, has been employed. All clinical tests can now be quickly and accurately done. Miss Miriam Shaw has accepted a call to become chief nurse and head of the nurses' school. Her salary will be paid in part by a gift of Mex. \$1,000 per year from Mr. C. V. Starr of Shanghai and New York, and in part by the hospital. Her traveling expenses will be met by the Woman's Board. Miss Shaw's coming will mean a definite improvement in the care of patients, particularly those in the men's wards. Several additional helpers have been taken on, including orderlies, laundry women, etc.

Probably the most striking evidence of prosperity is the enlargement and improvement of the physical plant. As all readers of the RECORDER know, several new buildings have been built. The Waite Tuberculosis Cottage is a two-story brick building arranged to accommodate twenty-nine men patients. There are five private rooms, two semi-private rooms, and three wards. The old kitchen has been torn down, and a new one built on a site which greatly improves the arrangement of buildings. It is a one-story brick structure with a large Chinese range, water heater, sink, store-room, and

large fuel room. The old cow barn has also been demolished and a new one built at some distance from the other buildings. Largely through the efforts of Mr. Davis, an Aermotor windmill has been erected. This provides an adequate supply of running water to all buildings. The old incinerator has been torn down, and a new one, larger and of improved design, has been built on a far corner of the compound. A brick wall eight feet high has been put up part way along the front and north sides of the property. The main hospital building has a new roof of French-style red tile, which is much superior to the ordinary native tile. The laboratory has been equipped with all the apparatus and chemicals necessary to make it an efficient part of the hospital. The woodwork of all buildings has been painted, and those with stucco finish have been re-surfaced. The cost of the new buildings and repairs, except for a small amount due at the end of the year, has been entirely covered by gifts from friends in China, native and foreign, and funds from unused hospital income, and there is still a small surplus in the treasury.

Perhaps the most important thing about any institution is the degree to which its purpose is being accomplished, and the attitude towards that purpose of the persons connected with it. There are evidences to show that Grace Hospital is prosperous in this regard also. Interest in religion among the patients is quite apparent, and Bible study, discussions, and singing are entered into with enthusiasm. Two of the nurses, several patients, and several of the helpers have written their names in the list of "learners." Mr. Davis and David Sung have organized a social club for men patients, who have had much enjoyment from it.

Dr. Thorngate has continued his relationship with the Liuho Foundling Asylum during the year.

[Statistical and financial reports will be given in the *Year Book*.]

(This annual report will be continued next week.)

Only the Lord give thee wisdom and understanding. . . . Then shalt thou prosper.—1 Chronicles 22: 12a, 13a.

WOMAN'S WORK

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

THE MOTHER AND THE YOUNG CHILD

(Delivered by Mrs. Anna Austin at the Woman's Breakfast Hour of the General Conference on Sunday morning, August 24, 1930.)

"There is no babe born but may carry furled
Strength to make bloom the world's disastrous
wild!

Oh what, then, must our labors be to mold you,
To open the heart, to build with dream the brain,
To strengthen the young soul, in toil and pain,
Till our age-aching hands no longer hold you.
Vision far-dreamed! but soft! if your last
Goal be low, if you are only common clay,
What then? Toil lost? Were our toil trebled,
nay!

You are a soul, a human soul,
A greater than the skies, by star hosts trod,
Shakespeare no greater; oh, you slip of God!"

Dear sisters in Christ, it is with fear and trembling that I attempt to write or give a few thoughts on the topic assigned me, although this is a topic that has always been uppermost in my mind, since my high school days. It has always been my greatest desire to be with and train children to be a blessing not only to their parents and home, but the thought has also been to train them to become worth while citizens. What better way to accomplish these things than for the mother to begin to prepare her life for such training before her marriage. She should form good habits and obey the laws of health; this will help to bring forth a child into the world with the best foundations for a healthy life. It is so hard to accomplish the best results if a mother is sickly or a child is sickly. I would suggest that the young daughter read and study Dr. Mary Wood Allen's books, "What a Young Girl Ought to Know," "What a Young Woman Ought to Know"; then comes "What a Young Wife Ought to Know" and "What a Young Mother Ought to Know." Then for a mother's help, "What a Woman of Forty-five Ought to Know"—all good and worth while books, and such a help! And for the mother with sons, the same sort of books written for the boy

or young man, or father and son. I'm sure the knowledge of these will be a help and not a hindrance.

And then when God blesses the newly formed home with a child, mothers, do, from the very first, greet that child every morning with a smile and kiss, likewise at night, and as it grows older also with a smile and good night kiss, after you have heard the darling baby say its little prayer; for what the child learns of love and God the first few years of its life, it will hardly forget or regret in later life, if they have been things pleasing to the Lord. Begin the second year to store the child's mind with God's holy Word, giving him a rich treasure house from which to draw inspiration, comfort, and cheer, throughout all the coming years. Ruskin has said, "All that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in life, has been simply due to the fact that when I was a child, my mother daily read with me a part of it." Oh, the folly of some mothers to feel that the child must be three or four, and some think five years of age before they are old enough to be taught anything. I pity such a child. Remember that memory is in the first stage of development, just a tiny bud, which requires a most careful and delicate handling, else you will mar the beauty of the full-blown rose. Parents need to train themselves to attend the prayer meeting, church, and Sabbath school. More than likely if the parents are faithful in these duties of the church, the children will follow in their footsteps; always act as if you expected the children to go everywhere with you and be happy to be in each other's company.

The mother who is fortunate enough to have more than one child will, of course, feel more tired and weary at the end of the day than the mother with only one; but mothers, whether one or many, you should make it a rule, either to give those children an early supper, a little frolic, and get them off to bed, or have them all go shortly after the evening meal. Their tired bodies need the extra rest and the mother needs those extra evening hours for herself and nerves as well as a few free moments to give to the husband who has been away all day. He, too, deserves the company of his wife,

at times, free from interruptions by the little ones.

Sometimes I feel that the movies have been a curse to this country, where they may have been a blessing. Many times have I gone down the street past the theaters or show places and seen the street or lobby lined with baby carriages, not only afternoons but evenings as well.

Mothers, we need to sacrifice sometimes for the sake of our children. But doesn't it pay? The movies were just beginning to grow strong when my youngest came to bless our home. I was determined she should not go to the movies in her baby carriage, if I ever had a chance to go out. I would sacrifice that much for her good during her tender years. I think she was nine years old when she went to her first—Little Lord Fauntleroy. I wonder if the people in the country or village quite appreciate their advantages over their city neighbors.

In the city are the temptations of the movies, the dance halls, the soldiers or sailors, or other young people so many of whom are looking for new faces and new pleasures, never satisfied. Is it so in the smaller towns?

It seems to me the best place to live lives of usefulness, where there are small children to think about, is to be found in the country. Find such a place where there is a live Seventh Day Baptist church; start training the small child in the way you would have it go. Sometimes, mother, take your children and lunch and get out into the woods; get acquainted not only with the trees and flowers and birds, but with each other; learn to love this great, wide, beautiful world; look for the beautiful things and give God the praise.

The true artist never wearies in his study of nature, of the mists of dawn, the evening gold, the noontide splendor, and the mystery of night. Dull souls declare that these are all familiar, commonplace and stale; but the open-minded person is interested in finding new beauties, discovering new wonders in a view or landscape seen for the hundredth time.

So is it with our human life on earth. The *evil* word is that all things are so old, so full of vanity. But the *good* word which

Jesus brings is, "Behold, I make all things new. I will open your eyes to make you see and love the true life."

So be a pal with your children. Be ready to answer all their questions and always tell them the truth. Be courteous to them, put confidence in them, show them you can trust them. If you are always ready to listen to and answer their questions you will be that much nearer to them, and keep their love and respect longer. All these things will help to prepare them for the cleanest, most Christian life.

Where was it that Jesus spent most of his life? Was it in a city, home, or a church? Did he live a life of ease? Did you ever hear of his complaining about the lonely, narrow life of a country lad? I've often wished I knew more about the life of Mary and the discipline she used. But one thing we mothers do know and can copy from her—to act and feel as she *must* have felt when she said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee for hours." Was it with a stick or curses or angry looks and words? No, absolutely no! But "thy father and I have sought thee sorrowing." How many more parents might be more able to reach the inner man to better advantage in their disciplining if they would use love and tenderness in their chiding as did Mary. Then what is our aim—is it to see our children make a social success, or a spiritual success?

"God of the heart and hand,
Teach me to understand;
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair;
It was so very, very long ago
Since I, too, knew the things that children know.
Yet hast thou given them to me to lead.
Out of thy wisdom grant me all I need,
Patience of purpose, faith, and tenderness,
Trusting thy perfect love to lead and bless;
Help me to remember, Oh for this I pray,
Make me again the child of yesterday.
Teach me to understand."

ANSWERS TO AUGUST QUESTIONS

1. Rev. Harold Crandall.
2. Rev. George Sorensen.
3. W. Va., Ark., Colo.
4. Alice Annette Larkin.
5. What is that to us.
6. The practice of Tithing.

7. Each society entertained another society.
8. Affirmative answer required.

QUESTIONS FOR SEPTEMBER

1. What was the title of the pageant which was given at the Woman's Hour at the Central Association?
2. By whom were special meetings held in Denver and Boulder?
3. Of what building (nearing completion) does Mrs. Thorngate speak in her letter to Mrs. Beebe?
4. What was the subject of the fundamentalist's page for July?
5. Where is Doctor Palmborg spending a part of her furlough?
6. Who wrote the paper, "The Vision of the Woman's Board in Action in Every Church"?
7. Where was a Teen-Age Conference recently held?
8. Have you read the Sabbath sermons by Rev. A. L. Davis?

The answers to these questions will be found in the July RECORDERS.

WRENS NEST IN COAT POCKET

Not to be outdone by Mr. and Mrs. Robin Redbreast who chose the trucks of a freight car of the Milwaukee Railway to locate their home, a pair of wrens in Puyallup, Wash., picked out a cozy nesting site in the pocket of a khaki hunting coat hanging in a farmer's woodshed. Why these confiding couples so strangely selected such odd places for the serious business of life is beyond human ken. They were, nevertheless, quickly assured of human solicitude and co-operation.

The railway company upon learning of the fact issued an order that the freight car remain idle until the little robin family had grown and vacated its property, and the good farmer likewise ordered that his coat be undisturbed until Mr. and Mrs. Wren and family were done with it. To quote his own words from the *Tacoma News Tribune*, which also pictured the coat with its pocket nest and the woodshed:

"The Milwaukee railroad doesn't have anything on us. They issued orders that

the car with the robins' nest was not to be moved, and I hereby notify the world that my coat with its wrens' nest is not to be disturbed until the family is raised and gone. As for me, I'll just get along without that coat until Mrs. Wren is through with it. It means more to them than it does to me right now."

—*Our Dumb Animals.*

DECORATED NAMES

Talking about men and their titles the *Boston Transcript* rather deplores the fact that Byrd the explorer is hardly ever referred to publicly except as "Admiral" Byrd. A distinction conferred on the truly great, it observes, is to be known by the family name alone.

Very true. Even the title "General" or "President" seems to detract from the great name of Washington, and the admirers of Roosevelt and Wilson would resent hearing the title "Doctor" placed before their names, though the biggest universities handed them clusters of honorary "doctor" degrees.

But it is a lot worse when a man who has won our hearts and made his name affectionately familiar to us goes and gets an aristocratic title attached to it. Thus our Hubert Wilkins, intrepid explorer, is now "Sir Hubert," and after the daring racer, Seagrave, performed wonders in Florida he went home and became "Sir Arthur." The great name of Conan Doyle, long loved throughout America, was spoiled by being changed to "Sir Arthur." We can only be glad that Charles Dickens did not get to be "Sir Charles," and we feel that Shakespeare would have been badly spoiled for us by having been dubbed "Sir William."

Titles sound big for small men. They sound mighty small for really big men.

CORRECTION

Under the caption, "Denominational Officers for the Ensuing Year," published in last week's RECORDER, the office of Corresponding Secretary of the General Conference was accidentally omitted in typing off the names. Courtland V. Davis of Plainfield, N. J., was elected to this office.

L. B. L.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BEREA, W. VA.
Contributing Editor

THE FELLOWSHIP BREAKFAST

One of the high points at Conference for young people is always the fellowship breakfast, and it seemed especially so at Salem. Pastor Shaw had announced that we would go "by hand," and so we met at the college early on Friday morning and set out for a brisk walk up Pennsylvania Avenue. A very few minutes sufficed to take us entirely out of the town, in a grove of trees above a rock quarry, on a hillside. We were barely out of Salem; and yet it was quiet. Salem, pent up in its narrow valley, with the continual shriek of its trains and whirr of travel over the highway, offers little of quiet; but here we were just a short walk away, and still free from the sounds of traffic.

The Salem endeavorers had been before us, and were already getting breakfast over an open fire. After a few minutes spent in visiting, in singing "peppy" songs, etc., we were ready to eat, and formed in line, going from one tree to another for various articles of food, then sitting on the ground together and eating.

Pastor H. I. Polan of Brookfield took charge of the morning meeting, which we will try to reproduce here as nearly as possible, in order that those who were not at Conference may share.

The topic was "Jesus a Lover of the Outdoors," and was, in keeping with the general theme of Conference, an attempt to see him as he was in relation to outdoor life.

Pastor Polan read from Matthew 6: 25-33, Jesus' thoughts about the birds and the flowers, and then we sang together, "This is My Father's World." After a few remarks about Jesus' love for the outdoors, Pastor Polan introduced Gordon Ogden, who spoke on Jesus' love

for the outdoors. We give some of the main thoughts here from his talk, which was not written.

Many of Jesus' illustrations were drawn from nature, which he knew and loved. Of six parables in Matthew 13, four are from nature. He often went out into the mountains to pray. Students of nature are usually broadminded; they see things in their proper perspective; they are kind. All these statements apply to Christ. Whenever he was discouraged, he went outdoors.

The next talk was by Dorcas Austin. It was written, and we give it here in full:

THE PERSONALITY OF JESUS IN RELATION TO
HIS OUTDOOR LIFE

DORCAS AUSTIN

"I will lift up mine eyes unto the hills, from whence cometh my help."

How often I have sat upon an isolated rock at Lewis Camp and, looking off over the hills, thought of this verse!

How much easier it is to think of God when we are alone, with only the glory of his handiwork about us.

We who have to live in a lust-loving world need to "lift up our eyes to the hills," and even though we may brush elbows with men of Satan, we can keep our eyes on God, and know that he will deliver us from evil.

When we come to study the parables of Jesus, the majority of them show close contact and observation with outdoor life. Analyze the story of the sower. Jesus must have watched and known that some seed died in the sun, some seeds were picked up by the birds, some went into good ground, came up, and made vigorous plants.

Vigorous plants always bear seed of some kind. He called their attention to the lilies of the field; he must have thought of them, and drank in their splendid beauty. He knew his audience, and knew that they remember Solomon's kingdom of glory, for he said, "These lilies are more glorious than the kingdoms of Solomon."

Again he must have noted the wild life, the denizens of the fields, the woods, and the hills, for he said, "The foxes have holes, and the birds have nests as their homes, but the Son of man hath not where to lay his head."

Travelers of Palestine claim that Nazareth lies in a position where one can see through the clear blue air, long vistas. Jesus, in his youth, must have watched the caravans, looked through these vistas, dreamed the dreams of perfect visionary childhood, which laid the foundation for these stories which have come down to us through the two thousand years, losing none of their beauty, radiance, and interest, serving the purpose for which they were meant, generation after generation.

We never hear of Jesus speaking in crowded halls, only a few times perhaps in the synagogue or temple, but usually on the hillside, mountain top or by the Sea of Galilee. He drew his subjects from God's whole outdoors.

The places where he held lone communion with God, the writer does not know exactly. It is intimated that sometimes it was in the night under the stars, with the whistle of the wild night bird, the bark of some dog by some far away clay dwelling, the murmur of some nearby stream, rustle of the trees as the gentle breeze moved them. All these sounds of nature soothe the tired body, relax the tense nerves, give fresh strength for the duties of the morrow.

Jesus knew how to sympathize with mankind, therefore mankind can sympathize with Jesus and can, in a measure, understand his great desire to help the world.

Rousseau, the French philosopher, slept under the open skies bathed by the dews of the soft climate of France. His was a "back to nature" philosophy, but from nature he drank, deeper and deeper still, for the purpose of later giving out the flame which fanned into being the French Revolution.

Jesus drank deeper and deeper still of God's out of doors, supplying the flame which shall burn all base desire, the flame which increases in brightness.

"The heavens declare the glory of God,
and the firmament showeth his handiwork."

One of the most beautiful features of the program followed this paper. Virginia Bond Spicer, standing against a tree, sang Joyce Kilmer's poem, "Trees," set to a soft, pleasing tune.

This was followed by a reading by Elizabeth Bond of a paper written at Lewis Camp by Wilna Bond.

It was unintentional, but certainly shows the influence of the camp life on our girls, that all of these last three papers refer definitely to it.

THE PERSONALITY OF JESUS AS REVEALED IN HIS
CONTACT WITH THE OUT OF DOORS DURING
HIS YOUTH AND CHILDHOOD

WILNA BOND

Although I have always felt the gorgeous splendor of a beautiful sunset, or the moonlight on the water, or the many colored rainbow arched across the sky, I think that I had never appreciated real nature until I came to Lewis Camp where I learned to notice not only the wonderful views from the hilltops, or the beautiful sunsets (for I had never seen such sunsets in all my life as those viewed from Sunset Hill at Lewis Camp), but to appreciate just as much the smaller things—the ferns and trees in the woods, or the lacy print which the leafy branches of the trees made upon the sky, or the songs of the birds; and so I am fortunate to have

this about me as an inspiration for this little speech, if you want to call it a speech. When I was given this topic, I began to think more and more of the mysteries of nature. It seems to make one feel so small, and yet at the same time makes one feel like doing his best always.

Jesus Christ must have received much of his inspiration and encouragement from nature. Although Jesus was taught in the synagogue school and by his mother, his best teaching was derived from his immediate insight into his Father's will, and God often spoke to him through nature; for Christ was always reading God's will in the flowers and in the trees, wherever he went.

Jesus loved nature from his childhood, for often as a boy he would climb Nazareth hill and drink in the lovely views before him. We can imagine Jesus with his feet among the mountain flowers, and the soft breeze brushing the hair from his forehead, watching the clouds lazily drift by; or in the springtime, watching with eager interest his little world before him grow greener and more alive as the days passed by. Every field and garden and house and synagogue was a familiar object; and most fondly of all among the square, flat-roofed houses, would his eye single out the little dwelling-place of the village carpenter. Often he would climb the hill on Friday nights with his father, and watch the sunset in the Mediterranean, as an occasional sail headed for Corinth or far-away Rome, drifted in the shining waters. Some mornings he would arise early and reach the top of the hill just in time to see the sun rise beyond Jordan valley out of the Syrian desert many miles away; and then always at the foot of the hill the valley of Jezreel and the plain of Esdraelon were beautiful to see.

Although we do not know much about Christ during the first thirty years of his life, we know that he probably made some of his closest contacts with God in this quiet Nazareth town during his youth, and here gained the knowledge and inspiration for carrying God's message to the world. We know that he loved the out of doors and had a great knowledge of growing things, because most of his parables were taken from nature's store; and probably much of this knowledge was gained from his great contact with nature on Nazareth Hill.

As Jesus found inspiration and knowledge of God in nature, so can we on Sunset Hill, Friday night at Lewis Camp, as we watch the red-gold sky in the west grow dimmer and darker, and in the quiet of the country, we can not help but feel God's presence with us, which seems to stay with us all through the Sabbath, and all through the camp life. He has endowed us with minds, and made this beautiful world for us to enjoy and to take care of, and that ought to be enough to make us always want to do what he would have us do.

"The turf shall be my fragrant shrine,
My temple, Lord, that arch of thine;
My censer's breath the mountain air,
And silent thought my only prayer.

"My choir shall be the moonlit waves
When murmur'ing homeward in their caves
Or when the stillness of the sea
E'en more than music breathes of thee.

"There's nothing bright, above, below,
From flow'rs that bloom to stars that glow,
But in its light my soul shall see
Some feature of thy deity."

Margaret Fowler then read a paper by
Etta North of Plainfield.

THE PERSONALITY OF JESUS
AS REVEALED IN HIS CONTACT WITH THE
OUT OF DOORS

ETTA M. NORTH

At least once a year we should all "get away from things" and live a sort of rough and rugged life for a few days. Nature seems to be so near and real under such circumstances. In the usual rush and scramble of life we all hurry about, too busy to appreciate the wonders of nature and of God's handiwork.

I realized this more than ever before this summer at Lewis Camp. Each morning every girl would go off to some quiet spot she had chosen for privacy. During the half hour set aside for meditation she would read a little from the Gospel of John and spend the rest of the time observing nature about her. The place I chose was on a hill under an oak tree. The rolling plain, the fleecy white clouds, the different shades of the foliage, the calls of the bob-white, chewink, and catbird stand out among the many memories that period of the camp day have given me.

After meditation period each day the girls assembled in the open-air cathedral. The dome of this cathedral was formed by the branches of trees. There Pastor Bond gave us a short, practical sermon.

Two afternoons on our way to the swimming pool we took silent walks through the woods and watched for the unusual and interesting things about us. At intervals we would stop and discuss the beauty we had seen.

The vesper services on Sunset Hill, marking both the beginning and the end of the Sabbath, meant a great deal to me. Tall trees were silhouetted against the sky; the sunlight gradually faded away; and the service was accompanied only by the various sounds of the woods.

All through the gospels we find that Jesus knew a great deal about the out of doors. He referred to it constantly in his teachings:

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That Solomon in all his glory was not arrayed like one of these."

"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

Jesus constantly brings out the fact that everyone is here to do good in the world. But if anyone fails to use his talents, he is useless. Nature rids herself of those plants which are

worthless in order that the worthwhile will not be destroyed. Jesus used a fig tree as an example of this. The tree withered away as he and his disciples were watching and talking about it.

One of the most important parables given us is that of the sower. Some of the seeds sown fell by the wayside and were eaten by the birds. Some fell on stony land and were scorched by the sun. Some fell among thorns and the thorns choked them. But some fell on good ground and brought forth fruit. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."

When Jesus grew physically and mentally weary, he went off by himself and communed with nature. He must have visited many spots. We often hear of his going into the wilderness. Doubtless he often returned to the scenes of his boyhood, to that observation point of the history of his country, Nazareth Hill. I think he must have been familiar with all types of places.

When he was physically tired, he enjoyed the out of doors especially for its peace, beauty, and its power to soothe. When he had rested, he must have thought more of his surroundings; of his problems (which nature helped to straighten out); of the great cathedral of the out of doors, the dome of which is the sky. Beautiful cloud pictures move across this vast dome and all the world seems to teach reverence. A great many people have fear of thunderstorms; Jesus was never known to have fear. Instead, he showed courage. He had a great deal of strength, also—both physical and spiritual, and both were helped by nature. Allen Eastman Cross has expressed in a little poem the other influences of nature on the character. May we all be strengthened in the same ways.

The gray hills taught me patience,
The waters taught me prayer;
The little birds, they taught me
The marvel of thy care.
I loved the lambs enfolded,
I loved the shepherd's rod;
I loved the sparrows nestling,
I made my rest in God!

The calm skies made me quiet,
The high stars made me still;
The bolts of thunder teach me
The lightening of thy will!
Thy soul is on the tempest
Thy courage rides the air!
Through earth or sky I'll follow;
I must, and so, I dare!

Pastor Polan then spoke briefly. He was born, he said, among these West Virginia hills, but spent his youth on the level plains of Western Ohio. He often wondered, as a boy, why God had rolled up so much land in these hills; but he later came to realize that God never wastes.

Jesus lived among the hills; and his personality is revealed in the outdoor life that he spent among them.

Marjorie Burdick, not leaving her seat beneath a tree, read impressively this Forest Hymn:

FOREST HYMN

"Father, thy hand hath reared these venerable columns;
Thou didst weave this verdant roof. Thou didst look down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They in thy sun
Budded, and shook their green leaves in thy breeze,
And shot toward heaven. The century-living crow
Whose birth was in their tops, grew old and died
Among their branches; till at last they stood,
As now they stand, massy, and tall, and dark—
Fit shrine for humble worshiper to hold
Communion with his Maker.

"Here are seen
No traces of man's pomp or pride; no silks
Rustle, no jewels shine, nor envious eyes
Encounter; no fantastic carvings show
The boast of our vain race to change the form
Of thy fair works. But thou art here; thou fill'st
The solitude. Thou art in the soft winds
That run along the summits of these trees
In music; thou art in the cooler breath
That from the inmost darkness of the place
Comes scarcely felt; the barked trunks, the
ground,
The fresh, moist ground, are all instinct with
thee.

"Here is continual worship; nature, here,
In the tranquillity that thou dost love,
Enjoys thy presence. Noiselessly around
From perch to perch, the solitary bird
Passes; and yon clear spring, that midst its herbs
Wells softly forth, and visits the strong roots
Of half the mighty forest, tells no tale
Of all the good it does. Thou hast not left
Thyself without a witness, in these shades,
Of thy perfections. Grandeur, strength, and
grace
Are here to speak of thee.

"My heart is awed within me when I think
Of the great miracle that still goes on
In silence round me—the perpetual work
Of thy creation, finished, yet renewed
Forever. 'Written on thy works I read
The lesson of thy own eternity.
There have been holy men who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they out
lived

The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them; and there have been holy men
Who deemed it were not well to pass life thus.
But let me often to these solitudes

Retire, and in thy presence reassure
My feeble virtue. Here its enemies,
The passions, at thy plainer footsteps shrink
And tremble, and are still.

"Be it ours to meditate
In these calm shades, thy milder majesty
And to the beautiful order of thy works
Learn to conform the order of our lives."

"God has his own way with nature,"
Pastor Polan said. "May he have his
way with us."

Then we joined together in singing,
"Have Thine Own Way, Lord," and
broke up to climb down the hill again
and find own way back to the college for
the morning session of Conference, except
that the West Virginians and former
West Virginians gathered together in a
group and sang that beautiful song of
theirs, "The West Virginia Hills."

C. A. B.

ORGANIZATION AND TEAMWORK

Christian Endeavor Topic for Sabbath Day,
September 20, 1930

DAILY READINGS

Sunday—Organize to meet needs (Tit. 1: 5-9)
Monday—Large-scale organization (Num. 2: 1-6)
Tuesday—Division of labor (Ex. 18: 13-27)
Wednesday—Working together (Luke 10: 1, 2)
Thursday—Plan finances (1 Cor. 16: 1, 2)
Friday—Each doing his part (Neh. 4: 13-23)
Sabbath Day—Topic: How improve our organization and teamwork? (Acts 6: 1-7)

It will be fitting in connection with this topic to consider Miss Dorothy Maxson's bulletin, "Organize for the Year," a part of which is reprinted here. Miss Maxson is superintendent of religious education for the Young People's Board.

We also give these questions from the "Standard Christian Endeavor Quarterly":

What are the greatest needs of our Society?

Can organization solve all problems? Why?

What does organization do for a Christian Endeavor Society?

What is meant by "teamwork"? Is it a vital necessity?

What should be done with an organization which does not work?

What is the purpose of Christian Endeavor?

C. A. B.

ORGANIZE FOR THE YEAR

DOROTHY MAXSON

Right now is the time to look forward and begin to plan for our next year's work.

First—Let's be well organized.

Lack of organization brings slipshod work and the resulting lack of interest. If every committee and every individual has a place to work and work to do, we will find the machinery of our society running smoothly.

In taking care of the many activities of the society, we will find the activities chart a great help in mapping out the work. But don't for a minute think that it must be adhered to absolutely. Give your own ideas a chance to work. Limit and expand each committee's task according to the need of your society.

Second—Let's make our meetings a vital part of the society.

Everyone who has led a meeting knows that one of the biggest helps would be for each member to come to the meeting with a previous knowledge of the subject for that meeting's discussion. And we can always find the subject in the RECORDER, the *Christian Endeavor World*, the *Endeavorer's Daily Companion*, and the topic cards.

We can make the meeting interesting by different methods of procedure and by each and every one of us putting himself into the success of each meeting.

Third—Let's plan definitely to have a study course.

Begin now to watch for a subject that will be interesting and helpful in fulfilling our individual needs. Later you will receive a bulletin with more definite suggestions.

Milton Wis.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—Pray for missions (Matt. 9: 35-38)
Monday—Do evangelistic work (Matt. 10: 1-8)
Tuesday—Hand-work for missions (Acts 9: 36-43)
Wednesday—Giving to missions (2 Cor. 9: 6-11)

Thursday—Definite gifts to missions (Phil. 4: 10-19)

Friday—Send out missionaries (Isa. 6: 8)
Sabbath Day—Topic: How to make our society count for missions (Acts 13: 1-3)

Topic for Sabbath Day, September 20, 1930

WHAT DO WE WANT?

We can make our society count for missions about to the extent that we *want it to count*.

The usual methods of promoting missionary interest in a society are not ends in themselves, but means of making us want our Savior's great commission carried out.

Missions, like everything else, calls for money; and we think we give a lot, not for the sake of giving but for the sake of what we *want* that money to do. If we very much *wanted* mission work advanced, even intermediates would find ways of giving to missions.

We undertake mission study classes, not for the sake of having a class or gaining points on the chart, but because we *want* to know about missions and how we can help, or to arouse a desire for those things.

Missionary plays are not necessary for entertainment. We could get that elsewhere. But in addition to wholesome entertainment, it is a means of arousing our interest and making us *want* great things for missions.

An active part in missionary interests increases our desire for missionary advancement. Take part in mission plays and mission study classes. Take part in active Christian work. If we were more active in our own part in spreading the gospel, even in our own community, we would have a deeper desire regarding world wide missions. We would *want* more and do more.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Words from a poster on display at the International Convention of Religious Education in Toronto last June.

I Can not Become Good Merely by Trying

My character is the unconscious result of consciously chosen influences.

If I Would Grow Strong I Must

Find a *friend* and trust him.
 Feel the power of a *book* and absorb its spirit.
 Choose a great *cause* and work loyally for it.
 Seek a kindred *brotherhood* and join in its service.

If I Would Grow Christlike I Must Choose

Jesus for my friend.
The Bible for my book.
His Kingdom for my cause.
The Church for my brotherhood.

LETTER FROM DR. GRACE CRANDALL

(Continued from page 298)

arrives. Mr. Crofoot looked at me with a whimsical smile and said, "You better give her just a little time to study the Chinese language." I have no doubt that his point is well taken so I suppose that dream will have to wait a little longer to become real.

Just now the mission family is somewhat scattered. Mrs. Thorngate with her boys and the Davis children (excepting Richard) is at Mokanshan. Richard is in Europe, I suppose, en route to America. He enters Milton College in the fall. Mrs. Crofoot is at Tsingtau; Mrs. West and Anna at Pootoo, the Buddhist island off the Ningpo coast. Mr. Crofoot has returned from Tsingtau and Mr. and Mrs. Davis go to Mokanshan very soon. Miss Burdick and Miss West have not yet made their plans. Doctor Thorngate and I are here enjoying plenty of garden produce and melons galore. We think that in some ways we are better off than those at the resorts where fresh vegetables and fruits are harder to get. We are all well so far as I know.

The new boys' school building is nearing completion and the old one is being torn down. The new building is a very fine one and will be a great blessing to them all, I am sure. The contract for the girls' building is let. The old building is no more. The old residence has been stripped of all its appendages and looks like a prehistoric skeleton, but I suppose that in a few weeks it will take on all of the appearance of a new house and a lovely new school building will arise beside it. It will mean new life in the schools. They already have many applicants.

Eling Sung and the baby have been in Doctor Palmborg's rooms most of the summer and David comes out week ends. Helen Su was also out here for a time. Eling was very ill for a few days soon after Doctor Palmborg's departure, but is well now. Miss Su helped in her care for a time.

Doctor Palmborg's industrial work has had a vacation during July. Esther Phan who is in charge while the doctor is away, will begin work again next week. Cross stitch work does not seem to be as popular with the buyers as it was, for applique is all the rage now. The Industrial Missions Center is urging that Esther shall switch the women over to applique work. It is not an easy problem, but some of the girls are already doing a few pieces and she will probably succeed in working it in after a while. She has orders for August so that they are not without work to begin on.

The missions center is having trouble getting their supply of applique which has formerly come mostly from Peking and Tientsin. The rebels in the north have taken over the Tientsin customs and the result is that duties are collected both in Tientsin and Shanghai. The buyers can not stand such an amount of duty, so the supply of northern work is cut off, and the center is especially anxious to get some of the workers nearer home to make up the deficiency. I hope that Esther will be able to meet the situation satisfactorily.

It is a hard time for Chinese business. The two factions are so hard pressed for funds that they are taxing everything to the limit with or without reason. Banditry and kidnaping are rife, and woe to the Chinese business man or man of wealth. Conditions are very bad for everyone concerned and I do not know when the Chinese politicians and war lords will come to their senses—maybe after they have ruined every man of vision or enterprise in the country. Prices of food are very high and in many places famine and war are adding to the distress. The poor and rich alike are to be pitied.

The districts about Shanghai are more prosperous and better protected than most places farther inland, but there have been numerous cases of banditry near by lately and, of course, kidnaping has been very

common in Shanghai for some years. During the past few weeks there have been more determined efforts put forth to capture the bandits and kidnapers and quite a few have been rounded up and shot. But there are plenty left.

As to the war in the north, there is such strict censorship that no one knows just how matters stand and what it all means. The only hope of early peace lies in the Nanking government, for the rebels are a group of heterogeneous malcontents who, if successful, would immediately break up into many contending groups. We can only hope that light and peace will come in time.

Hoping that you will pray for China and for all who honor the name of Jesus here, I am

Sincerely yours,
 GRACE I. CRANDALL.

Grace Hospital,
Liuhi, Ku, China,
July 30, 1930.

GARDEN OF MEMORY

Garden of Memory, forever blest,
 Tenderly comes to me scenes I loved best,
 Beloved are the paths our feet oft prest,
 'Neath thy cooling shade and welcome rest.

Garden of Memory, with blossoms fair,
 In days gone by hope budded there,
 There, the sunlight of love so pure and bright,
 Scattered the flowers at our feet.

Garden of Memory, forget-me-nots sweet,
 Turn their blue eyes our vision to greet,
 Down in the valley where the soft breezes blow,
 And forever on the bright waters flow.

Garden of Memory, friends of long ago,
 Speak to me there in voices I know.
 Let the last gleam of feeling from my life depart,
 E'er their message of love shall pass from my heart.

Garden of Memory, tender with care,
 The plants that are blooming so beautifully there
 Bring them to me from thy rose scented bowers,
 To cheer my lone pathway and brighten the hours.

—DEVILLO E. LIVERMORE.

Independence, N. Y.

ANNUAL MEETING—EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at Alfred, N. Y., on September 10, 1930, at seven thirty p. m.

E. P. SAUNDERS,
 Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 14, 1930, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,
 President,
 WINFRED R. HARRIS,
 Recording Secretary.

(Next board meeting September 14, 1930.)

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 14, 1930, at 2.00 o'clock p. m.

CORLISS F. RANDOLPH,
 President,
 WINFRED R. HARRIS,
 Recording Secretary.

NOTICE OF ANNUAL MEETING SABBATH SCHOOL BOARD

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

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

A. LOVELLE BURDICK,
 Secretary.

Milton, Wis., August 20, 1930.

Whoever would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ.

—Thomas à Kempis.

CHILDREN'S PAGE

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

AM I MY BROTHER'S KEEPER?

GENESIS 4: 9; 2 KINGS 5: 1-3, 14

Junior Christian Endeavor Topic for Sabbath
Day, September 20, 1930

MRS. HERBERT L. POLAN

Study besides the verses given, Genesis 4: 4-16, and let some junior be prepared to tell the story of Cain's sin, using the Bible conversation. Also let five juniors give in five oral chapters the story told in 2 Kings 5.

Chapter 1—Naaman sends his letter (Verse 1-5)

Chapter 2—King receives letter, Elisha offers help (6-10).

Chapter 3—Naaman chooses (11).

Chapter 4—Naaman seeks to reward Elisha (11-19).

Chapter 5—Gehazi sins (20-27).
Or dramatize the story using the chapters outlined as the scenes.

Caste—Naaman, Servant, Little Maid, Elisha, King, Gehazi.

Use other juniors to tell stories of other Bible characters whose unwise actions made trouble for their relatives or friends. Were they their brothers' keepers? Let each junior bring out a thought in that connection upon concluding their story. Judah, Esau, King Saul, Absalom, Ananias, and Sapphira.

OUR LETTER EXCHANGE

DEAR BOYS AND GIRLS:

I have returned from Conference where I enjoyed meeting quite a group of RECORDER children. Friday afternoon I attended a Junior social where we played games and were entertained by Mrs. Goode of Washington, D. C., who recited, "The Grace of God," and "When Brother Moses Put the Rousing On."

Sabbath afternoon I attended the Junior Christian Endeavor meeting which all present thoroughly enjoyed. Following is a report of this helpful meeting as

reported by Edwin Neil Brissey, an enthusiastic Salem junior:

Song—"Silent Night! Holiest Night."

Scripture reading—Daily readings on the topic, "Trips for the Stay at Homes—a Visit to a Mission School," read by the following juniors: Georgan Brissey, Greenlawn, W. Va.; Dighton Polan, Brookfield, N. Y.; Virginia Wing, Manlius, N. Y.; Alberta Brissey, Berea, W. Va.; Virginia Snyder, Jackson Center, Ohio; Frances Polan, Brookfield, N. Y.; Carol Lee Ford, Salem, W. Va.

Sentence prayers, led by Rev. W. L. Davis and closed by Rev. H. C. Van Horn.

The one hundredth Psalm, recited in concert.
Song—"God Be With You Till We Meet Again."

Duet—"Jesus Wants Me For a Sunbeam," The Randolph Twins of Milton Junction.

Roll call—Number present, 45 children, 12 adults.

Brief reports from Junior societies represented—given by the following:

Mrs. Brissey, Salem, W. Va.; Earnest F. Bond, Lost Creek, W. Va.; Richard Sanford, Little Genesee; Rev. W. L. Davis, Salemville, Pa.; Courtland Davis, Plainfield, N. J.; Dighton Polan, Brookfield, N. Y.

Talk—Rev. H. C. Van Horn, Lost Creek.
Talk by Mrs. Barber of North Loup, Neb., who closed her talk by having the children whistle "Jesus Wants Me For a Sunbeam," the Randolph twins leading.

Story—"The Line of Golden Light," Rev. Wm. Simpson, Battle Creek.

Recitation—"The Grace of God," Mrs. Goode of Washington, D. C.

Talk—"Idols and the True God," Miss Anna Crofoot.

Talk—"An Imaginary Trip to Our Seventh Day Baptist Mission Stations in China," Dr. Rosa Palmborg. Doctor Palmborg sang two songs in Chinese—"Come Thou Almighty King," and "Joy to the World."

The story told by Mr. Simpson, the recitation given by Mrs. Goode, and bits taken from the talks given by Miss Crofoot and Doctor Palmborg, will appear on this page later.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write to you. My school will begin September 2, and my birthday is September 4. I will be nine years old and in the fourth grade. I will be glad when school begins.

Mrs. Julia Tomlinson is my Sabbath school teacher; Mr. Cottrell is our pastor.

Mrs. Cottrell is in Wellsville, N. Y., now. Probably you have seen her.

I will write again.

Yours truly,

MARIAN S. ALLEN.

Bridgeton, N. J., R. F. D. 1.

August 18, 1930.

DEAR MARIAN:

Good girl! I am very glad you decided to write, and I am expecting to hear from you again soon, for of course you will keep your promise.

I haven't seen Mrs. Cottrell as I have been away at Conference. I am sorry not to see her as she is one of my good friends.

I am sure you are doing well in school to get into fourth grade so near your ninth birthday, and I hope you will always be glad to have school begin.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sending you another letter as it has been some time since I have written to you.

My summer vacation has been very full although I have not been away from home yet; but I hope to for a few days before school starts.

My brother and I attended the Vacation Bible School at Nile this year and enjoyed it very much. This makes our third year.

Mr. Harris was our superintendent and we had eight teachers, and an average of sixty pupils. One day we had seventy-two. Rev. Erlo Sutton spent several days with us which we enjoyed very much. We received a prize for being there every day.

This year I will be in the seventh grade in school.

I hope to hear from more of the boys and girls through the RECORDER.

Ever your friend,

THELMA BURDICK.

Richburg, N. Y.,

August 18, 1930.

DEAR THELMA:

I have been wondering why I had not heard from you lately for you have always been very faithful about writing, and I

have greatly appreciated it. I was so glad to hear from you again.

Summer vacation surely is a very busy time and children as well as grown-ups often wonder where the time has gone and why it is all over almost before they know it. I hope you had your wish and could spend a few days of your vacation away from home, although home is a fine place to vacation in after all, and we are always glad to come back to it after a trip away. Eleanor went to Conference with us and had a fine time, but she could hardly wait to get home when it was over.

You will have your wish about hearing from more boys and girls for I still have three fine letters for the Children's Page next week, which I haven't room for this week.

Your sincere friend,

MIZPAH S. GREENE.

WHAT I GET FROM THE LIFE OF JACOB

LUCILLE CAMPBELL

(Lucille is a young girl living in Botna, Iowa, who prepared this for her Bible school)

Jacob was a selfish man who would stop at nothing to gain his end but he was shown how he appeared to others and as a result he tried to become the sort of a man that God would have him be. I admire him very much because he was able to overcome this great fault.

Many of us are blind to our faults but if we should just stop to look back at ourselves we should want to reform, too.

Selfishness is the hardest of all faults to overcome. I think that this lesson shows us how we must guard against this fault in ourselves.

The following definition explains selfishness very well: "A person becomes selfish when he represses the impulse to regard others. A person who regards himself before others is truly selfish."

It is natural for most people to be more or less selfish. So we must fight and fight hard against that natural desire in order to overcome it.

Life is God's most sacred trust. It is ours to do with as we please; it must be accounted for, every particle, every power, every possibility of it.—J. R. Miller.

OUR PULPIT

THE VICTORY OF THE CROSS

REV. HERBERT L. POLAN

Pastor of the church at Brookfield, N. Y.

ADDRESS FOR SABBATH, SEPTEMBER 20, 1930

(Given at Conference at Salem, W. Va.)

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

ing of the radio, but in only very recent years has the radio been a reality. For centuries men have had a vision of the possibilities in the possession of Jesus and his religion. Whether it is a recovery, or merely the fuller possession, I trust we are agreed that we do want Jesus and his religion, and that tonight.

The cross to Jesus meant full surrender to God's will. Never could he have proved himself to be in truth the Son of God and



"Infinite Architect, direct our building! Make us wise beyond the fragment of time we spend on earth. And grant that we may regard nothing as a trifle if it concerns thy will."

In the fragment of time that is ours tonight we are considering what is for us all important. In "The Recovery of Jesus and His Religion" and in retrieving "His Cross" we have been viewing "The Enemies of the Cross." Now we are to consider "The Victory of the Cross."

Some would say that Jesus and his religion have never been lost and therefore can not be retrieved. There is truth in the statement for during almost twenty centuries Jesus and his religion have been available and never have been completely lost. All that has been needed through the centuries has been available for the perfect-

the Savior of men if he had not thus yielded himself. If God is love, then Jesus the Son of God is love invested with personality, or embodied in a person, and that the sinless One, the Savior of men. All that was required to win the victory of the cross was accomplished through the Christ. As far as he is concerned the victory was won and can never be lost.

But how about the human side of it?

Do we know the victory of the cross?

What does the victory of the cross mean to us?

Without doubt the human side of the proposition has been lacking these two thousand years. But, thank God, we do know to some extent of the victory of the cross for ourselves. Yet our lives are empty and vain when we consider the possibilities in investing *our* personalities, or embodying in

our persons the Spirit of God and of his Son Jesus Christ. Wondrous it is to behold the Lamb of God in all his beauty as he gives himself for the children of men, but until we give *our* all likewise for the children of men, even to the shedding of blood, in love, the victory of the cross for us is only a beautiful dream.

A missionary went to a town in Mesopotamia to labor among the Syrians, Mohammedans, and others there. Thirteen long years he toiled among them before he had a single convert. "Your words sound well," they told him, "but we can not understand them. Why should you come to us with these words? Why are you not content to leave us as we were?" Then came the cholera. Those who could, fled, leaving the sick to die uncared for. The missionary stayed. He went into home after home and cared for the stricken ones, till at last, his life utterly spent with weariness, he himself succumbed to the disease. Those whom he had saved bore his body without the city wall and tenderly buried it.

Long afterwards another missionary came to the city. He expected to find the work of his predecessor forgotten, but, nine miles from the city, the people met him with great joy. They took him to a grove outside the city and showed him a grave. "This is the grave of the man who died for us," they told him. They understood now the words the missionary had spoken, and they built a fine large stone church and dedicated it to his memory and to the service of the God whom he served.

Although the Master "came into his own, and his own received him not," yet on the day of Pentecost many appreciating him came and were baptized of the Holy Ghost. There have been many periods of refreshing, but always has there been need because men would not. Are we more ready today to yield to the will of God than men have ever been before? If so, then we can know a greater victory of the cross than men have ever yet known. It does seem that with all the enlightenment and blessings of mankind, today is the time above every other to appreciate and possess the greater riches of God, designed from the beginning for mankind whenever mankind will yield and receive. The passing of the years can not

have robbed the victory of the cross of its joy and worth for the possessor.

A beautiful mountain or valley is only so much dirt, stone, wood, leaves, and various plants until in our imaginings we learn to clothe them in enchanting beauty. Life itself is only so many experiences, thoughts, and acts with its daily routine until we, making proper adjustments, clothe it with contentment, abiding faith and hope, and appreciate the higher possibilities of mankind and strive after them. So the cross is just so much wood, and even the cross of the Christ, so much wood plus his agony until we clothe it with beauty, love, possibilities, and yearnings to be like him.

A great artist paints what exists, and suggests a thousandfold more. So the Master Artist has come, lived, and wrought, using what you and I can discern and very much more, that we may experience the fuller joy of loving and living and finally enter that realm where our temporal limitations shall cease.

The living of a life means many days, the conquering of many passions, the winning of many victories over self. Simply to have had the vision is not enough. How well do I remember when as a lad of twelve I was baptized, but the day was not done until I had given way to anger. To be baptized and join the church is a beautiful thing to do, but how little it sometimes means. Boys and girls at their best—how wonderful they are! How loving and thoughtful! How kindly and true! As they grow to young manhood and womanhood how noble and pure! Remember I am speaking of them at their best. At their best they are not ensnared by false delusions as to companionships and amusements. Some one has said, "God gives us our relatives, but thank God we can choose our friends." Yes, we can choose our companions and amusements, and folks young and old are often led astray by them. The great Christian Endeavor movement has very high ideals in these respects. Cards and dancing and the like may be satisfactory to some, but Christian Endeavor at large has higher ideals. At its best it could not be otherwise.

How many a new home is established and furnished with what is wanted and not with

what can be paid for. In other words the home is established on the principle of having what you want at any cost, but let some one else pay the bill. We need to take care lest we do our church and missionary work, even, on the sale principle. Home makers at their best do not do thus. Our fathers and mothers, whom we delight to honor, would not have done so. When children come into the home, if the environment is right, how easily and naturally they look out and view a world of beauty challenging them to noble living.

Then there come the days of struggle and toil for father and mother during the years the children are growing up. How beautiful is it when father and mother all this time, undecieved by the lures of the world, keep the vision that will make the whole of life beautiful for them and their children, and what a stay it will be to the young folks as they go out into the world, if father and mother do not *let up*, or *let down*. Having kept the vision and having lived nobly till old age, resting on the promises of God, how splendid to stand as a living testimony of what God can do with a life that is surrendered to him!

What has all this to do with the victory of the cross? Little or much, depending on how you take it; for from the cradle to the grave—now we might better say from the bottle to the grave—all of conscious temporal life is lived; and we either waste a life and lose a soul, or souls, or build a character and save a soul, or souls. God can perform wonders! He can save a soul even in the last dread hour. We are thrilled at such a miracle. Why not at the miracle of his keeping power when one early in life and throughout his days, even through old age, glorifies God and shows himself to be the workmanship of God?

Yes, sorrows, troubles, and afflictions come, but the pearl would never have been if the oyster or the clam had not had difficulty. So, too, the best in life is often developed and revealed by *our* troubles.

If a man were to try to drive a car by feeding it hay or grain, or even pure gold and jewels, precious though they are, we would not expect the car to even start. Or, if its performance were dependent on the

performance of another, it would not be very serviceable. Yet we so often try to feed the soul on what it can not use, or worse, do not try to feed it at all. Or, we say if it were not for so and so we would do our part; when we should say, I am going to be at my best whatever the cost and regardless of what others do. The victory of the cross demands it. Yet not long ago since I heard even a preacher say, if he went to heaven he was not going alone, with the implication that he was not willing to stand out alone on anything. Doubtless he did not mean it just that way, but many do take that attitude. In the upward way sometimes we must take our stand alone, yet not alone, for God and truth are on our side in such instances. Even the Master said, "My God, my God, why hast thou forsaken me?" Yet that was the crowning moment of his life. He had done his utmost—the rest was with God.

A terrible and withal a beautiful story is told of the days when Cæsar was made ruler. The army was marching by and offering incense, indicating not only full allegiance but worship of Cæsar. As the army was passing by a small group failed to offer incense. They were called back and again no incense was offered. A third time this group passed by without offering incense, when they were made to account for their action. They refused to worship Cæsar, whereat they were stripped and sent out on the frozen lake. As they went out to no uncertain fate thus they sang, "Forty wrestlers for thee, O Christ, forty wrestlers for thee." Again and again as the fierce winds stung their bodies the words were borne back, "Forty wrestlers for thee, O Christ, forty wrestlers for thee." After a time their voices could no longer be heard. Then a form was seen creeping back over the frozen lake. His strength was almost spent. He came back, offered incense, and dropped dead. Instantly the leader of the army stripped himself as the others had been stripped and started out across the lake singing, "Forty wrestlers for thee, O Christ, forty wrestlers for thee." Over and over the words came back, "Forty wrestlers for thee, O Christ, forty wrestlers for thee." The next morning a searching party went out. The forty were found huddled to-

MESSAGE TO PASTORS

DEAR FRIENDS:

This is the last week I shall be in the secretary's office of the Tract Board. I am writing this letter to pastors, missionaries, etc., in the interests of the office, and to help the new secretary, Rev. H. C. Van Horn, who takes up his duties here on September first.

During the two years just past there has been established and maintained in the SABBATH RECORDER, a department called "Our Pulpit." The sermons printed in this department have been furnished by our ministers, and judging from comments received here, they have been appreciated. It is to be hoped that this page may be continued.

Two things have contributed to the success of Our Pulpit thus far. One is that the assistant secretary has had time to watch the department and send out calls for sermons when they were needed and put them in shape for publication. The other is the response on the part of the pastors.

With the arrangement which is to begin the first of September, it will be hard for the secretary to take care of such details, since he is not to be in the office full time. Nor will he have time to type the sermons, as has sometimes been necessary.

I am therefore making this request in his interest. I am asking that the ministers volunteer their sermons, averaging about two in a year, so that letters will not need to be sent out to get them. We can not have too many, for in such a case they wait their turn. And the work of the office is cut down very much if the sermon is typed, double-spaced, on one side only; or if written, it should be plainly written, with plenty of space in margin and between lines for editing.

I am sure that the new secretary will appreciate this co-operation, and we shall look for a continuation of Our Pulpit in the months to come.

(If we have no recent picture of you, we would be glad to have it with your sermon.) Sincerely yours,

BERNICE A. BREWER.

Assistant Corresponding Secretary.
August 28, 1930.

gether, tracked by the blood from their pierced feet, martyrs to their undying faith in God.

Were it a question of renouncing our faith, or being banished or put to death, doubtless there would be many martyrs today. Yet too often do we renounce the faith by thoughtlessness, carelessness, indifference; the work lags, choir and pew seats are too often empty, funds are lacking, in other words selfishness reigns and the cross, if it ever had it, has lost its power over us.

The ranks of the faithful are broken. Who will step out and fill them? And whether few or many may our song be, "Seventh Day Baptist wrestlers for thee, O Christ, Seventh Day Baptist wrestlers for thee." Thus can we know "The Victory of the Cross" and "The Recovery of Jesus and His Religion."

"I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

"With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

"I met him, and knew him, and blushed to see
That his eyes, full of sorrow, were fixed on me;
And I faltered and fell at his feet that day,
While my castles melted and vanished away.

"Melted and vanished and in their place
Naught else did I see but the Master's face.
And I cried aloud, 'Oh, make me meet
To follow the steps of thy wounded feet!'

"My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place,
I met my Master, face to face."

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and
ready hands.

Men whom the lust of office does not kill;
Men whom the spoils of office does not buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue,
And condemn his treacherous flatteries without winking;
Pure men, sun crowned, who live above the fog
In public duty and in private thinking."

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

THE WORLD FOR CHRIST

The point of emphasis in missionary work may, and doubtless should, change with changing times. People change, views change, and methods of work change; but the message is the same—the *gospel of our crucified and risen Lord*—the same yesterday, today, and forever.

There may be many motives for missionary work. The world's need of Christ is certainly a great and powerful urge. If we are under any obligation to save our next door neighbor, there is no worthy reason why we should not be as much concerned about the man who lives five thousand miles from us.

But the supreme motive is found in Jesus' commandment, "Go!" Jesus had risen from the dead, and was about to ascend unto the Father. Before he left he said: "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to do whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." A few days later he reiterated the charge: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

There is no gainsaying that commandment. It carries the sanction of divine authority. It is not a request, or a suggestion. It is an order from the Captain of our salvation. It leaves nothing to our choice. It is a categorical imperative, "Go!" How dare we who call ourselves Christian, ignore it.

If we read our New Testaments aright, the evangelization of the world was the supreme purpose of Christ. He came into the world to save it. Since the salvation of men is Christ's supreme thought, it should be ours. Missions is simply the organized effort to carry out Christ's commandment. How, then, is it possible for

one who professes to follow Christ not to believe in missions? Rather, how can one be a Christian and not be concerned about Christ's supreme thought—the salvation of men?

In these days when people are saying, "The heathen does not need our Christ," or, "We should not send missionaries abroad when there is so much need at home," one wonders what Christianity means to such people. We wonder how they interpret Christ's command, "Go!" Are there any heathen today, and do they need Christ? We might well ask, Do we need Christ? Just in proportion to the intensity of our own sense of need will be our desire to tell others about Christ.

Some writers on modern missions are wont to speak disparagingly of the motive that prompted the missionaries of the nineteenth century—the salvation of the heathen.

Our earlier missionaries went out with a burning conviction that the heathen were lost, and that they needed a Savior. That was the conviction that sent Carey, Boardman, Judson, Duff, Moffat, Gilmour, John Williams, Samuel Marsden, Patterson, Hudson, Taylor, Ashmore, the Carpenters, Wardners, and scores of others. That conviction separated men unto God, and gave us the golden age of missions. Were they wrong? No, a thousand times, no. The heathen were lost, if men any place on this earth are lost. If men are lost in America, they are lost in China. If they need a Savior in America, they need a Savior in India. Jesus said people were lost and that he came to save the lost.

The conception of salvation that prepares a man to die rather than to live, that furnishes him a ticket to heaven rather than a task for earth, is an incomplete conception of salvation. But likewise is that other conception which reduces salvation to a good atmosphere, healing the bodies, instructing the mind in secular affairs, etc., an incomplete conception of salvation. Soul winning is the primary and fundamental purpose of missions.

Our earlier missionaries and mission boards did not see the whole problem of missions, but they did see the major reason for missionary work. They gave themselves to it, and God wonderfully blessed them in it. And they have left a record behind them

which fittingly places them alongside Peter, James, John, and Paul as soldiers for the Lord Jesus Christ.

It was inevitable that the Church of Christ should move into the second stage of missionary endeavor—that is, the amelioration of suffering, poverty, and disease. This should have gone hand in hand with the preaching and teaching of the gospel. In fact, schools, medical missions, and hospitals were clearly seen by many of the early missionaries as a burning necessity. Their pleadings for such reinforcements were often pathetic. And these movements came in answer to prayer, and they came as a part of the great mission program of winning the world to Christ.

Men and women, boys and girls, the world over need Christ. Without him the present is hopeless. And without him the future is hopeless. Night awaits the unredeemed soul—the night of that awful outer darkness.

This series of articles on missions may lead some to feel that I am pessimistic as to the future of missions. In a measure, I plead guilty to that charge. I am pessimistic to much of what is passing as missionary work on foreign fields today. I have mentioned these in previous articles. But I want to say with every fiber of my being, I believe in missions—not that type of missionary effort that seeks to make a heathen a better heathen, but that which seeks to make a heathen Christian, and all Christians better Christians. I believe in world evangelism, an evangelism that seeks to place Jesus supreme as Lord and Master over the hearts and consciences of men.

The greatest hindrance to evangelism today is found in the lack of any deep and wide-spread passion for souls in the hearts of Christian people. A cry goes up for a change in methods. But no change in methods will mean much unless they are the expression of profound spiritual experiences. Missionaries who can win men to Christ and build churches on foreign fields, can only be expected from prayerful home churches that believe in the gospel message, and where conversions to Christ are common experiences, and not the exception. We must be willing to face the fact that there can be no great missionary awakening without a genuine revival of religion throughout

our churches—a revival of religion of Pentecostal power.

Says a recent writer: "Ninety-five per cent of the members of evangelical churches at home never make a move of any sort to lead others to Christ," that "personal piety is waning," and that the "family altar has almost disappeared and individual soul winning is left to the very few."

The central thought in all mission work should be evangelism—the winning of others to Christ. All that we do in the name of Christian missions—in churches, school, and hospitals—should focus toward winning men to Christ as the ultimate aim.

Two or three things, or principles, it seems to me, should guide all missionary endeavor:

1. There is only one message for the world—the gospel of the crucified and risen Lord. Any missionary effort that does not recognize the supreme Lordship of Jesus Christ is inadequate and doomed to failure.

2. We must learn to think in world terms. Overlapping and waste of time and money must be eliminated as far as possible. And we must avoid even good, though secondary activities, which oftentimes become the chief enemy of the one fundamental thing—winning men to Christ.

3. We must recognize that the mission problem is a spiritual one. The world will be evangelized in God's way, and in no other way. Hence all our efforts must be saturated with intelligent prayer, and be under the guidance of the Holy Spirit.

MARRIAGES

ROOT-SHELDON.—On July 31, 1930, at the home of the bride's parents, Mr. and Mrs. Carl Sheldon, Albion, Wis., Howard L. Root, Bolivar, N. Y., and Miss Anna M. Sheldon.

STIEDE-GREEN.—Mr. Archie Stiede and Miss Dorothy Green were united in marriage at the home of the officiating clergyman, Rev. Henry N. Jordan, on August 9, 1930. Their home will be at 11 Grand Ave., Battle Creek, Mich.

SCHPEL-CLARK.—On Sabbath afternoon, August 30, 1930, at the home of the bride's mother, 14 Caroline St., Battle Creek, Mich., Mr. Gerald Schpel was united in marriage to Miss E. Grace Clark, Rev. Henry N. Jordan officiating.

DEATHS

STILLMAN. — George T. Stillman was born in Lincklaen, Chenango County, N. Y., March 29, 1848, the son of Deacon Avery C. Stillman and Diana Nichols Stillman.

At the age of sixteen he was baptized by Elder Amos Coon and joined the Lincklaen Center Church. When he was nineteen years old he was married to Eulalia Crandall. After two years they moved to Rosehayns, N. J., to live only a year when the untimely death of his wife ended their stay in that state. She was brought back to Lincklaen Center and laid by the side of her sister, Eliza.

In 1872 he was married to Janet Burdick of Lincklaen. Soon after this they moved to Verona, joining on their arrival there the First Verona Church. Here they remained for five years and then returned to this section of the state, joining the DeRuyter Church, where he has since lived.

Three children were born to this union: Nina E., now Mrs. Edwin Lidell; Leona, Mrs. Clarence Kinney; and Lillian Rosette, Mrs. Raymond Burdick of Syracuse.

Mr. Stillman was a quiet unassuming man, held in high esteem by his fellow townsmen. He was the oldest member of the Seventh Day Baptist Church and was devotedly loyal to its interests. He was always, when health permitted, in his place on the Sabbath, and was in his accustomed place on the last Sabbath but one before he died.

He was taken suddenly ill and after a week of intense suffering relief came in the Cortland County Hospital when he died on the afternoon of June 1, 1930. The funeral was from the home of Mrs. Edwin Lidell, where a large number of friends and relatives came for the farewell service.

"Thou shalt come to thy grace in a full age, like as a shock of corn cometh in in his season." Job 5: 26.

The burial was in the Lincklaen Center cemetery. T. J. V. H.

Sabbath School Lesson XII.—Sept. 20, 1930

JONAH (The Narrow Nationalist Rebuked).—The Book of Jonah.

Golden Text: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts 10: 34, 35.

DAILY READINGS

September 14—Jonah's call. Jonah 1: 1-3.
September 15—Jonah's Flight. Jonah 1: 4-10.
September 16—Jonah's Prayer. Jonah 2: 1-10.
September 17—Jonah's Preaching. Jonah 3: 1-10.
September 18—Jonah's Complaint. Jonah 4: 1-5.
September 19—Jonah's Lesson. Jonah 4: 6-11.
September 20—The Omnipresent God. Psalm 139: 7-12.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of especial interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

WANTED—Man of 40 years, married, no children, desires permanent position with Sabbath keeping privileges. Some business training. Can act in capacity of shipping and receiving clerk, chauffeur, carpenter, painter, fireman and general handy man in maintenance work. Willing worker. Good habits. For further particulars, address Sabbath Recorder, Plainfield, N. J. 14-tf

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building Huffman Hall
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

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.

BOOKLETS AND TRACTS

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

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

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.

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

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

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

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.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of 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 institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

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

W. D. BURDICK
ACTING PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

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

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

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIRLE 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. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS
Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home

should have it and read it.

The Sabbath Recorder

The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes: The fear of the Lord is clean, enduring forever: The judgments of the Lord are true and righteous altogether.

—Bible.

CONTENTS

Editorial. —A Word of Explanation.—Conference Afterthoughts.—A Word About Education for Ministers.—The Song That Charmed Conference People	321-323
Ordination of Pastor E. H. Bottoms..	323
Missions. —Campaign on the Pacific Coast.—The Missionary Secretary on Vacation.—Annual Report of the Missionary Society.—Monthly Statement	326-330
Worth While	330
Woman's Work. —The Mother and the Young Child	331
A Bulletin Idea for Pastors.....	332
Semi Annual Meeting	332
Young People's Work. —Young People's Pre-Conference Meeting.—Conference on Worship.—A Million for Missions.—Stewardship in the Coming Year.—Intermediate Corner.—Junior Jottings	333-336
Leave It With Him	336
Children's Page. —The First Ship in the Fleet.—Our Letter Exchange	337-339
Saved By a Song	339
Our Pulpit. —Jesus and the Shut Door	340-344
Annual Meeting—American Sabbath Tract Society of New Jersey.....	344
Annual Meeting—American Sabbath Tract Society of New York.....	344
Statement Onward Movement Treasurer, August, 1930	345
Lone Sabbath Keepers' Page. —Spiritual Needs of the Lone Sabbath Keepers.—Lone Sabbath Keepers' Opportunities	346-349
The Church as a Promoter	349
Marriages.	352
Sabbath School Lesson for September 27, 1930	352