

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.

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SEVENTH DAY BAPTIST DIRECTORY

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

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

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PLAINFIELD, N. J., SEPTEMBER 15, 1930

WHOLE No. 4,463

A Word of Explanation Sometimes we find it difficult to decide just what articles should wait when there are more than enough to fill the RECORDER. But we try the best we can to be fair to all contributors.

Sometimes we find ourselves short of copy. Then we have to make up the lack by selections from other papers. But this seldom happens.

There is one season of the year when copy is likely to accumulate so that some may have to wait a little before being published. But please do not give up writing on that account. Keep on giving us "Home News," or anything of general interest to our people.

One critic thinks it a mistake not to publish the Conference program in advance, "so the stay-at-homes can study it and keep track of the work as the days go by." The editor this year did not see the program until it was given out on the first day of Conference, and he was then some five hundred miles from the RECORDER print shop.

The loss of hearing in this year is a great handicap to the editor, and may drive him out of the work before long. But he has no fault to find. To have good hearing until his fourscore and sixth year is indeed a thing to be thankful for, and he must be willing to lay down his pen whenever it seems to be the Lord's will.

Conference Afterthoughts Our General Conference gatherings always result in pleasant afterthoughts for the editor, and this year is no exception. Indeed, there are but few places among our people where he could expect to meet more pleasant reminders of persons and events of years gone by, than in Salem—especially in the college there.

When I became missionary pastor there forty years ago, the small old-time meeting house was then in use, and the little flock in Salem would not fill it, unless the members from Buckeye and Flint Run should

all come to meeting. No signs of oil or gas had then been found and the people were poor, but they were anxious to go forward in kingdom work.

Until it became necessary to take up the college work, I would preach in Salem on Sabbath morning, go to Buckeye and preach in the schoolhouse at four o'clock on every Sabbath, and once a month go on from Buckeye to Flint and preach in the evening.

The roads in those years were half knee-deep to a horse with mud, or dangerously rough at dry times, and it was either go on horseback or on foot to the places of appointment.

In those years I was strong and robust and cared very little about the inconveniences of a new country.

It is very interesting today with the excellent concrete roads, to recall the old-time mud roads, and to compare the getting about then with the going and coming of this time.

There was one blessed thing forty years ago that charmed me. The "woods were full" of excellent young people anxious to learn, and brave to endure, who were glad to rally around any one whose heart was in the work, and whom they could trust.

For fourteen years—forty-two terms—it was my happy lot to work with the boys and girls who came to the college from their homes among the hills; and there was no greater pleasure in this Conference week than in the meeting again of so many of the friends of more than a quarter of a century ago.

The years had brought changes—both in my ability to remember, and in the personal appearance of some, so that in some cases it was difficult to recognize a few who greeted me; but in most cases they seemed like the same old boys and girls, only grown a little older.

Every now and then some one had a part in the Conference program who had been one of my students at sometime between

1891 and 1906. In those days we had only the bare old chapel, which was burned, for our work. It was certainly a hive of industry in which high ideals were found by young people who have come to be among our leaders in these years.

As I look back upon the work of Conference week, many things come to mind—things reviewed in my day dreams about town—but I love to think of the great congregations in the large auditorium, and of the quiet and excellent management, day after day, by President Edgar D. Van Horn.

To me it seems like one of our very best Conferences. Indeed when I compare it with the first annual Conference held in West Virginia, and study the story of these college buildings, I am inspired with the evidences of an Onward Movement among the West Virginia Hills.

Since writing the above items I have found a few lines in the *Alfred Sun* by Pastor Edgar Van Horn, which I will give in closing this editorial:

All report a delightful trip, a fine Conference, and the true West Virginia hospitality.

The collections at Conference Sabbath and Sunday amounted to \$565.85.

Rev. Willard D. Burdick was elected president for next year and the Conference will be held at Alfred in 1931.

Pastor Van Horn, Rev. W. L. Burdick, and Professor M. H. Van Horn were appointed on the committee on Denominational Reconstruction. To this committee is committed the re-study of denominational problems, quotas, organization, and readjustments, with instruction to report to the Commission as soon as practicable.

Support of the denominational work this year shows an up curve in the line and it is hoped that our work will receive more adequate support this year than last.

Rev. H. C. Van Horn, who recently resigned from the church at Lost Creek, will serve as pastor of the church at New Market and also become the corresponding secretary of the Tract Society and will act as adviser and helper of the Conference committees on Finance and Spiritual Life.

A Word About Education For Ministers Many interesting and important things are being said in these days about the proper education for ministers. Give us an educated ministry is the plea on every hand.

So far as my observation goes, I am inclined to think that, in matters of systematic

ministerial education in doctrine and of Bible teachings, there is no lack of thoroughness. But it seems to me that there is need of more thorough and practical training in the line of public speaking. No matter how complete the subject-matter may be arranged; no matter how systematic the plan in the arrangement of religious truth may be in any sermon, it can be practically spoiled and become ineffective by *poor delivery*.

The audience can gain no good from a sermon that can not be heard. If the speaker fails to look his people in the face while speaking, or if he fails to articulate distinctly, or if he does not speak with force or volume in his voice, sufficient to carry his words to all ears in the room, his effort is a partial failure.

It is folly to stick one's nose down in a book or paper, on the desk, and read without looking at the people if one wants them to understand what is being read.

Some speakers do not seem to realize that the voice must be stronger when talking in public, than it is when speaking to a small company in a private room.

Some ministers would be wonderfully helped by a little careful drill in public speaking, in which they are taught to hold up their head, look people in the face; enunciate clearly, and articulate distinctly, and talk so people on the back seats can hear.

Let me close with a selection from the *Christian Standard* on

"THE DELIVERY OF A SERMON"

The effect of a sermon upon the average audience depends fully as much upon the manner of its delivery as upon the subject-matter contained in it.

Demosthenes, the greatest orator that Greece ever produced, and perhaps the greatest that the world ever saw, when he first came before an audience in the city of Athens made such a poor, ridiculous appearance that the people laughed him out of countenance, so that, in utter shame and confusion, he turned and ran off the stage. But after three years of careful training in oratory he stood before the same audience to deliver the same oration, and on this occasion, by the elegant charm of his delivery, he moulded their sentiments and shaped their conduct according to his will. This incident well illustrates the importance of a knowledge of the proper delivery of a sermon so that it may produce, upon those who hear it, the effect desired.

The Song that Charmed Conference People One of the inspiring scenes in the General Conference, which people will not be likely to forget, was enjoyed when President S. O. Bond led that great company of young people in singing "The West Virginia Hills." The West Virginians do know how to put the real spirit of their native hills into that song. It never grows old because the sentiment is so real to them.

Let me quote just two stanzas which always find a response from my own heart:

Oh, the West Virginia hills!
How majestic and how grand,
With their summits bathed in glory,
Like our Prince Immanuel's land!
Is it any wonder then,
That my heart with rapture thrills,
As I stand once more with loved ones,
On those West Virginia hills?

Oh the West Virginia hills!
How unchanged they seem to stand,
With their summits pointed skyward,
To the Great Almighty's land!
Many changes I can see,
Which my heart with sadness fills,
But no changes can be noticed
In those West Virginia hills!

Those who have visited West Virginia, and who have admired the scenery that has surrounded the homes of those young people all their days, will not wonder that they are so enthusiastic in singing this song. As you look back upon that night session when President Bond with shining face led his young people in the chorus:

Oh, the hills, beautiful hills,
How I love those West Virginia hills.
If o'er land or sea I roam, still I'll think of
happy home,
And the friends among the West Virginia hills.

I am sure that something of the thrill of that song will again fill your hearts.

ORDINATION OF PASTOR E. H. BOTTOMS

On Sabbath afternoon, August 16, 1930, a council of delegates from the churches of the Southeastern Association met at the call of the Middle Island Church, at its house of worship near New Milton, W. Va., to consider the ordination of Brother Emmet H. Bottoms, the pastor of the church, to the gospel ministry.

The council was called to order at 2 p. m. by Rev. George B. Shaw, chairman of the

ordination committee of the association, and the congregation joined in singing, "Come, Thou Almighty King."

V. B. Lowther, clerk of the church, upon request, made a statement regarding the call of the church to ordination.

The roll call showed the following delegates to be present:

Salemville—Pastor W. L. Davis.
Ritchie—Pastor C. A. Beebe; Deacons Elva Maxson and F. M. Sutton.

Lost Creek—Pastor H. C. Van Horn; Deacons Erlo Davis, H. O. Van Horn, Stephen Kennedy; President S. O. Bond; Moderator S. O. Davis.

Roanoke—Pastor H. C. Van Horn.
Salem—Pastor George B. Shaw; Deacons F. J. Ehret, M. H. Van Horn, M. Wardner Davis, and Orla A. Davis.

Middle Island—Deacons Roy F. Randolph and S. B. Sutton.

It was voted that H. C. Van Horn act as moderator and C. A. Beebe as clerk of the council.

Prayer was offered by Deacon F. J. Ehret, Brother Esle F. Randolph, and Rev. W. L. Davis.

It was voted that the visiting ministers and deacons and members of the Commission be invited to participate in the council, and that George B. Shaw act as examiner.

After the hymn, "Love Divine, All Love Excelling," the examination of the candidate proceeded.

Following is a brief summary of the examination:

As to Christian experience and call to the ministry: Emmet H. Bottoms is thirty-six years of age, born in Fayette County, Ga. His father was a licensed preacher of the first day Baptist church, who began keeping the Sabbath forty years ago, has been a lone Sabbath keeper most of this time, but has continued to preach occasionally. His mother was a Methodist, a convert to the Sabbath.

Brother Bottoms was converted at about sixteen, in a Methodist revival, and was baptized into the Seventh Day Baptist church by Elder D. W. Leath. He became dissatisfied, left the Sabbath, and joined the first day Baptist church, but after three years returned again to the Sabbath. His wife, a convert to the Sabbath, is as strongly in favor of it as is he; she has encouraged

his entering the ministry for years, and has had a large influence in his efforts for an education. He has been a member of the following churches: Cullman County, Ala., Seventh Day Baptist; Salem, Ala., Baptist (first day); Athens, Ala., Seventh Day Baptist; Salem, W. Va., Seventh Day Baptist; Middle Island, W. Va., Seventh Day Baptist. During most of his life he has been a farmer; also has been in employ of railway and in a government position, and for a short time in employ of Kellogg Corn Flake Company at Battle Creek.

After the Athens Church was organized, he was ordained as local elder, and has been licensed to preach by the Salem Church. He has read the Seventh Day Baptist Manual, and the Covenant of the Middle Island Church, and is in substantial agreement with both.

His religious beliefs:

God is the Creator and Father of all things, who dwells among us as a Spirit, and is the giver of all that we have, temporal or spiritual.

Jesus is the Son of God, born of the Virgin Mary, who was sent into the world and shed his blood as an atonement for sin.

The Holy Spirit is God with us.

Sin is the transgression of the law.

Redemption is through the blood of Jesus Christ as an atonement. If it is accepted, we are saved. The theme of Brother Bottoms' preaching will be Jesus Christ, and him crucified.

Man is by nature carnal. After accepting Christ, he has two natures, carnal and spiritual.

The foundation of these statements is found in the Bible, which is the inspired Word of God. There is no better guide.

The Church may be considered in two senses: the Church which Christ established, and the local church, which is composed of persons of comparatively the same belief, meeting together, under a democratic rule.

It was voted, unanimously, that the examination is satisfactory, and that we proceed with the ordination of Brother Bottoms.

The moderator read the suggested program, and it was adopted.

A quartet from Salem sang, "Take Time to Be Holy."

The ordination sermon was preached by

Missionary Secretary W. L. Burdick, and is here given in summary.

Text: 2 Timothy 4: 5—Make full proof of thy ministry.

Brother Burdick considered the subject under three heads: the work, the call, and the qualifications.

1. The work of the ministry. It is not primarily to make money or to get fame; it is not easy work; it is not primarily teaching or preaching; it is to transform men and human society. There are three wild, foul beasts intruding into human society: sin, disease, and death. These must be done away. It is the part of the Christian ministry to complete this work through Jesus Christ to make him supreme.

2. The call. These things must be considered: the advice of friends; but it is often fatal. The voice of the church; but it may be too worldly to convey the voice of God. One's tastes; but one may be called against his tastes; and some have the taste whom God never calls. Adaptability; but God sometimes calls those without it. Need; God may call through need, against desires or adaptability. But the Holy Spirit is the determining factor. If one will open his heart to God, God will impress upon his soul what he ought to do; and he turns away at his own peril.

3. The qualifications. He must be a regenerate man with Christian experience. "An unregenerate ministry is the tool of the Devil."

He must have a love for men. William Booth said, "Some love fame, some love money, but I love men." We should test ourselves often by this.

He must be upright; honest with self, fellow man, and God.

He must have self-control. If he loses his temper, he has lost all. "If any one loses his temper, he has lost Christ."

He must have industry. A minister can be lazy, or he can work himself to death; but he needs industry.

He needs the help of the church, financial and moral. It must make up what he lacks.

May the minister say from his heart: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus."

After the sermon, Forest Groah sang, "The Heart That Was Broken for Me."

In giving the charge to the candidate, E. R. Lewis, general missionary to the Southwest, Gentry, Ark., commissioned him to service, not to ease, not to pleasure, ordinarily to hardship, almost never to want; closing with Paul's charge to Timothy as found in 2 Timothy 4: 1-5.

Dean M. H. Van Horn of Salem College, in the charge to the church, stated the objective of a church: to preserve and promulgate the spiritual life of the church, community, and world. He appealed to the church to appreciate and properly support its ministry.

The consecrating prayer was offered by President S. O. Bond, of Salem College, accompanied by the laying on of hands of the ministers and deacons present.

The president of Conference, Edgar D. Van Horn, extended to the candidate the hand of fellowship, and a welcome to the friendship and fellowship of the Christian ministry, the men and women of our churches, and the great circle of the unsaved.

It was voted that we present the candidate and the records of the proceedings to the clerk of the church as the work of the council.

After the singing of the Doxology, the benediction was pronounced by the candidate, Rev. Emmet H. Bottoms.

C. A. BEEBE,
Clerk of the Council.

Berea, W. Va.,
August 28, 1930.

DRY FACTS ABOUT CHICAGO, NOT IN THE PAPERS

Chicago in recent years has been held up before the public as the hotbed of crime and lawlessness, and the impression has been produced that little has been done by government officials to stem the stream of lawlessness. That there has not been made the effort to enforce the prohibition law, that ought to have been made, there can be no question. Yet Federal law officers have not been asleep by any means.

During the last four years 4,009 places where liquor was sold have been closed and

padlocked and millions of dollars worth of equipment has been seized. Of the thousands of offenders arrested ninety per cent pleaded guilty, when they found that the officers had conclusive evidence against them. Of the ten per cent, who went to trial, the majority were convicted.

These things show that government officials are at work, and that the liquor dealers are not having their own way unmolested. But these facts do not appear in the secular newspapers, nearly all of which are constantly trying to produce the impression that the law is not enforced and that practically nothing is being done to enforce it. — *The Presbyterian of the South.*

WHEN PROHIBITION WILL BE ABANDONED

When wives enjoy having husbands who spend their pay checks in the saloon. When children prefer a drunken, abusive father. When railroads decide to employ drinking men as engineers. When life-insurance companies consider steady drinkers as better risks than total abstainers. When banks and business corporations advertise for clerks and bookkeepers who are habitual drinkers. When athletes who train on beer and wine beat total abstainers. When superintendents post the sign "Tipplers and Drinking Men Wanted" at the gates of their factories. When credit men decide to class a "rumhound" and "boozer" as a better risk than a sober man. When doctors tell their patients that a hard drinker has a better chance to pull through a serious operation than a total abstainer. When great automobile corporations are willing to assist in placing a saloon at every crossroads, so their customers can get as tipsy as they please and smash up as many cars as possible. — *From the American Union Insurance Magazine.*

And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.—1 John 5: 14, 15.

MISSIONS

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

CAMPAIGN ON THE PACIFIC COAST

Rev. Wm. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Knowing that you were busy with reports, Conference, etc., and not seeing any time to write, I have neglected letting you know about our campaign here in Orange. It is hard to give you a good idea of it by writing anyway.

We began our fifth week on Sunday night with 125 present. It was not a large crowd for Sunday night. The drop was due to several things. In the first place, Hargis was not in the pulpit, having a previous engagement to conduct the union service in Riverside. In the second place, the subject dealt with, "Law and Grace," with emphasis on the Sabbath, kept some away. In the third place, people have been coming pretty regularly, and were probably tired. Our highest attendance was two weeks ago Sunday night, the seventeenth, when we had 195. Last Sunday night it was 165. Our attendance during this week was over 100 every night.

Mr. Hargis' sermons surely are drawing the people out to the meetings. The whole town is talking about it, and know who we are and what we are doing. We have been received very cordially by most, and have, I believe, made a favorable impression.

We have let it be known from the first that we were Seventh Day Baptists, have explained that we are not Adventists—making free use of your tract on that subject. We have not kept the Sabbath hidden at all. Of course, that has caused some opposition. One man said to me on Sunday night as he left the tent, "You are deceiving the people." The "Four-Square" people, who put up a tent just around the corner during our first week, are boasting that when we leave they are going to tear down all we have done. A "New Covenant" mission makes the same assertion.

As far as definite results are concerned, we seem not to have much to report. But I believe that we have a few who will make a nucleus for further work after we take down the tent. These two weeks of studies will sift the crowd, for we are using four Sabbath studies among them. That will drive some away.

After we leave the tent, we are not just decided what to do. Some favor renting a church, some a store-room, some a vacant house, etc. We will know better after these two weeks what to plan on.

We have been highly complimented on the type of meeting we are putting on. We use much special music—sent down for the most part from Riverside. Every night we have an illustrated hymn, and a study of some great masterpiece of religious art from the screen. Brother Olney Moore has kindly given us the use of his stereopticon. We feel that these things have helped to get the crowd, and to hold their interest, and to prepare them each night to receive the message.

We have not been extravagant in our spending, and yet we have not hesitated to lay out what we had to in order to make our tent and grounds attractive, our seats comfortable, our programs interesting and uplifting, and to let people know through the newspapers and printed announcements that we are here. It has been an expensive proposition, but the funds are coming in from near and far, and the treasury is in good condition—or was the last I heard. I imagine that Brother Brewer, our chairman, will let you know about the finances in due time.

I am enclosing samples of the announcements that we have used. We have had fifty-five inches of display and "reader" advertising in the Orange, Santa Ana, and Anaheim papers, and about twice that amount of write-ups.

I do not know what else to say now, so will let this go as a semi-report. Wish you could be here to work with us, especially in the follow-up work, and to advise in the present campaign.

With kindest regards, I am yours in his service,

LESTER G. OSBORN.

535 S. Orange Street,
Orange, Calif.,
September 2, 1930.

THE MISSIONARY SECRETARY ON VACATION

In accordance with the action of the Board of Managers, at its last meeting, the missionary secretary is taking one month's vacation. So far as possible the work of the office during the month will stop, and that which must be looked after will be attended to by Pastor Carroll L. Hill, Ashaway, R. I.

ANNUAL REPORT OF THE MISSIONARY SOCIETY

CHINA

(Continued)

Annual Report of Rosa W. Palmborg
For Eleven Months, June 1, 1929, to May 1, 1930

As I am leaving China for my furlough on May 18, my report this year will necessarily cover only eleven months.

My furlough was due last year, but owing to the fact that I had no one who could take my place in carrying on the industrial work in my absence, I begged the privilege of waiting a year, which was granted.

Last year Doctor Crandall and her adopted daughter, Miss Phan, returned from America, and, after consulting for some time about it, we decided that Miss Phan could probably learn to take the oversight of the work and be the business manager. This she consented to do for a year, and spent two and a half months working with me, gradually assuming more and more responsibility, until at the beginning of May she took it all, only consulting with me occasionally. This gave me time to prepare for my journey and furlough.

I had already trained a girl to have a good deal of responsibility in cutting linen and another to give out the embroidery thread. Because I had trained these two, I had been able gradually to add to the number of workers till I had over sixty. I have a long waiting list, and more names come in for it, though they understand that it may mean two or three years before they can come to work.

More and more the Industrial Missions Center in Shanghai has monopolized our work. During the last year they have bought about two-thirds of it, the rest being sold by

friends in America or to different people locally. I have paid out to workers \$1,350.91 in wages during this time. I have put into the account for the upkeep of the church and house \$374.91, and we have \$230 more balance than eleven months ago (of course this is all in Mexican money not United States gold). This has raised the church and house account to over \$500. This fund I have deposited for three years at an interest of 8 per cent, hoping to keep it so indefinitely, so that the interest may pay for repairs and upkeep without drawing on any other mission money.

The Bible classes have been kept up regularly. During the year I have noticed a marked change in the attitude of the girls, which gave me hope for more results spiritually with them. With the help and cooperation of Mr. Eugene Davis, we were able to get Miss Woo, who has been such a help in the Girls' School, to pay us a visit from a Friday afternoon through Sabbath and Sunday. Before the girls left for home on Friday, she had a little talk with them in a social way, inviting them for the evening meeting, which many of them attended. Sabbath morning she spoke at the hospital, Sabbath afternoon at the church. Most of the girls were present that afternoon, and a few who had been talking of doing so for a long time, wrote their names as intending to join the church. Miss Woo's talks were Spirit-filled and convincing, and on Sunday afternoon a goodly number of my girls, after having received permission from their home people, took the same step, as did some hospital patients, both men and women, and some children who have been interested. All together there were thirty who wrote their names. Twenty of these were my girls, and I think others still will come before long. I can not express the joy I feel over it because for so long I had been praying and working for it, and seeing no tangible results till this real "shower" of blessing. Possibly not all of them will take the final step of baptism, but I feel sure some of them will. There is evidence that a radical change has taken place in the lives of some of them.

An interesting thing is that a Mrs. Zung, who joined the church at the time of the dedication, has been a bedridden invalid for about five years. Since becoming a Chris-

tian she has gradually recovered, and for a number of Sabbaths she has been able to walk the long distance from her home and back to attend church. All recognize that it is the result of her trust in the Lord and the resultant peace of heart.

My heart is sad about leaving at this time because of the awful condition of affairs in China. Renewed hostilities have broken out between the Nationalist Government and northern generals, and worse than that, immense bands of bandits are roaming the country, equipped with arms, looting, killing, and burning. Poor China! We can only pray for her poor people that they may turn to the light!

[Financial report in the *Year Book*.]

Church and Sabbath School at Liuhu

Reported by Dr. Grace I. Crandall

At the mission meeting I was asked to make some report of the condition of the church and Sabbath school at Liuhu.

The preaching has been done, as formerly, by Mr. Woo, Mr. Samuel Dzau, Doctor Thorngate, Doctor Palmborg, and myself, Mr. Eugene Davis and Mr. Crofoot and Mr. Toong coming out at regular intervals from Shanghai. Mr. Sung and the elder Mr. Dzau have also filled the pulpit sometimes.

We have services Friday evening at the church, Sabbath morning at the hospital, and Sabbath afternoon, Sabbath school and preaching service at the church. The attendance at all of these services is fairly good. Of course, the evening meeting is the smallest and the morning meeting is made up largely of outsiders, but the afternoon services are well attended, especially since meetings held by Miss Woo, of which you will read in other reports. The average attendance at this time is now probably about seventy or eighty. Many of these are the workers in Doctor Palmborg's industrial mission.

Besides the regular appointments and work in the hospital, clinic, and homes, the evangelistic workers carry on a service for children on Sundays in the church. Some of these children were among those who signed their names during Miss Woo's meetings, and are regular attendants at church and Sabbath school.

The present membership of the church is forty-two, and there are thirty-three probationers, thirty of whom signed their names during the special meetings. There have been no baptisms during the year, but it is planned to have baptism very soon.

There has been one death during the year, Mr. Toong's twenty-two year old daughter. She had tuberculosis, and had been sick for three years; so her death was not unexpected, but it was, nevertheless, very hard for Mr. and Mrs. Toong, and our hearts go out in sympathy to them. They have shown a very beautiful Christian spirit through it all. The funeral was quiet and reverent and the hopeful spirit of those who mourned was so different from the usual funeral here. The many people who listened to Mr. Davis' sermon and the music seemed impressed.

Knowing that we have the prayers of our friends at home, we send this report with the hope that another year may see greater advance in spiritual growth among us.

Sincerely yours,

GRACE I. CRANDALL.

II. HOLLAND

The appropriation for the Holland field has been the same as last year. The Seventh Day Baptist General Conference of Holland decides where the appropriation is most needed, but, as a matter of convenience in forwarding the funds, the entire amount is sent to Elder Velthuysen and by him distributed according to the plans for the year adopted by the General Conference of Holland.

There are four Seventh Day Baptist churches in Holland, and Elder G. Velthuysen of Amsterdam and Pieter Taekema of Nieuwe Pekela are the leaders in our mission work in that country. The secretary has always regretted that he could not keep in closer touch with these brethren and through them with the work, but evidently they are too busy in pursuing their tasks to write often. However, as far as correspondence shows, the plan of work in Holland during the last year has been much as in recent years. Elder Velthuysen is pastor of the Haarlem Church and is constantly reaching out to other towns and cities in his ministrations and care of the work, but he is not

able to give himself unreservedly to church and denominational affairs because his chief work now, as it has been for many years, is in connection with social reform throughout Holland and the countries of Europe. Brother Taekema is located in the north-eastern part of the kingdom and gives his entire time to the work, the plan being that he shall not only serve the church of which he is pastor, but in addition shall seek out Sabbath keepers throughout the kingdom and extend the cause in every way possible.

The Seventh Day Baptist churches of Holland, not content to live for themselves alone, continue to foster the mission work in Java as they have in past years.

For a number of years many in America, as well as our leaders in Holland, have been convinced that Holland offers one of the most inviting fields for Seventh Day Baptists. During the past year Mr. Samuel H. Davis, treasurer of this board, while on a trip to Europe visited Holland and saw some of the work being done, as well as the spirit manifested. While making this visit, he became deeply impressed with the possibilities of the work in that kingdom, and the even larger possibilities for work in adjoining countries if a greater portion of the time of Elder Velthuysen could be secured for shepherding the unshepherded Sabbath-keeping Baptists throughout Europe. This matter is worthy of careful consideration and the adoption of such plans as will meet the needs of the field.

III. AMERICAN TROPICS

Our missions in the American Tropics the last year, as in former years, have presented as difficult problems as those we have met in China, and at the base of these problems the same principles are involved—nationalism with its loyalties and democracy with its liberties. In the American Tropics, however, loyalty to race and racial ties is more prominent than nationalism (though that is not overlooked); but democracy and its liberties have become the intense longing of the heart in Latin America. It has long been thus in a measure, but in the last fifteen years lecturers of national and international repute have agitated these matters until all Latin America, as well as that part of it which we call the American

Tropics, is more or less sensitive over these problems and is intensely alert. The idea of a church based on democratic principles finds a ready welcome in many minds, but how to help these people conduct such churches is a problem of no small magnitude, and it becomes more difficult when racial questions are allowed to creep in and different ways of living and standards of life are prominent.

Missions have swung out into a new day, and those who would conduct missions in any part of Latin America, or in any foreign country today, must expect hard problems and setbacks, with much readjusting to meet the demands of the new day. Conditions must be studied, new methods adopted, and the loving humility of Christ exhibited.

The work in British Guiana, under the leadership of Rev. Royal R. Thorngate, together with Brother William A. Berry and other native helpers, has been strengthened at all points, Georgetown, Wakenaam, Huis't Dieren, Pomeroun, and Mallali.

Early in the year Brother Thorngate was advised by his physician that, on account of ill health, he should leave British Guiana and that it was not best for him to return. Upon receipt of this information, the board voted to release Mr. Thorngate, and he and his family arrived in this country, June 9.

The work in British Guiana is on a solid basis, but there is great need that another man be sent to the colony to assist and advise the native workers. Seventeen years we have labored to get the work where it is, and it should not be left to languish now, as it surely will if neglected.

In Jamaica Rev. D. Burdett Coon has been employed, as during the past three and one-half years. The board has made an appropriation to help the churches in Jamaica support Rev. H. Louis Mignott, and the New England Christian Endeavor Union has contributed \$20 per month for the support of Mr. N. A. Edwards as a native worker. The appropriation to aid in the support of Brother Mignott, by vote of the board, ended June 30, 1930.

The work in Jamaica has great possibilities, but it has presented grave problems; nevertheless, we hope for a brighter day.

(Continued next week.)

MONTHLY STATEMENT

S. H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

<i>Dr.</i>	
Balance on hand August 1, 1930	\$13,388.61
Mrs. George P. Kenyon, Missionary Society ..	5.00
J. Franklin Browne, missionary work	2.50
J. Franklin Browne, special—China famine sufferers	2.50
Royal R. Thorngate, refund	7.50
Albert S. Babcock, special—equipment Boys' School	5.00
Karl G. Stillman, special—equipment Boys' School	10.00
A friend, Missionary Society	2.00
A tithe, Missionary Society	10.00
Woman's Board, missionary debt	200.00
Mrs. M. M. Lanphear, Missionary Work	2.00
Industrial Mission, Liuho, China, missionary debt	69.00
Gift through Dr. Palmberg, missionary debt...	10.00
Fred Mauncy, Missionary Society	25.00
W. M. Mauncy, Missionary Society	15.00
Conference Sunday collections, Missionary Society	288.95
Onward Movement treasurer, Missionary Society	726.70
Mrs. J. H. Hurley, missionary debt	5.00
Edinburg, missionary debt	16.80
Dr. W. H. Tassell, missionary debt	10.00
Elsie L. Estee, missionary debt	3.00
Welton, interest on J. O. Babcock Bequest, Missionary Society	6.81
Group White Cloud girls, Jamaica	2.25
Seventh Day Baptist Christian Endeavor Union of New England, special, Jamaica native worker	20.00
Washington Trust Co., interest credit	14.82
	\$14,848.44

<i>Cr.</i>	
Wm. A. Berry, July salary, traveling expenses, etc.	\$ 30.00
Royal R. Thorngate, salary	93.75
D. Burdett Coon, July salary and traveling expenses	161.74
Special—Jamaica native worker ..	60.00
Wm. L. Burdick, July salary, traveling expenses and office supplies	195.20
Clerk hire	33.33
Ellis R. Lewis, July salary and traveling expenses	198.20
L. D. Seager, July salary	41.67
Verney A. Wilson, July salary	33.33
R. J. Severance, July salary	41.67
Clifford A. Beebe, July salary	25.00
W. L. Davis, July salary	25.00
John T. Babcock, July salary	16.67
E. H. Bottoms, July salary	33.33
James H. Hurley, July salary	33.33
Charles A. Pierce, work on Pacific Coast	125.00
D. Burdett Coon, special—debt on auto	15.00
Industrial Trust Co., draft—Girls' School, China	10,000.00
Ralph H. Coon, salary and traveling expenses ..	97.50
The National Geographic, account salary H. E. Davis	4.50
S. S. Powell, July salary	41.67
Marendaz Steamship and Tourist Agency, balance passage Miss Miriam Shaw	212.50
Rosa W. Palmberg, balance July salary	21.67
Miriam Shaw, balance funds in hand for traveling expenses	57.50
American Sabbath Tract Society, 300 reports to Conference	104.67
Alfred Loan Association, account salary H. E. Davis	12.00
Milton Bank, account salary Dr. Crandall	50.00
Treasurer's expenses	35.00

Total expenditures for month

Balance on hand September 1, 1930

\$11,789.23

3,059.21

\$14,848.44

Bills payable in September, about

\$ 3,600.00

Special funds referred to in last month's report now amount to \$2,720.84, including \$15 received special for equipment of Boys' School. Balance on hand September 1, 1930, \$3,059.21. Net balance above special funds \$338.37. Indebtedness to loans \$12,500. Net indebtedness \$12,161.63.
E. & O. E.

S. H. DAVIS,
Treasurer.

WORTH WHILE

DEAN ARTHUR E. MAIN

Our denomination was honorably represented at the Lausanne Conference on Faith and Order by Rev. Mr. Taekema and Dr. A. J. C. Bond.

It so happened that Dr. Bond and Dr. Robert Ashworth, a prominent Baptist minister, were quite closely associated at Lausanne and became very friendly.

Doctor Ashworth has become editor of the *Baptist* to the great satisfaction of many. He has invited Doctor Bond to contribute for the *Baptist* an article on Seventh Day Baptists. Of course this must be due to our having been represented at Lausanne, and in general to the well-known willingness of our people to have a share in Christian co-operation and to our membership in such movements as the Lausanne Conference, the Federal Council of Churches, and the World Alliance for Promoting International Peace Through the Churches.

Our people have always been in their ruling spirit and purpose broad-minded and warm-hearted. For example, in the early history of Newport, R. I., when the Baptist Church was without a pastor, the pastor of our church did for them the work of a shepherd until they could obtain a pastor.

Many of us, therefore, firmly believe that it is worth while to continue believing in and practicing the Christian spirit of co-operation when we can co-operate without the sacrifice of principles or the loss of freedom. Such leaders of thought and action as Doctor Ashworth and hundreds of others, neither ask nor expect us to do this.

Alfred, N. Y.
August, 1930.

Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures forever more.—*Psalms* 16: 11.

WOMAN'S WORK

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

THE MOTHER AND THE YOUNG CHILD

(Delivered by Mrs. Flo Van Horn of Lost Creek, W. Va., at the woman's hour breakfast of the General Conference, Sunday, August 24, 1930)

So full and so deep is the subject that has been assigned to me that I shall only endeavor to treat upon it as the most important phases present themselves to me at this moment and try to help the mother to develop and train her children in the best and wisest way from their babyhood until they reach adult years.

Indeed, whole libraries have been written upon this subject, and while no definite rules may be laid down for all cases, yet I will try to expand many of the ideas as they have presented themselves to me—a mother of four small children. It may be because of this last statement that I was chosen to write this paper, for surely the problems which present themselves from day to day as my children pass from one period to another are indeed unbalancing in their preponderance.

Theodore Roosevelt has said, "It is the mother and the mother only who is a better citizen even than the soldier who fights for his country." Believing this statement I feel that I am not making too strong a statement when I say that the mother is the one supreme asset of national life; she is more important by far than the successful statesman or business man or artist or scientist. After all, we can get along for the time being with an inferior quality of success in other lines, political, or business, or of any kind; because if there are failings in such matters we can make them good in the next generation; but if the mother does not do her duty, there will be either no next generation, or a generation that is worse than none at all. In other words, we can not as a nation get along at all if we haven't the right kind of home life. Such a life is not only the supreme duty but also the supreme reward of duty.

There is not time in this short discourse to dwell on a child's calendar, as it were, and to take up in detail food, habits, and right ideas, and so as a particular phase I shall select the one thing which I think is of most importance—Right Ideas or The Religion of Our Youth.

As we look into the face of a new born or yet quite young infant we are awed by his presence; our joy is restrained by his reverence and our lips are silenced before his wisdom. We listen to and try to heed every bit of advice given by both nurse and doctor, and through the following years watch with pride and joy the growing and developing boy or girl. But as the child grows older, some of his wisdom seems to depart; the knowledge of the divine disappears, and though he increases in age, to the eyes of his parents, he grows younger. He becomes less self-sufficient and more dependent. The world into which he has come seems to puzzle him. He asks questions and the knowledge that he at first appeared to have has deserted him, leaving a great capacity to learn and to be led.

We as parents, and I believe this should be the *parents and the young child*, begin to feel our responsibility, not only for clothing and food, which we have felt from the beginning, but for his thoughts and deeds. And now we must rely upon the great Physician, Jesus Christ.

From our past experiences and study's aid we have learned that to love God, obey, and strive with all that is within us to carry out his will, is not an easy thing to do, and so therefore to direct a life or lives is a task which we can not do alone.

Let us remember that a child's religion comes not from ideas which we teach him out of books, but from ideas he obtains from the people with whom he lives, from what they say in their unguarded moments, and from the spirit that animates their lives.

It is the spirit of our homes, our love, our patience, our corrections, and our atmosphere of helpfulness that count more than anything else in the world.

And right here, O people! let me urge you that you throw away catechisms, creeds, and dogmas and rather help to unfold, give your child the best of outward conditions, fresh air, and sunshine, pleasant compan-

ions, duties within his reach, and above all, let him see the religion of manhood from which he will take what he needs for his own religion.

Let us become imbued with the spirit of the words of Carlyle, "of this thing be certain, would'st thou plant for eternity? Then plant into the deep infinite faculties of man his fantasy and heart." In other words, show God to him in nature and in his own soul and rely upon the simple and natural religion in the home.

Children are quick to imitate and to respond to all that is good about them. As soon as they recognize that they themselves together with their parents make a true family, they are ready for the great discovery of the family of God.

Children should be taken to church at quite a young age; indeed, I believe they should be taken regularly from the first, and thus they will see that there is a common purpose which of course they will not understand at first but they will soon learn that it is a conduct performed at regular times and together. They will not comprehend the services, nor understand a word of what is said or sung, but they realize that a common thought and a common purpose is stirring many minds. They *will* realize that their parents are not the only ones who live for one another. Here a child gets a faint idea of humanity, of the brotherhood of man, and of the family of God.

Parents, take your children to church, to be sure, but take them also with you out into God's great open air. Lift them upon your shoulder so that they may peep into a bird's nest and feel the thrill of awe that comes to the pure in heart. Sit with them and make baskets out of burdocks and whistles out of willow.

Also, fond parents, teach your children to pray. They will not understand at first just how they can talk with God, but just here I am reminded of a story of a small boy who when he was put to bed used to see his mother's lips move as if she were talking to someone, and yet he could not hear the words. One night he asked her what she was doing and she said, "I am thanking God for my little boy and asking him to make him a good little boy." The child had always said a simple prayer, but now a new

idea came to him. "Can I ask God for anything?" he inquired. "Yes, my son," his mother said. Then the child prayed, "Please, God, do not let any burglars come into the house tonight." The mother did not correct him and he felt safer than ever before. Later when he became a man he had a different idea of prayer but he never outgrew the faith that God takes an interest in our affairs even if they be only a protection from burglars and the spiritual relation between God and him never deserted him.

And last but not least by any means, let us teach our youth about Jesus as though he were here upon earth today. Picture him as a manly man. Teach them that his strength lay not in helping himself but in helping others, in helping them by what he said to them, by what he did for them, and by the examples that he showed them, because he taught them to believe in God. He understood God because he was in sympathy with him and called him his Father. Then our boys and girls will think of their relationship with God as they do with their relationship with us.

In this perfect sympathy and trust will lie the secret of the religion of our childhood.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention The Layman Company, 730 Rush street, Chicago.

SEMI-ANNUAL MEETING

The Semi-Annual Meeting of the Northern Wisconsin and Minnesota churches will convene with the New Auburn, Wis., Church, October 10-12, 1930.

MRS. A. M. NORTH,
Corresponding Secretary.

YOUNG PEOPLE'S WORK

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

YOUNG PEOPLE'S PRE-CONFERENCE MEETING

BERTHA R. SUTTON

Monday, August 18, 1930, at 3 P. M. the young people's pre-conference meeting under the direction of Miss Marjorie Burdick was held in the "Methods Room" of Salem College.

Fellowship Through Song—led by Carroll Hill. Some of the songs were: "When I Survey the Wondrous Cross"; "Our God, Our Help in Ages Past"; "Lord Speak to Me, That I May Speak"; "I Would Be True."

After this we had Scripture reading and prayer. Next came an able address of welcome by Miss Thelma Davis of Salem. The response was as ably given by a student from Milton, whose name I failed to get.

Then Miss Marjorie Burdick gave us a fine talk of which the following are a few sentences which I kept: How can we help others unless we are Christian? We must have life to give life. We must study the gospels to know what Jesus' followers said and thought of Jesus if we "Resurrect His Ideals." We must know the Old Testament too. We must know Palestine and the Jews.

Then she gave us three passages of Scripture to think on, two of which follow: "Come follow me," "Why call ye me Lord, Lord, and do not what I say?"

Then we sang a song and went to the group study, dividing our representatives so as to have one in each group as far as possible.

I failed to get to the banquet but received the report that it was a wonderful candlelight service. Also that several Christian Endeavor societies reported and brought greetings, besides a lot of fine suggestions and inspiration given by those present.

At seven-thirty in the evening we met again in the "Methods Room" for a song service and a report from the four groups.

Worship—led by Carroll Hill (Beula Sutton reported this).

Service—by Kenneth Hulin. He used Bible verses to bring out the following points:

"He who would be great must be servant of all." Servant and what it means was discussed. It means minister. "Even as the Son of man came not to be ministered unto but to minister." Then we discussed how he ministered: (a) physically; (b) spiritually; (c) mentally — to those about him.

We discussed "It is more blessed to give than to receive." How shall we serve? From lessons taken from his disciples' lives we learned we should serve without striving; that strife is absolutely against Jesus' teaching. When Jesus took away anything he substituted something worth while. Likewise we must meet the abolishing of the saloon.

Last, we discussed Acts 3: 1-6. Give all we have and the best we have.

Instruction—Eldred Batson.

Give instruction to a wise man and he will grow wiser. Teach about the kingdom of God: Trust and revere God. To be and do good.

Who is commanded to impart instruction? (1) Every one of us; (2) teacher; (3) preacher.

Recreation and Fellowship—led by Rev. Harold Crandall.

Jesus approved of recreation: (1) Watched children at play in market place. (2) Went to wedding feast at Cana and took part. (3) Simon gave feast for him and he took part. (4) He approved of the feast for The Prodigal.

What to expect from recreation and fellowship: (1) Education by educational games, etc. (2) Refreshments not to be forgotten. (3) Recreation, both mentally and physically.

Each group had one of a committee of three to give these reports at the evening session.

During the afternoon and evening we had several selections of special music by folks of Salem. One I remember especially was by four young ladies. It

was entitled, "I Want to Cross Over." One song seemed especially appropriate for us young people to sing, "Follow the Gleam."

After the reports and announcements we were dismissed.

Berea, W. Va.

CONFERENCE ON WORSHIP

(Led by Carroll Hill)

BEULA L. SUTTON

In this discussion we divided worship into three groups, as follows: individual, group, and church.

Under the first, we decided by reading the Scripture that God is a Spirit, and they who worship him must worship him in spirit and in truth (John 4: 24). A spiritual man is a man alive to all things of God. Worship is a cheerful matter. And right here I would like to add one thought, and that is, we do not need long-faced Christianity today; what we need and what God wants is boys and girls, young men and women, who are happy, joyous, and clean-minded. This one thing, it seems to me, is keeping some of our young folks away from the church and its work.

Forms of worship: Prayer, song, reading of Scripture, meditation.

Where Jesus went to pray: Solitary place, desert, and on the mountain top.

This question was asked by our leader: What would be the result if each young person would come to Conference from a solitary place of prayer?

When Jesus prayed: in Gethsemane; before choosing his disciples.

What Jesus prayed: that God's will, not his, be done; for guidance.

Where Jesus prayed: in secret; with nature; in quiet places.

When Jesus prayed: morning, evening.

Family devotions of Jesus: habit of attending church; Jewish ceremonies; grace at meals.

Group worship: customary, song service.

Church worship includes: sincerity, loyalty, democracy, joy.

Our Bibles were used in this worship conference to tell us just how Jesus worshiped, and this conference was very in-

teresting; in fact, we did not have one-half the time we should have had.

Berea, W. Va.

A MILLION FOR MISSIONS

Christian Endeavor Topic for Sabbath Day,
September 27, 1930

DAILY READINGS

Sunday—Help preachers (Gal. 6: 6)

Monday—Help missionaries (Phil. 4: 10-19)

Tuesday—Help the poor (Matt. 6: 1-4)

Wednesday—Help carry out Jesus' command (Matt. 28: 18-20)

Thursday—Listen to the call of need (Acts 16: 8-15)

Friday—Give generously (2 Cor. 9: 1-8)

Sabbath Day—Topic: How would I spend \$1,000,000 for missions? (Luke 10: 25-37. Home and foreign missions)

When I began to study this topic, my first thought was this: a million dollars given to Seventh Day Baptist missions would revolutionize them. It would put the board out of debt. It would permit enlargement of the China mission, extensively as well as intensively. It would place needed workers in Jamaica, British Guiana, and Trinidad. It would permit expansion of our work in Holland. It would provide for the thorough investigation of missionary interests throughout the world. It would provide for the needy and pastorless mission fields in our own country. It would permit the launching of a nation-wide evangelistic campaign, such as is being carried on now on the Pacific Coast.

But are all these things true? Would a million dollars do these things?

In answer to this question we meet another one, as to what is the fundamental need of missions. Is it money or men?

If we had the money, could men be found?

Or, if we had the men, would the money be provided?

We can find the answer to this question in some facts of the past few years' experience.

It is true that there have been volunteers for the China field who could not be sent because of lack of funds.

It is also true that we might secure the full time of some of our workers in America and Holland, if they had adequate support. Several years ago Conference

recommended that the Missionary Board send its secretary around the world to investigate different mission fields with a view to entering them.

But over against those facts, place these:

Money was offered for several years to support a medical mission in Jamaica. Secretary Burdick carried the plea throughout the denomination for a doctor to take charge of that work, but he could not be found.

A few years ago a plea came from Sabbath keepers in Australia, that we send them a missionary; they would pay his salary, all we would need to do would be to get him there. But they had to plead in vain; where was the man?

The board has appropriations for a number of needy home fields: Iowa, the Western Association, Stonefort, perhaps others. These appropriations are not being used, or else not being used in full, and the work on those fields is steadily going down. The need is not for money; it is for men.

Money is now appropriated for a missionary at Georgetown. Unless a man is found, the money will be unused, but, worse than that, we will lose what we have gained in that country.

We have not yet got at the fundamental need of missions. We need money; we need men; but the real need is deeper. We need a missionary spirit in the hearts of our people. Then there would be no lack in either men or money. For there are Seventh Day Baptist young men and women to fill all the vacant places in the mission fields, and to open many new ones, if their hearts were only stirred to the need until they were ready to put themselves wholly in Christ's hands to help carry out his Great Commission. And there is Seventh Day Baptist money to meet these needs, if it were consecrated to God.

The first thing we need, then, is a missionary interest, and more of the spirit of Christ in our own hearts. I think, then, that that is the first place I would put my money.

I would use much of it for printing and distributing missionary information among all our people, and for the promotion of evangelism in our own country, as far

as possible with our dearth of workers, by providing more adequate support to those we have, that they might give more time to the work.

Then would be a good time to follow up with an investigation of mission fields, and the beginning of new work as opportunity opened up.

There are some things I would not do. I would not invest the money as a permanent endowment for missions. Permanent endowments are a good thing, but if we had the fundamental missionary interest, we would not need them. And the work is urgent; "the King's business requires haste"; souls will be lost while we wait for the interest on the money.

I would not pay up all the debt of the board, or undertake to support all of its work, for such a course would defeat its own ends. It would rob the people of the rich privilege of giving, and help them to lose their missionary interest.

I do not have a million dollars; neither do you. But what I have I can give, and give generously, and follow the same principles that I would with a million. And I have a life that I can give, and so have you.

We must remember the greatest need, the fundamental missionary interest and loyalty to Christ on which all else depends. Our lives must express the four-fold stewardship which Morton Swinney outlines for us in his message, which follows.

C. A. B.

STEWARDSHIP IN THE COMING YEAR

This year the stewardship superintendent's work will cover a larger field than in previous years. It will take in service in its various forms. As the year progresses, we will subdivide the term "service" and study it under the following topics: (a) Evangelism; (b) Stewardship of self, time, talents, money; (c) Serving the Church and Pastor; (d) Christian Citizenship; and (e) World Friendship.

We will strive to better understand the word "stewardship," to improve our own lives, to build up our society, to better carry on the work of our Savior, and to become better acquainted with the Young People's Board.

If your stewardship superintendent can help you at any time or in any way, feel free to call on him. He is anxious to help you.

You will hear more from him.

MORTON R. SWINNEY.

Niantic, Conn.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—By co-operating (1 Cor. 3: 1-11)
Monday—By personal consecration (2 Tim. 2: 1)
Tuesday—By more earnestness (1 Cor. 2: 7-12)
Wednesday—By using our talents (Matt. 25: 14-21)
Thursday—By winning our friends (John 1: 40-42)
Friday—By steadfastness (1 Cor. 15: 58)
Sabbath Day—Topic: How can we make our society go? (1 Cor. 12: 14-18)

Topic for Sabbath Day, September 27, 1930
FOR INTERMEDIATE SUCCESS

Definite Plans

The leader's plans for the prayer-meeting.

The chairman's plans for each committee.

The president's plans for business meetings.

Plans for new work in each committee.

Willing Workers

Willing to work in office or committee; willing to help plan and work the plans; willing to take special pains in preparing a program when you are appointed leader. Help in the church.

Boosters

Be I. C. E. Boosters. A company of boosters makes a cheerful, optimistic, and progressive society. Tell others what a wide awake society you are making yours.

Prayer

In all our purpose, plan, and pep, let us not leave out God. Put prayer into our meetings, into our quiet hour. Pray that our enthusiastic plans may be directed in the right way.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Here are two mission books for Junior superintendents which will be most help-

ful in helping to understand the people with whom our own Seventh Day Baptist missionaries are working in Jamaica and in China. "What Do You Know About China" by Sadie Mai Wilson (whom I had the great pleasure to hear at the International Convention of Religious Education at Toronto last June), and published by the Cokesbury Press of New York. "Porto Rican Neighbors," by Charles W. St. John, contains a collection of stories about children of Porto Rico and may be obtained from the Missionary Education Movement of the U. S. and Canada, New York.

LEAVE IT WITH HIM

Yes, leave it with him; the lilies all do,
And they grow;
They grow in the rain, and they grow in the dew—

Yes, they grow;
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light—

Still they grow.
They ask not your planting, they need not your care

As they grow.
Dropped down in the valley, the field—anywhere—
Yet they grow.

They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light—
Sweetly they grow.

The grasses are clothed and the ravens are fed
From his store;
But you who are loved and guarded and led,
How much more

Will he clothe you, and feed you, and give you his care!
Then, leave it with him; he has, everywhere,
Ample store.

Yes, leave it with him; 'tis more dear to his heart,
You will know,
Than the lilies that bloom or the flowers that start

'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with him, for you are his care—
You, you know.

—British Weekly.

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.—*Isaiah 25: 4.*

CHILDREN'S PAGE

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

THE FIRST SHIP IN THE FLEET

FRIEND-SHIP

RUTH 1: 16, 17

Junior Christian Endeavor Topic for Sabbath Day, September 27, 1930

MRS. HERBERT L. POLAN

Let the leader prepare a talk on the "fleet." Use topic card and prepare posters for each of the six lessons on the fleet. Use same size and color for each—some dark color, preferably blue, and then mount white sailed ships on each one, paint the name on each ship and something interesting about the lesson. Post these all along in one row together and have something about the leader and music on each one to interest the children in the coming meetings. Save these posters and they will make a nice exhibit for state or denominational gatherings. Blackboard Talk:

What is Friendship?

F	eeling	inding
R	real	easons
I	nterest in	n
E	very	ach
N	ighborly	ew
D	uty	ay
S	elf	o that
H	eld never	elpfulness
I	n	s
P	rominence	rogressing.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We have been camping this summer. It is lots of fun.

I accomplished one thing. I have learned to swim. I can swim about one hundred feet. But alas, we came home, and a man who taught swimming lessons at one of the lakes I went to, teaches everything different. But swimming, any way, is something.

Our puppy learned to swim, too. She is a little, shiny, black rat-terrier with four white paws. We call her Tinka—Tinka

Angelica, when she is good, but Tinka Pest, when she destroys a new stocking or something like that.

I am thirteen years old, and I suppose this is the last time I can write to you as I will soon pass out of the Junior Christian Endeavor into Intermediate. I have enjoyed Junior and benefited so much that I am not eager to leave.

Your friend,

ELIZABETH DALAND.

Milton, Wis.,

August 14, 1930.

DEAR ELIZABETH:

I delayed sending your letter on for a week so that it could be printed at the same time as Harriet Saunders' which came later, as you requested.

I am glad you have learned to swim, for I think it is something everyone should know. I never had much chance to learn to swim, and when I did try my head seemed to want to go down and my feet up in the air. I wish I had learned when I was your age.

Camping certainly is fun and I don't believe I'll ever get too old to enjoy it.

My brother and I once had a puppy but, although he was cute, he was so destructive that we had to get rid of him; in fact his surname should have been Pest most of the time.

Please do not stop writing for the Children's Page until you are much older than thirteen. It is not strictly a Junior page but for all boys and girls whatever their ages may be. Don't think of stopping until you are—well, at least one hundred years old.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

You probably remember me for I have written to you before and sent in a poem. I surely enjoy reading the SABBATH RECORDER. We have always taken it.

I like to go to Sabbath school. I have a very good teacher. Her name is Muriel Matthews.

Not long ago at Christian Endeavor we were asked to name our favorite book, and why we liked it. I like Western stories. The one I like best is "The Man of the Forest."

Another one of my favorite books is "Little Women."

I have a pony I ride every day. I like to ride her for she never bites, bucks, or kicks.

I must close now but will write again.

Best wishes from your friend,

RUTH GREEN.

Farina, Ill.,

August 19, 1930.

DEAR RUTH:

Indeed I do remember you and your poem, too, and was very glad to hear from you again. The more often you write the better I am pleased.

I like Western stories, too, but have never read "The Man of the Forest." Who is the author? I imagine Eleanor and I would like to read it. I still enjoy reading "Little Women" as well as she does.

Just as I wrote "pony" one of our young neighbors went by on his pony. The nearest I ever came to having a pony was a gentle farm horse, but it was great fun to ride him, and I think a pony would be even nicer.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

As I promised to write another letter sooner or later, I think I will do it now. I have asked some far-away friends to write also and I think they will get their letters in before I do.

We have been having a glorious vacation this year. My two sisters and I went to camp for two weeks and had a lovely time there. Our last night at camp our tent decided to have a rousing good time; so despite the fact that we were supposed to obey the rules of camp, we made all the noise we could and "then some." It all ended in a parade about the grounds and then we were quiet for a change.

There has been only one week this summer that we have not been away or had company and that week I pretty nearly "passed out," trying to make up my work in Vacation Bible School. I was graduated just the same.

In school, I will be entering high school this year. We have only eleven days of vacation left, but vacations during school are longer than last year's vacations.

Next week we are going to Rochester and to the Eastman Theater. We may go on to Lake Ontario and we may not.

All my own aunts visited us this summer except one in Colorado and I am afraid we won't see her for two years anyway.

My Ichabod is still in existence but he doesn't look the same. I can't tell you how many times my small brother has sampled parts of his anatomy, usually on the bed where the deed was done.

I am afraid I must close now and help feed the chickens.

Hope to see you here at Conference next year.

HARRIET LOUISE SAUNDERS.

Alfred, N. Y.,

August 22, 1930.

P. S.—I made a new friend by writing last time. We have been writing to each other ever since. She is Ruth Green of Farina, Ill.

DEAR HARRIET:

I was very much pleased to receive another of your good spicy letters, but I can only answer it briefly this week as I am already running over my allotted space. I'll try to write more later.

Yours sincerely,

MIZPAH S. GREENE.

DEAR FRIENDS in many homes from Canada to Florida, and from California to Massachusetts:

We are a scattered lot of folks aren't we? Our denomination is a scattered one, but once a year the leaders gather together somewhere and hold a General Conference. What a happy family reunion that is! This year, this very week, they are meeting in Salem, W. Va. The pleasant valley will not be as cool and green as usual, on account of the drouth, but I am sure that through the ivy framed church window the hillside beyond, dotted with its plain old gravestones, will be lovely and green. And the shady stretches of the parsonage lawn will be gay with tall dahlias. The Conference isn't all for grown-ups; the young people have an active part, and the children have interesting meetings. When I was a little girl, Conference came to the Nebraska town where we lived. How excited we were! We had

been getting ready all summer. There was a long shack built for a cafeteria and a big tent like a circus tent for the meetings. We didn't understand all the speeches and business, but we sat in the grass on the edge of the tent and minded peoples' babies, as all girls love to do, and felt that we were a part of the great meeting, and hoped that we might take a real part some day.

Good-by,

Your teacher,

MRS. JAMES STILLMAN.

Houston, Tex.

P. S.—We have a new pup, a saucy fox terrier. The more boys there are chasing him, the better he likes it. But there's one thing bad about Spotty. He isn't always polite to visitors. If he is glad to see someone, he jumps all around the guest and nearly trips him up, and scratches shoes and stockings, and makes himself very annoying. On the other hand, Spotty has decided that he does not like the ice-man, who is really quite a n-ice man indeed, and he, naughty Spotty, growls and snaps at the ice-man and when we scold him, he goes under the porch and sulks and sulks and sulks. It makes me think of the boy at our house, for sometimes, when Mr. Hood, who is one of the nicest men that small boys ever knew, comes to our house, the boy pounces on him and climbs on his lap and goes through his pockets and talks so loud and fast that the guest can't get a word in. And then when a stranger comes, and mother wants the boy to shake hands and speak courteously, he scowls and slides behind a chair, and when mother looks real cross, he sulks and sulks and sulks. Quite like Spotty. When company comes to your house, do you act like Spotty? Someday, I hope, Spotty will learn to meet all the good people who come to our gate, with one friendly little "Bow-wow" and a courteous wag of his stubby little tail.

SAVED BY A SONG

Recently there was related in my hearing the story of a young Christian soldier who at one time was left alone at his post of duty. While thus situated a strange feeling came over him, as if something were going

to happen, and he felt indeed very lonely. So he started to sing that song, "Jesus, Lover of My Soul." He kept on singing until he came to the last stanza, "Cover my defenseless head." After he was through singing a calm peace came over him and he felt relieved.

Some time later he attended a reunion for Confederate and Union soldiers. At this meeting he arose and told of this instance. When he was through speaking, a Confederate soldier got up and with great emotion told how that he had his gun ready to shoot him that night, but as he was ready to shoot this young man started to sing, so he thought he would let him finish the song first, but when he sang, "Cover my defenseless head," he decided not to shoot. Thus his life was spared.

As I listened to this my heart was touched. I thought "How wonderful are the ways God has of taking care of his people." I also thought, "If we could only sing in time of threatening danger or trial, how many anxious moments we should be spared!"

Dear one, are you standing alone for God in your home, or perhaps in your community? Does it seem at times that everybody is against you, and do you ever feel as if something terrible is going to happen? Possibly you have been in such a place and you did not know what to do, but you got through it some way. If ever you find yourself in such a place again, try to sing some comforting song or pray to God for strength to bear up under such occasions. God will never fail you and the result will be that that same sweet peace that came over this young soldier will come over you, and you will find yourself more than a conqueror through Jesus Christ.—*Marlboro M.*

Master and Lord,

Keep us today in thy presence.

Fence round our hearts with thy love and purity.

Teach us to love our fellow men
With a love that shall be thy love breaking into
the world through us.

Make us messengers of thy grace,
Ambassadors of God among men.
Make us doorways through which thou
Thyself mayest enter freely into the world.

—*Indian College Prayer Book.*

OUR PULPIT

JESUS AND THE SHUT DOOR

REV. A. J. C. BOND

Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, SEPTEMBER 27, 1930
(Preached at General Conference Sabbath morning)

Texts: Jesus cometh, the doors being shut, and stood in the midst.—John 20: 26.

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him.—Revelation 3: 20.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

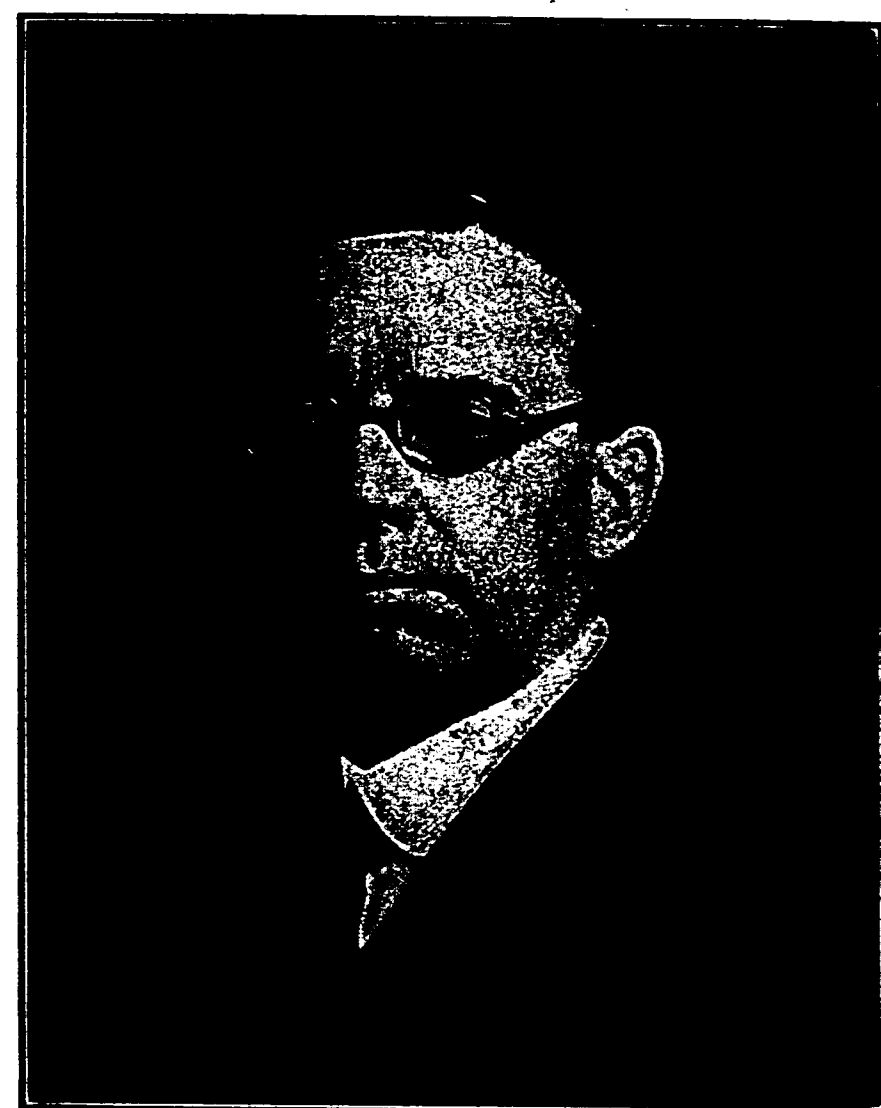
HYMN

CLOSING PRAYER

the room from which they had barred all possible comers but themselves. At the second door Jesus stands, and knocks, and calls, seeking entrance, but this door successfully bars him out.

It will be interesting and I trust profitable to study these two verses of Scripture so similar in some respects, and yet so opposite in their essential implications. What makes the difference? Why is it that Jesus can pass one locked door and not another? Can not the Christ enter every door? Is there any place in the universe of God where his Son can not come? Let us see.

The first scene pictures the disciples who, after the resurrection of Jesus, were huddled



I am using two texts today, each of which gives us an interesting picture of Christ. In each picture there is a door, and both doors are shut. When we pass beyond the statement of these simple details, common to both pictures, we suddenly discover a difference, strange and arresting. Jesus passes the first door, and appears to the perplexed disciples, who supposed no one could enter

dled together in a Jerusalem home fearful of what the slayers of their Master might do to them. Suffering from physical fear, they were also confused in mind and troubled in heart. In fact their physical fear was due to their failure to understand. Before his death Jesus had sought to prepare them for this trying hour, but they could not understand him then, and they are

therefore perplexed and puzzled now. It had been rumored that he had been seen by some women, and by two of his disciples on the way to Emmaus; but these facts did not give them a feeling of security, or supply them with sufficient courage to face a hostile community. Troubled and fearful, they had locked themselves in the room, or rather had locked every one else out.

Then we read: "Jesus cometh, the doors being shut, and stood in the midst." The conclusion which the mind immediately reaches is that Christ can not be kept out of any situation. Let us consider the question in this light for a few moments and see whether there is sufficient evidence to establish our conclusion.

Consider the situation of the home. Many homes in our day have shut the door against Christ, but have they succeeded in keeping him out, or in silencing his appeal?

A young husband and wife bind themselves together to build a home. They are strong and capable, and believe themselves to be self sufficient. Their income is sufficient to insure them against the irksomeness of life's inconveniences. They love children and plan to have a convenient number, but the words "vicarious sacrifice" have no place in their vocabulary, and its experience in their lives and in the lives of their children they will beautifully avoid. Then one day something happens to destroy the placid serenity of that vapid existence. Some disappointment, some tragedy overtakes them, and they are driven back upon themselves. Suddenly that world which they had built for themselves, beautiful to contemplate in the sunlight but without foundations sufficient for the storms that will come, crumbles at their feet. They had dismissed religion as being unable to contribute anything to their joy or comfort. In fact it seemed to cast a gloom over their home which was to be free from inhibitions and self-sacrifice.

At such a moment, the doors being shut, Jesus appears in the midst. It may be a bubbling, prattling babe, or a bright and growing son or daughter with sobering questions, which brings to the parents a sense of the emptiness of their lives and the barrenness of the home. Luxury and softness will not suffice to meet the deeper needs of the children. Fortunate indeed are the

parents who realize this fact, and thus become concerned for the highest interests of their own sons and daughters. At such a time, although the doors may be closed, Jesus will surely appear.

It is not only the newly-established homes whose doors are shut against the Christ. Many parents brought up in a religious atmosphere, and having started out to establish a Christian home, in middle life are closing the doors of their home against religion. Surrounded by physical comforts they develop a comfortable philosophy. They resolve to "hear no evil, see no evil, think no evil" like the monkeys. Perhaps they repeat to themselves, "every day in every way growing better and better," until it acts like a moral opiate. Or, as some will say, "God is love, and love is all, there is no ill and sin is nil."

Edith Wharton says that it is as if the demons of sorrow and evil which middle-aged mothers were determined to evade were casting their hungry shadows on the young.

"After all," she continues, "somebody in every family had to remember now and then that such things as wickedness, suffering, and death had not yet been banished from the earth; and with all those bright-complexioned white-haired mothers mailed in massage and optimism, and behaving as if they had never heard anything but the good and the beautiful, perhaps their children had to serve as vicarious sacrifices."

Sometimes parents who are religious and who want their children to be Christians, would have their children escape certain sacrifices which they themselves have had to make for the sake of truth. They expect to follow through to the end certain religious practices in which they have grown up, but they do not expect *their children* to be bound by them, since they may interfere with their worldly success. Then they awake to the fact that conscience is being destroyed and the moral sensibilities dulled, and the future usefulness and eternal happiness of their children are being jeopardized. But we can not close our homes against Christ. He comes since the days of his fleshly departure in the form of the "other Comforter," the "Spirit of Truth," which convicts the world in respect "of sin and righteousness and of judgment."

Close the doors of your home, if you desire. Make it self-sufficient. But those questions of principle which Christ revealed will come in. "Jesus cometh, the doors being shut, and stood in the midst."

Think for a moment of the situation of business. Following the war our government adopted the slogan, "Back to normalcy." And by some this was made to read, "Business as before." "Business is business" we say, and some go as far as to say that business and religion will not mix. But in the midst of all this effort to close the doors of business against Christ, behold, he appears. Service clubs seek to carry his principles into the business and professional world, employers make working conditions more humane, and labor responds more readily to the public welfare. In many places and in various ways the principles of the penniless teacher of Palestine are making their way into the circles of business. I am aware of the fact that much so-called service is enlightened self-interest. But much of it is due to a more fundamental cause. "Jesus cometh, the doors being shut, and stood in the midst."

Another realm in which the doors have been closed against Christ is in the sphere of our pleasures. All sorts of ready-made diversions and entertainments are set before us, cheap of course in price, but cheap also in character and quality. Christ is shut out by those who regularly engage in these commercialized pleasures, as he is by those who provide them. But by and by men awake to the fact that they are losing their capacity for enjoyment. Their pleasures begin to cloy and pall.

The following is taken from an editorial in the *Christian Century*:

A few nights ago the writer of these lines, in an effort to keep a somewhat complicated travel schedule, had occasion to ride for thirty or forty miles across a part of the state of New York in the automobile of a young business man. In the intimacy of the closed car, the driver began to talk of his home, his varied interests, his social experiences. He told, with enthusiasm, of the discovery which he and his wife had made of the satisfaction to be derived from spending evenings at home reading. "We've come to the point," he said, "where we've just about exhausted the ways of having a good time. There's a crowd of us have played around together for years—gone to the theater together, gone on outings together, played cards together, danced to-

gether. All that sort of thing. The other night we were over at the home of one of the group. We started playing bridge, but after a couple of hands of that everybody had had enough. Then somebody turned on the radio, and we danced through a couple of numbers. And then we just sat and looked at each other until finally Bill, who was the host, said, "What the — shall we do now?"

They had exhausted all known ways of having a good time. Poverty stricken socially, the situation had become pathetic. A swifter round would but increase the life-destroying malady.

The only remedy is to tap new springs of life. New interests must be discovered and cultivated. And here again evidence is not wanting that people are discriminating in their choice of diversions, and are seeking such pleasures as will satisfy increasingly as life's shallowness is swallowed up in the depths of divine blessedness. "Jesus cometh, the doors being shut, and stood in the midst."

In dealing with international relations, if anywhere, it would seem Jesus has been successfully shut out. Suspicion, envy, and hatred have played the chief part in considering the relationship of nations with each other. The right of each nation to look out for its own interests without any thought of the welfare of other nations has always been accepted as perfectly ethical. To do otherwise has been considered a sign of weakness. Force has been the recognized arbiter between nations, and war the legitimate means by which governments have increased their territory, advanced their commerce, and made for themselves a place in the sun. Yes, certainly in the dealings of nations with one another Jesus has been left out of the account. Into these relationships we have said his spirit will not carry, and here his principles will not work. Thus the doors were closed against Christ in all dealings of nation with nation. Then—Jesus cometh, the doors being shut, and stood in the midst.

Reference is made in the following editorial taken from the *New York Times*, to the recent meeting in London of over three hundred bishops of the Anglican Church, including sixty bishops of the Protestant Episcopal Church.

There were great searchings of heart at the Lambeth Conference. And there were great resolves of heart, chief of which was the "the

Christian Church of every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration."

If this were lived up to by all the members of that particular church around the globe, and they were joined by all the members of the other Christian churches, the end of war would be assured. The moral and the economic sanctions against it would drive it at least beyond the borders of Christendom.

We come back to our original question and answer it in the affirmative. There is no situation in life from which Christ can be successfully barred. Christ is inevitable, unavoidable; you can not stop or stay him. It is nothing to him that doors are shut.

"You will draw a curtain over the dawn and stay the sunrise before you will banish the inevitable Christ. You may as well try to stifle the coming springtide as to try to bar out the coming of Jesus." This is forever and everywhere the glorious message of the risen Christ.

There is no situation into which he can not enter, and no circumstance in our life that he can not meet—whether under the fig tree of thoughtful meditation with Nathanael or the gourd vine of dour petulance with Jonah, whether under the juniper tree of despondency with Elijah or with Moses at the flaming bush of life's challenging call, or whether as with Jacob there be nothing o'er head save the silent solicitous stars, he is there, was there before us, preparing the way for our spiritual growth and for the progress of the kingdom. We know not what awaits us in the future, but we know that he will have been there before us when we arrive.

Before anyone has brought our case to his attention, or before we have thought to call upon him ourselves, Jesus sees and knows, and his grace is outpoured upon us. Our trouble may be with financial problems—he knows the answer; or questions of life-adjustment—he holds the key. In sickness or in sorrow he prepares the way before us. In health and success and worthy achievement he will save us from selfishness, and in his approving presence we may find satisfaction and holy joy. Even when the vicissitudes of life bring bereavement and the pain of parting with loved ones, in the valley

of the shadow of death, he will be with us. And in that land beyond the shadows he had gone before to prepare a place for our departed loved ones before he called them home.

There is nothing in human experience of which he has not taken account, and no circumstance of our life which he will not bless with his presence. In his love we confidently rest, and without fear we face the future because his knowledge outruns our experience. We can not come to a place in life where he has not been.

On one occasion, when many who followed with them for a time turned back, Jesus said to his disciples, "Will you also go away?" Answering for that whole group of the inner circle who knew Jesus most intimately, Peter said, "To whom shall we go, thou hast the words of eternal life." Puzzled and perplexed they might be, torn by doubt and disappointed almost unto despair, still they would cling to him whom they had come to know and to love. It was this intimate contact with a personality of poise and power and its inspiring fellowship that sustained them in the hour of darkness and apparent defeat. And when after the resurrection it was demonstrated to them that that fellowship was to continue unbroken and even enriched by an intimacy unknown to them when Jesus walked with them in the flesh, their joy was complete. In that fellowship they could meet any situation with confidence, and triumph over every difficulty however great.

"My peace I give unto you" had been his parting message. In the gloomy silence of their sorrow and peril these words may have seemed to the disciples as a mockery. But the presence now of the risen Christ, able to penetrate closed doors to speak to them words of peace, called them back from all such petulance. What a heartening message to his disciples then; what a heartening message now. Jesus cometh, the doors being shut, and stood in their midst.

But what about our second text. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come into him." It would seem that here is one door which Jesus may not enter at will; one place where his presence may not come except the door be opened. Can

this be true if all we have been saying is true?

All we have been saying is true. There is no circumstance of life where Jesus can not come, no human experience into which his presence may not enter. Only the human will can bar him from the individual human heart. He is there always with his loving presence in every situation of life, no matter how obscure the place or how dark the hour, or how solid the walls of circumstance, but he can not violate the human will or override personality. This may seem like life's greatest tragedy. The greatest tragedies of life do occur because men do not open the door of their hearts to the waiting Christ. On the other hand, there is no blessing that can come to any being equal to the privilege of opening the door to Christ and inviting him to be our guest. Man is the only being that can open the door of his own heart for Christ to come in. That would not be his privilege were Christ able to force an entrance. It is not by an arbitrary choice of Jesus that this condition obtains. It is due to the character of man made in the image of God. An important element in personality is the power of choice. To make right choices enriches personality. The things that affect personality most profoundly are the things one does of his own volition.

Schools can not educate a student, nor can libraries or equipment. You can lead a horse to water but you can not make him drink, and you can send a boy to college but you can not make him think. It is a matter of choice and will with the student (granting he has the capacity of course) as to the reception truth will receive in his mind.

It is a matter of choice and will with us as to the reception Christ receives when he appears. And he does appear. No door can bar him from our presence. But when he has secured our ear and engaged our thought he can but subject himself to our will. Our two texts are not contradictory, but rather, they are complementary. In Holman Hunt's picture of Christ at the door, Jesus is kept waiting outside because the one who dwells within will not open the door. That is indeed a sad picture. But there is another fact set forth in this masterpiece which carries hope and confidence

to the heart of mankind. No thickest growth of briars or brush or sharpest thorn can choke his path to the door of the heart. The greatest tragedy of life is to close the door of our heart more closely when we have been made aware of his presence. Life's crowning glory is to open wide the heart that Jesus may come in.

Into my heart,
 Into my heart,
 Come into my heart, Lord Jesus:
 Come in today,
 Come in to stay,
 Come into my heart, Lord Jesus.

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.

Brevity is the soul of modern journalism. A budding journalist was told never to use two words where one would do. He carried out this advice in his report of a fatal accident in the following manner:

"John Jones struck a match to see if there was any gasoline in his tank. There was. Age sixty-five."—*Selected.*

**STATEMENT ONWARD MOVEMENT
 TREASURER AUGUST, 1930**

<i>Receipts</i>		July 1, 1930 to August 31, 1930	August, 1930
Adams Center			
Albion			
Alfred, First	\$ 82.21	\$ 244.35	
Alfred, Second		42.50	
Andover		15.30	
Attalla			
Battle Creek		2.00	
Berlin			
Boulder			
Brookfield, First			
Brookfield, Second			
Carlton		11.00	
Chicago			
Denver		25.00	
De Ruyter			
Detroit			
Dodge Center		21.00	
Edinburg	\$ 6.50		
Special	16.80		
	\$ 23.30	28.15	
Exeland			
Farina			
Fouke			
Friendship			
Genesee, First			
Gentry			
Hammond		10.00	
Hartsville			
Hebron, First		10.00	
Hebron, Second			
Hopkinton, First, Christian Endeavor society, special	6.00	24.00	
Hopkinton, Second			
Independence			
Jackson Center			
Little Prairie			
Los Angeles			
Lost Creek			
Marlboro			
Middle Island			
Milton	\$ 115.64		
Special	9.00		
	\$ 124.64	229.39	
Milton Junction		329.18	
New Auburn			
New York City	\$ 15.15		
Special	10.00		
	\$ 25.15	25.15	
North Loup			
Nortonville			
Pawcatuck	\$ 350.00		
Christian Endeavor society, special		7.00	
Junior Christian Endeavor society, special		2.00	
	\$ 359.00	736.00	

Piscataway		30.00	
Plainfield		133.00	
Portville	10.00	10.00	
Richburg			
Ritchie			
Riverside			
Roanoke			
Rockville Christian Endeavor society, special	2.00	20.15	
Salem	555.00	555.00	
Salemville			
Scio			
Scott			
Shiloh			
Stonefort		20.00	
Syracuse			
Verona			
Walworth			
Washington			
Waterford Christian Endeavor society, special	3.00	12.00	
Wellsville			
Welton	\$ 125.00		
Interest J. O. Babcock bequest, special	13.62		
Mrs. J. H. Hurley, special	5.00		
	\$ 143.62	143.62	
West Edmeston		25.00	
White Cloud, small girls, special	2.25	27.25	
Individuals			
W. H. Tassell, M. D., special	\$ 10.00		
Elsie L. Estee, special	3.00		
	\$ 13.00	45.66	
Interest	9.29	9.29	
		\$2,783.99	

Disbursements

Missionary Society	\$ 726.70		
Specials	63.86	\$ 790.56	
Tract Society	\$ 175.24		
Specials	16.81	192.05	
Sabbath School Board		85.02	
Young People's Board	\$ 40.30		
Special	9.00	49.30	
Woman's Board		11.18	
Ministerial Relief		89.44	
Education Society		33.54	
Historical Society		11.18	
Scholarships and Fellowships		26.91	
General Conference		100.49	
		\$1,389.67	

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
 Westerly, R. I.,
 September 1, 1930.

"No man is born into this world whose work is not born with him."

Lone Sabbath Keepers' Page

SPIRITUAL NEEDS OF THE LONE SABBATH KEEPERS

MRS. ELLEN W. SOCWELL RAMSEY

(Given in the program of the L. S. K. Auxillary at Conference)

How we as a denomination are to care for the spiritual needs of the lone Sabbath keepers is a complex problem.

In the first place Sabbath keepers are so unreasonable and short sighted when they break away from home and church ties. It has always been the case that monetary gain gets the better of their religious ties and desires.

Some of my earliest remembrances are of seeing members of our Seventh Day Baptist churches going with prairie schooners to new locations in the far West, where, on the prairies of Nebraska, Minnesota, Kansas, or the Dakotas, they would be miles and miles from any other Sabbath keepers. Little children were often in these prairie schooners, who needed the environments of the Sabbath and Sabbath-keeping communities. Too often the parents became careless and lax in the proper observance of the Sabbath. And the children, where are they? Lost to the Sabbath, and many of them, now old men and women, are keeping Sunday or no day at all, and remember the Sabbath as only a dream. The wide prairies of the West, Southwest, and Northwest are one immense graveyard of those who foolishly thought to bring up families of Seventh Day Baptist children away from people of like faith.

Others looked into the future with more of the "faith of our fathers," and struggled for homes near older settlements or made new settlements. And today the spires of various churches are pointing heavenward and the Sabbath is being observed, here and there over this western country. But still people never seem to be satisfied and there are many who are far, far from other Sabbath keepers.

The care of their spiritual needs must, in a measure, it seems to me, fall upon the pastor and lay members of the churches

nearest to them. In these days of automobiles, far separated points do not seem so far apart, and it would be easy for many of our people to include home mission work in their pleasure trips. Tourist cars from all of these eastern states are not uncommon sights upon our Iowa highways, and I often wonder if they are Seventh Day Baptists out for pleasure, and if so, why they do not make themselves known to the lonely Sabbath keepers all over our broad land. In the almost forty years I have spent as a lone Sabbath keeper, there have been many lonesome hours for the sight of a good Seventh Day Baptist face, and many times have I sat with Elijah under his juniper tree, or got swallowed by Jonah's whale.

I am only *one* of many such. Do not hesitate to do a little mission work because you are not a preacher or a preacher's wife. Just common folks are as welcome in these scattered homes as the preacher. Take your car and do some of this traveling for the Lord, with the same zest that you drive to the county or state fair, club meeting, or to a committee, board, or commission meeting. Take a few days or a month of your time and see what you can do for the Lord. Pastors as well as lay members can do this and revolutionize conditions, especially in the Southwest. Mission stations can be established in this country as well as in foreign lands. We hear of scattered Sabbath keepers in foreign lands and at once the question comes "Shall we undertake to care for that field?" while here at home the fields are white but they are passed up year after year, and the possible new Sabbath keepers are denied all knowledge of the Bible Sabbath. Put a little leaven of home missions into your bread of life affairs and see what it will bring forth. A few hours' driving on a mission trip will not hurt you any more than will an exclusively pleasure trip. And as you pay your own way for pleasures, do so for the Lord. Do not ask our boards for traveling expenses, but donate. Be your own secretary. Pay for gas, eats, and sleeps out of your own pockets. Rough it with our lonely people if necessary.

"The Lord loveth a cheerful giver," but we are too prone to want to be *paid* for all we do, and to sleep in nice beds, and eat at finely appointed tables, keep our hands soft and white and wear nice clothing. I fear that some time the Master will have a house cleaning that will astonish many, for, until we are willing to do as he and the disciples did we shall stay right where we are and some time we shall be thrown out of the temple. Being on mission work sometimes means that your life may be given as well as time and labor. This may be the case on home fields as well as foreign. My beloved brother, the late Rev. Eugene H. Socwell, was a great lover of, and an indefatigable laborer in home missions, but because of age and health had decided to give up all active labor. Then came the call from the Little Prairie Church, last fall. The call was so insistent even after he had said he could not go that he told us he believed God was calling him, and he went, in spite of our pleading to the contrary. Day by day the Lord spoke to him through his failing heart, but he never faltered nor made complaint. The people loved him and needed him, and he loved them and his work, and so he continued until one day he fell asleep, to receive his reward, and the Little Prairie Church will always remember the man of God who gave his life for them.

Years ago there came a man toiling among and over these West Virginia hills. A stranger and alone, he went here and there afoot, horseback, or any way he could. Tramping day after day, alone, weary and footsore, hungry, and haggard for want of sleep, but still he toiled on, passing many a night in the open, with the brown earth for his bed and the sky for his covering. The north star and God were his guides and his paths were paths of peace. He did not travel at his ease at the other fellow's expense. It was God's work and Amos R. Wells went forward in it, asking for nothing for himself. But because of him, do not these West Virginia mountains leap for joy? This General Conference here today is the affirmative reply.

When we as Seventh Day Baptists, individually and denominationally, estab-

lish and properly maintain home missions, then and not until then will the problem of caring for the spiritual needs of our lone Sabbath keepers be solved.

LONE SABBATH KEEPERS' OPPORTUNITIES

(A Conference paper given at the L. S. K. hour)

LOIS R. FAY

It gave me pleasure to receive an invitation to contribute to the program of the 1930 Conference. I have read with interest about the beauty of the West Virginia hills, and wonder how they compare with those of New England. A statement came to my ears recently, that the average elevation of the West Virginia mountains is higher than any other state east of the Rockies, and I wondered if this is true.

The subject suggested for me to discuss at this time was "Opportunities of Lone Sabbath Keepers."

Sometimes people who are born in hill-country homes feel that they lack opportunity. The whistle of a distant train, and the whirr of passing motors seem to call and beckon, "Come away; come away to fields of opportunity!" But those who have responded to such calls with impetuous haste have come unexpectedly to a time when they would give anything for a chance to inhale the sweet aroma of the shaded wooded mountainside, which testifies to the truth of God's creation and salvation through sacrifice.

A few years ago the idea that dwellers in solitary places lacked opportunity seemed much more prevalent than at present. Now city dwellers are rushing to the countryside. Even in the winter-time their man-made cities are intolerable in some respects.

It is because of proximity to divine truth that the opportunities are important in solitary places, yet those opportunities are different to Sabbath keepers than to ordinary mortals, and sometimes peculiarly difficult.

In common with ordinary mortals, Sabbath keepers have temporal opportunities, of gaining an honest living, free from debt or other reproach, with this added impetus, that whereas ordinary mortals will buy, sell, play, and work without any Sabbath conscience, Sabbath keepers devote the Sabbath to spiritual and bodily rest.

I see a tendency to let the tempter convince us that this Sabbath conscience is a hindrance, instead of an impetus. This tendency is short-sighted and dwarfing to growth.

The conscience that feels that God blessed and sanctified the seventh day as the Sabbath is an impetus to the best in life, and not a hindrance.

It lessens our propinquity to shallow and corrupting companions and makes more secure our contact with God's purposes.

This is in itself a great opportunity, more of a spiritual nature—and all the more worth while—than of a temporal nature. To separate our souls from the continuous rush of finite commerce, and refresh them with communion with the Infinite is a rich opportunity, which fits us for the great and noble work of commemorating and perpetuating the knowledge of the Sabbath of Jehovah.

Our temporal opportunities are interwoven with our important spiritual opportunities. If we occasion reproach by any small temporal dealing, it weakens the important spiritual victory.

It seems to be easy at the present time to hinder the great spiritual growth of God's kingdom by little temporal weaknesses; easy to bear the fruits of the spirit for vain show than for the edification of normal Christian life; easy to be a nominal Christian in social gatherings than to be a genuine Christian in the home. By neglecting such apparently small opportunities for doing good, great opportunities are neglected, and ultimate success is undermined.

This year—1930—is an important one here in Massachusetts. People are absorbed in commemorating the settling of Boston, three hundred years ago, and other historical events in different cities and towns.

To me these secular events are not as important as commemorating and perpetuating the Sabbath of Jehovah. It is interesting to read tablets, markers, and booklets commemorating different occurrences of a secular nature, but more so to know that in certain places lived devoted souls perpetuating the knowledge of the Sabbath.

But the opportunities for commemorating the Sabbath and perpetuating knowledge of

it are different from secular celebrations. Not by festivity and gaming is the Sabbath perpetuated, but by rest, re-creation and inspiration of soul gained by spending quiet hours with God's presence.

In my opinion it is our greatest opportunity—this living of the inspiration of a devoted Sabbath conscience so that we may earn our Lord's "Well done, good and faithful servant." If we fail in this time and place; if our light fades and expires, then others will be commissioned to the work. Others will be the human agents of divine grace, instead of ourselves.

The new calendar, proposed to destroy the continuity of the seven-day-week, is an important phase of our great opportunity. Let us seek divine wisdom that we may ably defend God's gift to mankind and help place truth forever on the throne, with the courage of servants of God. This crisis demands mathematical and astronomical skill, as well as spiritual inspiration and courage.

In pursuing our peculiar opportunities, accompanied as they are apt to be by privation, financial shortage, and loss of friends, dependence upon God is necessary, for he never fails to help in a crisis. Though scattered far and wide, lone Sabbath keepers have a common aim. Some of us live months, perhaps years, without sight of other Sabbath-keeping faces. When Conference or association times come, and we are unable to attend, then the lonesome feeling is the strongest; but the mail brings occasional reports from others, with added cheer and interest. It is a mistake to neglect to communicate, in giving and receiving through our mail opportunities, for unguarded and unused, some labor upheaval might rob us of even our mail privileges.

Let us remember it is often in the homes—aye, in the closed chambers of our homes and of our hearts—that the great questions in the world's history are decided. Let us remember to start the fruits of the spirit growing there, and the harvest of life will be influenced thereby.

If this paper is read on the first day of Conference, August 19, it will be on a day that I am summoned to appear in court as a witness on an important trespass case. When this case first came up, circumstances were such that it would have to be heard before

the judge on the Sabbath or else be postponed a month. I felt I would prefer it be postponed, than to have to go as witness on the Sabbath, but left it with God; and he is bringing it through according to my prayer, just as he often does—not always, because sometimes I do not see as he sees. I cite this as demonstrating how closely God's plans and ours are interwoven, and how our work will surely be blessed if it is in harmony with his.

THE CHURCH AS A PROMOTER

DR. PAUL C. SAUNDERS

(Moderator's address at the Western Association meeting, Alfred Station, N. Y.)

In preparing the moderator's address for this Western Association meeting I have taken my thoughts and inspiration from the writings of a chemist, Dr. E. E. Slosson, "The Sermons of a Chemist." I have both quoted and adopted many of his thoughts which follow.

Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Luke 13: 20, 21.

The complaint is often made that the work of the Church is being taken from it by the State and kindred organizations and that the Church does not function in the completeness that it did a century ago. These statements contain sound justification, but the complaints contain none. One of the functions of the Church is to discover new duties, to develop new extensions of old ethical principles, to apply them, to teach them. In business circles the man who fills this office is called a promoter. He is a man well endowed, of deeper insight into conditions and possibilities, who discovers new openings in business, who starts new enterprises and places them on a sound financial basis.

What the promoter is in the business world, the Church is in the ethical world. It has been and always should be the pioneer. The Church aggressive means that small minority which, led by religious zeal, undertakes tasks which seem foolish to the world, at least for the first few hundred years. That any person should devote his life to the care of the

sick, and permanently disabled; that buildings should be erected for the blind and deaf and insane, all appeared very strange and vain at first. Now every civilized state provides for them. These institutions were started by men of aspiration and inspiration in the face of ridicule and contempt, but are maintained now by ordinary men of average ideals. Numerous fraternal societies, sometimes composed and controlled by men who are not so-called religious, are doing very efficiently the kind of work started by the Church or as a result of its inspiration.

The Church is not designed to do all the good work of the world, but merely to show how it should be done, and the more it can get out of those not in sympathy with its newer and higher ideals the better.

The Church has not only been a leader in religious matters but in education. Our colleges and universities owe the debt of their existence to the Church because it was here that education had its birth. The world laughed at the Church for centuries because it hoarded books and wasted time in copying and studying the Greeks and Romans. Instead of following the ancient profession of fighting, they illustrated manuscript, painted walls, composed music. Schools and colleges are now supported by all the people. Everybody, whether fond of reading or not, recognizes the usefulness of printing presses and libraries.

It was the Church that first recorded and regulated marriage; now it is done by the State. Even our form of government is a gift from canon law to civil law. The idea of internationalism, the conception of the brotherhood of all men, was a religious innovation. Most of the arts and sciences had their origin in religion, though both arts and sciences are apt to forget their ancestry.

The Church has often fiercely objected to this taking over by other organizations of its peculiar functions. But this protest was wrong and useless. The Church must not object to rivals; nor expend such energy in getting credit for what it has done, but must go on conquering new fields and so prove its reason for existence.

For the Church as a leader there is more demand than ever before. The Church with imagination and with ideals will make its own place. The moral world is not finite; there are always more lands to discover. When the world approves of what the Church is doing, it is a sign that the Church is lagging and time for a new step forward.

We are apt to believe that great good will be done by inculcating the precept, "Imitate the Good Samaritan." Some good will be done, no doubt; at the same time it is equally certain that much harm will be done by exaggerating the good which this precept can do. The splendid thing about the Good Samaritan was that he refused to imitate anybody. Had his morality been of the imitative order he would have done the same as the Priest and Levite, who were actually following approved exemplars of their time. So far as our deeds of charity are mere imitations of somebody else, no matter of whom, the principle of our conduct is far nearer to that of the Priest and Levite than that of the Good Samaritan. When he showed mercy on the wounded man, he was not imitating another who had done the same thing on a previous occasion; nor was he remembering some precept which had been drilled into him by the masters of his youth. *He was the first.* His action was a flat violation of the respectable moral opinion of the time and place.

The person who assists a wounded man today and thinks he is thereby imitating the Good Samaritan is making a mistake, which though it may flatter his self conceit, vitiates his moral judgment. To do this act for the first time, in defiance of the accepted traditions of the race, is one thing; to do it for ten thousand times is another. All the factors of the two situations are different. That kind of conduct has been sanctioned by the highest authority, ratified by the moral judgment of ages, celebrated in art, and commended by the philosophers. No such glimmer was in the mind of the Good Samaritan. In place of it there may have been an uncomfortable feeling that if his best friends saw him they would cut him forever.

How do we imitate the Good Samaritan? Not by reproducing his act, but by being just as original and just as creative as he was.

Last week at Cornell University I had the pleasure of meeting a returned China teacher of chemistry who possesses a moral conscience on world problems. A prospective head professorship of a department made the remark that he hoped the day would never come when Negro students would be assigned fellowships of research—a distant honor of merit. My friend immediately responded that he hoped all such professors would be dead when that day of appointment comes. The great task of the Church is through its ideals to create new moral consciences on new problems.

Progress comes only through minorities. Whenever a new idea comes into the world it has a majority of 1,499,999,999 against it, assuming a world population of a billion and half, because a new idea comes through the mind of one man first. If they are actively hostile to it, the new idea dies out. To follow Pope's Rule,

Be not the first by whom the new are tried
Nor yet the last to lay the old aside.

would stop all progress. Yet ninety per cent of all new ideas are wrong and deserve to die in infancy.

The question is to find out which one is fit to survive. The majority is always wrong in regard to the one particular minority that holds the better view, yet the majority is always right in regard to most of the various other and divergent views.

Professor Van Tyne of the University of Michigan has been investigating the origin of the American Revolution and finds it to be in the non-conformist churches. Seventy-five per cent of them were Congregationalists and Presbyterians. The sentiments and phases that were embodied in the resolutions and speeches of the revolution were taken directly from sermons. Where did Patrick Henry get his radical opinions and fiery opinion? Why, from his pastor. The revolution consisted mostly in carrying into effect what they had been taught from the pulpit.

Will the historian of the present or future who writes about a new revolution, whether it be in the field of politics, industry, social life, economics, education, ethics or religion, be able to find its forecast in the sermons of today? The social order is a favorite present day topic. Will the pulpit utterances become the slogans of the coming reformation?

Just now there appears to be an intellectual crisis which comes from the sudden influx of unassimilated facts and theories from scientific research and we don't seem to be getting the help we expect from those who occupy our pulpits. An outstanding man of science today says it is the schools of science, not the schools of theology, that are turning out the thinkers today.

We are in the midst of the greatest revolution of thought the world has ever seen: the Einstein theory of reality, the Plank theory of quanta, the Chromosome theory of heredity, and the hormone theory of temperament. We need men qualified to lead the people through some of these modern ways of thought. Some hard thinking must be done by the heads of the Church in the next twenty years. Someone must interpret these new conceptions and point out their moral applications. It is a severe problem for the ministry and the Church. Eloquence of tongue and charm of manner will not compensate for want of thought.

I am a supporter of the Church and religious work because I believe the community should have the services of a pastor or minister who is a specialist in this line of work. To me the contributions of a weekly sum of money for the pastor's salary does not mean that I am paying only to hear him preach once a week, but rather to keep him on the job—attending to the spiritual welfare of the community, administering or giving comfort to the sick and dying, conducting funerals and marriages, trying to act as the go-between of life and death, the spiritualization of our daily lives. Many people must get away from the idea that our contribution to charity or the community church is for the one weekly sermon we hear. A sermon, while it is important and deserving of his best at-

ention, may be one of the least important acts of the week's work. Theodore Roosevelt said go to church because you will hear a sermon by a good man, a man of high intentions, striving after good, and to live a better life.

Doctor Slosson gives a definition of religion that I like. Religion is the perpetual realization of God, the spiritualization of daily life.

If your contribution is for the sermon only, then you can get that for nothing over the radio. Excellent sermons are broadcast each day. Listen to them and let your pastor confine himself to the ministry of his community. Most ministers have as their outstanding fault that of too much unselfishness; they sacrifice too much to the desires of others.

Once a little girl was observed sitting on the floor furiously drawing a picture with colored crayons on a big sheet of cardboard. Her mother asked what she was doing. The little girl answered, "I am drawing a picture of God." The shocked mother remonstrated, "But nobody knows how God looks." The little girl wet her crayon in her mouth and dashed at it again replying, "They will when I get through." The minister and Church help us to paint the picture of God. Man has been trying to do this through the centuries; nobody knows how God looks now, but they will when we get through. If not, the human race will have been frustrated in its highest aspiration.

In comparing the pictures of New York City today and fifty years ago, the most striking difference is the sky line. Then the homes and buildings were all low, only a few stories, and the most prominent edifices were churches. Nowadays in a view of the city the churches are almost out of sight, hidden away behind the offices and apartment houses; you might say the churches had sunk into insignificance. But that would be wrong. They are there, only less conspicuous. Their work has been partly taken over by other fraternities and organizations.

The problem of the Church is how to make the best of the situation and how to maintain religion as a vital factor in modern life when it has ceased to be most

prominent. This is not necessarily an unfavorable condition of affairs for religious progress. When we look back over the history of Christianity we find most to regret when the Church occupied a commanding position, while the periods when the pure spirit of Christianity (days of Rome) was most manifest were those in which it was less conspicuous. It now has opportunity to develop in accordance with its own ideals. It has the freedom now—relieved of many burdens such as education to again become the pioneer pressing forward into unexplored territory and gaining higher ground. If the Church is crowded out from its previous occupations, there is always room at the top.

(Continued next week)

"It takes an intelligent mind and a warm heart, whose emotions are wisely controlled, to make a strong and true character."

MARRIAGES

DONALDSON-EVANS.—In the Seventh Day Baptist Church in Bath, Jamaica, B. W. I., August 27, 1930, Michael Samuel Donaldson and Agatha Francella Evans, both of Ginger Hall, Bath P. O., were united in marriage, Rev. D. Burdett Coon officiating.

DUNN-PINNOCK.—At Bagnal, Union Hill P. O., Jamaica, B. W. I., on August 21, 1930, Alfred Dunn, of Goshen, Lucky Hill P. O., and Princess Pinnock, of Bagnal, Union Hill P. O., were united in marriage by Rev. D. Burdett Coon.

Sabbath School Lesson XIII.—Sept. 27, 1930

THE SABBATH AND THE LAW AND THE PROPHETS.—Exodus 20: 8-11; Matthew 5: 17-20; Jeremiah 17: 24, 25; Ezekiel 20: 11, 12; Isaiah 58: 13, 14; and Nehemiah 13: 17, 18.

Golden Text: "Remember the sabbath day, to keep it holy." Exodus 20: 8.

DAILY READINGS

September 21—Exodus 20: 8-11.
September 22—Jeremiah 17: 24, 25.
September 23—Ezekiel 20: 11, 12.
September 24—Nehemiah 13: 17, 18.
September 25—Isaiah 58: 13, 14.
September 26—Matthew 5: 17-20.
September 27—Psalm 191: 1-8.

(For Lesson Notes, see *Helping Hand*)

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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THE HILLS OF HOME

How often have I seen the moon rise high above the hill
And watched the stars come quietly out beyond my window sill;
And I have thought—" 'Tis sweet to know this selfsame, mystic light
Is lying soft on other hills—my homeland hills, tonight."

Distance becomes a trifling thing, and time a brief, brief day,
For years are quickly bridged, my dear, when memory lights the way;
And so, when moon and stars are bright, it somehow comforts me
To know my native hills are white with God's sweet mystery.

—Margaret Boone Shurtleff in "Voices of The Southwest."

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