

The Sabbath Recorder

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.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah 58: 13-14.

Think not that I am come to destroy the law or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matthew 5: 17-18.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Edgar D. Van Horn, Alfred Station, N. Y.
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COMMISSION OF THE GENERAL CONFERENCE

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

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

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

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

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President—William M. Stillman, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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

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

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

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The Sabbath Recorder

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

VOL. 109, No. 14

PLAINFIELD, N. J., OCTOBER 6, 1930

WHOLE No. 4,466

Y.M.C.A. Week Of Prayer

On November 9-15, the Young Men's Christian Association will have a week of prayer, in which the programs for each day are now being circulated. The various topics, day by day, are as follows: (1) Jesus prays for strength. (2) Jesus gave the Lord's Prayer. (3) He prays for help to make right choices. (4) Jesus prays to know the Father's will. (5) He prays for his friends. (6) A prayer of thanksgiving. (7) Jesus prays for his enemies.

Such a week of prayer, well carried out, ought to be a great source of strength to the Christian young people.

The published appeal for this cause contains the following interesting and important items:

Here in North America our movement is confronted with imperative need to restate and reaffirm its Christian purpose and message. This demand that our program forward shall be increasingly dedicated to the supreme task of sharing Christ with youth is not confined to North America. It is felt wherever the Young Men's Christian Association has gone throughout the world. This gives special significance to the Twentieth Conference of the World's Alliance of the Young Men's Christian Associations—the oldest existing international Christian society in the world—which will meet for the first time in its history on the North American continent in the summer of 1931.

The significant theme of this conference is "The Task of the Young Men's Christian Association—Youth's Adventure with God." Leaders selected from fifty-six nations of the world—boys, young men, and adults—will journey to Toronto and Cleveland in August next year, to face the challenge of this great theme.

We propose that the forthcoming week of prayer be dedicated to this great interest of world brotherhood and that our thoughts, both in preparation for the week and throughout the week, shall cluster around this event and the issues of world significance involved.

Who Says "Prohibition Does Not Prohibit"? According to the *Banner of Gold*, the official magazine of the Keeley League, there were eighty-four Keeley Institutes, before the prohibition movement, in which

twenty-five thousand inebriates were being treated every week.

So far as can be learned today there is only one Keeley Institute doing business, and there are only about fifty patients to be cured of the drink habit.

When the saloon system was at its height, there were three hundred competing institutes, all busy saving drunkards by curing the rum habit.

When Doctor Keeley died, the institute had treated three hundred thousand patients for drunkenness. Today tells its own story in language which can not be misunderstood, "Prohibition does prohibit!"

Forward Movements Bring Good Cheer

We sometimes hear expressions that indicate some doubt, on the part of those making them, as to any actual forward movements by our people. I am really sorry for any who do not seem to see anything encouraging in the record Seventh Day Baptists have made in recent years.

For more than half a century now it has been my happy privilege to be a personal worker under the auspices of boards and churches among our people. In 1871, while yet a student in college, the board of the Western Association began to use me in missionary work, and in all the years since then I have tried to keep in touch with our various lines of work.

If I could give you a word picture of conditions in those years so that you could compare them with things as they are today, I can not see how any one could say we have made no progress. Of course, if I should fix my eyes upon some little church, thinking only of its unequal fight against great odds; or upon some section where the pressure had been unusually strong and persistent, I might see cause for discouragement. Especially if I overlook the heroic qualities needed in a little band of believers as against a great world of opposition, in order to even hold their own in

such a cause, I might be inclined to feel discouraged. It is simply wonderful to see the progress made under overwhelming numbers in strong opposition to the truth we stand for.

Take for instance our schools as they were in 1871 and as they are today. Of course I am most familiar with Alfred, having spent seven years as a student there. Can you recall the college as I first knew it; or even as it was when I left Alfred in 1874? If so you must see a wonderful change for the better, even in the physical conditions about the university campus.

Milton too has gone forward in these years. Then Salem had never been thought of in 1870, and the church there was a feeble missionary church. As I remember it when I first saw it, and look upon West Virginia as we see it today, I would call the man crazy who could say "We are making no progress." Indeed, Salem and all that country stands "clear out of sight" ahead of what it was sixty years ago.

One of the most impressive forward movements in all this land is right here in Plainfield. A little more than twenty-three years ago, I found the SABBATH RECORDER in a little "cubby-hole" for an office in the rear annex of the Babcock building, with a small print shop rented in the back room. Today we have a fine large shop, filled with machinery and busy workers, and the magnificent new Denominational Building for the offices, worth some \$200,000, standing out of debt. For the first time in our history we really have a denominational headquarters that we can call our own, with an excellent room for board meetings — not merely for the Tract Board, but for a meeting place of every denominational board among our people—a building that does credit to the Seventh Day Baptist cause, and of which every Seventh Day Baptist may well be proud—a building that represents the free-will offerings of our people from Maine to California and from Canada to the Gulf of Mexico. Indeed it is a real denominational home, open to the use of all committees and boards of our people who may desire to use it. It is the work of all our people. Do you wonder that I am delighted with the Seventh Day Baptist onward movement as illustrated by our own

publishing house? Oh! it is so different, and so much better now than it was twenty-three years ago. Let every Seventh Day Baptist "Thank God and take courage." May God help us to cultivate the blessed spirit that will make us more and more a united people as the years go by.

The Blessed Gift of Thoughtful Tact Some one has called true tact the "sanctified common sense" by which Christian love does its proper work. Tact calls for wise and loving thinking, and makes us charitable in our attitude toward others who may differ from us in opinion.

In the New Testament, charity is the queen of all the graces. Truth is there clothed in the warm and radiant beauty of love. While it is strong, positive, and mighty, truth must be presented in the spirit of gentleness and tact. It is sad indeed for the Christian cause when truth is presented in a spirit or manner which makes it appear repulsive. Proper tact and loving thought will prevent any such effect upon the ones we are trying to convince.

The surest way *not* to win men is to antagonize them and excite their enmity. It is folly to assault any one upon his beliefs, as if we were infallible and as if his opinions were only worthy of contempt.

I believe there is somewhere a key to every heart, and sanctified skill with real tactfulness will find it if it can be found. If that key can not be found, it is folly to bombard the heart with harsh and denunciatory methods.

There is nothing like tact to enable one to smooth out tangled affairs, either in church or school. Tact enables one to avoid unsafe ground; and it is most likely to put all the parties concerned into good humor when there is danger of difference or of clashing.

Let us all pray for more tact in dealing with men. May the Lord teach us all how best to use the power we have. Tact is needed sometimes more than brains; for it does help us to make the best and most helpful use of our God-given powers.

I know no better way to acquire this wonder-working quality for Christian work than to become filled with the unselfish, thoughtful, kind spirit of Christ. This will enable

workers to find some beautiful and convincing way to minister unto those they desire to serve.

Sad Conditions In Athens, Ala. A letter from Brother Botoms of our little church in Athens, Ala., reveals the sad destitution of our little flock in that place. The terrible drought made fearful loss in the crops there—especially with the cotton crop. And the letter shows that they are facing the coming winter with almost nothing upon which to live, and with rags for clothes; so there is bound to be sad suffering if help does not reach them from their brethren in the North.

The letter says: "A very large percentage of our people are facing winter with practically no clothing and with no means with which to secure clothes. Anything in the line of clothing or shoes for men, women, or children will be very highly appreciated by these destitute people who face a winter of hunger and nakedness."

A word to the wise is sufficient. I shall be surprised if, all among our churches, the friends, especially the women's benevolent societies, do not at once take this matter up and liberally supply these afflicted families. It is the blessed work of the Master for which our societies are formed.

Address, A. T. Bottoms, Woodland Farm, Athens, Ala.

Regarding D. Burdett Coon's Post Office Address Please note carefully the correct address of Rev. D. Burdett Coon before you write to him again. He writes that many people use an incorrect address, and that they pay more postage than is needed. He sends a "Please Take Notice," which is given here as follows:

The address of Rev. D. Burdett Coon is 2B Camperdown Road, Kingston, Jamaica, B. W. I.

Letter postage from the States to Jamaica is exactly the same as it is within the States. It costs five cents to send a letter from Jamaica to the States. But only two cents to send a letter from the States to Jamaica.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Annual statement at General Conference)

During the past year the Historical Society has entered upon a new phase of its existence, with the completion of the top floor of the new Seventh Day Baptist

Building, which is set aside for this society.

Events have proved the wisdom of the use of a part of the accumulated funds of the society for the completion of this building, for reasons set forth in the annual report of the society a year ago. But this has crippled the society for funds with which to furnish its quarters with enough suitable furniture for immediate needs.

The purchase of furnishings already installed, and contracts already undertaken for more will exhaust the funds in hand; and we are left at the beginning of a new fiscal year without funds with which to prosecute our work.

After the necessary furniture, including display cases, book cases, filing cases, and other essential equipment, are all satisfactorily installed, the process of organizing, cataloging the books and other objects of historical interest and putting them in proper form for use, will be a long tedious task. Skilled labor will be required for this, and its employment will be a serious problem.

The cataloging of the Sachse Collection alone involves the labor of a competent, experienced librarian, considerably more than an hour of time for each volume of the books; and other objects of the collection will require a corresponding amount of time. Fortunately the services of a competent librarian for this purpose were offered gratis; and the work is well begun.

Already the society is in possession of some valuable furniture obtained from authentic sources, and bearing an interesting Seventh Day Baptist history. A very handsome mahogany bookcase that once was the property of Thomas B. Stillman, as well as an equally handsome walnut table of the butterfly type from the estate of the late Mrs. Loisanna T. Stanton, a table that has been in the Tomlinson family for some generations, have been refinished and made suitable for the very beautiful rooms in which we are situated. The chair that was purchased by popular subscription at the General Conference at Ashaway a few years ago, as having been the personal property of Elder Thomas Hiscox, has also been refinished and is in place.

It is our hope that we shall be able to acquire for the librarian's office a suitable

desk that has a noteworthy history. A grandfather and a Colonial mantle clock, each of good Seventh Day Baptist lineage, are much desired.

A large steel engraving of Rev. Joseph Stennett, a large photograph of President Allen, one each of Rev. George E. Tomlinson and Rev. Wardner C. Titsworth, as well as a large process picture of Rev. Peter Miller translating the Declaration of Independence, all handsomely framed, are already hanging on the wall, and others are in hand for the same purpose.

Three discarded communion services have been received for safe keeping and display.

Valuable old records of several churches are in hand for safe keeping.

Something of a start has been made in the acquisition of a collection of the older literature written by, and relating to, Seventh Day Baptists.

Much manuscript material of a somewhat more recent date should be collected before it is too late. Old deeds, diaries, etc., are often sources of valuable information not obtainable elsewhere. Very recently such a document in the form of a diary kept by Elder Jacob Davis of West Virginia came into the possession of the society through the kind offices of the pastor of the Greenbrier Church. Records of disbanded or otherwise extinct churches are invaluable sources of history.

It is very easy for all such manuscript and other valuable records to become hopelessly lost, or to pass into alien hands where they are not of easy access unless placed in safe-keeping, where they will not be overlooked or forgotten. The records of the numerous churches of our faith in London and other parts of Great Britain appear to be hopelessly lost and the only known records consist of scraps of information to be found in other records, or documents, or brief extracts here and there in printed books. To make even an approximately complete compilation of all these bits of history, classified by churches and put into chronological and intelligible form, will require years of research and laborious clerical work. Already some of our American churches have become but a mere name for lack of proper care of their records. The Historical Society is provided with a fire-proof vault in which to store such records.

Several churches have already committed their records to us, and we trust that others will follow their example.

The work of the society will be pushed as rapidly as the funds available for that purpose will permit. In the meantime, endowment funds are much needed; since the work of all such organizations must have regular, stated incomes if they are to serve their interests adequately, and it is very rarely that this can be done without endowment funds.

Respectfully submitted, for, and in behalf of, the trustees.

CORLISS F. RANDOLPH,
President.

A GOOD TESTIMONY FOR ALFRED

The *Hornell Evening Tribune* has this to say about Alfred's loyalty to the cause we all love:

Alfred University is initiating a new type of sport, night football games. Merrill field has been equipped with lights, totaling 11,000,000 candle power, which literally turn the field into a blaze of light.

Most colleges stage their games Saturday afternoon, but Alfred University, being a Seventh Day Baptist institution, has scheduled her sports Friday afternoons. In the past it has proved difficult to arrange schedules with other teams and the Friday games have not proved to be the financial success scored in other schools.

Although most of the students at Alfred are of other faiths, the fact that the university is a Seventh Day Baptist institution makes it necessary to keep Saturday free from social and athletic activities.

Even though the university were separated from church control it would be neither fitting nor wise for the institution to plan college activities contrary to the feelings and beliefs of the community in which it is located.

Alfred University has devised a splendid way to work out its difficulties. Night games offer a novel entertainment and promise to draw the crowds that will make the events financial successes.

President Davis, in a personal letter, writes as follows:

You will be interested to know that the college has opened with an increased enrollment over this time last year. At present the enrollment stands at 477.

At the meeting of the General Council of our Centennial Program last Thursday the director announced that the first half of the million-dollar Centennial Fund has now been subscribed.

My health is much better than it was last summer, though I am still not back to normal. I am expecting to spend several days next week in Battle Creek for a "check over," and further treatment.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

ANSWERS TO SEPTEMBER QUESTIONS

1. What Is a Boy Worth?
2. Rev. Lester Osborn.
3. Tuberculosis Hospital.
4. Pentecost.
5. Stockholm, Sweden.
6. Lena Crofoot.
7. North Loup, Neb.
8. Affirmative answer required.

QUESTIONS FOR OCTOBER

1. Where are gospel tent meetings being held by our people?
2. How many churches were admitted into the General Conference? Where are they located?
3. What subject was discussed at the woman's fellowship breakfast at the General Conference?
4. Who is the president of Conference for 1931?
5. Who is the new president of the Woman's Board?
6. Which pastor has been recently ordained?
7. What will be Miss Miriam Shaw's work in China?
8. Read Rev. A. J. C. Bond's sermon, "Jesus and the Shut Door."
(The answers to these questions will be found in the last RECORDER for August and the first three numbers for September.)

ANNUAL STATEMENT OF THE BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY

Year Ending June 30, 1930

The Trustees of the American Sabbath Tract Society present their eighty-seventh annual statement to the churches of the Seventh Day Baptist General Conference. This statement consists of the reports of the assistant corresponding secretary, the leader in Sabbath promotion, the publishing house, and the treasurer; and the suggested budget for the year 1930-1931.

REPORT OF THE ASSISTANT CORRESPONDING SECRETARY

At the time of the General Conference last year, the Tract Board had a corresponding secretary, who was also the leader in Sabbath promotion. The board had also an assistant corresponding secretary, whose duties included assisting the corresponding secretary both in the work of that office and in the Sabbath promotion work. On the first of October a change was made in the arrangement, and the assistant secretary has carried on the work of the secretary's office alone since that time, reporting to the Advisory Committee, and through that committee to the board. This report will concern itself largely with the activities since the first of October, 1929.

LITERATURE

Periodicals

The report on the publication of the *SABBATH RECORDER* appears in the statement of the business manager.

The contributions of the board to other publications are to *De Boodschapper* in Holland and to *The Sabbath Observer* in England. Our support of *The Seventh Day Baptist Reformer* in Jamaica has been discontinued.

Tracts and Books

The sale of books published by the Tract Society has not been large this year. This is a line of work which should be studied more closely. The Christmas combination plan was used again last December with less success than before, which was to be expected since it was a repetition. Counting all sales of books and booklets and the denominational calendar and directory, we have taken in about \$250.

Of the books which were sold this year, it might be interesting to note that half of the money came in on orders for *Church Membership for Juniors*, by Rev. William M. Simpson, one-third of the remainder for *Seventh Day Baptist Hymns and Songs*, and the three next highest books were *Water of Life*, by Fifield, *Sermons to Boys and Girls*, by Bond, and *Manual for Bible Study*, by Greene.

The drop in the orders for literature does not apply to tracts. In the past year we have mailed out approximately 39,000 tracts. Last year's figure was 27,000. The increase

is due to the campaign put on by the Committee on Distribution of Literature, about which more will be said a little later. On July first of this year we had in the tract depository about 40,000 tracts. This number did not represent what would fill our needs for the next year, as the stock of many of the tracts had been completely exhausted by the campaign. The Committee on Distribution of Literature studied the matter, and on their recommendation the following tracts were reprinted this summer:

A Lawyer's View of Sabbath and Sunday, edition 2,000.

Exposé of Faith and Practice, edition 5,000.

Origin of Sunday as a Christian Festival, edition 2,000.

Seventh Day Baptists as Distinguished from Seventh Day Adventists, edition 5,000.

The calendars were printed as usual last November. Judging from records for the two previous years before that, it seemed best to reduce the number printed this year from 1,500 to 1,300 copies. We were surprised, however, to receive orders for 1,450, which was 250 more than had ever been sold before. By having unused ones returned from churches where they were not all sold, we managed to send at least a few to each church that ordered, but we could not fill the orders.

OFFICE WORK

The work of the office has been made much easier and more efficient—how much so only one who has worked in the old building can know—by the completion of the new building and the removal of the office to it. Both the editor of the SABBATH RECORDER and the secretary have profited by it, for each has an office now.

As to the work itself: it has been interesting, of course. Such work could not fail to be interesting, for it touches so many things and places. In this year's correspondence are represented Africa, Holland, England, China, Jamaica, France, besides all parts of our own country. There is never a time when there are not many things that one would like to do but can not for lack of time.

Variety is one of the notable features of the office. The work ranges from making

up the denominational calendar to keeping the tract depository in order; from answering letters received to mailing tracts. I will mention just a few things that may be of interest.

The sermon department in the RECORDER, called "Our Pulpit," has been maintained again this year. In it we have had sermons from every minister who found time to send us one. The plan has been varied from time to time by the use of series of sermons by one man, in which he had time to develop a theme and carry it from week to week. Occasionally a sermon whose writer has gone from us was used, and we are sure our readers enjoyed hearing again in this way from former leaders. The sermon department seems a worthy plan to follow; it can be continued indefinitely as long as our pastors support it as well as they do now.

One of the most interesting as well as important features of our work comes in answering the letters of inquiry which come to us. In this year just past there have been over twenty outsiders who have written to us for information as to our beliefs. To each of these goes a letter, with a selection of tracts, and an invitation to continue the correspondence and order more tracts from the list which is enclosed; and, if it is possible, we direct them to a church near them, giving them the name of the pastor; we also notify the pastor, sending him the name and address and any information we may have about the inquirer.

A matter which has been before the attention of the board because of frequent requests for literature, is the situation in Africa where we once had an interest. It has been very difficult to make anything of the letters which come periodically because of the poor command of English which our correspondents have. But this spring we received a letter from a white man who lives in the vicinity, who is a Sabbath keeper and who wishes to hold a license from one of our churches so that he may preach to the people there. He is not allowed to do this until he has some connection in America apparently. We are investigating the matter, to find out more about him, and meanwhile we are receiving some information which may make us better able to judge the situation there. This man is a Mr. Stewart, a Canadian.

The last of an edition of *Fundamental Features of the Sabbath Cause* was sent out early last fall to Baptist ministers. The entire edition of 5,000 has been used in that way.

DISTRIBUTION OF LITERATURE CAMPAIGN

The special work of the office which I would like to report has been done under the direction of the Committee on Distribution of Literature. Mr. Jesse Burdick, who is the chairman of this committee, has done a great deal of planning, as has the rest of the committee. We believe that it has been worth while. The work demanded the full time of the secretary for some two months and more, and co-operation on the part of the churches for which we were very grateful. The campaign was an effort to enlist all our churches in a denomination-wide campaign for wider distribution of our literature. Two thirds of the churches entered the campaign, and we believe it has been and will be of real value, both to our own people and to those around them.

BUILDING COMMITTEE

I was asked to include in my report a statement made by the Building Committee, whose work has now been completed on the building which was dedicated last December. I read it as it came from the secretary of the committee.

The Denominational Building, Known in Plainfield, N. J., Where It Is Located, as the Seventh Day Baptist Building

By resolution adopted at its session held at Salem, W. Va., August 22-27, 1916, the General Conference committed to the American Sabbath Tract Society the preparation of a general plan for providing a suitable building for the use of the publishing house, together with an estimate of its cost, to be presented to the General Conference at its next annual session. (See *Year Book*, 1916, page 32.) Such committee reported at the 1917 session held at Plainfield, N. J., with estimated cost, suggesting a Denominational Building. Illustrated elevation and suggested plans accompanied that report. (See pages 230-235, *Year Book*, 1917.) By resolution adopted at that session (see page 74) it was recommended that the Tract Board proceed with

the erection of a Denominational Building as soon as in its judgment it seemed wise to do so.

Subsequent reports of that committee and actions of the General Conference taken relating to such building appear in the *Year Books* as mentioned following: 1918, page 205; 1919, page 232; 1920, page 117a; 1921, page 185; 1922, page 242; 1924, page 102; 1925, page 217; 1926, page 226, also 63; 1927, pages 77 and 234; 1928, pages 49 and 168; and 1929, pages 70 and 193.

It is our privilege and pleasure now to report the completed building. On December 28, 1929, the Denominational Building or the Seventh Day Baptist Building as it is locally known, having been completed, was dedicated with appropriate and impressive services, consisting of a dedication sermon by Dr. Theodore L. Gardiner, at the Plainfield Seventh Day Baptist church in the forenoon, and other dedication services conducted in the new building in the afternoon. For the text of the dedication sermon you are referred to the SABBATH RECORDER, volume 107, number 26, dated December 30, 1929, pages 801-807; and for report of the further services volume 108, number 1, dated January 6, 1930, pages 1-7.

The total cost of the building completed, with first and second stories furnished and the third floor, to be occupied by the Historical Society, completed but not furnished, is \$80,938.49. For details see the treasurer's report.

The total cost of the property as it now stands, including payments made to June 30, 1930, is as follows:

Site for buildings	\$ 18,500.00
Printing plant building	43,019.73
Front building completed, with first and second stories furnished and the third floor, which is to be occupied by the Historical Society, completed but not furnished	80,938.49

Total cost\$142,458.22

For further financial details see the treasurer's report.

LITERATURE IN FOREIGN LANGUAGE

One other matter which does not rightfully belong in the report of the secretary but which may not be mentioned elsewhere, is that the Tract Board this year entered the field of producing literature in a foreign

language for use on our mission field to the extent that they appropriated some money toward the salary of David Sung, a member of the Chinese Church, while he should do some translating. Later in the year, a questionnaire came to the secretary's office from a commission on foreign religious literature which shows that this problem of supplying our mission fields with adequate equipment in the matter of the printed page is gaining considerable attention. It is to be hoped that the Tract Board will be able to continue this good work which has been begun in a small way this year.

This report of our work for the year 1929-1930 is respectfully submitted,

BERNICE A. BREWER,

Assistant Corresponding Secretary:

REPORT OF THE LEADER IN SABBATH PROMOTION

My work with the Tract Board has been carried on during the year, as in years past, in connection with the pastorate of the Plainfield Church. I am unable, therefore, to report a definite amount of time given to the work of the board, or to present impressive statistics.

During the year I have given a good deal of thought to the various interests of the denomination as represented by the Tract Society, with special emphasis upon the work with our young people.

SUMMER CAMPS

For five weeks in July and August of last year I supervised two groups of young people at Lewis Summer Camp in Rhode Island, one a group of boys and the other of girls. Carroll L. Hill directed the boys' camp and Miss Marjorie Burdick, assisted by Miss Bernice Brewer, the girls'. Some of our finest young people in the East attend this camp, the object of which is to develop Christian character and to promote Sabbath loyalty.

This camp is maintained largely through local support, or by the gifts of auxiliary organizations of the churches of the Eastern Association. But it is fostered by the Tract Board, and the leader in Sabbath promotion is directly interested in its management.

The camp idea is taking hold of other groups. Michigan has been considering the

question for more than a year. West Virginia has actually had a camp this summer, and there is some interest being developed in other sections, notably in the West. The coming year may witness some new progress in the development of this work for young people, largely through local initiative and support.

TEEN-AGE CONFERENCES

Three Teen-Age Conferences have been held during the year. One at Milton, Wis., which because of local conditions was not largely attended, nevertheless proved to be one of interest because of the readiness with which many took part in the discussions, and the earnest spirit shown. Another was held at Waterford, Conn., and without doubt was the best one ever held in New England, because of the number in attendance and the character of the program, in which some of the young people had part. The third one for the year was held at North Loup, Neb., out where the West begins. Seventy-five teen-agers attended this conference, and it was an earnest group which met in their fourth annual conference which has alternated between Nortonville, Kan., and North Loup. They accepted an invitation to meet with the Boulder, Colo., Church next year. This conference was the thirty-second held in the last five years.

CONFERENCES WITH COLLEGE YOUNG PEOPLE

In January a conference was held at Milton, Wis., in which the college students participated. Following the conference I remained for two days of conversation and conference with individual students who might wish to talk over their problems with me. Twenty-two young people soon made appointments, and it was a privilege to meet them singly, or by twos or threes, as they happened to elect. They talked of their personal problems, and discussed the question of their life work, of Christian faith and Christian living, and, of course, of the Sabbath and its place in a normal Christian experience. I appreciated the frankness with which these young people spoke of their problems, and it was a privilege to meet them in this intimate way.

Altogether this was the most satisfactory conference I have held with any of the colleges thus far. If it meets the approval

of all concerned I hope to spend several days with each of our colleges next year, perhaps preaching in the local church four or five times, and holding conferences with the students, both in groups and singly, as conditions may seem to require.

The outstanding conference for the year was one of college young people held in Plainfield, N. J., in April. Twenty-five young people attended this conference. Five or more came from each of our three colleges, namely, Alfred, Milton, and Salem, and one each from the following schools: Harvard, Columbia, New York University, Brown, Smith, and Washington. This is the first time anything like this was ever undertaken, and it met with favor on the part of the young people themselves, and was an inspiration to us who had part in it. The expense was met by the Tract Board and the colleges jointly, and the young people were entertained without cost in the homes of the Plainfield people.

We hope to hold similar conferences in the future, perhaps one at least in every student generation; that is, once in four years.

HELPING HAND

I have prepared a Sabbath lesson for each of the last three quarters of the present calendar year which have been given in the *Helping Hand*, to be used in the place of the quarterly review where desired. This was done in response to the cordial invitation of the Sabbath School Board.

THE CALENDAR REFORM MOVEMENT

I have endeavored to keep myself informed in regard to the movement to "simplify" the calendar. I see no reason at present to fear the success of the movement, but its agitation and discussion provide a rather interesting sidelight on the Sunday question. Mr. Eastman has asked for a leaflet representing our views which he may send to interested enquirers. The Committee on Distribution of Literature has asked me to prepare something of that nature to be submitted to the board for consideration at an early date.

CONCLUSION

The work of the leader in Sabbath promotion seems to have developed in the main along two distinct lines, namely, interde-

nominal contacts and Sabbath education. In my judgment this is the type of work best suited to present day conditions and most likely to meet the need of our time.

The Christian Church is challenged today by a pagan philosophy which threatens its very life, and in the face of which the Church often seems to stand uncertain and impotent. Nothing else will vitalize our own life like sharing with all Christians in the task of overcoming the world's apostasy and re-enthroning Jesus Christ. The Christian Church has lost its Sabbath. If a Sabbath is needed to help restore to the Church a consciousness of God, then it becomes our solemn obligation to observe the Sabbath to the end that it shall foster in us a living faith, and to make those contacts with other Christian bodies and Christian leaders by which we shall be able to make our peculiar and important contribution to the total impact of the Church upon the world and if possible save to the Church the Sabbath of Christ, without which it must remain unequipped for its task. We need to make for ourselves a re-appraisal of the Sabbath in the terms of its relation to Christian character and spiritual growth, at the same time that we face with all Christians the task of bringing into every human relationship the reign of Christ.

There are at least three reasons for the emphasis upon the work among our own people:

(1) This is a time of readjustment in every field of our thinking. Our young people need help and guidance if they are to be able to develop a vital Christian faith—a faith sufficient to hold them true and to make them useful in the kingdom of God. The Sabbath, if rightly appreciated and loyally observed, will become an important factor in the lives of these young people, assisting them in developing all the Christian graces.

(2) We should be making ready against a day of larger opportunity for Sabbath truth by growing a generation of young people who will know by experience the value of the Sabbath and its relation to Christian living. To be interested in our own young people to this end is the finest service the older generations of Seventh Day Baptists can render the future.

(3) Stimulating in our young people an interest in the Sabbath and helping them to understand its value will result in a more wholesome, optimistic, and joyous Christian experience on the part of all Seventh Day Baptists, both old and young.

Faithfully submitted, with thanksgiving to God that he has counted us worthy of a place in the work of his kingdom, and with gratitude to the board for its interest and support.

AHVA J. C. BOND,
Leader in Sabbath Promotion.

ANNUAL REPORT OF THE PUBLISHING HOUSE

To the Board of Trustees of the
American Sabbath Tract Society:

We submit for your consideration the report of the publishing house for the year ending June 30, 1930.

Printing for the Tract Society amounted to \$12,434.32. The two largest items making up these figures are the SABBATH RECORDER and the *Helping Hand*. Tracts and other printed material used in the work of the society are also included. About \$2,000 less was expended than for the preceding year.

The cost of printing the SABBATH RECORDER was approximately the same as last year. Subscription payments have been slower than usual, and \$450 less was received. There are 1,519 paying subscribers, and 155 copies are sent free.

The *Helping Hand* cost \$85 less to publish than for the previous year. Receipts were \$400 less, but when remittances are received for the invoices mailed out the latter part of June, it will be found that the *Helping Hand* was a little more than self-supporting.

The *Year Book* and other printing for denominational agencies, other than the Tract Society, cost \$1,911.39.

Commercial sales for the year were \$43,820.84. While the sales were \$6,600 under those of a year ago, there was about \$800 greater net profit. This was chiefly due to cutting down selling expenses on the New York business by handling it through the Plainfield office and giving up the New York connections.

In July of last year, the figures from a reappraisal of the plant were received from the Standard Appraisal Company of New York. After carefully checking these figures with the inventory and making certain deductions where it was thought the appraisal company had overvalued some of the older equipment, it was found that there was a plant appreciation of \$5,889.88. Accordingly the new values are reflected in the balance sheet as of June 30, 1930. The plant value, after deducting \$2,669.06 for one year's depreciation, now stands at \$31,059.85. Depreciation at the rate of about \$225 monthly is charged to expense before profits are considered.

In January of this year the offices of the publishing house were moved to the new Denominational Building, where they are very pleasantly located. Customers seem to appreciate the new conveniences and the ease with which they can transact their business in the new surroundings. The offices are connected by telephone with the various departments of the printing plant so that information concerning work in process may be obtained by customers without loss of time.

Sabbath Recorder

Cost of printing, editor's salary, clerical assistance, etc.	\$11,592.27
Received on subscriptions, advertising, etc.	3,444.01
Cost in excess of income	\$ 8,148.26
Amount paid in advance	1,493.75
Amount in arrears	705.69

Circulation:	
Paying subscribers	1,519
(1,188 paid in advance, 349 in arrears)	
Free (exchanges, libraries, newly-wed, etc.)	155
	<u>1,674</u>

Helping Hand

Cost of printing, stock, postage, etc.	\$ 1,605.77
Received on subscriptions	1,410.27
Amount paid in advance	56.63
Amount in arrears	651.43

Junior Graded Lessons

Received on subscriptions (Parts 1, 2, 3, 4)	\$ 120.51
Postage	6.99
Net receipts	\$ 113.52
Amount in arrears	13.55

Following are the detailed figures of the balance sheet and the profit and loss statement:

BALANCE SHEET OF THE PUBLISHING HOUSE
June 30, 1930

Number sent out:	
Year 1	Year 3
Part 1 47	Part 1 81
Part 2 43	Part 2 66
Part 3 58	Part 3 38
Part 4 54	Part 4 30
	<u>215</u>
Year 2	Year 4
Part 1 40	Part 1 44
Part 2 36	Part 2 31
Part 3 45	Part 3 49
Part 4 68	Part 4 54
	<u>178</u>
Total number sent out	784

Intermediate Graded Lessons

Received on subscriptions	\$ 49.00
Postage	3.14
Net receipts	\$ 45.86
Amount in arrears	7.65

Number sent out:	
Year 1	Year 2
Part 1 23	Part 1 50
Part 2 22	Part 2 59
Part 3 37	Part 3 31
Part 4 39	Part 4 15
	<u>155</u>

Year 3

Part 1 10
Part 2 9
Part 3 17
Part 4 37
<u>73</u>

Total number sent out 349

Outside Publications

Received from sale of teachers' helps	\$ 64.14
Cost of helps purchased during year	41.17
Value of helps on hand	15.40
Amount in arrears	5.55

Receipts for Books, Tracts, Etc.

(June 27, 1929, to June 26, 1930, inclusive)	
Hymns and Songs	\$ 7.32
Water of Life	3.40
A Course in Church Membership for Juniors	23.80
Letters to the Smiths	.80
A Critical History of Sabbath and Sunday in the Christian Church	.75
Seventh Day Baptists in Europe and America	3.50
Seventh Day Baptist Handbooks	.15
When I Was a Boy—Sermons to Boys and Girls	3.20
Seventh Day Baptist Missions in China	.45
Bible Studies on the Sabbath Question	1.00
Manual for Bible Study	2.40
Sabbath History I	.50
Life of Lewis	.40
Biographical Sketch	.50
Tracts—Donations	1.00
Postage	5.10
Calendars, 1930	199.55
	<u>\$ 253.82</u>

Assets	
Current:	
Cash (including petty cash and postage deposit)	\$ 6,280.36
Accounts receivable	7,849.23
Paper stock, materials, work in process, etc.	6,384.25
	<u>\$20,513.84</u>
Deferred:	
Unexpired insurance	\$ 253.55
Miscellaneous	45.26
	<u>298.81</u>

Fixed:	
Plant (appraised value, 1929 appraisal)	\$33,728.91
Less depreciation	2,669.06
	<u>31,059.85</u>
	<u>\$51,872.50</u>

Liabilities

Current:	
Accounts payable	\$ 856.54
Bills payable (balance Miehle Press loan)	4,750.00
Accrued payroll	313.61
Accrued interest	79.16
Reserve, accounts receivable	57.50
	<u>\$ 6,056.81</u>

Fixed:	
Capital	\$25,975.37
Surplus	19,840.32
	<u>45,815.69</u>
	<u>\$51,872.50</u>

PROFIT AND LOSS STATEMENT

For Year Ending June 30, 1930

Sales:	
Tract Society	\$12,434.52
Denominational	1,911.39
Commercial	43,820.84
Sundry	263.83
	<u>\$58,430.58</u>
Factory Cost of Sales:	
Tract Society	\$10,740.06
Denominational	1,682.22
Commercial	34,112.76
Sundry	203.06
Returns and allowances	541.84
	<u>47,279.94</u>
Gross operating profit	\$11,150.64
Administrative Expenses:	
Salaries:	
Administrative and selling	\$ 4,571.40
Clerical	2,950.38
Commissions and salesman's expenses	761.15
Telephone	283.15

Stationery	151.85	
Miscellaneous expense and supplies	207.46	
Postage	61.04	
Advertising	516.02	
Auditing expense	25.00	
	<u>9,527.45</u>	
Net operating profit	\$ 1,623.19	
Miscellaneous income:		
Interest earned ..	\$ 188.02	
Discount on purchases	223.84	
Inventory adjustments ..	225.72	
	<u>637.58</u>	
	\$2,260.77	
Miscellaneous charges:		
Cash discounts allowed	\$ 49.63	
Interest on equipment notes ..	602.32	
Taxes and miscellaneous expenses	474.40	
	<u>1,126.35</u>	
Net profit from operation of plant ..	\$ 1,134.42	
Appreciation of plant (inventory adjustment)*	\$ 5,889.88	

Respectfully submitted,
L. H. NORTH,
Business Manager.

July 13, 1930.

* This amount is the result of a reappraisal by the Standard Appraisal Company of New York. Their former appraisal was made in October, 1922.

SUGGESTED BUDGET FOR THE YEAR

1930-1931

Expenses

Sabbath Reform Work:	
Holland— <i>De Boordschapper</i>	\$ 600.00
Mill Yard Church, London, England— <i>The Sabbath Observer</i>	100.00
Special Sabbath Promotion Work:	
Rev. A. J. C. Bond:	
Salary	\$ 600.00
Expenses	300.00
Young people's work ..	600.00
	<u>1,500.00</u>
Appropriation for publications (in excess of income)	
The SABBATH RECORDER and the <i>Helping Hand</i>	7,600.00
General printing and distribution of literature	1,000.00
Life Annuity payments	1,350.00
Payment on indebtedness	2,900.00
President's expenses	200.00
Corresponding Secretary:	
Salary	\$ 1,584.00
Stationery	150.00
	<u>1,734.00</u>
Treasurer's expenses, legal, clerical, etc.	300.00
Moving expenses of corresponding secretary	200.00
Traveling expenses of corresponding secretary and representatives to Conference, associations, etc.	400.00

Payment account principal and interest	
equipment notes	1,200.00
Incidental	100.00
	<u>\$19,184.00</u>

Income

Income from Permanent Fund	\$ 4,700.00
Income from Permanent Fund, Memorial Fund (three quarterly payments)	4,600.00
Collections	100.00
Special Sabbath promotion work	500.00
Sale of books, tracts, etc.	250.00
Publishing house, account principal and interest, equipment notes	1,200.00
Onward Movement	7,834.00
	<u>\$19,184.00</u>

[See the *Year Book* for report of the treasurer.]

PAUL—CAPTIVE OF CHRIST

From the moment that I saw him,
Brighter than the noonday sun,
Heard the voice that spoke from heaven—
From that hour my heart was won.
I am Christ's and that forever;
Shall aught come between to sever?
Christ and his redeemed are one.

All must go that once enthralled me,
Name and place I sought on earth;
Righteousness, proud self's adorning,
E'en with folly's tainted mirth;
Neither gold, nor fame or pleasure—
Christ is now my only treasure,
Christ in his surpassing worth.

As for me, to live, while living,
Be it Christ, enthroned within,
He who died for me, now risen,
Having put away my sin;
To live Christ and tell his story,
To be like him in the glory,
The one prize I seek to win.

If, like Christ, by men rejected,
I will glory in the cross;
Sharing his humiliation,
Counting former gain but dross;
From my gracious Lord in heaven
Grace sufficient will be given
To endure the shame and loss.

While still in the earthen vessel,
Death at work, within, without,
Grace gives peace, while his sweet presence
Hushes every rising doubt;
Till at last the day is nearing,
At his long-desired appearing,
I shall raise the victor's shout.

—Max I. Reich.
Morrisville, Penn.

Before us, even as behind, God is and all is well.

—Whittier.

YOUNG PEOPLE'S WORK

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

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING, AUGUST 7, 1930

The meeting was called to order by the vice-president, Dr. B. F. Johanson, who also led in prayer.

The treasurer's report was given and a bill for \$4.54 for Intermediate work was allowed to Rev. John F. Randolph.

The report of the corresponding secretary was given as follows:

Letters written—25.

Plans for the year's work and bulletins from the superintendents were mimeographed and sent out.

Correspondence was received from Miss Bernice Brewer, Miss Marjorie Burdick, Rev. J. F. Randolph, Rev. Clifford Beebe, Mrs. Grace Osborn, Mrs. Elisabeth Austin, Mrs. Blanche Burdick, Mrs. Emma Jeffrey, Mrs. Elsie V. Sweetland, Rev. C. L. Hill.

A discussion of the correspondence followed.

The budget committee presented a report which was approved and appears in the report of the board to Conference.

Reports were received from Mrs. Elisabeth Austin, Junior superintendent, and Mrs. Grace Osborn, social fellowship superintendent.

RUBY C. BABCOCK,
Corresponding Secretary pro tem.

CHRISTIANS AND THE SABBATH

Christian Endeavor Topic for Sabbath Day,
October 18, 1930

DAILY READINGS

Sunday—Christian worship (Acts 20: 4-12)
Monday—Christian meditation (Rev. 1: 9-20)
Tuesday—Church attendance (Heb. 10: 23-25)
Wednesday—Christian helpfulness (Luke 14: 1-6)
Thursday—Follow Jesus' custom (Luke 4: 16-22)
Friday—A day of rest (Exod. 20: 8-11)
Sabbath Day—Topic: Christians and the Sabbath (Matt. 12: 1-8)

The question of what is right to do on the Sabbath is one which has been much discussed and never settled; and it never can be settled by any definite, specific rules. Jesus laid down the guiding principles when he said, "The Sabbath was made for man," and, "It is lawful to do well on the Sabbath day." Couple these two statements with the first part of the fourth commandment, "Remember the Sabbath day to keep it holy," and we have a clear expression of the purpose of the Sabbath. To phrase it a little differently: The Sabbath is for man's good, to uplift him to a holier plane of living, and those things which tend so to uplift him are proper on the Sabbath.

This lesson is the supreme protest against legalism. It is the Christian's declaration of independence from man-made restrictions in religion. Not only the Sabbath, but all religious institutions, are made for man—their one purpose is to lift men nearer to God; and no one can dictate to another how he shall use these institutions; it is a matter between the soul and its God.

"Stand fast in the liberty where with Christ hath made you free."

C. A. B.

QUIET HOUR THOUGHTS

LYLE CRANDALL

The Sabbath is not a man-made institution; it was established by God at the creation. It is a symbol of the creation, for we are told that after finishing the work of the creation God rested on the Sabbath day. He also blessed and sanctified the Sabbath, and commanded us to keep it.

The Sabbath was made for man, for his needs, spiritual and physical. As the body needs food for its life, so the soul needs spiritual food. We can gain this spiritual food on the Sabbath, through prayer, meditation, the study of God's Word, and church attendance. I wish to emphasize the last statement. Too many of us stay away from the church service on the Sabbath, for various reasons, and we miss a great blessing. If we continue doing this we soon grow careless in our Sabbath keeping.

Young people, what is your attitude toward the Sabbath? Do you keep it because your ancestors kept it, or because you be-

lieve it is right, and wish to obey God's command? Are you as loyal to it as you should be? I believe the time will soon come when all Sabbath keepers will have to take a firm stand before the world, either for or against the Sabbath. How will you stand?

JESUS' PERSONALITY AS REVEALED IN HIS ATTITUDE TOWARD CROWDS

MIRIAM SHAW

(Address in young people's program at Conference)

When I began to study the gospels to see just what Jesus' attitude was toward crowds, I noticed how often he avoided them and sent them away. He never sought them. Then why was he so often found among the crowd? Why did the multitudes follow him—only the son of a peasant, born in an obscure village, a carpenter by trade? He never went to college. He never wrote a book or held an office. He never even owned a home or traveled two hundred miles from the village where he was born. He never did one of the things that the world calls great.

Why did they follow him? They were impelled by his personality. "And I, if I be lifted up from the earth, will draw all men unto me."

And has he not? No general with all his army, no admiral with all his ships, no king, parliament, or congress has changed the world as has Jesus.

But what was his attitude toward the crowd?

As I turned over the pages of the gospels, I saw him beyond the Jordan. "And seeing the multitude he went up into the mountain; and when he had sat down he taught them" — these children of his heavenly Father; he loved them. He wanted them to learn to know their Father's will — to teach them to live the more abundant life.

I saw him as he sat at meat. "Behold many publicans and sinners came and sat down with him." "They that are whole have no need of a physician. . . . I came not to call the righteous, but sinners."

He loved them, too.

Many times I saw the crowd press upon him—the lame, to walk; the blind, to see;

the invalid, to know the joy of radiant health again. He healed them, not to demonstrate his power, not that they might listen to his message, but *because he loved them!*

I saw him again on the mountain. There was compassion in his eyes as he saw the hungry thousands who had followed him for three days. He fed them because he knew what it meant to be hungry—and *he loved them.*

I saw him at the wedding feast, at dinner with his friends, watching the children play in the streets. He loved to share their joy, and rejoiced with them.

And then—and then I saw him on the cross—surging about him in the gloom the mob that sent him there. "Father, forgive them, for they know not what they do," he prayed. Yes, he loved even them.

But the story does not end here. "He is risen from the dead, and lo, he goeth before you into Galilee."

I see him today—he goes before me into China. He goes before you into the classroom, the shops, or the field. And he goes teaching, healing, pitying, rejoicing, forgiving the multitudes, out of his great universal love. It isn't hard to love our friends, or our family. But these swarms of people who brush us daily on the streets or at our work, these millions of starving people in China that we have never seen, these other races and religions that rival ours—what have we to do with them?

Last winter I read the lives of D. L. Moody, Henry Drummond, Billy Sunday, and others famous as mass evangelists. But each one of them was successful in proportion as he had caught Jesus' attitude toward the crowd.

Individuals who listened to Moody preach to great mobs felt that it was to them and for their needs alone that Moody preached—that he looked into their hearts. And it was alone with Moody in the inquiry room that individual life problems were faced—just as Jesus searched out Zaccheus in the crowd; as he called out the twelve.

Henry Drummond also caught Jesus' ideal: universal love, a sympathy so deep and broad that, instead of seeing the crowd, he saw individuals with heartaches and joys, sins and problems like his own; yet no two needs alike.

We need to recover Jesus' ideals of universal love—we folks who are prone to judge people by nations, rather than as individuals whom we would find upon acquaintance just as good or bad as ourselves. We ignore his ideal when we judge people by races rather than as men and women. "Oh, he's a Jew," we say, "a Negro, a wop, or a poor white."

I have no solution to offer for the present practical problems made by the mingling of races, but I know that any solution based on prejudice will be no solution at all; and that when Jesus' ideals become the world's ideals there will be no race problem.

I am so glad that race pride and race prejudice didn't win back in Jerusalem, but that the early Christian Church decided that Jesus meant his gospel for us, too—that Jesus belonged to the motley crowd.

Some years ago a patient gave me a little verse which I have passed on to other nurses, because it helped me to love some people who weren't easy to love.

Who is so *low* that I am not his brother?

Who is so *high* that I'm no path to him?

Who is so *poor* I may not feel his hunger?

Who is so *rich* I may not pity him?

Who is so *hurt* I may not feel his heartache?

Who sings for joy my heart may never share?

Who in heaven's breadth has passed beyond my vision?

Who to hell's depth where I may never fare?

May none then come to me for understanding,

May none then come to me for help in pain,

And drain alone his bitter cup of sorrow

And find he knocks upon my heart—in vain.

Even Jesus could not love that which was not lovely; but he found something to love in every one of the crowd—a divine spark, the human soul.

CONFERENCE ON SERVICE

LED BY MR. KENNETH HULIN,
SALEM, W. VA.

(Report from young people's pre-Conference meeting)

Christ's ideals of service:

1. Unselfishness

His mission on earth was to minister unto others.

2. Humility

Christ was willing to assume the position

of a slave, oftentimes washing his disciples' feet.

3. Long suffering

The agony which he suffered during his trial and crucifixion must have wounded him spiritually as well as physically. What a bitter disappointment to complete his work in such disgrace!

4. Going the second mile

Christ never failed to consider a request. He was ever willing to do more than he was asked.

5. Patience

How often Christ must have been tempted to despair when his disciples apparently failed to understand his mission.

6. Courage

Any man who is continually before the eye of the public must have an abundance of this. How much more must Christ have needed it!

7. Forgiveness

"Even seventy times seven" was his reply when asked how many times one should forgive.

8. Love

The essence of Christ's religion.

9. Sacrifice

His task was to serve others and he who would do that must be continually making sacrifices.

10. Co-operation

Only by this means could Christ launch and maintain his religion.

Reported by:

KENNETH A. BABCOCK, *Milton*,
MRS. JOHN REED SPICER, *Plainfield*,
C. BURTON DAVIS, *Battle Creek*.

NOTES FROM THE NEW ENGLAND RALLY

On the evening of September 13, the fall rally of the New England Seventh Day Baptist Christian Endeavor Union was held with the Waterford society.

The praise service was conducted by the president, Morton R. Swinney. A selection by the newly formed Pastors' quartet was greatly enjoyed. Pastor Carroll Hill, Ashaway; Rev. Willard D. Burdick, Rockville and Hopkinton; Pastor Everett Harris,

Waterford; and Rev. Harold Crandall, Westerly, compose the quartet.

Historical sketches of each of the churches in the union were given by Miss Carol Chester of Ashaway; Lewis F. Randolph, of Hopkinton; Miss Julia Irish, of Rockville; Miss Helen Maxson, of Waterford; and Miss Ruth Van Vleck of Westerly.

A business meeting followed.

The address of the evening was given by Rev. Harold Crandall, of Westerly, his theme being, "What of the Future?" A few thoughts gleaned from this address follow:

Mankind is inherently religious. All through time man has been searching for God and trying to understand him better. Although we do not understand him fully, there is still an intense desire to know more about him.

As we look about us we are sometimes doubtful as to our outlook, but God has a mission for us and we should not be pessimistic but help to fulfill this mission.

What of the mission of the Church? The Church is an instrument in God's hands to bring personal and social righteousness upon the earth. The Church must co-operate with the nation, the state, and the schools. The Church and the schools should concentrate on character production.

What source of character, what pattern shall they follow? The personality of Jesus, which has been true all through history. When he has come into the hearts of men, they have been changed.

If we build upon this pattern, whose responsibility is the building? It belongs to each and every one. We must have faith in God, in ourselves, and in others.

We can accomplish our mission if we know others stand by in faith, loyalty, and love.

All things are possible with God. We should trust him more fully. We should yield ourselves to him, then use our reason and judgment for carrying on his work, and we will need plans by which we may steer and guide our course.

Do we progress in our spread of the kingdom of God, in our knowledge of Jesus Christ? We must do for ourselves, we can

not be successful and ride upon the glory of others.

The future of our churches will be what you determine it shall be. It depends upon the extent to which you will let the personality of Jesus Christ and his religion dominate your lives, and upon how seriously you take the responsibility of working in and through your church for the production of Christlike characters in yourselves and in others.

UNION REPORTER.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Put away revenge (Prov. 24: 29)
Monday—When to apply the Golden Rule (Exod. 23: 1-9)
Tuesday—Golden Rule hospitality (Heb. 13: 1-2)
Wednesday—Golden Rule friendship (2 Sam. 9: 1-13)
Thursday—Golden Rule kindness (Gen. 13: 1-13)
Friday—Golden Rule help (Luke 10: 33-37)
Sabbath Day—Topic: Will the Golden Rule work? (Matt. 7: 12; Gen. 50: 15-21)

Topic for Sabbath Day, October 18, 1930

THE GOLDEN RULE

People often ask, "Will the Golden Rule work?" but Christ asks, "Will you work the Golden Rule?"

Joseph's brothers had done him a lot of harm. Their jealousy had grown to hatred. They had sold him into a life of slavery in a foreign land and reported to his father that he was dead. Later Joseph was their ruler; their father was dead, they were all dependent on Joseph for food. Revenge would be easy. What would you have done? Would you use the Golden Rule?

A student on the way to college in a distant town lost his pocketbook containing his summer's earnings on the street in a city he was passing through. His name and address were in the pocketbook. What would you have done if you were the finder? Could you apply the Golden Rule? Would it make any difference to you if you knew his circumstances and had experienced a similar loss sometime?

The cases above are true incidents, and in both cases the Golden Rule was applied.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The subject for your worship services for the month of October is "Our Father's Day." For the pre-session activity locate all our Seventh Day Baptist churches on maps of the United States, China, Holland, South America, and the West Indies.

The worship service for the first week may be worked out something like this, and then let your juniors plan their own worship services for the rest of the month.

Leader—"This is the day which the Lord hath made:

We will rejoice and be glad in it."

Juniors—Sing, "O Day of Rest and Gladness."

Leader—Exodus 20: 8, 9, 10, 11.

Juniors—Luke 4: 16.

Leader—"We thank thee for this happy day

For our pleasant work and play.

When we wake and when we sleep,

We ask that thou wilt safely keep

All children round the world so wide.

Everyone is near thy side;

Thou dost see us each and all,

And thou wilt hear us when we call."

Juniors—"Come Thou Almighty King."

THE CHANGED LANDSCAPE UNDER PROHIBITION

In order to have a correct perspective of the present situation we need frequently to view conditions through the eyes of those who come to us from lands where the license of the drink traffic still exists.

In analyzing the testimonies of visitors from overseas who are not prejudiced against prohibition, we notice they refer again and again to the lack of three things in the United States to which they are accustomed in their homelands. One of the most startling lacks is the absence of liquor advertising in the newspapers, on the billboards, and in the huge electric signs that blaze overhead. One recalls the prevalence of these signs in pre-prohibition days, when the very heavens were made to declare the fine flavor and healthful qualities of certain brands of beer. Those who have traveled in England will remember how constantly are to be seen the merits of Dewar's whiskies and Johnny Walker's alcoholic products exalted in display advertising of different varieties.

Prohibition has removed such nuisances from our landscape.

Another institution the traveler from other lands misses is the saloon or public house. Speakeasies there may be, hidden away in dark alleys, behind closed doors and curtained windows, but they are notably absent from street corners or conspicuous places along the highway. A gentleman from Australia recently remarked, "I had expected to find liquor solicitation on every hand, through bell-hops and waiters, subtle and sly, of course, but I did not come upon a single instance of attempts to bootleg me." No public house, with its "finished products" in the form of intoxicated men and women leaning against bars or adorning the streets in front of liquor places, is to be seen.

These scenes common in England and other license countries have been blotted out here by the prohibition law.

The foreign visitors are apt to remark on the absence of slums in the sense they know them. True, America has a certain amount of poverty but not of the sordid kind to be seen in old world cities, and the inaccessibility of drink is the reason why we are not cursed with a district like London's East Side. Instead the man from overseas notes our workingmen owning their own homes, driving their own cars, and earning a living wage that is sufficient to enable them to put away each month a substantial sum in the savings bank.

If prohibition could not be credited with anything more than these three things, would it not be worth keeping, worth fighting for, worth making some sacrifice for? But this changed landscape under the dry law is only a very small part of the benefactions that have come to us as the result of the protective amendment. Perish the thought that ever again the beer and whisky advertisements should disfigure the sky; saloons in any form line our streets, and liquor-created slums make unsightly our cities.

—Union Signal.

Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. — Matthew 25: 40.

CHILDREN'S PAGE

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

FOURTH SHIP IN OUR FLEET— DISCIPLESHIP

EPHESIANS 5: 1, 2

Junior Christian Endeavor Topic for Sabbath
Day, October 18, 1930

MRS. HERBERT L. POLAN

Talks — What does being a disciple of Christ mean—at home, at school, at play, at work, on the street, Sabbath day?

Being a disciple is bearing our cross; so have a blackboard talk on Bearing Our Crosses. Draw one large cross or many small ones, writing inside the outline:

“CROSSES CHILDREN HAVE TO BEAR”

Giving attention.

Giving up to someone else.

Waiting when we don't want to.

Refraining from whispering.

Taking turns.

Getting lessons.

Sitting still.

Standing alone on a decision for right.

Sharing.

Being made fun of.

Being poor.

Minding mother always.

Songs to sing:

Jesus, I my cross have taken.

Bear the cross.

Follow me.

I can hear my Savior calling.

Jesus wants me for a sunbeam.

I'll go where you want me to go.

OUR LETTER EXCHANGE

DEAR GIRLS AND BOYS:

I promised to give you some idea of the interesting and helpful talks given by Miss Anna Crofoot and Dr. Rosa Palmberg, at the Junior hour, the Sabbath afternoon of Conference; but I have had to put it off so long that my notes do not mean as much to me as they might, so I am afraid neither Doctor Palmberg nor Miss Crofoot will recognize her remarks. It will give you a

little idea however, and next year I wish you could all attend Conference and enjoy everything first hand.

Miss Crofoot gave a very clear idea of idol worship in China, of its foolishness, and of its bad effect upon the people. She showed the children how very necessary it is that the Chinese people be led to give up the worship of idols and serve the only true God.

The idol whom the Chinese usually worship is called Buddha, and there are many images of this idol in China, wooden ones, metal ones, and even small ones made of paper. In some of them live reptiles are placed so that it can be said that they have life. The men who make the idols belong to a certain guild. The children in China are very much afraid of these idols and think they may injure them in some way or speak evil of them, and often they smear honey over an idol's mouth, for they think that then he can only speak sweet words.

Think what it would mean, dear children, to have to worship such worthless images. Should we not do our part to bring the worship of our heavenly Father into the lives of these dear people of China, yes, and of other idol worshippers wherever they may be? Though not many of us, perhaps, will be able to teach these people ourselves, we can help our consecrated missionaries by our words, our prayers, and our money. In this way we can all be missionaries for God.

How grateful we should be that we were born in a Christian land, that we know that God is our Father and that we have his beloved Son, Jesus, to guide and help us all along the way. Let us make the words of the following verses, written by Mrs. Keller, our own, for surely we are satisfied with Jesus.

Sincerely yours,

MIZPAH S. GREENE.

I AM SATISFIED WITH JESUS

MRS. JOSEPH B. KELLER

I am satisfied with Jesus
Through every day and every hour;
He's the source of all my comfort
When the clouds of sorrow lower.
In the midst of my affliction,
When the waves of trouble roll,
Jesus comes in sweet compassion,
And brings peace within my soul.

I am satisfied with Jesus
When the skies are bright and clear,
And the sun shines bright around me,
Oh, I love to feel him near.
For he gives me all my pleasures,
And I trust his hand to guide.
Oh, I sing as on I journey,
For he's more than all beside.

I am satisfied with Jesus,
For when those who once were true,
Prove to be untrue and faithless,
Leaving old friends for the new,
Then I turn to him whose friendship
Never changes, never ends,
For I always find in Jesus
An unfailling, faithful friend.

I am satisfied with Jesus,
He is all in all to me;
Oh, I could not do without him,
He my constant help will be,
At all times, in joy or sorrow,
Sunshine clear or shadows dim.
Jesus helps me, Jesus holds me,
I am satisfied with him.

DEAR CHILDREN:

I am longing for more letters. Do not be afraid to write too often.

M. S. G.

BEFORE THE FLOOD

Many strange things have happened on the earth since it was created. One of these is that before the flood it was warm weather clear up to the Arctic Ocean. The proof of this is the fact that mastodons and other animals have been found buried in the ice and rocks in the north of Siberia clear across that country.

See *Manual of Geology*, James G. Dana, page 1007; also the report of the Smithsonian Institute of Washington, D. C., 1919, page 332.

Great quantities of ivory tusks have been taken out and sold, and dogs have eaten the flesh of those animals so long buried. Coral skeletons have been found in Arctic waters, and they can not live in water colder than 68 degrees. There was a sudden change in temperature from warm to cold.

Now I am thinking that before the flood, great masses of water were held up above the earth and tides flowed from the equator to the Arctic ocean. This water warmed the north, and made it possible for those animals to live there.

When the flood came it rained forty days and forty nights, and the fountains of the deep were broken up. All the people and animals were drowned in that part of the earth except those with Noah in the ark.

For an explanation of this, see Genesis 2: 5, 6. "For God had not caused it to rain on the earth; but there went up a mist from the earth, and watered the whole face of the ground." Natural features seemed to wear a sudden new look.

There will be no more floods, for God has set his rainbow in the skies and there had never been a rainbow before. The light must have been rather dim, but everything lived in it for two thousand years.

Now does not the above explain how it all happened?

CHAS. F. SAUNDERS.

A MEMORY SYSTEM

Forget each kindness that you do,
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress;
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joy, and hearts to love you.

—Author Unknown.

“What are the limits of the work I might accomplish in this brief life if I could lay hold on the strength which God supplieth.”

“When sinks the soul, subdued by toil, to slumber
Its closing eye looks up to thee in prayer:
Sweet the repose beneath thy wings o'er shading,
But sweeter still to wake and find thee there.
So shall it be at last, in that bright morning
When the soul waketh, and life's shadows flee
Oh, in that hour fairer than daylight's dawning,
Shall rise the glorious thought, I am with thee.”

OUR PULPIT

THE ENEMIES OF THE CROSS

EVERETT T. HARRIS

Pastor of the church at Waterford, Conn.

ADDRESS FOR SABBATH, OCTOBER 18, 1930

(Given Wednesday evening at Conference)

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

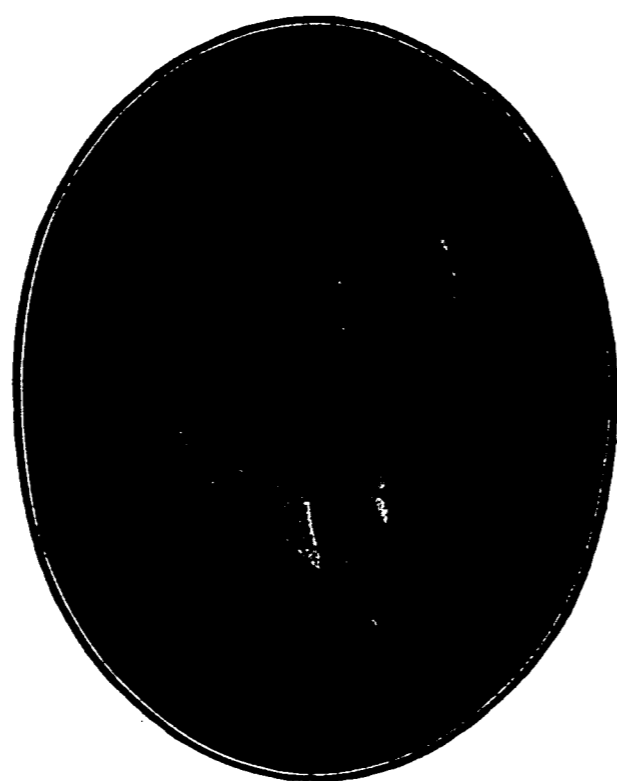
OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER



We are considering tonight the cross of Jesus in our effort to learn more of his ideals and his personality. This address will consider particularly the enemies of that cross.

Nineteen hundred years ago the enemies of Christ sent him to the cross, and after all these years those enemies are still strong and powerful. Men are still grinding down other men in their efforts to gain worldly power. Christian men and women are still failing to witness for him and are denying their Lord even as Peter did long ago.

In the past, men have laid the cause of that death to different men and different groups of men. Generally we say that the Jews killed Christ. Sometimes it is laid more specifically to the Pharisees or perhaps to Herod or Pilate. Without a doubt these were the immediate causes of his death, but back of them all lies a greater and more inclusive cause—the power of sin. Since the beginning of time these forces had been gathering, ever since God gave

man the power to choose between good and evil. As we note this in the light of Christ's saving power, we can see the significance of the Scripture verse, "The Lamb of God slain from the foundations of the world." Sin when allowed to go its length leads to death, and sin from the beginning of time has been leading to the death of Christ.

Who then are the enemies of the cross? Mythology of ancient Greece and Rome

tells us that huge dragons breathing fire and destruction stalked throughout the land in olden days; and from the immense skeletons of mastodons and dinosaurs unearthed in recent years, it seems evident that there was some truth behind those ancient myths. If the enemies of the cross could be seen, we would behold demons stalking among men today, leaving destruction in their wake as terrible as in mythology. They are not men, they are qualities of men. We call them greed, avarice, pride, selfishness, fear, blindness, indifference. These are the demons that get into men, good men as well as bad, and cause them to do evil. Who are the enemies of the cross? You and I whenever we allow these qualities to rule our lives.

"They know not what they are doing," Jesus said. Even his closest disciples were blind to many of the things Jesus told them. Remember John and James desiring chief places when Jesus should come into glory. After long and patient teaching by the Master Teacher they had missed the point en-

tirely. Had Jesus been an ordinary man he might have become impatient with them, but instead he tried again. "Whoever would be great among you, let him be your servant," he said in effect. Today we can see that truth plainly, but in those days it was a new idea. Men thought greatness came through military power and through possession of great wealth. Do you recall that Peter took the liberty to reproach Christ when he spoke of his coming death? Peter too was blind. He too thought of an earthly kingdom. The three favorite disciples slept while Jesus went alone to pray on Gethsemane. If these men did not understand Christ, how much more did his enemies misunderstand him. His enemies thought him crazy, possessed by Beelzebub.

Men in all ages have been blind to the good about them, sometimes willfully blind. It was the churchmen of Christ's time, the organized religion of that day, which sent Christ to the cross. Like many before and after them, these churchmen were sure that they were the custodians of truth and righteousness. "Thank God I am not like other men," was the cry in that day. That they could be mistaken in any major conclusion never occurred to these men. Progressive revelation of God could find no place with the Pharisees when the law had been given complete by Moses. "Who is this young upstart?" they said. "At the feet of what eminent teacher has he ever sat?" (Today we would say, "How many degrees does he have behind his name?") They prided themselves on being God's chosen people; they closed their hearts to the new revelation and sent the Son of God to his ignominious death.

Much of the misery in the world has been caused by the best people with the best intentions. The Inquisition of the ancient church was organized as an agency of mercy (saving men from hell), so said the churchmen of that time. Poor old ladies who should have been allowed to spend their last days in peace were hanged as witches by the Puritans of Salem, Mass. And so we as the churchmen of today have a grave responsibility that we do not lead the religion of Jesus amuck again. We need greater tolerance for others, combined with more intelligent convictions of our own. Let us

strive to be more strict with ourselves and less exacting of others.

In the last issue of the *Christian Pulpit* I noticed in an article by Rev. Thomas Opie the following remark about the religious convictions of men today. "About one man out of five thousand thinks for himself religiously." That ratio would exclude a few ministers. To meet the issues of life and to lead a sane, balanced religious life, we must have intelligent personal convictions. How many have read the Bible for themselves and know wherein is founded their Christian hope? How many have thought out for themselves a "philosophy of life" by which they are living and around which they are molding their every action?

A boy was flying a kite in London during a heavy fog. A man passing by saw the boy and inquired what he was doing. "Flying a kite," the boy answered. "How do you know you are, you can't see it above the fog." "No, but I can feel it pull," answered the boy. We need to feel the pull of our Christian hope. Even though we can not see our Savior, if we will keep in close contact with him spiritually through daily study of his life and through communion with him, we can very definitely feel his guidance. This is what Christians *must* do today to prevent further blundering and bringing more disgrace upon the name of Christ; and especially so at this time when we are trying to get back to the real religion of Jesus, trying to decide what things are of greatest concern and those that are only foot notes. And so I plead for a closer walk with Christ as a cure and prevention of blindness.

Selfishness and fear sent Christ to the cross. Certain leaders wanted to maintain their jobs and when they saw that the teachings of Jesus were likely to change the existing order, they wanted to do away with this Teacher as quickly as possible. Both Herod and Pilate had it within their power to free Jesus, but neither was willing to take the risk. Herod saw a chance to better his standing in the eyes of Pilate, so he yielded jurisdiction to him. Pilate saw a chance to better his standing in the eyes of the people so he yielded to their desires. To this extent will selfishness lead a man, that he will barter innocent blood for personal advantage. How many lawyers, preachers, or

politicians today will endanger their own reputations for the cause of right? How many Sabbatharians have catered to their bosses for bigger salaries? There is nothing about Pilate and Herod so very different from ourselves. But how their actions do show up in front of the cross! Did you ever see a sheep against a background of snow? We had thought the sheep was white until we obtained a true contrast with pure white, then we saw that the sheep was a dirty gray. Let us try placing some of the things of which we say, "Oh, I don't see any harm in it," at the foot of the cross. Then we can get a true contrast and see our actions from the point of view of God, and some of those actions will show up a dirty gray.

It is natural, we say, that men should be selfish, they are born so. The babe reaches out its little hands for all that looks good. But the common beast in the field is born selfish too, and if we would be different, we must learn to conquer our selfish desires. "Christ, for the goal that was set before, endured the cross." And his goal was not something for himself, but was to save a dying world and to set a supreme example of unselfish living.

Powerful groups were against Jesus but only a few sought to defend him; the majority of the people were indifferent to it all. As he approached Calvary he came alone. Loneliness has ever been the lot of those who dared to be different, who were ahead of their time. The crowd was there but only to jeer at him. They had followed Jesus for a time; they sought the spectacular. But when they came against the high ethical demands of Christ they began slipping away. During the days of the supreme crisis only a few cared enough to exert themselves on his behalf. Christians have long imagined that Jerusalem was in turmoil when Jesus was crucified. It is probably nearer the truth that this event went unnoticed by the great mass of the people. Jesus toiled along to Calvary alone, carrying his own cross.

Indifference is by far the greatest sin today, even as it has been through all ages. Men are saying they are not indifferent to Christ but are just disgusted with the Church. But *how* can we hope to clean up the Church if we stay out of it. We know

that chaos comes without organization, and the Church is the only organized attempt yet made to spread Christ's truth. Like the man running from a bear, who fell over the cliff, if we are going to discard the Church we had better know to what we are going. As one has so well put it, "When the young people discard the Church, they are throwing away lightly something which they do not know much about."

And so we must take a vital interest in all things that look toward the advancement of God's kingdom, becoming so full of Christ's spirit that it will shine out through our eyes and ring in our words. The automobile can have plenty of gasoline and a strong spark, but unless they come together at the proper time they are of no avail. We can have plenty of words for Jesus, but without the ring of sincerity, the spark of an inner life with Christ, they will fall dead.

We have noted a few of the enemies of the cross, but not all; there are too many for that. But in spite of their number and strength, yet can we gain the victory through Jesus Christ. Every true Christian has two great tasks—to live *in* a world of sin ministering to the needs of others, and again to live *above* the world of sin and gain a spiritual victory in the face of it.

The enemies of Christ sent him to the cross; now he is depending on us to spread his gospel and to save a lost world. As he sees the strife within his Church, as he sees those who profess his name, yielding to their worldly desires and going their indifferent way, the agony of his soul is again as when he was crucified.

When, oh, when shall come love's courage to be strong?
How long, O Lord, how long will we keep Christ on the cross!

It is said that Peter, when an old man, heard that the Roman soldiers were coming for him. Quickly he slipped away and left Rome by divers roads which he knew. As evening drew on and he was many miles from Rome, walking along a dusty road, he saw a figure approaching. At first Peter did not recognize the stranger. The face was sad, the figure bent as though carrying a heavy burden. He passed Peter without a glance. "Whither bound?" Peter called. "To Rome to be crucified again," was the reply. And then Peter's heart smote

him for he knew it was his Savior come to take his place. He squared his shoulders and, turning about, retraced his steps to Rome and to his death. And Jesus went with him in his heart and soul. Oh, for love's courage to be strong that we too may help Christ conquer the enemies of the cross.

"Friendless and faint, with martyred steps and slow,

Faint for the flesh but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary.
We jibed him as he went, with houndish glee,
'Til his dimmed eyes for us did overflow.
We cursed his vengeless hands thrice wretchedly;
And this was nineteen hundred years ago.

"But after nineteen hundred years, the shame
Still clings, and we have not made good the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be strong?
Tell me, O Lord, tell me how long
Are we to keep Christ writhing on the cross?"

—"Calvary" by Robinson.

OBSERVATIONS OF THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

"THOU SHALT HAVE NO OTHER GODS"

Dr. Reinhold Niebuhr in his recent editorial correspondence with the *Christian Century* of September 10, from Moscow, recounts how Russia is dedicating itself to its new religion, and is making "the machine its god." The people of this great country are denying themselves many comforts and making many sacrifices, voluntarily, that its new industries and business may be adequately financed. Equipment, especially farm machinery, seems to be the *summum bonum* of their industrial religion. No sacrifice or hardship seems too great that their cause may be advanced. Said a young Communist guide to the correspondent, "What do I care if I haven't a good pair of shoes to wear, if it helps my country to buy more machines?"

In this country we have been accustomed to call this patriotism. In Russia it has passed beyond that, it would seem, and patriotism has become religion.

However it may not be seemly for America to sit in judgment. It is hardly an open question here that machinery and industry have not only thrown off the bond of patriotism, but have largely usurped the place

of the religion of Jesus Christ. Altogether too generally is our citizenship bowing down to "other gods." In the general devotion to this religion some had had laid upon them the necessity of sacrifice; others have willingly denied themselves. Multitudes have chosen to forgo comforts and even necessities that a certain kind of machine may serve them.

Seventh Day Baptists are not immune and should have a care lest they too "serve other gods." In reading Doctor Niebuhr's challenging article I was reminded of our own Doctor Palmberg's address at Conference, of the self-denial she practices, not that machines may be sent to China but that the religion of Jesus may be carried and all his cause advanced. If men can deny themselves for patriotic ambitions and business success, why can we not, as those who love God and seek to serve him, make the small sacrifices necessary in our loyalty to him in carrying out our task?

Our complete budget for the Onward Movement for this year calls for but \$58,100. About two cents per member—*only two cents*—per day would raise this whole amount and make possible a one hundred per cent program for the year. Hundreds of our children spend that much or more daily for candy and chewing gum. It is bad enough to "bow down" to gods of necessity; but for Christians and may I say especially for Seventh Day Baptists to put trivial tastes and passing pleasures above loyalty to God and to our cause is not only inconsistent but suicidal. But as a people, I believe, we are having more of the vision of loyalty and service, and will go on in a larger devotion to the kingdom task.

Well for us as a people, and for America, and for the whole world, if we will hear—"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them or serve them."

GOOD BUSINESS—GOOD NEWS

The New York Sunday papers of September 21 carried headlines that tell an encouraging story. "Industry Urged to End Slums," "Rockefeller Builds a Model Community," is how some of them read. The story tells that a part of the estate of John D. Rockefeller, Jr., near Cleveland, Ohio,

has been built up into a model community. "Fair dealing" with labor in the perfection of his plans characterizes Mr. Rockefeller's entire project. It is frankly stated that he expects to receive fair returns from his investment, and "is undertaking the experiment with the express hope that other wealthy men will be interested and will establish similar housing developments in other cities." Mr. Harry McLaughlin, president of the Ohio Federation of Labor, makes an appeal to capital to follow this example and "begin scrapping the slums of the nation."

It is refreshing to find news of this kind headlined where crime, accident and anti-prohibition usually have right of space. But our dailies evidently consider this as interesting news. It is encouraging to the writer, being read soon after writing the above. It may be *big business*, but it is *good business*, and its publicity is good news. While avowedly it is not philanthropic, or religious in its intent—it is Christian. It is the outgrowth of the ideals and teaching of Jesus. While *sin*—crime, selfishness, greed, idolatry—is all too common, and religion is receiving many jolts and would-be knock-out blows, we must not forget that the highest blessings of our civilization are the results of Christianity, while evidences of their increase are to be seen on every hand—in business, labor, education, and social betterment. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Let us thank God and take courage.

THE FIRE MENACE TO FORESTRY

H. N. WHEELER

(In National Forest Service)

You may own no timber and think forest fires do not concern you—are none of your business. Mother, anxious about sick people in her community, said, "Willie go over and see how old Mrs. Brown is this morning." Very soon Willie came back and said, "Mrs. Brown says, it's none of your business how old she is this morning or any other morning." But forest fires are some of your business because they are due largely to human carelessness, and each year sweep over about forty million acres

of timber and woodland, carrying death and destruction into all parts of the United States.

The greatest damage done by forest fires is to the trees themselves, because the baby trees are killed and the big trees are seriously injured so that later they become diseased or do not develop into first class timber. It is true that the long leaf pine of the South will survive severe fires even while the trees are young, but they are retarded in their growth so that they may require three times as long to mature as would be the case were they not scorched. For proper growth and development the trees need the nitrogen and other fertilizing values of the decayed leaves and twigs and rotting wood on the floor of the forest, but fire destroys the gradually accumulating humus and bakes the ground in such a way that the water can not sink in and furnish the necessary amount of moisture to the growing vegetation. This water running off the surface takes the soil with it, fills streams and reservoirs with mud, ashes, and gravel. Living springs cease to flow, and streams become raging torrents after heavy rains, but dry up in late summer and fall.

Fires injure grazing, killing the good grasses, so that cattle and sheep pastured on burned-over areas put on less flesh than when grazed on lands that have not been burned. Forest fires destroy not only the shelter and food of wild things, but also many of the animals and birds themselves. In one fire in California in 1928, it is estimated that three hundred deer and fifteen thousand quail were burned to death; and in one bad fire in Minnesota many mother birds as well as thousands of nests of geese, partridge, and grouse were destroyed. Even fish are often killed by the heat or by ashes falling into the stream, or they are driven out because of low water and shortage of food.

Forest fires ruin the beauty of the countryside, making the great out-of-doors less attractive to those seeking rest and recreation.

In some sections of the country, particularly in the West, lightning starts forest fires, but for the most part man is responsible. He sometimes sets fires purposely to green up the woods in the spring or under the mistaken notion that they destroy the boll weevil, cattle tick, typhoid, and malaria

germs, or are necessary in turpentine operations. However, over the country as a whole, most of the fires are due to human carelessness and are started by reckless brush burning, by sparks from locomotives and logging engines, or from unextinguished camp fires. But from twenty-five to fifty per cent come from discarded cigarette stubs and lighted matches thrown from moving automobiles, or cast aside by hunters, fishermen, berry and wild flower pickers, and picnickers.

Since forest fires are largely man-caused, they are preventable and up to the present time it has been the burden of the foresters to see that fires are kept out of the woods. Fire fighting is not really forestry practice, but forestry can not be carried on if the woods are to be burned over repeatedly. Therefore, our national and state forestry departments and some private landholders are organized into fire departments, and expend much of their energy, especially in dry seasons, in preventing fires or fighting those that start. In some states and local communities fire engines and other equipment are available, but in general the shovel, axe, hoe, rake, and saw are the chief tools used in suppression work. To control a forest fire, trenches are made along the front of the fire down through the organic matter to mineral soil. When the wind is blowing at hurricane proportions and the fire is racing through the tops of the trees, sending sparks far in advance of the flames, the fighters work along the edges or start back fires from some high ridge or stream ahead of the fire. The work is fraught with the greatest hardship and frequently with great personal risk. In 1929, fourteen fire fighters, one of them a prominent forester, lost their lives in handling fires on the national forests. The Peshtigo fire in Wisconsin in 1871 took fifteen hundred lives, and the great Cloquet fire in Minnesota in 1918 snuffed out the lives of four hundred thirty-two people, destroyed hundreds of homes, and laid waste thousands of acres of forest and woodland.

During a bad season such as 1929 in the Pacific Northwest, and this present spring season in New England and North Atlantic States, thousands of men are organized like an army to combat this great scourge. Arthur Chapman pictures it thus:

The wind sweeps off the spire-like peak,
And is whirling the cinders high;
While down in the stifling, deadly reek,
We struggle, and all but die.

We have felled the trees in the fire's path,
Till our hands are bleeding and sore;
But always it spreads, with a hiss of wrath,
And leaps the barrier o'er.

We have fought it back, with blaze 'gainst
blaze,
And yet has the foe slipped past;
But slowly we yield, in the choking haze,
Till the victory's won at last.

Small pay do we get, and thanks are gruff,
When we've fought the foe to his knees;
But after all, the reward's enough
When we hear the wind in the trees.

When our earthly forefathers landed in this country they began clearing land and burning the timber brush so as to make way for agriculture. This process has continued in nearly every part of the country where forests existed. Lands too steep, rocky, or sandy for satisfactory farming were cleared and placed in farm crops, but now no longer profitable for farming they are being abandoned and burned over almost yearly until literally millions of acres that formerly bore magnificent timber are lying idle and barren, producing practically nothing, going back to state or county for non-payment of taxes—a burden upon state and community. We should be very slow to criticize these early methods, but we are now confronted with the gigantic task of bringing back these tremendous areas into timber production. Of the 1,900,000,000 acres of land in the United States, 1,123,000,000 acres are in neither crop nor pasture. Originally 822,000,000 acres were forested, and even now 470,000,000 acres are classed as timberland, but barely one third of it is covered with trees. Even some of the prairie regions that are badly eroding can very properly be placed in forests to the advantage of the state and nation.

To change this appalling picture is not just a problem for our legislators, law enforcement officers, or the landowners themselves, but one squarely up to each man, woman, and child in the United States, for we are all individually and collectively dependent upon the forests for our very existence. No country can outlive its forests and just as other countries have become de-

nuded, depopulated shifting sands of desert, so will this country, unless we bend every effort and spend millions of dollars to rebuild the forests.

We are well organized to stop fires that have started, but our need is to prevent them from starting. The United States Bureau of Standards finds that in the United States 170,000 cigarette stubs are discarded every minute of every 24 hours, 365 days in the year, and more matches are thrown away than cigarette stubs. The ends of cigarette papers and match stems can be treated so they will not burn and when discarded will be practically harmless. If all of our matches and cigarettes were so treated it would be a big factor in preventing approximately one fourth of our fires, not only in the forests but even in the cities. Many other fires due to human carelessness can be prevented by the education of the whole people, but this will require the united efforts of the leaders in all of our business and social activities. To become forest-minded we must be anti-fire-minded, making up our minds that under no circumstances will we individually start fires in the forest and that we will use our influence to prevent others from doing so.

Perhaps the greatest human need for keeping the forests green is for recreation. In 1929, 31,750,000 people visited the national forests, and other millions went to state, county, and city forests. Theodosia Garrison writing of the forest says:

Here none may mock an empty purse
Or ragged coat and poor,
But silence waits within the gates
And peace beside the door.
The weary guest is welcome,
The richest pays no score.

REGARDING NIGHT WORK FOR MINORS

News of unusual importance to all who are concerned with the human as well as the economic problems of the cotton textile industry is contained in an announcement by the executive committee of the Cotton Textile Institute, an organization of employers. The committee has recommended to the board of directors of that organization "that the recommendation be made to the cotton textile mills that they eliminate, as soon as

possible and not later than March 1, 1931, the employment of women and the employment of minors under eighteen years of age between the hours of 9 p. m. and 6 a. m." The statement of the executive committee continues "the employment of women and minors at night was widely adopted in some sections of the industry during the World War to meet emergency demand. In recent years there has been a growing sentiment in opposition to the practice."

The adoption of the course recommended by the committee will be a wise move from an economic viewpoint and will contribute materially to the solution of one of the main economic problems of the industry, that of overproduction. The recommended course of action will also be a great step forward in the establishment of better working conditions in the industry.

It is great news to all religious and social thinkers as well as to the labor movement and all those who have for years been working for the elimination of night work for women. Many liberal employers have desired to eliminate the night shift for women and minors but have not felt able to do so on account of the competition of other employers who thus far have not been willing to follow suit. The leadership of the Cotton Textile Institute now makes it possible to secure the adoption of higher standards by the industry in general, and it is to be hoped that cotton textile employers throughout the country will unanimously follow the wise and humane recommendations of their own leaders.

—James Myers, Federal Council.

And be kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you.—Ephesians 4: 32.

"If any word of mine has caused one tear
From other eyes to flow;
If I have caused one shadow to appear
On any face I know;
If but one thoughtless word of mine has stung
Some living heart today;
Or if the word I've left unsaid has wrung
A single sigh, I pray
Thou tender heart of love, forgive the sin,
Help me to keep in mind
That if at last I would thy 'well done' win
In word as well as deed, I must be kind."

Fundamentalists' Page

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

Contributing Editor

PLACING THE EMPHASIS WHERE IT BELONGS

REV. D. BURDETT COON

One great trouble with the Seventh Day Baptist denomination is that we are putting emphasis in the wrong place. We are very largely leaving out of account things of greatest importance while stressing things of comparatively little importance. Real soul-saving work counts little with us at the present time. Our numbers would not be constantly growing less if we were constantly praying, talking, and working to bring people to Christ.

The biggest business ever committed to man is bringing sinners to Christ for salvation. This is the one great work we should stress above everything else. As churches and a denomination we are not placing emphasis upon this. But this is where emphasis belongs. Just a few individuals among us are on fire with this great theme. A vast majority among us care a hundred times more about having a good social time than they care about having a good spiritual time. They rejoice far more over a fine church supper than they do over the bringing of a poor lost soul to Christ. How do we know? Because they will travel farther, sit up later, work harder, and sacrifice more year in and year out for church suppers than they ever dare undertake for saving souls. By their fruits ye shall know them. You never heard them pleading once with God for the reclaiming of a backslider or for the saving of a lost soul. They are placing emphasis upon wrong things of life. With them the lesser takes the place of the greater. We should urge and entreat them not only to choose the *more* important but the *most* important thing in life, the saving of souls.

Multiplying organizations and increasing endowments for institutions will not be worth a fig to us and to God's work unless these organizations and institutions are bap-

tized with the spirit of the Christ, which means a passion for lost souls. It is very possible for these things to become larger and larger while the great things of character and true religion and loyalty to God and his commandments become less and less. Under what seems to be the very best material and intellectual advantages, the real dynamic spiritual forces may weaken and die. Snobbery and flabbiness of character will always thrive and flourish where emphasis is placed upon worldly considerations. Staunchness and firmness of character can be developed only where things of spiritual value are stressed. Place emphasis where it belongs or we perish.

Spiritual values are never enhanced by building up the outside at the expense of the inside. Speaking lightly of "the old time religion," insinuating doubt concerning writers or writings of the Bible, inculcating a sneering spirit toward the prayer meeting and evangelistic services and efforts will never make for anything but spiritual weakness. It matters not how strong we may be in every other respect, if we fail to make the spirit of soul-saving the great underlying, moving, overwhelming, and controlling principle in denominational organizations and institutions, the denomination will go into decay. Place emphasis where it belongs or numbers and spiritual power will decrease.

The Colorado State Baptist Convention was recently held in the city of Boulder. Great enthusiasm was manifested when reports came in showing that the Baptists had made a gain in Colorado during the past year of nearly five thousand members. This gain was made possible by pastors, churches, missionaries, and state evangelists stressing strongly soul-saving work. The Baptists of Colorado have got the vision. They are going after lost men. The great state convention sermon, an hour in length, full of pathos, logic, eloquence, and spiritual power, was preached by Dr. J. C. Masee, pastor of the Tremont Temple Church, Boston. The entire sermon was a mighty appeal to pastors, missionaries, evangelists, churches, and denomination to place greatest emphasis upon soul-winning business, the only great business of the followers of Christ. He declared, "We must believe in the gospel or we can not proclaim it." There was neither

sound nor hint in the entire discourse out of harmony with the great fundamental teachings of the Word of God. Doctor Masee is going throughout many of our states with this wonderful message.

May this be our trouble, that we only half believe the gospel? Are we putting the great emphasis of life upon other matters, and only tinkering with the gospel? Are we making more of unbelief than we are of belief? Are we beginning to feel that we do not have very much of a gospel to present; that the saving power is within us rather than within Christ Jesus alone? Do we really feel and believe that we are lost without Christ? We need some very definite, substantial, fundamental convictions along this line. Not until these convictions come can we really emphasize the soul-winning business.

At the state convention referred to above the Baptists voted to put emphasis where it belongs again by putting themselves on record that they would raise fifty thousand dollars during the coming year for missionary and evangelistic work in Colorado.

Now Seventh Day Baptists, of all people in the world, should be the most evangelistic. We have a bigger message than any other people. Our articles of faith have stood the test of the centuries. They are fundamental. They are the teachings of the Word of God. There is no excuse for us to run with the multitudes after new things. Material conditions change. But human hearts are the same. Human needs are the same. The gospel of Jesus is the same, fitted to the need of every human heart. We do not need a new gospel. We need new hearts. There can be no readjustment of the gospel. There must be readjustment of hearts to the gospel. We have a clean, clear-cut gospel message of salvation. It is free from vain, visionary, speculative thought and philosophy. It is this that a lost world needs. Seventh Day Baptists have long stood for the Bible as the rule of their faith and practice. There is nothing better for us today. It is the best.

Fundamentalists stand for this old-time, yet ever new, ever-lasting, and unchanging message of salvation. The whole plan of God is fully and completely explained and set forth in the Bible, the Word of the living God, for the saving of a lost world. We

look in vain to any other source of information for the best way of living. The leadings of the Holy Spirit will always be in harmony with the teachings of the Bible. All of our organizations, all of our churches, all of our schools, all of our institutions of every form and kind, should place the great emphasis of life upon the practice of the articles of our faith, because they are of God. Our growth, our enlargement, our continuance are wholly dependent upon our faithfulness in proclaiming this message. We must believe it. We must teach and preach it. We must live it. This is placing emphasis where it belongs.

HOME NEWS

DE RUYTER, N. Y.—De Ruyter is a beautiful and interesting place. I did not use the first of those adjectives when we arrived here last December, sick with a cold. If any one challenges the statement that De Ruyter is beautiful, let him climb with me, as I did yesterday morning, the hill southwest of the village. It will require some muscular effort but you will be well repaid. The great beach, maple, hemlock, and pine that covered this mountain side a century ago long since disappeared, and now we make our way up the hill over mounds and deep depressions, and through luxuriant patches of ferns. The brow of the hill is at length reached, and when we turn about, as picturesque a scene as central New York affords lies before us. De Ruyter Lake, lying there like a mirror at the farther end of the valley, shines under the glow of this mellow September sunshine. From there the valley widens from east to west. Enterprising farmers for many years have kept this plain in fine productive order, and have extended their farms up the hills on either side where the old forests have had to disappear before their conquering energy. Those grey lines you see mark fine automobile roads that traverse the section in many directions. Lying below us here close to the foot of the hill on which we stand is the village of De Ruyter, and towering above the tree tops on the northern limit is the spire of the Seventh Day Baptist church. Other buildings are almost obscured by the foliage of trees that line the streets, and these are beginning to take on their autumn tints.

I have only partially vindicated my right to use the adjective, "beautiful," in a description of De Ruyter. Now I want to show that the other adjective, "interesting," in the opening sentence above is also appropriate. Jesus, in describing the conduct of the Pharisees of his day, told them they were taking much more pains with the exterior of their conduct and their buildings than with the interior decorations. If he should visit De Ruyter today, he would find the interior of both church and parsonage much finer in appearance within than without. I have heard the remark of many visitors and tourists, for whom it is a joy to open the door, "How beautiful it is." The donated work of many of the membership in removing the old gallery seats, and tastefully redecorating this part of the interior has added much to the attractiveness within. Then there have been beauty-loving souls who have added artistic touches by placing vases of bedded ferns about the railing of the balcony. Then the improvements and inner decorations of the parsonage have been a constant convenience and delight to the dwellers there.

One of the pleasant diversions of the present pastor has been the typing into a loose leaf record book the names of the members of this old church. Although the organization was made in 1806 (one hundred twenty-five years ago), the list of membership, spoken of above, dates only from 1815. Names appear there of some who have made their lives count for much in denominational history, some as ministers and pastors, some as educators, some as consecrated business men, some as quiet but devoted laymen, through the years. Just to choose a few at random we find such names as Professor Albert Whitford, Ira J. Ordway, Elston M. Dunn, James R. Irish, Alexander Campbell, (Elder) John Green, L. R. Swinney, J. B. Wells. The old De Ruyter Institute, sometimes called the Mother of Colleges, which attracted so many young people and their parents to the village, also carried a strong evangelistic influence which is noted in the record of baptisms of students whose names were added to the church during their stay here. May the church, now in its green old age, bring forth many more precious souls into the kingdom, who will help to build up the work of the Mas-

ter's cause both here and in the regions beyond.

T. J. V. H.

LEWIS CAMP, R. I. — The five Seventh Day Baptist churches in Rhode Island and Connecticut have, within about a year, secured new pastors.

Believing that an occasional *get together* would both be pleasant and helpful in their work these pastors and their families spent the afternoon of September 21 at Lewis Camp. The day was ideal; the camp most inviting; and all were in the spirit to have a good time.

The time between dinner and supper was spent in singing, visiting, and in playing an exciting game of volley ball, in which all of the pastors and their wives participated.

The next day the *Westerly Sun* had the following item about the gathering:

FRIENDS HOLD REUNION AND PARTY AT CAMP LEWIS

Rev. and Mrs. Willard D. Burdick, of Rockville; Rev. and Mrs. Carroll L. Hill, son Bobbie and daughter Dorothy, of Ashaway; Rev. and Mrs. Harold R. Crandall and daughter Elizabeth, of Westerly; and Rev. and Mrs. Everett T. Harris of Waterford, Conn., met at Lewis Camp, near Ashaway, yesterday, for a social time.

The party enjoyed dinner and a social time together.

A venerable box turtle was found at the camp. In well shaped figures on the under shell was the date 1881 and the three letters C, U and W, placed as at the points of a triangle, C and W at opposite sides and U at the point below. It would be interesting to know if the boy of that date is around this vicinity now, or if any one recognizes the initials.

NORTONVILLE, KAN. — The Nortonville Church entertained the seventy-seventh session of the Northwestern Association, August 7-10. About fifty guests and delegates were in attendance and good interest and a fine spirit were manifest throughout the sessions. Under the able leadership of Henry Ring, moderator, a very profitable program was planned and carried out. Unusually inspiring and helpful messages made the meeting one long to be remembered. The gathering was a veritable spiritual refreshment to the church.

The grounds and buildings of the church have been transformed during the summer through the generous contributions of many people in money and labor. While the pas-

tor was away on his vacation the parsonage received two coats of paint at the hands of the young women of the church, who astonished the community by donning overalls, mounting ladders and energetically and efficiently wielding the paint brushes. The men of the church donated their time as well as money for the painting of the house of worship and with the help of the boys cleaned the grounds. The improvement is marked and changes the very atmosphere around the church. The pastor was most agreeably surprised upon his return.

—Nortonville Review.

MARRIAGES

KENYON-MINER.—At the Seventh Day Baptist parsonage in Rockville, R. I., August 31, 1930, by Rev. Willard D. Burdick, George C. Kenyon of Hopkinton, R. I., and Miss Julia F. Miner of Ashaway.

HENRICHSEN-KIMBALL.—At the home of Mrs. Frank J. Hubbard, Plainfield, N. J., September 3, 1930, Mr. Christian Henrichsen and Miss Margaret Kimball, daughter of Mrs. Louise Lewis Kimball and granddaughter of Dr. A. H. Lewis, were united in marriage, the pastor of the bride, Rev. A. J. C. Bond, officiating.

At home after October first, 61 Woodland Avenue, Northampton, Mass.

DEATHS

EDWARDS.—Lafayette Edwards, oldest son of James R. and Emeline (Kenyon) Edwards, was born in Canonchet, R. I., August 11, 1846, and died at his home in the same village September 20, 1930.

He was twice married, his first wife being Caroline Frances Tucker. His second wife was Sarah Mattie Tucker, a sister of his first wife. She died July 4, 1927.

Two children of the second marriage survive, Emory L. Edwards and Mrs. Monna C. Palmer, both of Canonchet.

Mr. Edwards learned the cotton milling business under his father when he was quite young, and has followed this business, including the making of fish lines, in Canonchet all of his life.

"Although his success as a manufacturer was great, Mr. Edwards refused to benefit selfishly by the results of his labors. He gave liberally

to every undertaking, the aim of which was the good of the community, and in private charities, that he might share his fortune with his fellow citizens. His philanthropy and kindness won for him the respect and affection of all those with whom he came in contact."

He served several terms on the Council of the Town of Hopkinton, and at other times as assessor of taxes.

On April 24, 1886, he united with the Rockville Seventh Day Baptist Church, continuing in its membership till his death.

Funeral services were held at his late home on September 23, conducted by Rev. Willard D. Burdick, assisted by Rev. William L. Burdick. Burial in Oak Grove Cemetery in Ashaway, R. I.

W. D. B.

LANPHEAR.—H. Wayland. Died August 25, 1930, in the forty-fourth year of his age.

He was the son of George Herbert and Jennie Green Lanphear, and was born in Westerly, R. I., August 5, 1887. His education was received in the public school of Westerly. In 1906 Wayland confessed Christ, was baptized, and united with the Pawcatuck Seventh Day Baptist Church of Westerly. He was married in Saylesville, R. I., to Florence A. Newman of Orange, Mass., in June, 1920. She died about five years ago. He volunteered for the World War in March, 1918, going over seas and entering the aviation force, in which he soon became a corporal. He returned to the States in December, 1918. For a number of years since, he has been an invalid and in various ways has suffered much, but has borne all as a good soldier should. The confidence with which he faced what was to come was a good example for all. The family and friends were very tender and faithful, and the American Legion never faltered in its efforts to comfort and cheer him.

In the early morning of August 25, his release came and he was set free. Much sympathy was expressed for the bereaved family, because of a like experience a few years ago when the other son was taken from the home, and now this is the last one.

A very large concourse of relatives, friends, and comrades gathered at the home of the parents on Beach Street, August 27, for the farewell services which were conducted by Clayton A. Burdick, pastor emeritus of the Pawcatuck Church, assisted by Samuel H. Davis, a former pastor.

C. A. B.

MAXSON.—Byron E. Maxson, son of Elisha Irish and Rachel Nye Maxson, was born on Dodge's Creek, Genesee township, May 27, 1855, and died in his home, Bolivar, N. Y., September 9, 1930.

On May 26, 1875, he was married to Elizabeth Hopkins, of West Genesee. To them were born three children: Alice, who died in childhood; Cora, now Mrs. Fred Lewis, of Richburg, N. Y., and Edwin of Owassa, Okla., both of whom survive him.

He was a member of the West Genesee (Dodge's Creek) Seventh Day Baptist Church.

Later, moving to Richburg, he united with the Richburg Seventh Day Baptist Church, of which he remained a member until his death. For the past fifteen years he has lived in Bolivar, N. Y. His wife died in 1904.

Funeral services were held from his late home in Bolivar, September 11, 1930, conducted by Pastor A. L. Davis. Burial was made in the West Genesee Cemetery, at Obi, N. Y.

A. L. D.

PRENTICE.—Alice I. Toop, daughter of James and Eleanor (Kennedy) Toop, was born at Southampton, Eng., November 30, 1868, and departed this life, suddenly, at Yonkers, N. Y., September 1, 1930, in her sixty-second year.

Her childhood years were spent at Plymouth, Eng. She was graduated, with high honors, from the Royal Academy of Music, London, at the early age of sixteen years. She has been a lover of music and an efficient teacher during her life. Coming to America at the age of twenty she taught private pupils until 1895, when she became director of music in Alfred University, which position she held until the time of her marriage.

September 4, 1901, Miss Toop was united in marriage with Dr. Harry W. Prentice. For one year their home was in New York City. They then went to 17 Sherman Avenue, Yonkers, which has since been their home. It was here that the two children were born: Eleanor Marion, now Mrs. J. Ramoth Anderson, of Linden, N. J.; and Donald Toop. In this home, September 4, 1930, the twenty-ninth anniversary of her marriage, farewell services were conducted, in the presence of a house full of friends, by Rev. Harold R. Crandall, of Westerly, R. I. Mrs. Russell B. Terhune, of Linden, N. J., sang Jesus, Lover of My Soul.

Mrs. Prentice had continued to teach music to children and youths in Yonkers, Bronxville, Crestwood, and New York City. She has instilled a love for better music and ability to produce it in hundreds. She was a member of the Church of the Holy Sepulchre, New York City, and its organist for some time. For many years she was the organist of the First Seventh Day Baptist Church of New York City and a faithful and loved teacher of children in the Sabbath school. She loved doing for others, and many acts of kindness were known only to herself and the recipient.

Besides her husband, daughter, and son, Mrs. Prentice is survived by three cousins: Mrs. Sherman Smith, nee Alice Harris, of Utica, N. Y.; and Richard and Martin Cole, of Brooklyn, N. Y. A host of friends sympathize deeply with these bereaved ones.

H. R. C.

SLADE.—Clara Belle Slade, only daughter of Mr. and Mrs. Dewey Slade, was born in Little Genesee, February 29, 1924, and died in the same village, August 31, 1930.

Besides her father and mother, she is survived by six brothers, her grandparents, and a large circle of relatives.

The funeral was held from the home, September 2, 1930, being conducted by Pastor A. L. Davis, and the little body was laid to rest in Wells Cemetery. The sympathy of the community is extended to the bereaved family.

A. L. D.

Sabbath School Lesson III.—October 18, 1930

SIMEON AND ANNA (The Insight of the Pure in Heart).

Golden Text: "Blessed are the pure in heart: for they shall see God." Matthew 5: 8.

DAILY READINGS

October 12—Simeon the Righteous. Luke 2: 25-32.
October 13—Anna the Prophetess. Luke 2: 33-39.
October 14—Pure Hearts in Holy Places. Psalm 24: 1-6.
October 15—Seeing the Invisible. 2 Kings 6: 14-19.
October 16—Seeing the Eternal. 2 Corinthians 4: 16 to 5: 5.
October 17—Seeing His Face. Revelations 22: 1-5.
October 18—Longing for God's House. Psalm 84: 1-12.

(For Lesson Notes, see *Helping Hand*)

Take therefore no thought for the morrow: for the morrow will take care of the things of itself.—Matthew 6: 34.

I know not what the future holds,
Of marvel or surprise.
Assured alone that life and death,
His mercy underlies.

And so beside the silent sea
I wait the muffled oar.
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care.

—Whittier.

Give me clean hands, clean words, and clean thoughts; help me to stand for the *hard right*, against the *easy wrong*. Save me from habits that harm. Teach me to work as hard and play as fair in thy sight as if all the world saw. Forgive me when I am unkind, and help me to forgive all those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and to grow more like Christ. Amen.—*W. DeWitt Hyde.*

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school at 2 o'clock and preaching service at 3 o'clock every Sabbath afternoon at Duncan Hall, 238 Broadway. Ralph H. Coon, Pastor. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. M. B. Kelley, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyll Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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AUTUMN

Autumn dons her dress of color,
Flaunts her beauty everywhere—
Gold brocade o'er shone with scarlet,
Migrant birds fly through the air.
Roadsides are aflame with sumac;
Asters white and mauve break through
Rough gray bars of old snake fences
To gaze at skies of sapphire blue.

Trees of gold and trees of scarlet,
Trees with leaves of myriad shade,
Thrill my heart with hushed emotion—
Autumn's children on parade!
'Midst the beauty of the landscape,
Glowing bush and shining tree,
Comes the thought of spirit loved ones—
Sweet and poignant memory;

Autumn splendor all about us;
Soft smoke curling in the air,
Like the voices of earth's children,
Reaching up in silent prayer.

—Hallie Davis Maas
in "Presbyterian Advance"

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