

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.

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"

CONTENTS

Editorial. —Is Your House A Home?— L. S. K.'s Helping One Another.— Brother Jeffers' Address	449	Junior Jottings.—Annual Report of the Junior Christian Endeavor Sup- erintendent	460-463
"The Sabbath Observer" and the Mill Yard Church	449	Children's Page. —Fifth Ship in Our Fleet—Partnership. — Our Letter Exchange	464
Report of the Annual Meeting of the Iowa Churches	451	Commercial Teachers' Training	465
"India's Unrest of Deep Concern to Missionaries"	453	Quarterly Meeting October 17 and 18, 1930	466
Missions. —Annual Meeting	454	Our Pulpit. —The Prayer Heritage of Jesus	467-471
Tract Society—Meeting of Board of Trustees	454	The Kingdom of God Campaign in Japan	471
Observations of the Corresponding Secretary	456	One Way to Help the Missionary Board	471
Woman's Work. —Resolutions	457	Fundamentalists' Page. —A Study of the Miracles of Jesus, I.	472-474
Home News	457	Statement Onward Movement Treas- urer, September, 1930	474
Mill Yard Church, London, England	457	Religious Education. —Annual Report of the Sabbath School Board	476-479
Young People's Work. — Making America Christian.—Plans for the Ashaway Society for October.— Christian Endeavor Notes from Ashaway.—Conference on Recrea- tion and Fellowship.—Intermediate Corner.—Intermediate Plans.—		Deaths.	479
		Sabbath School Lesson for October 25, 1930	479

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

COMMISSION OF THE GENERAL CONFERENCE

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.

Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.

Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. LaVerna C. Bassett, Dunellen, N. J.
Southeastern—Mrs. Okey W. Davis, Salem, W. Va.

Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Agnes K. Clarke, Alfred, N. Y.

Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—A. Russell Maxson, Level Park, Battle Creek, Mich.

Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

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

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

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

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Iris Sholtz, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.

Miss Vivian Hill, Farina, Ill.
Royal Crouch, Center Line, Mich.

Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

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

VOL. 109, No. 15

PLAINFIELD, N. J., OCTOBER 13, 1930

WHOLE No. 4.467

Is Your House A Home? This is a vital and important question. The homes

in this land have been called the *backbone* of the country. Hence it is really important that the house you live in should really and truly be a good *home*.

Some way we have been led to fear that all too many houses in which people live and where children are growing up are not very good homes. To me this is a sad comment, and calls for a careful consideration of the question as to what will be the outcome of our home life.

If we are to make the house in which we live a real home, great care is needed in the choice of a life companion. It is fine to have two with like ideals to preside over a home. In such a case each will draw out the best that is in the other. Love is the main thing. If this prevails, matters of opinion will be settled right.

Love that embraces the life companion and the children will make a happy home. I recently read of a mother of two little girls who said, "The kids are a bother and I did not want them. If they had been boys, I would not have kept them." What kind of home would such a mother make? What kind of women would those two girls be expected to become?

The character of the next generation will be what those living today make it. What would be the outlook for America if the parents in the homes of our day were to forget the part they must inevitably have in making the character of the generation to come? Let love of the good and the beautiful, love of husband and wife, love of children, and love of God prevail in your house and that house will be a true *home*.

In a house where love prevails, and where the family lives within its income; where the father and mother assume the right attitude toward their work, toiling uncomplainingly for the welfare of the children, and showing due respect for true religion,

there should be nothing to hinder that home from being a little heaven upon earth.

L. S. K.'s Helping One Another A lone Sabbath keeper in Danville, Vt., in a

personal letter to the RECORDER editor, tells of the good letters from other lone Sabbath keepers, which are so helpful to her. It is indeed fine that the lonely scattered Sabbath keepers can be such a help and source of strength to one another by writing good letters. Some of them tell of how much they enjoy the sermons in the RECORDER; and one thinks that they ought to thank the ministers who preach them. The fact that their published sermons do cheer those who can not attend church with our people, ought to inspire our ministers to furnish them for the RECORDER.

It is cheering to know that a way is opened in our paper by which we may help lone Sabbath keepers, and by which we enable them to help one another.

Brother Jeffers' Address A friend with SABBATH

RECORDERS to send away, writes asking for the address of Brother Jeffers, whose request for such papers to distribute appeared a few weeks ago. It may be that others would like to know where to send their RECORDERS, so we give the address here: Mr. Frank Jeffers, 1776 Douglas Avenue, Racine, Wis.

"THE SABBATH OBSERVER" AND THE MILL YARD CHURCH

[Our readers will be interested in the following items from the official paper of our people in England.]

"THE SABBATH OBSERVER"

Has for its objects the spread of Christianity as taught in the Holy Scriptures. It appeals to "all who profess and call themselves Christians" to test their faith by the Bible. "Let him that thinketh he standeth take heed lest he fall." It is essentially

A PROTESTANT PAPER

and as such is opposed to all false doctrine, no matter whether found in the Church of England, the Nonconformist churches, the Roman Catholic Church, or any other denomination, sect, or creed.

It is the official organ of the Sabbatharians or Seventh Day Baptists, of the British Isles in general and, in particular, of the

"MILL YARD" CHURCH

This church is the mother church of the Seventh Day Baptist denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, E.

The exact date of the church's foundation is unknown, as some of its valuable ancient documents were burned in 1790. It would appear from ancient writings that John Trask was a member in 1618. Dr. Peter Chamberlen, who was the first physician to the royal family in the reign of three sovereigns, was a leader of the church in 1654. The "Meeting House" in Mill Yard was purchased by the church in 1691, when Mr. Joseph Davis, a wealthy member, lent the money. William Sallers in 1671, Henry Soursbey prior to 1710, and Robert Cornthwaite subsequent to 1733, were pastors of the church. Rev. Joseph Stennett was "a well-known Seventh Day Baptist clergyman of London" about 1710. Daniel Noble "ministered here for thirty years." Nathaniel Bailey was an influential member. The pastors since 1840 have been: Rev. William Henry Black, F.S.A., Rev. William Mead Jones, D.D., Rev. William Clifton Daland, D.D., Lt.-Col. T. W. Richardson, V. D. and Rev. W. Winston Haines (pulpit supply), 1920-1929.

THE DISTINCTIVE FEATURES

of this Christian church and denomination are: The belief "that Christians are required to keep the Sabbath according to the commandment (commonly called Saturday) as was the practice of Christ and his disciples; also that it is their duty to follow him through the watery grave of 'immersion' on confession of their faith, which is the only true baptism. Hence the title 'Sabbatarian,' or Seventh Day Baptist."

During the last nine months the services have been conducted as usual on Sabbath af-

ternoons at Argyle Hall by Pastor McGeachy, who has delivered several series of interesting sermons on such themes as Conditional Immortality, and the Life of Abraham with particular reference to the covenant promise which God gave him. A series of studies on the first epistle of John were also given, showing that fellowship with God means acknowledging Jesus as his Son, and loving one another.

The attendance continues to be good and three new members have been added to the church. On Sabbath, March 29, a baptismal service was conducted at the New Holloway Hall, kindly loaned by the Seventh Day Adventists for the occasion. Three souls were buried with Christ in baptism.

During the last three months of 1929 Sunday evening meetings were held in the Allison Hall, Harringay, when the simple fundamental truths of the gospel were proclaimed, the redemption and the atonement, the priestly work of Christ on high and his second coming were emphasized, as well as the truth concerning the commandments of God and the Sabbath. A number of strangers were enlightened in this campaign. The members of Mill Yard Church greatly helped by distributing handbills announcing the lectures. Posters were also used.

The pastor had the privilege of meeting Brother S. H. Davis, the treasurer of the Seventh Day Baptist Missionary Society, one evening in London, and enjoyed a short talk with him. Brother Davis was just passing through London on his way to America after visiting Germany and Holland. As a result of this meeting Pastor McGeachy was asked to visit the Seventh Day Baptist churches in Holland. A full report of this visit we hope to give in our next issue.

We were specially glad to welcome back into our midst once more Sister Richardson, who has safely returned from her visit to Australia and South Africa, renewed in health and strength.

The Sabbath morning services in connection with the Willesden Mission have also been conducted during part of the time at the home of an Adventist sister who very kindly allowed us the use of one of her rooms. The meetings have since been transferred to the home of Sister Gawthrop at Dollis Hill.

REPORT OF THE ANNUAL MEETING OF THE IOWA CHURCHES

The fifty-fifth annual meeting of the Seventh Day Baptist churches of Iowa convened with the Welton Church September 5, 6, and 7, 1930.

The first meeting was held Friday afternoon, September 5, at two thirty. The meeting was opened with a song service led by W. J. Loofboro and followed with prayer by Elder James Hurley.

Business—motion made and accepted that the moderator, W. J. Loofboro, appoint the necessary committees for next year.

Elder James Hurley gave the address of welcome at this time.

The program committee read the program for the evening meeting.

After a song by the congregation the meeting was adjourned to meet at seven forty-five, Friday evening.

Friday Evening

Praise service was opened with three rousing songs with Lottie Babcock of Garwin in charge.

Prayers were offered by Carl Carver of Marion, and O. W. Babcock of Welton.

A duet, "Fading Still Fading," was sung by Ellen Ramsey of Garwin and Lucy Van Horn of Welton.

Pastor Walker of Marion read as a Scripture lesson a few verses from the eighth chapter of Romans. His text was taken from Luke 14: 28-30.

A trio was sung by Charles Socwell and Mr. and Mrs. Walter Churchward of Dodge Center, Minn., entitled "My Daily Prayer."

Program was read for the meetings Sabbath day.

Vocal solo, "The Prodigal Son," was sung by Leona Bentley of Welton at this time, after which Pastor Walker pronounced the benediction.

Sabbath Morning

Sabbath school was opened with the singing in charge of the assistant chorister, Leona Bentley.

Five small girls from Welton sang "The Sunbeam Song."

The Sabbath school lesson was read responsively with Superintendent O. W. Babcock in charge. After another song by the congregation classes took their places for lesson study with Ellen Ramsey of Garwin,

Charles Nelson of Marion, Melva Van Horn and A. E. Forsythe of Welton, and Clara Nelson of Walworth, Wis., as teachers. The superintendent conducted lesson review and Charles Nelson gave a short talk on the lesson.

The Sabbath school secretary's report was read.

Sabbath school closed with a song by the congregation and the Lord's Prayer repeated in concert.

Church service at eleven o'clock was opened with a song by the congregation and prayer by Pastor Walker.

Responsive reading was in charge of Rev. James Hurley.

A duet entitled, "Not Half Has Ever Been Told," was sung by Charles Nelson and Mrs. Wm. Fleisher of Marion.

The moderator appointed at this time the following committees for next year:

Nominating committee: Ellen Ramsey, Garwin; Ida Mitchel, Marion; U. S. Van Horn, Welton.

Resolution committee: O. W. Babcock, Welton; Carl Carver, Marion; Lottie Babcock, Garwin.

The program committee read programs for the remainder of the meetings.

Prayer, Rev. James Hurley.
Double duet, by four girls from Marion, entitled "Follow the Gleam."

Mrs. Minnie Churchward of Chetek, Wis., read as a Scripture lesson a few verses of the sixteenth chapter of Matthew. Her text was from the nineteenth verse, "and I will give unto you the keys of the kingdom of heaven."

Sabbath Afternoon at 2.30

The opening song service was in charge of Charles Nelson.

Mrs. Minnie Churchward offered the invocation.

Special music by three Marion boys: George Mitchel, Erlo Nelson, and Kyle Fleisher.

Elder James Hurley read the Scripture lesson from Exodus 3: 1-10.

Prayer by Pastor Walker.
Mr. Harry Ramsey of Garwin sang a solo, "Jesus' Will." He was accompanied at the piano by Mrs. Ramsey.

Elder J. H. Hurley preached a sermon from the text, "Doing the best you can with what you have."

A mixed quartet, "By Quiet Waters," was sung by Charles Socwell, Mr. and Mrs.

Walter Churchward of Dodge Center, Minn., and Mrs. U. S. Van Horn of Welton.

Elder Hurley pronounced the benediction.

Sabbath Evening

On Sabbath evening at seven forty-five there was a song service in charge of George Mitchel.

The prayer by Mrs. Minnie Churchward was followed by a double duet by four Marion girls and two numbers by the male chorus.

Scripture lesson was read by Pastor Walker from Luke 10: 38-42.

Prayer and another selection by the male chorus followed.

Pastor Walker preached from the text found in the thirty-ninth verse of the tenth chapter of Luke.

This meeting closed with a quartet, a solo, and the benediction.

ALVERDA KERSHAW,
Secretary.

Sunday Morning at 10 o'clock

Business meeting was called to order by the moderator.

Song by the congregation, led by Charles Socwell, with Mrs. Ellen Ramsey accompanist.

Reading of letters from the churches: From Marion by Mr. Carl Carver; from Garwin by Mrs. Lottie Babcock. Verbal report from Welton given by Elder James Hurley.

A short talk of appreciation of these letters was given by the moderator, W. J. Loofboro. Following this Mrs. Minnie Churchward gave a short report of the Minnesota and northern Wisconsin churches. Mrs. Ellen Ramsey of Botna reported conditions at Botna as lone Sabbath keepers. Charles Socwell also gave a personal report of the Dodge Center, Minn., Church.

Reports of committees:

O. W. Babcock as chairman gave report on resolutions. Report adopted.

Report of the nomination committee, given by the chairman, Ellen W. Ramsey, as follows:

Moderator—Lottie Babcock.

Alternate—H. E. Ramsey.

Secretary—Thelma Freet.

Essayists, Garwin—Eva Hurley, Julia Schrader; Marion—Mary Mitchel, Kyle Fleisher; Welton—Reva Saunders, Melva Van Horn.

Program committee—Nettie Van Horn, Garwin; Lucy Van Horn, Welton; Mabel Nelson, Marion.

Delegate to Minnesota and Northern Wisconsin Semi Annual Meeting—Rev. James Hurley.

Alternates—Charles Mitchel, W. J. Loofboro.

It was discussed and allowed that the Sabbath morning collection be used to help defray delegate to the Semi-Annual Meeting of the Minnesota and Wisconsin Churches.

Voted to meet with the Garwin Church at two thirty on the Friday afternoon before the first Sabbath in September, 1931.

Congregational singing, led by Charles Socwell.

After prayer by Rev. James Hurley a sextet was sung by the Marion young folks.

Scripture lesson from Second Corinthians, ninth chapter, was read by Rev. James Hurley.

Prayer by Rev. Mr. Walker.

Song by the Marion male trio.

After a few remarks Rev. James Hurley introduced Mr. Clarence Wilkinson of Battle Creek, Mich., who addressed the congregation. His text was second Corinthians, sixth chapter, sixth verse. Theme, "Today is the accepted time."

Duet by Mrs. Lucy Van Horn and Mrs. Alverda Kershaw, entitled "Not Thine Own."

Benediction, Rev. James Hurley.

MRS. ELLEN RAMSEY,

Secretary pro tem.

Sunday Afternoon 2.30

Song service was led by Mrs. Wm. Fleisher of Marion.

Invocation—Rev. James Hurley.

Duet—Mrs. Fleisher and Charles Nelson, both of Marion.

Acts 9: 1-30 was read as a Scripture lesson.

Prayer—Mr. Clarence Wilkinson.

After music by the male chorus, Mrs. Churchward took as her text Acts, ninth chapter, and the sixth verse.

After two solos, one by Mrs. Wm. Fleisher of Marion and a request number by Mr. Harry Ramsey of Garwin, Clarence Wilkinson pronounced the benediction.

Sunday Evening

Praise service—in charge of Charles Nelson.

Invocation—by Rev. James Hurley.

Essay—written by Verna Nelson of Marion and read at this time by Reva Saunders of Welton. Solo—by Kyle Fleisher of Marion.

At this time seven of the Marion young ladies gave a pageant, entitled "Challenge of the Cross," which was very impressive.

The meetings closed with remarks and benediction by Rev. James Hurley.

Delegates present at the meetings were Elder F. Walker, Mr. and Mrs. Carl Carver and family, Mr. and Mrs. Will Carver, Miss Dorothy Carver, Mr. and Mrs. Geo. Michel, Mrs. Ida Michel, Mary Michel, Mr. and Mrs. Charles Nelson and family, Mrs. Wm. Fleisher and sons Kyle and Mayhon, Dorothy and Garnet Pitcher, and Eleanor Ford, all of Marion; Mr. and Mrs. Harry Ramsey, Mrs. Hattie Saunders, Mrs. Lottie Babcock, and Mrs. Addie Ford of Garwin; Mr. and Mrs. Martin Nelson and family of Walworth, Wis.; Mrs. Eugene Socwell and son Charles, and Mr. and Mrs. Walter Churchward of Dodge Center, Minn.; Mrs. Minnie Churchward of Chetek, Wis.; and Mr. Clarence Wilkinson of Freeland, Mich.

ALVERDA KERSHAW,
Secretary.

The program committee at this time thanked all who took part on the programs, especially all who so willingly and cheerfully furnished special music during this yearly meeting.

Signed by the committee:

MRS. GERTRUDE CAMPBELL,

MRS. LOTTIE BABCOCK,

MRS. GEO. MICHEL.

"INDIA'S UNREST OF DEEP CONCERN TO MISSIONARIES"

Rev. J. Z. Hodge, secretary of the National Christian Council of India, Burma, and Ceylon, writes as follows about conditions in India:

These are troubled days in India, and the political issue overshadows all others. With the exception of the large province of Gujerat, it would appear that the great rural communities of India have not yet been affected to any great extent. As far as I can judge, the Civil Disobedience Movement headed by Mr. Gandhi has demonstrated that there is a very large volume of opinion,

and particularly Hindu opinion, that will be satisfied with nothing short of full Dominion Status within say five years. On the other hand, it is significant that the Mohammedans as a whole are standing aloof from the Civil Disobedience Campaign; mainly, I judge, from the fear that immediate independence, or full Dominion Status, would inevitably mean Hindu supremacy. Altogether, the situation is an extremely baffling one, and it is practically impossible to arrive at a true appreciation of the rights and wrongs of the controversy. Personally, I agree with most Britishers that any united demand put forward by the people of India will be granted without any hesitation by the British government. The difficulty at present is, in view of the welter of conflicting opinions, to know what the people of India really want.

The situation is giving the missionary body the greatest concern, as you will judge from the following statement, which a group of us drew up at Kodaikanal last month:

To Our Christian Brethren in India and Britain:

We, a group of Indian and British Christians at Kodaikanal who believe that God's will is fellowship and brotherhood, venture to send out this message and appeal to our brethren.

We have no hesitation in associating ourselves with the aspirations of India to achieve an equal and honorable place in the family of nations. We are convinced that all parties are sincerely seeking, although along different lines, what they feel to be the best interests of India. At the same time we are deeply distressed by the increasing spirit of distrust and bitterness between Britain and India as revealed in the present struggle.

The time calls for a spirit of magnanimity and acts of conciliation on all sides without which, we feel, the purpose of all who are seeking India's highest welfare can not be achieved. Believing strongly that the only lasting solution will be reached through frank discussion in a spirit of mutual trust and sympathy we express the earnest hope that there may be held a round table conference which will be truly representative of all parties and interests.

We appeal to our brethren throughout India and Britain that they will pray earnestly and continually, both in their private and public worship, that God's will for India may be revealed and obeyed. We also appeal to them at this juncture to avail themselves of every opportunity to promote a spirit of mutual understanding and good will and to regard it as a primary duty to share in all activities which will make India truly great and truly free.

MISSIONS

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

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 17, 1930, at 9.30 a. m., President Clayton A. Burdick presiding.

A. S. Babcock was chosen recording secretary, *pro tem*.

Upon motion, the president appointed as committee on nominations, Ira B. Crandall and Albert S. Babcock.

The committee reported, recommending the following officers for the year ensuing:

President, Clayton A. Burdick, Westerly, R. I.
Recording secretary, George B. Utter, Westerly, R. I.

Corresponding secretary, William L. Burdick, Ashaway, R. I.

Treasurer, Samuel H. Davis, Westerly, R. I.

BOARD OF MANAGERS

Ira B. Crandall, Westerly, R. I.
Albert S. Babcock, Westerly, R. I.
Charles H. Stanton, Westerly, R. I.
Frank Hill, Ashaway, R. I.
Willard D. Burdick, Rockville, R. I.
Corliss F. Randolph, Maplewood, N. J.
Clayton A. Burdick, Westerly, R. I.
Samuel H. Davis, Westerly, R. I.
John H. Austin, Westerly, R. I.
William L. Burdick, Ashaway, R. I.
Robert L. Coon, Ashaway, R. I.
James A. Saunders, Westerly, R. I.
George B. Utter, Westerly, R. I.
Edwin Whitford, Westerly, R. I.
LaVerne Langworthy, Westerly, R. I.
Mrs. Clayton A. Burdick, Westerly, R. I.
Allen C. Whitford, Westerly, R. I.
Miss Amelia Potter, Westerly, R. I.
Edgar P. Maxson, Westerly, R. I.
Walter D. Kenyon, Ashaway, R. I.
Elisabeth K. Austin, Westerly, R. I.
Karl G. Stillman, Westerly, R. I.
Anne L. Waite, Bradford, R. I.
Morton S. Swinney, Niantic, Conn.
Carroll L. Hill, Ashaway, R. I.
Ahva J. C. Bond, Plainfield, N. J.
Charles E. Gardner, New London, Conn.
Harold R. Crandall, Westerly, R. I.
Everett R. Harris, Waterford, Conn.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by

said board at its meeting held in Westerly, R. I., on the sixteenth day of July, 1930, be approved, and also that the secretary have said report printed in the *Seventh Day Baptist Year Book*.

The minutes were read and approved.

Following prayer by President Burdick the meeting adjourned to meet in annual meeting at the same place on the third Wednesday of September, 1931, at 9.30 a. m.

ALBERT S. BABCOCK,
Recording Secretary, pro tem.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 14, 1930, at 2.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Alexander W. Vars, Esle F. Randolph, Herbert C. Van Horn, A. Burdette Crofoot, Franklin A. Langworthy, Courtland V. Davis, Edward E. Whitford, Theodore L. Gardiner, Winfred R. Harris, William M. Stillman, LaVerne C. Bassett, Irving A. Hunting, Bernice A. Brewer, William C. Hubbard, Mrs. William M. Stillman, John R. Spicer, Ahva J. C. Bond, Asa F' Randolph, Business Manager L. Harrison North.

Visitors present: Arthur L. Titsworth, Mrs. Irving A. Hunting, Miss Dorothy P. Hubbard.

The minutes of the last meeting were read.

The report of the leader in Sabbath Promotion, Rev. Ahva J. C. Bond, was received:

REPORT OF THE LEADER IN SABBATH PROMOTION

My report today will be contained under four heads

Summer Camps

This was the fourth season for Lewis Summer Camp. Ten boys were in the boys' camp for two weeks, and they were followed by a group of girls which numbered twenty-six for the full two weeks, with twenty-eight in camp part of the time. The work in both camps was of a high order and the spirit was very fine. Supervisors and directors agree that it was the best season of the whole series.

There was a camp at Middle Island, W. Va., this summer. Only three girls reported for the

girls' camp, but the boys' group numbered eight. I have heard good reports from this camp.

Teen-Age Conferences

The pastors of the Central Association have asked that a conference of young people be held in that association this fall. Both Pastor Wing of White Cloud and Pastor Simpson of Battle Creek have asked for a Teen-Age Conference to be held in Michigan. A program has been arranged for the Semi-annual Meeting at Battle Creek, October 10-12, in which I have been asked to participate, presenting the work of the Tract Board Sabbath afternoon and conducting a conference Sunday.

Letter from Rabbi Drachman

An article which appeared in the *Pathfinder* referring to a change of the time of the Sabbath by the Jews at a later date in their history has been brought to my attention. I wrote to Rabbi Bernard Drachman with reference to it and have received his reply. This correspondence will be published in the *SABBATH RECORDER*.

Calendar Revision

I have been asked by the committee on distribution of literature to prepare a statement representing our views with respect to the proposed "simplification" of the calendar. I recommend the publication of the resolutions passed by the General Conference on this subject together with a letter written by Rev. Walter L. Greene to Mr. George Eastman.

Respectfully submitted,

A. J. C. BOND.

Report was adopted.

President Corliss F. Randolph presented messages from the young people of the Amsterdam and the Mill Yard churches.

Voted that Rev. Ahva J. C. Bond be authorized to attend the Semi-annual Meeting of the Michigan churches, to be held at Battle Creek, Mich., October 10-12, and at that time conduct a Teen-Age Conference.

By vote the board authorized the recording secretary to extend to Mrs. Harold R. Crandall and to Mrs. Ahva J. C. Bond a vote of thanks for their splendid oversight they exercised over the commissary at the boys' and girls' summer camps.

Treasurer Mrs. William M. Stillman reported informally as to the present condition of funds.

It was voted, in the budget of 1930-31, to amend the expenditures, decreasing the traveling expenses of the corresponding secretary by \$100, and increasing his moving expenses by the same amount.

The revised report of the Budget Committee, amended as above, was presented for adoption.

Report adopted.

There was taken from the table, where it was laid pursuant to action of the board at the July meeting, the fifth recommendation of the Committee on the Distribution of Literature:

Printing of one thousand copies of the report of the delegate to the Lausanne Conference, five hundred copies to be bound in cloth, at a total cost for printing and binding not to exceed \$325.

It was voted that the board not concur in the recommendation of the Committee on the Distribution of Literature, as set forth in item five of its report to the July meeting of the board.

The board approved the action of the president in appointing a Committee on Nominations for the year 1931, the following:

Asa F' Randolph,
William C. Hubbard,
Irving A. Hunting.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

To the Board of Trustees of
The American Sabbath Tract Society

GENTLEMEN:

Your committee named by the president to nominate standing committees for the current year, suggests for your consideration the following:

Advisory Committee—Esle F. Randolph, chairman; Ahva J. C. Bond, William C. Hubbard, William M. Stillman, William L. Burdick, Asa F. Randolph.

Distribution of Literature—Jesse G. Burdick, chairman; Courtland V. Davis, Edward E. Whitford, La Verne C. Bassett, George R. Crandall, Herbert C. Van Horn, A. Burdette Crofoot, Bernice A. Brewer.

Supervisory Committee—Alexander V. Vars, chairman; Orra S. Rogers, Otis B. Whitford.

Committee on Sabbath School Publications—Ahva J. C. Bond, chairman; Theodore L. Gardiner, Edgar D. Van Horn.

Committee on Files Denominational Literature—Corliss F. Randolph, Asa F' Randolph.

Investment Committee—Orra S. Rogers, chairman; William C. Hubbard, Henry M. Maxson, William M. Stillman, George M. Clarke.

Committee on Young People's Conference and Summer Camps—Nathan E. Lewis, chairman; William C. Hubbard; Franklin A. Langworthy, Ahva J. C. Bond, Winfred R. Harris, John Reed Spicer.

Auditing Committee—Irving A. Hunting, chairman; Franklin A. Langworthy, Nathan E. Lewis.

Budget Committee—Mrs. William M. Stillman, chairman; Esle F. Randolph, Jesse G. Burdick, Alexander W. Vars, Ahva J. C. Bond, Corliss F. Randolph, Orra S. Rogers, Nathan E. Lewis.

President Randolph described the visit

of Mr. and Mrs. William M. Stillman, Rev. Mr. Velthuysen and himself to the Mill Yard Church and their pleasant experiences in the homes of the members.

At the conclusion of the regular business session, President Randolph introduced to the board the new corresponding secretary, Rev. Herbert C. Van Horn. Responding, Secretary Van Horn in his ever cheerful, optimistic vein, expressed his pleasure at being present and his deep interest in the work of the board.

Reading of the minutes.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

OBSERVATIONS OF THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

THE REALITY OF GOD AND THE SABBATH

Dr. A. D. Jones, writing for the *Christian Century Pulpit*, October, 1930, strikes a responsive chord in my heart. He is speaking of a serious situation confronting the present day Christian Church, a situation not only of indifference, but one in which disbelief of God figures largely. "The very existence of God is being challenged and denied." He speaks of the battles fought in times past over the personality of Christ, the freedom of the soul; the inspiration of the Bible, as mere skirmishes "compared to the fight that is upon us today." The attack of the present is not upon the "outworks but upon the citadel itself. It is the existence of God that is being called in question." As results of this "dissolving of belief in God," he points to the passing of the "Christian Ethic," to "The Sex Debacle," to the so-called "New Morality." But when men start from a basis that there is no God, there is nothing left upon which morality can rest. Now there are facts that can not be accounted for when God is counted out: the fact that man is a worshipping being; the fact of Jesus Christ. "To get rid of God, to banish him from the world, men must ignore the universal human instinct, the testimony of conscience, the experiences of the saints, and the fact of Jesus."

However our "apologetic is not going to do for our age what it needs," for folk will not come to listen. "What we really want

is a new sense of God, ourselves. . . . People will believe in the reality of God when they see he is a reality to us; when they see he is really present in our lives, directing them, inspiring them, shaping them. What we need is a deeper and richer and fuller religious life of our own." Our religious life, he fears, "often runs pretty thin." God and Christ in us is "our urgent need . . . a new sense of reality of God in ourselves." Here is a message all need. As Seventh Day Baptists we need it. Here, I believe, the finger is laid upon a weak spot in our lives.

But I am not satisfied just to bring this message of Doctor Jones to my readers, valuable as it is. I am thinking of the Sabbath and its relation to this situation. The Sabbath helps us to experience this sense of the reality of God in our lives. It was set apart from the other days of the week and "hallowed" for just such purpose. After every six days of toil and grind with material things comes the seventh day, the Sabbath of God; and it reminds us, every week, that he is a reality, and it gives him a "better chance" in our lives. "Moreover, I also gave them my sabbaths," we read in Ezekiel, "to be a sign between me and them, that they might know that *I am* the Lord that sanctify them."

Here, then, is a great encouragement to Seventh Day Baptists, and a challenge. By sane, careful, helpful, obedient observance of the Sabbath, with its weekly recurrence, we deepen the sense of reality of God in ourselves. He becomes the great reality of life to us. Experience is enriched; religion is deepened: It is indeed a vital, necessary factor in working out *our own* salvation. We sometimes speak of preserving the Sabbath, as though it most needed us. The contrary, however, should be obvious—the Sabbath helps save us, we need it. In being saved ourselves we shall help save others.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was made and meant to do, because he is a child of God.—*Phillips Brooks.*

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

RESOLUTIONS

PASSED BY THE WALWORTH SEVENTH DAY
BAPTIST LADIES' AID

Again our society has cause to sorrow as we learn of the passing to final rest of our beloved sister member, Mrs. Martha Colburn. Although having been absent for six years, from us, she has faithfully, each year of that time, sent her usual contributions to both society and church of which she was a member. We therefore

Resolve, That, on the passing of this sister we have lost a faithful member and friend, whose life and service were well worthy of emulation, and while we sorrow now we will look forward to the meeting with her in the "By and By."

PHOEBE S. COON,
Secretary.

HOME NEWS

NEW BRAUNFELS, TEX.—Sunday, September 28, I came 125 miles to this nice little city at the foot of the mountains to work with my youngest brother-in-law. He sells brooms and other household goods and I drive my car and take him about fifty and sixty miles a day. I carry Bibles and tracts, and while he presents his line I see about my work. I meet hungry souls who say, "I never heard of Seventh Day Baptists." I sell them a book, take their address, and write them missionary letters later. Oh, the good I can do! Pray for me. Yesterday, I sold a German first day Baptist lady a Testament, and she said, "Come preach for us." They are all English-speaking, and have a church of about eighty members. I mean to do them all the good I can. Every day I trust to meet other anxious ones. I use the Sunday tract by Brother Fifield and others. Please send me more. Dear old wife is on the old farm near Morales, Tex., and will look after the fowls and other things. God bless her. "Oh, the good we

all can do while the days are passing by." My brother-in-law is a Seventh Day Adventist, but I think is more a Baptist. He loves the Sabbath and is a godly fellow. Wife will send me the RECORDER when through with it. I can hand out some if dear ones will send them to me. This is mostly a German town and country, but there are many Americans. I was in the town yesterday where I went to school forty-six years ago. I was ordained two years later, and since that have come many changes. God bless every one who may read these lines in prayer and longing for my good work.

Yours by Divine grace, (Ephesians
2:8-10.)

ANDREW J. WILLIAMS,
Bible Missionary.

P. O. Box, Lock 564,
New Braunfels, Comal County, Tex.,
Sabbath, October 4, 1930.

MILL YARD CHURCH, LONDON, ENGLAND

At a duly called special meeting of the Mill Yard Seventh Day Baptist Church, held at 46 Wilberforce Road, London, N., on July 27, 1930, action was taken as follows:

Upon motion duly made and seconded, the following preamble and resolution were adopted:

WHEREAS, Rev. James McGeachy has served this church acceptably as its pastor for well toward two years; and

WHEREAS, Before he became a member of this church, he was a minister in the Seventh Day Adventist denomination; and

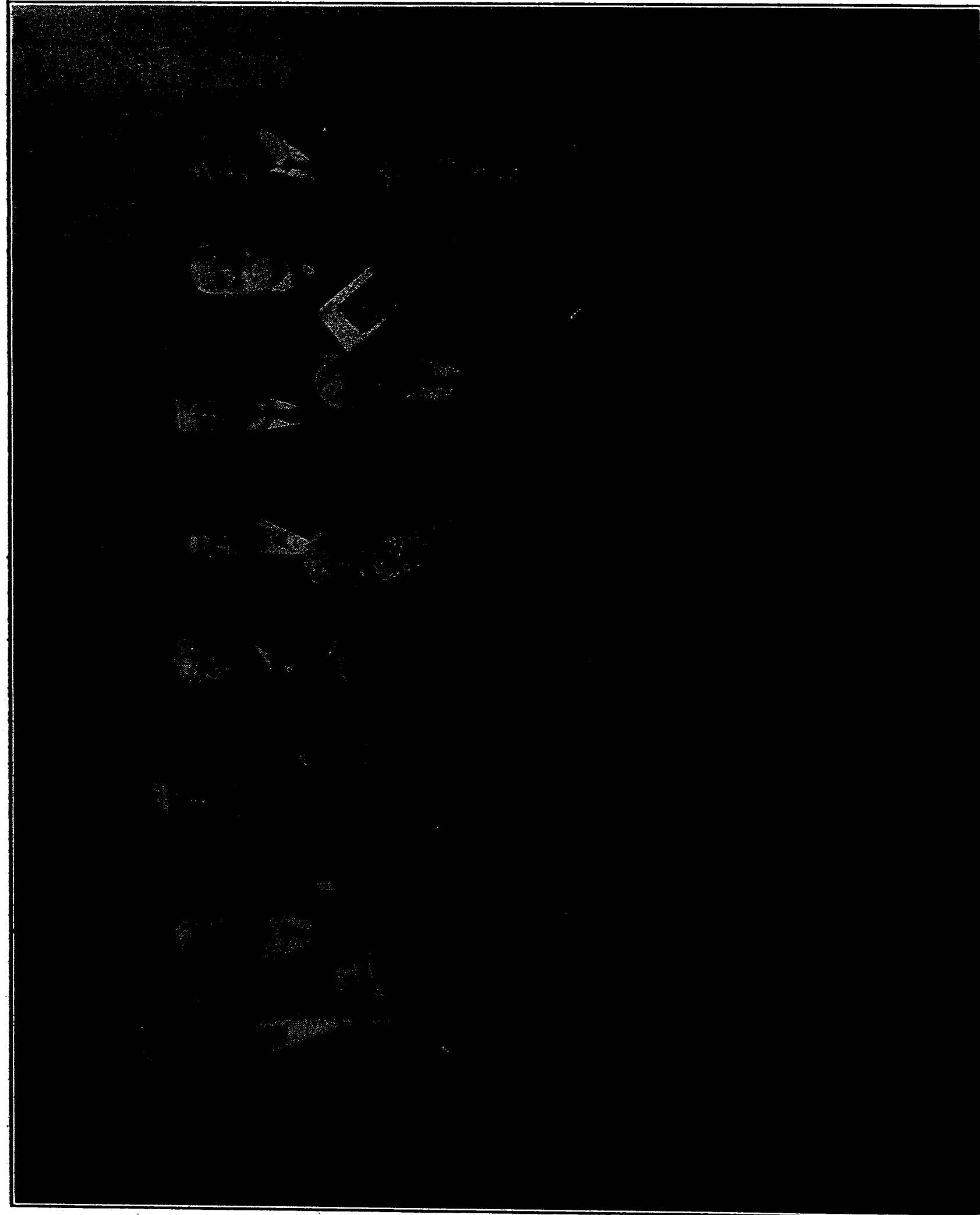
WHEREAS, We believe he should have recognition as a minister by our General Conference; therefore

RESOLVED:

First, That we call Brother James McGeachy to examination with a view to such recognition; and, provided his examination is satisfactory, make recommendation to the General Conference that he be given such recognition.

Second, That we call a council to consider and pass upon the fitness of Brother James McGeachy, said council to meet with us this day, July 27, 1930, during an intermission of this church meeting.

Third, That we invite visiting members of our sister churches; namely, Rev. Gerard Velthuysen, Jr., pastor of the Haarlem (Holland) Church; Mr. and Mrs. William M. Stillman, of the Plainfield (New Jersey, U. S. A.) Church; and Corliss F. Randolph, of the New York City



A MILL YARD CHURCH GROUP
Officers, Members, and Guests, July 26, 1930

LEFT TO RIGHT

Seated: Mrs. Gertrude E. Richardson, Mrs. Corliss F. Randolph, William M. Stillman, Mrs. William M. Stillman.
Standing: Mrs. James McGeachy, George H. Vane, W. Spence, C. H. Merryweather, Deacon B. A. Morris, Rev. James McGeachy, Deacon James Newnham, George Spinner.

(U. S. A.) Church, all now present, to sit with our delegates in said council.

Fourth, That the officers of this church be delegates to said council, as follows: B. A. Morris and James Newnham, deacons; George H. Vane, clerk; and Mrs. Gertrude E. Richardson, treasurer.

The church meeting now took a recess to permit the council to convene.

PROCEEDINGS OF THE COUNCIL

During a recess of the church meeting, the council convened, with all of the members present, as follows: Deacon B. A. Morris, Deacon James Newnham, George H. Vane, clerk, and Mrs. Gertrude E. Richardson, treasurer, all of the Mill Yard Church; Rev. Gerard Velthuysen, Jr., of the Haarlem, Holland, Church; Mr. and Mrs. William M. Stillman, of the Plainfield (New Jersey, U. S. A.) Church; and Corliss F. Randolph, of the New York City (U. S. A.) Church.

Deacon B. A. Morris was elected chairman, and George H. Vane, clerk, of the council.

Corliss F. Randolph was appointed to conduct the examination.

Rev. James McGeachy read a statement of his life, including his conversion, baptism, education, war service, service as a missionary in the Near East under the auspices of the Seventh Day Adventists, his change in doctrinal beliefs from those of the Seventh Day Adventists to those of Seventh Day Baptists, and his connection with the Mill Yard Church, both as a layman and as pastor. He also made a statement of his doctrinal beliefs, and presented a certificate of ordination at the hands of the Seventh Day Adventist Church, and his commission for missionary work under their auspices. He further said that he had read the tract entitled "Seventh Day Baptists as Distinguished from Seventh Day Adventists," (by Rev. William L. Burdick), and that he accepted the statements therein made, and also accepted the "Expose of Faith," adopted by the General Conference at its annual session in 1880, as well as the "Rules and Regulations," embodying a statement of the distinctive faith and practice of the Mill Yard Church, as adopted by the church at its annual meeting in October, 1895, and added to in 1903 and 1904.

He further stated his views of the duties of a pastor.

At the close of the examination, Brother McGeachy retired; and the council, after due deliberation, upon motion duly made and seconded, took unanimous action as follows:

Resolved, That the examination of Brother James McGeachy has been satisfactory, and we recommend that the General Conference be requested to recognize him as a minister of the denomination.

The council then adjourned.

(Signed) B. A. MORRIS,
Chairman.
GEORGE H. VANE,
Clerk.

CHURCH MEETING RESUMED

After the council adjourned, the church meeting was again called to order, and the foregoing report of the council was read; and, upon motion duly made and seconded, was adopted without a dissenting vote.

Rev. Gerard Velthuysen then extended to Brother McGeachy the right hand of fellowship and welcome into the brotherhood of Seventh Day Baptist ministers, and impressively charged him as to the duties of a minister and pastor.

Some further informal remarks were made appropriate to the occasion, and a fervent prayer was offered by Brother Velthuysen.

The church instructed the clerk to forward a copy of the foregoing record to the corresponding secretary of the General Conference, with a request that Rev. James McGeachy be given denominational recognition, pursuant to the recommendation of the council, as herein set forth.

Rev. James McGeachy pronounced the benediction, and the meeting was adjourned.

GEORGE H. VANE,
Church Clerk.

Tomorrow you have no business with. You steal if you touch tomorrow. It is God's. Every day has enough in it to keep any man occupied without concerning himself with things beyond.

—Henry Ward Beecher.

YOUNG PEOPLE'S WORK

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

MAKING AMERICA CHRISTIAN

Christian Endeavor Topic for Sabbath Day,
October 25, 1930

DAILY READINGS

Sunday—Preaching to foreigners (Acts 10: 1-6, 34)
Monday—Preaching the Word (Rom. 1: 13-16)
Tuesday—Preaching Christ (1 Cor. 2: 1-5)
Wednesday—Home missions (Matt. 9: 36-38; 10: 5)
Thursday—Building up citizens (1 Pet. 3: 8-13)
Friday—The Christian ideal (1 Cor. 13: 1-13)
Sabbath Day—Topic: Making America Christian (Mark 5: 1-20. Home missions)

BERNICE A. BREWER

We have all realized at times that our proud title of a "Christian Nation" is not entirely justified. This may or may not be our fault, but surely the duty of making it true, and the challenge to present facts in the case are ours.

"We can always sweep our own door-steps." We may begin at home to be Christian by thoroughly Christianizing our own personal lives. Our relations with others can be truly Christian if we so will it, for we know where we may find the most powerful help known in the universe.

Christianity, sincere and real, can not be hidden. Others will notice and imitate and we will have lifted our own little corner of America a little toward the Christian ideal by right living.

So many channels there are for our Christ-like living. Clean communities, strong churches, enforced laws, friendly relations between factions, international harmony, all claim our best and most brilliant work.

It is said that youth looks only for thrills. Could there be any greater thrills than we may find in helping to mold the life of our country into a semblance of our Master's ideals?

PLANS OF THE ASHAWAY SOCIETY FOR OCTOBER

Following are the plans of the Ashaway Christian Endeavor society for the month of October, which we hope to carry out fully.

The Tenth Legion superintendent plans a drive for Tenth Legioners among the active members of the society.

The Quiet Hour superintendent will stress the active members using the Prayer Topics sent out by the Young People's Board.

The prayer meeting committee will endeavor to have special features for each weekly Christian Endeavor meeting during October, putting special emphasis on the pledge.

The missionary committee plans for a study course on worship.

The music committee plans to have a memory hymn, it being the Crusaders' Hymn, "Fairest Lord Jesus," No. 121 in the *Young People's Hymnal*.

The social committee plans to hold a "Farmer and Farmerette" social.

The society has adopted the "Crusade with Christ" chart, and set goals, which it is striving to meet.

UNION REPORTER.

CHRISTIAN ENDEAVOR NOTES FROM ASHAWAY

The Ashaway society always has very helpful and interesting prayer meetings, and I want to tell you of two recent meetings that were held. Unfortunately I was not present at either of these meetings, so have gathered my information from others.

On the evening of August 15 the topic was "When Jesus Traveled: What He Saw and Did." The leader was James Waite. The special features of this service were given by Albert B. Crandall and Dr. Rosa Palmborg.

Mr. Crandall in a very interesting way gave his impression of the Holy Land, and told about his trip in general. To make it more impressive he had maps, and as he mentioned the different places the leader pointed them out.

Doctor Palmborg added a few words along this same line of thought, then spent

the rest of her time telling interesting things about China.

The next meeting I want to tell you about was held on the evening of September 12, the topic being, "How Increase Our Membership?" and the leader was Mrs. Elisabeth K. Austin, of Westerly.

At the opening of this service a playlet—the story as told by Mrs. Francis E. Clark and given at the World's Christian Endeavor Convention in Germany, of the actual happenings and conversation which took place in their home concerning the plans, pledge, by-laws, etc., of the first Christian Endeavor society. The characters were: Doctor Clark, Pastor Carroll Hill; Mrs. Clark, Miss Ruth Van Vleck; the reader—Mrs. Elisabeth Austin.

Previous to the meeting the leader had assigned topics to the active and associate members, concerning different phases of Christian Endeavor, and here are a few thoughts gathered from their testimonies.

Each member must feel an individual responsibility if the society is to be successful. Five things were mentioned that each member should consider as an individual responsibility: to encourage attendance; study the topic of the evening so as to be able to take part intelligently; be ready and willing to lead when called upon; try to make your meeting the best one held; also be ready and willing to do your part on committee work; and co-operate with the whole society and church in any way you can.

An older person spoke of the value of Christian Endeavor and said she believed in encouraging young people and telling them when they had done well.

Several spoke of the value of the pledge, the value of Christian Endeavor meetings, also the value of meeting with young people and inspirational leaders in our denomination and outside our denomination.

Another said that Christian Endeavor had held her close to the church and helped her face problems in college.

One person spoke of the value of reading the Bible every day as required in our pledge, and said that many times when tired and the Bible was not handy, she would think of the pledge and then go get her Bible and read a few verses, and she always felt that what she read was just what she needed at that particular time.

Christian Endeavor fellowship helps us share with others our joys and good times and inspires us to higher ideals.

One person upon being asked why he joined the Christian Endeavor said, "Because the best young people in the community belong to Christian Endeavor."

Another spoke of the value received from Christian Endeavor fellowship, conventions, testimonies, and experiences of others.

Just before the close of the meeting one of the members had been asked to criticize the meeting from the viewpoint of "worth while things or praiseworthy parts of the meeting," or "things which have helped to make our meeting interesting enough to hold the attention of the young people." There had also been one appointed to take the opposite stand, but she was not present.

This proved to be a very helpful and interesting service.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

CONFERENCE ON RECREATION AND FELLOWSHIP

LED BY REV. HAROLD R. CRANDALL

- I. Jesus approval of:
 - a. Wedding feast — second chapter of Luke.
 - b. Matthew's feast for him — fifth chapter of Luke.
 - c. Prodigal Son—Luke 15.
Always attended feasts given in his honor. Lived a perfectly normal life and played like others.
- II. Ideals of:

Everyone needs wholesome recreation, right kind must be furnished for our young people, and in the right place.
- III. What you might expect at a social:
 - a. Games—types (educational—should be a part of the social not separate), stunts, and mixers.
 - b. Refreshments.
 - c. Singing (gets people into the right mood).
 - d. Devotional part not a breaking point but a continuation.
- IV. Socials planned before — something to interest them clear through.
- V. Co-operation with other denominations and with other churches of our own.

VI. Keeping in touch with our board.

Reported by
 MARGARET L. BABCOCK, *Milton.*
 DELBERTA DAVIS, *Salem.*
 PAULINE GROVES, *Jackson Center.*

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Having family worship (Eph. 5: 18-21)
 Monday—Patience with each other (2 Pet. 1: 1-8)
 Tuesday—The grace of kindness (Eph. 4: 29-32)
 Wednesday—Signs of unselfishness (Eph. 4: 1-3)
 Thursday—Peacemakers (Matt. 5: 9)
 Friday—Christian conversation (Luke 10: 38-42)
 Sabbath Day—Topic: Being a Christian in the home (Col. 3: 20-25)

Topic for Sabbath Day, October 25, 1930

A CHRISTIAN AT HOME

Being a Christian is living a certain kind of life. It is life, and no branch of life is excluded. The home life is a part of it. It would seem that home should be the easiest place to be a Christian. There we deal with our own people, those we love the best, those for whom we would give our all. If we could only keep that in mind!

But we sometimes forget. We put on our best behavior outside, and maybe it is quite a strain; but when we get home we are ready to let loose. We will put up with the short comings of those not so near us, but we are not so patient with our own folks. We know them too well.

The lesson reading suggests a remedy. There must be recognized authority in the home. There must be experienced leaders in the family. The parents are older, more experienced; they founded the home and support the home. This gives them a certain authority.

On the other hand, children are inexperienced, learning, preparing to take their place in the world. Parents have a grave responsibility toward them and need much kindly patience.

Add to this the Christian atmosphere of family worship and many of the difficulties of being a Christian in the home are removed.

INTERMEDIATE PLANS

DEAR INTERMEDIATES:

Here are our Intermediate plans for the present year, which I promised to send out after Conference.

I inclose a folder entitled, "Crusade with Christ Standards." This will be our program for the year. Study the four pages that tell what the standards are. They are grouped in just four divisions: *Worship, Instruction, Service, and Recreation.*

There will be no points counted, nor any competition between societies. Each society will compete with its own past record.

An efficient society will be one that plans a substantial advance over the past year in each of the four divisions, and makes real progress in carrying out those plans.

Every society planning and making real progress will be awarded a pennant or additional numerals (1931) to add to your pennant if you already possess one.

JUST WHAT TO DO

- I. Take an Inventory.
 On the inclosed report blank give yourself credit for what you have been doing toward the ideals suggested in the standards.
- II. Set a Goal.
 Set your own goal in some, not all, of the subdivisions of each of the four main divisions. Report this on inclosed blank.
- III. Report Promptly.
 Fill out and return inclosed blank before October 31.
 Report progress in January and June.

THE PLAN IS SIMPLE

1. Plan your work.
2. Work your plan.
3. Report.

Yours for advance in Intermediate Christian Endeavor,

JOHN FITZ RANDOLPH,
 Intermediate Christian Endeavor
 Superintendent.

Milton Junction, Wis.,
 September 23, 1930.

(Additional folders will be furnished on request.)

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
 Junior Christian Endeavor Superintendent
 A missionary poster which attracted my attention at the Toronto convention had a

row of children of different nationalities in gay colors down the left side and across the bottom and the wording was the following:

THE TIE THAT BINDS

My Prayer

"I whisper in my bedtime prayer,
 'God keep my brothers in thy care;
 The Indian boy in the brush tepee,
 The yellow child across the sea,
 The fur-clad brother of the snows,
 The black boy who through the jungle goes';
 At my star-time I softly pray
 For the stranger children far away,
 Red or yellow or black or fair,
 My brothers and sisters everywhere."

Why wouldn't our Junior children be interested in making such a poster for their Junior room?

ANNUAL REPORT OF THE JUNIOR CHRISTIAN ENDEAVOR SUPERINTENDENT

Number of letters received	57
Number of letters written	61
Copies of 1929-1930 Programs of Work sent out	26
Copies of Junior Chart sent out	21
Promotion certificates sent out	28
Bible Reading cards sent out	19
Copies of 1929-1930 report blanks sent out ..	23
Number returned to date (July 27)	15
"Answer One—Ask Another" circular letters sent out	16
Circular letters to pastors and church clerks.	32
Number of answers received	20

FINANCIAL STATEMENT

<i>Receipts</i>	
Balance from year 1928-1929	\$11.10
Young People's Board check	45.00
	\$56.10

<i>Expenditures</i>	
Eight pictures for 1928-1929 awards	\$ 2.80
Typing Junior programs of work for 1929-1930	3.50
Stationery for Junior programs of work, etc.	2.00
Magazines and helps for Junior superintendent	5.45
Typewriter ribbon50
Junior party at Conference at Salem	5.00
Postage	6.97
Gift from Young People's Board toward expenses at Toronto convention	20.00
Balance on hand	9.88
	\$56.10

The usual RECORDER work has been attended to regularly, Mrs. H. L. Polan writing the articles for the Children's Page, and your Junior superintendent preparing those for the Young People's Page. From the annual Junior reports so far received (four-

teen societies) the following information is obtained: number using helps on Children's Page of the RECORDER, 10; on Young People's Page, 9; the Junior superintendents from Brookfield, Rockville, and Salem plan to be at Conference; six want the chart again next year and four prefer the work on the chart outlined differently; eight are sure of taking the Junior leadership training course this fall, and another possibly will when the time comes. Arrangements have nearly been completed for Miss Charlotte Babcock, of Milton, to give this course by correspondence to our superintendents, starting the first of October.

ANNUAL REPORT OF SEVENTH DAY BAPTIST JUNIOR CHRISTIAN ENDEAVOR SOCIETIES, FOR 1929-1930

Number of societies—21.
 Membership (active and associate)—296.
 Church members—57 (29 joined this year)
 New members—69.
 Juniors graduating into Intermediate Christian Endeavor or Christian Endeavor—30.
Expenditures
 Missionary work

Four societies disbanded during the year. Two societies were organized during the year.

Classification of societies

Group A
 Societies showing marked improvement this year: Brookfield, Marlboro, Rockville (newly organized), Waterford (newly organized).
 Group B
 Societies deserving special recognition (other than Group A): Milton, North Loup, Salem, Salemville, Westerly.
 Group C
 Societies doing satisfactory work: Battle Creek, Little Genesee, Milton Junction, New Market, Shiloh.
 Group D
 Societies not reporting: Adams Center, Alfred, Nortonville, Fouke (not complete), Jackson Center, Riversdale, Stonefort.
 Respectfully submitted,
 ELISABETH K. AUSTIN,
 Superintendent.

CHILDREN'S PAGE

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

FIFTH SHIP IN OUR FLEET— PARTNERSHIP

JOHN 6: 5-11

Junior Christian Endeavor Topic for Sabbath
Day, October 25, 1930

MRS. HERBERT L. POLAN

The leader can have a basket such as the lad with the lunch might have carried. From this take cards shaped like five loaves and two fishes. Paste pictures of bread loaves and fish, or tint and color the markings so that the cards will be easily recognized as representing the objects. On these cards have printed references of Bible characters who have done some deed which indicated they were in partnership with God.

The five wise virgins—Matthew 25: 4.
Mary—Mark 14: 3.
Zaccheus—Luke 18: 6.
One Leper—Luke 17: 15, 16.
Abraham—Genesis 22.
Hannah—1 Samuel 1.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am writing you this letter from far Jamaica. I am nine years old. I am in the third grade.

I have two sisters and one little brother. We do not go to Sabbath school as there is no Seventh Day Baptist church nearer than eighty-two miles from us. My father was a teacher so he teaches us at home. My little sister's name is Blossom and my little brother's name is Desmond.

I will write again.

Yours sincerely,

BERTHA KENNEDY.

Warsop P. O.,
Jamaica, B. W. I.,
September 17, 1930.

DEAR BERTHA:

I was very much pleased to receive another good letter from your far away Jamaica, a country which I should very much like to visit. Mrs. Coon has told me about you and your family and I am sure

I should choose you as my good friends. You must write often so that I may know you better.

It is fine that your father can teach you so well at home, and your letter shows that you have been well taught, but you miss a good deal in not being able to go to school with other boys and girls.

I am glad you are all so faithful to the Sabbath even though there is no Sabbath church for you to attend. It is good to be a follower of Jesus, is it not?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you.

I am a little girl ten years old and in the sixth grade. I have been going to school four years and am soon to begin my fifth year. My school will start the twentieth of this month.

My mother said that she knew your husband well and thought he was nice.

I surely do enjoy the Children's Page. I will write a little story for children.

Yours sincerely,

ESTELLE BOTTOMS.

Athens, Ala., R. 4,
October 2, 1930.

THOMAS

Thomas was very untidy. He did not like to keep himself clean. His mother tried to teach him not to put his fingers in the jam. She wanted him to comb his hair and to keep his hands and face and shirt clean. But Thomas did not care.

His teacher talked to him, but he spilled the ink, dropped his books on the floor, and had mud on his feet just the same as before. He did not care.

One day he was more careless than ever. His mother was discouraged, so on that day she did not try to have him do better. His teacher was discouraged, too, and she did not seem to see how untidy he was. So he did just as he wanted to all day, and no one talked to him about it.

When Thomas went to bed he wondered if they would stop trying to have him keep clean and be tidy. He hoped so.

He went to sleep. Before long he thought he was getting his hands and face and shoes

COMMERCIAL TEACHERS' TRAINING

CHOOSING A CAREER

All Seventh Day Baptist young people have this important decision to make. Some will decide upon a definite plan; others will drift along, permitting themselves to lodge wherever the current of circumstances may carry them. However, a decision will be made in every instance, whether by a well thought out plan—or by default.

The object of the Vocational Committee is to serve as one of the sources of information, as one of the guide posts to those who are casting about for facts upon which to base an intelligent decision. In this article we present to our young people the necessary preparation, outlook, opportunities, and possibilities in the field of commercial teaching.

In view of the growing importance of commercial education, the training of teachers and directors of this type of school work merits most careful attention. More than a quarter of the high school population of the country is engaged in commercial studies. Furthermore, commercial education is no longer confined to the private and public secondary school; it constitutes two-thirds of the program of all evening schools and occupies a place of major importance in continuation, vocational, and opportunity schools. For this reason, it is one vocational field which seemingly offers unlimited opportunities for young men and young women who are interested in education as a profession.

In no field of education is there greater need of broadly educated and competently trained teachers and specialists than in this department. This training must include a good general education, the necessary technical training, and a liberal amount of professional training. No less than four years should be devoted to the necessary general education and training. Further graduate work is becoming required of those who aspire to positions of leadership.

The rapid development of commercial education on both secondary and collegiate levels has placed commercial teaching among the learned professions. And, since commercial teaching is a profession, it is obvious that thorough preparation is necessary. The number of commercial teachers

as dirty as he pleased. He was having a good time, when he heard someone talking. The sound came nearer. He looked up and saw three strange men. He had never seen them before, but he seemed to know their names; they were Clean One, Tidy One, and Helping One. As they came nearer they saw Thomas. He was a little ashamed, so he pretended to be asleep. He hoped they would go away; but they did not.

"See that dirty boy," said Clean One. "Let us take him over where the pigs are. He will like them for playmates."

"No," said Tidy One, "let us cover him over with mud and leave him here. He will like that better." Then Tidy One began to scrape up mud to put on Thomas.

But Helping One said, "That is Thomas, the boy that is untidy and does not keep clean. Let us wash him and comb his hair. He needs it and won't do it for himself."

So they took him to the brook and washed his face, his neck, and his hands. They got him clean. Thomas kept his eyes closed. He did not like to be washed as if he were a baby. Then they combed his hair. It was matted and there was mud in it. They combed it gently, but they did it thoroughly.

Then the Helping One said, "Thomas' father and his mother and his teacher all wanted him to keep clean. He will not do it. We must help him. We will come every day when he is asleep and wash him and comb his hair."

But Thomas kept himself clean.

ESTELLE BOTTOMS.

DEAR ESTELLE:

Of course I have never met you, but I feel almost as if I know you since I know your cousins Charles, Martha, Sarah, and Lulu. At Conference time this summer we spent one night in their home and enjoyed it very, very much. Of course you have read letters from both Martha and Sarah on the Children's Page. This is a gentle hint for them to write again, and I hope you, too, will write often.

Your story is fine. Do send another. I wonder how many Thomas boys there are in the world. I hope they will all take a lesson from your story, "Thomas."

Sincerely yours,

MIZPAH S. GREENE.

whose general education, technical training, and professional training is equal to those required in other professions, is insufficient to supply present demands.

In the early days, preparation for commercial teaching was simple. The private business schools, first in the field, built up a narrow curriculum, and commercial teaching was not greatly complicated. The idea that "he who knows his subject can teach it" prevailed. The demand for commercial teachers was not large. No special training was required. The business school proprietor very often recruited new teachers from his own graduating classes. At a later period, smaller schools employed, as teachers, graduates from the larger private schools.

When commercial subjects were introduced into the high school programs, the private business schools were called upon to furnish the teachers. Even today a large proportion of high school commercial teachers are private business school graduates. Granted that the technical training is sufficient, in very few such schools is any provision made for adequate professional training.

The following qualifications are necessary for competency as a teacher in the field of commercial education:

1. A good general education; two years at least of academic study.
2. Technical training in at least one related group of commercial subjects.
3. An acquaintance with the other commercial subjects that constitute a business training program.
4. Business experience.

In addition to the fundamental qualifications, listed above, there should be provided for directors of commercial education, the following things:

1. A full understanding of social theories in education.
2. An understanding of modern educational psychology and its uses.
3. Familiarity with present-day trends in the field of secondary education.
4. Understanding of the vocational educational movement.
5. Understanding of the vocational guidance movement, and its implications for commercial education.
6. Competency in educational administration.
7. Familiarity with principles of research in education and business, including the making of surveys.

8. Ability in the field of educational measurement.
9. An understanding of the basic principles underlying commercial education.
10. Ability to supervise commercial education in various types of schools in a school system.
11. Ability to construct commercial curricula, develop instruction content of the subjects included, select equipment required, improve teaching methods, test results, and place the product of instruction.

The new activities and innovations—vocational guidance, vocational try-out and exploration courses, occupational analysis, job-sheet method of instruction, junior-senior high school organization, and many others—have a place in commercial education. Many problems must be solved and many readjustments effected. Broadly trained teachers and directors are needed to promote successfully these principles and practices.

Business has undergone and is undergoing great changes. Schools training for business must keep abreast of economic and social developments. Commercial education, clearly, must be ever responsive to these changes. Seventh Day Baptist young people, when deciding upon a career, may well consider commercial education.

W. R. HARRIS.

Plainfield, N. J.

QUARTERLY MEETING OCTOBER 17 AND 18, 1930

The following is the program of the Quarterly Meeting of the Churches of Southern Wisconsin and Chicago to be held at Albion, Wis.:

Friday Evening

7.30—

Song service.
Short address by Rev. E. E. Sutton, followed by a conference meeting.

Sabbath Day

10.30 a. m.—

Address by Dr. Rosa Palmborg, Liuho, China.

2 p. m.—

Report of the Missionary Committee, presented by Rev. E. A. Witter, who recently made an extensive missionary trip.

3 p. m.—

Young people's hour, under direction of Miss Evelyn Skaggs.

7 p. m.—

Business meeting.

8 p. m.—

Address, Professor L. C. Shaw.

OUR PULPIT

THE PRAYER HERITAGE OF JESUS

REV. WALTER L. GREENE

Pastor of the churches at Andover and Independence, N. Y.

FOR SABBATH SERVICE, OCTOBER 25, 1930
(Address given at Conference Friday evening)

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
OFFERING
HYMN
SERMON
HYMN
CLOSING PRAYER

On this Conference Sabbath eve, which for many decades has been set apart for fellowship and prayer, we are to continue our meditation upon the thought of "The Recovery of Jesus and His Religion," with special reference to his prayer heritage and his prayer experience.

Not unlike the disciples of old who saw in the religion of their day the need for a recovery of the religion of the prophets, we in this generation feel the urge to seek anew the sources of living water whence flow the rivers of God to refresh his people and give power for the work of his kingdom. Back of creeds, forms of organization, and multiplying programs of service, we need to connect with him who alone can give wisdom and power to meet the increasing demands of life. The world is restless over creeds, machinery, and programs which are ripples on the surface of God's onflowing river. Unfortunately the ripples are more noticeable than the deep running current that bears the burdens of the world. In the words of one of the fathers of the church, "Our souls are restless until they rest in thee." The deepest experience of religion is

revealed in its simplest act—prayer. Indeed, prayer is the heart and soul of religion. Religion at its best finds expression in the prayer life of the individual as he pours out his soul in words of praise and petition, desire and purpose regarding those things most worth while and most to be desired. The history of prayer is the history of religion.

The recorded utterances of men and women of God in times of stress and storm, as well as when the soul visions the finer and deeper things of God, lay before us the spiritual history of the race and the enlarging prayer heritage of each succeeding generation and resources of power which the prayer experience has brought to the world. In the words of Tennyson in his "Idylls of the King";

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy
voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them
friend?"

For so the whole world round is every way
Bound by golden chains about the feet of God."

Was Jesus independent of this prayer experience of the race and the ancient people of God? Was he so unique in character and life, and in his relation to his Father in heaven that this background of racial and national prayer life had no contribution to make to his prayer experience? As the Son of man we can well believe the customs and practices of his times and of his people which entered into the daily experience of his childhood and youth brought some real contribution to that life which "advanced in wisdom and stature and in favor with God and man." Jesus came of a praying people. He was born into a devout religious home and of a mother who treasured in her heart the revelations of God. In such a home morning and evening prayer would be found and some portions of the sacred Scriptures would be read. As he walked the streets of his village he would be reminded of that summary of religious duty of "loving the Lord with the heart, soul, and mind" as he observed the broad phylacteries of the religious leaders and devout men. On the Sabbath day as "his custom was" he went

to the village synagogue where he would hear the reading of the ancient roll and where perhaps he himself would be permitted to read from the law, the prophets, and the writings and their interpretations. On other days he would attend the synagogue school and hear the learned rabbis unfold the truths handed down by Israel's ancient teachers. Who can say that these things did not enter into that unique personality we call the Son of God and the Son of man. In the days of his temptation he was sustained before the attacks of the adversary by the words of the holy Book. In the hours before important events were to take place and momentous decisions were to be made, he went apart or into the mountain to pray. In that supreme crisis of his life when he hung upon the cross, two of the seven utterances of his agonized soul find expression in the words of Israel's ancient prayer book—"My God, my God why hast thou forsaken me?" and "Into thy hands I commend my spirit." One writer reminds us that even the Lord's Prayer itself, though unique in some respects, reiterates the words of great Jewish teachers before the Christian era. These facts are sufficient, I am sure, to sustain our interest and attention to some features of Israel's prayer experience and prayer literature which gave a background and environment for the prayer life of the Master.

MEN OF PRAYER

The history of Israel is the life story of its great men and women. That life story would be incomplete if we overlooked the fact that these great lives practiced prayer and were fed and sustained by that experience. They do not record that prayer to them is a "subjective experience, a reaction to some inner aspiration and auto-suggestion" or that "prayer is unreasonable in view of the known facts and laws of the universe," but they did practice prayer and found in it subjective help and objective power. Adam, in the morning of the human race, walks and talks with God. Jacob wrestles in prayer through the night, crying, "I will not let thee go, except thou bless me." Moses goes into the mount of God to pray and intercede for a disobedient people. Hannah prays for a son, that she may loan him to the Lord. Samuel prays before the choice

of a king. Solomon at the beginning of his reign prays for wisdom to rule his people aright. Isaiah and Jeremiah are called to be prophets while in the act of prayer. Daniel in far off Babylon, three times each day opens his windows toward Jerusalem and prays "as he did aforetime." David is accounted worthy to be called the author of Israel's prayer-hymn book. One can not recall these great prophetic and godly souls without a deep and abiding conviction that great and constructive energies can be brought into individual and social life through the prayer experience. These men and women of prayer were heroes and heroines in the fireside stories rehearsed in every devout Jewish home, and we believe in the home of Jesus of Nazareth.

No great Biblical character is presented to us without a record of those voluntary and spontaneous personal utterances of the heart that voice the life-breath and pulse of personal piety concerning these things that matter most to spiritually cultured souls. The words by an unknown author come to mind in this connection:

I asked for bread; God gave a stone instead.
Yet, while I pillowed there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke beneath the morning beams,
Around my resting place fresh manna lay;
And, praising God, I went upon my way,
For I was fed.
God answers prayer; sometimes, when hearts are weak,

He gives the very gifts believers seek,
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
For those who seek.

CONTENT OF PRAYER

Monotheistic prayer in its pre-Christian form finds its fullest and finest expression in the Old Testament. In this respect Israel stands unique in the history of religions. Every form of address which the human soul in its intercourse with God is able to assume will be found here in unparalleled nobility and splendor. Throughout the tragic career of the Hebrew people prayer loving men and women turn to a prayer answering God in importunate petition, humble protest, or reverent praise. Passionate prayer runs through the religion

of the Old Testament like a golden strand with increasing intensity. Patriarch, law giver, prophet, and priest run the gamut of man's prayer experience. The cry of the soul after God, confession of sin, intercession, personal supplication, vows of obedience, communion with God, prayer for material blessings, for forgiveness, and for inward enlightenment and spiritual quickening, all recur again and again with varying emphasis.

Listen to some of the words of the ancient Book and try to enter into the experience of those men and women of God as they pour out their hearts before God in words that indicate the needs, the temptations, the struggles, and the innermost desires of men in every age as well as the days when they were first uttered. May we appreciate anew that these are a few only from that large body of prayer literature which gave tone to the home and synagogue and temple prayer atmosphere in which Jesus as a boy, youth, and young man lived and moved. May they lead us into a larger love for Israel's God and our Father—God, and into a richer prayer life, such as the Psalmist felt when he said: "I love the Lord because he heareth my voice and my supplication. Because he hath inclined his ear unto me, therefore, will I call upon him as long as I live." (Psalm 116: 1, 2.)

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psalm 42: 1, 2.)

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: What is man that thou art mindful of him? And the Son of man that thou visitest him?" (Psalm 8: 3, 4.)

"Wash me thoroughly from mine iniquity and cleanse me from my sin. For I know my transgression and my sin is ever before me." (Psalm 51: 2, 3.)

"Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now night and day, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the com-

mandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses." (Nehemiah 1: 6, 7.)

"O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan." (Deuteronomy 3: 24.)

"God forbid that I should sin against the Lord in ceasing to pray for you." (1 Samuel 12: 23.)

"Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me. O God of my salvation." (Psalm 27: 9.)

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer." (Psalm 4: 1.)

"O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save?" (Habakkuk 1: 2.)

"Break thou the arm of the wicked; and as for the evil man, seek out his wickedness till thou find none." (Psalm 10: 15.)

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, even counsels of old, in faithfulness and truth." (Isaiah 25: 1.)

"How amiable are thy tabernacles. O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." (Psalm 84: 1, 2.)

"Praise ye the Lord, Praise the Lord, O my soul, while I live, will I praise the Lord." (Psalm 146: 1, 2.)

Time forbids a more extended citation from the Old Testament prayers which would further indicate the changing moods and varying experience of Israel's prayer life. Enough, however, have been brought to our attention to remind us that times of profound distress, and of joyous exaltation in individual and social life find expression in prayer. These recorded utterances of Old Testament prayer life stand today as worthy and even perfect examples of spiritual devotion for the Christian heart. In the community where I did my first religious work, there was an old gentleman, a

staunch Sabbath keeper and supporter of the church, who used to say that he had no use for the Old Testament except the Psalms for devotional reading. Had he known the law and prophets and the other writings, as he should have known them, he would have found them a splendid foundation for his New Testament faith—a foundation which the Master Teacher said he came not to destroy, a foundation which he himself used in building his superstructure of prayer experience. I am often amazed at the ignorance of even Christian teachers concerning the richness of religious and spiritual truth to be found in the Old Testament. In no respect is this ignorance greater than in regard to the material for enriching the prayer life. Here are to be found personal and social values, protection and deliverance from evil, divine counsel, comfort and guidance, deliverance from sin, true wisdom and the knowledge of God, and an awareness of his real presence that assures that he is with us as we face all the issues of life.

CHANGING PHASES OF PRAYER LIFE

The long course of Hebrew history involving approximately as long a time before the Christian era as we now have traveled since that era began, is marked by certain characteristic changes in the prayer life of God's chosen people as well as in their social, political, and general religious institutions. We need not dwell in detail upon these changes, but the general trend may be suggested.

Before the building of the temple the prayer life was the spontaneous expression of individual and domestic needs, often trivial and mostly concerned with external prosperity, the manifestation of miraculous power, and intercession for the chosen people in their personal and tribal relations. Jacob bargained with God and sought protection from a supposedly angry brother. Gideon desired that Israel might be saved by his hand. Moses prayed that he might see Caanan.

The building of the temple naturally invited and encouraged public prayer. These prayers, many of which are found in the Psalms, are less personal and spontaneous. They are expressive of the general group

interest and tend to formality and ritualism. Public prayer was accompanied by public sacrifices and incense was offered as a symbol of prayer. Prayer entered upon a liturgical development which continued on with varying, often increasing, emphasis through Judaism until the time of Christ. In this development the offering of prayer was one of the good works which commended the worshiper to God.

Individual and spontaneous prayer continued and was revived to reach its high point in the age of the prophets of the sixth and eighth centuries before Christ, in the days of Amos, Hosea, Isaiah. Jeremiah, the prophet of the exile, is sometimes called the "Father of prayer." This high point of the prophetic age is seen in the richness of content and the fineness of spirit of these prophetic souls as they voiced their personal needs and the social needs of the nation and sought to know the mind of God in the face of impending national disaster.

This high tide of Israel's prayer life was followed by a recession into ritualism and formality which continued to dominate Judaism to the time of Jesus. The disciples one day came to the Master, saying, "Lord, teach us to pray, even as John also taught his disciples." They were keenly conscious of the contrast between the formal and lifeless and self-righteous prayer life of their time and the rich and life giving prayer experience they had seen in him who was greater than a prophet and in him whose shoe latches John was not worthy to unloose. They, too, felt the need of recovering the prayer experience of the ancient men of God and the prophets of Israel, and of entering into the larger experience of prayer which was daily being exemplified before them by their Lord and Master. Well might they say, "Lord, teach us to pray."

As we review the prayer life of Israel as it found expression in the individual needs and desires, in the worship of synagogue and temple through the changing phases of those long centuries, two impressions are distinctly left with us: (1) That through it all there is a vivid consciousness of a holy God as a personal presence and supreme power; and (2) that only through moral goodness can man become acceptable to him. God is a living God and righteousness of

life is that which alone can bring man into harmony with him. In the word of the Psalmist, "The Lord is righteous in all his ways and holy in all his works." (Psalm 145: 17.) "Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence." (Psalm 140: 13.)

What a marvelous background! What a heritage for the fuller light and the richer Christian prayer experience of him who went apart to pray and practiced the highest reality of the prayer life.

THE KINGDOM OF GOD CAMPAIGN IN JAPAN

Dr. William Axling, related in the closest way to this movement in Japan, writes regarding its program:

A Far-Flung Program:

The Kingdom of God Campaign is an intensive, extensive evangelistic crusade. It is not, however, simply a preaching campaign. Preaching is an outstanding part of its program, but it is only a part. The goal of this movement is to establish the kingdom of God ideals and spirit and the kingdom of God way of life in every relationship and every sphere of the nation's life.

This movement has a passion and a purpose to reach the hitherto neglected classes with the gospel of a fuller, freer, and finer life. Seventy years have passed since Christianity was introduced into Japan; but the 5,278,000 industrial and factory workers, the 597,000 fishing folk, the 459,000 miners, the 1,033,000 employees in transportation services, and the 1,158,000 toilers engaged on public works are still unreached by the Christian evangel. It is hoped that it will be possible to organize evangelistic "missions" to these different untouched classes and incarnate the gospel in sacrificial service in their behalf.

This campaign also has on its heart the far-reaching unoccupied rural field with a total population of 30,000,000 people. Among these farming folk are 1,500,000 tenant farmers who are fighting a losing fight with poverty.

Forty per cent of the smaller towns of Japan are still unevangelized and in the 13,000 villages there are less than 13 Christian chapels.

The Kingdom of God Campaign yearns to push out the frontiers of Christian evan-

gelism and helpfulness into this virgin rural field. Through evangelistic campaigns it plans to broadcast the *good news* among the rural peoples. It aims to gather picked young men and women from the farms into short term Farmers' Gospel Schools and train them for Christian and community leadership in their respective centers. It purposes, under God, to become a renewing, revitalizing force which will lift the whole life of rural Japan to a higher and better plane.

The task which the campaign has undertaken is too vast to be accomplished by the present limited number of pastors and evangelists. A host of volunteer witnesses must be raised up and released into the nation's whitening harvest field. Five thousand lay preachers, dedicating their time and talent freely to giving the gospel to the communities in which they live and the circles in which they move, are needed in order to realize the campaign's goal of one million Christians for Japan.

Through the holding of training conferences for Christians throughout the empire, it is hoped to enlist an ever increasing number of lay evangelists who will put their lives into this evangelistic crusade.

ONE WAY TO HELP THE MISSIONARY BOARD

Have you stopped to think what a precarious condition our Missionary Board is in? If so what can we do for it? Let's deny ourselves something that we usually do and want to do again, for instance say the post cards for Christmas. They are nice to send our friends and nice to receive, and there is no one who loves to get them more than I, but suppose we deny ourselves this one luxury this year and send that money for missionary purposes. I received six or seven dollars worth at holiday time myself and I appreciate it very highly; I love all the friends who send them. Of course they were not all from our denomination; but if our own denomination would send the money we spend for cards *one* year and see what it does, I believe it would help a lot. Who says I?

ELLEN CHURCHWARD.

Dodge Center, Minn.,
October 2, 1930.

Fundamentalists' Page

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

A STUDY OF THE MIRACLES OF JESUS

I

REASON, FAITH, AND EXPERIENCE

The Bible is not a book to be studied as we study geology, or chemistry, or astronomy, merely to find out physical facts and phenomena of the universe. It is a book revealing to us the truths of God. It was given to reveal unto us God, and to bring us into living union with God.

We may study the physical sciences and get a fair knowledge of facts and phenomena of the material universe; but these facts make little difference to us as spiritual beings. But the eternal things of God's Word do vitally concern us. Scientific knowledge, in whatever language that knowledge may be expressed, has no *power* to change our characters—that is, it has no power to redeem us from sin, or to change our carnal natures, or to give us that blessed hope of immortality. But the Bible is different. For the Bible, as the Word of God, has in it the power which, when received into our hearts with understanding and meekness, is able to save our souls (See James 1: 18, 21).

The Bible is declared to be "quick and powerful"—that is, it is living and full of Divine energy. The Word of God is the "living Word"—that is, it is "living seed," containing God's own life which when received in our hearts "brings forth fruit." Christ, the eternal Word of God, is the living seed, hidden in his written, revealed Word. Hence, Jesus could say: "The words that I speak unto you, they are spirit, and they are life" (John 6: 63). Again he declares that those who hear his words and believe them "hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24).

Now, I do not claim to know how that transformation is brought about. I simply know that somehow I am related to the eternal verities revealed in this blessed

Book, not through any intellectual demonstration, but *by faith*. I have experienced that transformation by faith in the One able to make the transformation. Every sinner, saved by the grace of God, knows that something has taken place in his own life. This transformation is not the result of reasoning. We simply lay hold of the great verities by faith, resting that in God and his revealed Word.

But this transformation is a *stupendous miracle*. It seems to me, therefore, that it is supreme folly for men and women always to be *reasoning* about spiritual and revealed things. Yet that is what we are doing, constantly doing, these days. Christian people are doing that very thing with God's Word. It is one of the outstanding sins of this age, God's Word and his revealed will concerning us are constantly treated as if they were only *opinions*, expressed by *men* concerning revealed things. So men feel free to reject God's Word, or to dissect it, to dissent from it, or to modify it as they please. If the statement of the Bible commends itself to their judgment, they accept it; if it runs counter to their judgment, they reject it. In either case, they make *their judgment*—their own subjective disposition—the *criterion of truth*, instead of submitting their opinions to the acid test of God's infallible Word. So it has come about that for many *man's reason, instead of the Bible, has become the infallible guide*. In my judgment, this is one of the outstanding sins of modernism.

And when we plead for simple faith in the Bible as the Word of God, how often we meet with the statement that they believe the Bible is true, and the very next moment, when pressed by some plain statement or declaration of the Word, they say, "Yes, that is in the Bible, but I believe, so and so —," something entirely different from what God has declared in his Word.

The Bible is full of promises and *doctrines*. There is an outcry, today, against doctrine. The very moment we mention a Biblical doctrine, some modern scholar says, "You must prove that doctrine to be true." Now a doctrine is that which is taught, which is held or put forth as true, supported by a teacher, or school, or sect, etc. A Biblical doctrine is that which is taught and

supported by the Bible. When we accept that doctrine as true, it becomes our creed. It is a foolish thing—this outcry against creed. A Christian is a man with a creed. "I believe" is fundamental to a vital Christian faith. Without it, a man's faith, or lack of faith, is a conglomerate nothing. May God help us to write the words large: "I believe; I BELIEVE!"

Of course, the best way to *prove that a doctrine is true* is by a personal experience of it, through faith in the Lord Jesus Christ; that is, when such doctrines can be subjected to personal experiences.

Take the doctrine of the new birth as an illustration. Jesus said, "Ye must be born again." The new birth is a miracle, a stupendous miracle. And should one attempt to master the meaning and the power of that doctrine by reason or speculation, he will land just where Nicodemus did, and be compelled to say, "How can these things be?" But if in obedience to the divine Word, "Whosoever *believeth* that Jesus is the Christ is born of God" (1 John 5: 1; John 1: 12, 13), we yield ourselves to Christ, then there comes into our lives an *experience* that throws light upon that which before was a mystery. "Old things are passed away, and behold all things are become new" (2 Corinthians 5: 17). That is the way Paul describes this experimental knowledge of the new birth. So may many other doctrines of the spiritual life be transmuted, by the grace of God, into personal experiences.

But it is just at this point that much of the teachings of modern liberalism fails. These teachers want to reject *every doctrine* that can not be experienced as a worthless thing. Thus many of the great truths of the Bible are thrown into the discard, because reason and experience are placed above faith.

There are many precious truths revealed in the Bible which we believe although they do not rest on experience. I here mention but two:

(1) *Such is the doctrine of the resurrection.*

We believe in the day of "His appearing and kingdom" (2 Timothy 4: 1; 1 Thessalonians 4: 15) that these bodies shall be raised, changed, and fashioned "like unto his own glorious body" (Philippians 3: 21).

That is Biblical truth, precious and dear to our souls. But we have neither *seen* nor *experienced* such a resurrection. How then can we believe this? I answer by saying that since God has already proved to us that *so much of his Word is true*, or since by *experience* we have found so much of his Word to be true, on the basis of *past experience* I am willing to accept as true his promise of the future. I accept this promise on faith, and faith makes the promise real to me. For after all, "faith is the substance of things hoped for, the evidence of things not seen" (or experienced) — (Hebrews 11: 1).

(2) *Such is the doctrine of the second coming of Christ.*

Emperors, kings, presidents, cabinets, councils, league of nations, etc., are rapidly bringing things to pass that God marked out in prophecy ages ago, though they are doing so ignorantly.

But there are "signs in the heavens," and upon earth there is "distress of nations, with perplexities; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory" (Luke 21: 25-27).

"Christ . . . shall appear a second time" (Hebrews 9: 28). What are we going to do with such statements — such prophetic miracles? We can not experience them. "To spiritualize a statement like this," says G. Campbell Morgan, "and to attempt to make application of it in any other than the way in which a little child would understand it, is to be driven, one is almost inclined to say, to dishonesty with the simplicity of the Scriptural declaration." The idea conveyed here is that of an actual personal advent of Jesus *yet to be*. There may be diversities of interpretations as to *how* he will come, and *when* he will come; but the fact of his actual coming is beyond question.

But the "second coming" is a future event, and as such it can not be reduced to the realm of personal experience. On the basis of past experiences we accept this promise on faith, and live in joyful anticipation of this glorious event—the miracu-

lous return of our Lord. If his Word abides in our hearts we will await his good pleasure, remembering his promise, "Blessed is he that keepeth the sayings of the prophecy of this book" (Revelation 22:7).

**STATEMENT ONWARD MOVEMENT
TREASURER, SEPTEMBER, 1930**

Receipts

	Sep- tember, 1930	July 1, 1930 to Sep- tember 30, 1930
Adams Center	\$ 88.00	
Ladies' Aid society	112.00	
	<u>\$200.00</u>	200.00
Albion		
Alfred, First		244.35
Alfred Second	71.00	113.50
Andover		15.30
Attalla		
Battle Creek		2.00
Berlin	25.00	25.00
Boulder		
Brookfield, First	\$ 43.60	
	6.00	
	<u>\$ 49.60</u>	49.60
Brookfield, Second		
Carlton		11.00
Chicago		
Denver		25.00
De Ruyter		
Detroit		
Dodge Center		21.00
Edinburg	4.80	32.95
Exeland		
Farina		
Fouke		
Friendship		
Genesee, First		
Gentry, Special	7.00	7.00
Hammond		10.00
Hartsville		
Hebron, First		10.00
Hebron, Second		
Hopkinton, First, Christian En- deavor society, special	6.00	30.00
Hopkinton, Second	7.75	7.75
Independence	55.00	55.00
Jackson Center		
Little Prairie		
Los Angeles		
Lost Creek		
Marlboro		
Middle Island		
Milton	\$167.44	
Special	5.00	
	<u>\$172.44</u>	401.83

Milton Junction		329.18
New Auburn		
New York City	\$119.00	
Special	30.00	
	<u>\$149.00</u>	174.15
North Loup	52.00	52.00
Nortonville		
Pawcatuck	\$350.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor so- ciety, special	2.00	
	<u>\$359.00</u>	1,095.00
Piscataway		30.00
Plainfield	175.00	308.00
Portville		10.00
Richburg		
Ritchie		
Riverside		
Roanoke		
Rockville	\$ 13.00	
Christian Endeavor society, special	2.00	
	<u>\$ 15.00</u>	35.15
Salem		555.00
Salemville		
Scio		
Scott		
Shiloh		
Stonefort		20.00
Syracuse		
Verona		
Walworth		
Washington		
Waterford Christian Endeavor society, special	3.00	15.00
Wellsville		
Welton		143.62
West Edmeston		25.00
White Cloud		
Special	14.00	41.25
Individuals		
Lucius Sanborn, Goodrich, Mich.	\$ 20.00	
Rev. John T. Babcock, special	33.34	
	<u>\$ 53.34</u>	99.00
Interest		9.29
Conference collections	\$284.15	
Special	288.95	
	<u>\$ 573.10</u>	573.10
		<u>\$4,776.02</u>
Denominational budget, three months	\$4,109.40	
Specials	666.62	
	<u>\$4,776.02</u>	
<i>Disbursements</i>		
Missionary Society	\$ 838.50	
Specials	369.29	
	<u>\$1,207.79</u>	

Tract Society	\$ 202.20	
Special	10.00	
		<u>212.20</u>
Sabbath School Board		98.10
Young People's Board	\$ 46.50	
Special	5.00	
		<u>51.50</u>
Woman's Board		12.90
Ministerial Relief		103.20
Education Society	\$ 38.70	
Specials	20.00	
		<u>58.70</u>
Historical Society		12.90
Scholarships and Fellowships		31.05
General Conference		115.95
		<u>\$1,904.29</u>

HAROLD R. CRANDALL,
Treasurer.

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

REMEMBER THE MAIN ISSUE!

Let us not be turned aside from the main issue. It is not whether the coast guard, in the performance of its duty, runs counter to a defiant rum runner; it is not whether bootleggers sell poison liquor; it is not whether we need larger appropriations—the real issue is that prohibition, having been enacted by the orderly processes of government, having been sustained by no less than forty decisions of the United States Supreme Court, should be supported by the American people. The very foundations of our government rest upon the government itself being able not only to make its laws but to enforce them as well.—*Ella A. Boole.*

TREASURE SHIP FOUND

An Italian firm of marine salvagers succeeded in locating the sunken wreck of the Peninsular and Oriental steam liner *Egypt* which went down off Cape Finisterre, France, in May, 1922, carrying 87 persons and \$4,195,000 in gold bullion to the bottom of the sea. The *Egypt*, which was in the Indian service, collided with the French ship *Seine* in a heavy fog and sank in 20 minutes. About 250 members of the crew and passengers were saved by the *Seine*, but 87 perished with the vessel. During the last few years German and Japanese firms vainly explored the sea in that region in search of the sunken vessel containing, not only the gold referred to, but also \$1,075,000 worth of silver. The Italians sent down divers over

a period of six months before they finally located the *Egypt* in 400 feet of water. If the Italians are successful in raising the bullion chamber from below the third deck of the wreck they will be richly rewarded for their pains. Already the captain's safe, one of the first objects raised, has yielded the keys to the chamber containing the treasure. It is not expected, however, that the Italian salvaging operations will be successful this season, and the firm is faced with the problem of marking the spot so it can be found next spring.—*The Pathfinder.*

GIVE YOUR SUNSHINE TO THE LIVING

Give your sunshine to the living,
Do not wait 'til they are dead;
Oh, there's joy in constant giving,
Human hearts are comforted.
And the giver feels the lovelight,
Of the heart's responsive smile,
Knowing that another pathway
Has been brightened all the while.

Give your blossoms to the living;
Let them have their fragrance, now,
Ere their eyes are sealed in slumber,
And like marble is their brow.
Often for some loving token
Human hearts have ached and bled;
Give your blossoms to the living,
Do not wait 'til they are dead.

Give your heart's love to the living;
Oh, they need the tenderest care,
Though you see not their temptation
They must meet it everywhere.
Just a word, a smile, a hand clasp
Gives the needed strength and care,
Helps them in their bitter conflict,
When the tempter lingers near.

Give your sunshine to the children,
Scatter flowers with eager hands,
You can reach a cord responsive
That will vibrate o'er the land.
Lavish smiles upon the aged
Cheer the weary on their way,
Make the world once more an Eden
By your kindness of today.

—*Nortonville Review.*

"It is the duty of every one to make at least one person happy during the week," said a Sunday-school teacher. "Have you done so, Freddy?"

"Yes," said Freddy promptly.

"That's right. What did you do?"

"I went to see my aunt, and she was happy when I went home."—*Christian Register.*

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

The trustees of the Sabbath School Board of the Seventh Day Baptist General Conference herewith present the fifty-seventh annual report of the board, and in doing so desire to express their gratitude to God for his many blessings, without which all efforts to accomplish their tasks would have failed. They wish also to express their thanks to the members of the denomination for their continued support, without which the activities of the board could not have gone forward even to the limited degree that they have attained.

As usual, the report is made up of a general statement of the workings of the board, its financial standing, its publications, the annual report of the director of religious education, the annual report of the treasurer, and the proposed budget for the year 1930 and 1931.

GENERAL STATEMENT

The work of the board has been carried on much in the same way as in former years. As a rule the trustees have been faithful in attending the meetings and participating in the deliberations of the board and accepting committee assignments. All of the regular meetings have been held as scheduled and several adjourned or special meetings have been held as occasion required. A large portion of the details of the work has been done by the several standing committees, while the actual field work was conducted under the supervision of the director of religious education. This included also the promotion and carrying on of the Vacation Religious Day Schools and the classes in teacher training and leadership training.

Official representatives of the board have attended the sessions of the General Conference and the different associations that have been held since July, 1929. The director of

religious education has also attended the meetings of the International Council of Religious Education and the International Lesson Committee, in both of which organizations he holds official positions. The board still maintains its membership in these important bodies.

In common with all of the denominational boards and societies, the Sabbath School Board has been greatly hampered in its work because of the lack of funds. This condition is not peculiar to Seventh Day Baptists, but is none the less distressing because of that fact. Progressive and aggressive work can not be undertaken when there is already a deficit in the treasury. The Sabbath School Board could, with much profit and advantage, use twice or three times as much money as it now receives, in prosecuting the work that naturally falls within its province. There is an urgent need for a more vigorous program in carrying on the work in the more isolated sections where the prospects for success are very inviting.

FINANCIAL STATEMENT

A glance at the treasurer's report shows that he received during the past year, from the Onward Movement treasurer, offerings from churches, and Sabbath schools, interest on invested funds, special collections, etc., an aggregate of \$1,889.44, a little less than one-half of what the budget asked. This, added to the balance as shown in last year's report of \$532.93, together with some rebates and \$300 of the surplus funds, makes a total of \$2,772.37 as being the amount that the board might spend during the year. The budget last year called for \$3,800, over \$1,000 more than we received from all sources. This required a considerable retrenchment in the proposed plans for the year, which resulted in an abandonment of almost the entire scheme of promotion work and extra field activities. Because of this retrenchment not all of the reserve funds have been used and, relying on the balance now on hand, and trusting that at least as much may be reasonably expected from the denomination next year as has been received this year, the board feels warranted in continuing the services of the director of religious education for the coming year. It will mean, however, that not much promotion work can be undertaken.

PUBLICATIONS

The board has undertaken nothing new in publications this year, confining its activities to the publishing of the *Helping Hand* and the maintaining of two departments in the *SABBATH RECORDER*. There has been no attempt made to revise or publish new helps for the junior and intermediate departments. There was a small supply of these helps left over from the first edition, which have been supplied to the schools as they have been called for. However, this stock is now nearly exhausted and the schools that are using them will be obliged to seek such helps from other publishing houses until such time as the board is able to secure competent editors to revise the old courses or build up entirely new ones, which will require a considerable outlay of money.

Helping Hand

Editor in Chief, Rev. Erlo E. Sutton

The *Helping Hand* has been published as usual throughout the year. In addition to the regular International lessons there have been printed two Sabbath lessons, prepared by Rev. A. J. C. Bond, to take the place of the regular review lessons in the third and fourth quarters of the present volume. During the year the size of this periodical was cut down in length and width, but by using less margin there was no reduction in the amount of the printed material. The reduced size made a material saving in the cost of production.

The *Helping Hand* has continued to be self supporting. It has a paid subscription of 3,450 copies, nearly 200 copies more than last year. The cost of production was \$1,605.77. There was received on subscription \$1,410.27, about \$400 less than was received last year. This is accounted for by the fact that the third quarter's helps were billed out so late in June that the receipts did not come in time to be included in this year's report. There was still due, June 30, 1930, \$651.43 and \$56.63 had been paid in advance subscriptions. There were no free copies distributed this year.

Graded Lessons

There has been no printing of Graded Lessons this year. Enough of the stock of the former edition was on hand to supply the demands for this year. But very few of these helps now remain. Intermediate

Department: 349 copies of the different parts of the three years' course of Intermediate Graded Lessons were sold for which \$49 was received, while \$7.65 is still due. It has cost \$3.14 for postage in distributing these helps.

Junior Department: There were 784 copies of all parts of the four year course of the Junior Graded Lessons sold. For these \$120.51 was received on subscription and \$13.55 is still due. The incidental cost of their distribution was \$6.99.

Outside Helps

Outside helps, consisting mainly of *Teachers' Manuals*, have been supplied when called for. The cost of such helps was \$41.17. \$64.14 has been received from their resale and \$5.55 is still due.

Sabbath School Departments in the Sabbath Recorder

Hosea W. Rood continues as editor of the Sabbath School Page in the *SABBATH RECORDER* and Mrs. Walter L. Greene edits the Children's Page in the *SABBATH RECORDER*. Director Erlo E. Sutton also is a regular contributor to the *RECORDER*, writing on subjects pertaining to Sabbath school work.

FIELD WORK

The field work that has been undertaken has been under the direct supervision of the director of religious education and has included visits to many of the schools in the different associations, also the promotion and carrying on of the Vacation Religious Day Schools, an account of which will be found in the annual report of the director of religious education, which is appended to and a part of this report.

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION FOR THE YEAR ENDING JUNE 30, 1930

The activities of the director of religious education during the past year have been much the same as in the past, with perhaps a little expansion in the work. An effort has been made in this report to summarize the work under appropriate headings.

FIELD WORK

In the early autumn, a little more than two weeks were spent in Iowa, and not only were our churches in that state visited, but some scattered members of the denomination were visited between Sabbaths. Fol-

lowing this trip, and upon invitation from the pastor and church at New Auburn, Wis., a little more than three weeks, four Sabbaths, were spent in aiding the pastor in a series of evangelistic meetings. Beginning about the middle of December, a trip was made to New Jersey and New England, the week of December 25 being spent with the church at Berea, W. Va., this being almost on the route because of a meeting attended in Columbus, Ohio. Visits were made to all but one of the churches in New Jersey, and all of those in New England, the director being able to attend the Sabbath service and speak in each church one or more times. One or more conferences concerning Christian religious education were held with the Bible school workers in each church except one. Unusual interest seemed to be manifest in these meetings. On the return trip, a visit of a few days was made in Detroit, where a number of calls were made on those of our faith. Sabbath day, February 15, was spent in Battle Creek. Here the director was asked to preach Sabbath morning, and later conduct a conference. Sabbath, April 26, was spent with the friends in White Cloud, Mich. Here three public services, which were well attended, were held. While most of June was spent on the field, it was for the purpose of attending special meetings, and will come under another heading.

SPECIAL MEETINGS ATTENDED

The first meeting coming under this heading was the General Conference held in Milton. This was attended throughout and the director was asked to make two addresses, one during the time allotted to the work of the Sabbath School Board, and one during the program of the Missionary Society. Through the co-operation of the American Baptist Publication Society, about one hundred fifty books on Christian religious education were on display. Many of these were sold and many others ordered. A commission on sales covered the cost of the exhibit. The mid-year meeting of the Lesson Committee was held in Columbus, Ohio, December 10-12, and a week-end visit was made to Jackson Center. The last Sabbath in December was spent in Plainfield, N. J., for the purpose of attending the dedication of the "Seventh Day Baptist Building." On

February 9, a meeting of the Tract Board was attended and the director was given the opportunity of presenting the work of the Sabbath School Board. The annual meeting of the International Council of Religious Education was attended February 18, 19. This was held in Chicago. The semi-annual meeting of the Lesson Committee, held in Columbus, Ohio, April 23, 24, was attended. In June the director attended the Eastern Association, Berlin, N. Y.; the Central Association, De Ruyter, N. Y.; and the Western Association, Alfred Station, N. Y. At these meetings the Sabbath School Board hour was Sabbath afternoon, which gave an excellent opportunity for a good hearing. The interest in the work represented by the board seemed unusually good.

OFFICE AND EDITORIAL DUTIES

There has been more correspondence this year than usual, due perhaps in part to an increased interest in the work in general, and to the fact that special stress has been put upon Vacation Religious Day Schools, and leadership training. As editor of the *Helping Hand*, the director has written all the material this year except "review," largely to save expense. Some changes have been made in the general make-up of the publication by which it is hoped there may be a saving of several dollars in its printing. As has been the policy, it is our desire to make the quarterly as helpful to our people as possible, and give such interpretations and comments as will result in Christian growth. The editor is convinced that if the *Helping Hand* was used by our people in classes where the uniform lessons are used, or could be as profitably used as some other courses, it would be considerably more than self-supporting, and might increase the loyalty to the denomination. Dr. A. J. C. Bond has used the space usually given to the review of the quarters' lessons, to present Sabbath lessons. These have seemed very helpful, and it is hoped he will continue to contribute such lessons.

VACATION RELIGIOUS DAY SCHOOLS

Although it is too early to have all reports in so as to tabulate results, it is possible that there have been a greater number of schools held than last year. Although funds were low, on faith in our people to support the

board, we have offered again this year to give financial assistance in cases where it seemed impossible to hold schools without such aid. Schools have been held this year where none had been held before, and the results apparently have been good.

LEADERSHIP TRAINING

Here is one of the most hopeful outlooks for the future. Several of our people have taken work in leadership training during the year, and the interest in preparation for better teaching seems to be increasing. Such training done in the spirit of being able to render better service, can not but result in greater efficiency in Bible school and other church work. While the requirements in these courses of study grow more difficult year by year, there is a continual increase in the number of people taking them. Each unit of credit granted by the Sabbath School Board through its director of religious education, not only applies toward a diploma from the board if so desired, but may be applied toward the international diploma if this is desired instead of one from the Sabbath School Board.

Respectfully submitted,

ERLO E. SUTTON.

[The proposed budget for 1930-1931 was printed in RECORDER of August 18. See *Year Book* for annual report of the treasurer.]

DEATHS

MARIS.—Alma Buten Maris was born at Little Genesee, N. Y., October 12, 1836, and died at her home near Nortonville, Kan., September 24, 1930, in the ninety-fourth year of her age.

Alma Louisa Buten was the daughter of Horace Buten and Anna Saunders Buten. When she was but a baby, the youngest of three children, her father died. The widowed mother moved soon afterward, with her three children, to Berlin, N. Y., when Alma was about two and a half years old. Here the baby was taken to live with her grandparents where she grew to womanhood, working during her later girlhood days in a shirt factory there.

In the spring of 1857 Mrs. Buten with Alma and her brother Charles joined a westward migration and journeyed to Farmington, Ill. After spending a few weeks there they came with a

company of some eighteen or twenty people to Kansas, arriving in the vicinity of what is now Nortonville, on October 5. The following Sabbath the settlers held their first service of worship in the community that was to be their home and where they later organized their church.

She was married to Isaac Maris December 7, 1858, at Pardee, Kan., after which the couple settled on the farm where Mrs. Maris lived nearly seventy-two years. Her husband preceded her in death fifteen and a half years.

Mrs. Maris was the last remaining constituent member of the Nortonville Seventh Day Baptist Church, originally the Pardee Church. She was always a faithful, earnest Christian and worker in the church and she was a charter member of its missionary society. She was a patient, silent, loving wife and mother in her home and was held in high esteem by her neighbors and all who knew her.

For the past seven years Mrs. Maris had been in declining health, due to her very advanced age, and about ten days before her death she became quite helpless and the slender thread of life steadily weakened until she quietly passed into the eternal life late on the night of September 24, 1930, lacking but a few days of being ninety-four years old.

She is survived by three children: Jesse E. and Fred B. Maris, both of whom live near Nortonville; and Mrs. Eva Grady Jones, of Flint, Mich. There are eleven grandchildren and four great-grandchildren. The grandchildren are: Alma (Mrs. Carroll) Davis, Nortonville; Edwin Maris, Sterling, Kan.; Fayette Echols, Kansas City, Mo.; Laurence Maris, Nortonville; Katherine Maris, Kansas City, Mo.; Donald Maris, Topeka, Kans.; Maris Grady, Paul, Lois, Marcella and June Grady, all of Flint, Mich. The great-grandchildren are: Alfred and Edwin Lewis Davis, sons of Mr. and Mrs. Carroll Davis, Nortonville; and Jane Elice and William Robert Echols, son and daughter of Mr. and Mrs. Fayette Echols, Kansas City, Mo.

Funeral services were held from the Nortonville Seventh Day Baptist church, September 27, the pastor officiating. Interment was made in the Nortonville cemetery. S. D. O.

Sabbath School Lesson IV.—October 25, 1930

WORLD'S TEMPERANCE LESSON (Spiritual Weapons in a World War).

Golden Text: "Every man that striveth in the games exerciseth self-control in all things." 1 Corinthians 9: 25.

DAILY READINGS

October 19—True Freedom. Galatians 5: 13-15.

October 20—Spiritual Freedom. Galatians 5: 16-26.

October 21—Responsibility. Genesis 4: 9-15.

October 22—My Neighbor. Luke 10: 29-37.

October 23—The Purpose of Law. 1 Timothy 1: 3-11.

October 24—Respect for Rulers. Romans 13: 1-7.

October 25—Mutual Helpfulness. Romans 14: 13-21.

(For Lesson Notes, see *Helping Hand*)

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 Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

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

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

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

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

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

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

RAISE FUNDS for your church and club activities! Groups everywhere sell our fine house dresses, smocks, hoovers, to members and friends. 50% profit! Guaranteed quality and workmanship; most attractive styles. Make ideal Christmas gifts. For particulars write: Victor's Factory Outlet, 506 Chandler Avenue, Roselle, N. J. We also solicit inquiries from individuals interested in above. 10-13-3w

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

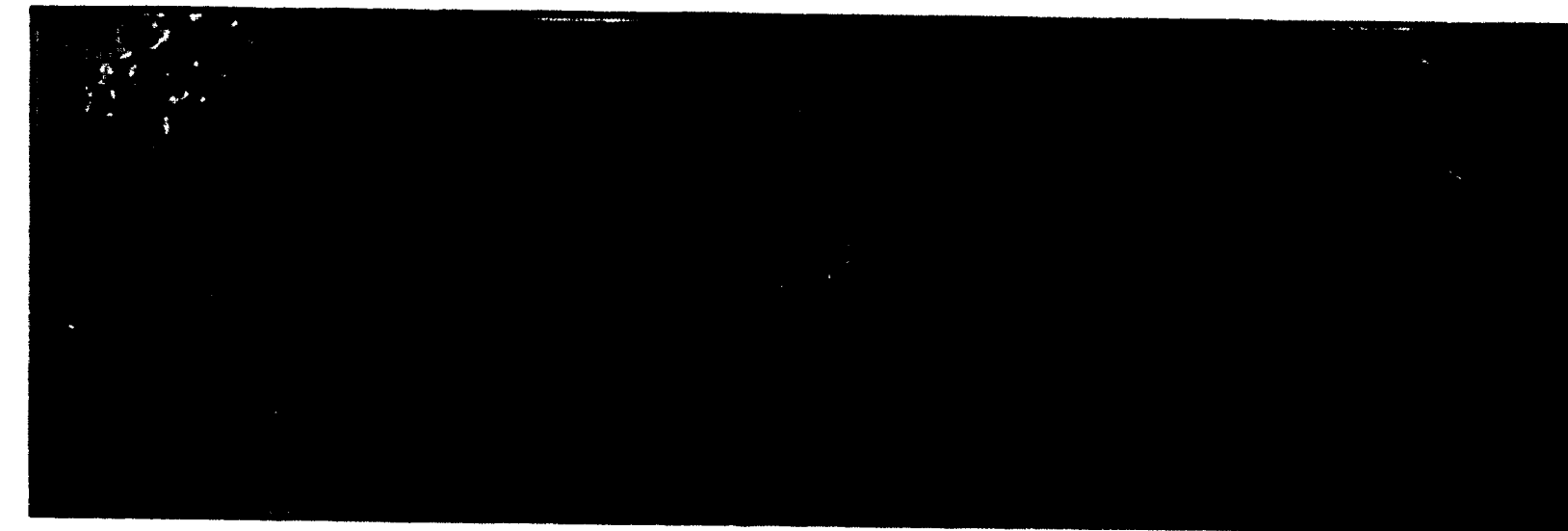
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

STENOGRAPHER, P. B. X. Opr., wishes position where she may keep Sabbath day. Write Thelma Patterson, 324 W. Irvington Pl., Denver, Colo. 9-29-4w

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

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

SALEM COLLEGE



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

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

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

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

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

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

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

BOOKLETS AND TRACTS

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

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

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

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

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

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

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

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

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

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

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

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

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

For fuller information, address

W. D. BURDICK
ACTING PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

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

THE TWENTIETH CENTURY ENDOWMENT FUND

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

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

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

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

HELPING HAND IN BIRLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

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

The Sabbath Recorder

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.

OCTOBER

Ay! thou art welcome, heaven's delicious breath!
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south! Oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying in long serenity away.
In such a bright, late quiet, would that I
Might wear out life like thee, mid bowers and brooks,
And dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

—William Cullen Bryant.

CONTENTS

Editorial. —Strengthen the Ties That Bind. — Home Ties Too. — Test of Character in Home Life. — These Glorious Autumn Days Stir Our Hearts	481	erintendent. —Special Notices.—Why Support the Eighteenth Amendment? How?—Intermediate Corner.—A Christian Citizen.—Junior Jottings	497-499
Jesus' Life. —Humanly Great In Its Methods	482	Children's Page. —The Flagship—Stewardship.—Our Letter Exchange	500
Missions. —Report of the General Conference Committee on Missions.—Letter from China.—Items from Shanghai	487	Observations by the Corresponding Secretary	501
American Sabbath Tract Society. —Treasurer's Receipts	489	Our Pulpit. —The Abiding Significance of the Cross	502-505
Education Society's Page. —The President's College Opening Address	490-492	Fundamentalists' Page. —A Study of the Miracles of Jesus	506
Bible Studies on the Sabbath	492	From the President of the General Conference	507
Loyalty Week	494	Concerning Missions	508
Tract Society. —Meeting of Board of Trustees	495	Gains By Prohibition	509
Young People's Work. —Annual Report of the Social Fellowship Sup-		Deaths	511
		Sabbath School Lesson for November 1, 1930	511