

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.

Vol. 109, No. 4

July 28, 1930

The Sabbath Recorder

"My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. . . . Be not wise in thine own eyes: fear the Lord and depart from evil. . . . Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

—Proverbs.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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The Sabbath Recorder

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

VOL. 109, No. 4

PLAINFIELD, N. J., JULY 28, 1930

WHOLE No. 4,456

Our Father in heaven, hallowed be thy name! We look to thee for needed help in all our work for thy kingdom. Put it into all our hearts to earnestly turn to thee for needed inspiration and strength in the work. May thy cause prosper in our hands. May we be enabled to lead many from darkness into the light.

Bless our homes and our churches. Help our young people to rally for the Master's work until they become in very deed the light of the world. In Jesus' name. Amen.

A Word With the Boys If I could only "get From an old Boy the ear" of all the young men I would like to show them how well I can remember the days when I was a real boy, face to face with the problems that confront the boys of today. It seems to me that I might be able to help them in making decisions for life.

I know it is not easy to help a young man to see through an old man's eyes; but if the boys who see this will remember that their aged friend has stood just where they now stand, and has had to settle the same important problems that confront them, there may be some hope of helping them.

The road over which all men have to travel through life would be much safer and pleasanter if those entering it would carefully heed the instruction of those who have gone before, and who know all about the safe as well as the dangerous places.

If you were to make a journey into an unknown country on a highway beset by many a snare and pitfall, you would be glad to listen carefully to the instructions of men who have traveled the same road, and who have overcome the difficulties that must confront you. In such a case you would listen carefully to every word, and mark all the things to be met and all the difficulties to be overcome. You would highly prize and carefully follow the instruction given.

Then why not be as wise and as careful to instruction regarding the "way of life"? This would show you that your future de-

pends upon the decisions you are making today. This is the all important and decisive time. Do not waste it. But you are wasting time when you spend it in mourning over the mistakes of yesterday. If you are really making the best of today, you should not worry over what may come tomorrow.

Please remember that a proper use of the present time will make today an obedient and helpful friend. Some poet has enshrined this thought in verse:

"Concern yourself with but today;
Woo it, and teach it to obey
Your will and wish. Since time began,
Today has been the friend of man,
But in his blindness and his sorrow
He looks to yesterday and to tomorrow."

Things That Hinder It is God's plan to save souls by the instrumentality of preaching. "Go and preach the gospel" were among the very last words of Christ before leaving his disciples to carry on the work of the kingdom.

If souls are brought into the churches someone must do the preaching and the teaching. A revival is needed; but it will not come until God's children, as his human agents, are ready to pray and work for it. So it is up to the Christian workers to settle the question whether the cause shall prosper in our churches, or not. If the spirit of prayer is wanting, I do not see how any church can hope for a revival.

We must not forget that God has also planned to call young men into the ministry in answer to prayer. These are God's conditions for prosperity in his kingdom work. If they are overlooked and neglected in our churches, we have no right to hope for a revival nor to expect to see young men offering themselves for the ministry. What a blessing would come if in all our churches there should be a renewal of the spirit of earnest prayer for an outpouring of the Holy Spirit and for more men for the gospel ministry!

Conference When this RECORDER reaches its **Near By** readers there will be only about three weeks before time to start for the General Conference at Salem, W. Va. The Salem people will expect a large delegation, and will be disappointed if the Conference does not prove to be well attended.

Salem is a place in which a host of our people are interested, and we trust that this Conference will be one of the best. Please do not fail to heed their request to send on your names and so do your part in helping them plan for Conference week.

Remember that August 19 is not far away.

AUTOMOBILE ROUTES TO NORTONVILLE

Those who plan to drive to the annual meeting of the Northwestern Association, at Nortonville, Kan., August 7-10 will no doubt welcome information regarding the best routes to take and the condition of the highways.

People driving from Southern Illinois should go by way of St. Louis and Highway 40 to Lawrence, Kan., and thence northward on U. S. 73W to Nortonville (pavement all the way from St. Louis.)

Those driving from Chicago, Southern Wisconsin, Michigan, Ohio, or the East should go to Hannibal, Mo., thence over U. S. 36 to St. Joseph, Mo. From St. Joseph to Nortonville on Highway 4, (pavement all the way from Hannibal to Nortonville except for a twenty-one mile detour just west of Brookfield, Mo., where road is being built. The detour is an oiled earth and sand road.)

People in Iowa and Minnesota should come to St. Joseph, Mo., and thence to Nortonville by Route 4. Probably the best route for people from this section would be by way of Des Moines, taking U. S. 65 to Leon, then U. S. 69 to Bethany, then 4 on through St. Joseph to Nortonville. (Road paved or gravel all the way from Des Moines except for one short detour.)

From North Loup, Neb., take 11 to Lincoln, 24 to Nebraska City, 75 to Sabetha,

Kan., 36 to Hiawatha, 73 to Horton, 73W to Nortonville. (Gravel road.) Distance about 335 miles.

From Denver take U. S. 40 to Limon, U. S. 40N to Halford, Kan. (about 10 miles east of Colby), then U. S. 83 to Oakley, U. S. 40S to Junction City, U. S. 40 to Topeka, then over Route 4 to Nortonville. (Mostly gravel.) The more direct route from Limon to Oakley over 40S is less desirable, though fifteen or twenty miles shorter, because of the worn condition of the road.

—TRANSPORTATION COMMITTEE.

NOTICE TO DELEGATES TO THE NORTHWESTERN ASSOCIATION

The entertainment committee for the association at Nortonville, Kan., desires the names of those who expect to attend the annual meeting this year, August 7-10. Will the pastors of the churches which are to be represented, or some other person, please send in as promptly as possible the names of the members of their churches who are to attend? Communications regarding entertainment should be addressed to Mrs. Henry Ring, Nortonville, Kan.

THE COMMITTEE.

NORTHWESTERN ASSOCIATION

The Northwestern Association will hold its annual session with the church at Nortonville, Kan., on August 7-10, 1930.

The theme for this session is *Unity*. The following words head the program:

With all lowliness and meekness, with long-suffering forbearing one another in love;
Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,
One God and Father of all, who is above all, and through all and in you all.

Ephesians 4: 2-6.

An interesting program follows the above with practical subjects to be presented by about a dozen leading men and women.

We hope the attendance will be large and that the association will enjoy an excellent and helpful session.

MISSIONS

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

EVANGELISTIC WORK IN THE SOUTH- EASTERN ASSOCIATION

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

MY DEAR BROTHER BURDICK:

Having seen but little in the SABBATH RECORDER concerning the evangelistic work of Brother C. Grant Scannell, I wish to write you a few words of appreciation of his efforts here in the Southeastern Association, for publication in your department.

In February, our associational missionary committee was fortunate in securing the services of Mr. Scannell, who labored for six weeks among us. In its usual unselfish way the Dodge Center, Minn., Church, of which he is the pastor, released him for this service. Brother Scannell began his labors in West Virginia with the Middle Island Church where Brother E. H. Bottoms is pastor. Here large interest was aroused, and people came night after night for many miles through the mud, and largely afoot, to hear the stirring messages of the evangelist. It was clearly shown that people, in spite of the world and worldly things and thoughts, are hungry for the Word of God, and will respond to the Bible message. The spiritual life of the church was quickened and deepened. I have no record of conversions and additions to the church, if any.

I think it was a mistake on the part of the committee to try to cover too much territory in the limited time of our evangelist. Could he have remained at Middle Island for a longer time, we feel confident large results in conversions and additions would have been seen. I know this to be true concerning another point of his labors.

At Salemville, Pa., where brother Wm. L. Davis is doing such a fine work, Brother Scannell held a meeting through one week with results similar to those at Middle Island.

For five days at Roanoke he was with the writer, and every succeeding night witnessed

an increased attendance and deeper interest. People were stirred and came under conviction, especially of Sabbath truth. Again time was too short and the meetings had to close before we were well through.

Brother Scannell preaches the Word clearly, logically, and sweetly. His question boxes offer people an opportunity to seek light on many puzzling problems. His answers are fearless and presented with conviction. This method also affords opportunity, usually, to present the Sabbath and Sunday position naturally as a part of his great message.

We were greatly helped by Brother Scannell's visit, and hope he can come again and with time to remain longer in one place. I wish to express to you, too, our deep appreciation of the financial help of the Missionary Board that made it possible for Brother Scannell to be with us.

Cordially and sincerely yours,
H. C. VAN HORN.

Lost Creek, W. Va.,
July 11, 1930.

CONCLUSION ANNUAL REPORT BOARD OF MANAGERS, JULY 20, 1930

And what shall we say in conclusion? The year has not been a bad one. It has brought more grave problems than is usual, to say the least, but the labors of the people represented in the Board of Managers and the missionaries have not been in vain; they have brought results and some advance has been made when the work is taken as a whole, notwithstanding an increasing indebtedness and a lack of sufficient workers to man some of the fields. Our mission work, as represented in the budget, has increased fifty per cent in the last seven years.

It is no time for discouragement; that never won any cause; that means defeat. It is no time to blame others; it is no time for the board to blame the people for lack of funds or for the people to blame the board for a lack of wisdom. It is a time for humiliation on the part of all, unless we have risen to our best; and who feels that he has? It is a time to pledge ourselves to better things—to the best—next year. It is time when the board, by some means or other, should get into closer touch with the people and the people with the board, and

all in closer touch with God, that we may not falter with the work on our hands or close our eyes to new open doors.

We should consider it a great privilege—the greatest privilege possible—to be engaged in the missionary task; it is the colossal undertaking of the ages; it is the noblest and holiest work to which men or angels ever applied themselves. When undertaken in the spirit of Christ, it thrills the entire being and causes the soul to glow with joy divine. It enlarges the life and lifts it above petty things and makes it Godlike.

It is the same task as that to which the Father set his hand when he sent his Son to this world in the flesh. It was important then; it is just as important today. It was dear to his heart then; it is dear to his heart now. It comprehends all other tasks, and all things else should contribute to it. God has purposed that this task shall be completed, and he can not be turned back. Opposition to his purposes is sure ruin, and indifference is deadly.

All are called upon to have part in this momentous undertaking; none are excused. For Christ to do his part in the world-wide missionary enterprise, he had to lay all on the altar and pay the supreme price. Those who would succeed in mission work must also lay all on the altar, and some may be called upon to lay down their lives. It is worse than useless—it is folly—for men, churches, or denominations to engage in missions half-heartedly; no use to “play mission”; it is a man’s job and requires the supreme dedication of the best.

This report has emphasized the fact that a new day in missions has arrived, and that the new day has brought missions to the crossroads. They have made unprecedented strides and accomplished great things; but new conditions and new problems have appeared in every country, even in the homeland, which have darkened the skies of the future for missions. These things have discouraged many and caused them to slacken in their endeavors. This must not be. Is it not the work to which God has put his hand? And has he not called us to it? If this is so, we can not fail provided we trust him, humble ourselves before him, and go forward doing our best in the spirit of Christ. The great day of Christian missions is not

in the past or the present; it is yet to come, and God is calling upon Seventh Day Baptists to do their part. He has committed to them the heralding of an especial truth which all nations must have if his kingdom is successful upon the earth. Seventh Day Baptists must not fail God in this hour, and he will not fail them in their endeavors. If they will humble themselves before him, seek diligently to know his will, and dedicate all to him, they can not fail, for his word and infinite power are back of them.

DOCTOR PALMBORG TAKING FURLOUGH IN STOCKHOLM, SWEDEN

DEAR RECORDER READERS:

It is early on Sabbath morning. I have been awake a long time, but the sun was awake before I was, as it rose at two forty-two, according to yesterday’s paper. Also according to that authority it set at nine one last night. Not a long night, and only a sort of sunset twilight night at that.

I have been thinking of “home friends” on the two sides of the Pacific, and as I missed out on writing to the RECORDER in my turn, I decided that would be a good Sabbath day’s occupation.

I am certainly having a change over here. One could hardly imagine a greater—instead of rather strenuous work, a complete play time; instead of acquaintances, fellow-workers or friends either Chinese or Americans, complete strangers; on all sides a language which I can not fully understand and in which it is hard even yet to make myself understood; instead of hot sticky weather, clear, bright, dry air, cool enough to need a wrap except right in the sunshine, and in place of the low, loamy land and muddy canals of our part of China, rocky islands, sea, and beautiful fresh water lakes on every hand, and woods as soon as you leave the city, that you can get lost in, as I found one day. Stockholm and its surroundings are certainly beautiful! The natural beauty of water and forested hills is taken advantage of and accentuated by loving care on the part of those responsible, and the public at large of the business sections.

Even in the midst of the business sections

one is almost never out of sight of a park or parklet that pleases the eye and has seats for the tired pedestrian. “Keep off the grass” you must, and that grass is cut as smooth as velvet and watered till it is as green as grass can be. In the larger parks there is plenty of room for picnic parties on the grass and rocks, though the more formal parts are kept perfect. The trees are wonderful and of many kinds, evergreens of course of all varieties, in a perfection of form and verdure, and of all sizes from the shrub to the stately trees of many decades; amongst them are the white birches, oaks, elms, and more than I can enumerate.

The streets are swept as clean as brooms can make them every morning after three o’clock at this time of the year. In the dark winter, I don’t know how they manage.

I have seen a number of places and public buildings in and around Stockholm but am saving the most important excursions till my sister comes. Such things are enjoyed so much more keenly when you have some one along to enjoy them with you than when you have to keep all your feelings to yourself.

Last evening I had a very unique experience, and that is really the excuse for this letter. As there are many thousands of Swedish people here from America this summer, especially on account of the exposition, which I have not yet visited, yesterday being the Fourth of July was observed in an especial manner.

The American minister to Sweden and Prince Wilhelm spoke; there was especial American music, and in the night, at eleven o’clock there were fireworks. They had to wait till that hour, I suppose, to get darkness deep enough to show up the fireworks, though even then it was only deep twilight.

I did not go, as I knew there would be big crowds, and crowds weary me. Instead I went out to a very beautiful park, or garden, and visited the Royal Natural History Museum in its vicinity. The building alone is magnificent, and I don’t see how there could possibly be any finer collection anywhere, or one more beautifully cared for and more artistically mounted and arranged. I didn’t suppose there were so many differ-

ent kinds of animals, birds, fishes, minerals, etc., in the world!

Another thing, by the way, in which Stockholm excels, is in its many beautiful buildings—no sky-scrapers however. The palace is, to me, not so beautiful as many of the high school buildings. Even the ordinary public school buildings are as fine looking as many buildings of state.

But I must stop, or you will think I am prejudiced in favor of Stockholm. I confess that as a city it has charmed me. One thing, however, makes me sad. Though there are no public saloons except in connections with cafes, in many of those “ale and porter” are sold, and I see many men on the street toward night who are none the better for it.

But to resume my story. After my supper I went again to the post office just before closing time, which is eight o’clock, to find out if a cablegram I was expecting had arrived. It had not. On my way I heard a band playing, and found a procession of the Salvation Army wending its way into the big “auditorium” which I had never seen open before. Here I thought was a really appropriate way of spending the eve of the Sabbath. So I went in, but found it was the first meeting of their yearly national “Congress,” and admission was by purchased ticket. They were all sold, but a lady in charge, who spoke English, when she heard I was a missionary from China, gave me one she had in her hand and told me I could put the admission price into the collection, which I afterwards did. My ticket was for seat 1750 and it was the last row in the gallery, up against the wall and against the roof nearly. The building was packed! There must have been more than two thousand present, to say the least. The “Chief of Staff” from England, with his wife and their daughter and son-in-law, was present, and the two first mentioned made addresses in English which were well interpreted. A Swedish missionary returned from India and dressed in native costume, also spoke. Every word could be heard distinctly where I was. The stage was occupied by the delegation from the part of Sweden just northwest of here, dressed in their bright picturesque costumes, which they always wear when they “dress up.”

Delegations from other parts of the country were seated in different parts of the balcony. A number of these had little programs of their own, consisting of rather long speeches by their leaders, all more or less natural orators, and a good deal of music both vocal and instrumental. Some led the music with violins, but usually it was an accordion, which is still a favorite, and a sweet sounding instrument in Sweden. I remember my father had one when I was a child. Some of the present ones are very fine, having a long row of keys like an organ, and very fine tone.

The singing was really beautiful. There were some very good voices. One impressive delegation was represented by an immense satin banner, on which were the words in Swedish, "The deaf and blind of Sweden for Christ." I suppose it was the deaf who walked on to the platform with the banner, and accompanied the singing of the blind, in the gallery, with motions of the hands, expressive of the meaning of the song. The keynote of this "Kongress" is "Hallelujah" and there were many "Hallelujahs," "Praise the Lord's" and "Amen's," all through the program of over two hours. Being of a rather reserved disposition, usually I don't enjoy it, but last night I began to feel that perhaps we staid Seventh Day Baptists do not have enough real enthusiasm over the salvation of souls. It might be a good thing if we showed it more, although perhaps not in the same way. The Salvation Army works with a class of people usually who are so down that when they are regenerated it is like a visible new birth, and like the angels of heaven they "rejoice over one sinner that repenteth" and they do it vocally, so the sinner knows they rejoice. Surely last night I got a vision of the Salvation Army such as I never have had before, and am glad of the work they are doing.

Ever since I have been in Sweden, I have been thinking and praying for our own Conference next month. The subject is to be "Pentecost" I understand. God grant that it may be a real Pentecost to us all.

Your missionary,
ROSA PALMBORG.

Stockholm, Sweden,
July 5, 1930.

MONTHLY STATEMENT

June 1—July 1, 1930

S. H. DAVIS

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Dr.

Balance on hand June 1, 1930	\$ 8,785.78
A friend, Missionary Society	2.00
Mr. and Mrs. Harry P. Shepard, Missionary Society	25.00
Mrs. Mary C. White, Missionary Society	5.00
Mr. and Mrs. M. J. Green, Missionary Society	100.00
Dr. Rosa W. Palmberg, Missionary Society	18.00
Income Permanent Fund, General Fund	900.00
Memorial Board, Charity L. Burdick	12.69
Church, Utica, Wis.	13.58
D. C. Burdick Bequest	283.74
D. C. Burdick farm	12.08
E. L. Babcock, Missionary Society	275.95
E. K. and F. Burdick	161.83
Harriet Burdick	1.42
Mary E. Rich Fund	31.72
Missionary Society	31.31
Paul M. Green Bequest	13.13
P. R. Harbert	43.03
S. P. Potter, Missionary Society	22.20
South Hampton Parsonage Fund	1.66
A friend, work in Pangoengsen, Java	2.00
E. A. Felton, treasurer, one-third collection Central Association Missionary Society	32.00
Missionary collection, semi-annual meeting Northern Wisconsin and Minnesota churches Exeland, Wis., Church, Missionary Society ..	10.02
Onward Movement treasurer, Missionary Society ..	50.00
West Edmeston Church, Missionary Society ..	3,064.82
First Brookfield Church, debt	25.00
White Cloud Church, foreign missions	2.00
Adams Center Ladies' Aid society, debt for D. B. Coon's auto	11.14
Milton Church, Missionary Society	15.00
Battle Creek Church, D. B. Coon	45.00
Rockville Sabbath school, Missionary Society ..	5.00
Rev. John T. Babcock, Missionary Society	15.00
Onward Movement, treasurer, Missionary Society ..	16.67
Income permanent funds, General Fund	109.00
China special savings account, interest	4,400.00
	275.50
	<u>\$ 18,818.27</u>

Cr.

Marendaz Steamship Tourist Agency, deposit, passage Miriam Shaw	\$ 30.00
Royal R. Thorngate, salary and child's allowance	141.67
Wm. A. Berry, May salary	20.00
D. Burdett Coon, May salary and traveling expenses	135.00
H. L. Mignott's salary	35.00
Wm. L. Burdick, May salary and traveling expenses and office supplies	284.55
Wm. L. Burdick, clerk hire	33.33
Ellis R. Lewis, May salary and traveling expenses	225.00
L. D. Seager, May salary	41.67
R. J. Severance, May salary and balance April salary	58.34
Clifford A. Beebe, May salary	25.00
W. L. Davis, May salary	25.00
John T. Babcock, May salary	16.67
E. H. Bottoms, May salary	33.33
Verney A. Wilson, May salary	33.33
James H. Hurley, May salary	25.00
Washington Trust Co., draft passage Dr. Palmberg	168.17
Industrial Trust Co., draft salary and traveling expenses Dr. Palmberg	320.48
Dr. Palmberg, balance salary account	18.00
Bank of Milton, account salary Dr. Crandall ..	50.00
Washington Trust Co., China draft:	
Boys' School appropriation	\$125.00
Girls' School appropriation	37.50
Incidental Fund	225.00
Susie M. Burdick, account salary	150.00
Grace I. Crandall, account salary ..	150.00

Anna M. West, salary	200.00
George Thorngate, salary and children's allowance	500.00
H. Eugene Davis, salary and children's allowance	288.00
J. W. Crofoot, salary	400.00
	<u>2,075.50</u>
Harold R. Crandall, China draft account salary Dr. Palmberg	20.00
S. H. Davis, 1 month interest \$2,000, loan Washington Trust Co.	10.00
Western Union Telegraph Co., cable to Shanghai	9.00
Treasurer's expenses	35.00
Total expenditures for month	\$ 3,869.04
Balance on hand July 1, 1930	14,949.23
	<u>\$ 18,818.27</u>

Bills payable in July, including \$10,000 for Girls' School, about \$12,300.00
Special funds referred to in last month's report now amount to \$12,705.84; balance on hand July 1, 1930, \$14,949.23; net balance above special funds \$2,243.39. Indebtedness to loans \$12,500. Net indebtedness \$10,256.61.
E. & O. E.

S. H. DAVIS,
Treasurer.

HOME NEWS

DETROIT, MICH.—Sabbath day, June 21, marked the beginning of what we hope will be a new and better period in the history of the Detroit Church. We held our first services in our new location on Wood Avenue in the village of Center Line, a suburb of greater Detroit.

Sabbath morning at ten a few of us met together for a prayer and consecration meeting which was very encouraging to those of us who are responsible for the Lord's work in this field. The regular Sabbath day services for the public were in the afternoon, Sabbath school at two-thirty under the direction of Elder J. J. Scott. The church service at three-thirty was as follows:

DOXOLOGY
INVOCATION
RESPONSIVE READINGS—Psalms 121 and 1
HYMN—"Faith of Our Fathers"
PRAYER—Elder J. J. Scott
DUET—"They were Nailed to the Cross"
Mr. and Mrs. Moore

ANNOUNCEMENTS
OFFERING
SERMON—Dr. J. C. Branch
HYMN—"Majestic Sweetness Sits Enthroned"
BENEDICTION

We are in hopes soon to start holding Sunday evening meetings and later perhaps a midweek prayer meeting. There is quite a bit of interest being shown in our work by the people of the community where the church is located, so we hope to accomplish

more than we were ever able to at the Y. M. C. A. Brother Crouch and family live close to the church and are well known and liked in the community, which will be of some help to us.

The Harper-Center Line cars leave from the downtown district and come out Van Dyke Road, crossing Wood Avenue about one-half block from the church. People driving cars would also come north on Van Dyke across Nine Mile Road about one-half mile to Wood Avenue.

We are giving these directions in hopes that some of the Seventh Day Baptists who are at any time over the week-end in Detroit will look us up.

Elder J. J. Scott lives at 6692 Fischer Avenue, and R. L. Brooks at 11435 Sanford Avenue. We will be glad to help you get to the church if you will get in touch with either of us.

With our location and the fact that we have the complete use of the building now, we are going to hold our services at ten in the morning instead of the afternoon.

We ask the prayers of those who wish to see the work progress here in Detroit.

RALPH L. BROOKS.

EDINBURG, TEX.—Our church is making no rapid progress, but we are pressing on, trying to hold up the light of Jesus and Bible truth as we understand it.

Two members, Deacon and Mrs. J. E. Jessen, re-united with the church by letter during the quarter. These faithful ones have returned to Texas. Though they live many miles from Edinburg, we feel heartened and encouraged to have them again of our number.

The church obligated itself to pay the pastor one hundred dollars per year. It always pays more, for we believe in giving Scripture measure. The Sabbath school pays the janitor for cleaning the church; the Woman's Benevolent society pays for mowing the lawn and the electric light and gas bill. The fuel (gas) bill is very little, as only part of the time, even in winter, is artificial heat needed for comfort in this sunny southland.

We have very spiritual prayer meetings, the pastor giving very helpful lessons.

Pastor Babcock's sermons are very inspiring. We are thankful for him every day. He is worth, and deserving of, about three times the salary he is receiving.

On Mother's day Rev. Mr. Holston delivered an impressive sermon.

We are burdened about the Missionary Society's debt. If, as stated recently, one dollar from each Seventh Day Baptist would wipe it out, it seems that it could easily be accomplished before Conference. Friends, why not?

Of course, as stated, probably *every one*, especially some of the children, could not pay one dollar. I have been wondering how many will send five dollar gifts to make up for these.

Our pastor has offered one-third of his salary toward paying the debt. Does this not shame some of us who have larger incomes and comfortable homes?

Some may feel, perhaps, that they can not pay more than they are paying because of personal expenses or debts. But can we not sacrifice a little—deny ourselves more—that the work shall not languish? How about being in debt to the Lord?

PRESS CORRESPONDENT.

HAMMOND, LA.—Our church services have been held regularly since our pastor, Rev. L. D. Seager, left here in April. Rev. S. S. Powell has conducted the services every Sabbath with one exception—that being due to sickness. He inspires us with his fine sermons and splendid Christian spirit. We are very fortunate to have him with us and are carrying on nicely under his leadership.

Cottage prayer meetings are held every first and third Friday nights in each month. Most of these have been led by Mr. Powell and have been well attended.

Thursday afternoon, June 19, Mrs. Powell entertained the ladies of the missionary society and their families with a ten-cent luncheon at her home in Ponchatoula. Each family provided a stunt for the amusement of the evening. The usual worship service was held, after which we all departed feeling that the evening had been well spent.

The annual Sabbath school picnic was held on Sunday, June 22. We took our well-filled baskets and journeyed to Madison-

ville, on Lake Ponchartrain, about twenty-five miles southeast of Hammond. When we reached the place, we left our cars and went in rowboats to the sand bar which reaches out into the lake. There we enjoyed the usual social time of eating, visiting, and swimming. Needless to say, everyone had a good time.

Though we may seem to have but a small part in the work, we pray that we may remain steadfast and loyal.

CORRESPONDENT.

LITTLE GENESEE, N. Y.—The following items are taken from Pastor A. L. Davis' church letter:

For some time we have felt that an occasional news letter sent to the non-resident members of the church, to the various families in our community, and to other friends might prove interesting and helpful. This is our first undertaking. If you appreciate this letter, let us hear from you. If interest warrants, we will continue the letters, possibly bi-monthly.

Extensive improvements are being made on our church property. The exterior of the church is now being painted, and the interior is being decorated. Plans for landscaping the church grounds have been made and approved, and we hope to start this work in the near future. The foundation of the church has been repaired. The combined budgets for these improvements is estimated at \$800. The contract for the painting and decorating has been let at \$400.

Mrs. Elizabeth Wells of Olean, N. Y., recently fell and broke her right hip. This is her second accident of a similar nature. About two years ago she fell and broke her left hip, and before this second accident, was able to get about only by the use of crutches. Mrs. Wells is the daughter of Rev. Thomas B. Brown who was pastor of this church for twenty-three years.

Mrs. Wells died since the above was written.

Prof. J. Fred Whitford of Milton, Wis., the newly elected principal of the Bolivar High School, is expected here sometime in July. We are looking forward with pleasure to the coming of the family among us. A cordial welcome awaits them.

Pastor and Mrs. A. L. Davis attended Salem College commencement the first week in June. They spent a delightful ten days in the mountain state of their birth. On Sabbath day, May 31, the pastor preached in the Salem Seventh Day Baptist church. On Sunday evening, June 1, he delivered the baccalaureate sermon to the graduating class of Salem College, and on commencement was honored with the degree of Doctor of Divinity. Sabbath day, June 7, was spent with the Lost Creek people where the pastor again preached.

Our church services are being held in the hall while the church is being decorated. Those who have not seen the "old hall" for a few years would hardly recognize it now in its new dress. It has been painted inside and out. A new floor has been laid; a new heating furnace (stove); three dozen chairs; and a new curtain for the stage have been added. The church, the Grange and generous friends have all assisted in making these improvements possible.

The responsibility for raising the money for church improvements has been placed, largely, in the hands of the pastor. He does not plan to make a personal canvass, but he does hope that every interested friend will make some contribution toward these needed improvements. As we go to press (June 20) \$395 has been pledged. The names of all contributors will be published in the next News Letter.

NORTH LOUP, NEB.—Our church has had a very busy spring and early summer. April 19 a missionary playlet, "And Peter," written and directed by Mrs. Myra Barber, with the parts taken by members of the Christian Endeavor societies, was given at the time of the morning service. It was a beautiful and helpful Easter lesson for us all. The first Sabbath in May was the annual roll call day, and the response from absent members as well as those in and around North Loup was very gratifying. The next week Rev. Nathan Thomas of the Evangelical Church occupied the pulpit, as he was soon to leave North Loup for a new field. He preached for us more or less regularly during the spring of 1929 while we were without a pastor.

In response to an invitation from Boulder

and Denver to attend the ordination services at Boulder, a carload including Pastor Warren and four others, left North Loup Thursday night, May 22, about eleven-thirty, for Colorado, and after continual driving arrived at the home of Orsen Davis in Denver Friday afternoon. A part of the load stayed there and the others went on to Boulder that afternoon. The services the next day in Boulder were full of inspiration, the mountains beautiful for sight-seeing, and all enjoyed the fellowship and visiting until Wednesday when the return trip was begun. The entire journey was made without mishap, but the last forty miles were heavy mud, and home was a welcome sight when we arrived soon after six, Thursday morning. North Loup is not so far from the other churches any more, when either Boulder, Denver, Calora, or Nortonville can be reached in a day's drive.

During the spring an intensive school in standard leadership training was conducted, three courses being offered. This was held in the school building and Superintendent L. O. Greene was the dean of the school, being assisted by pastors of the village. At present he is conducting another class in the Sabbath school. The school was a community affair but our church was represented by a goodly number, ten receiving certificates last Sabbath day.

June 2 the Daily Vacation Bible School opened with Miss Marcia Rood as supervisor, and an enrollment of over one hundred. It too was a community school and teachers were supplied from each of the participating churches. A very fine demonstration was held the evening of June 19, in our church, where most of the classes had met. Because of the need for more room the Friends Church was used for the older classes. This was the ninth year for such a school here, although for only three years of that time has it been a community undertaking.

For weeks we had been looking forward to the Teen-Age Conference and the coming of Rev. A. J. C. Bond a bit early to hold special meetings with us. For two weeks cottage prayer meetings had been held, and Friday night, June 20, the meetings themselves began, closing Sunday night, June

(Continued on page 113)

WOMAN'S WORK

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

NOTICE

Due to unavoidable circumstances, part of the reports of the April RECORDER Reading Contest were misplaced. The corresponding secretary of the Woman's Board asks that the societies having one hundred per cent for April please report to her again.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met in regular session Sunday, July 13, 1930, with the president presiding, at the home of Mrs. L. R. Polan. The president opened the meeting by reading the Scripture found in Revelations 3: 5-13. Mrs. Charles Ogden offered prayer.

In the absence of the secretary, Mrs. Okey Davis was appointed secretary *pro tem*.

The treasurer's monthly report was read and accepted. The secretary's bill of \$2.50 for printed cards was allowed and ordered paid. The treasurer read her yearly report which was accepted and ordered audited by a duly appointed committee. It was voted that Mr. L. R. Polan and Mr. M. Wardner Davis be asked to audit this annual report.

Correspondence from the following was read: Mrs. Gerald H. Green, Adams Center, N. Y.; the secretary of the Woman's American Foreign Missionary Society, Janet McKay; Florence G. Tyler; Mrs. Mabel Emerson, Milton, Wis.

Reports of the RECORDER Reading Contest were received from the following: Loyal Workers, Rockville, R. I.; Milton S. D. B. society, Circle No. 2, Milton, Wis.; Woman's Missionary society, Hammond, La.; Woman's Missionary society, Fouke, Ark.; Ladies' Aid society, Salem, W. Va. Voted to award the prize to the Fouke society, which reported one hundred per cent.

The president read a letter from Dr. Eugene Davis of Shanghai, China.

The committee on the Conference break-

fast reported. Voted that this committee use their discretion concerning the theme of the discussion planned for the breakfast hour.

The pageant committee reported progress. The corresponding secretary read her annual report. It was voted that this report together with the treasurer's annual report be the annual report of the Woman's Board to the General Conference. Voted that the recording secretary be instructed to have five hundred copies of this report printed for distribution at Conference.

The list of questions for the August reading contest was read by Mrs. Edward Davis.

The visitors present at this meeting made encouraging and helpful remarks.

Members present: Mrs. Herbert Van Horn, Miss Lotta Bond, Mrs. L. R. Polan, Mrs. George Shaw, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Owen Davis, Miss Conza Meathrell.

Visitors present: Mrs. Charles Ogden, Jacksonville, Fla.; Miss May Dixon, Shiloh, N. J.; Miss Miriam Shaw, Salem, W. Va.

MRS. H. C. VAN HORN,
President,

MRS. OKEY W. DAVIS,
Secretary pro tem.

THE VISION OF THE WOMAN'S BOARD IN ACTION IN EVERY CHURCH

LENA CROFOOT

(Given at the Woman's Hour, Western Association)

When Mrs. Clarke wrote me about taking this subject at the woman's hour at this association, I said, "Why, I have no vision; have never given it a thought." But if one will only stop and think and just try to look into the future, there are many things one might see which would help the denomination and would be for the upbuilding of the church and community.

Let us just think what each church might do if we all had a mind to work for the Master, as our boards have done in the years gone by. As I have read the minutes of the Woman's Board, I have noticed how they have studied and planned and prayed that the work might go on and that the different societies might come up to the standard as they have planned for them to do; only to see their planning come to naught because the women take no interest

— or it seems that way—and to feel it is all a failure as far as human eye can see. Yet they have gone on and carried the burden year after year to success. For I do not consider our Woman's Board has been a failure, and I hope and pray it never will be; and what I say of the Woman's Board, I say of all the boards.

Now if we could find this kind of work in the churches as a body—studying and planning, and praying as they plan and work—I think this would be part of my vision: the Missionary Board would be out of debt; there would be more missionaries, more preachers, more workers asking, "Lord, what wilt thou have me to do?" and, yes, more money to carry on the work. And there would be no need of asking for money, because "We would get our hands under our own money and lift." Our thought should not be just to raise money, but be an aid to the pastor in bringing souls into the kingdom, reaching out to those that need help in so many ways, reaching out in ways that need the prayers, agonizing prayers of the Christian Church. And let me say right here, "We must look to God in things that depend on him and seek to be faithful in things that depend on us."

GIVE YOUR BEST

Throw in your life with Christ today;
His call is to the highest way,
Your good, your better, and your best,
Your strength, your strongest, and your zest.
Throw in your all with fiery zeal;
Give, give, be it for woe or weal,
The clarion rings; the call is new;
It is Christ's call, his call to you!

—John R. Clements.

I am afraid my vision gets dim as I think of myself as one helping to do such a wonderful work as the Lord has given us to do; but why should we get faint hearted? God can do just as great things now as in the day of Pentecost if we only have the faith and courage that we should have, for we know God still lives and rules the world. "Where there is no vision the people perish," and so it will be with us if we have no vision of the future.

I came across four questions, and let me pass them on to you and see how you think they would do for a vision.

1. How long would it take to make my community really Christian if every other

follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

3. How long would it take to make disciples of all the nations if other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians or even of preachers and missionaries any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.

This is also part of my vision for the Church of today, that we think of these things seriously and have a vision of each church, yea, each person, living up to the standard Christ has set for each one, "Go ye into all the world and preach the gospel to every creature," and "Lo, I will be with you always, even unto the end of the world, to such as keep my commandments." What more can we ask than that we can see Christ in all our efforts for helping humanity or raising money to help our boards? "If Christ be for us who can be against us?" Again, Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Then let us think better and work harder with our hand on the plow and our shoulder at the wheel, with an eye single to the glory of God, with a vision of great things for the future of our denomination, our church, and ourselves, yes, and our Woman's Board.

INFORMATION WANTED

The Entertainment Committee of General Conference desires the following information by the first week of August or soon thereafter: The pastor or some authorized representative of the churches to send us the number and names of those coming from each church, also the lone Sabbath keepers who expect to attend Conference. Please state whether coming by train or automobile. Send information to A. G. T. Brissey, Salem, W. Va.

Very truly yours,
A. G. T. BRISSEY.

YOUNG PEOPLE'S WORK

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

HOW TO BECOME TRULY POPULAR

Christian Endeavor Topic for Sabbath Day,
August 9, 1930

DAILY READINGS

Sunday—Be kind (Eph. 4: 32)
Monday—Be unselfish (Phil. 2: 4)
Tuesday—Be modest (Luke 14: 7-11)
Wednesday—Be generous (Acts 20: 35)
Thursday—Be hospitable (Heb. 13: 1-3)
Friday—Be helpful (1 Cor. 16: 15, 16)
Sabbath Day—Topic: How to become truly popular (Phil. 4: 6, 8; 1 Peter 3: 8-11)

FREDERIK J. BAKKER

This interrogatory occurs most frequently to young people especially. The word "popularity," like many other words, has lost some of its deep significance. This is also true of the word "friend." Many times we mean acquaintance when we say friend. To many the word "popularity" connotes a sensational presentation of a person's prowess in some line due to the backing of cliques or by means of the printed page. To others it means a knack to make choice friends and to keep them.

Each one must choose between these two types of popularity. This choice may be conscious or not, but our popularity is in the making. A matter of which we ought to remind ourselves very often is that we are making our character in spite of ourselves. Habits, reactions, prejudices are forming which become more indelible as a person grows older. Some authorities maintain that a person is old by the time he is thirty—meaning that his habits and slants on life are more or less permanently formed.

As character is a very large element of popularity, a Christian endeavorer must choose the second above mentioned type of popularity, namely the ability to make choice friends and to keep them. Being mingled with high-class friends, we are bound to absorb many helpful habits and suggestions which will lead toward true popularity.

Being a Christian requires that we can not do as the populace thinks permissible. Many will ridicule, but most of the people

will respect one for his stand in life. Respect for a person is a very important element of popularity.

Each one inevitably pays the price for his popularity. It must be a melancholy state of affairs to have to look back at a sensational type of popularity, but to be left in old age friendless. On the other hand, that popularity is most satisfactory which includes substantial friends among young and old who admire one, a family who is glad to hear one's footsteps, and the respect of citizens and neighbors. One of the best tests of true popularity is the respect children have for one when he is older. All of us can picture some grandparents who always have children for companions, while there are others whom children shun.

The writer knows of a doctor who has the great respect of a large community. A total stranger informed us that he was a fine man, and that he took into consideration his financial status when he made out his bill. Yet this man is comfortably situated though not wealthy. But has he not true popularity? Recently this doctor established a medical center in a university, because, as he put it, the Lord spared him to do some more work after a serious illness.

Three rules that the writer thinks will lead to deep seated popularity are: (1) to study Jesus and his work and to ask yourself the question daily, "What would Jesus do in the same situation in which I am now located if he were on earth?" (2) to study unbiased biographies of great men and women—noting what led them to success; (3) to daily determine to do the best you know how in whatever occupation you may be.

Lasting popularity is a matter of slow growth like the formation of the coral isles which are the results of the work of thousands of aquatic creatures over a long period of time.

Plainfield, N. J.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—A funeral (Luke 7: 11-15)
Monday—A marriage (Matt. 25: 1-13)
Tuesday—Jesus thought about children (Matt. 18: 1-6)

Wednesday—Glorious experience (Matt. 17: 1-8)
Thursday—At the treasury (Luke 21: 1-4)
Friday—Viewing Jerusalem (Matt. 23: 37-39)
Sabbath Day—Topic: When Jesus traveled: What he saw and did (Matt. 9: 27-38)

Topic for Sabbath Day, August 9, 1930

WHAT WOULD JESUS DO?

A number of years ago Rev. Charles M. Sheldon wrote a book that intermediates of today may not have read. It was entitled *In His Steps, or What Would Jesus Do?* Characters in that book always asked, "What would Jesus do?" before determining their own action. Rev. Mr. Sheldon edited a Topeka, Kan., daily paper for a week to demonstrate how he thought Jesus would do it.

That was a unique way to call men's attention to their pattern of Christian life, but after all that is what all Christians are trying to do—walk in his steps.

Everyone is planning for some kind of a trip during the summer. What do we plan to see? What do we plan to do? Is it a vacation to let down our Christian standards, or to find rest and quiet where we may be spiritually as well as physically refreshed? Will we spend all our time at some public pleasure resort, or will we attend Conference? In all our summer trips let us ask: When Jesus traveled, what did he see and do?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Here is a "recipe" for an attractive notebook cover. Juniors may use them for covers for sunshine scrap book, to use in their Quiet Hour work, to copy helpful lines of work for the committee they are working on or for their memory work.

Cut brown wrapping paper with hard, glazed surface the required size. Squeeze and crumble the piece of paper as you would if you were throwing it away.

Put a piece of colored crepe paper (the color you want your note book cover to be when finished) to soak in about a pint of water and when the dye is nearly all extracted, remove the crepe paper.

Now put the crumpled brown paper into the colored water and leave for several minutes until the dye has penetrated all the creases. Then squeeze the paper as dry as

possible. Spread it on a pad of newspaper as smoothly as possible and press until nearly dry with a hot iron. Be careful the iron is not too hot as paper easily scorches.

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

The meeting was called to order by the president, A. Russell Maxson.

Dr. Edgar D. Van Horn led in prayer.

The treasurer's report was given as follows:

MONTH ENDING MAY 31, 1930

Dr.

Amount on hand May 1, 1930.....	\$702.43
Onward Movement	66.36
One-third collection—Eastern Association.....	20.00
Brookfield juniors	1.00
	\$789.79

Cr.

Mrs. Ruby Babcock, salary for quarter ending March 31	\$ 12.50
Miss Marjorie Burdick	45.00
John F. Randolph, postage	1.50
Balance	730.79
	\$789.79

E. H. CLARKE,
Treasurer.

The corresponding secretary's report was given as follows:

RECORDER questions for April were mimeographed and sent out. Included in this bulletin was a question about printing our own topic cards for next year. Five replies have been received, four favoring it. Junior report blanks were mimeographed and sent to Mrs. Austin.

Correspondence has been received from Marjorie Burdick, Glee Ellis, Dorothy Maxson, Mrs. Blanche Burdick, Mrs. Elisabeth Austin, Ralph Brooks, Dr. J. C. Branch, Adelbert Branch, Morton Swinney, Margaret Green, Rev. Verney Wilson, Mrs. H. L. Polan.

Twelve letters have been written. Cards returned, giving information about young people's Bible classes, report seven such classes in churches where there are no Christian Endeavor societies. It is hoped that some of our plans may be used in these groups.

RUBY C. BABCOCK,
Acting Corresponding Secretary.

It was voted to subscribe for the *Christian Endeavor World* for the use of the board.

It was voted that we appropriate twenty dollars toward the expenses of Mrs. Elisabeth Austin to the Christian Youth Council of North America, and authorize her to use

in addition any excess money in the Junior Fund to help on the expenses of the trip.

The budget committee reported an outline budget for next year, the details to be given at the next meeting.

An outline program of the young people's activities at Conference was read, followed by comments by Rev. E. D. Van Horn, president of Conference, and discussion by the group.

The nominating committee gave a tentative report.

The report of the plans committee was given as follows:

1. Keep the board organization the same as in the past.

2. Use the Crusade Chart as an outline of our work. The four divisions are (a) worship, (b) instruction, (c) service, (d) recreation and fellowship.

3. Where the work of the Crusade Chart is covered by our regular superintendents, give the work to them. Where new work is suggested the board will decide how it is to be handled.

(Example: Quiet Hour comes under worship; stewardship comes under service.)

4. Get the plans to the societies so that those who stay at home will know about them as soon as those who go to Conference.

5. The theme for study at Conference is "The recovery of the ideals of Jesus." The plan is to discover Christ's ideals on the four divisions of the Crusade Chart—Worship, Instruction, Service, Recreation and Fellowship.

6. The Conference program will serve as a course of instruction, inspiration, and enthusiasm to start the next year's work off with a *bang*.

7. The Activities Chart will be used as a guide to committee and society work.

8. We are definitely departing from the policy of giving so many points for so much work done. We believe it encourages working for points to the detriment of the developing of Christian character.

9. We recommend that each society be asked to write up a report of its work in an interesting way and send it to the board. The board will appoint a committee to compare these reports. The cup will be awarded as a result of this comparison.

10. We approve of the unified denominational budget. We recommend that special effort be put forth to "Boost the Budget" among the societies.

11. Miss Marjorie Burdick is an absent member of this committee, and we take this occasion to express our appreciation of her constructive work in formulating these plans. We give her credit for most of the new ideas and predict a year of successful work with her co-operation.

L. E. BABCOCK,
WM. M. SIMPSON,
Committee.

Definite plans for the year's work were considered.

The board was glad to have Rev. and Mrs. Edgar D. Van Horn as our guests at this meeting, and greatly appreciated their interested and constructive suggestions.

Members present: A. Russell Maxson, Marjorie W. Maxson, Dr. B. F. Johanson, E. H. Clarke, Rev. Wm. M. Simpson, Alberta Simpson, Virginia Willis, L. E. Babcock, Ruby C. Babcock, L. L. Simpson, Helen Simpson.

RUBY C. BABCOCK,
Secretary pro tem.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER VIII

"David Williams, will you please listen to me? The time has come when we just have to decide something. My train leaves at 8.15 o'clock, Sunday morning, you know." And Patricia Anderson emphasized her statement with a stamp of her right foot on the porch floor of the little brown house.

David, who, to all appearances, had been watching Billy and the twins tossing bean bags a few rods away, suddenly turned to look at Patricia.

"I have decided," he said quietly. "I'm going back to Doctor Bentley's as soon as I can catch a ride, and begin all over again. There's nothing else to do when a fellow hasn't a dollar of his own."

"Oh, David, why will you be so provokingly obstinate? I wish you'd put yourself in my place for a minute. If you had found a cousin you'd been worrying about for months, stranded in a strange hospital many miles from all who hold him dear, could you go back north without him, when you could just as well take him with you? Would you leave me that way, David?"

"Aw, that's different, Pat. I haven't got the nerve to let you pay my fare, and then, when I get there, not have a cent for Neil—and you saving all the money you can to go abroad next year. The music lessons you give don't make you a millionaire. No, I'm not that kind of a guy."

"David, I'm not going abroad next year. I thought I was, but I'm not. Please, David, come home with me, and when you're working again you can pay back every cent. Neil would feel just as I do about this."

"How do you know? You haven't heard from him."

"But I know, David. I understand things better than I did. The little brown house has done much for me. Now I'm going to help Rosalie sew, and Ted is coming to visit with you. When I come back, I hope you'll have your answer ready for me. Please, David, be kind."

In the living room of the little brown house, Mrs. Crandall's thin fingers and Rosalie's plumper ones were flying fast. In a home at the other end of Rosedale a tiny baby needed clothes. At the present time she was wearing a dress belonging to her four-year-old sister. Her father had died three weeks before she was born, and there were six children in the family—the oldest only ten years. Times were very hard, and had it not been for the help which came from the little brown house, the frail mother would long since have given up in despair.

Yesterday, Patricia had assisted in the cutting and making of a pretty pink and white print dress for Molly Case, a girl who lived far up in the mountains, and tears came to her eyes when she thought of her and other girls like her. Rosalie said there were many of them. Mollie was probably sixteen years old. Where she lived, the people kept no records of birth or death. In mind, she was not much more than a child. She had never known Christmas until the missionaries in the little brown house found her, and her first pair of shoes had come to her only last year. Summer and winter she had gone barefoot, though she had plowed and hoed like a man. Her mother had died eight years before, and since then there had been no school and no playtime for her. She had mothered three girls younger than herself, and one boy. Mollie was a pretty girl, but there was a sad expression in her big brown eyes that was very touching.

Patricia had seen many touching sights since she came to Rosedale—none more touching, perhaps, than that of the boys and girls coming to the little brown house or the small church on the hill, just to sing. She wished the Cedarville young people could see how they treasured the books they had sent in that special box nearly two years ago. That some of the boys and girls could

not read a word was a small matter to them, for, in an incredibly short time, they could learn the newest piece. Some of them had walked miles, Rosalie said, that they might have this one bright spot in a hard week. Before the Crandalls came there had been no music.

Rosalie and Patricia had visited the little church when no one was there, and they had sat close together on the steps while Rosalie told some of the things they wanted to do. And there Patricia had learned that the Rosedale people were trying to help another small church one hundred miles away. Bit by bit they were saving, out of their meager resources, that this other church might have preaching and music.

"Oh, and up home the young people are wanting to cut down their gifts," thought Patricia. "They, with their church services and their concerts and radios, and their cars to take them wherever they wish to go. Oh, we certainly lack something that the people in the little brown house have."

Again and again this thought came into Patricia's mind during those last days in Rosedale. It was still there on Sabbath night when she stood beside David's chair, just outside the little church. Ted Crandall had helped her wheel the chair up the hill, then he had seated himself on the steps, ready to go back any moment, for the visitors must get a good night's rest. It was very warm, and the church windows were wide open, so every word of the special service could be distinctly heard.

This was David's first venture away from the little brown house.

"Aw, I'm not going to have folks wheeling me round like a kid in a carriage," he had said, when some one suggested taking him somewhere. "When I go anywhere, I'm going on my own two feet." But tonight he had seemed eager to see inside the church concerning which he had heard so much.

"Say, Patricia," he said in a low tone, after a few moments had passed, "I didn't know missionaries in little backwoods churches had to work so hard, but look at what Mr. Crandall does. It's awful to have to preach this weather."

"Yes, I know," whispered Patricia, who was listening to the message that came from

within the little church—listening with an interest she had not felt for a long, long time. She was listening while Rosalie's father told what it would mean if all the young people could see how great a mission had been entrusted to them as Seventh Day Baptists.

"Oh, young people," he was saying, "we need to find God and to know Jesus Christ, who died for our sins according to the Scriptures, to really know him, and then go out and show others the way to him. 'Go and tell!' should be our motto. He is asking now, as he asked in those other days, 'But whom say ye that I am?' Can we answer with Peter, 'Thou art the Christ, the Son of the living God,' or with Thomas, 'My Lord and my God'? Is it our fault that people all around us are dying spiritually? Christ works through his followers, you know. He will use our hands and our voices if we will allow him to. His way is the only way. He is our only hope. He will use us in spreading the knowledge of the true Sabbath if we are ready to be so used. Dear friends, if Christ should really come into the hearts and homes of those who profess to love him, he would bring untold blessings. Would we welcome him if he should come to Rosedale tonight? Let us be careful that we do not shut him out of our lives. Some day he will come in all his glory, as he has promised."

Patricia suddenly leaned over David's chair, but she did not speak, for, from the front of the church, came the words of a familiar song of Frances Ridley Havergal's, but never had she heard them sung so sweetly, so impressively as Rosalie Crandall was singing them now:

Take my life, and let it be
Consecrated Lord to thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands and let them move
At the impulse of thy love;
Take my feet and let them be
Swift and beautiful for thee.

Take my voice and let me sing
Always, only, for my King;
Take my lips and let them be
Filled with messages from thee.

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect and use
Every power as thou shalt choose.

Take my will, and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my Lord, I pour
At thy feet its treasure-store;
Take myself, and I will be,
Ever, only, all for thee.

It was very still outside the little church when the song ceased.

David finally broke the silence. "Let's go, Patricia," he said, a new note in his voice. "I want to get rested for tomorrow. I'm glad I'm going home. I don't count but one for Christ, but I'll do my best."

"Oh, David, you don't know how glad I am!" Patricia replied. "We'll both do our best. I guess God knew we needed to come to Rosedale to find him."

It was very early the following morning when Patricia and David left the little brown house. Mrs. Crandall and the younger children stood on the tiny porch and watched the old car as it went slowly down the sandy road. Rosalie and Ted had gone with their father. To all expressions of thanks for their kind hospitality, the little brown house people had said that they were the ones to be grateful—they felt as if they had had a real visit with home folk. And into Patricia's heart came a determination that never again would she forget that missionaries were home folk, wherever they were—in China or Africa or South America, or in their own country. When a box or a gift went to them, it should be chosen as carefully as if it were going to a member of one's own family. She had many things to tell the young people in the little white church in Cedarville, though she had not been an investigator or an eavesdropper, as Nan had expressed it.

Two days later the train on which Patricia and David had traveled pulled into the Edgewood station soon after six o'clock. At first Patricia thought no one was there to meet them, but this was not strange, for she had been slow about writing just when they would come. She wanted to learn David's decision first. She was looking for her father, if any one, so she was greatly surprised when Neil Dixson came hurrying up, one hand held out to her, the other to David.

"Patricia! David!" was all he could say for a moment. Then recovering himself,

he added, "I'm so glad to see you both I hardly know what to do. David's folks want him to come home as soon as possible, so I told his father we'd drive down there first. David, it's all right. They want you more than you dream."

David looked at Patricia, a question in his eyes.

"No, David, I didn't tell anything more than you said I might," she explained—"simply that you had been injured and were coming home with me — and that only to mother."

"And she told me when I called up last night," said Neil. "I am in Edgewood for a couple of days. I told your father the same, David. He's been a worried man, but that's all over now. Say, you folks look as if you had found a gold mine down South."

The car that had been waiting for the travelers was under way now, so Neil's remark went unnoticed.

Some time later, when he and Patricia had left the Williams home where David was being ministered to by his family, every member of which seemed eager to do something for him, and after they had been told of a kindly letter the friendly minister in the little brown house had sent to Mr. Williams—a letter which had made him want to become acquainted with his own son—Neil turned to Patricia.

"Patricia, you have found something you didn't have when you wrote to me. Did you get my last letter?"

"No, Neil, I didn't hear a word from you after I left home," Patricia replied. "If you wrote, the letter must have been lost, or the Hunts might have forgotten to give it to me. They forgot their own mail sometimes. Yes, Neil, I have found my work. I am sorry I wrote that letter. I have found that I want to help make the world better—to be a lifter and not just a leaner."

An eager light had come into Neil Dixson's eyes. "Patricia, does that mean, can it mean that I am included in your plans, and the little church I am beginning to serve as student pastor? Oh, I have hoped and prayed—"

"Neil, where you go, I will go, and your church shall be my church. God showed me down there in the South that money isn't everything, neither is what the world calls

success, nor pleasure. To know Jesus Christ as Savior and Friend and go out and tell others, as you and the little brown house people are doing, is joy unspeakable."

They were going up the long driveway to Hillside Farm now, and Patricia could see the members of her family — father and mother, Harry and Nan, even Bobs—standing on the porch as they had stood that other morning, which seemed so long ago. Then the fog had almost hidden them from her sight. Now there was no fog to keep them from her, and there was no fog in her mind. "After the storm," the little nurse had said, "there is often a beautiful rainbow." To Neil, and to David, and to her it would, indeed, be a rainbow of promise, the sign of God's peace and watch care and love.

(The End)

HOME NEWS

(Continued from page 105)

29, at the close of the conference. The attendance was good and the services very helpful. The results can not but be worth while. The Teen-Age Conference will be reported by someone else, so I shall say only that it was fine.

The Endeavor societies are full of life and are helping in many ways. Friday evening, June 13, at the regular prayer meeting a promotion service was held when the juniors who had finished the eighth grade and the intermediates who had finished high school were presented by Mrs. Louisa Barber and Pastor Warren, their respective superintendents, for membership in the next older group. There were several in each to be promoted, and they go on as trained endeavorers to find new places and new work. Following this an impressive service was held to install the officers of the three societies. North Loup has indeed a fine large group of young people who are receiving in Christian Endeavor training for many kinds of church work.

We were very sorry this last week to lose from North Loup the David A. Davis family, who have moved to Denver; however, we know that the Denver Church is gaining a family of active church workers, each of whom will find a place to help. We are very happy to report that there have been no deaths this year among those on our roll.

M. T. D.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have written four times before, and I am writing again because letters are getting short.

Sabbath day, the twelfth, was my birthday. I am eleven years old and in sixth grade next year.

I have two brothers, Fred M. and Herbert M. White, and a sister, Sophia. My mother is not expecting to be home very long now; she is going away.

Yours very truly,
ROSE ELBERTA AYARS.

R. F. D. 1,
Bridgeton, N. J.,
July 15, 1930.

DEAR MRS. GREENE:

I am just going to say this much, that I enjoy hearing your letters very much. I am only four years old but my sister reads them to me. She wrote this letter for me, too. (Fred)

DEAR MRS. GREENE:

I have never written to you before, but since I saw your letters were getting short, I am writing.

I do not go to school for I am only five years old. I asked my sister to write for me and so she did. (Sophia)

Yours very truly,
FRED AND SOPHIA AYARS.

ROSE, FRED AND SOPHIA,
DEAR ONES ALL:

I was very much pleased to receive all of your letters. Rose dear, it is lovely of you to write so often and also to write for Fred and Sophia. I hope you will not be afraid to write too often, and that you will continue to write for your brother and sister until they get old enough to write for themselves; and dear little Fred and Sophia, I am so glad you like to hear the RECORDER

letters read. Won't it be fun when you can write letters to me yourselves? I can hardly wait for that time to come.

Oh, dear me! My Skeezi's cat has just caught a mouse and wants to put it down in front of my feet. I'll have to stop writing and persuade him to put Mr. Mouse somewhere else. We girls do not like mice, do we? Of course you, Fred, being a boy, are not a bit afraid of a mouse, now that you are a big boy four years old. There! Skeezi's has taken his mouse behind the house where he can gobble it up. I wouldn't like to be a cat, would you?

I hope to hear from you all again soon.

Your sincere friend,
MIZPAH S. GREENE.

DEAR JUNIOR FRIENDS:

I hope you are enjoying this summer vacation and that you are getting strong and brown from playing in the sun. And I hope you have forgotten all about school, if you have been going to school, so that on these long, warm Sabbath afternoons you will want to hunt a shady spot and study from the greatest Book of all—our Bible. We can take some of the parables of Jesus for this month. You know a parable is a short story with a lesson or meaning to it. It is like a fable. If you have never read *Aesop's Fables* it would be fine to get that book from the library and read it now. But I like the beautiful parables of the Bible best. Why do you suppose he taught the people with stories? Ask mother. If you can not read the Bible accounts she can tell you.

1. The Lost Sheep. Luke 15: 3-7. For this lesson, learn the hymn, "There Were Ninety and Nine"
2. The Prodigal Son. Luke 15: 11-32. Write the story in your own words.
3. The Good Samaritan. Luke 10: 29-38. Dramatize this with paper dolls you can make, studying Biblical costumes.
4. The Sower. Luke 8: 5-16. Make two posters. One a man, scattering seed. Two, a field sowing rocks, bare ground, a patch of weeds, then tall ripe grain.

MRS. STILLMAN.

July 15, 1930.

TRIPS FOR THE STAY-AT-HOMES

A DAY AMONG THE INDIANS

MALACHI 1: 11

Junior Christian Endeavor Topic for Sabbath Day, August 9, 1930

MRS. HERBERT L. POLAN

Some facts about the Indians:

1. From the Indian tribes of Mexico have come some of that nation's greatest men.
2. More than one-fourth of the population of Mexico is pure Indian.
3. The most effectual and satisfactory work along missionary lines in Mexico has been in schools for girls.
4. The social standards for the women are not high.
5. The Indian girls' costumes are a strange mixture of Indian and American, for they wear large sleeved waists, full ruffled skirts that kick about by their big American button shoes; then they wear long chains of coins such as gypsies love, or beads.

The juniors all know a great deal about Indian life from their school readers and histories. So ask several juniors each to prepare to tell of the day's activities of an Indian chief, a squaw, an Indian boy of thirteen, a little girl of seven, a medicine man.

MORE ABOUT CONFERENCE

The pastor of the Salem church, the contributing editor of the Woman's Page, the chairman of the entertainment committee, and the editor of the RECORDER have helped materially in giving publicity to the next session of the annual Conference to be held in Salem, W. Va., August 19-24. In the joint capacity as president of the college and chairman of the publicity committee, the writer wishes to emphasize certain important matters.

It will be a great favor to the entertainment committee if the names of delegates may be sent early to Mr. A. G. T. Brissey. Salem has ample accommodations for all who will attend. Many warm friends from among our First day brethren are already asking for the privilege of entertaining delegates.

The Conference music committee, under the direction of Professor Siedhoff of the college, is making preparation for a musical program that will be a distinct asset to the spiritual atmosphere of the Conference.

The work of the commissary committee has been greatly simplified by making plans to use the college cafeteria rooms and equipment. According to the custom observed last year, three regular meals will be served daily to Conference delegates. As the service will be on the cafeteria plan, meals can easily be adapted to the individual's particular taste. The comfortable basement dining rooms are especially attractive at this season of the year.

All young people desiring to wait on tables for their meals should write at once to Kenneth Hulin who has charge of such assignments. The first meal will be served Tuesday morning, August 19, and the last, Sunday evening, August 24.

With the present facilities for travel, the pilgrimage to our annual meeting should become more and more universal among all Seventh Day Baptists. The work of the Kingdom can be easily linked with the annual outing and both become far greater blessings than they could possibly be singly.

Salem College, the Salem church, and the Salem people extend to all readers of the RECORDER the most cordial invitation to spend the entire Conference week in Salem. President Edgar D. Van Horn has prepared a remarkably strong program for this pentecostal anniversary.

S. O. BOND,
Chairman, Publicity Committee.

TRUE SUCCESS

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.—Bessie A. Stanley.

OUR PULPIT

MISSIONS

REV. VERNEY A. WILSON

Pastor of the churches at Athens and Attalla, Ala.

SERMON FOR AUGUST 9, 1930

EARLY MISSIONARY WORK

ORDER OF SERVICE

DOXOLOGY

OPENING PRAYER

HYMN

SCRIPTURE LESSON—Matthew 28: 16-20

PRAYER

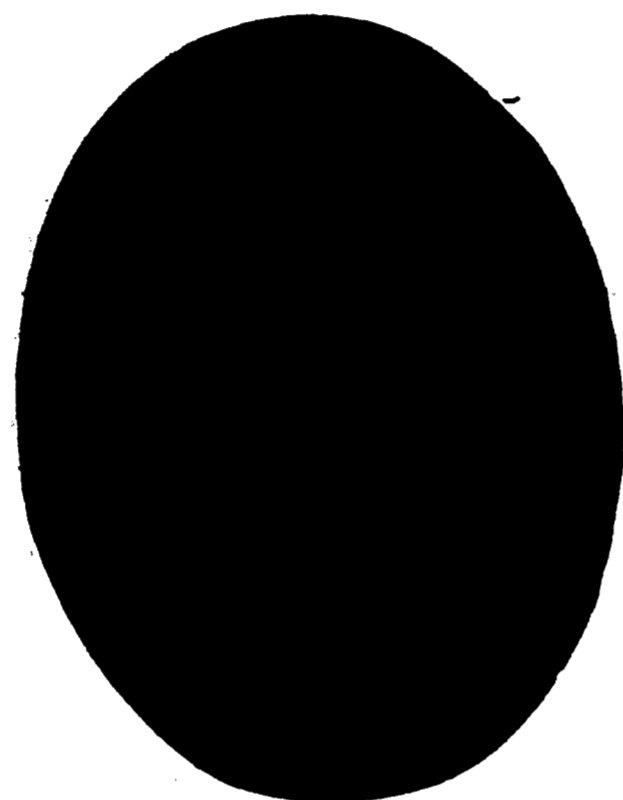
OFFERING

ANNOUNCEMENTS

SERMON

HYMN

CLOSING PRAYER



Of all the missionaries that ever lived Christ was the greatest, and yet he was never two hundred miles from home and gave only three and one-half years to public ministry, or mission work. Yet he was laying the foundation for the evangelization of the world, as he told his disciples to go into all the world and teach all nations—teaching them to observe all things whatsoever he had commanded them. He was not content with the evangelization of his own country or his own people, but in his great commission he included *all nations*, which of course would include all races, all colors, rich and poor, high and low, free and bond, Jew and Gentile. This great commission was given directly to his disciples at the end of his earthly *mission*. He was leaving it in the hands of those whom he had trained.

Having received such a commission, his

disciples, in course of time, began to "spread abroad" the wonderful message of the gospel of Christ. And it had its weight from the very beginning. On the day of Pentecost when the disciples were filled with the Holy Spirit and when they preached Jesus Christ so forcefully, there were three thousand souls added to them. On another occasion we read of a great increase when the number was brought up to about five thousand. But we see a great contrast to these thou-

sands in the conversion of Paul as he was going from Jerusalem to Damascus. The records show that he was the only one on that occasion who was brought to a saving knowledge of Christ. But Paul became a great missionary, a missionary to the Gentiles. The Lord told Ananias of Damascus that he, Paul, should bear his message to the Gentiles and kings. Acts 9: 15.

When Paul entered upon his missionary work he began to branch out farther than others had done, or at least we have more account of his work. He carried the gospel message over into Europe. (Although it was known of in Europe before this time.) Here he planted many churches, which occasioned the writing of the greater part of his epistles. It may be possible that he planted churches in the extreme western part of the continent and perhaps in Eng-

land. From these, and others of apostolic origin, Christianity spread over Europe and even to America.

LATER MISSIONARY WORK

Christianity has made great progress. Christ said that the kingdom of heaven was like a grain of mustard seed which was planted in a field and grew to be a great "tree." Christianity began in Palestine as the mustard seed. Palestine is a small place, geographically speaking, bounded by nine thousand square miles, or about the size of the state of New Hampshire. But it has spread until Christendom covers more than thirteen million square miles, with a population of nearly six hundred millions. Yet there are millions of these who are not Christians. This leaves an area of something like thirty million square miles with a population of over one billion people most of whom are in darkness as far as Christianity is concerned. Think of it, what a vast number of people who know practically nothing of Christ. In Japan there are something like thirty-six millions who perhaps have never heard the gospel story. Arabia has five or six millions who know practically nothing of Christ. Turkey has a population of from ten to fifteen millions with less than one half of one per cent who are Christians. In the whole of Tripoli of one million people there is only one missionary. (Perhaps later statistics might show more than this.) French West Africa has twelve millions with only six hundred Protestant Christians. The whole of Africa is estimated at a little more than 132,000,000 people with less than two per cent Protestant Christians. Siam has a population of nearly ten millions with only twenty-four ordained missionaries. These are some of the lands that are in so great need of Christ, and yet we have not mentioned China and India with their nearly seven hundred millions. According to these startling figures the Church has much to do yet before the world is Christianized. But slowly yet faithfully it is shouldering its load, little by little. Recent figures of just a few years back showed a total of 29,188 missionaries (foreign). These are, of course, not evenly distributed, but are mainly located in seaport, and near by seaport towns, thus leaving the interior practically untouched. This

gives an average of one missionary to every thirty-four thousand people.

These poor souls are precious in the sight of God and the blood of his Son was shed for them as well as any one else. But they have not had the opportunities of those in Christian lands. When we think of how much God loves these people and how meager their opportunities are to know about Christ, our hearts naturally go out for them, and especially when we think how fast they are passing into eternity. If we place the average life at fifty years among these people, we find that about twenty millions pass into eternity every year, sixty thousand every day, two thousand five hundred every hour, forty-one every minute, and one every two seconds. What more can the Church of Jesus Christ do to send the *message* to these people? Is the Church doing all it can? Is Christian America doing all it can? Statistics of a few years ago showed that more than seventy times as much money was spent for amusements as for missions. This means that if every time a person spends a dollar for amusement he would give one for missions, we would have nearly two hundred thousand missionaries instead of nearly thirty thousand. This would further mean that we could save seventy souls where now we save only one.

It is true perhaps that foreign missions can be overemphasized to the hurt of the home field. But the home field should be strengthened along with the foreign field. They both should go hand in hand and be strength one to the other. It takes both to make a healthy, progressive church. Christ wants *healthy, progressive* churches. He is looking to the Church to evangelize the world. Can he depend upon it?

One of James Welch's poems so beautifully bears out the missionary spirit:

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That he who made all nations is not willing
One soul should perish lost in shades of night.
Behold how many thousands still are lying
Bound in the darksome prison house of sin,
With none to tell them of the Savior's dying,
Or of the life he died for them to win.

'Tis thine to save from peril of perdition
The souls for whom the Lord his life laid
down;
Beware, lest, slothful to fulfill thy mission,
Thou lose one jewel that should deck his crown.

Proclaim to every people, tongue and nation
That God, in whom they live and move, is love:
Tell how he stooped to save his lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

What has been said has been said in general terms. But what are we as Seventh Day Baptists doing in the mission field? As Seventh Day Baptists we have long realized to a great extent our responsibility in carrying the gospel to those in foreign fields, and as a result we are doing missionary work in China, Holland, South America, and Jamaica. To these places we have sent thousands of dollars and some of our best men and women to carry on this great work. With these continued efforts we have realized, and are realizing, results. In these fields we have twenty-four churches with seven hundred fifteen adherents, and a net gain last year of eighty members. But are we satisfied with the amount of work we are doing? No, but under present conditions we are perhaps doing all we can. Our Missionary Board has its hands full with its present means. If the board had sufficient funds it could strengthen the already established places where needed, and answer the urgent calls that have been coming from other places. Oh, that we were able to take dare of all the calls that have come in for the last few years from different places! Oh, that our beloved denomination would rally more to the support of this worthy cause! Yet I do not mean to the hurt of the home field, but to rally to strengthen both. We have such a worthy cause that we should exert every energy by the direction of the Holy Spirit to push it to the "four corners of the earth." When we entered the field of Jamaica it perhaps seemed to be overloading us, but we have been paid many times over for the amount we have put into it. Last year's *Year Book* shows seventeen churches with three hundred sixty adherents. Other fields might be just as progressive if we were just able to enter them. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

LETTERS FROM SISTER ASSOCIATIONS

[We give here three letters from sister associations to the Central Association at De Ruyter, N. Y.]

FROM THE SOUTHWESTERN ASSOCIATION
August 11, 1929—The Southwestern Association of Seventh Day Baptist Churches in the fortieth annual session, held with the church of Gentry, Ark., to sister associations, greetings:

As the meetings of this association draw toward their close, we are impressed with certain facts, which stand out above the usual level of experiences. First, we would note the theme of the gathering, "Our Mission as Seventh Day Baptists," "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world." Second, we are glad because of the earnestness and vital spirituality of the messages from the churches, the associations, the delegates, and especially the ministers who have spoken to us through these days. We are grateful for the presence of Pastor Ogden of Nortonville, Kan., delegate from the Northwestern Association, and Pastor Cottrell of Marlboro, N. J., representing the Eastern, Central, and Western associations. We regret that no one has been present to represent our denominational interests. Delegates and visitors registered from sister churches, thirty-six—the largest number in many years.

We are instructing our corresponding secretary to send a copy of this letter to the corresponding secretary of each sister association to be read as our corresponding letter.

Our next meeting will be held with the Little Prairie Church at Nady, Ark., at the call of the executive committee.

Respectfully submitted,
MRS. E. R. LEWIS,
Corresponding Secretary.

THE NINETY-THIRD EASTERN ASSOCIATION
TO SISTER ASSOCIATIONS
Greetings in the Master's work:

The Eastern Association is in the closing hours of its ninety-third session, held with the Berlin Seventh Day Baptist Church, in Berlin, N. Y., from June 12 to June 15,

1930. The meetings have all been well attended, and the unseen presence and influence of our heavenly Father has been felt at all times.

In view of the fact that the Berlin Church was celebrating its one-hundred-fiftieth anniversary, the executive committee chose for its theme, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zachariah 4: 6.

In all the programs and sermons a note of historical color was sounded. Of special interest to the association was the presence of Rev. Lewis C. Sheafe of Washington, D. C., who came as our guest.

The delegates from our sister associations—Rev. John Randolph from the Northwestern; Pastor Harley Sutton from the Central and Western; and Rev. W. L. Burdick, representing both the Missionary Board and the Southwestern—have contributed largely to the association through inspiring messages.

We have appointed the following delegates to represent the Eastern Association at your sessions, and commend them to you with our best wishes: Rev. L. A. Wing to the Central Association in 1930; Mrs. Lena Crofoot to the Western Association in 1930; the Eastern Association joins with the Central and Western in sending a delegate to the Northwestern and Southwestern Associations.

Yours in the Master's service,
MATIE E. GREENE,
Corresponding Secretary.

FROM THE PACIFIC COAST ASSOCIATION
*Central Association of Seventh Day Baptists,
De Ruyter, N. Y.*

DEAR BROTHERS AND SISTERS:

In behalf of the Pacific Coast Association I am sending a letter as corresponding secretary. Our hearts go out in sympathy and thought to any group of our people holding a religious gathering of any kind. The associational gatherings are especially representative of the various sections of the country and I want to voice to you our appreciation of having come to us one of your pastors, in the person of Rev. Lester G. Osborn. You can well feel that he is your representative out here doing work for the

Master. There is work to be done there, and we will hope we can send you a man as good sometime.

We shall pray for your meetings, especially that God will give of his presence daily and that he shall fire you with zeal for the saving of souls. There is so much to be done and the day is fast flying, so that we need to be wide awake in the work of the kingdom.

It may not be amiss to state that we hope to be able to send back reports of work done out here before long. Pray for us that God may lead and that we may be willing to follow his leading. We are in a common task and whether it be here or there the Father's will is our chief concern.

May the spirit of sacrifice be in your hearts and out of your consecration great things will be done. The work of the Church was purposely placed by God on the shoulders of men and women, and the heavenly Father can do wonders with a willing heart.

The Pacific Coast Association sends its greetings to the Central Association. May God richly bless you during these days and we shall "stand by" in prayer having a part in what you do.

Sincerely in behalf of the association,
G. D. HARGIS,
Corresponding Secretary.

A REQUEST FOR RECORDERS

Mr. Frank Jeffers of Racine, Wis., needs a lot more of clean back numbers of the *SABBATH RECORDER*, for free distribution among the homes of Racine.

Please send them, postage paid, to Mr. Frank Jeffers, 1676 Douglas Avenue, Racine, Wis., U. S. A.

We shall all find, by and by, that the most natural thing in the world for all wisdom to do is to sit at the feet of Christ, and ask for that which nothing else than prayer can compass.

I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.

—Abraham Lincoln.

Fundamentalists' Page

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

PENTECOST

IV

J. WALTER SMITH

THE FINAL OPPORTUNITY

The Israelites had rejected their long looked for Messiah. Of them Jesus had said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. If I had not done among them the works which no other man did, they had not had sin: but now they have both seen and hated both me and my Father." John 15: 22, 24. Their sin was willful, and against convincing proof. Regarding conditions under the new covenant he had said, "He that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go unto my Father." This would be, not primarily because of his going to the Father, but because his going was that he might send the Spirit, through whom these things would be accomplished, and the testimony of his miracles through many believers would be even more conclusive than the personal miracles of Jesus. Not only would the miracles themselves show the Spirit's power, but they would demonstrate his ability to work through common humanity, and thus show that he was the promised Spirit of the new covenant. Many accepted this testimony and came into the new covenant, but their leaders, they who shaped the national policy, continued their old sinful opposition, seeking by threats, imprisonment, and death, to prevent its presentation to the people. The more its divine origin was demonstrated, the more bitter their opposition became.

Three and a half years thus passed, and Peter was on the house top praying. While the time is not directly stated, we remember that Peter, after testifying of the convincing proof of the divinity of Christ which he had both seen and heard on the mount of transfiguration, concludes, "We have also a

more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. . . . Knowing this first, that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but men of God spake as they were moved by the Holy Ghost." To him the prophecies were a more dependable testimony than even the evidence of his own senses previous to his reception of the baptism with the Spirit. With the same assurance that "The Scriptures can not be broken" we know that the incident we are now considering must have been at the very close of the "seventy weeks."

As Peter prayed he became very hungry, but as food was being prepared for him he fell into a trance and was given the triple vision wherein he was commanded to slay and eat the unclean beasts let down to him in a sheet from the opened heaven, the last place from which a Jew would look for anything unclean. Upon his refusal, upon the ground that "I have never eaten anything that was common or unclean," he was reproved in the words, "What God hath cleansed, that call not thou common."

The day before, the Roman centurion Cornelius, of Caesarea, "A devout man, one that feared God with all his house," had also had a vision in which he was directed to send for Peter, from whom he was told he would receive instruction. Promptly obeying, he called two of his servants and a devout soldier, and telling them of his vision sent them for Peter. When they arrived Peter was still on the house top considering the vision which he had seen. As they stood at the gate the Spirit said to him, "Behold three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them." Lodging them for the night, Peter went with them the next day, accompanied by certain brethren of the city. Reaching the home of Cornelius, where he had gathered his relatives and near friends to hear the message, after mutual explanations Peter preached to them the gospel of salvation through Jesus. "And while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was

poured out the Holy Ghost. For they heard them speak with tongues, and magnify God."

This reached the ears of the apostles and disciples in Judea who, when Peter came to Jerusalem, "contended with him, saying, Thou wentest in unto men uncircumcised, and did eat with them." In this we have no reason to criticise them. In spite of their unfaithfulness the Israelites had always been God's special people, and it was "with the house of Israel, and with the house of Judah" that God had promised to make his new covenant; and with them it had been made on the day of Pentecost. Jesus himself, when sending the twelve out on a preaching tour, had cautioned them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." To the Canaanitish woman they had heard him say, "I am not sent but to the lost sheep of the house of Israel. It is not meet to take the children's bread and to cast it to dogs." Peter would have had the same attitude as the others had he not received the vision, for he said on meeting Cornelius, "Ye know it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; But God hath showed me that I should not call any man common or unclean." He prefaced his sermon with an expression of the new light he had received, saying, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him," and then proceeded to preach "the word which God sent unto the children of Israel." Instead of criticising we should admire them for the fine spirit which they showed, for as soon as Peter had acquainted them with the facts, "They glorified God, saying, Then hath God to the Gentiles also granted repentance unto life." Do we need stronger proof that Pentecost was for Israel only, than the fact that these partakers of its blessing, including Peter and the other apostles, so regarded it? One of its promised benefits was, that "When he, the Spirit of truth, is come, he shall guide you into all truth." If they were mistaken, why had the Spirit failed to enlighten them? Until it was finally settled that the Israelites

would reject their appointed place as intermediaries to the Gentiles, the new covenant must be withheld from them.

For three and a half years the old covenant had been finally presented to Israel by their promised Messiah, and they had committed the forgivable sin of rejecting it. His dying prayer had been, "Father, forgive them, and later, (Acts 2) thousands repented and were forgiven. For three and a half years the new covenant had been presented to them in marvelous power, but while many had accepted it individually, as a nation this had also been rejected, and thus the unforgivable sin against the Holy Ghost had been committed. Also the limit of their probation had been reached, and it was no longer possible for them to be the priestly nation through whom God would bring "the blessing of Abraham" to the world. Instead, punishment and early destruction awaited them. But their failure could not overthrow God's covenant with Abraham, so at Caesarea the baptism of the Spirit had been given to the Gentiles also, and thus "the middle wall of partition" had been broken down. Henceforth in God's dealing with mankind, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." And under this new covenant, now shared alike by Jew and Gentile, we seem to occupy a similar position to that which had been offered to the Israelites under the old. For John in his message to the churches says that Jesus has "made us to be a kingdom, to be priests unto his God and Father." Revelations 1: 5, 6 (R.V.)

In commemorating the coming of the Holy Spirit, what a blessing might come to us and to the world, if we should make it include the entire three and a half years between the two baptisms, and instead of trying to work out some conception of our own, sit before him like the disciples of old, in prayer and supplication, until given the power which should fit us for real service after God's own plan. Would not three and a half years of such experience impel us to cry, "Lord, evermore give us this bread"?

(To be concluded)

To those of criminal mind there can be no appeal but vigorous enforcement of the law.—President Hoover.

Lone Sabbath Keepers' Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Your letter received about the middle of April has been read again and again, but I have been hindered in various ways from answering promptly. Perhaps the greatest hindrance is lack of eyesight. It is almost useless for me to try to write on dark days when the sun shines on the top of low-lying clouds, and we have had many such days during the past six months.

But we are having brighter days now and a prolonged drought, cutting short our strawberry crop. Many berries are not larger than huckleberries, yet I have enjoyed picking them early in the day so as to have plenty for breakfast and dinner, and then picking more when the sun is low in the west so as to have plenty for supper also. Bread, milk, and berries, three times a day, just suit me, with very little meat or green vegetables till later, although our turnips are large enough to pay to prepare for the table. But turnips that have not been frost-bitten are too bitter to please my palate.

Perhaps it is something the same way that our troubles frost-bite us, until we are sweetened and little children hold up their sweet little faces for our kisses and extend their little hands for the glad pressure of our own.

When I say to my little grandson, "Where is my kiss?" he holds up his little lips to be kissed. He is too small to say, "I love you, grandmama," but he says it with kisses and many other sweet baby ways. Yesterday he broke off a beautiful flower and brought it to me out in the strawberry patch. All my twenty grandchildren are so loving and good to me that old age is not the dreary existence some writers have made it appear.

Since I commenced this letter one of the prettiest boxes of chocolates I ever saw came from my daughter Jessie as her Mother's day gift to me. Such remembrances add brightness to the days when those that look out at the windows are dark-

ening, as spoken of in the twelfth chapter of Ecclesiastes. That chapter was the subject of a talk at the Confederate Women's Home in Fayetteville recently. The preacher was Elder O. R. Osman. He was here a year ago and found me in the strawberry patch pulling weeds from among the plants where ripe berries were ready to be gathered. Last Tuesday he appeared unexpectedly at the door and I was glad to see him again. My two nephews and I went with him to my son Walter's for an evening service. On the way he stopped at the Old Ladies' Home for Aunt Emily to go with us.

Thus five lone Sabbath keepers were privileged to meet each other in worshipful service on two occasions. My son Walter and my nephew Joe went to a third meeting at Hope Mills, about twelve miles from here. Such services give us a foretaste of the good time coming when all shall know the Lord from the least to the greatest. Jeremiah 31: 34; Isaiah 54: 13; John 6: 45; 1 Corinthians 2: 10; 1 John 2: 20.

Write soon to

YOUR SINCERE FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

When your letter came I was coming down with the measles. One of my sisters picked up the germ in Worcester, where there was an epidemic. Before we knew what she had, three of us adults, who had never had them, were exposed and came on to the sick list almost simultaneously. We turned a near-by bungalow into a sort of isolation hospital and were all quarantined there. To safeguard my eyesight I did not read or write much for three weeks. No other cases of illness were occasioned by ours.

My mother stayed in our home, and did cooking and housework, taking charge of the milk and its distribution on the route, accompanying the neighbor who did the delivering with his auto. Part of the time she had dinners to get for three men, two of them carpenters fixing the barn and the third a helper, besides us sick ones. We excused her from nursing. Being seventy-seven years old, her strength was about gone when we moved back home, and further vacation we could not expect.

Therefore I gave up going to the sesquicentennial meetings at Berlin, N. Y., also my anticipated trip to Vermont to bring Mrs. Cook down for a visit. But she came on the train, and we had an enjoyable visit of ten days, after which she went on to Rhode Island.

Together we tried to see the Octagon House in Northboro, Mass., where Mrs. Hannah Alice (Fay) Fisher lived for many years a lone Sabbath keeper. It grieved us to find the house was burned some time ago.

We also visited in the North Grafton cemetery the grave of Mrs. J. Walter Smith, our beloved lone Sabbath keeper of Brookfield, easily found because it is on top of the hill, the Smith monument being the tallest in the cemetery.

Owing to the enforced idleness of our quarantine, I could not take time off to accept the invitations of Miss Abby Kenyon and Doctor Waite to accompany Mrs. Cook to their homes. Harvesting is coming early. Mrs. Cook helped me pick a new kind of spruce gall that appears on spruce trees, and injures the tips of the branches. There is a louse-colony inside each gall that matures in the summer and spreads to other trees, marring their growth and beauty. I think one or two thorough pickings will eradicate the pest. Spraying is out of the question, on account of the inaccessibility of the trees when wheeled vehicles are considered.

I made several discoveries during the—to me—unique period of measles affliction.

One was, that it does not always follow that adults suffer more with measles than youth, for our discomfort was not severe, and suppuration of the eyes, so pronounced in children, was absent in our cases.

Another thing — drugs do not always benefit in illness. I had two kinds of medicine given me by my doctor, one for cough, one for fever. The other two patients did not, and they felt like getting on their feet a day ahead of me—not a serious difference, but a demonstration that faith and rest and quiet aid recovery as much as drugs.

The third and last discovery concerns the metabolism of the human system. You may need to consult the dictionary to understand my meaning. With the illness

came a realization of the natural and spiritual metabolism that changes us from life to death. The fear of death departed and I realized the truth of St. Paul's words, "Death is swallowed up in victory." Though recovered, I can now fearlessly say, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Since recovery I find that by this curious metabolism divinely placed within the human system, three bodily afflictions I had feared might become chronic were cured, though I could feel care was necessary lest strength be overtaxed, when work was resumed. Altogether the experience was profitable.

We have had a lovely spring, with plenty of rain bringing flowers and fruit to perfection. It has been "rose year" around this vicinity. Now come the hay and the berry harvest. I hope you have been well since you wrote and that you will continue so.

YOUR FRIEND IN THE NORTH.

AMERICAN SABBATH TRACT SOCIETY TREASURER'S REPORT

For the Quarter Ending June 30, 1930

ETHEL L. TITSWORTH, Treasurer,

In account with the

AMERICAN SABBATH TRACT SOCIETY

To balance on hand April 1, 1930:		
Denominational Building Fund ..\$	40.40	
Maintenance Fund	1,849.40	
Reserved for Java missions	1.00	
		\$1,890.80
Less overdraft, General Fund		1,236.05
		\$654.75

To cash received since as follows:

GENERAL FUND	
Contributions:	
April—Onward Movement	\$ 287.28
May—Onward Movement	191.52
June—Onward Movement	798.27
Collections:	
May	54.71
June	22.00
Income from invested funds:	
April	627.23
May	1,869.97
June	2,040.09
Receipts from publications:	
"Sabbath Recorder"	585.62
"Helping Hand"	386.62
Outside publications	22.05
Junior graded helps	16.05
Intermediate graded helps	9.30
Tract depository	11.72
Denominational calendars	16.85
Profits from publishing house for year 1929-30	941.39
Interest, from publishing house, on loan account equipment notes ..	356.48

THE SABBATH RECORDER

Contributions to special Sabbath Promotion work	125.01	
S. H. Davis, treasurer—one-half taxes on Minneapolis lot	20.99	
A. E. Whitford, Milton, Wis.—refund account expenses, young people's Conference, Plainfield	40.49	8,423.64
DENOMINATIONAL BUILDING FUND		
Contributions:		
April—General	\$ 460.84	
Onward Movement	10.00	
May—General	881.50	
Onward Movement	3.00	
June—General	1,696.09	
Income:		
Sale of pictures Denominational Building	5.10	
Interest on unpaid subscriptions	6.75	
Interest on note, Silas G. Burdick estate	21.00	
Interest on loan to General Fund	58.50	
Interest on loan account equipment notes	356.48	
Payment account principal of loan account equipment notes	941.39	
Refund from Plainfield Lumber and Supply Co.	25.67	
Loan from Permanent Fund	7,685.00	
Loan from Plainfield Trust Company	5,500.00	17,651.32
MAINTENANCE FUND		
Rent from publishing house	\$ 375.00	
Income, Denominational Building Endowment:		
Sarah A. B. Gillings Gift	.75	
Franklin Fitz Randolph Gift	3.06	
Mary S. Harkness Gift	9.50	
Frank H. Smith Gift	28.15	
Interest on daily bank balances	.92	
Interest on savings account, Plainfield Savings Bank	72.01	489.39
		\$27,219.10
Cr.		
By cash paid out as follows:		
GENERAL FUND		
Sabbath Promotion work:		
G. Velthuysen, Holland—"De Boodschapper"	150.00	
Mrs. T. W. Richardson, England—"The Sabbath Observer"	25.00	
Special Sabbath Promotion work:		
Salary, A. J. C. Bond	150.00	
Expenses:		
Stenographer	25.00	
Traveling expenses	35.77	
Stationery, postage, etc.	17.81	
Young people's work	366.35	
Expenses of publications:		769.93
"Sabbath Recorder"	\$ 3,071.92	
"Helping Hand"	427.97	
		3,499.89
General printing and distribution of literature:		
Tracts	\$ 184.86	
Outside publications	6.42	
Postage	50.00	
Tract racks	14.00	
Office supplies	10.22	
Perry pictures	15.00	
		280.50
Miscellaneous:		
President's expenses:		
Traveling	\$ 18.65	
Stenographic work	18.00	
Treasurer's expenses:		
Clerical assistance, etc.	65.00	
Telephone (connection and service)	7.10	
Stationery, postage, etc.	23.52	
Assistant corresponding secretary:		
Salary	261.00	
Telephone (connection and		

service)	14.96	
Repairs to mimeograph	15.95	
Office supplies	1.94	
Annuity Gifts income	40.00	
Salary, David Sung (four months)	100.00	
Interest on note, Plainfield Trust Co.	53.08	
Interest on loan from Denominational Building Fund	58.50	
Payment account principal of loan account equipment notes (Denominational Building Fund)	941.39	
Interest on loan account equipment notes	356.48	
Taxes on Minneapolis lot	41.98	
Contributions to Java Missions	1.00	2,018.55

DENOMINATIONAL BUILDING FUND		
Repairs of damage caused by fire	\$ 45.50	
Telephone switchboard and table	49.62	
Two mirrors	5.00	
Final payment account contract for building	10,433.39	
Toilet fixtures	35.13	
Lighting—third floor	246.80	
Balance due architects	2,356.37	
Balance account lighting fixtures	215.25	
Photographs, of buildings, etc.	28.30	
Bill forms (in connection with pledges)	7.50	
Waste baskets, Tract Board room	2.50	
Two filing cabinets for vault	51.70	
Interest on note, Plainfield Trust Co.	15.17	
Payment account principal of note, Plainfield Trust Co.	1,000.00	
Balance account insurance on building during construction	93.60	
Fence	46.50	
Cinders	2.00	
Interest on loan from Permanent Fund	38.12	
Inheritance tax—bequest estate Dayton B. Coon	7.60	14,680.05

MAINTENANCE FUND		
Care of furnace, etc.	\$ 46.60	
Hose	7.30	
Rubbish burner	2.75	
Repairs to furnace	2.51	
Recovering of awnings, printing shop	105.00	
Coal	23.63	
Plumbing repairs	4.12	
Transfer of funds to savings account	1,500.00	
J. H. Coon, treasurer, general conference—income, Denominational Building endowment	47.86	1,739.77

By balance on hand:		
General Fund	\$ 619.72	
Denominational Building Fund	3,011.67	
Maintenance Fund	599.02	4,230.41
		\$27,219.10

E. and O. E.
 ETHEL L. TITSWORTH,
Treasurer.
 (Per A. A. M.)
 Plainfield, N. J.
 July, 1930.
 (Total indebtedness, General Fund (note)\$3,500.00)
 Examined, compared with books and vouchers, and found correct.
 IRVING A. HUNTING,
 FRANK A. LANGWORTHY,
Auditors.
 July 13, 1930.

THE SABBATH RECORDER

DENOMINATIONAL BUILDING FUND		
Dr.		
To total amount of contributions and income to April 1, 1930	\$ 72,265.65	
contributions received during quarter	3,051.43	
income received during quarter	447.83	
amount of fire insurance	45.75	
Less cost of repairs	45.50	.25
		\$75,765.16
loan from Permanent Fund	7,685.00	
loan from Plainfield Trust Co.	\$ 6,500.00	
Less amount repaid	1,000.00	5,500.00
		\$88,950.16
Cr.		
By expenses of canvass for funds, 1926	\$ 155.23	
architect's fees	4,856.37	
loan account equipment notes	\$ 7,000.00	
Less amount repaid	2,000.00	5,000.00
building permit	100.00	
staking building	15.00	
materials and labor, temporary walk, and entrance	66.75	
heating unit	490.00	
insurance on building during construction	243.60	
payments account contract for building	66,502.50	
photographs	66.50	
wiring inspection fee	5.00	
lighting fixtures, and bulbs	1,465.65	
lighting—third floor (historical room)	246.80	
telephone switchboard and table (less refund)	23.95	
cleaning building	35.89	
vacuum cleaner, and other small supplies	135.28	
furniture, curtains, floor coverings, etc.	6,153.59	
bill forms (in connection with pledges)	7.50	
typewriting	1.25	
expenses in connection with permanent record of subscriptions	23.50	
two filing cabinets in vault	51.70	
cinders	2.00	
County clerk's fee—in re Silas G. Burdick estate	4.00	
interest on loans	53.29	
expenses of dedication	175.82	
fence	46.50	
inheritance tax—estate of Dayton B. Coon	7.60	
cover of building entrance	3.22	
		\$85,938.49
balance on hand	3,011.67	\$88,950.16

A PIPE ORGAN AT ADAMS CENTER
 The many friends of the Adams Center Church will rejoice with us in the knowledge that a pipe organ now lends its aid in the worship of our people. The Baptist Church of Watertown had an organ of fine tone and in good condition, but they thought the time had come to secure a larger one for their enlarged auditorium. The company installing the new organ in Watertown took the old organ at a very nominal price in exchange, and then sold it to our church at the same price with a small amount extra for installation. So, for about \$600 we have an organ that would be a credit to a much larger church.
 The organ was installed between Sab-

baths and was ready for our service on May 31. Mrs. Barbara Maxson Markham served as our organist for a few weeks, but is now away on vacation. Our local organists, Mrs. Hanna Greene and Mrs. Delberta Greene, have been serving us very creditably since. Those who love the pipe organ will readily understand how much added inspiration there is in our music.

Some of the finer possibilities of the instrument in the hands of an artist were demonstrated to us on Friday evening, June 13, when we enjoyed a sacred concert given by the Watertown Baptist choir with Mrs. Ella Shaw Robinson as organist and directress. Her directing was as unusual as her playing. A crowd that filled the church about as full as it could hold enjoyed the following program:

- Prelude—"Pilgrim's Chorus" Wagner
- Anthem—"O Gladsome Light" Sullivan
- Invocation
- Anthem—"Lead Kindly Light" Evans
- Hymn—"Now the Day is Over"
- Anthem—"The Path of the Just" Harker
- Prayer—Rev. A. B. Aldrich
- Response by choir
- Anthem—"Savior of the World" Matthews
- Hymn—"Crown Him With Many Crowns"
- Anthem—"I Will Lift Up Mine Eyes" Rogers
- Scripture—Ephesians 5: 15-20
- Anthem—"O Divine Redeemer" Gounod
- Address—Rev. L. F. Hurley
- Negro Spirituals—
 - (a) "Listen to the Lambs" Arranged by Dett
 - (b) "O Lawd, Look Down" Huntley
 - (c) "Dig My Grave" Arranged by Burleigh
 - (d) "Deep River" Arranged by Burleigh
- Hymn—"Savior, Again to Thy Dear Name"
- Benediction
- Sevenfold Amen by choir
- Postlude Batiste

Surely our hearts were stirred and our lives uplifted by such an evening of beauty. We are hoping and praying that this feast of music may inspire all of us who sing or play to work harder in the days ahead to "make his praise glorious." But beauty of sound is not enough. We crave more and more to have the melodies made by love and the harmonies that come from truth and righteousness to resound to our Father's glory.

PASTOR L. F. HURLEY.

Government is on a higher plane than ever before.—Representative Louis Ludlow of Indiana.

RELIGIOUS EDUCATION

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

HOW RELIGION AND EDUCATION PARTED COMPANY

(CONCLUDED)

Because the pursuit of religious liberty had brought many of the colonists to the New World, they took steps to protect that liberty when the time came to unite the colonies in a federation. Therefore, the Federal Constitution declared the principle of religious freedom and forbade the establishment by Congress of any religious test as a prerequisite to holding any office under the control of the federal government. The principle of religious freedom operates against the forcing of religious beliefs upon other people and thus against the teaching of religion in schools enrolling representatives of many religious beliefs.

While we may regret this parting of the ways for religion and education, we must admit that had the church continued in control of public education we could never have developed the marvelous system of state education which we now have. Arlo Ayres Brown in *A History of Religious Education in Recent Times* says, "The story of the divorcement of general education from religious education and the development of an American public school system independent of any church control with Bible study eliminated is one of the most significant chapters in educational history. That a public school system independent of any sectarian control was necessary seems to the writer to be self-evident. That the elimination of direct instruction in the Bible and all other religious materials was necessary is not so evident. The reasons for such elimination are apparent, but the necessity can not be proved, and the result has been a very serious defect in a great and highly effective public school system. It seems to be the story of a reaction which went too far."

And now that our school system has

reached such an advanced state and we are more tolerant of others' beliefs and more agreed on the great fundamentals of religion, the pendulum may swing back to a medium position between church domination and entire absence of religion, and we may have instruction in the Bible and in the real essentials of Christianity.

There were other reasons which contributed to the separation of the church and the public school. We have seen that one of the reasons was an intense interest in religion. On the other hand, unbelief and lack of interest helped in driving religion from the school room of the eighteenth century. The sectarian differences to which we have referred became decidedly pronounced just after the close of the Revolutionary War. At the same time, says Dr. Henry F. Cope, "there was a breaking up of old habits. Certain types of skeptical and atheistic thinking had become vogue in the colleges and a tide of material development seemed to sweep before it many of the old domestic customs and pious observances. It was the incoming of new life and the breaking of the old bottles. Just at the same time sectarian differences and disputes became very pronounced. Between the two tendencies, to irreligion and to sectarianism, religious instruction fell into disuse."

Another contributing factor to the departure of religious instruction from the public school curriculum was the writing of new text books for use in schools. In the beginning the curriculum materials were predominantly religious. Boys and girls first studied from a single leaf of printed paper which was put in a paddle-shaped piece of wood and then covered with a transparent substance called "horn." From the covering this derived the name of "horn-book." This "book" contained the alphabet and the Lord's Prayer. The child learned to read from this and then passed on to the catechism and the Bible. While books printed a little later, such as the "New England Primer," still contained moral and religious teaching, there was much less of it.

One of the first text books to get away from the Bible and to depart from moral instruction was Dillworth's "A Guide to the English Tongue." This was introduced

into the schools of the colonies about 1750. Then in 1783 Noah Webster's "American Spelling Book" was published and widely circulated. Such books proved so popular that they were followed by others of similar nature.

It is thought by many that the separation of religion and general education was a good thing for the public school, for with so many sects we could never have developed our public system on a religious basis. It may be that the Church has also gained an advantage, for the responsibility of religious instruction was thrown upon it and an added impetus was given to the Bible school movement. There is still a great opportunity for religious instruction in departments of religious education in Christian colleges, as well as in other colleges and universities, many of which have such departments.

AN INTERESTING LETTER

Editor Sabbath Recorder,
Plainfield, N. J.

DEAR DOCTOR GARDINER:

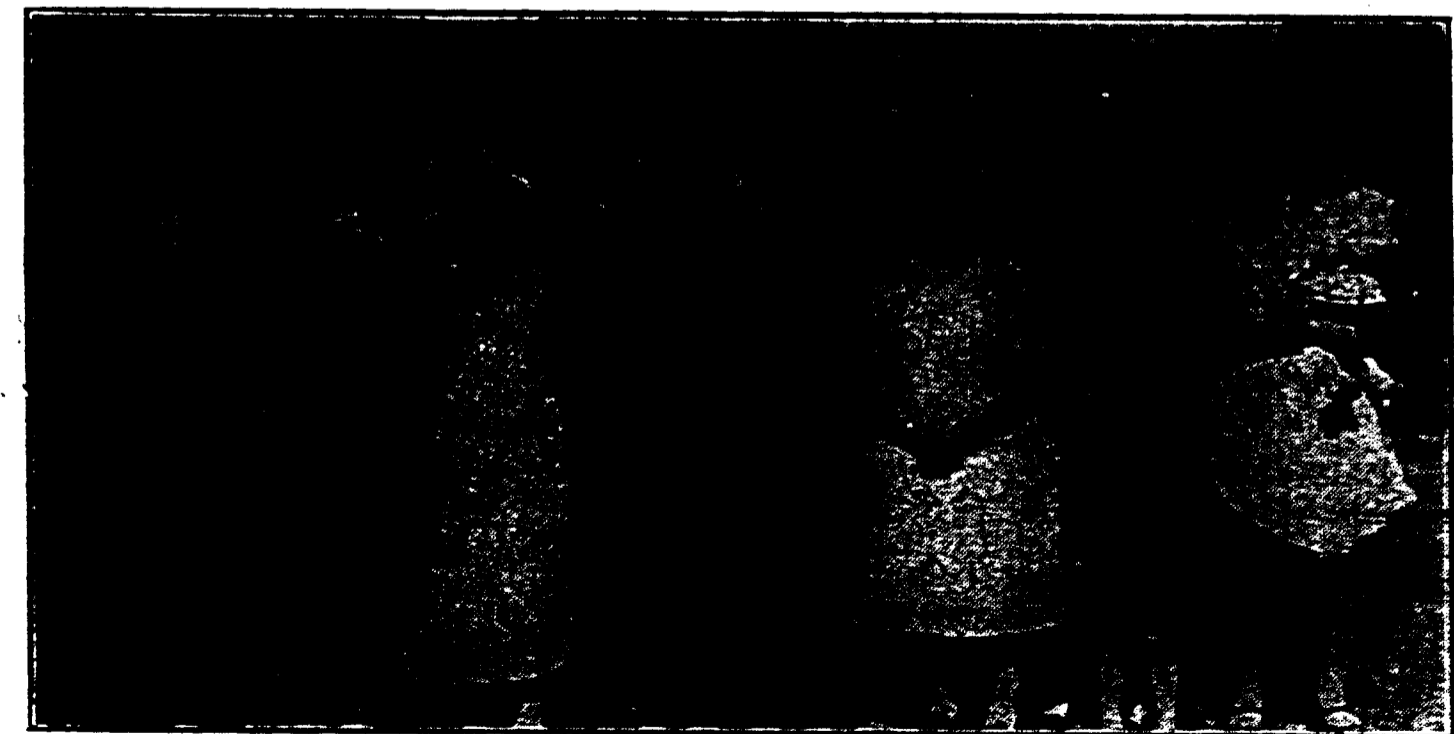
While renewing our subscription to the RECORDER we would also be glad to mention our appreciation of the little church at Edinburg. We have found here a most loyal and faithful group. Their interest in denominational affairs is keen, and as a missionary church they are eager to give to the Onward Movement as well as to help in the support of the pastor. The first Sabbath of each month the collection is given to the

Onward Movement, and attention to this fact is always stressed by the pastor the week previous. The first Sabbath in August there are to be two collections—the usual one for the "budget" and a special one for the Missionary Debt. Pastor Babcock has the real missionary spirit and gives us splendid, helpful sermons.

We have found the Rio Grande Valley very much to our liking. The climate has been most beneficial to Mr. Holston's health and we are glad to find a home among our own people where we can escape the severe winters of the North. So far we have found the summer here much more comfortable than we anticipated. The Gulf breeze is always refreshing and it is surprisingly cool in the shade, and the nights are always cool. This valley is developing very rapidly. When one sees the splendid farms and citrus groves and the many progressive towns and cities, it is hard to realize that only a few years ago there was nothing here but the native brush.

Work will soon begin by the government on a harbor at Port Isabel, which will mean still better transportation facilities for valley fruit and vegetables.

Enclosed you will find a picture of our group taken at a birthday party for Pastor Babcock. You may recognize the two Fisher families, two Van Horn families, the Allens, Mrs. Allen's sister, Mrs. Boehler, and sons, and the Babcocks and Holstons. The Van Horn and Fisher families have been here about ten years. They have most faithfully



TEXAS GROUP

met on the Sabbath and "kept the light burning" until the coming of Mrs. Allen, when the church was organized. We meet in the very pleasant Christian Church in the city of Edinburg, and hope there may be others to worship with us next winter.

Yours very sincerely,
MR. AND MRS. E. M. HOLSTON.
McAllen, Tex.,
July 15, 1930.

DEATHS

WARE.—Elvira Tabitha Ayars, daughter of William S. and Sarah Elizabeth Ayars, was born at Shiloh, September 22, 1858, and passed away at Marlboro, N. J., Sabbath night, July 12, 1930.

In early life, she with a Sabbath school class of girls taught by my uncle G. M. Cottrell, was baptized, and joined the Shiloh Seventh Day Baptist Church.

On January 4, 1882, she was married to Thomas Henry Ware, the ceremony being performed by Dr. Theodore L. Gardiner. After living a year in Shiloh, they moved to Marlboro in 1883, where she has since lived.

She united with the Marlboro Seventh Day Baptist Church by letter on March 10, 1900. At this same time, Mr. Ware and her daughter, Mrs. Killain, were baptized by Leon D. Burdick and joined the church. She has always lived a quiet, faithful Christian life and she attended the church services until advancing age made it impossible.

She is survived by a daughter, Mrs. Elizabeth Killain; two grandchildren, Elvira and Harry; and a sister, Mrs. Anna F. Dunn of Elizabeth, N. J.

The funeral services, conducted by her pastor, Rev. Herbert L. Cottrell, were held from her late residence in Marlboro, N. J., on Tuesday, July 15, 1930. Interment was made in the Shiloh cemetery.

H. L. C.

Sabbath School Lesson VI.—August 9, 1930

HANNAH (A Godly Mother).—1 Samuel 1: 1-28; 2: 1-11, 18, 19; 3: 1-18.

Golden Text: "My son, hear the instruction of thy father, and forsake not the law of thy mother." Proverbs 1: 8.

DAILY READINGS

August 3—Hannah's Vow. 1 Samuel 1: 9-11.
August 4—Hannah's Gift. 1 Samuel 1: 21-28.
August 5—Hannah's Love. 1 Samuel 2: 18-21.
August 6—The Worthy Woman. Proverbs 31: 25-31.

August 7—Obedience. 1 Samuel 15: 17-23.
August 8—The Wise Son. Proverbs 1: 1-9.
August 9—The Magnificat. Luke 1: 46-55.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription
Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

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

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Vol. 109, No. 5

August 4, 1930

The Sabbath Recorder

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up any reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord."

—Psalm 15: 1-4.

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